



PARAMAHANSA YOGANANDA

Photograph taken on December 13, 1935, at Damodar, India, during a visit to the site of Paramahansaji's first school for boys, founded in nearby Dihika in 1916. He is meditating in the doorway of a crumbling tower that had once been a favorite nook for seclusion. He was in India again, after fifteen years in America, for a last visit with his great guru, Swami Sri Yukteswar.

Self-Realization Magazine

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA

Winter 1969							Vol.	41,	No	. 1
COVER: Angel figure of papier-mâché in that they are original creations of formed over a cast piece. The use of has been handed down through many	the real	artist cloth i	and in th	are reb	nold e is	ed by also r	han	d rati	her i	than
Steps Toward the Universal Chr By PARAMAHANSA YOGANANDA	rist C	onsc	ious	ness	*	٠	*	,	٠.,	3
India's Greeting Cards By MOHAN LAL SHARMA	*		٠	٠	÷	ķ	٠	٠	٠	13
The Path of Devotion By SRI DAYA MATA	٠				٠		×	٠	٠	19
Commentary on the Bhagavad- By PARAMAHANSA YOGANANDA	Gita	(Ch.	XV	/III: 1	7)	٠	*		٠	22
"A Journey of Love"		÷		20			٠,		٠,	26
Halloween at SRF Headquarter	s ,									31
SRF Voluntary League Helps Sa	inta									33
Letters from SRF Students .				×			94	ï		39
Closing of SRF Restaurant .	*									42
Directory of SRF-YSS Centers a	ind N	Medit	atio	n Gr	oup	s .				43

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

Issued quarterly. Single copy, 25¢. Subscriptions: 1 year, \$1.00 (4 issues); 3 years, \$2.50 (12 issues).

Second-class postage paid at Los Angeles, California. Subscribers will please send notification of change of address one month in advance. (Post Office does not forward magazines to a new address unless subscriber arranges with P.O. for that service.)

WINTER 1969

[©] Copyright 1970, by Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, California 90065, U.S.A.



CAPACITY AUDIENCES AT SRF CLASS SERIES IN PORTLAND

Brother Anandamoy of Self-Realization Fellowship headquarters speaking to capacity audience during SRF lecture and class series at the Portland Hilton, September 13-18, in Portland, Oregon. The SRF minister offered two public lectures, "Eight Steps to Higher Dimensions" and "The Science of Yoga," and three classes on fundamentals of the SRF teachings of Paramahansa Yogananda. He also gave initiation in Kriya Yoga to eligible SRF members.

It was the first time that Self-Realization Fellowship had given classes in Portland. More than one hundred and fifty persons had to be turned away on the first night. Many of them had come in response to preliminary talks by Brother Anandamoy on radio (Press News, Fenwich Show, George Sanders Newscast) and a half-hour interview on an educational television program. "The Masters must have been working on hearts in my city for some time," wrote one member. "Those who came had their eyes opened and their hearts touched by a divine magic."

Steps Toward the Universal Christ Consciousness

By Paramahansa Yogananda



From a talk given on February 17, 1935

In this world we are limited by our own thoughts. It is natural for us to be partial to our own ideas, but because of this partiality we often fail to recognize that the ideas of others may be bigger and better ones. When we learn to be open-minded and not opinionated about anything, we grow in understanding and wisdom.

A person is mentally free when his judgment is no longer influenced by the prejudices, customs, and conventions that are imposed on him by racial, national, and familial background. For example, in the West you sit on chairs; in the East we sit on the floor, because the climate is extremely warm and the air is cooler near the floor. But one cannot say that everyone should sit on the floor just because the East finds it more comfortable to do so. National customs and conventions limit our outlook considerably; but as soon as we become free from blind slavery to our provincial prejudices and habits we can see truly what is right or wrong in any other nationality.

As individuals we are to some extent limited by our desire to do whatever contributes to our own personal good. Each human being is thus more or less fenced in by his egoistic desires and experiences. As he increases the range of his experience, his consciousness begins to stretch. It is like a rubber band that can be expanded infinitely without breaking. Indeed, the more you stretch your consciousness, the greater it will be.

Learning to love our relatives is simply a training in stretching our consciousness. It is a preliminary practice in loving all others as we do our relations, whom we think of as our own. We have to learn to look on family and strangers alike, because all are children of God. He has given you certain family members with whom you are practicing stretching your consciousness. When the husband serves the wife, and she serves him, each with the desire to see the other happy, Christ Consciousness — God's cosmic, loving Intelligence that permeates every atom of creation — has begun to express itself through their consciousness. Whenever you do something for someone else without any selfish motive, you have stepped into the sphere of Christ Consciousness.

If you limit your love to your family, however, you have only that much capacity to express Christ Consciousness. When you love your neighbors as your family too, your consciousness expands and you express a greater degree of Christ Consciousness. When you feel for all people with the love that you feel for your own loved ones, then you are exactly expressing Christ Consciousness.

Selfishness is destructive to one's own interests; hence it is an unwise policy in any relationship or line of endeavor. Many of the customs in India give wonderful practice in expanding the consciousness through unselfishness. The mother never eats until the children and the father have had their food. As a result they feel for her and have a sympathetic desire to share choice tidbits with her. However, to feel concern only for yourself and your own few loved ones is still selfish. When you do something for others as feelingly as you do for self and family, you leave the little territory of selfishness and enter into the vast realm of Christ Consciousness.

So the first step toward Christlike unselfishness is to expand your consciousness to include your neighbors' interests and wellbeing. It is not necessary to give everything away; but with an intense desire mentally and physically prepare yourself so that when the occasion arises you can do the same for your neighbors as you would do for yourself. You can do it, but you don't. Whenever you find a lonely heart, or a brother weeping by the wayside, and your heart goes out to that soul, you expand your consciousness into the Christ Consciousness.

Self-Realization

4

Human love has its limitations. Family feeling is hemmed in by clannishness. Patriotic love is greater, for when you are ready to give up your happiness for the welfare of your country, you have expanded your consciousness on a much wider scale. And when you can feel for all nations as for your own country, your love manifests in an even greater way — you become a wider channel for the expression of that universal Christ Consciousness which Jesus had. He could say, "Who is my mother and who are my brethren?" (Matthew 12:48), because he was aware that there is only the one love of God manifesting through all individual human relationships.

In my consciousness I see no difference in an American, an Indian, an African, a German, a Frenchman, or an Englishman—that is the training my guru Swami Sri Yukteswar gave to me. Most parental, social, and educational training tends to foster prejudices. I love all races and nationalities alike. I do not want to be limited by attachment to any one country. After all, we are only Americans or Indians for a little while; when we die we are all the same. If we have the consciousness that we are world citizens, then we have an expanded consciousness.

Psychological Expansion of Consciousness

You can stretch your consciousness psychologically so that you no longer feel for your little self but rather for the good of the whole world as your expanded self. That is one way of expressing Christ Consciousness.

Every day you think thousands of thoughts — about a thousand an hour. When you are writing you are thinking, in about an hour and a half, twenty-five hundred thoughts. The ordinary human being thinks about twelve thousand thoughts a day. A deep thinker puts forth about fifty thousand. I have found that by concentrating it is possible to produce as many as five hundred thousand thoughts in a day.

I used to know a man in India who knew eighteen languages and was a Master of Arts in twelve of them. Think how many thousands of thoughts were passing through his brain! Yet he was never mixed up.

You are to some extent conscious of every thought that you think during wakefulness. If you receive a pinprick anywhere on your body you are instantly aware of it. That means your consciousness is present in each of the trillions of cells in the body. At the end of sixty years can you remember all the thoughts that you have had? It seems impossible, yet your subconscious mind does recall most of those thoughts that were outstanding. The main events of your life are all recorded in your subconscious mind.

God has given you waking consciousness, subconsciousness, and superconsciousness. Your conscious mind has certain limitations; after a few years, it begins to forget various things. But your subconscious mind has a greater memory capacity; every thought and experience is stored in the repository of subconsciousness. Your conscious mind may forget every word that I am saying, but your subconscious mind is registering them all. It is a very grand mind.

Behind the subconscious is your superconscious mind, which never forgets anything. The superconscious mind has kept a record of everything you have done, every thought you have thought. When death comes, all these thoughts and experiences flash through your mind before you leave the body. Those impressions which are strongest determine the environment and habits of your next life.

As an ego your consciousness is present everywhere within yourself, and is therefore present in each thought that you think. If you can expand your consciousness beyond ego into the realm of superconsciousness, you can watch from that point all the thousands of thoughts passing through your conscious mind. Those who have developed the superconscious mind can remember all the thoughts of a lifetime. In divine memory nothing is forgotten. Our thoughts are real and they are eternal, ever present in the ether. All the sounds of the earth are recorded, also, in your superconscious mind. Thus Jesus could say: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without [the knowledge of] your Father" (Matthew 10:29).

Think of fifteen hundred million persons and the twelve thousand thoughts that each one thinks each day. If your consciousness is aware of all those thoughts — more than a billion of them — then

6 Self-Realization

you have Christ Consciousness, which is present in all creation. To have Christ Consciousness is to be omniscient — consciously aware of everything in creation.

God gives man a mental barrier whereby no one else can know his thoughts. You are alone with your thoughts even though you may be with many people. Even those who have Christ Consciousness do not intrude on the thoughts of others unless they are ordained by God to do so, or have been requested by their disciples to take that liberty in order to guide them.

Sympathy a Key to Christ Consciousness

If you would develop Christ Consciousness, learn to be sympathetic. When genuine feeling for others comes into your heart, you are beginning to manifest that great consciousness. When you talk unkindly about others, you are far from the universal sympathy of Christ Consciousness. Jesus said: "Bless them that curse you" (Matthew 5:44). He practiced divine sympathy. Jesus fought against those who were doing wrong; but he hated no one, because he saw God in everyone. Do not sully your own thoughts and tongue by criticizing others. Be sincere with all, and above all be sincere with yourself. God watches you. You cannot deceive Him.

God is the whisper in the temple of your conscience, and He is the light of intuition. You know when you are doing wrong; your whole being tells you, and that feeling is God's voice. If you don't listen to Him, He becomes quiet. But when you wake up again and want to do right, He will guide you. He is always waiting for the time when you will return Home. He sees your good and evil thoughts and actions, but they do not matter to Him. You are His child just the same.

In your heart must well that sympathy which soothes away all pains from the hearts of others, that sympathy which enabled Jesus to say: "Father, forgive them; for they know not what they do" (Luke 23:34). His great love encompassed all. He could have destroyed his enemies with a look, yet just as God is constantly forgiving us even though He knows all our wicked thoughts, so those great souls who are in tune with Him give us that same love.

The transcendental way to develop that universal sympathy of Christ Consciousness is meditation. The man whose mind dwells in the superconscious state is always happy, always wise, and always retains the after-effects of meditation. If you can retain effortlessly that consciousness you feel just after meditation, you have attained superconsciousness. After superconsciousness comes Christ Consciousness. When someone unknown comes before you and you instantly know all about that person's life, you have superconsciousness. But Christ Consciousness is still farther beyond: you feel everything in the universe in your consciousness at the same time.

By developing sympathy for all, you can expand your consciousness and learn everything there is to be known. Just as you are aware of your body and limbs and thoughts and brain simultaneously, so when you have Christ Consciousness you will feel the bodily sensations of every human being you meet, and know all the thoughts they have ever had. When the scribes and the Pharisees brought Mary Magdalene before Jesus for judgment he said, "He that is without sin among you, let him first cast a stone at her" (John 8:7). How did Jesus know about their private lives? He lived in the divine Christ Consciousness which is in every atom. In that consciousness you are able to feel what others are doing and thinking. Sometimes you even forget momentarily in which body you are living.

There are persons who read a few books and then say that they have attained Christ Consciousness, but you can have that consciousness only through deep meditation and unceasing spiritual effort. So don't say you have Christ Consciousness until you have attained what I have described. You must be able to feel for every nation as your own. You must have that soul preparedness by which you are willing to do for anyone else as you would do for your own. When you do for others who are deserving with the same love you would feel in doing for your own, then you have Christ Consciousness.

Metaphysical Way to Christ Consciousness

The metaphysical way to Christ Consciousness is greatest. That way is through meditation and holding on to the after-effects of meditation. Your present consciousness is limited by the body, but when you expand it by deep meditation you will become aware of the feelings of all peoples. You will be able to know all things. Marvelous realizations will come to you. Sometimes when that state comes you feel yourself simultaneously in the stars, in the moon, and in every blade of grass. Christ Consciousness is the divine consciousness present in all creation. We are a part of that Christ Consciousness; each individual intelligence is a part of that Christ Intelligence. And beyond creation is the Cosmic Consciousness.

We are like the jets in the burner of a gas stove. There are many little holes through which the gas flames are pouring, but under the burner there is only one flame. We are little flames coming from the big flame of Life. Beneath all the tiny jets of human life is One Life; behind the flowers, behind all nature, is One Life.

When you feel your consciousness in every pore of creation, you have Christ Consciousness. And when you lift your consciousness from creation and see the vast eternal joy of God alone, you will be in Cosmic Consciousness. When you are in tune with that Cosmic Consciousness which is beyond this creation, you will understand that God begat His Intelligence in the womb of creation, the "Virgin Mary"; and that this Intelligence of God the Father which is reflected or "born" in every atom of creation is the Christ Consciousness or "only begotten Son."

Here you call it Christ Consciousness; in India we might call it Krishna Consciousness, for the consciousness of our great avatar Jadava Krishna, like that of Jesus Christ, was in tune with the Christ Consciousness in everything. These two great ones had discovered the One Life behind all life. By divine concentration and will in meditation they had withdrawn their consciousness from the material world and seen that behind everything in creation is the one reflection of God, the only son of God — the Christ or Krishna Consciousness.

Jesus, Krishna, Buddha, Babaji — all are Christs. They had expanded their consciousness to receive Christ Consciousness. John the Baptist declared: "As many as received him [the Christ Consciousness that was manifest in Jesus], to them gave he power to become the sons of God" (John 1:12).

My guru Swami Sri Yukteswar manifested the Christ Consciousness. He was always calm, and all my thoughts and feelings were re-

flected in the mirror of his calmness. Sri Yukteswarji wasn't interested in what others were saying; he was interested in what they were thinking. It was impossible to dissemble with a true teacher such as my Master! His consciousness was aware of all that was going on.

The Christ Consciousness dwelt also in Lahiri Mahasaya. One day when he was discoursing to his disciples on Christ Consciousness as explained in the *Bhagavad-Gita*, Lahiri Mahasaya suddenly cried out, "I am drowning in the bodies of many souls off the coast of Japan!" The next day his disciples learned from a newspaper account of the deaths of a number of persons whose ship had foundered the preceding day near Japan.

Life and death are but a passing from dream to dream. They are only thoughts: you are dreaming you are alive and you are dreaming you are dead. When you get into that great Christ Consciousness you see life and death are but dreams of God. Because Jesus lived in that consciousness he could say: "Destroy this [bodily] temple, and in three days I will raise it up" (John 2:19). He knew he could transform that dream of death into a dream of life, even as God can.

Develop sympathy and unselfishness if you would expand your consciousness. I have no consciousness of possession. I can leave everything in a moment if God calls, for I am not bound to anything. And yet all things are mine. When you are one with Christ Consciousness, the whole world — everyone and everything in it — is your own. The whole of space and everything in it belongs to you. To realize this is to be in Christ Consciousness.

When you begin to feel the sensations of others as though they were happening in your own body, you are developing that Christ Consciousness. When you cultivate this consciousness and therein understand that everything is yours, you will have no prejudices about race or color. In that consciousness you feel the love of a million mothers in your heart, not just for a few but for everyone. You feel it, not just imagine it — this love that Jesus, Krishna, all of the Great Ones manifested — this universal love which is called Christ Consciousness.

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.

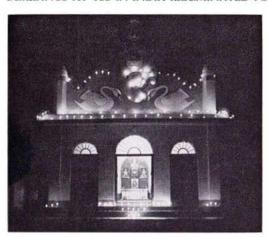
The descriptive 24-page booklet, Highway to the Infinite; will be mailed without obligation to any inquirer.



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



BUILDINGS AT YSS IN INDIA ILLUMINATED FOR DIWALI NIGHT



For Diwali scores of tiny lighted candles decorate the Paramahansa Yogananda memorial chapel and the main administration building at Yogoda Satsanga Branch Math in Ranchi. Diwali, or "Festival of Lights," celebrates the triumph of the avatar Rama, personifying Good, over Ravana, an incarnation of Evil.



12 Self-Realization

India's Greeting Cards

By Mohan Lai, Sharma

"All true art . . . is the expression of the soul."

— Mahatma Gandhi

The greeting cards of India as of other lands are things of utility as well as beauty. . . . This report deals mainly with the esthetic appeal of a few outstanding Indian greeting cards, which can be enjoyed even if one does not know the complete background. . . .

Buddha on a Leaf

This greeting card shows Buddha on the leaf of a pipal, the sacred fig tree under which Prince Gautama sat long ago until he attained the status of Buddha or "The Enlightened One." The face is not the smooth Hellenistic face of an early Mahayana (The Greater Vehicle) Buddha bearing a likeness to Apollo, but is more like the compassionate face of a Bodhisattva — a Buddhist sain entitled to Nirvana but choosing, instead, repeated rebirths in order to minister to men. "Never has the sadness of human understanding been more profoundly portrayed" (A. K. Coomaraswamy, History of Indian and Indonesian Art: figures 7 and 185). One wonders which is finer or deeper — this, or the Christmas card bearing Leonardo's kindred study of the head of Christ.

Shiva's Dance

Shiva as Lord of the Dance — Nataraja — is represented here as the god of cosmic rhythm; for in Hindu mysticism Shiva embodies cosmic energy. His dance represents the "activity" of God, and this activity is understood to occur within men. As is written in one of the many Hindu scriptural manuals: "The dancing foot, the sound of the tinkling bells / The songs that are sung and the varying steps / The form assumed by our Dancing Gurupara / Find out these within yourself, then shall your fetters fall away." This is the first signifi-

cance of the dance as the source of movement within the cosmos, which is represented by the arch [depicted around the dancing figure of Shiva]. Second, the purpose of the dance is to release the souls of men from the snares of *maya* (delusion). Third, the place of the dance, Chidambaran, the center of the universe, is within the heart.

The Nataraja figure in the Madras Museum shows how the Hindus conceived the story of cosmic life and death as the universal flux, the eternal dance of the atoms. Also, it throws light on the importance of dancing, of which the arts of painting and sculpture were considered parts.

Whatever the origin of the cosmic dance of Shiva may be, it became in time "the clearest image of the activity of God which any art or religion can boast of" (A. K. Coomaraswamy, *The Dance of Siva*, p. 77).

Scenes from the Epics

Hindu festivals called Dipavali (The Festival of Lights) and Dussehra celebrate the triumph of Rama (an avatar of Vishnu; the principle of Goodness) over Ravana (Evil); Holi celebrates Spring. The cards which have to do with these festivals usually show a representation of Lakshmi (Vishnu's consort, goddess of prosperity) in the midst of a riot of form and color. In few countries is a sense of form and color more closely woven into the pattern of life than in India. No wonder the Dipavali (or Diwali) cards show the mud walls of the village home alive with frescoes of gods, demons, men, and animals executed with great tenderness in yellows, ochers, and umbers. The walls of even the lowliest villager are ornamented with geometric patterns etched into the drving mud by the artful fingers of a people alive to beauty. The Hindus believe that the human hand has been vested with an almost mystical meaning. Hence the mudra or gesture (for instance, Buddha's hand raised in benediction) is more eloquent than language.

In the card dancing girls gracefully sway their arms in a movement which is highly expressive. The background has a village well; and clustered around it are groups of women, their saris and skirts ablaze with the colors of the empyrean — bright violets, lime greens, and vibrant fuchsias. Their hems gleam with gold and silver threads. About their ankles and wrists, metal bracelets jangle in counterpoint to the brass bells hung on bullocks that tread in nearby fields. Some matrons carry children balanced athwart their sides, while they have vessels filled with water elegantly placed on their heads. But they still manage to walk like "she-peacocks," as Mark Twain observed during his tour in India.

Rock-Cut Temples

Some cards display pictures of "rock-cut" or "monolithic" temples which were probably first built by the Buddhists, requiring the labor of generations, as would be true of Java's Borobudur ("Many Buddhas") and also of Cambodia's Angkor Wat.

Driving into massive rock, the Buddhist builders carved out rocky caves, *stupas* (memorial mounds), and cells, so that entire temples and monasteries were created underground within huge monoliths of stone. Of India's many cave temples and monasteries those of Karle near Bombay, and Ajanta near Aurangabad, are the best known. Karle inspires awe by its sheer size; Ajanta consists of a series of thirty *viharas* (monasteries) and *chaityas* (halls of worship) extending for more than a third of a mile. Walls and ceilings are brilliant with frescoes.

In time, the Hindus adopted the Buddhist construction technique. But instead of burrowing, they chipped away like sculptors at the exteriors of solid mountains, carving out entire temples in one piece. Few endeavors better exemplify Hinduism's well-known indifference to time. Among the most famous examples of this monumental art are the Kailash temple at Ellora, the Jagannath temple in Puri, and the Seven Pagodas at Mahabalipuram, south of Madras.

Even in the greeting cards (imitations of imitations) these temples are highly impressive. Their impressiveness, however, arises not from a sense of space but from the strange beauty and simplicity of the architectural numbers and from the effect of haun ing mystery which is produced by the twilight. This twilight is pervasive in the interiors and seems to melt everything around the visitor or in his ken.

The most notable quality of the Indian temple is its metaphysical aspect; its magical and sacred character of being a representa-

tion of the Unseen. "The temple or vimana is at once the house and body of the Deity; its fabric, the very substance of the Divinity," as Benjamin Rowland says.* A. L. Basham puts it thus: "Like Hindu civilization itself, the temple was at once voluptuous and austere, rooted in earth, but aspiring to heaven."† And Coomaraswamy: "In Indian temples we feel an infinite power of increase."‡

The Taj Mahal and Other Moghul Buildings

Both at Delhi and Agra, Shah Jehan built "forts" — a group of royal edifices surrounded by a protective wall. At Delhi he tore down the pink palaces of Akbar, replacing them with structures which at their best are the purest architectural beauty perhaps to be found anywhere. . . .

Three artists designed the Taj: a Persian, Ustad Isa; an Italian, Gieronimo Veroneao; and a Frenchman, Austin de Bordeaux. The Marxist critics' strictures notwithstanding, many an architect has rated it as the most perfect of all buildings standing on the earth today. No wonder that greeting cards bearing a picture of "The Taj" make every lover of art strangely dreamy and every Indian sweetly nostalgic. For to see the Taj with clarity is to break through bias and environment and to reach what has been called the "subjective universal." In some such exalted mood did the great poet of the East, Mohammed Iqbal, apostrophize God in these immortal verses:

Thou didst create night and I made the lamp.

Thou didst create clay and I made the cup.

Thou didst create the deserts, mountains, and forests.

I produced the orchards, gardens, and the groves.

It is I who turn stone into a mirror.

It is I who turn poison into an antidote.

Tantrism or Magico-Mysticism

The space representation of Indian artists is the internal and intuitional space which may be regarded as a dynamic psychological

^{*} The Art and Architecture of India, p. 164. † The Wonder That Was India, p. 364. ‡ Arts and Grafts of India and Ceylon, p. 119.

volume rather than a polygonal or elliptic plane. The Hindu sculptor usually disregards a living model, his work being based on conception rather than perception. The religious artist especially is required to establish images by meditation on the deities that are the objects of his devotion. The worshiper recites the *dhyana mantram* (meditative verse) describing the deity and forms a corresponding mental picture, and it is then to this imagined form that his prayers are addressed, and the offerings made. The lay artist follows identical rules but proceeds to represent the mental picture in a visible and objective form.

The contemplation of God as Adhya Shakti or the Primordial Energy and Jagadamba or Mother of the Universe led to Tantric art's Shakti or Shakta (Power) concepts, especially in Bengal, out of which these went to Tibet, Nepal, and other mountain kingdoms.

In Tantric art the artist is considered a *silpi-yogin* — one who has the power of inner visualization and of understanding the hidden meaning of things. So much so that no distinction is made between worship and the practice of art. Art becomes a path of self-realization.

Space-time relationship, light and color, and most important of all, the conception of and the introduction of the dimension of sound — heard, unheard, and the seeing-sound — have all contributed to a highly developed form of art which is unique in its iconography and extremely metaphysical and mystical in its basic approach. The modern notions of Kandinsky (association of sound with form) and Paul Klee (The Thinking Eye) are fairly analogous attempts to grasp the mysteries of the universe and the laws that govern them.

A greeting card which is a good example of Tantric art is Shiva's wedding. This is an ageless scene of bliss, its setting a deep grotto, the cavern of the heart, wherein the fire of life is quickened, displaying withal a sense of complete tranquillity and peace.

The Faustian Ravana shaking Mount Kailash, Narasimha slaying the demon, bell-shaped Buddhas, Jagannath Puri (before which some devotees in ecstasy throw themselves to attain quick nirvana), Ajanta, Ellora, and The Descent of the Ganges (with gods, god-

desses, and animals, including a cat sitting in a yogic posture to lure mice to their doom) are subjects rich in compositional qualities and, therefore, deservedly figure on many greeting cards. But Trimurti (Brahma, Vishnu, and Shiva as the Hindu trinity) outshines most Indian creations.

Quite a few cards use village scenes, realistic and idyllic. This is as it should be. After all, as Mahatma Gandhi said, real India lives in her villages, where the artist can feed on reality just as Rumi's mystic feeds on the rays of the sun.

A word about the word Namaste, which figures on many an Indian card. Like the Arabic (and Hebrew) word Salam, it connotes "Peace"; it means, literally, "I bow unto thee in the name of God." According to the Rig Veda, the Bhagavad-Gita, and other Hindu scriptures, God is the artists' artist, the creator, nirmanakaraka of the world-picture (jagaccitra). But God the Supreme Artist is without motive (Bhagavad Gita, III, 22); His art is not really a making or becoming, but rather a self-illumined (svaprakasha), a reflected modality (abhasa) or play (lila) in which the gratuitous character of art attains its ultimate perfection. God is not visible in essence, but according to the manner of our vision, which vision when perfected returns all creatures to their Source, seeing them as He does. The Muslim word for God the Artist is Musavvir, expressed in Chinese thought by the term shén; and laid down with particular clarity and beauty by St. Thomas Aquinas, Eckhart, and Blake.

Bearing the beautiful and sacred word *Namaste*, and being a harbinger of the rare but most desirable thought called *Shanti* (peace), the greeting card of India, as of any other land and culture, is far from redundant.

[&]quot;My being is consciously merged in Thine omnipresence. Having released the 'I-ness' in me, I know that Thou art I; and that Thou art the souls of all."

⁻ Paramahansa Yogananda in "Whispers from Eternity"

The Path of Devotion

By SRI DAYA MATA



Extracts from a talk with members on April 13, 1965, at Self-Realization Fellowship headquarters

The easiest way to find God is through devotion. Any person who is seeking an easy way to find Him should concentrate predominantly upon developing devotion. But along with devotion he also needs to develop discrimination. Our guru Paramahansa Yogananda once defined discrimination as learning to do the things we ought to do when we ought to do them.

Discrimination keeps our thoughts one-pointed. Whenever we perform any action, discrimination makes us ask ourselves: "Will this give me greater awareness of God?" It enables us to say, "Neti, neti, not this, not this," to those actions that will not lead to Him, and vow to avoid them. To other activities that discrimination tells us will lead to God we can say, "This I will faithfully do." If you follow these two basic principles, devotion plus discrimination, you will see that they constitute the simplest way to find God. Naturally, when I say "devotion," that includes meditation and practice of the guru-given SRF techniques.

What is the easiest way to win anyone? Not through reason; through love. So logically the way to win the Divine Friend is to love Him. That is what I was looking for in this world. I lived for love. But I wanted love that was perfect, and I realized that we have no right to expect perfect love from human beings, because human beings are imperfect. One trouble with the world today is that husbands and wives, children, families, complain of the lack of love they receive from one another. They never stop to think that if you want love, you must first give love. You can't get love by just demanding it from someone. You must give, and then you will receive.

And if you want God, you must first give love to Him. You will receive in return such abundance that you will no longer cry for the imperfect love of this world.

Whenever I would read about perfect love between parents and children or husbands and wives I used to think: "O Divine Mother, if these human relationships can be so beautiful, how much more beautiful must be the relationship with You, from Whom these different forms of love flow?" How inspiring and encouraging is that thought! But you cannot find God merely by reasoning about His qualities; you have to try to feel them, to concentrate on them, to meditate upon such thoughts of Him, so that they become part of your own experience. The devotee should take a particular thought that rouses devotion in him and dwell on it for a long time during deep meditation to increase the depth of his feeling.

The devotee who follows the path of Bhakti, or devotion, may pass through a stage of emotionalism for a while. But if he is deeply sincere, that emotionalism will gradually pass, and in its place will be a deep inner devotional state of consciousness. You have read about this in the lives of many saints who followed the path of Bhakti. There is a period of great emotionalism; tears flow and the devotee sometimes even loses consciousness. But if he perseveres and is deeply sincere, if he is not trying to impress others with his devotion, gradually his mind becomes so much absorbed within that there is very little outward display of feeling. Some seekers, feeling a little devotion, make much show of it in the presence of others with the conscious or subconscious wish to impress them. They lose all of their true devotional feeling through such external display. When one goes into that initial stage of emotionalism he should ask himself, "Am I being sincere?" Always remember that. The devotee should honestly analyze himself: "Am I trying to impress someone?" In other words, he should discriminate: "Am I as deeply emotional in my feeling for God when I am alone, where no one can watch me, as I am with others?" That is the first thing he should do: be honest with himself. If he finds that he feels just as deeply, that the tears flow just as freely when he is alone, then his devotion is on the right path. If, on the other hand, he finds that his emotion is much stronger when he is

20 Self-Realization

with others, he should mentally stand aside for a moment and ask: "Am I hoping to impress those around me with my great spiritual advancement, my deep spiritual state?" If he finds that this is so he should get busy and deeply pray to God, "O Lord, please do not let me descerate this spark of devotion which I feel for You! Help me to remove this outward show, that no one may see my love for You. Let me keep it hidden; let it be sacred between Thee and me." In this manner he should reverse his thoughts and his feelings and take them within.

When the devotee really loves God, when his devotion becomes deep and pure, he forgets the world. He no longer cares whether the world thinks him a madman or thinks him a saint, whether the world accepts or rejects him. He only wants to feel the love of God, to be absorbed in that love. Sometimes when he feels that way the tears may trickle down his cheeks; but even then, if his mind happens to go outward for a moment, he prays: "Don't let anyone see me, I don't want anyone to know." Then he may know he is on the right path; and gradually that devotion becomes deeper, more withdrawn, more inward — though once in a while it may take an outward turn.

Man is both a reasoning and a loving being. In his soul are both reason and feeling, and each is intoxicating. I remember our Guru's once saying, "When I am in the wisdom state, reason is uppermost and I am not conscious of devotion. When I am in the state of devotion, that is uppermost and I feel reason less." But both love and wisdom give the intoxication of divine Bliss.

(Continued on page 34)

Prayers of a Master for his Disciples By PARAMAHANSA YOGANANDA

Two prayers, one invoking God's blessings on SRF disciples, the other a prayer of dedication to the Lord, for the use of SRF disciples. Beautifully printed on gray art paper with blue cover; frontispiece photograph of Yogananda on heavy enamel paper. 25¢

ORDER FROM SELF-REALIZATION FELLOWSHIP

A SPIRITUAL INTERPRETATION OF THE BHAGAVAD-GITA

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

By Paramahansa Yogananda



Chapter XVIII, Stanza 17

He who is above the obsession of egoism, whose intelligence is not mixed up (with good or evil), though he slay these people (ready for battle at Kurukshetra), he slays not, neither is he bound (by the act of killing).

When a yogi dissolves his body-identified ego consciousness in the soul's bliss and unites his soul with Spirit, he realizes that all the activities of his body, senses, mind, intelligence, and soul are guided by the Spirit, and not by the ego. The state of a yogi who is above all activities is illustrated in this stanza with an extreme example.

If a yogi while in the God-conscious state inadvertently treads on a butterfly and without deliberate intention crushes it, he cannot be said to merit the karmic fruit that accrues from the act of killing. And a yogi who goes into battle to defend his country, if actuated by God's will as was Joan of Arc, will not be held responsible by the divine karmic law, even though he be the chosen instrument of slaying some of the cruel enemy invaders.

God is the Originator, Man an Instrument of Cosmic Law

The divine guru-preceptor Krishna urged his disciple Arjuna not to feel despondent and afraid of killing his opponents, but to battle for the cause he knew to be righteous. Krishna, as God in human form, told Arjuna: "You are only an instrument, O Arjuna, of My karmic law of cause and effect, by which men individually and collectively carve out their own fate. Through the workings of that law, I as its Originator have already slain your foes, long before your hand will slay them." By this Krishna meant that the death of Arjuna's antagonists in the battle of Kurukshetra was karmically ordained, and that Arjuna would only be an instrument in carrying out the divine law.

To satisfy a selfish motive or a hidden sadistic desire for revenge and violence, an egotist may pretend that he is a great yogi, acting only under the guidance of God, and rouse himself to the deliberate murder of an enemy. Being an instrument, not of God, but of his own ego, he is liable for the karmic results of his evil act.

Elisha's Curse Forcordained by Law of Cause and Effect

It is written in the Bible that a crowd of children ridiculed the prophet Elisha.* He then "cursed them in the name of the Lord," whereupon "two she bears came forth out of the wood and tare forty and two children." As a prophet of God, Elisha was acting as His instrument. The curse was karmically ordained through God's law; hence Elisha cannot be accused of causing the mutilation of the children. They suffered because their wickedness (the accumulation of their own wrong thoughts and actions of past lives), made them unable to stand the "high voltage" of the spiritual vibration of Elisha.

If a man disregards a warning not to touch a live wire and is electrocuted, it is not the live wire but the man's foolishness that is responsible for his death. The same truth applies in the case of the wicked children who mocked Elisha.

[#] II Kings 2:23,24.



Zurich. Sri Daya Mata leading devotional chant during Kriya Initiation.



London. Satsanga, conducted by The Reverend Mother on August 24, 1969.

SRF PRESIDENT IN EUROPE FOR MANY MEETINGS WITH SRF MEMBERS Aug. 22 - Nov. 9, 1969



Munich. Sister Shanti, Sri Daya Mata, Ananda Mata, and Yogacharya Binay Narayan. Steps lead to famous 67-ft. statue personifying state of Bavaria.



Vienna. Sri Daya Mata, by candlelit altar, explains Kriya Yoga technique.



Milan. The Reverend Mother in meditation before Kriya Yoga ceremony.





Cologne. Members are instructed in Kriya technique. Rome(left). The Reverend Mother concentrates deeply, invoking the SRF Gurus' blessings on a devotee.



Milan. Partial view of the large group who received Kriya Yoga initiation.

Paris. Last Satsanga of the tour. The spacious hall was filled to capacity.





Zurich. Sri Daya Mata leading devotional chant during Kriya Initiation.



London. Satsanga, conducted by The Reverend Mother on August 24, 1969.

SRF PRESIDENT IN EUROPE FOR MANY MEETINGS WITH SRF MEMBERS Aug. 22 - Nov. 9, 1969



Munich. Sister Shanti, Sri Daya Mata, Ananda Mata, and Yogacharya Binay Narayan. Steps lead to famous 67-ft. statue personifying state of Bavaria.



Vienna. Sri Daya Mata, by candlelit altar, explains Kriya Yoga technique.



Milan. The Reverend Mother in meditation before Kriya Yoga ceremony.





Cologne. Members are instructed in Kriya technique. Rome(left). The Reverend Mother concentrates deeply, invoking the SRF Gurus' blessings on a devotee.



Milan. Partial view of the large group who received Kriya Yoga initiation.

Paris. Last Satsanga of the tour. The spacious hall was filled to capacity.



"A JOURNEY OF LOVE" Sri Daya Mata's European Visit



A report by an assistant to the president of SRF-YSS

During one of her first talks in Europe, The Reverend Mother Daya Mata said: "It is Divine Love that holds this world, the entire universe, together." These words reflect the theme of the SRF president's visits to SRF Centers and Meditation Groups in six European countries from mid-August to mid-November 1969.

Accompanied by her personal secretary, Sri Ananda Mata, and other assistants from SRF headquarters, The Reverend Mother visited London, Munich, Stuttgart, Cologne, Berlin, Vienna, Zurich, Milan, Rome, and Paris, discoursing on the teachings of Self-Realization Fellowship before large gatherings of SRF members and friends and conducting initiation ceremonies for those members eligible to receive the SRF meditation technique of *Kriya Yoga*.

In addition to those meetings presided over by The Reverend Mother, there was in each city a showing of color film slides depicting the history and growth of Paramahansa Yogananda's work in India and the West. Sister Shanti of SRF headquarters opened these meetings, introducing Yogacharya Binay Narayan, Secretary of Yogoda Satsanga Society (SRF) of India, who spoke on SRF aims and ideals. Yogacharyaji had traveled from India to London to take part in Sri Daya Mata's program in Europe. Sri Banamali Das, member of the YSS Board of Directors, joined The Reverend Mother's entourage in Zurich.

It was The Reverend Mother's first tour in Europe, and members there had been looking forward for many years to her visit. One member said that the European disciples of Paramahansa Yogananda felt it was a visit from him, the beloved Guru-Founder, as well as Sri Daya Mata.

SELE-REALIZATION

Foreign tongues proved no barrier, although The Reverend Mother spoke in English. SRF members in each city translated her talks for the others, but the language of the heart was understood everywhere.

Some parents brought young children and babes-in-arms to the satsangas and sought the blessings of the Mother for their families. Several persons, advanced in years, greeted her as one might a longlost friend or dear relative. Many members said it was the happiest moment of their lives, and the joyous expressions on their faces gave testimony to their innermost feelings.

During one Kriya Yoga Initiation ceremony an elderly woman who could walk only with the aid of a cane and the help of an usher dispensed with all assistance for one proud moment as she stood alone before Sri Daya Mata to receive the Kriya blessing. A man who could not walk without the aid of crutches and assistance from friends respectfully refused The Reverend Mother's offer to come to his seat during the Kriya ceremony. "No," he said, "I want to go to her! She represents my Guru!"

Many SRF devotees followed Sri Daya Mata to several cities in Europe, often without having made any prior arrangements. They would become so inspired at the meetings in one city that they would decide to travel on to the next one to receive more of the teachings of our Guru and the blessing of being in the presence of his spiritual representative. There was a large congregation of members from all over Europe at Daya Mata's last series of meetings in Paris. Some came from as far away as England, Holland, Belgium, and Spain, as well as from Germany, Austria, Italy, and the south of France.

The Reverend Mother gave unselfishly of her time, and in addition to the scheduled meetings in each city (which usually lasted as long as four or five hours) she met with SRF group leaders and held satsangas in her hotel sitting room with small gatherings of devotees who had requested interviews. In every one of the ten cities she visited, members commented on the deeper understanding they had of the SRF teachings as a result of the meetings with Sri Daya Mata. In her talks The Reverend Mother stressed the important role of the individual SRF member in bringing about a new era of world broth-

WINTER 1969 27

erhood. She urged the SRF devotees to change themselves first, by bringing peace and harmony into their own lives, which would consequently help to change the world. She often emphasized the need for expressing love in all our actions and quoted frequently these words of our beloved Guru: "Divine Love is the magnet which attracts all blessedness."

En route home from Europe Sri Daya Mata visited New York City, where she held a satsanga for SRF members from the east coast of the U.S. She also visited the New Jersey SRF Center for the first time and met with the regular members there. It pleased her to see that families were meditating together. She commented that she had found devotees of God and Guru to be the same all over the world, and told the gathering that in Europe she had been thrilled to find three generations of the same family meditating together and following the SRF teachings. One member of the New Jersey group has since written that their meeting place seemed spiritually transformed after The Reverend Mother's visit.

Many European members have written that they still feel uplifted and inspired from having attended the meetings with Sri Daya Mata. As one said, "It was a journey of love."



SRI DAYA MATA SPEAKING IN NEW YORK CITY

The president of Self-Realization Fellowship met with members and friends at Carnegie Peace Center, New York, on November 15, 1969. She had just returned to the United States after a three-month tour of European SRF Centers.

Self-Realization Fellowship is pleased to announce the 1970

CONVOCATION SRF/YSS WORLD

Celebrating the Golden Anniversary of the founding of Self-Realization Fellowship

The year 1970 marks the Golden Anniversary of the founding of SRF in America by Paramahansa Yogananda. To celebrate fifty years of Kriya Yoga dissemination throughout the world, members and friends of Self-Realization Fellowship/Yogoda Satsanga Society of India are warmly invited to a World Convocation in Los Angeles, California, from July 6 through 12, 1970.

The World Convocation will feature classes in the teachings of Paramahansa Yogananda. All classes will be given in three languages: English, German, and Spanish. Salsangas at Mt. Washington Mother Center with The Reverend Mother Daya Mata and SRF/YSS spiritual directors and ministers will be included in the program of events. Pilgrimages to the SRF Ashrams founded in southern California by Paramahansa Yogananda will be conducted during the week. Group practice of SRF Energization Exercises and Techniques of Meditation will be held daily, and several inspirational programs are scheduled.

An illustrated folder containing full information about the Convocation events, together with the necessary registration form, will be mailed in time to reach all SRF students and members sometime in January. This will be sent also to all Self-Realization Magazine subscribers in the United States. The Fellowship will gladly mail it to other interested persons upon request.

Plan now to attend this auspicious event — to share in this unusual opportunity for Satsanga, fellowship with Truth, in the company of the spiritual directors and other monastic representatives of Self-Realization Fellowship and of SRF members and friends from around the world.

Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles, Calif. 90065

More than Fifteen Hundred Guests Enthralled by Spirit of Halloween at SRF Headquarters



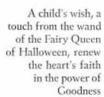
Snoopy jigs for joy to welcome Great Pumpkin. Linus fainted.



Visitors to "cemetery" study humorous tombstone inscriptions, unfrightened by the ghosts and ghouls



Elves and fairies "made the scene" at SRF on Halloween







Knight guards entrance to land of Queen of Halloween



Tombstones, trees, and dungeon walls that transformed lawn into cemetery are moved into place by SRF monks



A restless "corpse" defies rigor mortis and rises from his coffin for a spooky Halloween stroll



Undaunted by witches, small boy sizes up their cauldron

The traditional witches, goblins, and ghosts associated with Halloween are not permitted to have the whole stage when Self-Realization Fellowship extends a special welcome to the neighboring community each year on October 31st. There are some scary moments, to be sure, but small visitors find them overshadowed by other experiences of fun and beauty. SRF seeks to show that although the forces of darkness are ever present in this world, the essential quality of God's creation is goodness and love.

(Continued overleaf)

When children and their parents visited SRF headquarters on Halloween 1969, they found not only spooks and witches but some of the famous "Peanuts" cartoon characters come to life. Linus, Lucy, and Snoopy sang Pumpkin carols with such spirit that the Great Pumpkin actually came. There were also jolly elves who showed the children how to paint colors on flowers and brush the fur of friendly giant caterpillars. A wise old owl interviewed them and taught them a magic word — love. Here and there in colorfully lit garden nooks radiant fairies rocked their fairy cradles.

Reigning over SRF Halloween land was a Fairy Queen, symbol of light, goodness, love, and beauty, which are stronger than all the forces of darkness. She graciously received the visitors, and holding their hands in hers, invited each child and parent to make a special wish for something good and beautiful in his life. Some children asked for prayers and blessings for other members of their families. Assisted by her attendants, the Queen bestowed gifts — a "magic ring" and a colorfully wrapped sweet — and with a touch of her "magic wand" added her love and goodwill to help make the dreams of good boys and girls come true.

One parent, a deputy from the office of Los Angeles Councilman Arthur Snyder, wrote later:

"For the fourth year I took my children and some of their friends to your Halloween celebration. I've always meant to write and say 'Thank you,' but somehow I don't get around to it. This year is different. Thank you.

"The work all of you put forth for the children can only come from people who care and are full of love. I look forward each year to coming to Mt. Washington probably at least as much as do my children. The atmosphere is so completely what I'm trying to teach my children — that there are a lot of good people in the world who really care about each other and about the people 'out there' — and that if they look for the good, and give of themselves freely, they can't go far wrong. Again, my sincere thanks and appreciation."

[&]quot;It is foolish to expect true happiness from earthly attachments and possessions, for they are powerless to bestow it. Yet millions of people die of broken hearts, having tried vainly to find in worldly life the fulfillment that exists only in God, the Source of all joy." — Paramahansa Yogananda.

SRF Voluntary League Helps Santa Deliver Toys



This year Self-Realization Fellowship played Santa Claus to underprivileged children in Los Angeles, Glendale, and Highland Park through funds contributed by members of the SRF Voluntary League. More than a hundred toys were turned over to three organizations concerned with children, for distribution at Christmas time.

New toys were distributed by a "Santa Claus" at a Christmas party for children taking part in the Head Start program in Highland Park. New toys were also donated to the Aragon Avenue Elementary School (in Highland Park) for distribution at Christmas. Teachers volunteered to take the toys to the homes of poor children who attend this school. Fifty-two children were visited by these "Santa's helpers."

In an SRF Summer Youth Class Series children were encouraged to part with one of their favorite toys to help other children who have none, or who might not receive much in the way of Christmas gifts. Toys in good condition were collected by SRF ministers from children attending SRF Sunday Schools, and these were turned over to the County of Los Angeles Department of Public Social Services for distribution.

In a letter to SRF the District Director of this Los Angeles County department wrote: "Since we receive very few toys of such good quality, your contribution was especially appreciated."

The principal of the Aragon Avenue Elementary School wrote:
"I wish to express my sincere thanks. The children and their parents were so delighted with your generosity. It was gratifying to me to know there are organizations such as yours that make Christmas a happier time for children in need."

"The Path of Devotion" (continued from p. 21)

Bliss is the Ultimate Goal of Man

What every human being is seeking is Bliss. It is the only goal of life. And that is what God is — ever-existing, ever-new, ever-conscious Bliss. It is also the nature of the soul. You may say that man is seeking different things. But he hopes, out of those experiences, out of the fulfillment of his search, to have one experience: joy, or bliss. If he's seeking love, it is not because he wants to experience sorrow. If he is seeking wisdom, it is not because he wants to experience limitation; he is seeking wisdom because he wants that intoxicating joy which comes from being all-knowing. Why does man seek gold? Gold, or money, in itself has no meaning. Man seeks it in order to experience the joy of fulfillment that comes with having everything he wants. When he seeks fame, it is only for the joy of feeling, "I am all powerful." or "I am eternal." So in his every search the ultimate goal of man is Bliss.

What is the nature of the soul? Power, bliss, wisdom, love, eternal consciousness, omniscience, omnipresence. And so in all of the things man seeks in this world, he is trying to experience those qualities that are a part of his true nature. Analyze it. What is fame? The desire for immortality, to be known while we're here, and to go on living in memory after we're gone from this world. Man goes after these things because he is unconsciously seeking to experience his own soul nature.

Man is to be forgiven his frantic search for satisfaction in the material life. It is not wrong to seek it, but the way in which he does so is often wrong. The point is, that which is eternal cannot be found in that which is temporal.

There is only one way to attain fulfillment. Christ knew it and that is why he said: "Seek ye first the kingdom of God; and all these things shall be added unto you" (Matthew 6:33). If you seek God you will find fulfillment of all else that you are yearning for. You will realize fulfillment in Him who is eternal, for you will find your eternal Self.

34 Self-Realization

To the friends of SRF



Self-Realization Fellowship gratefully acknowledges the financial assistance received from members and friends. This help is vital to the continuing expansion of SRF activities and services in America, India, and other parts of the world. The work founded by Paramahansa Yogananda in India in 1917 and in America in 1920 is constantly developing; and SRF must apply its resources to new projects as well as to long-established activities.

Donors who desire to do so may indicate to which of the following Funds they wish to contribute: Paramahansa Yogananda Memorial Fund (for the building of a shrine at SRF headquarters), or Voluntary League (General Fund, India Fund, or Building Fund). Unspecified gifts are used for advertising and other methods of spreading the SRF message.

Gifts and bequests to Self-Realization Fellowship (a nonprofit religious institution) are deeply appreciated.

SELF-REALIZATION FELLOWSHIP

Gifts are deductible on U.S.A. income tax returns; bequests are exempt from estate taxes.

3880 San Rafael Avenue, Los Angeles, California 90065

Simplify Life: Fix your Mind on the Goal

Every day of your life try to reduce each experience to its common denominator: God. In all your dealings you can make your life so simple and uncomplicated by keeping the One always before your mind. When you are involved with the constant problems that arise in working with other human beings, or when you are tried by thorny situations of daily life, keep your mind always fixed on the One. It is like swimming toward an island in an ocean full of seaweed. You don't spend your time fighting the weeds in order to remove them from your path. You concentrate on your objective: "That island is my goal, and I must get there. I have to keep right on swimming, not worrying about pushing things out of my way. I must concentrate on my strokes, strong and even and smooth; I know I shall then reach that island." If you spend your time battling the obstacles, you are not going to have the strength to reach your goal. Keep the mind fixed on a single purpose, and your concentration will sweep away every impediment from your path.

What that really means is: "My Lord, I have made Thee Polestar of my life; whatever happens I will take in stride." Then inner peace comes, and everything in life becomes simple and easy. You no longer have to battle the world; you have only to strive toward right behavior and the right attitude within yourself. It follows that what you have sown you are going to reap. So don't become confused by the problems you encounter along the way.

Some think, "Let me just get away by myself and I will find God." That is a difficult way to seek Him. The moment you get away by yourself you begin to think, because there is no obstruction there, that you are progressing spiritually. It isn't necessarily so.

If there are no outside elements or personalities to create any conflict for you, you are likely to be pleasing your own will by doing as you please. That doesn't give you God. Coming in contact with other elements is what makes a stone smooth, or a rough diamond polished and brilliant. Without some outside element, a potentially brilliant diamond remains a rough stone. So it is with man. Merely being left alone does not make a man a saint. When he is placed in all kinds of circumstances and in all kinds of environments, and faced

36 Self-Realization

with all kinds of situations, gradually the rough diamond of his nature becomes well polished by the physical and mental elements with which he comes in contact.

The greatest progress often takes place when you are facing your most difficult problems. That should be very comforting to all who are facing troublesome situations! Never bemoan the trials that come to you. You are the soul and you have the power to overcome. You only need to remember: "Whatever the problem is, I have the power to overcome it, because I am made in God's image."

Don't whine about your lot in life. Negativity is truly destructive on the spiritual path. Always ask yourself, "Am I being negative?" and if so, whip yourself out of it. So long as a devotee is negative he can never know the Spirit. God is positive, and being made in His image, our nature is to be always positive, always cheerful, always looking on the bright side of things. If you have a tendency always to look on the dark side, change yourself now, before negativity destroys all your peace and progress.

Be Receptive to the Grace of God

Under all conditions strive to manifest right attitude. Right attitude means to do one's best while surrendering the self to God; to be ever receptive to the grace of God.

The heart has to be in a receptive state in order to feel His grace. That receptive state comes by self-surrender, and by remaining always in a devotional attitude. It doesn't mean that every moment you feel love. Rather, that your constant prayer is: "Lord, Thy will be done. I don't want anything else, I just want You; then do with me what You will." You will feel the grace of God with you.

When a person tries to live his life only for one love, God; and tries each day to the best of his ability to react to everything, positive and negative, with only one consciousness: "Lord, I lay it at Thy feet; let me do my best, let me react in the way You would want me to," he finds freedom.

But when someone hits us and we want to strike back, or when someone hurts us and we want to retaliate in some way, or when we want to push ourself (meaning the ego), we are fighting for the wrong things.

The way to freedom is surrender of the self. We may not always do the right thing, but when the heart is deeply sincere, when with our whole soul we really want ever to do the right thing, God forgives the mistakes that we make.

Each person can do only the best that he can at any given moment, and pray inwardly that his best tomorrow might be better than his best today. All God asks of us is that we be sincere, and that we do no less than our best. I love Sister Gyanamata's words: "[Let me do] the same things I do every day, only more and better."

Our soul may be compared with pure gold. When it identifies itself with this human form, we know ourselves only as mortal clay. Once our soul re-identifies itself with the Eternal, we can again express our true nature, the eternal golden qualities of the soul.

To be one with God does not mean that we lose our identity, any more than it means that God is not conscious of Himself. He is always aware of His absolute nature; but He is conscious also of every drop of water and every grain of sand; He is conscious of all the differentiations of life within His omnipresent Self. Not only is He aware of a tiny grain of sand; He also knows himself as that grain of sand.

Every human being who becomes one with God becomes a part of that great Consciousness. It may be compared with the awareness you would feel if I pricked your finger or touched you on any other part of your body. You would know it instantly. But if I were to touch someone else, you would not be aware of my touch because your consciousness is not also in him; it is not yet expanded beyond the limited experience of the one physical form that presently encases it.

A Jesus Christ or a Lahiri Mahasaya whose consciousness has expanded into oneness with God is aware of himself in all things as well as in his own individualized form.

We have a long way to go. But we should never be discouraged. We are on the way! That is the important thing. Do not worry about when you are going to get there. Rather say, "I am on my way and I shall not waste any time." That is what the Lord expects. Why be restless about reaching the goal when we are not yet sufficiently restless about the day-to-day effort? Many are anxious to get there, but they are not anxious enough to make the necessary effort.

38 Self-Realization

Cast yourself mentally at the feet of God, and let the world do what it wants. Take each day, give the best you can to your duties, with a mind ambitious not for self, but to give your best to please the Lord. Give perfection to any duty you perform. Then with devotion lay it at the feet of God.

Thus keep the mind immersed in the thought of God not only while you are meditating but also while you perform your duties. The more you practice with devotion the presence of God, the more you will feel His all-fulfilling love and grace descending upon you. Sometimes the effects of meditation are not felt during meditation, but rather when we least expect it; even in the midst of activity, we may feel within that sudden flood of love and joy of the Divine Presence.

Letters from SRF Students

SRF President's Visit to Europe

"The meeting with Sri Daya Mata will remain as a joyous memory with me for the rest of my life. The solemn earnestness with which each event began is something never experienced before. The singing of our Guru's chants created a distinctive vibration that remained for a long while, just as I sometimes hear it during my practice of the SRF Om Meditation Technique. I have been so richly blessed by this experience, I just want to go on thanking God." — J. M., Patergassen, Austria.

"How shall I ever thank her for the Guru's love and devotion manifested through her so profusely during the meetings in Paris? She knew how to transmit the divine influx to all and to open the secret door in everyone's heart." — M.V., Aureilhan, France.

"Despite the grace that has fallen to me through following the teaching of our beloved Gurus, the high point of this year was surely reached with the presence, the being-among-us, of Sri Daya Mata. All the book knowledge of the whole world vanished before the radiant example of her presence. I saw and experienced for the first time bhakti (divine devotion), felt bhakti, yes, tasted bhakti. Never before have I been allowed to experience with such tangible nearness and reality that

God is. He and the Masters were among us in the overflowing love of a Self-realized soul. The way lies brighter before us. Thank you, Ma!"

— K. G., Schwarzenbach-Saale, Germany.

"I attended the beautiful ceremony of Kriya Yoga Initiation and I came away truly renewed. I feel an involuntary joy which always accompanies me, a state of cheerful serenity. My devotion and loyalty to Guru have really increased; I feel his guidance and protection more." G. C., Sicily, Italy.

"We are overflowing with joy to have had the privilege of seeing, hearing, and meditating with our beloved Daya Mata. Her mere being radiated such spiritual power that our consciousness expanded to the limit of our capacities. All of us were affected without exception. We were blessed that God and Master were brought so close to us." — G.D., Marlow, England.

"The Kriya Initiation in Munich was an extremely beautiful ceremony. I felt full of peace in the presence of the Masters and was lifted up out of this world. I took away so much blessing and help. This ceremony of spiritual birth is certainly something unique in life." — M. W., Hamburg-Bergedorf, Germany.

"I am at a loss to describe the ineffable happiness I felt. I am convinced that the path to Truth is surely here, and I must follow it." — L. G., Paris, France.

"The Kriya Yoga ceremony will remain always engraved in my soul. How much love we felt coming from Ma's presence, and how great the gift which transformed us! How many tears of true joy!" — A.M.B., Torino, Italy.

"These spiritual instructions were such as I have never in my life received before. As Mother Daya Mata stepped into the room, I was immediately overcome with the assurance that here was no human president, but a child of God who had come to us." — G. S., Rohrdorf/Nagold, Germany.

"I felt that our holy Guru Paramahansa Yogananda and other saints were present at the sublime *Kriya Yoga* Initiation. During the ceremony I saw behind Daya Ma a bright blue light, so powerful that tears came unbidden to my eyes. Everyone felt the divine solemnity of the occasion." — G. J., Nijmegen, Netherlands.

Monthly Weekend Retreats for 1970

MEN	WOMEN	MARRIED COUPLES
January 2-4	January 16-18	January 9-11
Jan. 30 - Feb. 1	February 13 – 15	**
Feb. 27 - Mar. 1	March 13 - 15	March 20 - 22
April 3-5	April 17 - 19	
May 1-3	May 15-17	May 29 - 31
June 5-7	June 12-14	Valle By JAS
July 31-Aug. 2	June 19-21	July 24-26
September 4-6	August 7-9	August 28 - 30
October 2-4	August 14-16	
Oct. 30 - Nov. 1	September 18 - 20	
December 4-6	October 16-18	
	November 13 - 15	November 27-29

Planned weekend retreats include classes in the teachings of Paramahansa Yogananda. Students of the weekly Self-Realization Fellowship Lessons may also receive personal instruction in the SRF techniques of meditation, including (for those eligible) Kriya Yoga. Find divine rest and relaxation in the peaceful environment of the Retreat in the Encinitas SRF Colony by the Pacific Ocean. Send for descriptive leaflet. Reservations should be made in advance by writing or telephoning:

SELF-REALIZATION FELLOWSHIP RETREAT

P.O. Box 758, Encinitas, California 92024 Telephone 753-1811 (Area Code 714)

NOTICE OF CLOSING OF SRF RESTAURANT

(at SRF India Center, Hollywood, California)

The India Center SRF Restaurant first opened its doors in April 1951. It was established by Paramahansa Yogananda as one means of introducing to the public the teachings and activities of Self-Realization Fellowship. The restaurant has served its purpose and SRF is grateful for the many steadfast friends it has made through this medium of service.

However, the spread of Paramahansaji's spiritual message throughout the world has now come to a point where the time and personnel involved in serving the restaurant are needed to assist in other ways the expansion of our spiritual work. The restaurant was therefore closed to the public as of December 20, 1969. This activity will be phased into other types of spiritual service at India Center for SRF members and the public. Self-Realization Fellowship hopes thereby to supplement in more effective ways the regular Church services, classes, and charitable activities that will continue to characterize SRF India Center.

Statement required by the Act of October 23, 1962, Section 4369, Title 39, United States Code, showing the ownership, management, and circulation of "Self-Realization Magazine," published quarterly at 3380 San Rafiel Avenue, Los Angeles, California 90065, as filed on September 12, 1969. Location of the headquarters or general business offices of the publishers is the same.

Names and address of publisher, editor, and managing editor: Publisher: Self-Realization Fellowship, Inc., 3880 San Rafael Avenue, Los Angeles, California 90065; editor and managing editor, J. Brush, same address. Owner: Self-Realization Fellowship, Inc., same address. There are no bondholders, mortgagees, or other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities.

The preceding paragraph includes, in cases where the stockholder or security holder appears upon the books of the company as frustee or in any fiduciary relation, the name of the person or corporation for whom such trustee is acting, also the statements in the paragraph show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear on the books of the company as trustees, hold stock and security holders who do not appear on the books of the company as trustees, hold stock and security in a capacity other than that of a bona fide owner. Names and addresses of individuals who are stockholders and a corporation which itself is a stockholder or holder of bonds, mortgages, or other securities of the publishing corporation.

Average number of copies of each Issue during preceding 12 months, and of the single issue

Average number of copies of each issue during preceding 12 months, and of the single issue nearest filing date, respectively, are as follows: total number of copies printed (net press run, 12,462-12,731; paid circulation (1) sales through dealers and carriers, street vendors, and counter sales 1330-1359; (2) mail subscriptions 9606-9897; total paid circulation 10,936-11,255; free distribution (including samples) by mail, carrier, or other means 511-449; total distribution 11,447-11,705; office use, left-over, unaccounted, spoiled after printing 1014-1026; total 12,462-12,731. I certify that the statements made by me above are correct and complete. (Signed) J. Brush, Editor.

42

SRF-YSS DIRECTORY of CENTERS, CHURCHES, and MEDITATION GROUPS



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 COUNSELORS: Brother Jivananda, Bro. Turiyananda. Phone 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. 10 a.m. (meditation), 11 a.m. (main service), 8 p.m. (meditation); Thurs. 8 p.m. (lecture).

SRF RETREAT: Guest accommodations for SRF students and friends, P.O. Box 758. Tel. (714) 753-1811. MEDITATION 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 COUNSELORS: Brothers Premamoy and Bhaktananda. Telephone Encinitas, 753-2888.

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

NORTH HOLLYWOOD—SRF Meditation Group.

NOVATO — SRF Meditation Group. OAKLAND — SRF Center.

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

Colorado

258-1072.

DENVER — SRF Meditation Group. GRAND JUNCTION — SRF Meditation Group.

District of Columbia

WASHINGTON — SRF Meditation Group.

Florida

MIAMI BEACH - SRF Meditation Group.

ST. PETERSBURG — SRF Meditation Group.

Hawaii

HONOLULU - SRF Meditation Group.

Illinois

CHICAGO - SRF Meditation Group.

Kansas

OVERLAND PARK - SRF Meditation Group,

Massachusetts

CAMBRIDGE - SRF Meditation Group.

WORCESTER - SRF Meditation Group.

Michigan

DETROIT - SRF Center.

Missouri

KANSAS CITY - SRF Meditation Group.

PARKVILLE — SRF Meditation Group.

Nevada

RENO — SRF Meditation Group. SPARKS — SRF Meditation Group.

New Jersey

BELLE MEAD - SRF Center.

New York

NEW YORK - SRF Center.

Ohio

CLEVELAND — SRF Meditation Group.

DAYTON - SRF Meditation Group.

Oregon

EUGENE - SRF Meditation Group.

Pennsylvania

PHILADELPHIA — SRF Meditation Group.

Washington

SEATTLE - SRF Meditation Group.

CANADA

Alberta

CALGARY-SRF Meditation Group.

Manitoba

WINNIPEG-SRF Meditation Group.

Ontario

TORONTO - SRF Center.

Quebec

MONTREAL - SRF Meditation Group.

LACHINE - SRF Meditation Group.

MEXICO

MEXICO CITY, D.F. - SRF Center.

MONTERREY, N.L. - SRF Center.

WEST INDIES

Cuba

HAVANA - SRF Center.

Dominican Republic

PUERTO PLATA — SRF Meditation Group.

 ${\bf SANTIAGO-SRF\ Meditation\ Group.}$

SANTO DOMINGO — SRF Meditation Group.

Jamaica

KINGSTON-SRF Meditation Group

Puerto Rico

SAN JUAN - SRF Center.

Trinidad

POINT FORTIN — SRF Center. SAN FERNANDO — SRF Meditation Group.

SOUTH AMERICA

ARGENTINA

BUENOS AIRES - SRF Center.

CORDOBA - SRF Center.

MAR DEL PLATA-SRF Meditation Group.

SALTA - SRF Meditation Group.

BOLIVIA

COCHABAMBA - SRF Meditation Group.

BRAZIL

RECIFE, PERNAMBUCO - SRF Meditation Group.

RIO DE JANEIRO - SRF Center.

SALVADOR, BAHIA — SRF Meditation Group.

SAO PAULO - SRF Meditation Group.

CHILE

SANTIAGO - SRF Center.

VALPARAISO — SRF Meditation Group.

COLOMBIA

BOGOTA — SRF Center, SRF Meditation Group.

BUGA - SRF Meditation Group.

CALI - SRF Center.

IBAGUE - SRF Meditation Group.

MEDELLIN — SRF Meditation Group.

PARAGUAY

ASUNCION - SRF Meditation Group.

PERU

LIMA - SRF Center.

URUGUAY

MONTEVIDEO - SRF Meditation Group.

VENEZUELA

CARACAS - SRF Center.

EUROPE

AUSTRIA

VIENNA - SRF Meditation Group.

ENGLAND

LONDON - SRF Center.

SEDGLEY, Worcester — SRF Meditation Group.

FRANCE

AUREILHAN - SRF Meditation Group.

GERMANY

BAMBERG-SRF Meditation Group.

BERLIN - SRF Meditation Group.

COLOGNE-SRF Meditation Group.

FRANKFURT - SRF Meditation Group.

GIESSEN - SRF Meditation Group.

HAMBURG-SRF Meditation Group.

HANOVER-SRF Meditation Group.

LANDSHUT - SRF Meditation Group.

MUNICH - SRF Meditation Group.

NUREMBERG — SRF Meditation Group.

STUTTGART — SRF Meditation Group.

WIESBADEN — SRF Meditation Group.

ICELAND

REYKJAVIK — SRF Meditation Group.

ITALY

MILAN - SRF Meditation Group.

PALERMO-SRF Meditation Group.

TURIN - SRF Meditation Group.

NETHERLANDS

THE HAGUE - SRF Meditation Group.

SPAIN

MADRID - SRF Meditation Group.

SWITZERLAND

BERN - SRF Meditation Group.

GENEVA - SRF Center.

ZURICH - SRF Center.

AFRICA

GHANA

ACCRA - SRF Meditation Group.

SOUTH AFRICA

CAPETOWN — SRF Meditation Group.

PORT ELIZABETH — SRF Meditation Group.

OCEANIA

AUSTRALIA

BRISBANE-SRF Meditation Group.

MELBOURNE — SRF Meditation Group.

PERTH - SRF Meditation Group.

ROSEVILLE — SRF Meditation Group.

SYDNEY - SRF Center.

NEW ZEALAND

AUCKLAND - SRF Meditation Group.

PALMERSTON — SRF Meditation Group.

ASIA

JAPAN

TOKYO - SRF Meditation Group.

INDIA

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

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

Bihar

RANCHI — Yogoda Satsanga Society of India, Yogoda Branch Math, Old Hazaribagh Road, Ranchi 1, Bihar. Telephone 724. Yogoda Branch Ashram; YSS Mahavidyalaya (college); YSS 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 (Montessoritype school); YSS Sevashram Hospital (allopathic and homeopathic sections).

Himachal Pradesh

SIMLA — Yogoda Meditation Group Center.

Madras

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.

Mysore

BANGALORE — Yogoda Meditation Group Center.

MANGALORE — Yogoda Meditation Group Center.

Orissa

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

Punjab

PATIALA—Yogoda Meditation Group Center.

Union Territories

CHANDIGARH—Yogoda Meditation Group Center

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

CORRECTION: We regret an error in the caption for a photo of the main hall and its furnishings at SRF-YSS international headquarters, Los Angeles, which appeared in the Fall 1969 issue. An Indian musical instrument, the sitar, which is played solely by fingering, was incorrectly identified as an esraj, a somewhat similar but smaller stringed instrument, which is played with a bow, like a cello.

CHRISTMAS TIME AT SRF-YSS INTERNATIONAL HEADQUARTERS

Paramahansa Yogananda's sitting room, now a shrine, decorated for Christmas. He loved the Christmas tree as a symbol of the spinal tree of life. In deep meditation yogis behold its seven starlike chakras, subtle centers of intelligent life energy, as differently colored lights. The Christmas tree for Paramahansaji is always a live one, which is planted on the

Mt. Washington grounds of SRF headquarters after the holidays.

President Sri Daya Mata opens playful gift of a stuffed toy bear, following annual Christmas dinner with residents of the California SRF Ashrams at international headquarters. Brother Bhaktananda (slanding), Yogacharya Binay Narayan, Mrinalini Mata, and Sri Banamali Das look on as Sri Daya Mata opens gifts from the renunciants.





