



# Self-Realization

*Founded by Paramahansa Yogananda*



*Winter 1973*

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PARAMAHANSA YOGANANDA, 1938



# Self-Realization

Founded in 1925 by Paramahansa Yogananda

*A Magazine Devoted to Healing of Body, Mind, and Soul*

*(Healing the body of disease by proper diet, right living, and recharging the body with God's all-powerful cosmic energy; removing inharmonies and inefficiency from the mind by concentration, constructive thinking, and cheerfulness; and freeing the ever-perfect soul from the bonds of spiritual ignorance by meditation.)*

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**Front Cover:** Snowflake design, courtesy of Crown Ltd.

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

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## Mystery in a Snowflake

Nature is full of genius, full of the divinity, so that not a snowflake escapes its fashioning hand....The same law that shapes the earth and the stars shapes the snowflake. Call it rather snow star. As surely as the petals of a flower are numbered, each of these countless snow stars comes whirling to earth, pronouncing thus with emphasis the number six, order....What a world we live in, where myriads of these little disks, so beautiful to the most prying eye, are whirled down on every traveler's coat, the observant and the unobservant, on the restless squirrel's fur, on the far-stretching fields and forests, the wooded dells and the mountain tops. Far, far away from the haunts of men, they roll down some little slope, fall over and come to their bearings, and melt or lose their beauty in the mass, ready anon to swell some little rill with their contribution, and so, at last, the universal ocean from which they came. There they lie, like the wreck of chariot wheels after a battle in the skies. Meanwhile the meadow mouse shoves them aside in his gallery, the schoolboy casts them in his snowball, or the woodman's sled glides smoothly over them, these glorious spangles, the sweepings of heaven's floor. And they all sing, melting as they sing, of the mysteries of the number six; six, six. He takes up the waters of the sea in his hand, leaving the salt; he disperses it in mist through the skies; he re-collects and sprinkles it like grain in six-rayed snowy stars over the earth, there to lie till he dissolves its bonds again.

—Thoreau



# The Yoga Ideal of Renunciation Is for All

BY PARAMAHANSA YOGANANDA

*A talk given at the Self-Realization Ashram Center,  
Encinitas, California, January 18, 1942*

What is God's will for man? Should he live as a wandering renunciant in the jungle, free from mundane concerns? Or should he live as a family man in the cities and be caught up in the affairs of this world with its fights and troubles?

The great masters have shown various ways through which one can know God. Renunciation is one way. It has been taught by Jesus Christ,\* by Sri Chaitanya, by Lord Buddha. Once when a disciple of Sri Chaitanya received some fruits in his begging bowl, he ate a few and saved the rest for the next day. But because he was taking "thought for the morrow"—an attitude Christ also cautioned against†—Chaitanya told the disciple he did not want to see his face again. The training by my own master, Swami Sri Yukteswarji, was quite similar. "Live from day to day," he said, "remembering that all sustenance comes from God." Christ said: "Sell all that thou hast...and come, follow me."‡

I have lived in that way. In India for a time I lived the life of a divine gypsy, roaming free, absorbed in my love for God. I don't

\* "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matthew 19:29).

† "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself" (Matthew 6:34).

‡ "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me" (Luke 18:22).



think I was ever more happy and carefree. Inwardly, I am always happy; but outwardly, as God's gypsy, I was as joyously free as could be, never even knowing or caring when or whence would come the next meal. That kind of training in total dependence on God is truly marvelous. Once a few companions went with me into the Himalayas for fifteen days. We made almost no preparations for our food. I was in my naturally joyous state.\* One day during that pilgrimage I met a saint; I became so absorbed in talking with him about God that time passed without notice. My companions kept quietly urging me, "Come on, let's go and eat; we are hungry!" But I didn't feel hungry in the least. I was receiving food far more nourishing to my soul. In the Himalayas I saw many wonderful saints, healthy and divinely contented with only a little shelter, the simplest food, and scanty clothing. It is truly a spiritually beautiful life they lead.

I know there is a law by which God directly supports that devotee who depends solely upon Him. If one lives the renunciant life sincerely, he will see how this law works. The true renunciant knows that everything comes from God, and that He is the sole support of life. A man may have plenty of food, but if his heart fails, food has no value for him. The Power that supports your heartbeat certainly knows your lesser needs. If you live solely for God and have faith in His power, He will give you direct help.

Some devotees thus renounce everything for love of God, and devote their lives to seeking and serving Him alone. Jesus Christ, the guru of the Western world, was an example of such renunciation. He said: "The birds of the air have nests; but the Son of man hath not where to lay his head."† He had no home, or place of his own; he had no money for food or clothes, yet he was maintained by God. Because he had given everything to God, he still had everything. He could demonstrate prosperity as no wealthy man has ever demonstrated it, feeding 5000 people with a few loaves of bread and two fishes.‡ His many miracles showed his

\* The scriptures of India teach that God is ever-existing, ever-conscious, ever-new joy; and that the soul of man is a spark of God. The natural state of man, therefore, is infinite joy.

† Matthew 8:20.      ‡ Matthew 14:17-21.



attunement with God and His power over all life.

People think of renunciation as denial. But relatively speaking, this is not so. I renounced small desires for the greatest Treasure in the universe. The saintly Nagendranath Bhaduri\* who had given up riches and material comforts to seek God was being praised by one of his students for doing so. The teacher replied: "Shortsighted people of the world are the real renunciants, not I. I left only a few paltry dollars and temporary pleasures to gain an empire of endless bliss, and the greatest prize of all—God."

### **God Appreciates Onepointed Devotion**

Some will argue: "If everyone becomes a renunciant, what will happen to the world?" The world is not going to come to an end because *you* seek God. This is false reasoning, false rationalization. There will always be many who will persist in perpetuating the world—don't worry about that! Yet this world is so filled with sorrow and hate and jealousy, it might not be a bad thing if it were closed down and started anew! To bank your whole life on the ways of the world and things of the world is indeed a poor investment.

The way of complete renunciation is embraced joyously by those who want to see God, and naught else but God. He reveals Himself to those who live by the renunciant's creed: "God is my life. God is my love. God is the temple that calls my heart to unceasing worship. God is my Goal. No duty can be performed without the power borrowed from God, so my highest duty is to find Him." Without that attitude of devotion and determination one cannot know God. In the Bhagavad-Gita, the Lord says: "Forgetting all *dharma*s (duties) remember Me alone; I will free thee from all sins (accruing from nonperformance of those lesser duties)."<sup>†</sup>

The outer (as well as inner) renunciation required of a monastic is not possible for all; but in my childhood I resolved that I would never give my allegiance to anyone or anything but God;

\* See *Autobiography of a Yogi*, Chapter 7.

† XVIII:66.



and I never have. In my heart I live only for Him. I want nothing to stand between me and my God. Renunciation with that ideal is very beautiful. And it is very wise to renounce in this way for God, for He appreciates that onepointed devotion.

Renunciation is considered by the masses as renunciation of marriage, of a mate, primarily. Jesus Christ and Swami Shankara\* were such renunciants. And there was Gautama the Buddha, who was married and had a wife and child, but renounced them and went into the forest to seek God. His test was very much harder. A great saint in India† used to ask those who came to him if they were married. If they said, "No," he would reply, "You are still on the safe side!" I know that many married people would say the same thing! Those who do not marry sometimes regret it; but those who do marry sometimes regret that. If one is not married, and has no strong desire for marriage, then he should seek God first, above everything else.

As soon as you are awakened to the importance of seeking God, look neither left nor right, but keep your mind upon your Goal. Once the desire for God is aroused, nourish it. Seek Him earnestly; seek Him first. Then if He guides you toward marriage, follow that way. "Seek ye first the kingdom of God, and His righteousness..."‡ Thus Christ admonished the multitudes. When you will have communion with God, you will know what He wants of you. That is the safest way to guide your life.

### **Yoga: The Universal Middle Path**

The question then arises, "What about those persons who have already incurred obligations in the world? What chance do they have to seek and find God? Is there no escape for them?" Of course there is! Yoga offers a middle path between complete renunciation and complete worldliness.

*Yoga* means "union"; the path of Yoga is the science of uniting the soul with God. The practice of Yoga is not restricted to any particular type of life. Its goal is attainable by the monk in the

\* India's greatest exponent of Vedanta philosophy in the monistic spirit. A saint, scholar, and man of action.

† Sri Ramakrishna Paramahansa.

‡ Matthew 6:33.



cloister or by the family man in the world. The purpose of renunciation is to pursue God. The purpose of Yoga is the same. In the path of renunciation the stress is on the physical relinquishment of everything that stands in the way of one's search for God. Yoga shows the way to *inner* freedom from such obstructions. Jesus referred to this when he said: "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched."\* Jesus meant that it is better to be maimed of all desires, and thus be free to enter into eternal life, than to live in a "hell" of unfulfilled desires that keep one on the path of sorrow in this world. There should be nothing on earth that you cannot give up for God. If you cannot renounce at least some of your bad habits, moods, and materiality for Him, you are a weakling; and God cannot be attained by weaklings. Mental strength is absolutely necessary in order to find God.

It would be impossible, of course, for all people to leave the world and go into the forest to seek God alone. They would constitute such a large community that it would be necessary to build a city there to take care of their shelter, water, and sanitation needs. But we can renounce most of the luxuries and unnecessary things of life, and lead a more simple existence. If we do, we can and will be more happy, more peaceful. In fact, money brings unhappiness when it becomes the only standard of happiness. Jealousy and greed arise, creating divisions even within families. Life is much better for everyone when it is more simple. That is why the yogis teach that, when possible, it is best to live away from the big cities. The city dweller has no freedom of his own. He gets caught up in the rush and becomes just another automaton of urban life. In New York I have seen people who behaved just like cogwheels in a machine. One feels freer and more alive in smaller communities. But the flaw there is that if the townspeople do not strive to cultivate spiritual freedom and spiritual interests and understanding, they are likely to become gossipy, critical, and small-minded. Unless one brings God into his life, creating a dynamic balance, difficulties arise no matter where or how one lives.

\* Mark 9:43.



### **Perform All Duties to Please God**

The beauty of the Bhagavad-Gita is that it is applicable to all human life. The Gita counsels simply and repeatedly that he who performs dutiful actions, not for himself, but for God, is saved. But how does one determine which actions are dutiful and which are not? The way is to follow the counsel of someone who has wisdom, for that quality is lacking in the devotee in the beginning of his spiritual quest. If one wants to be a lawyer, the best course is to seek out a good one and learn his methods, the ways in which he trained his mind to deal in legal matters. So the same is true in seeking God. Follow a divine expert. In India we call such a one a guru: he who has followed the way and mastered himself, and therefore is able to lead others. A true guru is divinely guided, and if you follow him you will know what your duty is. What you want to do is not necessarily what you should do. It is easy to do what you want to do, but that is slavery. To act according to the dictates of wisdom is true freedom. But even this is just the first step toward being a true yogi. You must then perform those dutiful actions—physical, mental, and spiritual—with the sole wish to please God. Then you are a yogi.

The excellence of Yoga is that it points out both the Goal and the way. It says that you must be a renunciant in order to contact God, and shows that there is no excuse to say you cannot do so: Yoga teaches that whether living in the world or in a monastery, within your mind you can renounce everything, feeling that whatever you do is to please God. So in Yoga there are two kinds of renunciants: those who renounce everything, both physically and mentally; and those who remain in the world to fulfill their obligations, but mentally renounce all desires save the one desire to become united with God in meditation and in serviceful activity.

If you are inwardly watchful of your thoughts and your behavior, it becomes much easier to mentally renounce everything for God—and to renounce everything physically as well, when you wish to do so. You may renounce outwardly by running away to the jungle to seek God, but your undisciplined desires will go with you. Yet if you have renounced something in your mind, it is nothing at all to forgo it outwardly. I enjoy the food I eat, but



inwardly I am aware that it is God who is eating through me. Therefore I feel no attachment to food. If I eat, all right; if I don't eat, I don't miss it. The idea is to learn to relate all experiences to God. This kind of renunciation can be embraced by everyone. Whether one lives in the world or secludes himself in a monastery, he who would find God must be inwardly a renunciant. Whoever performs his duties not for self, but to please God, becomes a true renunciant and a true yogi.

### **Play Your Role Well in the Drama of Life**

It is wise to strive to do God's will in everything, because that is the way to peace of mind and happiness. If you deeply ponder it, you will see that this is a colossal thought. A vast cosmos of the different forces of nature is tied together by God's directing power. Everything works in mutual harmony with the Divine Plan. We are a part of that universal scheme—just as important as the sun and the moon and the stars. We have to do our part; we must play the role that is assigned to us by the Divine, not what we want to play. When you use your own willfulness in opposition to the will of God, you spoil this drama. You do not contribute your share to fulfill the great plan of this universe. Why not say: "Let me do what God wants me to do." I think you will be much happier, much more peaceful, much better off.

There will be greater joy in your life when you strive to please God, not self. When you awaken in the morning, affirm: "Lord, I offer this day unto you. The little ego no longer holds sway in this body; You alone dwell here." As soon as you begin to find God within yourself, you will also behold Him in others. Then you can't hate anyone, because you see Him enshrined in all body temples.

is a beautiful way to live. In everything we do we should think of God. In loving and serving our country, our family, and other loved ones, we should love Him above all else. He must be first in our hearts and in our lives. That is why He has declared, in the Ten Commandments: "Thou shalt have no other gods before Me."\*

The Lord did not create this world to torture us, but to test us. The purpose of this test is to see if in carrying on our material

\* Exodus 20:3.



duties we can still keep our minds centered in Him, if we can learn to be in the world, but not of it—not absorbed or lost in its materiality. This is the example given to us by Lord Krishna, Lahiri Mahasaya, and King Janaka.

The Bhagavad-Gita says that he is not a yogi whose renunciation is solely outward; nor is that man a yogi who forsakes dutiful actions.\* Some spiritual aspirants renounce sex, money, and material desires to enter a monastery or ashram, and then want to renounce constructive activities also. However, in the ashrams of my guru, Swami Sri Yukteswarji, we were given more work than we would do even for a family of our own. In family life, as a rule, one works primarily for himself and a few loved ones, whereas in a hermitage one works purely for God. But in the world, also, one can live only for God, if he changes the center of his consciousness.

### **Live in the Consciousness of God**

Yoga is the art of doing everything with the consciousness of God. Not only when you are meditating, but also when you are working, your thoughts should be constantly anchored in Him. If you work with the consciousness that you are doing it to please God, that activity unites you with Him. Therefore do not imagine that you can find God only in meditation. Both meditation and right activity are essential, as the Bhagavad-Gita teaches. If you think of God while you perform your duties in this world, you will be mentally united with Him.

Cease to think that you are working for yourself. Find God by striving to make your daily activities less identified with “me” and “mine” and more identified with God. Each one of you can feel that you are performing all your activities in the consciousness of God; for example, by eating not for yourself, but to look after the body temple in which God resides; by doing your work not with the idea of personal gain, but as a service to God, and with

\* “The relinquishment of dutiful action is improper.... Although performing the act of renunciation such a person is unable to attain the results of that renunciation (salvation). When dutiful action is performed solely because it should be done (being divinely ordained), forsaking attachment to it and its fruit, that renunciation is considered sattvic (pure)” (XVIII 7-9). “Worklessness is not attained simply by avoiding actions. By forsaking work no one reaches perfection” (III:4).



the thought of God. Feel that the care of those souls who are in your charge has been assigned to you by God's will.

The test of whether your life is lived for God alone is that you do not grieve over any frustrated personal desire, but only when you have displeased God. I take better care of others' things than my own. Because I perform all actions for God, I do them with more ambition and care than I would for myself. And if the results of those actions go wrong I don't suffer personally, because I acted only for Him. I did my best; and I will try again with greater joy and determination, but without attachment to my efforts and their outcome. If I were working for myself, I would be worrying all the time. But, since my object in working is only to serve God, the results are His, not mine. This is the way to transcend the law of karma.\*

Though I am called upon to perform all kinds of duties, I do not feel at all attached to anything I do, so I do not feel bound by anything. Every person should live in this way in order to know that this world is not his home; we are here for just a little while. So do not trust this life, for it will deceive you. Trust only in the Immortal, who is behind your temporal earth existence. You think that here is your home, here is your country, here are your loved ones; but when you leave this world, not even your body is your own.

You were not sent to earth to become hidebound in moods and habits, and enslaved to the environment in which you find yourself. If you had complete control over your life, I would say, "Go on, do as you please." But you do not have that absolute control. No one does until he becomes a master.† You were sent here to find God. But without direct contact with God, no one can know Him. So the real art of living is to be a yogi: he who has united his soul with Spirit in meditation, who has inwardly renounced everything, who practices the presence of God, and who performs all dutiful actions with the thought of God. You see that I am not telling anyone to neglect his duties. Look after everything entrusted

\* The law of action and reaction that binds man to the effects of his every act, good or bad.

† One who has attained Self-realization and God-union.



to you, because God has given you those duties; but be nonattached. Realize, even as Jesus did: "My kingdom is not of this world."\* That which lies beyond this creation of three dimensions is your real home. As often as I look upward into the spiritual eye,† I am in that other world. Do you think it is impossible? It is not! Right here and now you can live in that other world. God is realizable. He can be coaxed to talk to you. But to hear His voice requires spiritual effort and self-discipline.

### **Stand Unshaken Midst the Crash of Breaking Worlds**

Periodically throughout its history the world has gotten into a mess. During times of war it becomes a torture chamber for millions of human beings. True happiness, lasting happiness, lies only in God, "having whom no other gain is greater." In Him is the only safety, the only shelter, the only escape from all our fears. You have no other security in the world, no other freedom. The only true freedom lies in God. So strive deeply to contact Him in meditation morning and night, as well as throughout the day in all work and duties you perform. Yoga teaches that where God is, there is no fear, no sorrow. The successful yogi can stand unshaken midst the crash of breaking worlds; he is secure in the realization: "Lord, where I am, there Thou must come."

When not all the pain of this world, nor even the sufferings of hades can affect you, you are a king. And that is what you must be. Breaking the limitations of this frail human body, you must manifest immortality. In his poem, "Marching Light,"‡ the great saint Swami Ram Tirtha wrote, "I hitch to my chariot the fates and the gods;/in the voice of thunder, proclaim it abroad!.../Liberty! Liberty! Liberty! Aum!.../Hail, O ye ocean,...be dried up, depart!" That is to say, before the marching light of your soul the ocean

(Continued on page 54)

\* John 18:36.

† The center of spiritual perception in the forehead, revealed in deep meditation as a brilliant gold, blue, and white light. As the consciousness of the meditating devotee merges into this light, vision becomes one with God's omnipresent awareness.

‡ *Swami Ram Tirtha's Song*, a musical arrangement of the poem, appears in Paramahansa Yogananda's *Cosmic Chants*, p. 78.



# Thoughts on Right Attitude

BY SRI DAYA MATA

*Extracts from an informal talk at the Self-Realization Fellowship  
Ashram Center, Encinitas, California, December 11, 1962*

Lord Buddha once said: "The profit of the holy life, O monks, lies not in gains and favors and honor, nor in the fulfillment of morals, nor in the fulfillment of concentration, nor in knowledge and vision; but just this, O monks: the sure, unshakable deliverance of the mind. That is the aim of this holy life. That is its heart. That is its goal."

What is meant by the "unshakable deliverance of the mind"? It means that the mind is always free from the compulsion of habits, emotions, and attachments; and is governed only by wisdom, love, and selflessness. It means that the ego no longer controls you; that you, the soul, operating through the mind, are the master of your fate. The expression of right attitude in all conditions and situations is evidence of that self-mastery.

Right attitude is the way to God. Without it one can never know Him. It is the very foundation of the spiritual life. One must strive constantly toward right attitude, or no amount of speaking of God, no amount of reading scriptures, no amount of years at the feet of a guru, is of any avail.

## **Greatness Lies in Being Humble**

Implicit in right attitude is humility. You cannot know God without first accepting yourself as the least in His eyes. This does not mean you should go around proclaiming and bemoaning how little you are. No. Humility means that no matter what anyone says or does to you, you remain always the same. When a rose is crushed in the hand, it continues to give off its fragrance. When



people crush you in their hands of criticism, in their hands of sharp unkind words, the right attitude is to go on giving sweetness, kind words, kind actions, and—above all—kind thoughts in return. Without kind thoughts, one cannot sincerely express kindness in words or actions.

The trouble with most people is that when they get angry or upset, they don't want to listen to reason, they don't want to understand. When one is blindly convinced that he is right, no amount of explanation, no amount of reason will he accept. He only knows that his own desire has been thwarted, and that's all that matters to him. He "sees red," so to speak. That is the time right attitude should be adopted.

### **Thy Will Be Done**

If anything in this world can make us angry or make us lose control of ourselves, it means simply that we do not have right attitude. If you analyze it, you will find that anger is a result of a desire frustrated. It may well be a noble desire, but still the basic fact is there: anger comes when we are going in a certain direction and then find we have met an obstacle—our desire to go ahead is obstructed. Attitude determines our reaction to this. If our attitude is right, we will, at those times, be able to say, "Lord, not my will, but Thine be done." This brings complete release from the emotion of anger—if we practice it sincerely. Right attitude comes when we work at it steadily; and it always brings peace of mind.

God works through man to accomplish His will in this world. We should strive always to be receptive to Him. This is where right attitude comes in. We are good or poor instruments of God according to the degree of our receptivity, according to the degree of our right attitude. This variation in "degree" is a primary basis of difference in individuals.

### **Be an Instrument of God**

Sri Yukteswarji said to our guru, Paramahansa Yogananda: "Learn to behave." And Gurudeva admonished us: "Strive always toward right attitude." These instructions are one and the same thing. It is by practicing right attitude that we develop receptivity; and receptivity, in turn, enables us to be a channel for God's will.



Properly installed electric wires conduct electricity, but of what importance is the conductor if no electricity is present in it? In the same way, our true value lies in being able to serve as a conductor through which God can work His will on earth. It is the duty of each one of us to strive always toward right attitude, that we might have both the receptivity and the humility to be perfect instruments of the Divine.

As we near the Christmas season, perhaps you all feel, as I do, an increased spiritual fervor and joy, and a more intense longing for God. I don't want to waste my time in this life. See how many things constantly drag us down and try to hold us back on the spiritual path! We have to constantly resist them; but not in a nervous, tense way. We should use calm discrimination to clear the path of all mundane distractions that take us away from God, that take us away from the right attitude which gives us God. The secret of the spiritual path lies in right attitude. Once you learn this, seeking God becomes the simplest, most natural thing in the world.

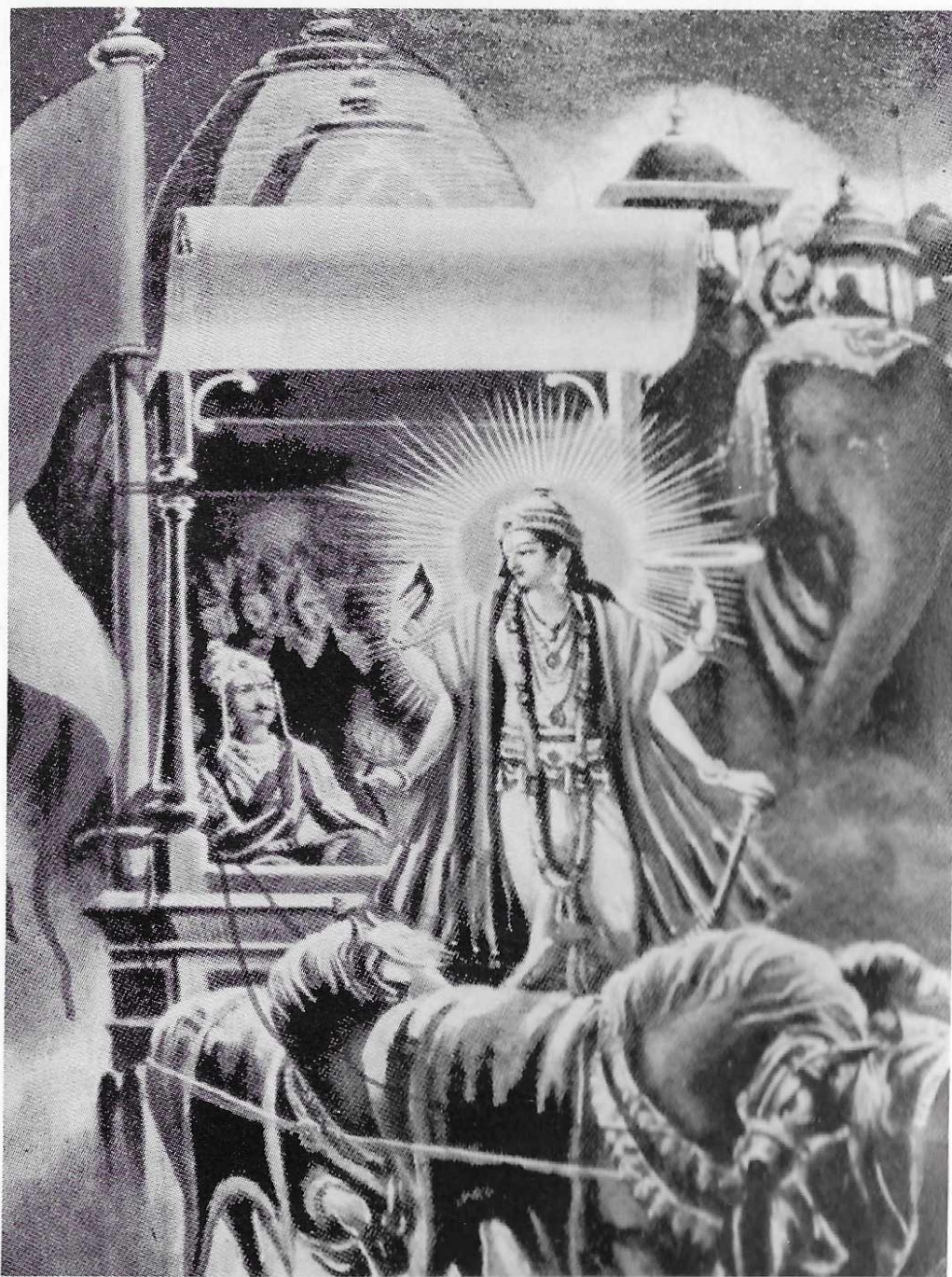
When you meditate, ask God to give you right attitude. I always pray to God and Guru: "I don't care how You discipline me, or what You do with me, but from each experience let me learn right attitude. Let me never resent or resist Your discipline; and no matter what comes, let me never indulge in self-pity, anger, or discouragement." These qualities belong to the nature of an ordinary egoistic human being. We are *not* ordinary human beings. We are souls. We are all children of God. And that is how we should behave. Get the right attitude in your relationship with God, and it will also be right with the world.

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"Make peace with yourself and heaven and earth will make peace with you. Endeavor to enter your own inner cell, and you will see the heavens; because the one and the other are one and the same, and when you enter one you see the two."

—*St. Isaak of Syria*





Bhagavan Krishna with his disciple Arjuna on the battlefield of Kurukshetra, scene of the immortal discourse known as the Bhagavad-Gita. Krishna is shown here as an incarnation of Lord Vishnu, the Preserver, who is symbolically represented with four arms: in two hands he holds the mace and discus, symbols of his royal power; in the other two he holds the lotus and conch, symbols of his absolute purity and of his power through which he upholds creation.



# *The Bhagavad-Gita*

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

SPIRITUAL INTERPRETATION BY PARAMAHANSA YOGANANDA



## *Chapter XVIII, Stanza 60*

*O offspring of Kunti,\* shackled by thine own karma, inborn in thy nature, what through delusion thou wouldst not do, thou wilt helplessly be compelled to do.*

### **Spiritual Interpretation**

In the 59th stanza, the Lord told Arjuna that it would be futile to listen to the urging of the body-bound ego and resolve not to fight the senses, because his inborn nature to be a sense-fighter would compel him to resist them. Now in this 60th stanza the Lord stresses further to Arjuna the compelling influence of the inner nature:

“O Arjuna, although you are entrapped by indiscrimination, and do not wish to subjugate your ‘kinsmen,’ the inimical sense pleasures, you will not be able to disregard the inborn nature that

\* Referring to Arjuna, whose mother was Kunti.

commmands you to fight and conquer the senses. In your past life you were such a fighter, Arjuna. That is why, in this life, you were born with the will to battle the senses until the soul's kingdom of bliss is fully established. Even if you try to remain neutral, you will find yourself automatically and instinctively resisting the senses. It is better for you to follow the dictates of your inner nature and consciously and willingly conquer your desire for sense pleasures. Then you will be liberated from their entanglement forever. But if you contend unwillingly with the senses, you may not be able to subjugate them. Your sympathy toward sense pleasures, displayed in your lack of desire to fight them, may develop in you instead a greater desire for those pleasures. So long as you equate happiness with ego-identified sense pleasures, you deny yourself the supreme satisfaction of true soul-bliss."

### **Man's True Nature Is Bliss**

Man's true nature is the immortal, all-blissful soul, whose joy is not dependent on sense experiences. In its natural state, the soul remains ever conscious of its native ecstatic joy. But when the soul identifies itself with the physical body and senses, it becomes the pseudo-soul, or ego; and the closest it comes to remembering soul-joy is during the pseudo-blissful state experienced in the peaceful phenomenon of sleep. That is why, whenever the body-bound ego tires of catering to its own nature, playing with the restless senses, it is unconsciously attracted by the hidden bliss of the soul to seek the subconscious state of sleep. By indulging in the lesser joy of the sleep state, the ego is involuntarily reminded of its original nature as the blissful soul. Being too restless to remember this soul-bliss during the day, the ego is nightly dragged with the chamber of subconsciousness to feel the soul-joy faintly manifesting in the negative state of slumber. In this sense, the sleep state is the compelling inner nature of the ego, urging it to seek its happiness beyond sense experience.

The true state of soul-bliss is unimaginably more joyous than even the most welcome sleep after a long period of forced wakefulness. Through yoga practice, the ego can cross the state of subconscious slumber and enter the dreamless state of superconscious-



ness, thus returning to its original blissful nature as the soul. However, the ego ordinarily fails to regain the superconscious state of blessedness, because of the strong attraction of the frolicsome senses. Nevertheless, whenever the ego experiences the pseudo-joyous state of deep sleep, it does get at least a glimpse of its hidden nature of soul-bliss, a joy far superior to any sense pleasures.

An analysis of the state of sleep, which gives joy without the media of the senses, is a valuable lesson to the ego, demonstrating that superior bliss can be found if the ego can consciously enjoy the state of sleep and learn to go on to conscious ecstasy. Through continuous practice of yoga, the sleep state of the ego can be gradually supplanted by the conscious ecstasy of the true soul-nature.

It is fortunate indeed when the compelling force of one's inner nature urges him toward his true soul-nature, as in this particular instance wherein Arjuna's past good karma is spurring him to greater victories over the senses. But oftentimes the inner nature proves to be a deterrent rather than a help to spiritual progress. We note a very good illustration of this in the story related by Swami Pranabananda, "the saint with two bodies," in his commentary on the Gita:

"A spiritual novice, experiencing a glimpse of superconscious joy in deep meditation, decided to banish sleep completely and practice yoga all night. He meditated enthusiastically for a few hours; then a little lull occurred in his concentration, and his 'second nature,' sleep—with its habit of settling for subconscious joy—began to assert itself. 'I have been meditating for three hours,' he thought, 'and have earned the right to sleep for a moment. I will lie down for just one minute, and then I shall sit up and pass six hours more in meditation, until sunrise.' Thinking his will to be strong, the man lay down to take his minute's rest; but his second nature compelled him to sleep on. When he awakened, it was already dawn. Then he realized the ineffectiveness of trying to ignore so drastically the demands of sleep, the compulsion of his second nature. Like a true yogi, he learned gradually to replace the state of sleep with the joyous conscious perception of the soul."

Lahiri Mahasaya, the guru of Swami Pranabananda and of my guru, Swami Sri Yukteswar, followed the proper rules of yogic

meditation and of self-discipline applied with common sense; and during the latter part of his life, he was able thereby to dispense completely with sleep.

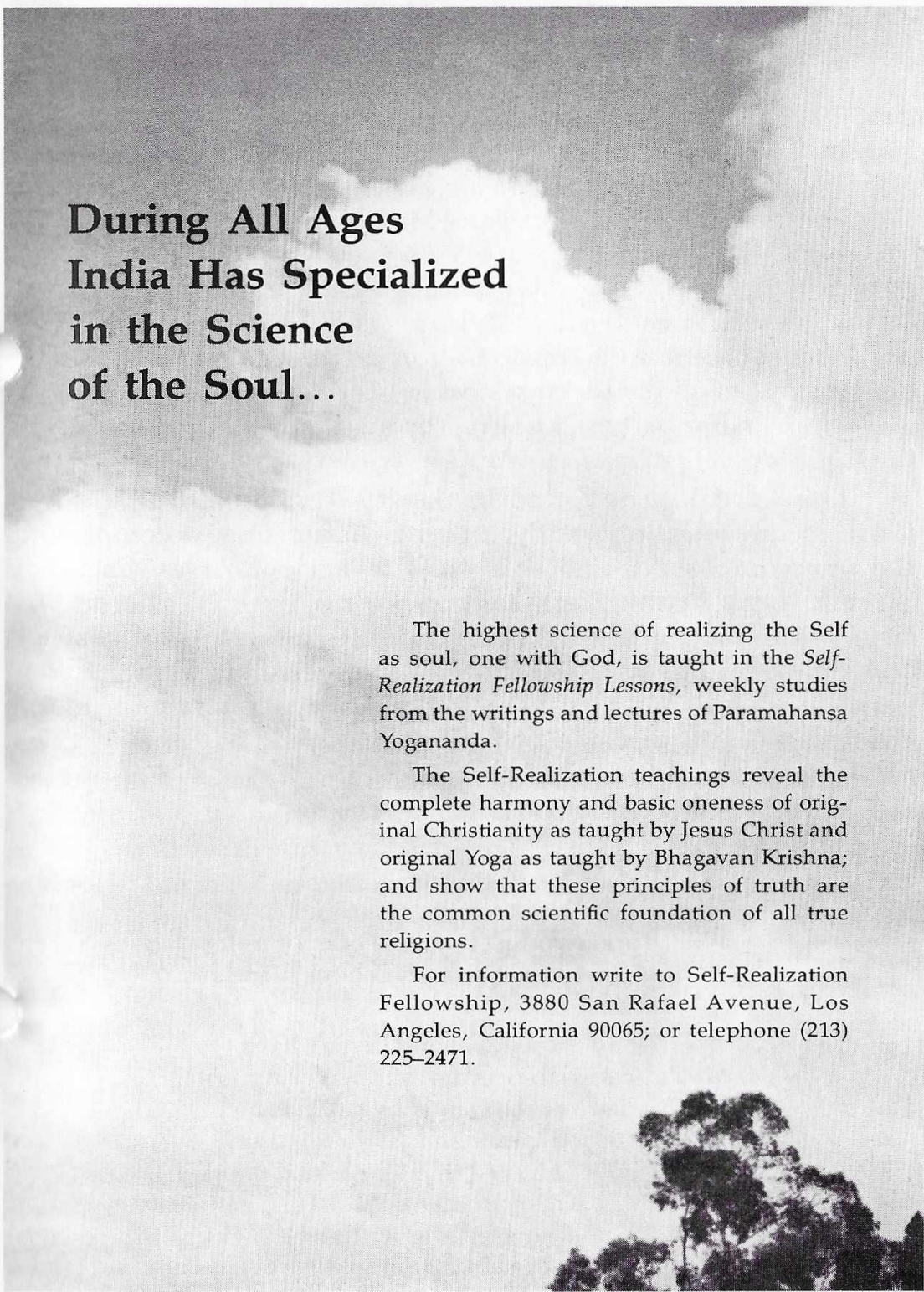
One who tries to meditate all night, disregarding the innate second nature of sleep, will find himself helplessly, unwillingly, compelled to sleep. If he insists on meditating without sleep, he will find himself "falling between two stools," neither meditating nor sleeping. By improper meditation, marred by half-sleepiness, the yogi merely seesaws between superconscious and subconscious states. His procedure will result in loss of health owing to unsatisfactory sleep, as well as in failure to perceive the pure joyous state of the soul. Instead of drastically disregarding his second nature, he should learn to meditate after at least some sleep, until he gains the real superconscious joy of the soul. The physical state of sleep then becomes optional, no longer essential to his very existence.

In advising the devotee to give due consideration to his human nature, the Bhagavad-Gita does not imply permanent submission, but commonsense action with the purpose of trying ultimately to conquer that nature. The art of taming one's natural tendencies is not in the application of futile brute force but in gradual psychophysical steps.

When a fisherman tries to land a big fish too forcibly, his line usually breaks. But if he plays out the line and then gradually reels it in, he can land the fish by wearing it out. Just as the angler relaxes his line to the strong resistance of the large fish, and then draws his prize gradually ashore, so the yogi should yield to the normal demands of his inner nature when it pulls him forcibly, and then, like a master spiritual fisherman, gradually bring it under his control.

If this yielding is performed with attachment and desire to please the ego, the inner nature can never be subjugated. So the Bhagavad-Gita advises the devotee to perform natural actions neither unwillingly nor with attachment, but willingly without attachment, with the sole desire to be liberated from all egoistic activities.





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# The Systems of Hindu Philosophy

BY TARA MATA

(Continued from last issue)

We now come to a consideration of *Yoga*, the most practical or objective, of all the seven systems of Indian philosophy, and the one whose name is best known, through various translations of the *Yoga Sutras of Patanjali*, to Western readers.

The word *Yoga* is found in the *Rig Veda*, oldest of the four *Vedas*, in the sense of yoking, uniting, harnessing, accomplishing the unaccomplished; and this word of ancient Aryan lineage is present today in the English language as "yoke."\* The original Vedic meaning of the word had reference to the control of steeds and later was applied to the control of the senses which were compared to wild or untamed horses. The following passage from the *Bhagavad-Gita* (translated by Sir Edwin Arnold as *The Song Celestial*) conveys the difficulty in controlling the senses and also refers to *Yoga* as the science of such control:

*Arjuna:*

"The heart of man  
Is unfixed, Krishna! rash, tumultuous,  
Willful and strong. It were all one, I think,  
To hold the wayward wind, as tame man's heart."

*Krishna:*

"Hero long-armed! beyond denial, hard  
Man's heart is to restrain, and wavering;  
Yet may it grow restrained by habit, Prince!  
By wont of self-command. This Yog, I say,  
Cometh not lightly to th' ungoverned ones;  
But he who will be master of himself  
Shall win it, if he stoutly strive thereto."

\* Compare Latin *jugum*, German *joch*, Anglo-Saxon *geoc*.



### **Patanjali, Compiler of Yoga**

The *Yoga* system is generally associated with the name of Patanjali (147 B.C.), and his *Yoga Sutras* are indeed a masterly formulation and systematic presentation of the doctrines of this school. However, *Yoga* teachings and practices were known and followed centuries before Patanjali. We find this system mentioned in the *Mahabharata* and in two of the earliest *Upanishads*, the *Katha* and *Svetasvatara*. The *Maitrayani Upanishad*, also very ancient, contains a well-developed presentation of *Yoga*. The oldest Buddhist teachings (*Satipatthana sutta*) are full of *Yoga* references and practices. Hence we may be sure that Patanjali merely systematized the doctrines of a very ancient school.

The philosophical basis of *Yoga* is in fairly close agreement with the *Sankhya* metaphysics. The latter will be discussed in a later article of this series.

### **Four Yoga Systems**

The *Yogatattva Upanishad* classifies *Yoga* into four groups: (1) *Mantra Yoga*, (2) *Hatha Yoga*, (3) *Laya Yoga*, and (4) *Raja Yoga*.

*Mantra Yoga* is concerned with *nama-rupa*, the world name and form. The word *mantra* means sacred chant, prayer, or mystic word such as *Aum*. Because the mind is powerless to comprehend anything without the aid of names and forms, *Mantra Yoga* utilizes this defect of the mind as a virtue, and through name (i.e., sound, *mantras*) and form (images, symbols) enables the mind ultimately to reach That which is nameless and formless.

The illustration is given that, just as a man who falls on the ground raises himself to an upright position by supporting himself with his hands on the same ground, so the human mind, enslaved by name and form, can nevertheless utilize these very bonds to achieve its emancipation, in accordance with the methods prescribed by *Mantra Yoga*.

### **Vibratory Sounds of Creation**

Where action or motion exists, there is always vibration and hence sound. The *pranava* or *Aum* sound is the creative vibration, when nature is first released from its state of equilibrium and the

act of creation begins.\* ("In the beginning was the Word, and the Word was with God, and the Word was God"—John 1:1.) Just as nature in its state of equilibrium is related to *pranava*, so nature in its disturbed or manifested states is related to various sounds (*bija mantras*, root-formulas). The verbal *bija mantras*, taught in this system of *Yoga*, are the spoken equivalents of the inaudible or subtle primal sounds of nature (*prakriti*). The *pranava mantra* is thus the equivalent for Brahman or the Creator, and the *bija mantras* for various lesser powers, gods and goddesses (*saguna rupas*, forms with qualities). The *guru* or spiritual teacher imparts to each devotee that *mantra* for which the latter is best fitted by nature and capacity.

The devotee utilizes the power of his *mantra* in three successive ways, as he perseveres in his practice: (1) *vachanik*, verbal or repetition aloud, (2) *upanshu*, semi-verbal, where only the organs begin to vibrate but no sound is heard, and (3) *manasik*, mental, repeating the words only in the mind.

### **Meditation on Form**

Besides utilizing the power of sound, this *Yoga* system prescribes the contemplation of *sthula* (material form). Concrete symbols or images of Vishnu, Surya, Devi, Ganesh, and Siva, or the five divine attributes, are used for this purpose. This fivefold division corresponds to the five primary elements in nature by which mankind also can be classified into five basic groups. Each group is naturally allied sympathetically with one of the five divine attributes, and the *guru* understands this point of correspondence in choosing the proper symbol or image for the contemplation of each devotee. This *saguna dhyana* or meditation on form is not image-worship, but is a utilization of the natural tendency of the mind to concentrate on form. Thus the divine qualities symbolized by various sacred forms are gradually perceived in the course of meditation.

### **16 Stages of Mantra Yoga**

*Mantra Yoga* is divided into sixteen stages: (1) *bhakti*, devotion; (2) *shuddhi*, purity (of body, mind, place of worship, etc.); (3) *asana*,

\* This is Sankhya doctrine.



proper bodily posture for meditation; (4) *panchang sevan*, reading of sacred books, recitation of *stotras*, hymns in praise of the Lord, repeating His prescribed thousand names (symbolized by the "thousand-petaled lotus" in the brain, the seat of superconsciousness); (5) *achara*, proper mode of life or training; (6) *dharana*, concentration, holding the mind to one thought for twelve seconds; (7) *divya desha sevana*, the medium through which the system of worship is performed, as, fire, water, emblem, sacrificial altar, picture, figure, *pitha* (one of the mystical centers of *prana* or life energy), image, saint or teacher, or one of the sacred centers of spiritual power in the human body, as the heart, navel, or third eye; (8) *prana kriya*, (a) *pranayama*, control of the *prana* or life energy, bringing mastery over the breath, (b) *nyas*, locating and controlling the *prana* in various parts of the body; (9) *mudra*, physical exercises to bring the body under complete control of the mind: (10-14) five forms of worship or sacrifice; (15) *dhyana*, meditation; and (16) *samadhi*, absorption in God.

### Hatha Yoga, Bodily Control

*Hatha Yoga* is the second system. It comprises those *sadhanas*, methods of procedure, that give perfect control over the physical body. The underlying idea is that the gross outer body is intimately connected with the mental and subtle bodies of man, and that full control of the former brings control over the passions and impulses of the mind, and thus fits the yogi for true spiritual communion.

In *Mantra Yoga*, certain outward ceremonials must be observed, and various restrictions are found, such as concern duties of caste, of the various stages or classified periods of life, of the two sexes, and of family or race. But in the initiation for *Hatha Yoga*, there is no such question of fitness in relation to the outer world, but only of the fitness of the physical body to withstand the yogic discipline, and of the *adhikara* or moral worthiness to receive such training.

No images are used in *Hatha Yoga*, but the devotee is directed to concentrate on a center of light in the body. "In *Hatha Yoga* it is prescribed to contemplate the Light-appearance of God who is the Light of all light."

The *Hatha Yogis* claim that *mana* (mind), *vayu* (life breath), and *virya* (vital fluid) are three aspects of one force, and that control over one automatically brings control over all. *Mantra Yoga* lays more stress on mental and physical chastity or control over *virya*, while *Hatha Yoga*, in addition to chastity, requires control over *vayu*. To this end, the practices of *pranayama* (regulation of the life force) and *vayu nirodh* (holding of the breath) must be mastered.

### 7 Stages of Hatha Yoga

The system of *Hatha Yoga* is divided into seven stages, of which the first is *shat karma* or six processes, whereby the cranium, throat and abdominal cavity are cleansed of all impurities and the body becomes a fit instrument for the practice of *Yoga*. Many incredible feats which would baffle Western anatomists and physiologists are accomplished through *shat karma*. Perfect control is established over every muscle and organ of the body; perpetual youth, health, and energy are attained.

The second stage of *Hatha Yoga* is *asana*, or postures, thirty-three\* in number, whereby pressure is exerted on or withdrawn from various nerves of the body. These *asanas* enable the yogi to hold the body steady throughout long periods of meditation so that no physiological process or bodily uneasiness can interrupt the spiritual communion. The main object is to hold the spinal column free and erect, so that the seven mystical centers of spiritual power within the spine, starting with the *muladhara* or lowest center at the base of the spine and ending with *sahasrara* or "thousand-petaled lotus" in the brain, may be opened up.

The third stage of this system is *mudra*, twenty-four varieties of psychophysiological exercises, more advanced than the thirty-three *asanas*.

### Prana, Source of Energy

*Pranayama* is the fourth stage. This process, basic to all the four *Yoga* systems, is misunderstood in the West as being "breath-

\* The number of yoga postures cited by different scriptures and *Hatha Yoga* authorities varies from less than ten to more than 600. A number usually given for basic *asanas* is 84, but this number may originate in mystical symbology.



ing exercises." The word means, literally, control (*yama*) of the life energy (*prana*). Breathing exercises are only one of many means by which *pranayama* is accomplished.

According to the Hindu sages, *akasa* is the subtle omnipresent primal material of the universe, and *prana* is the infinite omnipresent energy or force that produces all motion, magnetism, activity. Knowledge and control of *prana* bring infinite power to the yogi; he is then a lord of nature, and could create or annihilate worlds, owing to his mastery over the source of energy, or *prana*.

Because the *prana* that is carrying on the vital processes of the body and the thought in the mind is the nearest and most accessible *prana* to man, the yogi begins his effort at *pranayama* with his own body and mind. Breathing, or the motion of the lungs, is the most perceptible effect of *prana* in the human body, and the yogi, gaining control over the breath, is thus enabled to reach the *prana*, first in all other parts of his body, and finally in all other bodies and the universe. He uses the breath as a silken thread which guides him through the labyrinth of *prana*, or as a flywheel that sets all the rest of his complex bodily machine to work.

### **Kundalini, "Serpent" Power**

The *Kundalini*, "coiled up" (hence like a serpent) power in the basic *muladhara* center, the "root receptacle," is released through the power of *pranayama* and travels up through the other mystical centers to the brain, resulting in omniscience and superconsciousness. The *pranayama* exercises are eight in number and are practiced in India only under the spiritual guidance of a guru.

The fifth stage of *Hatha Yoga* is *pratyahara*, literally, "gathering toward" a center; restraining the outgoing tendencies of the mind. Through *pratyahara* the yogi secures *dhira*, equipoise or steadiness of the *sukshma sharira*, subtle body.

*Dhyana* or meditation is the sixth stage. In *Hatha Yoga* this meditation is directed to the point of light (*jyoti*) within the body, arriving at the state of *ek-tattva* (all-in-one and one-in-all).

*Samadhi* (*mahabodha*) is the seventh and last stage (*saptamadhi-kar*), where the goal of all *Yoga* is reached by realization of God.

The higher *Yoga* systems, *Laya* and *Raja*, will be considered in the next article.

## *Soul Whispers*

BY PARAMAHANSA YOGANANDA

Decorate with suns and stardust your omnipresent wings of Self-realization. Glide through the skies of infinity, attracting all beauty lovers toward the Most Beautiful.

\*

O Father, from the garden of the dawn I pluck blossoms of light as offerings at Thy Feet.

\*

I have grown for Thee stately lilies of discrimination, but-tercup receptacles of my repentant tears, shy violets, dreaming of humility, and immense chrysanthemums of soul perceptions. To Thee my thought trees proffer on humble branch hands their fragrant fruit of prayer.

\*

In the temple of my mind I ring bells of harmony, place on the altar flowers of devotion, and set alight blessed thought candles and the incense of love.

\*

My little prayers arouse themselves in reverence, expecting Thee. My little joys dance in harmony with the temple bells of the farflung spheres.

\*

I hear Thy voice, resounding in the thunder or singing softly in the flux of atoms. I hear Thee in the symphony of spinning stars. I hear Thee, too, in the tinkling bells of little, laughing, harmonious lives. Thou art nearer to me than the throbs of my heart; and I perceive Thee on the farthest horizon of consciousness.



# Lord Jesus

BY SWAMI SIVANANDA

Jesus was a Palestinian Jew, born in Bethlehem of Mary and Joseph. Throughout his life he was meek, humble, tolerant, kind, merciful, and as innocent as a child. Although he preached in Palestine, he was a yogi of the East.

Jesus welcomed and embraced sinners, harlots, and the despised, and purified them. He comforted them, giving them solace and peace. He raised the fallen and brought relief and rest to the brokenhearted.

Jesus was a world-teacher, prophet, and messiah. His Sermon on the Mount corresponds to the practice of *yama* and *niyama* of *Raja Yoga*, and to the Eightfold Path of Lord Buddha. It is thrilling, inspiring and soul-stirring.

After his baptism, Lord Jesus retired into the wilderness beyond the Dead Sea. At the age of thirteen he left home, and returned when he was thirty-one years old. During his absence he traveled throughout India where he practiced yoga. After his return home, he preached for about two years, and then passed into the Great Beyond.

Jesus arrived at the Indus River in the company of merchants. He visited Banaras, Rajgriha, and other cities, spending several years in Hindustan. He had a spirit of burning renunciation and dispassion. Living as a Buddhist or Hindu monk, he assimilated the ideals, principles, and precepts of Hinduism. This is why so much similarity exists between his teachings and those of Hinduism and Buddhism.

Being a perfect yogi, Lord Jesus could perform many miracles. He stopped the waves of the sea, gave sight to the blind, cured lepers through his touch, and fed a multitude of people with a single loaf of bread.

Jesus was betrayed by Judas, one of his twelve disciples. He was crucified, but accepted death with great joy in order that others might live. What a magnanimous soul!

He had learned to die cheerfully for his children. His last words are an example to the world. He said, "O Lord! Forgive those who torture and crucify me, for they know not what they do." How noble! His hands were tied to the cross and nails were driven into them. Yet, even in this state, he prayed for the tormentors. What a large forgiving heart he had! The image of Jesus, an embodiment of forgiveness, continues to be worshiped by millions of people throughout the world.

Jesus taught man to overcome evil by good. His cross will remain forever the supreme example of the doctrine: "Return good for evil." He had surrendered himself completely to God, knowing that God changes the heart of the unjust through the suffering of the just.

Three days after Jesus was crucified he was restored to life. The resurrection, according to Jesus, is an ineffable condition in which all bodily limitation is transcended, a state in which one enjoys the perpetual presence of God. Jesus had no identification with the physical body. He identified himself only with the Supreme Soul, frequently uttering the words, "I and my Father are one."

The wisdom of Jesus is expressed in his words: "Blessed are the meek: for they shall inherit the earth." How humble he was! He washed the feet of his disciples during the Last Supper. Lord Krishna also washed the feet of his guests in the *Rajasuya Yajna* performed by King Yudhisthira. Only incarnations of God or mighty souls perform such actions.\*

### **The Message of Christmas**

Christmas is the birthday of Lord Jesus, and is celebrated on the sacred day of December 25th. The message of Christmas is a message of universal love, ineffable divine glory and splendor. It is the message of peace and goodwill among all nations.

\* Only truly great souls have the non-attachment to ego that allows them to humble themselves sincerely before those less worthy.



Christmas is more than a day of rejoicing and festivity. It is a day on which the Christ Consciousness or Cosmic Consciousness should be realized, a day on which to meditate on the noble deeds of Lord Jesus and his sacred life of pristine purity. Christmas symbolizes a state of spiritual awakening, the realization of the kingdom of heaven within oneself.

To hold communion with the Lord in the chambers of your heart, to regain your lost divinity, to attain Christ Consciousness, to love all and encompass all in the warm embrace of love, is to experience the real meaning of Christmas.

All wish to enter into the kingdom of God, but how many possess the real spirit of Christ? How many of you are real Christians? How many of you follow the teachings, precepts, and doctrines of Lord Jesus? How many of you love your neighbors as your own self? Only those who are endowed with purity of heart, humility, universal love, nobility, and generosity can attain the kingdom of God or supreme peace and immortality.

May Lord Jesus be your guide, friend, master, benefactor, and savior. May you all tread the path trodden by him and follow the Sermon on the Mount—the essence of the teachings of the Vedas. May the blessings of Jesus be upon you all!

### **Sayings of Lord Jesus**

Thou shalt love the Lord with all thy heart and all thy soul, and all thy mind and all thy strength. Thou shalt love thy neighbor as thyself.

The kingdom of heaven is within you. Seek and ye shall find. Knock and the door shall be opened unto you.

The kingdom of heaven is like unto a treasure hid in a field which a man hath found. He selleth all that he hath and buyeth that field.

*Reprinted from Swami Sivananda's "Saints and Sages," by permission of  
Divine Life Society, Durban, South Africa*





Murillo (1618–1682)

Museo del Prado

THE VIRGIN OF THE ROSARY



# A Prayer at Christmas

BY PARAMAHANSA YOGANANDA

*Offered during a gathering of Self-Realization members and ashram residents at Self-Realization Fellowship international headquarters, Los Angeles, California, December 25, 1940*

Heavenly Father, bless us on this occasion as we celebrate the birthday of Jesus Christ. In Thy name we are gathered as one family. We thank Thee for the great joy of our oneness in Christ Consciousness, wherein we have forgotten the limiting bonds of the families in which we were born, and have acknowledged that we are Thy children and Thou art our one Father.

Father, we are blessed; and we pray that this Christmas be the occasion of a greater awakening of Christ-love within us. In that love may our consciousness expand to include our loved ones, our neighbors, our community, our country. And may we give that same love and friendship to all peoples of the world. May we receive them as our own brothers and sisters, that we please Thee, our one Father, who hast created all the different races with their distinctive faces, mentalities, and habits. May we recognize, glowing within these many-colored bulbs of human expression, the one ever-burning electricity of Thy divine love, Thine eternal presence. Underlying the varying customs, beliefs, and conventions of mankind may we perceive Thy unifying manifestation. Let all nations of the earth follow this example, that through love and understanding, and with our free choice guided by Thee, this earth may become a United World, free of wars and sufferings caused by selfish divisions. As we in Thy spiritual family live happily in a feeling of unity, friendship, and love, bless all nations that they too may live united forever in brotherhood to bring Thy kingdom in the hearts of all.

It is Thou, O Father, who hast come here this evening in the forms of many dear friends. More than all Thine other gifts, we appreciate Thy truth, Thine unconditional love, Thine invisible

presence manifesting through these friends. May the spirit of unity we feel here endure forever; may it vibrate through our souls, that we leave on this earth footprints of love and friendship and understanding for others to follow to Thy shores of Eternity.

Father, we are joyously grateful for our unity with one another under the canopy of Thy grace. We are blessed, for a glimpse of Thy grace surpasseth all treasures of heaven and earth. Blessed be Thy name. Blessed be the name of Jesus Christ, whom Thou didst send to this world as an ideal model after which to pattern our lives. We thank Thee for sending also unto us the saints of all religions, by following whom we may be guided from this world of delusion. May we emulate the great ones, loving Thee with the boundless love of Christ, Krishna, Buddha—and of all great saints who have ever walked this earth.

Father, Mother, Friend, Beloved God, with the fervor of our hearts, with the reverence of our concentration, with the urgency of our sincerity, we lay at Thy feet the blossoms of our love and devotion. Receive them. Thou hast created us, and it is Thy responsibility to redeem us. Save us from the self-plowed ditch of ignorance into which we have fallen. Rescue us from the storms of delusion. Forgive us our errors, even as Jesus forgave his enemies their ignorance. Bless us, that for as long as we live on earth we may not forget Thee, but make every day a spiritual Christmas in which our souls are awake in Thee.

Thou art the Giver behind all gifts. Thou art the Father behind all fathers, the Mother behind all mothers, the Friend behind all friends. Receive the humble homage of our hearts. Before Thy wisdom, our wisdom is naught. Before Thy greatness, our power is little. But as the ocean is in the bubble, so art Thou present within us. May we feel beneath the bubble of our lives Thine oceanic Being. *Aum, peace, amen.*

Dear ones, the humble gift of my heart to you all is my love for you in God. I wish you a very happy Christmas. And may every day in the coming New Year be a Christmas of divine awakening and of completeness of your life in God. May God and Christ bless you all, that you more and more manifest in your lives the spirit of Christ. May Christ Consciousness be born within you on this holy day.



## Book Review

PATHWAY TO GOD IN KANNADA LITERATURE: By R. D. Ranade. Published by Bharatiya Vidya Bhavan, Chaupatty, Bombay-7, India; 342 pp., paperback.

Dr. R. D. Ranade, at one time head of the Department of Philosophy at Allahabad University, has written several distinguished works on Indian philosophy and mysticism. In the present one, Dr. Ranade analyzes the poetic outpourings of the great mystics in the Kannada-speaking area of South India, especially the writings of Bhavataraka, Cidananda, and Mahipati.

Throughout the book Dr. Ranade emphasizes the essential unity of mysticism the world over. He defines mysticism as "the philosophy of God-realization which implies and involves the faculty of intuition," and he explains that intuition is "a faculty of supersensuous experiences which is aroused in us by proper spiritual initiation and practice." The genuine mystic consequently transcends sense experience:

a blind man was able to see,  
a deaf man was able to hear,  
and a lame man...walks without feet....

Two chapters are devoted to incentives for embarking upon the mystic path. In general, the Kannada saints proclaim the virtue of adversity that impels man to seek God, who alone can relieve him of all suffering. Man eventually is forced to realize that this earth is not his real home, and that finding God is true homecoming. The major portion of the book deals with ways of returning to God. Proper moral behavior—the do's and don'ts of all religions—is the essential foundation of a spiritual life leading toward God-realization. The Kannada mystics all enjoin man to control his senses "and to use them, not for worldly pleasure but in the service of God, so that we may taste, by the grace of God, the am-

brosial juice from the name of God." The great bliss of God can be experienced when one has learned to sensitize the spine and when one can raise the life energy to the *sahasrara* (the thousand-petaled lotus) in the brain.\*

No spiritual advance is possible without the help of a guru, for "he is none else but verily Brahman incarnate," states Bhavataraka. And Mahipati pleads: "Take me to the other shore. It behooves you to take me out of this ocean [of existence]."† The guru is capable of awakening our dormant divine nature, and he can lead us "prodigal sons" back to God, the source of our being. We need His aid if we want to demolish the chief barrier separating us from God—our ego. As Bhavataraka put it: "Egoism springs from not understanding the true nature of the Self. We become egoistic simply because we do not know our Self...." Cidananda says that the guru will save us from the five robbers (the passions): *Kama*, *Krodha*, *Lobha*, *Moha*, and *Matsara* (desire, anger, greed, infatuation, and jealousy). Others speak of eight robbers: *Dravya*, *Yauvana*, *Stri*, *Vidya*, *Kula*, *Rupa*, *Udyoga*, and *Anna* (wealth, sex attraction, learning, good family, vocation, and food). However, we can count on the guru's help only if we totally surrender to him and unquestioningly abide by his teachings. Our minds must constantly be concentrated on God and guru. We must "shoot at Brahman with an unswerving mind," for "when you shoot at God, you 'go into' Him like an arrow into its target." The ideal disciple praises his guru at all times:

He has no other vocation.  
He might be great in a way;  
but then he must be wholly forgetful of it.  
...He must become a flute in the hands of his master....

What will be the results of attunement with one's guru? God will reveal Himself as Cosmic Light or Sound. He will manifest

\* "Gross man seldom or never realizes that his body is a kingdom, governed by Emperor Soul on the throne of the cranium, with subsidiary regents in the six spinal centers, or spheres of consciousness."—*Autobiography of a Yogi*.

† "Think ye in thy heart...of thy guru, if you want to cross the ocean of delusion. Shaming the white lotus in purity, beyond all duality—Guru, image of Brahma, deliver us from delusion!"—*Cosmic Chants*.



Himself to our inner eye and inner ear: "I heard inside myself the spiritual sound, like that of the sportive humming black bee,\* and I was filled with invaluable bliss...I saw the light transcending the light of a thousand suns," proclaims Saint Kalmesvara.† Many a Kannada mystic alludes to God's playing hide-and-seek with His devotees: "God comes on playing like a child, hiding, slightly revealing and playfully presenting Himself in full form."‡ A great woman saint, Sivalinga, describes her beatific experience thus: "A son is born to me, and he put an end to all my attachment to self and consequently towards the world. He put an end to all my future lives." Bhavataraka rejoicingly asks: "Will a man who has enthroned God on the pupil of his eye be affected by the sight of a young woman?... Will a man who has kicked time and fate with his heel be ever afraid of darkness?" In a final chapter on God-realization Dr. Ranade summarizes the nature and attainments of the Kannada mystics:

They were blessed with grace and victory by Providence, because they followed the path of right. God always sides with His devotees, because of their overflowing devotion and complete self-surrender to Him. As such, it is no wonder if final victory and infinite auspiciousness, which are the very nature of God, belong as well to the devotees who have made a conflagration of themselves in the burning fire of God-love. The God-realizers constitute a blessed community, and on account of their intense love for afflicted mankind, they live only for its benefaction and betterment, proclaiming from pole to pole, like a rumbling cloud, the eternal gospel of God from everlasting to everlasting.

\* "The bumblebee now hums along..." (*Om Song*). "This chant describes certain inner experiences of a deeply meditating yogi as his consciousness, attuned to *Om*, passes upward through the astral centers of life and consciousness in the spine and brain. Each center has a characteristic vibratory sound, audible to devotees who understand how to quiet the breath and heart, as taught in the *Self-Realization Fellowship Lessons*."—*Ibid.*

† "Who tells me Thou art dark, O my Mother Divine? Thousands of suns and moons from Thy body do shine!"—*Ibid.*

‡ Paramahansa Yogananda expresses a similar thought in "Hello, Playmate, I Am Here!"—*Whispers from Eternity*.







# The Greatest Force in the World

BY SRI DAYA MATA

*Words of Sri Daya Mata to ashram residents gathered to welcome her at the Self-Realization Fellowship international headquarters, Los Angeles, California, upon her return from India, May 29, 1973*

Every time I go away from Mount Washington, I return with a deepened conviction that the supreme force lacking in this world today is love for God. The greatest of all mankind's needs—whether it be of the simple man in the village, or of the one in a lofty position in a great city of the world—is the need for God. But instead, man loves so many temporal things that drag his mind away from the One who alone can give peace and contentment and security. Lost in possessions, lost in flesh, lost in the maze of worldly confusion are the ideals and noble dreams, the search for Truth.

You can well understand what it means to me to be with all of you once again. For it is true that the united love and interest of a large group of devotees engaged in the search for God, for Truth, creates a mighty magnetic force, a mighty power; and whenever I come back, after a long absence like this, my heart is warmed, uplifted by the sweet divine friendship we share in God's love. You don't know what a treasure it is, what a golden treasure!

There is no love in the world that is sweeter, that is purer, that is more satisfying than being in love with God, and feeling that love for others. If somehow in our travels around the world each of us can rouse that kind of love and yearning for Him in even one human being, we will have served in a great way.

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OPPOSITE PAGE: Sri Daya Mata in *satsanga* with ashram residents at the Self-Realization Fellowship international headquarters after her return from India.

"Out of one thousand, one seeks Me; and, out of a thousand who seek Me, one knows Me."\* By the service you render here, and when you travel, you spread the urgent message: seek God! Through your life, your words, your loving hearts, the sincere friendship you give to others, perhaps out of one thousand you might be able to inspire in one soul the deep desire to seek Him. I pray that each soul who is thus inspired might be able through love, through meditation, and through selfless activities to become, out of a thousand who seek God, that one who knows Him.

\* Bhagavad-Gita, VII:3.

*Moonless darkness stands between.*

*Past, O past, no more be seen!*

*But the Bethlehem star may lead me*

*To the sight of Him who freed me*

*From the self that I have been.*

*Make me pure, Lord: Thou art holy;*

*Make me meek, Lord: Thou wert lowly;*

*Now beginning, and alway:*

*Now begin on Christmas day.*

—GERARD MANLEY HOPKINS



# *The Rubaiyat of Omar Khayyam*

Rendered into English by Edward Fitz-Gerald

SPIRITUAL INTERPRETATION BY PARAMAHANSA YOGANANDA



## VIII

*And look—a thousand Blossoms with the Day  
Woke—and a thousand scattered into Clay:  
And this first Summer Month that brings the Rose  
Shall take Jamshyd and Kaikobad away.*

GLOSSARY—*Blossoms*: Good and bad qualities that bloom in and around the soul. *Day*: Awakening of wisdom. *Woke*: Manifested. *Scattered into Clay*: Destroyed by wisdom. *First Summer Month*: Spiritual ardor, and the ecstasy of deep meditation. *Rose*: Self-realization. *Jamshyd and Kaikobad*: Spiritually advanced souls.

### **Spiritual Interpretation**

Behold! a thousand buds of soul qualities bloomed with the dawn of wisdom; and in the burning rays of that dawn a thousand poisonous flowers of evil tendencies withered and were strewn in the dust. The new warmth of spiritual ecstasy\* in meditation brings forth the rose of Self-realization, releasing advanced souls from earthly bondage.

\* Divine communion: oneness with God.

### Practical Application

Through many incarnations, good and evil qualities grow or fade in the ego-conscious state of the soul in its Godward evolution. Countless good and bad experiences come and go in one's life as a result of these dual qualities in his nature. But when the devotee meditates deeply and enters *samadhi* (spiritual ecstasy) the rose of Self-realization blooms in his soul, and its divine aroma of all-freeing wisdom wafts from the garden of his life. His duty as a gardener of qualities in the mortal body then ceases. The soul is released to become liberated in Spirit, free to roam happily in the eternal garden of Infinite Beauty.

To the perceptive intuition this quatrain yields yet another meaning: Everything in creation is temporal and fleeting; nothing remains permanently in this mortal sphere. Beautiful objects are like blossoms that awaken with the dawn, and die in the arms of time. The spark of life that resides in ephemeral forms, however, is immortal. This spark, the soul, evolves from life to life in an upward evolution. Whereas mortal forms are born and then fade away forever, the soul within them lives on, and comes and goes between this manifested world and the unknown void beyond. But at last, at the peak of the soul's Godward evolution, in the summer month of deep spiritual ardor and *samadhi* meditation, the rose of Self-realization blooms in the consciousness. These advanced souls are then compelled no longer to return to earth. With the death of their mortal garments they are consciously and joyously spirited away into the eternal Infinite.

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"Men should not think so much of what they ought to do, as of what they ought to be. Think not to lay the foundation of thy holiness upon doing but rather upon being. For works do not sanctify us, but we should sanctify the works. Whoever is not great in his essential being will achieve nothing by works, whatever he may do."

—Meister Eckhart



# The Philosophy of Linguistics

BY DR. FATAH SINGH

(Former Director, Rajasthan Oriental Research Institute, Jodhpur)

Ancient India developed a branch of philosophy known as *Vaiyakarana Darsana* (Philosophy of Grammar) which, studied in the context of modern linguistics, could lead to what might be called the Philosophy of Linguistics. This branch of knowledge would aim at the comparative study of words in different languages with the object of finding out the early thought of man. To amplify my viewpoint, I shall refer to the various concepts of the "first man," which have been presented in my book, *Kamayani Saundarya* (enlarged edition). It was a great surprise to see that almost all names for the first man were traceable to the Vedic language where they could invariably be taken to mean either "individual soul" or "Cosmic Spirit." A similar surprise was caused when in the course of deciphering hundreds of Indus inscriptions I came across the word *ana* and its cognates which may be correlated to Sanskrit *ana*, found not only as a common part in the words *prana*, *apana*, *udana*, *vyana*, and *samana*, but also as an independent word meaning something like "life force." As the same idea can be seen behind words like the English *animal*, *inanimate*, and *animism*, and the Latin *anima* (soul), *animo* (to fill with breath), and *animatus* (animated), it naturally follows that, quite early in prehistoric times, man in Asia and Europe had discovered the life force that separates animate from inanimate objects, and lies at the base of the root *an*, "to breathe" or "to live."

## The Principle of Growth

A very interesting fact is revealed by study of the Sanskrit word *Brahma* and its cognates spread widely in the Burmese, Indian, Islamic, Christian, and Jewish traditions. These words seem

to have been derived from the root *brhm* meaning, "to grow or expand." Like the author of *The Expanding Universe*, early man was also wonder struck to see the universal phenomenon of constant expansion, which he ascribed to the life force of eternal growth, and named it *Brahman* by combining the root *brhm*—*brhm* with the root *an* noted above. As this force of growth was always found to be orderly, the idea of a governing Law naturally came to mind, and the Vedas called it *Brahmanaspati*, the "lord of Brahman" (principle of growth), which seems to have become the title *Brahma*, the *Vidhi* (Law) of the Puranas. That this *Brahma* is the same *Abrahm* or *Ibrahim* is suggested not only by the phonetic affinity of these words, but also by the common concept of his daughter-cum-wife who bears the name of *Sarasvati* or *Sarah*, implying "dynamism." The dynamism inherent in the principle of growth can also be seen in the concept of *Ganga*, the symbol of eternal flow from the *kamandalu* of Indian *Brahma*.

### The Thought Force

On comparing his own personality with the world outside, man came to realize that his own behavior was characterized by thought force as well as life force characteristic of trees, birds, animals, etc. The root *man*, "to think," therefore, is seen to express the concepts of Sanskrit *Manu* (the first man), *manusa* (man), *manusya* (human) and *manas* (mind), Egyptian *Minos* (first man), Hebrew *Noah*, German *mann*, Gothic *manna*, Danish *mand*, Icelandic *manar*, Anglo Saxon *man*, *mann*—all meaning a person. This feature of human personality has been aptly noted in the *Yogavasistha*, attributed to sage Valmiki, in the following words: "Trees indeed live, and so live animals and birds, but he actually lives whose life is based on thought force."

The discovery of thought force, in addition to life force in man, led him to see within himself a being that exists, moves, and thinks. To express this triple character of human self, the Indus-cum-Vedic tradition seems to have used three words: *a* of the root *as*, "to exist," *at*, "to move perpetually," and *man*, "to think." When combined together, these three particles gave the word *Aatman* or *Atman*, the Sanskrit name for "inner man." This word *Atman* occurs as *Adam* in Jewish, Christian, and Islamic traditions. Apart from



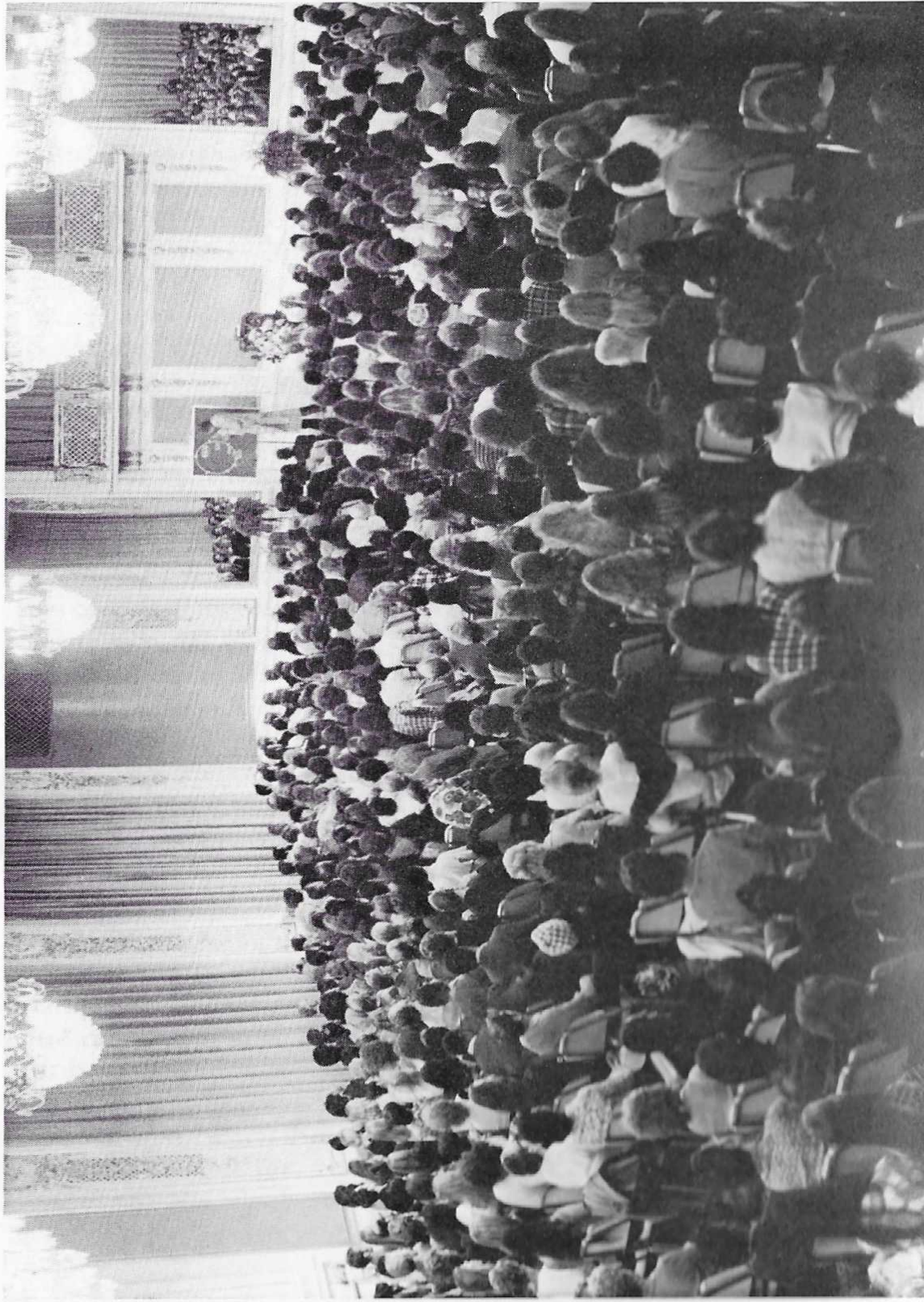
the phonetic affinity of the two names, the details associated with them tell the same tale of human self manifesting the dynamism of motion and thought from its static existence. According to the *Brihadaranyaka Upanishad* (I. 4. 1—3) there was *Atman* in the beginning. He did not enjoy being alone. He desired a mate. He became like the human pair embracing each other. He divided Himself into man and woman. The same thing is retold in the Book of Genesis in a slightly different way. There, Adam, created by God, does not enjoy being alone and wants a mate. God takes out one of Adam's ribs and makes it a woman, his helpmate.

### **Dichotomy in Man**

This story of the first man, called *Atman* or *Adam*, obviously refers to the dichotomy of the human soul and to its power of objectification. With this power, the human soul multiplies itself into various aspects with the help of a number of senses and faculties. Mythologically, these aspects of human personality were conceived as sons of *Atman-Adam*. This is in fact the dichotomy of the subject and the object indicated by the Sanskrit words *asmat* and *yusmat*, respectively the first and second person pronouns. If the prefix *mat*, common to both the words, is taken away, the remaining *as*, meaning "to exist," may be compared with Anglo Saxon *is*, Gothic *ist*, Latin *est*, Greek *esti*, which seem to have given the first person pronouns like German *ich*, Gothic *ik*, Latin *ego*, Greek *ego*, Anglo Saxon *ic*, and English *I*. In the same way, *yus* or *yu* of *yusmat* derived from the Sanskrit root *yu*, meaning "to mix and unmix," seems to be responsible for the second person pronouns like Gothic *jus*, Anglo Saxon *ye* and *eow*, old High German *Iu*, Sanskrit *yuyam*, and English *you* and *ye*. While the subjective aspect of human personality signified by first person pronouns points to an early belief in its permanent existence, as indicated by the root *as*, "to exist," the objective aspect connoted by the second person pronoun suggests its shifting or changing nature, as the root *yu*, "to mix and unmix," would imply. It is the second aspect of man that objectifies the subject (self), makes a sojourn to the world without, and then comes back to the inner self.

(Continued on page 50)





Brother Anandamoy gives opening lecture, "How to Achieve Peace of Mind," November 7, 1973, at Self-Realization Fellowship class series held at Sheraton-Palace Hotel, San Francisco.



# Self-Realization News

## Self-Realization Fellowship Classes in Many Cities

"Go East, West, South, North to spread that peace which can be tangibly felt in the heart, and you shall leave a spiritual footprint. Then we shall all walk the highway that leads to the Infinite Spirit."—*Paramahansa Yogananda*.

Following the example and behest of the founder of Self-Realization Fellowship/Yogoda Satsanga Society of India, representatives from the Mother Center presented the peace-giving, soul-awakening teachings of Paramahansa Yogananda in major cities of Europe, Canada, and the United States.

In the spring Brother Mokshananda, assisted by Brahmachari Elwin, gave lectures, classes, and *Kriya Yoga* initiations in Portland, Seattle, Salt Lake City, and Vancouver.

During the summer Sister Amrita and Sister Shivani led *satsangas* (informal spiritual discussion meetings) and conducted classes in the Self-Realization meditation techniques in London, Paris, Cologne, Berlin, Munich, Milan, and Rome. Brahmacharini Mieke visited Self-Realizationists in Vienna, The Hague, Amsterdam, and Groningen.

This fall, lectures, classes, and *Kriya* initiations were given in Phoenix, San Mateo, Oakland, and San Francisco by Brother Anandamoy; and in Chicago, Detroit, New York, Philadelphia, Washington, D.C., and Houston by Brother Bhavananda and Brother Dharmananda.

On successive Saturday evenings during October and November, in the Hollywood SRF Temple, Brothers Bhaktananda, Santoshananda, and Sarvananda gave classes on the principal teachings of the Bhagavad-Gita, using Paramahansa Yogananda's interpretation and commentary to illumine the spiritual truths contained within each stanza.

Many letters of appreciation for the classes and tours conducted this year have been received at the Mother Center. Such expressions, as in the example given below, testify that Paramahansa Yogananda's message of divine peace has gone forth to leave a "spiritual footprint" that will lead earnest devotees to the Infinite Spirit. "The classes renewed our dedication and were as always, very inspiring. I am sure we received divine blessings.... We are filled with enthusiasm!"

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"Love is a burning yearning in God, with a wonderful delight and certainty,... the fairest of all virtues,... the thing through which God loves us, and we God, and each one of us the other.... Love is a stirring of the soul to love God for himself, and all other things for God.... Without it no man can please God, with it no man sins—for if we love God with all our heart, there is nothing in us through which we serve sin. True love cleanses the soul..."

—Richard Rolle

## 1974 Summer Classes

The 1974 Self-Realization Fellowship Summer Class Series will be held at The Biltmore Hotel in Los Angeles, July 7-14. The classes will cover the fundamental teachings of Paramahansa Yogananda—Energization Exercises, the Self-Realization Concentration and Meditation Techniques—and related subjects: *Bhakti Yoga* (path of devotion), Self-Realization Way of Life, Guru-Disciple Relationship. There will also be question and answer sessions, *satsangas* (informal spiritual discussions), meditations, tours to ashram centers, and other spiritual activities. An announcement with detailed registration information will be sent to all persons on our mailing list as soon as all arrangements have been completed.



## A Reviewer's Comments on "Autobiography of a Yogi"

"...The substance and basic idea of Yoga have been clearly set forth. It is Self-realization, with spiritual exaltation as the ultimate goal; Self-realization can only be gained by 'going within,' by discovering, revealing, and examining our innermost being; and, subsequently, attempting to apply this spiritualized state in daily living and our relations with other people.

"This is the general and intangible purport. However, this book relates not only the story of one man and his personal adventure, but the adventures of many. The reader is given a clear and lucid introduction to Indian metaphysics and philosophy. He becomes familiar with spiritual and physical exercises that aim at the subjugation of all body functions to the spiritualized will. The book, therefore, is not only one man's confession but also a window opened wide on the world of the Far East and the secret face of that world. Paramahansa Yogananda is shown in his book as a man whose resources of soul and spirit have been laid bare, who has a tremendous capacity to broadcast his convictions, and an unshakable resolution to do good to other people. He is a true son of and heir to the very ancient tradition of his country, but at the same time belongs to the contemporary world of science and technology. We owe much to the initiative and foresight of the translator, Mr. I. Vorres, for having enriched our Neo-Hellenic library with such a useful text.

"...The autobiography of Paramahansa Yogananda is a revelation, a 'document' that charms us by its easy narrative and allows us to reflect on many different things. It also recounts many spiritual and physical occurrences. No matter how often a European reader, shackled by his skepticism and disbelief, feels a need to put up his reserves and by all means examine it closely rather than get into the spirit of it, in the final analysis it is a book that is convincing because of its frankness and assurance.

"...The thing that impresses one is the natural way in which miracles are related—as though nothing unusual nor unexpected were going on. The borderlines between the finite and the infinite have been erased. Death is not a finality but a simple landmark, which can be surpassed if one is willing to work for it.

"...Yogananda is a contemporary; he describes his personal adventure and the circumstances surrounding it, up to 1951. He travels to Europe, converses with philosophers of our world and from their science draws up arguments which, instead of making faith seem dull, spur our belief in the infinite possibilities and enchantment of the Absolute." —From "Yoga and Yogi," a review of the Greek edition, by I. M. Panayotopoulou.

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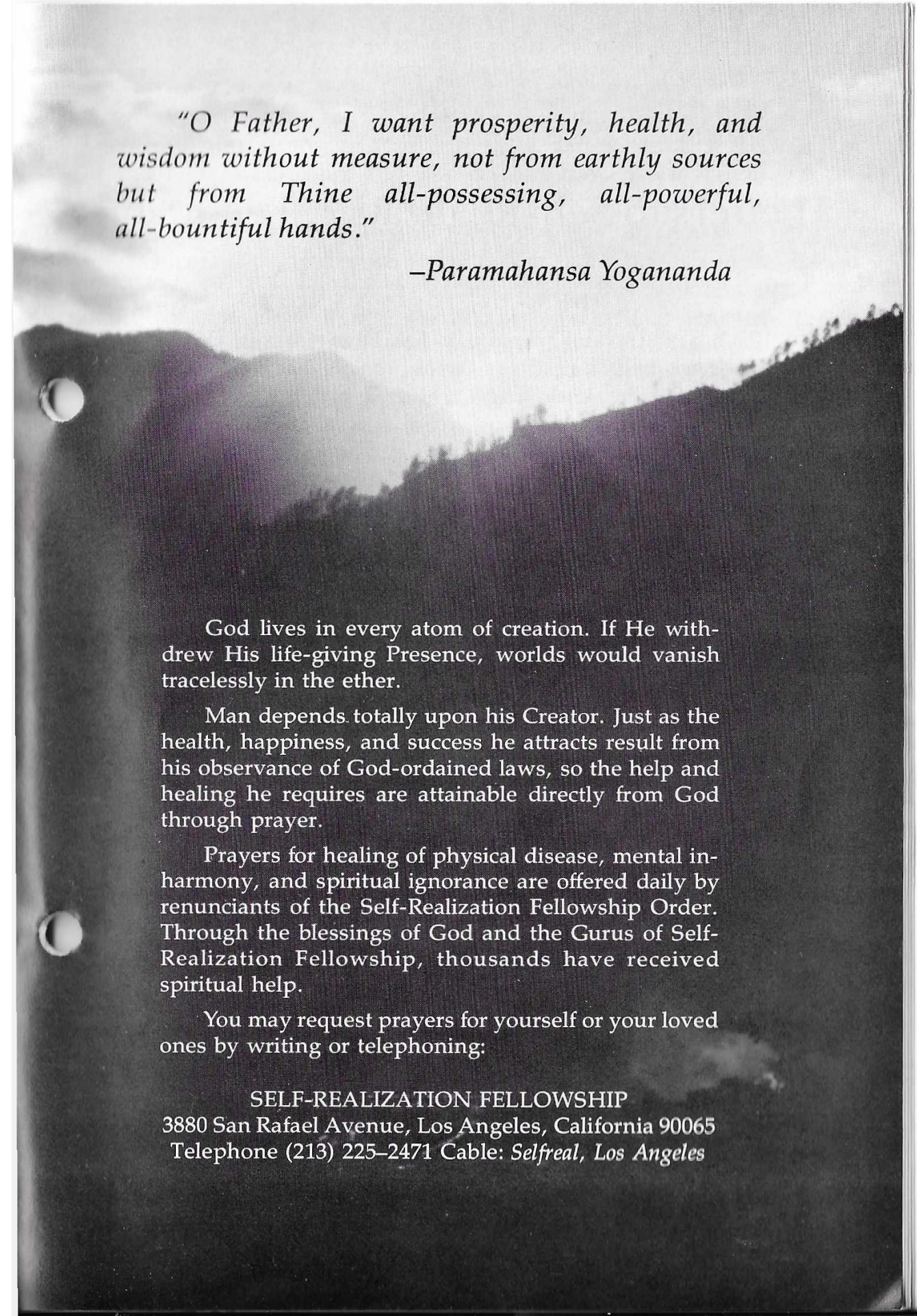
(Continued from page 45)

### **The Need for a Methodology**

Like the few specimens discussed here, many others could be studied to form a picture of the early thought of mankind with the help of linguistics. Being a specialized branch of modern semantics, this study can certainly depend upon its approach and method, to a great extent, but, to justify its name (Philosophy of Linguistics), it must develop its own methodology to probe into the philosophy behind the various cognates of a word chosen for comparative study. In this connection, great caution is needed in grasping the contents of ancient scriptures full of archaic forms, allegorical expressions, and figurative devices. A new approach is particularly called for in dealing with what is known as historical allusions in scriptures; many of the so-called "historical narratives" may prove to be what is known as *arthavada* and *drstanta* in India. Many stories occurring in the Upanishads, the Puranas, the Bible, and the Koran may thus have to be interpreted in a new way if we accept the comparative method. The myths and legends studied thus may yield a rich material for the Philosophy of Linguistics and what appears to be "nonsense" and a "white lie" today may supply a clue to understand the development of human thought leading to the concept of the "Universal Man" (*Visva-manusa*) of the Rig-Veda.

*Reprinted from "Bharati-Sodha-Sara-Samgraha," Jaipur, India*





*"O Father, I want prosperity, health, and wisdom without measure, not from earthly sources but from Thine all-possessing, all-powerful, all-bountiful hands."*

*—Paramahansa Yogananda*

God lives in every atom of creation. If He withdrew His life-giving Presence, worlds would vanish tracelessly in the ether.

Man depends totally upon his Creator. Just as the health, happiness, and success he attracts result from his observance of God-ordained laws, so the help and healing he requires are attainable directly from God through prayer.

Prayers for healing of physical disease, mental in-harmony, and spiritual ignorance are offered daily by renunciants of the Self-Realization Fellowship Order. Through the blessings of God and the Gurus of Self-Realization Fellowship, thousands have received spiritual help.

You may request prayers for yourself or your loved ones by writing or telephoning:

**SELF-REALIZATION FELLOWSHIP**

3880 San Rafael Avenue, Los Angeles, California 90065

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



## Letters to Self-Realization Fellowship

"What a spiritual blessing it has been for my husband and me since we began reading *Autobiography of a Yogi*! It has been a source of great knowledge and enlightenment, and a joy to read. Its inspirational message awoke in us the deep longing to rise above our worldly positions and become united with the Divine Father." —D.M., *British Columbia, Canada.*



"I am late in thanking you for the classes of last month, but it is not through lack of gratitude. They were something very special, truly unique. I cannot recall ever being with so attentive and dedicated a group; there was never a sound during the meditations and talks; everyone seemed completely intent on what was felt within or was being presented without. This was the more noticeable because of the youth of so many of the students. The classes are one place where there is no generation gap! I came home renewed, uplifted, exalted in spirit; and the time since then, though filled with problems as are all lives, has been beautiful." —E.M., *Beaver, Oregon.*



"Deepest thanks for your prayers and letters and for the letter written to my son last summer. At that time I had asked the Mother Center to write to him about drugs. He was then enthusiastic about drugs as many young people recommended them and he had become involved with friends who took drugs, especially hashish. Your leaflet on drugs so deeply impressed him, that he quit hashish and his "friends." He studies much better and more earnestly and has a deep veneration for Paramahansa Yogananda and Self-Realization Fellowship." —O.G., *Vaihingen, Germany.*



"We have been home more than a week now, but our thoughts keep returning to the golden days in the Self-Realization Retreat in Encinitas, California, and it gives our days much happiness. Remembering the many, many beautiful words heard in lectures and devotional services brings joy and peace to our hearts.

"During the daytime we often look at our watches and think: 'What are they doing now in Encinitas?' It gives us a feeling of being very close to you all to remember the various items of the day's program and to follow them from here. My husband and I are trying to apply the same schedule, as much as our lives permit us to do. We find that by following the retreat schedule, our exercises and meditations fit more harmoniously into the rhythm of our daily lives than they did before. We will never forget those days, for we were extremely happy." —*T.O., Rotterdam, Holland.*



"After a long wait, the yearning of my soul has been satisfied. The day came when I received the spiritual baptism of the sacred *Kriya Yoga*. My heart is overflowing with joy and bliss. I attended the classes where the liberating yoga was explained; and I saw the film portraying our Guru [Paramahansa Yogananda] and his work. The delight of seeing him moving about, talking to the ones near him, was beyond human expression."—*C.A., Colombia.*



"For many months I had had an infection of the achilles tendon of the right foot and was under a doctor's care. But no improvement was made. When I again visited my doctor he ordered absolute bed rest for six weeks. That was too much. On my way home I remonstrated: 'Six weeks in bed! Surely my dear God can heal me faster.' At that time I had just received the *SRF Lesson* on how to recharge the body with God's healing cosmic energy. When I came home I immediately started to practice it. After two weeks the foot was healed—no pain and no swelling were there anymore. That is more than two years ago and the foot has to this day remained healed." —*M.L., Zulia, Venezuela.*

*(Continued from page 12)*

will be dried up, and mountains will stand aside: "Beware, O ye mountains! Stand not in my way./Your ribs will be shattered and tattered today!" Think of that. Only the liberty of the soul is all-conquering; and it is all-satisfying and ever-newly joyous.

### **Do Not Be Frightened by God's Cinema**

Be not afraid of the frightening dream of this world. Awaken in God's immortal light! There was a time when life, to me, was like helplessly watching a terrifying movie, and I was giving too much importance to the tragedies being enacted therein. Then one day while I was meditating, a great light appeared in my room and God's voice said to me: "What are you dreaming about? Behold My eternal light, in which the many nightmares of the world come and go. They are not real." What a tremendous consolation it was! Nightmares, however dreadful, are merely nightmares. Movies, whether enjoyable or disturbing, are merely movies. We ought not to keep our minds so absorbed in the sad and frightening dramas of this life. Is it not wiser to place our attention on that Power which is indestructible and unchanging? Why worry about the unpleasant surprises in the plot of this world movie! We are here for just a little while. Learn the lesson of the drama of life and find your freedom.

### **Make God the Polestar of Your Life**

Make the Lord the Shepherd of your soul. Make Him your Searchlight when you move along a shadowy pathway in life. He is your Moon in the night of ignorance. He is your Sun during the wakeful hours. And He is your Polestar on the dark seas of mortal existence. Seek His guidance. The world will go on like this in its ups and downs. Where shall we look for a sense of direction? Not to the prejudices roused within us by our habits and the environmental influences of our families, our country, or the world; but to the guiding voice of Truth within.

Every moment I am thinking only of God. I have given my heart into the shelter of the Lord. I have given my spirit into His charge. My love, my devotion I lay at His feet of Eternity. Trust nothing before God. And then, through the inner direction of



God, trust those who manifest His light. That Light is my guide. That Light is my love. That Light is my wisdom. And He tells me how His virtue is winning, and ever shall win.

### God's Judgment Is Just

I used to worry about this war.\* But I received great comfort when I prayed: "Lord, I am not the one to judge. Thou art the judge of mankind and nations. Thou knowest the karma of all. And what will be Thy decree, that is my desire." This thought took away my concern even for India, for I know God will protect her. We must learn to depend more on the judgment of the Lord. And that is known only after each act in the world drama is over. During the war His judgment may not be understood; but in time we will see that His hand was in this conflict. The immediate outcome and what will come to pass thereafter will be according to His judgment, according to the karma that each nation and each individual within that nation has earned. Out of the fires of this war a greater world will come. Remember this: brute force is never the final victor. You will see that in this war. God's virtue will emerge ?  
triumphant.

Of all lands, America is blessed; and she will be blessed in spite of all the trouble she is now passing through, because there is no spirit of aggression in her heart.

Through the spiritual ideals of India and the idealistic material activity of America will come the great light of tomorrow. India's urge to meditate and commune with God, and America's urge to right activity that is meant to evolve and help the world—these are virtues of the true yogi. And these ideals of America and India will be the saviors of the world. They represent the true essence of the path to salvation for the individual and for the world in which he lives. Reducing these virtues from the national to the individual level, we have the essence of Yoga: Meditation plus right activity, plus mental nonattachment. One who lives thus, whether his outward garb is that of a monk or a householder, is a true renunciant and a true yogi, treading the sure path to enlightenment.

\* World War II.

## 1974 Weekend Retreat Schedule

MEN	WOMEN	MARRIED COUPLES
Jan. 4-6	Jan. 18-20	Jan. 25-27
Feb. 1-3	Feb. 15-17	
Mar. 1-3 (Kriyabans)	Mar. 15-17 (Kriyabans)	Mar. 29-31 (Kriyabans)
Apr. 5-7	Apr. 19-21	
May 3-5	May 17-19	May 28-30
May 31-June 2	June 14-16	
	June 21-23	

(CENTER LEADERS: July 15-17)  
(YOUTH RETREAT: Aug. 10-24)

Aug. 2-4		
Aug. 30-Sept. 1	Sept. 13-15	Sept. 27-29
	Sept. 20-22	
Oct. 4-6	Oct. 18-20	
Nov. 1-3	Nov. 15-17	
Nov. 29-Dec. 1		

*The Retreat is closed December 22-27, 1974.*

*Please make reservations in advance by writing or telephoning:*

### SELF-REALIZATION FELLOWSHIP RETREAT

P. O. Box 758, Encinitas, California—Telephone (714) 753-1811

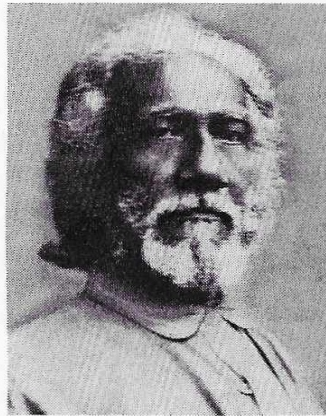
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# Directory of Temples, Centers, and Meditation Groups



## SELF-REALIZATION FELLOWSHIP

*Founded in the United States by Paramahansa Yogananda in 1920*

## YOGODA SATSANGA SOCIETY OF INDIA

*Founded in India by Paramahansa Yogananda in 1917*

The Reverend Mother Daya Mata, *President*

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### International Headquarters Los Angeles, California, U.S.A.

The Mother Center, 3880 San Rafael Avenue (Zip code 90065). Telephone (213) 225-2471. Visitors welcome, weekdays 9:00 a.m. to 5:00 p.m., Saturday and Sunday 1:00 to 5:00 p.m.

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Paramahansa Yogananda established Self-Realization Fellowship/Yogoda Satsanga Society of India to disseminate among the nations a knowledge of definite scientific techniques for attaining direct personal experience of God. The truth that man can commune with his Maker and thus establish an unshakable inner foundation for peace, health, and happiness is Self-realizable by any sincere seeker. The universal spiritual science of Yoga as taught by Paramahansa Yogananda shows the way. We invite your inquiry into the Self-Realization teachings. Please write, telephone, or visit the Self-Realization Fellowship international headquarters, from which printed *Lessons* and other writings by Paramahansa Yogananda are available, and from which you may obtain information about worship services, classes, and special programs held in Self-Realization Fellowship Temples, Centers, and Meditation Groups.



## Self-Realization Fellowship Ashram Centers and Temples

**ENCINITAS, California:** Ashram, Temple, Retreat, and Hermitage, 215 K Street at Second. P.O. Box 758 (Zip code 92024). Telephone (714) 753-2888.

**SERVICES:** Sunday lectures 9:30 and 11:00 a.m., children's service 9:30 a.m., meditation 7:30 p.m.; Thursday lecture 8:00 p.m.

**SELF-REALIZATION FELLOWSHIP RETREAT:** Guest accommodations. For reservations write % P.O. Box 758 (Zip code 92024), or telephone (714) 753-1811.

**MEDITATION COUNSELORS:** Brother Mokshananda, Mukti Mata, Brother Premamoy.

**FULLERTON, California:** Temple, 142 East Chapman Avenue (Zip code 92632). Tele. (714) 525-1291; if no answer, telephone Los Angeles (213) 225-2471.

**SERVICES:** Sunday meditation 10:00 a.m., lecture 11:00 a.m., children's service 11:00 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

**MEDITATION COUNSELOR:** Brother Achalananda.

**HOLLYWOOD, California:** Ashram, Temple, and India Hall, 4860 Sunset Boulevard (Zip code 90027). Telephone (213) 661-8006.

**SERVICES:** Sunday meditation 8:30 a.m., lectures 9:30 and 11:00 a.m., children's service 11:00 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

**MEDITATION COUNSELORS:** Meera Mata, Brother Bhaktananda.

**PACIFIC PALISADES, California:** Ashram, Temple, Lake Shrine, and Mahatma Gandhi World Peace Memorial, 17190 Sunset Boulevard (Zip code 90272). Telephone (213) 454-4114.

**SERVICES:** Sunday lectures 9:30 and 11:00 a.m., children's service 11:00 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

**MEDITATION COUNSELOR:** Brother Dharmananda.

**PASADENA, California:** Branch Center, Pacificulture Foundation Building, 46 North Los Robles (Zip code 91101). Tele. Mother Center (213) 225-2471.

**SERVICES:** Sunday meditation 9:30 a.m., lecture 10:00 a.m.; Thursday lecture 8:00 p.m.

**PHOENIX, Arizona:** Temple, 6111 North Central Avenue (Zip code 85012). Telephone (602) 279-6140.

**SERVICES:** Sunday lecture 10:00 a.m., children's service 10:00 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

**MEDITATION COUNSELORS:** Brother Anandamoy, Brother Bhaktananda.

**SAN DIEGO, California:** Temple, 3072 First Avenue (Zip code 92103). Telephone (714) 295-0170.

**SERVICES:** Sunday lectures 9:30 and 11:00 a.m., children's service 9:30 a.m., meditation 7:30 p.m.; Thursday lecture 8:00 p.m.

**MEDITATION COUNSELOR:** Brother Mokshananda. Telephone Encinitas (714) 753-2888.

## Self-Realization Fellowship Centers and Meditation Groups

*For information about meetings and Center Tours, write Self-Realization Fellowship, Center Department, 3880 San Rafael Avenue, Los Angeles, California 90065, U.S.A.*

### UNITED STATES:

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DISTRICT OF COLUMBIA: Washington

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GEORGIA: Atlanta

HAWAII: Lahaina (Maui)

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NEVADA: Las Vegas, Reno, Sparks

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UTAH: Salt Lake City

VERMONT: North Bennington

VIRGINIA: Virginia Beach

WASHINGTON: Seattle

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CHILE: Santiago, Valparaiso

COLOMBIA: Bogota, Buga, Cali, Ibague, Medellin

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Rosenheim (Kolbermoor), Stuttgart, Wiesbaden	NORWAY: Oslo
GHANA: Accra	PARAGUAY: Asuncion
GUATEMALA: Guatemala City	PERU: Lima
ICELAND: Reykjavik	PUERTO RICO: San Juan
INDIA: See listing for Yogoda Satsanga Society of India.	SOUTH AFRICA: Capetown, Port Elizabeth, Pietermaritzburg
ITALY: Bologna, Florence, Genoa, Milan, Palermo, Piombino, Rome, Trapani, Turin	SPAIN: Madrid, Palma de Mallorca
JAPAN: Tokyo	SWEDEN: Malmo
MEXICO: Mexico City, Monterrey	SWITZERLAND: Bern, Zurich, Basel
NETHERLANDS: The Hague, Amster- dam, Groningen	TRINIDAD: Point Fortin, San Fer- nando
NEW ZEALAND: Auckland, Palmer- ston	URUGUAY: Montevideo
	VENEZUELA: Caracas

## **Yogoda Satsanga Society of India**

*For information about Yogoda Satsanga activities, and about Branch Centers and Meditation Group meetings, write to General Secretary, Yogoda Satsanga Society of India, Yogoda Branch Math, Old Hazaribagh Road, Ranchi 834001, Bihar, India.*

### **Headquarters and Ashram Centers**

CALCUTTA (Dakshineswar), West Bengal: *Registered office*, Yogoda Satsanga Society of India, Yogoda Math, Dakshineswar, Calcutta 700057, West Bengal. Telephone 58-1931. Yogoda Ashram, Publication Section, and Yogoda Satsanga Press.

RANCHI, Bihar: Yogoda Satsanga Society of India, Yogoda Branch Math, Old Hazaribagh Road, Ranchi 834001, Bihar. Telephone 23724. Yogoda Branch Ashram.

### **Branch Centers and Meditation Group Centers**

GUJARAT: Ahmedabad, Rajkot	ORISSA: Cuttack, Puri (Swami Sri Yukteswar Samadhi Mandir)
HIMACHAL PRADESH: Simla	PUNJAB: Ludhiana, Patiala
JAMMU AND KASHMIR: Jammu	TAMIL NADU: Madras
MAHARASHTRA: Bombay, Kolhapur	UNION TERRITORIES: New Delhi
MYSORE: Bangalore, Mangalore	

UTTAR PRADESH: Aligarh, Lucknow,  
Suraikehet

WEST BENGAL: Anandapur, Bherir  
Bazar, Calcutta, Ghatal, Handol,

Ismalichak, Kalidan, Lakhanpur,  
Palpara, Rangamata, Sinthibinda;  
Kadamtala and Serampore (Guru-  
dham Centers—Yogoda affiliates).

### Schools and Charitable Dispensaries

#### BIHAR

RANCHI: Yogoda Mahavidyalaya (col-  
lege), Yogoda Homeopathic Maha-  
vidyalaya, Yogoda Vidyalaya (boys'  
school), Yogoda Kanya Vidyalaya  
(girls' school), Yogoda Sangeet  
Kala Bharati (music school) and  
Yogoda Shilpa Kala Bharati (fine  
arts and crafts school), Yogoda  
Bal-Krishnalaya (Montessori-type  
school for young children), Yogoda  
Sevashram Hospital (allopathic  
and homeopathic sections).

#### UTTAR PRADESH

SURAIKHEH: Primary school, high  
school and intermediate college  
for boys and girls.

#### WEST BENGAL

ANANDAPUR: High school for boys.

GHATAL: Schools and Charitable  
Dispensaries—Ghatal: Yogoda  
Satsanga Sri Yukteswar Vidyapith  
(High School).

ISMALICHAK: Multipurpose School.

KALIDAN: Sri Yukteswar Smriti Mandir  
and Library, Primary School.

LAKHANPUR: Separate High Schools for  
boys and girls.

PALPARA: Yogoda Brahmacharya  
Vidyalaya (multipurpose school—  
separate schools and hostels for  
boys and girls), Yogoda Palpara  
Mahavidyalaya (college).

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Welcome, all Wonders in one sight!  
Æternity shutt in a span.  
Sommer in Winter. Day in Night.  
Heaven in earth and God in Man.  
Great little one! whose all-embracing birth  
Lifts earth to heaven, stoopes heav'n to earth.

—William Crashaw, from  
"Hymn in the Holy Nativity"

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**Back Cover:** Mt. Everest, the abode of eternal snow; from Sandakpur, a hill  
station near Darjeeling, India.





Sri Daya Mata (back row, center), Ananda Mata (left), and Minalini Mata (right) with renunciants and other ashram residents of the Yogoda Ashram at Ranchi, Bihar, India, March 1973. Swami Shantananda (second row, third from left) serves as Joint General Secretary of the Yogoda work in India. This photo was taken shortly before Daya Mata and her party departed for Los Angeles after a five-month all-India tour of the ashrams and centers of Yogoda Satsanga Society of India (Self-Realization Fellowship).



