

SELF-REALIZATION

Magazine

Devoted to the healing of body, mind and soul

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Letters From A Disciple

(Sister Gyanamata has been one of Paramhansa Yogananda's disciples for 24 years. Her name, which means "Mother of Wisdom," was given to her by Paramhansaji in 1932 when she took the vows of a sister of the Swami Order.)

Dear Children:

Yesterday you put the question, "What is the last word in discipleship, what would be the distinguishing mark of the perfect disciple?"

You know that I am always quiet when in the presence of the Master. This is not a pose, intended to win his approval, nor is it altogether because I know this to be the proper way to behave. It is because I have an inner feeling of stillness. I seem to be listening intently. So his words sink into my mind and heart to be pondered upon, sometimes for years. Because of this I often get the answer to a mental question in his very words. Yesterday, when my mind asked me that question, it immediately flashed before me a scene that had taken place at Mt. Washington years ago. And I got my answer. It was the day of a certain student's spiritual wedding ceremony. We were gathering in front of the Center, and Paramhansaji was telling us where to stand, etc. He gave Mrs. ——— a red rose to wear. She said, "But I don't *want* a red rose. I want a pink one." He answered, "What I give, you take."

Here was my answer. The quick, or at least open, mind. The willing hands and feet—these, brought to perfection, would be the last word, the distinguishing mark, the very perfection of discipleship. "Be swift to meet Him, O my heart, be jubilant my feet!" I do not mean that we must like the order, whatever it may be. That will not matter if only there is the ready response.

How far off from the goal we are O Lord! "Yet we love Thee and adore, O for grace to love Thee more."

And so, dear young sister-disciples, I wish you all the joys of Christmas, knowing the greatest of these to be the surrender of the will to God. Meister Eckhart said, "In absolute obedience there is never any 'I will,' but only an unconditional renunciation of all that belongs to self." He also says that no man ever surrenders himself so perfectly in this life that he is unable to push it a little further.

I know I shall hear your screams of joy when you open your gifts on Christmas morning! As for me . . . well, I don't know what will happen when I open all those packages that lie on my floor under my Christmas tree! And I can only say a feeble "thank you" to the dear givers.

With love in God and Garuji, from The Poor Sister,

—Gyanamata

Meditation

FOR THE WEEK

By PARAMHANSA YOGANANDA

Nov. 6. Oh, God, I shall worship Thee as beauty and intelligence in the temple of nature. I shall worship Thee as power in the temple of activity, and as peace in the temple of silence.

Nov. 13. Father, I want Thee first, for Thou art mine and Thou art everything.

Nov. 20. Not just on one day of Thanksgiving each year, but every day, I will be grateful for Thy divine friendship.

Nov. 27. If I seek prosperity, I shall know Thee first, and receive it from Thy hands. I shall receive wisdom not from worldly books, but from Thy lips teaching Self-realization in the temple of meditation.

Dec. 4. O, Provider of joys, I shall take all sorrows from the attic of memory and cast them into the fires of oblivion.

Dec. 11. Through the love of all those who love me I shall behold God Himself bestowing on me His Divine Love.

Dec. 18. With the strength of love, I shall tear aside any veil of misunderstanding that separates me from my brothers.

Dec. 25. My thoughts are all decorating the Christmas tree of meditation with the rare gifts of service and devotion, sealed with golden heart prayers, so that Christ may come and receive them. I will mentally join in the worship of all mosques, churches, and temples, and perceive the birth of the Universal Christ Consciousness as peace on the altar of all devotional hearts.

Origin Of Our Christmas Tree

The story of the origin of the evergreen tree as the Christmas tree among the people of northern Europe, and later adopted by all Christian nations, is given in one of the legends of Saint Winnifred. In this legend it is related that Saint Winnifred, a great Christian missionary among the so-called pagans of northern Europe, began cutting down a "sacred" oak which had been an object of worship by the pagans whom he was trying to convert to the Christian religion.

While he was hacking down the giant oak, it was suddenly blasted and uprooted by a whirlwind, but close beside the giant oak was a young fir tree which was not harmed either by the whirlwind or by the fall of the oak tree. Then Saint Winnifred is reported to have spoken as follows:

"This little tree, a young child of the forest, shall be your holy tree tonight. It is the wood of peace, for your homes to be built of. It is the sign of an endless life, for its leaves are always green. See how it points toward heaven. Let this be called the 'Tree of the Christ Child.' Gather around it, not in the wild woods, but in your homes. There it will shelter no deeds of blood, but loving gifts and acts of kindness."

Thus the fir tree, or evergreen Christmas tree, as it is now called, and the common evergreen tree of northern regions, became the holy tree of the converted pagans, and in its honor, or in the memory of the principles that it stood for, they decorated it with lights and gifts at Christmas time, just as we do now.



Self-Realization Magazine, 3880 San Rafael Ave., Los Angeles 65, Calif. ornia. Yearly subscription, \$1.50. Single copies, 25 cents. Published bi-monthly by the Self-Realization Fellowship, established in America in 1920 by Paramahansa Yogananda, Founder and President. Volume XXI, No. 3. Copyright, 1949, by the Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles 65, California. Entered as second class matter September 7, 1948, at the Post Office in Los Angeles, California, under the Act of March 3, 1879. Printed in the U.S.A. Acceptance for mailing at special rate of postage provided for in Act of February 28, 1925, embodied in paragraph 4, section 538. P. L. & R., authorized Dec. 2, 1937.

Christ In Your Life

Excerpts from a Christmas sermon by Rev. C. Bernard

Soon we shall celebrate the birthday of Jesus Christ and all that it signifies, both in the world and in our lives. What manner befits the sacred occasion? How shall we celebrate the Christ? Not as the world would celebrate, with drinking and revelry, with much excitement and cheap tawdry things, but even as it is written in St. John, "God is a Spirit: and they that worship Him must worship Him in Spirit and in truth."

So likewise with Christ: as we would pay reverence and homage to him on this coming day of Christmas, let us celebrate and worship him in Spirit, for the spirit of Christ is with us today as always—it shall not pass away. And they who worship him in Spirit will realize communion with him today as much as ever they have or could. Christ can be perceived both through a vision of the appearance which he took on earth, and as great peace and joy which fill the heart, mind and Soul. He is with us *now*. It is because we don't give the time, because we don't go deep enough that we don't feel his presence with us all the time. Because we do not see him, do not say he is away. He hesitates to appear, though, in any finite form. He who is infinite cannot be confined in finitude. That is why it is difficult to see the face

or figure of Christ, lest we circumscribe him with that form and finite limitation.

So many are waiting for him to reappear in the body, waiting for him to return. But if he were to walk the streets again today, I wonder how he would be received. Probably not much better than he was before. We must go beyond the body. We must worship Christ in Spirit. In our hearts we must commune with him.

By communion I mean the positive contact with Christ and with God. Not that you have to see any form, but you must experience something of that infinite joy. You must be able to see the light of Christ by concentration on the Spiritual Eye, and to perceive the cosmic vibration of the Holy Ghost.

Only One Security

Your days are a nest of troubles, an ocean of confusion and insecurity. Your life should not go on this way. There is no satisfaction to life now, and you know it as well as I. The only satisfaction, the only security, the only joy, the only peace comes in the ever-increasing depth of spiritual consciousness. God is the love behind all hearts, the joy behind all joy. Picture the joy of all human beings merged into one, and expand it infinitely

and still you do not begin to depict that joy of God.

Why should we doubt it? Go deep in meditation and realize that God is with you. Instead of seeking everything outside yourself—happiness, security — go within. There you will find all the things you seek. All the desires that ever we could dream of are satisfied in one contact with Him. Christ had everything he needed, could produce anything he wanted. He performed many miracles, and in every way he had the security which we desire, the happiness and joy which we seek. Who but a man drunk with joy could say, as he did when life itself was torn away, "Father, forgive them, for they know not what they do."

A little pin prick, a little scratch means so much in our lives, but what of the time when this body and our earthly goods are taken away from us? What of the circumstances in his life where, loving men, he was hated by them for trying to help them, and pushed aside?

Yet we wonder why the more we try to be good and the more we try to help others, the more unjustly we seem to be treated. We forget the injunction of Christ, "The servant is not greater than the Master, and if they have crucified the Lord, think you the servant shall escape?"

The Wayshower

He said, "Many there are who follow to the feast, but how many

are there in times of tribulation?" In his life we have seen an example which we can follow. The idea that Christ lived in a different age and society, in a different period of development and experience, and that therefore his life would not apply to our lives today is nonsense, because no matter how environments change—and no matter what the development of industry and technology, in building structure and the complexity of society—still the emotions, feelings, desires and thoughts of men are the same. Christ showed us an answer to all the problems that we face. We think, "O, life was simple in those days," but people are the same today, and it is people who give us trouble, more than the circumstances of life. Isn't it so?

What one injunction can we follow in order to live as Christ taught? "Love the Lord thy God with all thine heart, and with all thy Soul and with all thy might, and love thy neighbor as thyself." Had people followed that even a little bit we would not see the trouble that we have today.

Now what did he mean when he taught in his life that we should love God with all our hearts, with all our Souls, with all our might? Why did he elaborate on that to such an extent? Because to love God with all your heart means to love Him unconditionally, it means to love Him irrespective of circumstances—no matter what comes in

life, no matter how people use you, whether you have plenty or are faced with poverty, whether you have health or disease.

To love God with all our hearts means that when we meditate on Him, when we think of Him, there must be no other thought but of Him—there must be no other experience in our consciousness except the consciousness of His presence.

Raising the Consciousness

We must learn from this life to love God with all our strength. That means that we have to take the life and consciousness away from the muscles, tissues, all the cells and the heart—that we must withdraw that life and cut away sensation. That is to love God with all our might. It is to offer the energy and life in the body to the Spirit.

To love God with all our Souls is the last state. It sounds so simple when Christ says it, and we think it just means to love God, but it means far more. *Kriya* meditation and yoga bring the consciousness of Christ and God, but first we have to cut off the connection of the mind with body sensation. That means to love God with all your strength. When the mind and concentration are set free from the disturbance and distraction of body sensation, that freed attention can be used to know God. Meditation is no simple thing—it is the greatest science and art that ever was.

After you are able to concentrate your attention upon the actual perception and communion with God, you can begin to love Him with your whole Soul. How can you love Him with your Soul unless you have the consciousness of the Soul? It is not so simple as it seems. You must be conscious of the life that is in you, and if you offer that on the altar of your concentration and your deepest devotion, you will receive the response from God. If your devotion and desire are very intense and your love becomes very strong, you can have the manifestation of God in any form you choose, as Christ or Krishna, or any Guru or saint. He will put on that form for you. "Thou art invisible but I did freeze Thy form with the frost of my devotion." Paramhansaji has said.

Whoever shall have the vision of Christ in this life shall be changed from that day. But there are greater perceptions of Christ that are formless, and we must understand what Christ was. Our human consciousness is so limited, bound by sensation and thoughts of the body consciousness that we fail to appreciate and realize that his consciousness was not the same, that the Christ consciousness is the consciousness of God permeating all manifested creation. By no intellection whatsoever can you perceive that state. If we are to have communion with Christ we must have some perception first of that light of which he spoke. "The light

shineth in darkness and the darkness comprehended it not." If we can see that light, that light also is Christ. Christ was not a finite being—he was the Infinite manifesting in finite form. If you can perceive the spiritual light and expand that light through all creation then you will realize the infinite Christ; or if you can hear the cosmic sound the Holy Ghost, the Great Comforter which Christ promised to send—if you can hear that sound and expand it throughout eternity, then again you will have his consciousness.

You can have his consciousness, you can have the consciousness of God in this life if you follow one simple formula. Pattern your life after his in every respect—he has given us a practical example. Beyond that, don't go to sleep without first having communion with God. Realize that He is there and it is your fault if you do not see Him. When the mind becomes *calm* you will have the perception of God, but not before. If you are waiting for some grace to descend from Heaven and suddenly pluck you from all your restlessness and desires and lift you into the consciousness of Spirit, you will be waiting a long time; but if you have the greatest desire for God and you make the mind calm by meditation, then on the altar of that calmness the Infinite can reflect Itself.

Validity of Experience

Life as we find it seems so real and tangible. When first we sit to

meditate we begin to question. "All these things, are they real? This subjective experience—what is it?" Somehow we always question the integrity of inner experience and we never once question the validity of our material perception. It should be the other way around. We are the Spirit which has put on this dream of flesh and mortality. The greatest delusion is that we are fleshly beings, but we have to withdraw the life from the body senses in order to experience the Spirit. There comes a time, if we practice deep meditation, when the body and material perception become just like a dream.

How few have the interest to do anything for God's work, yet Christ said, "And he that taketh not his cross, and followeth after me, is not worthy of me." That is, "Those who do not take up their burdens or duties and follow me are not worthy of the God-consciousness manifesting in me." No matter how much we are enmeshed in the business of living, at least we must feel that we are doing for God, and beyond that comes meditation.

Practice the methods of *Kriya Yoga*. That the great Christ taught practical methods to his disciples there is no doubt, because just by working and association they did not reach that consciousness which they had. "But as many as received him, to them gave he power to become the sons of God." Those who in their hearts receive and

follow him, he will lead even now into that consciousness of oneness with God. The devotee gives all to God.

Our thirst is quenched not by reading or listening, but by drinking at the fountain of truth. That desire for the happiness of spiritual contact is quenched and satisfied only by contact with God. That is why again and again we emphasize the methods and technique whereby you can liberate your consciousness from the bondage of body sensation and limitation and realize the omnipresent Christ, realizing your oneness with him and with God.

What else is there? Life is empty without it. You will not be satisfied short of that. You may try but you will not succeed. Out of one contact with the Spirit comes the knowledge of Spirit; there is no other way. "Who knows, he knows. Naught else knows."

Let me wish you a most joyous Christmas, and in the years to come may you go ever deeper and deeper into the realization of Self and God, for the joys of Self-realization are sufficient for the needs of the heart and mind. Let us give thanks to God for sending us Christ, in whose love and life we see an example and hope for all of us, and for the world.

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What Shall I Give?

During the Christmas season, every one of us will, in some measure, discover anew that it is more blessed to give than to receive. However, walking through our fabulous shops, glittering with lavish displays and tinsel decorations, we may become sadly aware of a limited ability to fulfill all of our loved ones' desires. So, perhaps it is well to remember that "all that glitters is not gold." For if it be true that it is more "blessed to give" is it not equally true that the thought behind the gift counts more by far than its cost?

Emerson once said: "The only gift is a portion of thyself." Thus, the artist may bring his picture, the farmer his food, the musician his song and the housewife her handiwork.

Let those who are fortunate enough to be in possession of a home provide the warm gift of hospitality to friends who might otherwise be forced to spend this holy day in loneliness and despair.

Children will feel the joyous spirit of Christmas more keenly if they, too, are able to give. Encourage them, therefore, to clear the way for Santa's bounty by parting with out-grown toys and story-books. There are several charitable organizations such as the Salvation Army that will gladly undertake the responsibility of distributing used toys where they are most appreciated.

Make Aptness the Criterion

Yes, Christmas truly belongs to the children. But taking Tommy into the milling throng of downtown department stores, much as he appears to enjoy it, does not necessarily answer your question, "What shall I give him for Christmas?" Undoubtedly his eyes will grow larger than the objects of his desire, and, worst of all, he may present you with a list of "gimmies" that are sure to make a large dent in the family budget.

Rather watch your child, no matter how young, for any talent that may be apparent—a good set of crayons or paints and a plentiful supply of drawing paper may set him on the road to glory and provide the form of self expression he most enjoys.

"Emily is musical," you might say, "she wants a record player or a new radio." Lovingly you decide to wear that old winter coat another season because you can't bear to disappoint her. What a pity! Mechanical music could never satisfy your daughter's true love for music. But give her a musical instrument (even a second hand piano costs less than some radios) on which to make her own music and Emily's whole life will be enriched.

Give the young mechanic his construction set and also a few drawing tools to see if he is able

to put some of his creations on paper. Children "remember" very easily what they have learned in past lives. What better time than Christmas to fulfill their true desires?

A lack of talent in your children does not necessarily mean lack of self-expression.

For God builds His temple in the heart of a farmer's son, that he may learn to play to perfection the part for which he is best fitted. Small but capable hands need something to keep them happily occupied with constructive projects that develop initiative—a small workbench perhaps—or a junior set of tools.

Games to sharpen their wits and memory are next on the list for all children. Also skates, baseball bats and gloves or skip ropes may be depended on to build sturdy bodies, and at the same time provide healthy recreation. It is as natural for youngsters to play as it is for a puppy to cavort around with an old slipper, or for a kitten to entangle itself with a ball of yarn. But however much or little you are able to buy for your family and friends cannot compare with the most precious gift of all which is not a part, but the whole of thyself. For this one purpose the infant Jesus was born—that we might learn to understand the universal spirit of Christ's love and proffer the cup of divine brotherhood to one and all, bringing to life those immortal words—peace on earth, good will toward men.

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Second Coming Of Christ

By PARAMHANSA YOGANANDA



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

These spiritual interpretations are born of intuition, and will be found to be universally true if they are meditated upon with intuitive perception. They are received and interpreted through Christ Consciousness. These spiritual interpretations are the means which the Masters have taken to show the world the common, scientific platform of intuitive perception, where the Christian Bible, the Hindu Bhagavad Gita, (i.e. the Hindu Old and New Testaments) and the true scriptures of all true religions can find unity.

How Christ Now Abides With Devotees

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you, I go away, and come again unto the Father: for my Father is greater than I. St. John 14:22-28

Jesus knew that his body was not ordained to appear, after resurrection, to the people of the world. So he said that after resurrection he would be visible only to his advanced disciples and enlightened followers, and that it was important for them to realize that he was not speaking of his physical body and its appearance to devotees. But whenever a devoted man or woman loves the Christ Consciousness which was in Jesus, and wishes to contact it through meditation, he will surely follow Jesus' words of wisdom and the forms of self-discipline that will lead to such a contact. And the devotee who can regularly contact the

Christ Consciousness will also feel the love of the Cosmic Consciousness; and both will appear in the consciousness of that devotee and their united vibrations will permanently dwell in him. However, the person who does not follow such spiritual teachings and contact the Cosmic Vibration cannot feel the Christ Consciousness in himself, and thus cannot be attached to it. When Jesus said: "We will come unto him and make our abode with him," he specifically meant that the advanced devotee who, by meditation, attains the state of Christ Consciousness and grows to love it, gradually feels the state of Cosmic Consciousness. Such a devotee can feel Christ Consciousness in all creation and Cosmic Consciousness *beyond* all creation; hence, his consciousness becomes the omnipresent altar where both reign—and both "make their abode" with him. Just as a man can have both great wisdom and devotion for God, so the advanced devotee has many differing exalted states of consciousness. He feels the Holy Ghost as great Bliss, Christ Intelligence as great wisdom, and Cosmic Consciousness as the essence of love, wisdom and everything that is in the Cosmos. The ordinary man is guided by his book knowledge, worldly experience and habits acquired in past incarnations, but the advanced devotee is guided by the intelligences of God, Christ, and the Holy Ghost.

Promise of the Comforter

Again he reminded them that the Cosmic Vibration or the Word, or the Holy Ghost whose sound they heard within themselves, was not a manifestation of his power, but the emanation of Cosmic Consciousness, which also reflected the Christ Consciousness present in him. Jesus told many truths to the disciples while he was present with them by divine ordinance; but promised that when, by meditation, they contacted the Holy Ghost, or the Cosmic Vibration, then they would know that the Father was sending that Cosmic Vibration "in his name," or through his Christ Consciousness. And from this Holy Vibration, which was thus contacted in meditation, would emanate the great Christ Bliss present in it, to comfort them in all miseries. Jesus further stated that this Cosmic Vibration which they were to contact in meditation would not only give them great comfort and Bliss but would bring them the knowledge of all things, and recall from memory all the wisdom which he had implanted within them. For this Holy Ghost, or Cosmic Vibration, is the source of all materialized creation and hence the source of all earthly and astral wisdom.

Unlike the world, which gives only perishable things, he left with them imperishable Christ-peace, giving to all who were able to reach it so that they could enjoy it always in meditation and ecstasy.

The heart is the center of the emotions, so he referred to it in telling them to keep their feelings free from the destructive vibrations of restlessness and fear, so that the lake of consciousness might remain calm to reflect the Christ Consciousness without distortion. He then reminded them that he had told them before of his departure and return (as he sensed his impending crucifixion and resurrection), and of the final dissolving of his body into Spirit, from which time on his Christ Consciousness would manifest in each devotee's meditating consciousness. And he added that if they loved the Christ Consciousness in him, they would rejoice for his sake because he was going to be reunited with the Cosmic Consciousness, which was even greater than the Divine Consciousness in him.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me,

he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. St. John, 15:1-6

The Christ Consciousness that was in Jesus is the vine of Cosmic life and substance, with infinite branches from which hang the clusters of universes, planetary and stellar systems, atoms and electrons and all created things of the Cosmos. This vine of Christ Consciousness is planted in the garden of Cosmic Vibration, with its roots running down into the tiniest specks of all forms of matter (solids, liquids, gases, energy and life force). This vine of Christ Consciousness is cultivated by the almighty supreme Cosmic Consciousness. Through the process of death, the Cosmic Consciousness reforms and changes any thing or any being that, through ignorance or some other cause, does not bear the fruit of proper manifestation. Furthermore, the Cosmic Consciousness prunes with the scissors of spiritual tests every branch of human intelligence which brings forth good fruit, that it may bring forth more fruits of wisdom, love and Bliss.

The disciples of Jesus were very fortunate because all the wrong vibrations of incarnations and their evil karma were washed away, through the all-comforting Cosmic Vibration which he had caused to manifest within them. No devotee, or branch of human consciousness, can manifest the fruits of wisdom

by its isolated self, without being connected with the vine of Omnipresent Christ Consciousness which sends out living branches, as materialized in human forms and in the forms of all living creatures. Any devotee who practices meditation and attains repeated ecstatic communions until he feels himself abiding in the Christ Consciousness, and that Christ Intelligence manifested in him, develops much fruit of wisdom and divine Bliss; and some degree of the power of universal Christ Consciousness is manifested in all of us, for we could not live, breathe, see, hear, smell, taste, touch, think, will, or feel, or have Self-realization, without conscious or unconscious contact with Christ Consciousness hidden behind our consciousness.

Conscious Effort Needed

However, if a man invisibly sustained by Christ Consciousness does not *consciously* try to feel its existence in him by meditation and self-discipline, his consciousness becomes like an isolated branch, and the spiritual happiness hidden within it withers.

These verses make it clear that Jesus was not speaking as a man, nor intimating that the beginning and the end of God's manifestation on earth coincided with the birth and passing of his body. He knew that the Christ Consciousness with-

in him was the energy which lights the lamps of atoms and all lives. It was with this idea that he said: "For without me, ye can do nothing." In the sixth verse, Jesus meant that it is not sufficient that Christ Consciousness sustains all human beings, each must *know*, by the conscious effort of meditation, that he is sustained by it. So ordinary people who live without knowing the Source behind their lives, eventually find their happiness in life withered due to lack of spiritual communion, just as a branch withers away when it does not receive sustenance from the tree of which it is a part.

All such materialistic Souls, who live without knowing their connection with Christ Consciousness, are thrown into the fire of misery and are temporarily scorched with suffering until they wake up. So it is clear that when Jesus said "they are burned," he did not mean that all worldly people who are not aware of Christ Consciousness are destroyed forever in the fires of an actual hades, but that such people are temporarily burned in the self-created fire of misery kindled through wrong living. But Jesus also taught that all such materialistic individuals, though temporarily suffering in the self-created fire of delusion, can be saved by good company, meditation, loyalty to a worthy Guru and communion with Christ Consciousness.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA

The Path Between Pain And Pleasure

Chapter IV, Stanza 22

Literal Translation

He who is content in receiving what comes of itself without his effort, and is above the influence of the antipodes (of cold and heat, pleasure and sorrow, etc.) and possesses no sense of enmity against any one, and is inwardly equally neutral during success or failure, though he performs (dutiful) actions, he is unbound.

Spiritual Interpretation



In this stanza the *Bhagavad Gita* is emphasizing a few of the conditions of spiritual freedom. The devotee who wants to emancipate his Soul from the troubles of the world

must learn to perform only the necessary dutiful actions imposed upon him by his environment, and those necessary to fulfill the simple demands of his body and reasonable demands of his family, society and the world. The spiritual aspirant, having relinquished almost all personal desires, learns to be contented to fulfill only those simple desires connected with the performance of his God-ordained duties.

Further, the aspirant must learn to disassociate his mind from extreme sensitivity to cold or heat,

pain or pleasure. In hermitages, the Guru usually teaches the students not to be affected by the changes of cold and heat, sorrow and pleasure, in order to make the mind an altar of changelessness, where the never changing Spirit can manifest.

By catering to the demands of contrary sensations, worldly people become unnecessarily restless, and thus forget to meditate upon the unalloyed Bliss of Spirit hidden in the mind. This does not mean that the devotee should deliberately expose himself to extreme cold and catch pneumonia, or burn himself crisp on the sands of the Sahara. He should practice *titiksha*^{*}, or while he adopts the measures to remove the extreme cold and heat hurtful to the body's tissues, he should remain inwardly calm and

^{*}Endurance

unruffled. A devotee who cannot remain calm during extreme heat and cold and pleasure and pain, has to die and reincarnate for having failed in adopting measures against the calamitous opposites; but he who succeeds in this—and the other required conditions—attains freedom and reaches immortality. Worldly people are constantly catering to the effects of cold and heat and other extremes, thereby keeping the Soul in bondage to the condition of the body, which is affected by the influence of contrary sensations—pairs of contrary psychological states.

Since good and bad actions both keep the Soul bound to the domain of human activities, the devotee aspiring to free his Soul must keep it uncontaminated from the dual consciousness so natural to the body. This is difficult because the Soul, sympathizing with the finicky sensitive bodily friend, puts on its good and bad characteristics, even as a calm friend can put on the characteristics of a nervous friend. In order to free the Soul's Bliss from the variable states of the body, the devotee is urged to mentally non-cooperate with the misery making dual consciousness of the body and the mind. The worldly man becomes over-jubilant during the advent of pleasure, and becomes extremely depressed during the reign of pain, but the successful devotee remains always inwardly calm and unaffected by the ups and downs and upheavals of emo-

tional pleasures and excruciating pain.

The Yogi's Viewpoint

This does not mean that the Yogi doesn't appreciate happiness, but rather that he does not let temporary pleasurable excitement mar the constant ever-new Bliss of his Soul. During excruciating sorrow or pain, the yogi remains concentrated on his Soul's ever-new Bliss, for, unlike the worldly man, he is clever enough to retain his equanimity and his Soul's ever-new joy under all favorable or unfavorable physical or psychological circumstances.

An advanced yogi sympathizes with sufferers without being overwhelmed by their suffering; thus, by his inward joy, he is able to remove the sorrow of the afflicted. By the example of his calm joy he teaches worldly people not to lose true joy by indulging in emotional happiness. The yogi who is not envious, who bears no enmity toward any one but accepts friends and foes alike, does not fall into the pits of dangerous anger and jealousy. Worldly people who indulge in these two emotions, not only lose their happiness but sometimes their bodies too by committing murder and incurring capital punishment.

Furthermore, whether a yogi meets success or failure in the course of performing dutiful actions, he remains even-minded, enjoying the Soul's Bliss within. Both

success and failure are bound to come at various times in connection with the limitations of the body and mind; and so the devotee who constantly reminds himself of his Soul's Bliss—which can never suffer from the fitful pleasure of temporary human success or the sadness of failure—is free from worldly bondage, even while he performs (only God-ordained) duties.

In other words, the yogi looks after his body, helps others, and is engaged in performing dutiful actions—not to satisfy his own desires but to fulfill the duties imposed upon him by God. By performing duties for God, the devotee becomes free from personal desires and their consequences of worldly bondage. I have given this explanation because most spiritual

aspirants do not know why they should remain neutral to cold and heat, pleasure and pain.

The wise man sees the Spirit everywhere. Being devoid of longings for self, and being devoid of any will to fulfill selfish desires, he is always contented to receive whatever comes of itself for carrying out the needs of his body, mind and Soul. He rises above good and evil, for both cause bondage. He has no consciousness of "me and mine." That is why he entertains no inimical thoughts toward any one, and he beholds his Spirit in every one. Having attained the Ultimate, he is indifferent to success or failure in anything. He has no consciousness of duality, so even as he is engaged in performing dutiful actions for God, still he is non-attached and unbound.

Chapter IV, Stanza 23

Literal Translation

The liberated being, free from attachment, with mind concentrated on wisdom, working only for *Yajana* (the sacred fire ceremony—a form of worship) finds that his entire karma melts away.

Spiritual Interpretation

Stanza 22 of the *Bhagavad Gita* tells how the yogi frees his mind from dualities of heat and cold, success and failure. After he is free from the objects of human distraction, the yogi reaches a state of contentment and freedom from all entanglements, and is non-attached to objects of the senses. Thus, the yogi's mind being nega-

tively free from entanglements is positively concentrated on the Cosmic wisdom. At this stage he withdraws his mind from the sensory and motor nerves and the senses and gives it as an oblation unto the seven fires of the spine; and then, when his life becomes one with these seven fires, he becomes

united to the omnipresent Cosmic fire around his body.

Also, the yogi withdraws his mind and desires from sense lures and gives them as oblations in the fire of Cosmic Consciousness. Thus, the yogi's mortal desires are burnt like faggots in the flame of Cosmic fire. When the yogi is able to commingle his life and consciousness with eternal life and Cosmic Consciousness, his status as a human being changes. His limited egoic consciousness, accruing from body consciousness, is gone. His ego is dissolved, giving birth to Soul consciousness. Being conscious of the Soul as a perfect image of the Spirit, the yogi, unentangled with the mortal ego, becomes free from all good and bad karma which grows from its consciousness of duality and relativity.

Meaning of Fire Ceremony

Many interpret *Yajana* as merely putting clarified butter, incense and flowers into fire. The performance of such fire ceremonies without understanding the inherent symbolism is of no consequence. How can the mind be purified of evil desires by watching some butter burn in fire accompanied by chants? Of course, when performed with knowledge of its symbolical significance, this fire ceremony produces some sanctity of the mind. Offering clarified butter in the fire symbolizes the uniting of the pure life with the Cosmic Light of God, and offering the flowers in the fire

signifies the life force; not that which is contaminated by constantly indulging in sensory motor pleasures, but life which has been withdrawn from the senses by concentration and thrown into the seven sacred spinal fires and into the omnipresent Cosmic fire. Also the offering of flowers in the fire in the *Yajana* ceremony symbolizes the casting of all flowering qualities of the mind into Cosmic Consciousness. It is by uniting pure life with Cosmic Life and pure consciousness with Cosmic Consciousness that the yogi finds liberation.

Another interpretation of the *Yajana* ceremony accepts the articles used in worship as representing the five senses which must be purified (fire is purifying) and given back to God. Flowers with their beautiful colors and textures represent sight and touch. Fruit and *ghee* (clarified butter) represent taste, while incense is the symbol of the sense of smell, and the conch shell symbolizes sound.

Therefore, the positive meaning of Yoga consists in uniting pure life with Cosmic Life, pure consciousness with Cosmic Consciousness. *Negatively*, the significance of Yoga consists in burning all good and bad human desires, which cause bondage, in the intense longing for God and His Blissful perceptions. The thorn of good qualities must be used to take out the thorn of evil imbedded in the ever-

(Concluded on Page 30)

Mayurasana

(The Peacock Posture)

By REV. C. BERNARD

This fifth article in the present series on the *Asanas*, or Postures of Yoga, describes the benefits obtainable through the practice of the *asana* known as *Mayurasana* or Peacock Posture. This, as even a cursory glance at the photograph on page 22 will show, is one of the more difficult postures.

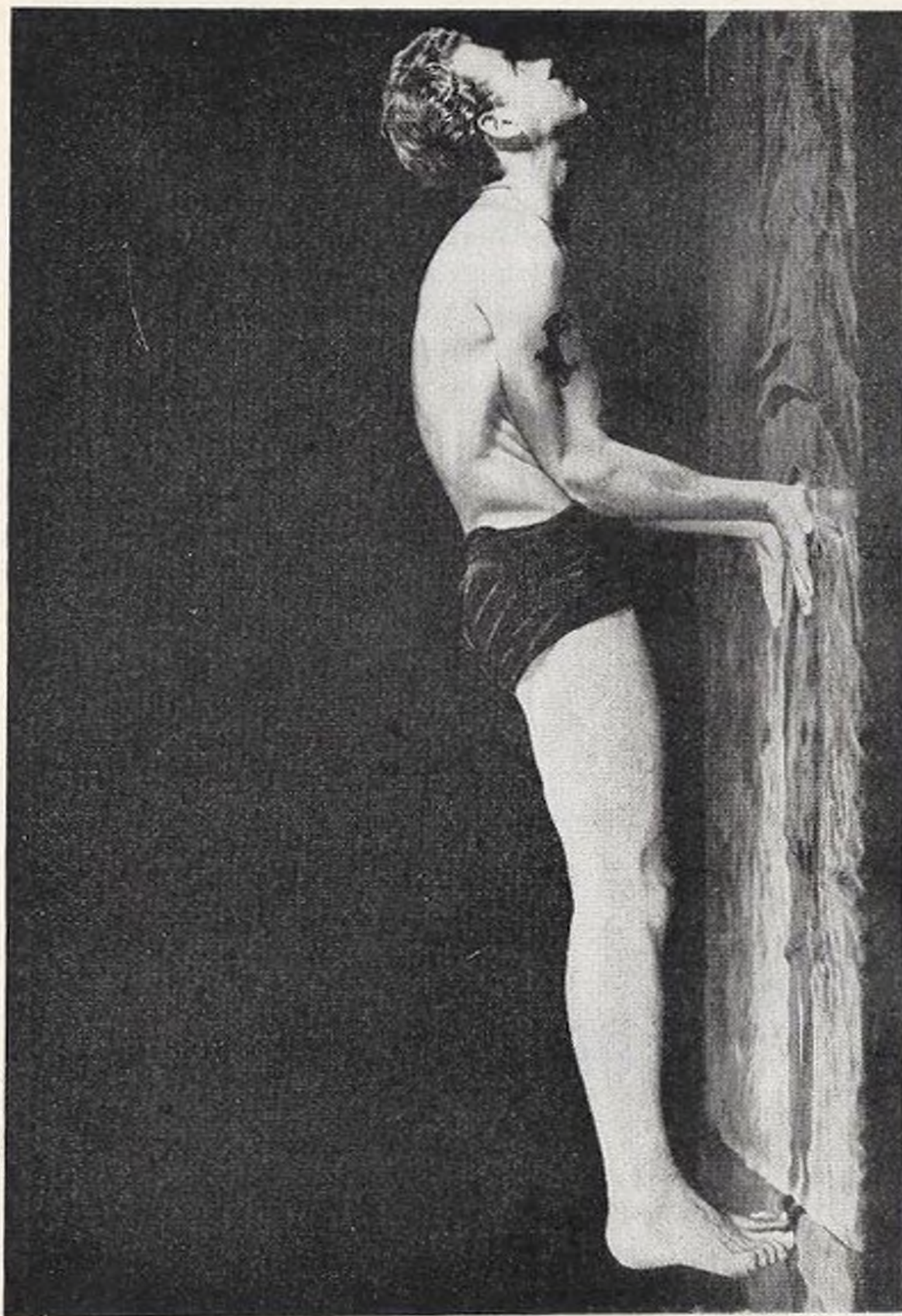
The postures which were described and explained in previous issues of *Self-Realization Magazine* involved mostly a suppleness of body or increased angular movement of the joints. Even the posture known as *Sarvangasana* or Shoulder Stand (described in the May-June issue) entailed only a moderate amount of actual physical exertion in its practice. The Peacock Posture, however, really requires some little strength to perform it correctly.

As a preparation for the practice of *Mayurasana* another similar posture is shown, this one called *Hamsasana*, or Duck Pose. As you might surmise from comparing the two photographs of *Mayurasana* and *Hamsasana*, one necessarily would assume the *Hamsasana* before practicing *Mayurasana*. *Hamsasana*, or Duck Pose, is by no means as strenuous to practice as the *Mayurasana*, and actually gives much of the benefits which would be ob-

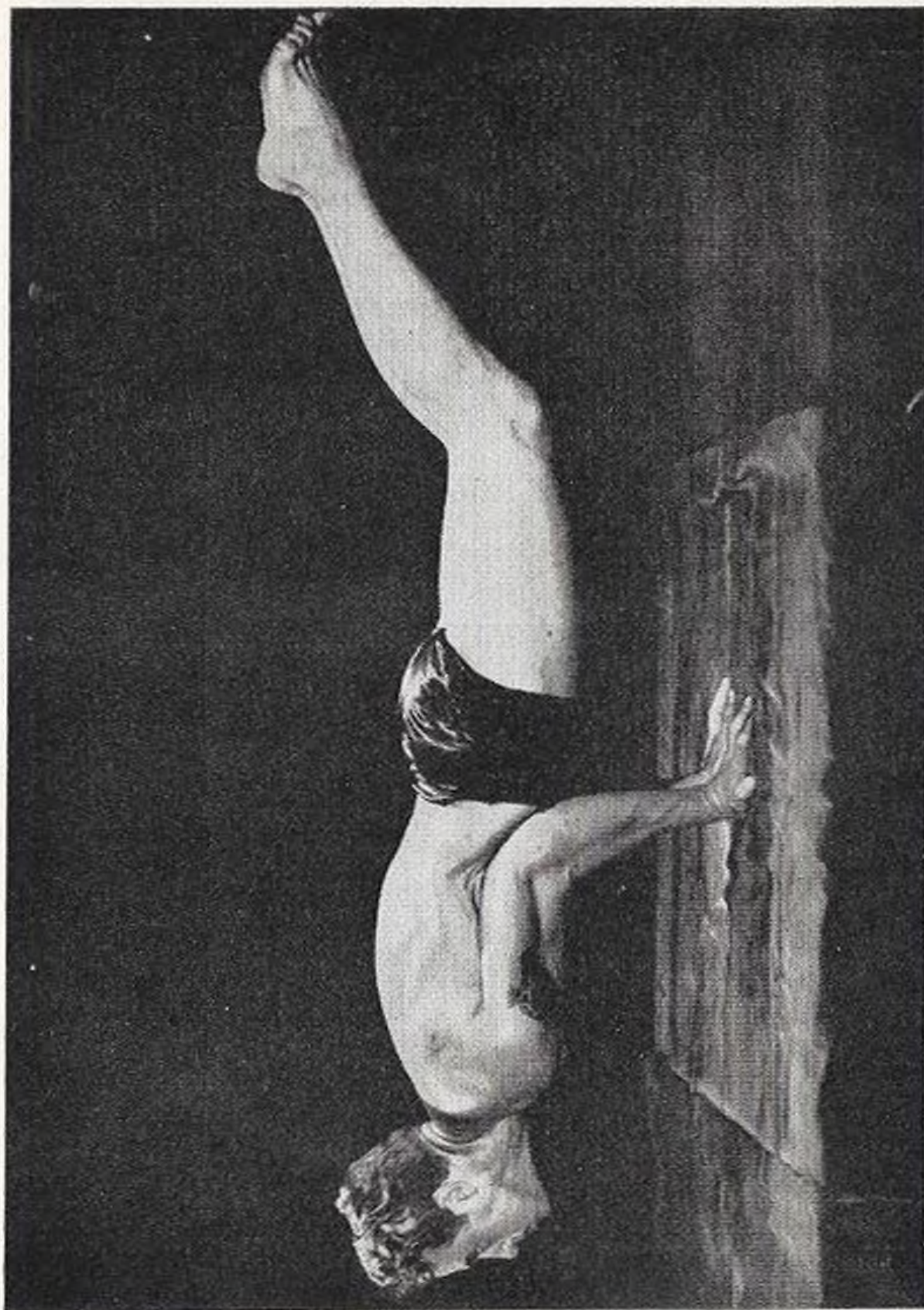
tained from the practice of the more difficult posture.

Assuming the Posture

To assume the Duck Pose it is necessary to begin with the body in a kneeling position on the floor. The knees should be slightly apart. Then the palms are placed on the floor between the knees with the fingers pointing backward. (This bends the hands sharply backward at the wrists, and for this reason may require that persons with weak wrists gradually strengthen them before being able to practice these *asanas* successfully. Both of these somewhat difficult postures do put a considerable strain on the wrists. Reasonable caution is advised during first efforts to assume them.) The elbows are now placed against the abdomen as close together as possible, in a position immediately adjacent to (that is, on each side of) the central column of muscles in the front of the abdomen (the *rectus abdomini*). The elbows must be thrust firmly into the abdomen so as to preclude any chance of their slipping from the supporting position which they have there. Then to assume *Hamsasana* or Duck Posture it is necessary only to stretch the legs straight back-



HAMSASANA



MAYURASANA

ward to their full length and support the body weight on the elbows and straight toes. Now, to assume *Mayurasana* from this position, one has only to shift the body weight forward to the point of balance and lift the legs into the air above the floor so as to form as nearly a straight line as possible with the rest of the body. The resultant position is of course the *Mayurasana* or full Peacock Posture, more strenuous, it is true, than *Hamsasana* which was assumed first, but likewise more beneficial for those who can do it. Either of these *asanas* can be retained for a period of about one minute. Breathing in either case is normal, there being no necessity of any regulation of or attention to the breath.

Health Benefits

Among the specific benefits attributed to these two *asanas* may be mentioned their help in curing dyspepsia and constipation. They are said also to help correct a diabetic condition, enlargement of the liver and spleen, and even piles. Certainly their efficacy in increasing the digestive power is not to be underestimated! Many people find these *asanas* useful, also, in ridding the intestines of gas.

A great deal of the benefit of practicing either of these two *asanas* results from the effect of the increased blood circulation brought about by the elbows exerting a mechanical pressure on the

aorta somewhat below its bifurcation (the point where the main artery divides into two branches) so as to force the flow of blood (which would otherwise go to the extremities) into the visceral area. This increased flow of blood not only promotes the normal growth and function of all the internal organs of the abdominal region but helps materially to flush accumulated poisonous wastes out of them.

These two *asanas* illustrate very clearly a principle which is found in some other postures also, namely that of flushing out one part of the body by partially checking the circulation to the rest of the body. This only briefly limits the blood supply to the other parts of the body and very effectively increases the supply of blood to the intended parts. The fact, also, that the main lymph channel lies immediately adjacent to the aorta (the main artery from the heart) is vitally important. Both of these *asanas* take advantage of this unique position of the aorta and main lymph channel. The increased pressure on the aorta produced by the weight of the body being on the elbows, which are thrust deep into the abdomen (and consequently against the aorta) raises the pressure of blood from the heart, thereby increasing the amount of dilatation of the aorta and the amount of pulsating pressure on the lymph channel. As explained more fully
(Concluded on Page 30)

Recipes To Remember . . . *And Practice*

No truth is yours unless you practice it in daily life.

VEGETARIAN FEASTS

Here's proof that wholesome holiday food
can please the most fastidious taste

Thanksgiving or Christmas dinner without turkey does not need to disappoint any one. On the contrary, there's a happy surprise in store for those who are lucky enough to participate in a vegetarian dinner at its best. The menus outlined here offer some truly delightful flavor combinations. Rice and pecan roast, for instance, goes well with cranberry jelly and other traditional holiday fare such as baked squash and mushrooms.

Our plum pudding recipe dates back almost as far as the original Thanksgiving. It has plenty of Yuletide taste-appeal, yet none of the disagreeable stodginess that is characteristic of most plum puddings. No wonder it's been popular for over two hundred years.

You will note that neither this dessert nor the cranberry apple pie contains white flour or refined sugar. That means you'll be able to enjoy a second helping without having to reach for bicarbonate of soda afterwards.

Don't fail to serve a generous salad to balance these dinners, preferably as a separate course.

Party Menu Suggestions

I

Fruit cocktail
Rice and pecan roast
Cranberry jelly
Baked acorn squash—Sautéed mushrooms
Tossed green salad
Old-fashioned plum pudding

II

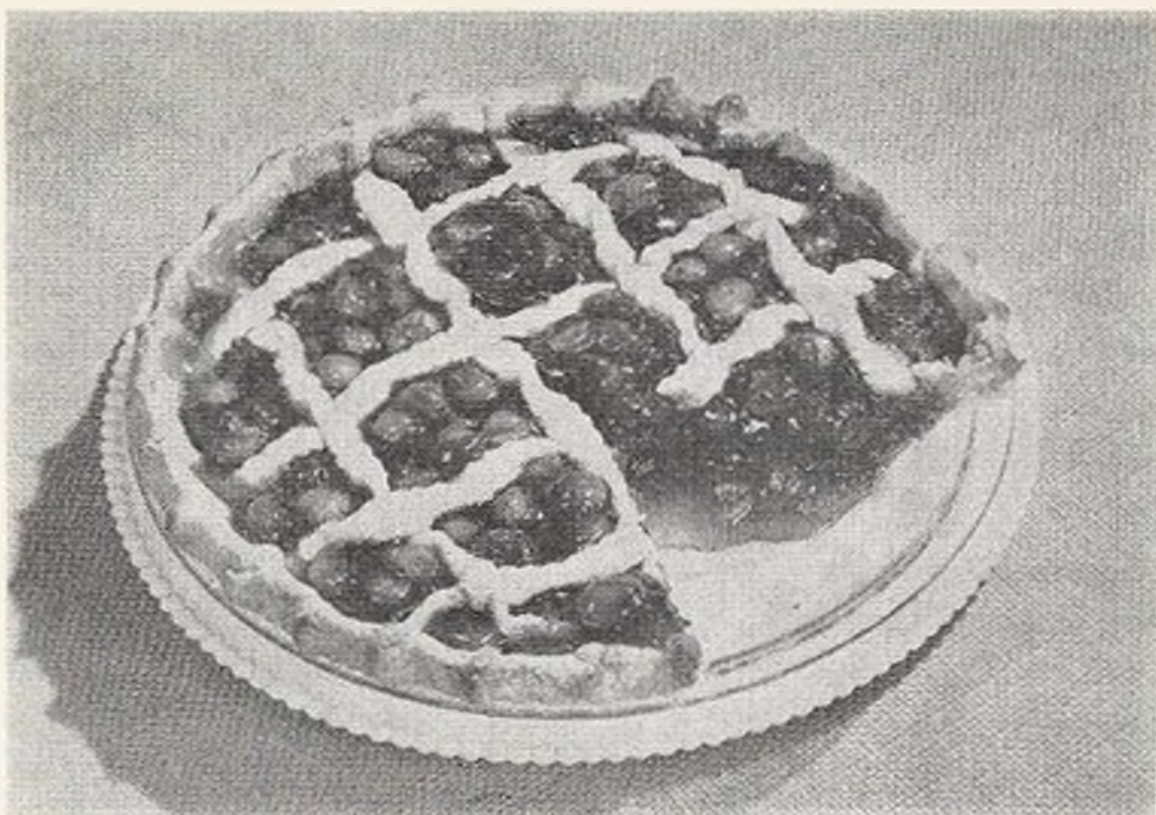
Cream of almond soup
Candied sweet potatoes—Fresh peas

Cheese puffs
Avocado and grapefruit salad
Cranberry apple pie

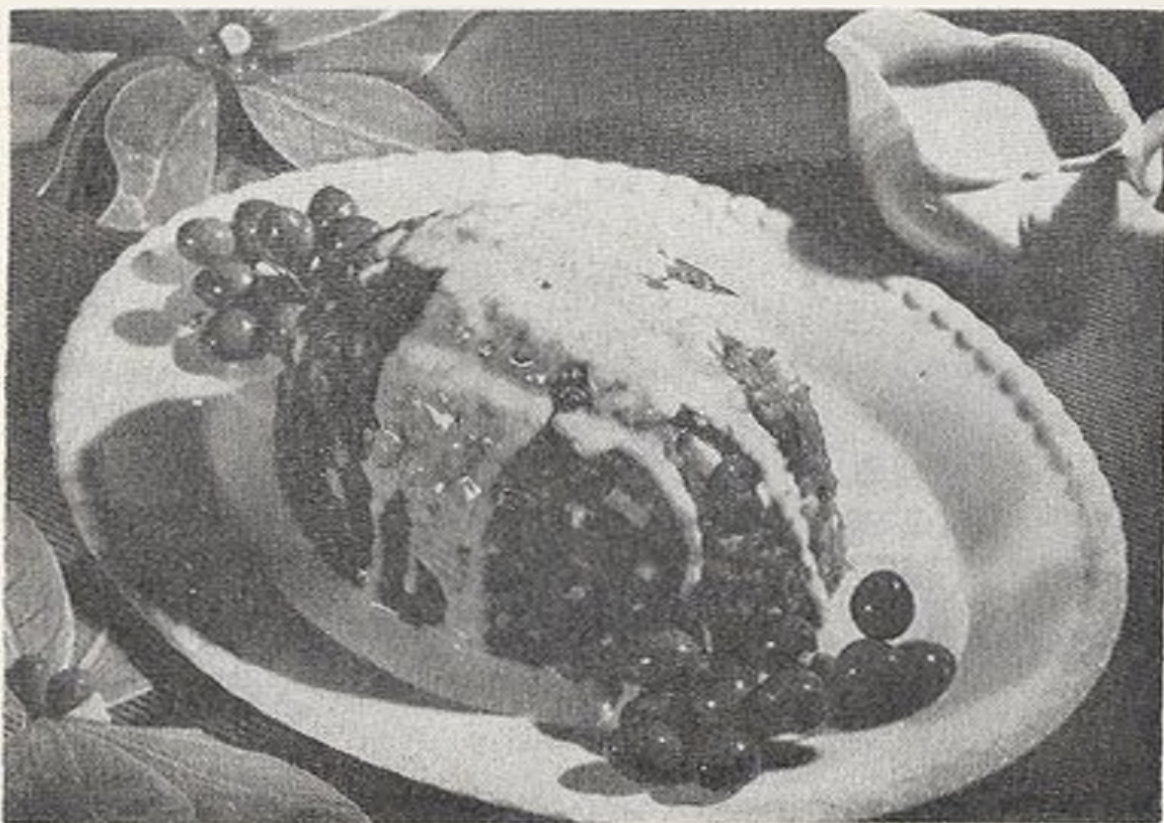
The simple recipes for these menus are given below. Why not try them during this Holiday Season?

Pecan Rice Loaf

2 cups chopped pecans
2 cups cooked rice
3 cups Pep whole-wheat flakes
3 tbs. flour
2 tssps. vegetized salt
1 tsp. paprika
1 cup milk
1 egg, beaten
3 tbs. finely chopped green pepper
1 cup diced celery
2 tbs. melted butter



Refreshing finish for Thanksgiving dinner is this cranberry-apple pie with tender whole-wheat crust.



This traditional Christmas dessert is light-textured and flavor-rich. It contains no suet nor white flour.

Combine pecans and rice. Crush whole-wheat flakes into fine crumbs; mix with flour, salt and paprika. Add to first mixture and blend well. Stir in milk, egg, green pepper, celery and butter. Pack lightly in greased loaf-pan (size of pan should be about 5½ by 9 inches). Bake in a moderate (375 degrees F.) oven for 1 hour. Allow to stand 5 minutes before turning out of pan. 8 portions.

Serve with Brown Sauce:

- 4 tbs. butter
- 2 tbs. finely chopped onion
- ½ tsp. thyme
- 1 bay leaf
- 4 tbs. flour
- ¼ tsp. pepper
- 2 cups vegex broth
- 2 tbs. chopped parsley

Melt butter, add onion, thyme and bay leaf; cook over low heat until slightly brown. Remove bay leaf. Stir in flour, pepper, and brown well. Add vegex stock, (2 cups boiling water to which 2 tsps. vegex have been added) stirring constantly until mixture thickens. Strain and stir in parsley. Yield: 2 cups sauce.

Old Fashioned Plum Pudding

- 4 cups fine whole-wheat breadcrumbs
- 1 cup milk
- ¾ cup unsulphured molasses
- ½ cup melted butter
- 2 tsps. cinnamon
- ¼ tsp. cloves
- ¼ tsp. allspice
- 1 tsp. baking soda
- 1 cup seeded raisins, chopped
- ½ cup finely chopped citron
- ½ cup whole-wheat pastry flour

Add crumbs to milk; let stand 1 hour and beat until well blended. Stir in molasses, melted butter, cinnamon, cloves, allspice and baking soda, beating well. Add raisins and citron which have been dredged in the whole-wheat flour and mix thoroughly. Turn into a well greased 2 quart mold, cover and steam for 3

hours. Approximately 8 servings. Serve hot with soft Custard Sauce.

- 4 eggs, slightly beaten
- ¼ cup brown sugar
- ¼ tsp. salt
- 3 cups scalded milk
- 1 tsp. vanilla

Mix eggs, sugar and salt; slowly stir in the milk. Cook in top part of double boiler over a medium high flame, stirring constantly until mixture coats spoon. Add flavoring and remove from heat immediately. Yield: three and one-third cups or about 8 servings.

When you prepare this or any steamed pudding remember the following procedure: 1. Be sure to use a mold with tightly fitting cover. 2. Do not fill mold more than two-thirds full to allow batter to expand. 3. Set mold on a rack or on an inverted plate on the bottom of kettle which should contain enough actively boiling water to cover bottom third of mold. 4. Cover the kettle tightly and turn the flame medium high.

Cream of Almond Soup

- 1¼ cup almonds
- 2 tbs. water
- 1 qt. light cream
- rind, 1 large lemon
- 1⅓ cup butter
- ¾ cup cream of wheat
- 1 quart vegex broth
- pinch, sugar
- ½ tsp. paprika
- ¼ tsp. mace

Put almonds through the food grinder twice, using fine blade. Add water to prevent almonds from getting oily. Scald cream and add lemon rind, which has been thinly cut off in one long strip. Add the melted butter and gradually pour in the cream of wheat stirring constantly. Slowly add broth (1 qt. boiling water

to which 4 tsps. vegex has been added) and cook 5 minutes longer until mixture becomes smooth and slightly thickened. Add sugar, paprika, mace and the almond paste; continue cooking, and stirring occasionally, over boiling water 15 minutes longer. If necessary add a little more salt. Remove lemon rind just before serving. Sprinkle a few halved toasted almonds on each serving. 8 portions.

Cheese-Puff Balls

- 2 tbs. whole-wheat pastry flour
- 1 cup grated Parmesan cheese
- dash. cayenne
- $\frac{1}{2}$ tsp. salt
- 4 egg whites, stiffly beaten
- 6 tbs. fine cracker crumbs

Combine flour, cheese, cayenne and salt. Fold into egg whites. Shape into small balls (about the size of walnuts). If too crumbly to mold add a few drops of cream or milk. Roll in cracker crumbs and fry in hot deep fat (375 degrees F.) for about 1 minute, or until golden brown, and drain on unglazed paper. Yield: 3 dozen cheese-puffs.

Cranberry Apple Pie

- 1 whole-wheat pie crust
- $2\frac{1}{4}$ cups honey
- $\frac{1}{2}$ cup water
- 2 cups thinly sliced apple
- 4 cups cranberries
- $\frac{1}{2}$ cup raisins
- 2 tbs. cornstarch
- 2 tbs. water

Prepare pie crust as follows: Place 1 cup vegetable shortening in a mixing bowl. Add $\frac{1}{2}$ cup boiling water; blend thoroughly and gradually stir in 2 cups whole-wheat pastry flour and 1 tsp. vegetized salt. Divide dough in 2 parts; roll out one half to fit a 9 inch pie dish; roll out remaining dough and cut out criss-cross pastry strips. Chill thoroughly for about $\frac{1}{2}$ hour in the refrigerator.

Filling: Combine honey, water, apple slices, cranberries and raisins. Cook mixture until cranberries pop—about 10 minutes. Blend cornstarch and remaining water, stir into fruit and continue cooking until mixture is thick and clear—about 5 minutes. Cool and pour into uncooked pie shell. Arrange pastry strips on top and bake in a moderately hot (425 degrees F.) oven 25 minutes.

MENTAL RECIPE

Even a dull razor renews itself if given a rest, for there is the power of life in everything, even inanimate objects.

Therefore, let your mind renew itself by giving it a rest from the thousands of aimless thoughts with which you keep it busy most of the time. They are constantly sapping the energy stored away in your mental powerhouse. Learn to control your thoughts and you will tap the reservoir of mental

strength.

By eliminating all purposeless thoughts you can apply the energy thus saved to concentration on the really important ideals and problems of life, and on the ultimate goal, God.

Give your mind a rest. Don't let it run away with you—be master of your thoughts. Right practice of Self-Realization techniques will make you captain of your ship of concentration.

SPIRITUAL RECIPE

There is one quality of spiritual living which surpasses all others in importance—devotion. Without the oil of devotion the wheels of prayer squeak to a stop before God is ever reached. All our wisdom, all our faith, all our good works, all our meditation will not coax Him to our temple, if there is no devotion in them. Of course, it is better to do these things even without devotion than not to do them at all, and we will be rewarded according to our acts, but if we truly want God for ourselves, we must give Him our love — pure, undemanding, unconditional divine love — then He will come to us.

You say, "How can I love Him like that when I do not know

Him?" Look about you. He is everywhere advertising His wondrous presence, in every aspect of nature, in every good Soul quality of man. You do not look for Him, hence you do not see Him. When you begin to notice Him even a little bit your life will change. Then as you go deeper and deeper and search for Him in the temple of your inner silence you will feel His devotion-awakening presence. The more you try to contact Him within the more devotion you will feel, and the more you coax Him with your love the more fully He will reveal Himself. The Cosmic Beloved may elude you many times, but you must keep casting the net of your devotion until you catch Him.

SPANISH EDITION OF *WHISPERS FROM ETERNITY*

The new Spanish edition of Paramhansa Yogananda's *Whispers from Eternity* is now available. It may be ordered directly from Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles 65, California; from Mr. J. M. Cuaron, Apartado 1680, Mexico, D.F.; and from "Editorial Kier", Talcahuano No. 1075, Buenos Aires, Argentine, South America. Price of this new edition in the United States is \$1.50; in Spanish speaking countries, \$0.95.

"SO SHINES A GOOD DEED"

Is there a blind person in your neighborhood?

Perhaps he would enjoy having you read the *Autobiography of a Yogi* aloud to him.

Who Was The First Santa Claus?

Although his miter has degenerated into a cap trimmed with imitation fur and his embroidered cape has become a red jacket, the first Santa Claus was really a bishop—Saint Nicholas, an early Bishop of Myra, in Lycia, Asia Minor, who lived in the first quarter of the Fourth Century, A.D., and was famous for his many and unique gifts. For instance, there was a poverty-stricken nobleman in Lycia, whose three daughters, because of their lack of dowers, were unable to have husbands. Saint Nicholas sympathized with them and gave them marriage portions, stealthily throwing purses of gold through their window on three successive nights.

On another occasion he gave to the poor people all the wheat that was in the ships in the harbor, promising the owners that when they arrived at the port for which they were bound, their ships would still be full of wheat, and it so happened.

It has long been a custom in certain European countries to celebrate St. Nicholas' Eve by placing gifts in the shoes or stockings of children. This custom was transferred to our Christmas Eve and the transformed Saint is known to us as "Santa Claus," from the Dutch *Sant Nicolaus*. Because many of St. Nicholas' gifts were made just before Christmas, the custom of giving at that season became prevalent.

Noted for his fondness for children, Saint Nicholas was universally revered by young people. He is represented in art clothed in the robe of a bishop, carrying three children or three purses. At his death in 326, A.D., he became the children's patron Saint. Today, after a lapse of many centuries, his memory is still fragrant, immortally enshrined in the heart of childhood and indissolubly connected with the idea of gifts and giving.

IN TIME FOR CHRISTMAS GIVING

New cloth-bound 5th edition (with jacket) of Paramhansa Yogananda's *Whispers from Eternity* now available, \$2.50.

These prayers of a great Soul, who cried out for God until he found Him, will strengthen the devotion of every spiritual aspirant who longs for His presence.

If you would give joy, courage and deep spiritual treasure to others, give them *Whispers from Eternity*.

BETWEEN PAIN & PLEASURE

(Continued from Page 19)

conscious mind. After that is accomplished, the yogi finds no use for the thorns of good qualities and throws them away and rises above good and evil actions; and, being united to Soul and Spirit, rises above all results of actions.

As God, being the creator of the law of action, is free from all effects of actions, so any human being who becomes one with God also becomes free from the results of actions.



MAYURASANA

(Continued from Page 23)

in the July-August issue of the *Self-Realization Magazine*, it is this pulsation of the blood in the aorta that acts like a pump to force the circulation of the lymphatic fluids.

Mayurasana effectively exercises virtually all the shoulder and trunk muscles and the front thigh muscles. While this is one of the more strenuous *asanas*, it will be found very strengthening for those who can practice it.

Watch for the article on *Ardha-Matsyendrasana*, or Half Spinal Twist, in the next issue of *Self-Realization Magazine*.

Books

By SWAMI PREMANANDA

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Self-Realization Fellowship
3880 San Rafael Ave.
Los Angeles 65, Calif.

Garden Party Benefits Sunday School

On July 31, 1949, Mr. and Mrs. Clarence Myers opened their beautiful Beverly Hills home to receive 700 guests at a garden party proposed and sponsored by Mrs. Myers to raise funds for the SRF Sunday School building. Paramhansa Yoganandaji was there to welcome all these students, disciples and friends of Self-Realization.

The guests enjoyed a delicious buffet luncheon served from a table decorated with a handsome fruit centerpiece. During luncheon they were entertained by several distinguished musical artists, Miss Jeanette de Geelan, pianist, Miss Alice Mock, soprano, Miss Maxine MacClain, pianist and Mr. Noel Cravat, baritone.

Highlight of the afternoon was the demonstration of yogic exercises and postures which was given by Paramhansaji's boys from Mt. Washington and Encinitas. Guests craned from every possible vantage point to see this extraordinary demonstration of poise and body-control. Rev. C. Bernard told how he had overcome the handicap of double scoliosis of the spine and many other afflictions through Paramhansaji's blessings and spiritual and body discipline as a result of which he is now able to perform all the most difficult yogic postures, or *asanas*, as well as any one with a normal body. Others spoke briefly

prior to the demonstrations, saying, in part:

Mrs. Clarence Myers: I know that you are all very happy and honored by Paramhansaji's presence here today. It has all been a great pleasure, and Mr. Myers and I are so glad that you could all come.

Dr. A. Maneck: When God created universes out of one star, millions of other stars were created. I can compare Paramhansa Yoganandaji to the beacon star—for out of his life and his example thousands and thousands of other centers of enlightenment, fostering spiritual health and Soul-welfare, may be created all over the world.

Paramhansa Yogananda has come from the East, as a star of the East, to bring you enlightenment. He is a missionary of the Spirit. He doesn't desire any promotion, except that of your Soul, of your beliefs and of your concepts. Touch his Soul, and hear the words of wisdom and truth that he will impart. Give him your heart and Soul, and cooperate and spread the message. I hope that his circle will enlarge throughout the universe, and may his Soul meet its fulfillment for this incarnation.

Mrs. Clarence Gasque: As an American I am happy to have an occasion where I may thank Paramhansaji for looking after our boys and girls. You know, I don't



Welcoming the guests are Mrs. Clarence Myers, her son Robert Livingston, Paramhansaji, Dr. M. W. Lewis, Arun Chaudhuri and Mrs. C. Gasque.



The first guests gather near the entrance.



A special Hindu mushroom luncheon is enjoyed by Mr. & Mrs. Clarence Myers, Paramhansaji and Mrs. C. Gasque, as Robert Livingston looks on.



Assembled guests listen to baritone Noel Cravat whose voice is carried to the porches and distant parts of the grounds by a microphone.

think we look after the American children well enough. I have watched closely the work which this great teacher is doing, and nowhere in America—nor in any other country—have I seen children so well looked after, nor have I seen children who respond so well as these in the spiritual family of Yoganandaji.

The children are always behaving themselves properly. They are always courteous. They are always quiet. They don't waste their breaths on babbling nonsense. I admire the children of Yoganandaji's family very much indeed, and we are very happy to thank you, Sir, for this great work on behalf of our nation.

Dr. M. W. Lewis: Thirty years ago I had the pleasure of meeting Paramhansaji. As many of you know, I was searching everywhere to know the truth, to know God, and I asked him, "Sir, do you know these things?" And he said, "I think so." "Why can't I find these truths?" I went on. "How can the blind lead the blind?" he replied, "they both fall into the same ditch of ignorance." So I asked him if he could show me these things and again he said, "I think so." So I said, "For Heaven's sake, show me!" And he did. He showed me the great light of God within, and many other things.

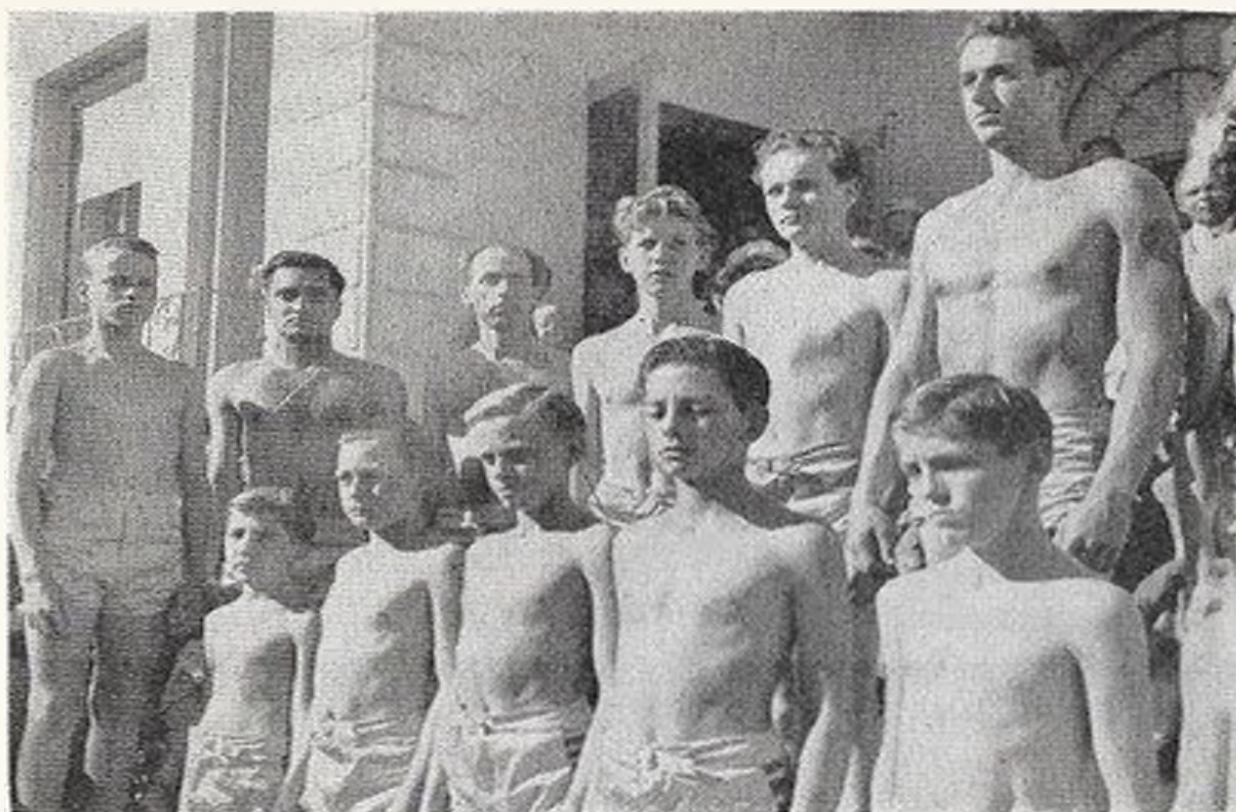
At that time he asked me, "Do you think Americans need this?" I said, "They certainly do, because there are many people like me, who are searching and searching

for God and can't find Him." He gave a practical way to know God and the eternal truths. If we talk about God and theorize, what good is it? If we know God through personal experience though, it is the greatest thing in life. I have known Paramhansaji for thirty years and have found him 100% for God, and I *know* that he can lead you to know God.

Mr. Joseph Gross: I want to say that in the short time that I have known the Master I have become imbued with his great sincerity. I want to say that I, for one, never did believe in miracles of any kind, and yet I am here to tell you that in truth he has performed a great, great miracle which will soon be revealed to all of you. He will bring to you something that shall arise like a great new world. It shall be known not only in Los Angeles, nor yet alone in the United States, but I assure you—all of you within range of my speaking voice—that you will see the Masters known throughout this great world.

Best of East and West

Paramhansaji expressed his appreciation to the various speakers individually, and then the demonstration of postures by the boys began. When it was concluded Yoganandaji spoke with great Soul-force and feeling concerning the work of Self-Realization which, he declared, has spread all over the world. In speaking of the signifi-



Disciples wait for the signal to begin their demonstration.



The Lotus Posture. (In these two pictures only part of the group is shown.)

cance of the occasion, he said, "This marks the birth of a new era. My spoken words are registered in the ether, in the Spirit of God, and they shall move the West just as Gandhi freed India, by spiritual means. Self-Realization has come to unite all religions and to give a *modus vivendi*, an art of living to make every Soul not only an ideal citizen of America, but of the world — the United States of the World, with God guiding us, guiding our consciences and the united love of our Souls."

In speaking of his work with the boys, Paramhansaji said, "As I had helped the boys of my India, so I wanted to help the boys of my America, but I never believed that the Western boys could be taught poise and calmness along with their material skill. Nevertheless, my American boys voluntarily responded and are spiritually well-behaved."

"We need the materialism of America, with certain reservations, as we need the spiritual concentration and discipline of India, with certain reservations. These are two extremes, America and India, but I have found that it is possible to plant in the Occidental Soul the universal truths which India has taught—namely, concentration and poise."

"Modern boys smoke, drink, do everything under the sun calculated to destroy their happiness, but I can vouch that these boys have shown exemplary character without being coached or poked or unduly disciplined. The only discipline

that I believe in is the discipline of love. We have grown with the spirit of love, and that is the main theme of our work. It is not wise to force anything, because truth is indigenous, it must come from within."

"We live happily—our life is not one of fanaticism, nor of extreme materialism, but a balance between monkhood and materialism. These freedom-producing colonies are the only answer to the growing unemployment situation and the false doctrine of communal living guided by brute-force. Only brotherhood, lived and practiced as it is in these colonies, will solve the tension between capital and labor and between the extremes of materialism and monkhood."

"The word has been said, and we must go on—not only those who are here, but thousands of youths must go North, South, East and West to cover the earth with little colonies demonstrating that simplicity of living plus high thinking lead to the greatest happiness and strengthen character. Example talks louder than words. Reform yourself and you have reformed thousands. So must your lives be ideal examples, and may the Spirit of God bless each of you, that through your example you may free some suffering children of God, your brothers and sisters of the world, and bring them back to Him."

Referring once more to the occasion, Paramhansaji concluded,



Paramhansa Yogananda explains the purpose of the asanas which are to be demonstrated.

"It was a dream-party ever to be remembered by all who attended. All blessings to Mr. and Mrs. Myers and their son Robert Livingston, and to all helpers who made it an occasion ever to be remembered in the annals of the work of Self-Realization."

The following account by Mrs. Helen M. Stewart is reprinted from the society page of the *Los Angeles Mirror*, August 2, 1949.

YOGI LADS IMPRESS SKEPTICS

They skipped cocktails in favor of milk to help build a new Sunday school for kids—and liked it—700 garden guests.

Cool as a garden in Tibet with waterfalls and tuberoses floating in pools was the old Guggenheim mansion in Beverly Hills on Sunday. Hundreds of socialites, film celebrities and just plain people who follow the "middle path of Christian living" met to raise money for expanded church quarters for Self-Realization Fellowship Church.

Isaac Guggenheim, Multi-millionaire copper magnate, built the 32 room mansion which Mrs. Clarence Myers opened to aid the work of Paramhansa (Master) Yogananda, Hindu yogi, religious leader

and founder of international "colonies."

Physical Handicaps Licked

The audience hung over balconies and terraces to watch a dozen boys demonstrate Yogi exercises. Lads from 7 to 17 years old who had overcome extreme physical handicaps through Yogi posture and breathing exercises scored a hit with skeptics. The star "act" of the program was led by the Rev. Bernard Cole who performed control and isolation of oblique muscles of the abdomen. (Names of these ancient exercises are given in Sanskrit and called to the boys in square-dance caller fashion.)

Wearing an orange robe, speaking in a spiritual vein and with earthy humor, the Hindu leader Yogananda declared, "Politicians have made a mess of things! We must lead exemplary lives. The lives we lead, not our theories, are what count."

He made a fervent plea for understanding of other races and nationalities.

Plans were announced for a new retreat to augment work being carried on at Mt. Washington estates, 3880 San Rafael Ave. The new Sunday school building will be built at 4860 Sunset Blvd.

We have been notified by the Post Office that our city zone number has been changed from "31" to "65". Please address future correspondence to the Headquarters at 3880 San Rafael Ave., Los Angeles 65, California.

NEWS OF SRF CENTERS

Bonn, Germany

Late in 1947 Mr. Janis Palape, a student in the University at Bonn, became a member of SRF and determined to try to establish a study group of Self-Realization students there. His efforts for many months seemed unrewarded; but now a group of four new students has started meetings. Although Mr. Palape must now leave for Australia, the seeds of his efforts have taken hold in Bonn, and will bear fruit, we feel sure, through the efforts of these sincere new students he has left behind him.

Tijuana, Baja California

Under the devoted and indomitable leadership of Mrs. Maria de Meza, this little SRF group has grown steadily in size and influence. When meetings were first organized last winter, the seven to nine members who regularly attended met in a cement garage, without heat, to study and meditate. A regular Sunday School for the children was established, and now has 17 members. The adult student members are contributing their time and labor to convert the basement of Mrs. de Meza's home into an SRF meeting room. The Mother Center is indeed proud of what Mrs. de Meza and her group are doing, through faith and devotion to God and their own unceasing efforts.

Dakshineswar, Bengal, India

We have recently been informed of the arrival (from America) of a large printing press to be used at Yogoda Math, Dakshineswar. All Yogoda Sat-Sanga publications in India will be printed on this press, which will vastly increase our ability to spread the work through the medium of the printed word.

Togoland, West Africa

This Center, which was recently organized by Mr. Siegfried K. Etse in the British Mandate of Togoland, expects to join and cooperate with the activities of the Centers located on the Gold Coast, in the spirit of true brotherhood. This agreement was the result of a visit between Mr. Ampah of the Accra Center and Mr. Etse. The Mother Center encourages such visits between Center leaders and members for the purpose of exchanging ideas and establishing a deeper spirit of fellowship.

Manila, Philippines

Under the leadership of Judge Ricardo A. Cabaluna, Conducting Teacher, and Mr. Sixto R. Gulapa, Secretary, this Center had its first group meeting in December, 1948. Since that time it has grown steadily, and now plans are being made to open a Center in Lebak, Cotabato, which is Judge Cabaluna's home city.

READER'S COMMENTS ON AUTOBIOGRAPHY OF A YOGI

I do not want to ever part from it (*Autobiography of a Yogi*) again for it is an ever-new source of inspiration on my way to the goal — God-consciousness. Words fail me when I try to express what the book means to me. By the . . . Master's word pictures, the persons and places he describes seem as real as though I had seen them, and I feel that I too am familiar with the great saints he describes.—Mrs. G. H. Portland, Oregon

This night I have just finished reading your book *Autobiography of a Yogi*. I am unable to find the proper words to express my delight at finding such a work.

While out shopping for books on mysticism, occultism, etc., some time ago, I picked up this one and placed it in a pile with several others which I had selected, not realizing what a treasure I had found until I started reading it. I was almost unable to lay it down when I had to—that is, before I had the time to finish it. In a few days of spare time I have read it through.

Paramhansa, your family is getting larger!—W. P., Mooresville Indiana.

The book is a rich, rich, feast. I read and digest a portion almost every day and it's my book all right. L. F.

Just finished reading the *Autobiography*. No use praising it to you, as any of my words would not add a tittle to its greatness. But I wish to tell you that I am grateful that I was enabled to read it. Thank you.—S. R., Yonkers N. Y.

I have read Paramhansa Yoganandaji's book *Autobiography of a Yogi*, and I never read anything like it. I have heard many things, but nothing compared with Paramhansaji's account. There is something about this book that you never tire of—you want to read it again and again.—Mrs. J. C., Westerville, Ohio

My happening upon the book *Autobiography of a Yogi* one day this summer when I stepped into an air-conditioned store in New York to cool off has changed my life, to say the least. I thank God . . . for the book.—Miss E. L., Hollywood, Calif.

I have been simply thrilled by that marvelous book, *Autobiography of a Yogi*. I don't think I have ever read its equal. What a wonderful life he has had and is having. The book is a revelation and most inspiring.—Mrs. H. P., Sussex, England

"Autobiography Of A Yogi"

By PARAMHANSA YOGANANDA

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

"THE BOOK THAT IS AWAKENING THOUSANDS"

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



There are colorful chapters on the author's visits to Mahatma Gandhi, Sir Jagadis Chandra Bose, and Rabindranath Tagore. The section dealing with Yogananda's Western experiences includes a chapter on his great friend, Luther Burbank, and an account of the author's pilgrimage to Bavaria in 1935 to meet Therese Neumann, the amazing Catholic stigmatist.

"This renewed contact with the Yogi-sphere, its mental superiority to material reality, and its spiritual discipline, was very instructive for me, and I am grateful to you for granting me some insight into this fascinating world."—*Thomas Mann*

"A rare account."—*New York Times*

"His autobiography is rewarding for its account of a life filled with spiritual adventure."—*United Press*

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- * Records * Books
- * Amulets * Photographs
- * Magazines * Incense
- * Christmas Cards

Gifts of true worth such as these bring lasting pleasure and inspiration throughout the year.

The SRF Christmas catalog will come out early in November. If you do not receive one, you may send for your free copy from Self-Realization Fellowship Headquarters, 3880 San Rafael Ave. Los Angeles 65, California.

Of special interest on our list this year are the new recordings of Paramhansa Yoganandaji's voice—singing his favorite chants, and also his devotional spoken prayers.

Delivery before Christmas on out of state orders received after Dec. 15th cannot be assured.

YOUR LETTERS SAY

I want to thank you for the loving service received from Headquarters after I called in for help to relieve my infected ear. I am back on the job again and all is well.
—Mrs. Y. F., Los Angeles, Calif.

Only a short time ago I wrote a request for prayers for my little granddaughter. I am very happy to report that she is greatly improved in health already. I am deeply grateful to all of you, to Paramhansa Yoganandaji my Guru Preceptor, and my beloved God.—Mrs. M. B. L., Mesa, Arizona

It is my pleasure to say what the *Self-Realization Fellowship* has done for me in just a few months. I am so happy, so peaceful in mind, so free that I know within myself I am a new man in body, soul and mind. Thanks to God.—N. S., Cristobal, Canal Zone

I like the new magazine and all its contents.—S. T., Los Angeles, Calif.

It is a great inspiration to read the many articles in the magazine as well as the instruction lessons.
—Dr. D. F. L., W. Duluth, Minnesota.

My outlook on life has changed completely — no more depressed feelings — better health. Thank you so much. I can never pay back what I have received from the (SRF) lessons, as it can't be measured in dollars and cents.—Miss C. H., Chicago, Ill.

DIVINE HEALING

No one is more willing to send you vibratory healing than your own Father, God. But just as songs seem silent in a room with a broken radio, so through your mind-radio, broken by worries, restlessness or skepticism, you are unable to catch the wisdom vibrations of God.

Perhaps you are suffering from stubborn temporary, or chronic diseases. Perhaps prosperity does not come to you, or perhaps you are lost in spiritual confusion.

If you have devotion and sufficient faith, these will act as an ether through which our Prayer Council will be able to help you. We have advanced disciples, and graduate members of Self-Realization, who by their concentration can help you to tune your Soul-radio to receive the ever-present health, prosperity and wisdom vibrations of God. Thousands have tuned in, and have awakened to find their physical and mental diseases were nothing but nightmares.

Every morning, between seven and eleven, Paramhansa Yogananda sends healing vibrations to his students and all who ask his help in healing and liberating themselves. Written requests receive his attention, and also that of the Healing Helpers (advanced disciples) and the WWPC (World Wide Prayer Council). If you wish to avail yourself of this help, you may send the accompanying coupon with a brief description of your trouble.

THE HORN OF PLENTY BANK

Until you realize in your mind and Soul that "All things whatsoever the Father hath are mine," you cannot manifest the abundance, health and happiness which you desire.

The purpose of the Horn of Plenty Bank and prayer affirmation is to help you to acquire the right attitude of mind. By right prayer you will demonstrate in your everyday life the things for which you are now only vaguely wishing.

This plan helps you to develop faith in the one unfailing source of supply, God. It is an easy way of saving for the *Self-Realization Magazine*, or for books or donations to the SRF Headquarters. And with the Bank you receive a special lesson on the Law of Demonstration.

You will wish to have one of these beautiful banks with you always, once you have started using one and have found how effective it is. We are happy to offer this Bank as a gift. Just fill out and mail the blank.

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Are you an SRF member?

SELF-REALIZATION FELLOWSHIP

Founded in America in 1920 by Paramhansa Yogananda

DIRECTORY OF CENTERS

(Study-groups are marked by asterisks to differentiate them from full-fledged Centers.)

Los Angeles, California

WESTERN HEADQUARTERS of THE SELF-REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society), Mount Washington Estates, 3880 San Rafael Avenue, Los Angeles 65, California, established in 1925. Phone: Capitol 0212. This 60 room building houses residential monks and sisters of the order and has additional accommodations for guests. It is situated on a site covering many acres of city property. All publications printed here on SRF press.

To reach the Mt. Washington Center, take northbound "W" car anywhere on Broadway downtown. Get off at West Ave. 42 and Marmion Way. Follow the SRF signs up to the top of Mt. Washington.

Daily Meditation Service for residents held at 8:15 a.m. and 5:15 p.m.

Hollywood, Calif.

Self-Realization Church of All Religions, 4860 Sunset Blvd., at Edgemont St., Hollywood, Calif. Phone NOrmandy 18006. Services held every Sunday; Paramhansa Yogananda speaks every other Sunday at the 11 a.m. service. Alternate Sunday 11 a.m. services are conducted by Rev. C. Bernard. Children's Sunday School, 10 a.m. Meditation class for Kriyabana, Sundays at 8 p.m.

Encinitas, Calif.

SRF Golden World Colony, 30 acres overlooking the sea, 100 miles south of Los Angeles. Phone 4341. SRF Inn (27 units) for guests, students and public. Administration

Bldg., Men's Hermitage, Ladies' Hermitage, Golden Lotus Temple of all Religions (under construction), and SRF Cafe for ideal foods and juices. SRF papayas and flowers growing under glass at Paxton Conservatories, 2 1/2 miles north of Colony. Extensive agricultural project providing vegetables for both Mt. Washington and Encinitas Colony includes food freezing plant with 20 ton storage capacity. Meditation Class, Thursdays at 8 p. m., conducted by Dr. M. W. Lewis.

Dakshineswar, Bengal, India

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

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

SRF Instruction Department, for teachings by correspondence. Residential accommodations for Western students and tourists. All publications to be printed on SRF-YSS press just installed.

Calcutta, Bengal, India

Yogoda Sat-Sanga Center, 4, Gurpar Road, Calcutta (original home-stead of Paramhansa Yogananda). Weekly class (Sat-Sanga Sava) group meditation, study, divine ser-

vice held every Tuesday at 6:30 p.m. In charge, Sri Sananda Lal Ghosh. Secretary, Sri Purna Chandra Ghosh. Public is welcome.

Gosaba, Bengal, India

Yogoda Satsanga Ashram, Sonagoan 6. Meditation and study classes. Visiting minister Sree Prokas Brahmachari. Leader, Mr. Pasupati Baran will be pleased to furnish information regarding time and dates of meetings to all inquirers. Route to Sonagoan: From Sealdah station Calcutta by train to Canning station. From Canning Station to Gosaba by motor launch.

Uttarpara, India

"Yogasram", No. 39 Benetjee Para Lane, Uttarpara. Divine service, group meditation and study classes every other Sunday at 4:00 p.m. Conducting teachers, Sree Prokas Brahmachari, Sri Purna Chandra Ghosh. Sri Piary Mohan Das, in charge, will be pleased to supply information concerning meetings to all inquirers.

Ranchi (Bihar), India

World Colony, and the Brahmacharya Vidyalyaya, an outdoor, yoga, residential school for boys, established in 1917 by Paramhansa Yogananda. Girindra C. Dey in charge. Yogoda Sat-Sanga Home of Service (Sevasram). Col. A. K. Ghosh, Chief Medical Officer. Mr. Ramkishore Roy, Secretary.

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

Jhargram, India

Sevayatan Ashram with Sri Sri Shyamacharan Yoga-Mandir, primary school, and medical dispensary. Swami Premananda, founder. Swami Satyananda Giri, Acharya. Sailesh Mohan Majumdar, secretary.

Address: Sevayatan, P. O. Jhargram, Dist. Midnapur, Bengal, India.

Lakshmanpur, Bihar

Yogoda Sat-Sanga Vidyapith, High School for Boys. Mr. G. C. Dey in charge.

Madras, Mylapore, India

Conducting Teacher, M. P. Thyagarajan B.A., Kanaka Vilas, 14 Warren Rd. Assistant Conducting Teacher, C. L. Sundara Rajan. Treasurer, Mr. Vedanta Varada Ramanujan. Meetings at above address, Sundays, 7:30 to 9 p.m.

Midnapore, India

Bhordaha Yogoda Sat-Sanga Society and Sri Yukteswar Sevashram. Regular meetings for study and meditation. Also runs free primary Night School, charitable dispensary and library.

Yogoda Sat-Sanga Ashram, Khurda.

Yogoda Sat-Sanga Ashram, Gobardhanpur.

Yogoda Sat-Sanga Ashram, Handol.

Yogoda Sat-Sanga Ashram, and the Yogoda Sat-Sanga High School, Ejmalichak.

Yogoda Sat-Sanga Ashram, Ghatal.

Puri and Serampore, India

Self-Realization Fellowship (Yogoda Sat-Sanga) at the Yogoda Ashram, Puri. Swami Sevananda in charge. Puri temple being erected in honor of Sri Yukteswarji by American disciples.

Yogoda Sat-Sanga, Gurudham Chakra, Serampore. Sri Panchkari Mukherjee in charge.

London, England

Self-Realization Church of all Religions. Conducting Teacher, Yogacharya B. C. Nandi. Secretary, Mrs. Gertrude E. White, 33 Warrington Crescent, London W.9. Praecepta Study Class on alternate Monday evenings at 6 p. m. at I. N. T. A., 7 Henrietta St., Cavendish Square, W. 1. London, England.

***Staffs, England**

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

***Paris, France**

Conducting Teacher, Mr. Constant Loupakoff-Desquier. For information about meetings, write to him at 114 Rue de L'Abbe Groult, Paris 15e, France.

***Doorn, Holland**

Conducting Teacher, Miss Marie Hubrecht. For information about meetings, write Miss Hubrecht at Witte Huis, Doorn, Holland.

***The Hague, Holland**

Conducting Teacher, Mrs. E. van Rees, 25 van Boetselaarlaan, The Hague, will furnish information concerning time and place of meetings.

***Strangnas, Sweden**

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

***Prague, Czechoslovakia**

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

***Bonn a Rhein, Germany**

Conducting Teacher, Mr. Janis Palape. For information regarding time and place of meeting, please contact him at 22c Bonn a Rhein, Posefach, English Zone, Germany.

***Fellbach, Germany**

Conducting Teacher, Mr. Harry Dikman, (17a) Karlsruhe/Baden D. P. Camp (Latvian) Forstner Kaserne, Germany, U. S. Zone. Meetings held

every Sunday from 4 to 5:30 p.m. at Ian Str. 9, W.3, Fellbach, Germany, the home of Mr. Alfreds Brezais, Asst. Conducting Teacher.

***Calabar, Nigeria, West Africa**

Conducting Teacher, Mr. G. O. Bassey, 42 Beecroft St., Calabar, across from the Methodist Church. Meetings at same address Tuesdays and Fridays, 6:30 to 7:30 p.m., Sundays, 10 to 11:30 a.m., and 6 to 7:30 p.m.

***Accra, Gold Coast, West Africa**

Conducting Teacher, Mr. James E. Ampah, Telephone Exchange, G.P. O., Accra, Gold Coast, West Africa. Executive Secretary-Treasurer (SRF African Branches). Weekly studies: every alternate Tuesday, 5:30 to 7 p.m., Praecepta study class; every alternate Friday, 6 to 7 p.m., exercises and meditation. These classes are held at No. F161/1 Lokko St., Christiansborg. Sunday services: 5:30 to 7 a.m., at Osu Progress School, Amanfuom, Kaidabi House (near American Consulate House) Castle Road, Seaside, Christiansborg.

***Akim Oda, Gold Coast, W. Africa**

Mr. Okartei-Akko, Executive Conducting Teacher of SRF African Branches, in charge. For information regarding time and place of meetings he may be contacted % The Postmaster, Posts & Telegraphs Dept., Akim Oda.

***Koforidua, Gold Coast, West Africa**

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

*Takoradi, Gold Coast, W. Africa
Conducting Teacher, Mr. Benoni A. Laryea, c/o Messrs. Oil Storage Co. of Takoradi Ltd., P. O. box 56, Takoradi, Gold Coast, West Africa. Mr. Laryea will be pleased to supply all information concerning time and place of meetings to all inquirers.

*British M. Togoland, W. Africa
Conducting Teacher, Mr. Siegfried K. Etse; Secretary, Mr. Rudolf Oye. For information, contact Mr. Etse at P. O. Box 21, Ve Deme, Via Golokuati.

*Tijuana, Baja California
Conducting Teacher, Mrs. Maria R. de Meza, Avenida Rio Bravo, #864, Colonia Revolucion. Meetings at above address. Meditation Classes for adults, Sunday mornings at 11 a. m. and Sunday evenings at 5 p. m. Saturday morning class for children.

Mexico City, Mexico
(Spanish-Speaking)

Conducting Teacher, Mr. J. M. Cuaron, Apartado Postal Num. 1680. For information call: 37-2140. Meetings every Tuesday, 8 p.m. at San Luis Potosi 192-B.

(English-Speaking)

Conducting Teacher, Mrs. Hugo Osterman, Calle Bernardo Galvez 204, Lomas de Chapultepec. For information call: Ericsson Tel. 28-2197.

*Merida, Yucatan, Mexico

Conducting Teacher, Mr. Pedro Gonzales Milan, Apartado 113, Merida, Yucatan, Mexico, who may be contacted at the above address regarding inquiries. Meetings held every Wednesday, 8 p.m., at Calle 30, Num. 502-P. Telephone: 27-56.

*Tampico, Tamps, Mexico

Conducting Teacher, Dr. Alfredo Cuaron, Apartado Postal Num. 272, Tampico, Tamps, Mexico, who may be contacted at the above address

regarding time of meetings. The meetings are held at Altamira 206 Oriente, Telephone: 25-81.

*Edmonton, Alberta, Canada

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

*Revelstoke, B. C., Canada

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

*Cotabato, Philippine Islands

Conducting Teacher, Judge Ricardo A. Cabaluna. Assistant Conducting Teacher, Mr. Sixto Ramirez Gulapa. For information, contact either of the above officers at Kalamansig, Iebak, Cotabato.

Manila, Philippine Islands

Conducting Teacher, Judge Ricardo A. Cabaluna, 3 Halcon St., Quezon City. Assistant Conducting Teacher, Hermenegildo Tibayan, 294 Perlita St., San Andres Subdivision, Manila. Secretary-Treasurer, Sixto Ramirez Gulapa, 201 Francisco St., Tondo, Manila. Meetings every Sunday morning from 10 to 11:30 a.m. at 1643-2 Int. Dapitan St., Manila.

San Diego, Calif.

San Diego Self-Realization Church of All Religions, 3072 First Avenue. Take First Ave. bus to Quince St. Phone: Woodcrest 0923. Meetings every Sunday at 11 a.m., conducted alternately by Paramhansa Yogananda and by Dr. Lloyd Kennell. Children's Sunday School, 10:15 a.m. Meditation Class, Wednesdays, 7:30 p.m. Ladies' Auxiliary meets 1st and 3rd Tuesday of month at 1:30 p.m.

Gardena, Calif.

Conducting Teacher, Mrs. Harriet

Grove, 16425 Halldale Ave.

Center meetings held each Tuesday at 8 p.m. at home of Mrs. Blanche Keesey, Secretary, 1630 W. 168th St.

Long Beach, Calif.

Self-Realization Church of All Religions, 430 E. Ocean Blvd., Long Beach, Calif. Telephone: Long Beach 66-3377. Rev. Arthur W. Smith, Minister in charge. Mrs. Letitia Storch, Secretary. Services every Sunday at 11 a.m. Study and meditation classes, Tuesdays, 8 p.m.

Washington, D. C.

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

Phoenix, Arizona

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

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Conducting Teacher, Mr. Andrew C. Selz. For information concerning time and place of meetings, please contact him at 209 14th Ave. North.

Indianapolis, Indiana

Conducting Teacher, Mrs. Ann G. Hoffman, 1939 Adams Street, Indianapolis. Meetings are held every Sunday morning at 11 and Wednesday and Friday evenings at 8; in Room 408 at 38 No. Pennsylvania Street, Indianapolis.

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Conducting Teacher, Yogacharya I. Oliver Black. Secretary, Mrs. Elgie Kamm. Phone: 9-3137. Meetings every Monday at 8 p.m. in Y.W.C.A. Private class (Praecepta students only) every Friday night at 601 W. Michigan. Conducting Teacher, Mrs. Mary E. Aspy.

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Buffalo, New York

Conducting Teacher, Mr. Walker Johnson, 3 Elm Court. Phone: AM 1765. Secretary, Rita Cofield, 109 Gurnsey St., Phone: BE 4127. For information regarding meetings, please contact either officer.

Lock Haven, Pa.

Conducting Teacher, Rev. Earle Kenneth Mayes. Mrs. Thelma O.

Schwarz, Secretary. Mr. Clarence Britton, Treasurer. Meetings for students every Friday evening at 9:30 p.m., at 147 East Main St., Phone: Lock Haven 2133.

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Message For The Christmas Season

May this Christmas season be a time for the further expansion of your consciousness, so that it will ever vibrate in harmony with the Christ Consciousness. May you be guided by the Christlike principles which are explained clearly in the SRF teachings.

The message of Christ is not one of weakness. His message is one of power, which can rout all the legions of ignorance. His consciousness is that of the Divine King ruling in the heart of all finite creation. His peace is descending upon your body and your loved ones, and extending to your neighbors, to all countries, and onto the united altar of all hearts.

Let us all adjust our social, political and international problems and difficulties in strict accordance with the universal truth found in Christ's teachings.

Prepare for the coming of Christ by decorating the Christmas tree of your universal love with gifts of calmness, forgiveness, nobility, service, spiritual understanding and devotion, wrapped in your golden good-will and bound with the silver cord of your pure sincerity. On top of the tree is the star which symbolizes "the way" through which you may enter into Christ Consciousness. Let it remind you of the Astral star of Divine wisdom, and let the wise thoughts in you follow it until you behold the Christ everywhere!

With unceasing blessings,

Pranabha Jagananda