

Selected Early Works of Paramhansa Yogananda

To download a free 62-page PDF book, *Yogananda for the World: Freeing His Legacy From Sectarianism*, see www.yoganandafortheworld.com.

Contents

Discover Paramhansa Yogananda Through His Out-of-Print Works.....	1
See Also: Writings by and About Yogananda	1
The Second Coming of Christ.....	3
Yogananda’s Commentaries on the Bible.....	3
Introduction — The Three-Fold Meaning of the Hindu and Christian Bibles	4
The Baptism of Jesus Christ — Part 1 of The Second Coming of Christ.....	5
The Baptism of Jesus Christ, Part 2, The Second Coming of Christ	8
Who Was Jesus Before the Last Incarnation? Elias and Elijah The Second Coming of Christ	15
How One Should Act Under Persecution	17
Articles From Early Magazines	21
Oriental Christ.....	22
The Direct Line of Great Masters by Paramhansa Yogananda.....	26
Yogavatar Shyama Lahiri Mahasaya’s Ladder of Self-Realization, for Salvation for All	28
Swami Yogananda’s Banquet Speech Convocation, 1937	32
Questions and Answers.....	35
Happiness	35
Message to All Yogoda Students	36
Message from Yogananda to his Los Angeles Yogoda Students	37
Message from Yogananda: “Have I Found God?”	38
Finding the Joy in Life.....	39
Your Most Important Engagement	41
Increasing Awareness	43
Mahatma Gandhi.....	47
Healing the Sick World.....	48
Success Through Unity	49
Nations, Beware!.....	51
Poetry	53
Banks of Eternity	53
God Alone! (1).....	53
God Alone (2)	54
When I am Only a Dream	54
The Awakening.....	55
Cosmic Chants	56

Paramhansa Yogananda Photo Album.....	60
Photo taken just before Yogananda's Mahasamadhi, or final exit from the body	60
Original Lithograph from 1930's announcing Swami Yogananda's lecture tour.....	61
Yogananda sitting in meditation	62
Swami Kriyananda and Paramhansa Yogananda	63
Yogananda (on left) as a young man	63
Paramhansa Yogananda and friends preparing a feast for sadhus, Calcutta 1936.....	64
Paramhansa Yogananda sends his blessings on World Brotherhood Colonies out into the world. Beverly Hills, California, July 31, 1949	65
Yogananda with his first African-American Study Group, Washington, D.C., 1926	65
Yogananda and friends in front of the Taj Mahal, 1935-6	66
Yogananda with musicians and friends, India 1935	66
Close-up of Yogananda with musicians and friends, India 1935	67
Yogananda at Congress of Religious Liberals, 1925.....	67
Yogananda and his Guru, Sri Yukteswar.....	68
Paramhansa Yogananda in India.....	68
Yogananda in India with family and friends (brother Bhishnu at top right)	69
Yogananda in Ranchi, India, 1919 at the age of 26	69
Sri Yukteswar, Yogananda's Guru	70
Articles and Letters about Paramhansa Yogananda's Trip to Europe and India 1935-1936.....	71
If I Visit India.....	72
India	73
Letter from Sri Yukteswar to Yogananda <i>Inner Culture</i> , May 1936.....	75
Visit to Teresa Neumann	76
News From Italy, Athens, Israel	77
Israel & Egypt.....	78
Excerpts from Yogananda's letters from Calcutta <i>Inner Culture</i> , November 1935	79
Letters From Richard Wright: Arrival in India.....	80
Letter From C. Richard Wright: Train to Calcutta	81
Letter From C. Richard Wright: South India	82
Letter From C. Richard Wright: Mysore	84
Letter From C. Richard Wright: Ranchi	86
Letter From C. Richard Wright: Sri Yukteswar.....	89
Letter From C. Richard Wright: Bombay	92
Letter From C. Richard Wright: Giri Bala.....	93

Letter From C. Richard Wright: Kara Patri	96
Newspaper Accounts: London	97
Newspaper Accounts of Yogananda in London	97
Newspaper Accounts: India	99

Discover Paramhansa Yogananda Through His Out-of-Print Works

Yogananda was a prolific writer. Divine inspiration found expression in his numerous books, five original sets of Yogoda lessons, hundreds of articles for the magazines, two volumes of poetry in addition to those written for the magazines and lessons, and more than a thousand pages of commentaries on the Bible and the Bhagavad Gita. One of the main characteristics of Yogananda's writings is their delightful freshness. We can feel the inspiration that was flowing from the divine, through his consciousness, through his pen and directly on to the paper. They are alive! They

scintillate with power, wisdom and often with marvelous humor.

Sadly, most of the original editions of his writings have long since disappeared into the vaults of Self-Realization Fellowship. Some have been reissued in highly edited form. Others have recently become available, ironically, as a result of SRF's attempt to maintain a monopoly on them. Yet many remain sealed away and perhaps will never again be available to Yogananda's devotees.

See Also: Writings by and About Yogananda

Follow these links to explore more books by and about Yogananda, including insights from some of his closest disciples and members of his family.

Free Online Books:

(These books can also be purchased from [Crystal Clarity Publishers](#).)

[*The New Path: My Life With Paramhansa Yogananda*, by Swami Kriyananda](#)

[*Experiences With My Guru, Paramhansa Yogananda*, by Hare Krishna Ghosh](#)

[*My Reminiscences of Paramhansa Yogananda*, by Srimati Meera Ghosh](#)

[*Thank You, Master*, by Margaret Bowen Deitz](#)

Books From Crystal Clarity Publishers:

[*Paramhansa Yogananda: A Biography, With Personal Reflections and Reminiscences*](#), by Swami Kriyananda

[*Conversations With Yogananda: Stories, Sayings, and Wisdom of Paramhansa Yogananda*](#), by Swami Kriyananda

[*The Essence of Self-Realization: The Wisdom of Paramhansa Yogananda*](#), Recorded, Compiled & Edited by His Disciple, Swami Kriyananda

[*Two Souls, Four Lives: The Lives and Former Lives of Paramhansa Yogananda and His Disciple, Swami Kriyananda*](#), by Catherine Kairavi

[*Essence of the Bhagavad Gita*](#), by Paramhansa Yogananda as remembered by his disciple, Swami Kriyananda

[*Revelations of Christ: Proclaimed by Paramhansa Yogananda*](#), by Paramhansa Yogananda, as presented by his disciple Swami Kriyananda (Hardback)

[Revelations of Christ \(Paperback\) Proclaimed by Paramhansa Yogananda](#), by Paramhansa Yogananda, as presented by his disciple Swami Kriyananda

[God Is For Everyone](#), Inspired by Paramhansa Yogananda, by Swami Kriyananda

[How to Be Happy All the Time: The Wisdom of Paramhansa Yogananda, Volume 1](#), by Paramhansa Yogananda

[Karma and Reincarnation: The Wisdom of Paramhansa Yogananda, Volume 2](#), by Paramhansa Yogananda

[Spiritual Relationships: The Wisdom of Paramhansa Yogananda, Volume 3](#), by Paramhansa Yogananda

[How to Be a Success: The Wisdom of Paramhansa Yogananda, Volume 4](#), by Paramhansa Yogananda

[How to Have Courage, Calmness and Confidence: The Wisdom of Paramhansa Yogananda, Volume 5](#), by Paramhansa Yogananda

See Also: [Discover Yogananda Through His Out-of-Print Works](#). A collection of inspiring articles and letters by the Master that have been allowed to go out of print.

The Second Coming of Christ

“Jesus Christ is the model for both East and West to follow. God’s stamp, as Son of God, is hidden in every soul. Do away with masks! Come out openly as Sons of God!”

—Paramhansa Yogananda
East-West, March-April 1930

Yogananda’s Commentaries on the Bible

Paramhansa Yogananda’s own words describing the importance of these commentaries, in *Inner Culture*, April 1932:

“These spiritual interpretations are the result of a long unfulfilled promise to Yogoda Students. They are also the methods which the masters have taken to show to the world the common, scientific platform of intuitive perception, where the Christian Bible, the Hindu Bhagavad Gita (Hindu Old and New Testaments), and the true scriptures of all true religions, can find unity. Many people acclaim that the spiritual interpretation of the Bhagavad Gita and the Christian Bible is what is predicted as the “Second Coming of Christ,” because in such interpretation there is revealed and liberated the truth hidden in the dark caves of theoretical and theological studies.

“Jesus Christ was crucified once, but His Christian teaching has been, and is now being

crucified by ignorant people. The Yogoda movement is attempting to show how 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.”

“Universal Christ-Consciousness appeared in the vehicle of Jesus, and now through Yogoda Self-Realization, and these intuitively received interpretations of the Scriptures, the Christ-Consciousness is coming a second time to manifest through the consciousness of every true Yogodan. ‘All those who received Him, to them gave He the power to become the Sons of God.’”

Introduction — The Three-Fold Meaning of the Hindu and Christian Bibles

by Swami Yogananda
East-West, April 1932

(This lengthy introduction preceded some of the early articles on both the Bible and the Bhagavad Gita.)

Intuitively Perceived Spiritual Interpretation of Words Spoken by Jesus Christ

(To be studied every day conscientiously and meditated upon by true Christians, true devotees of God, and Yogodans. These truths are found in meditation and those who want to perceive the Second Coming of Christ must meditate upon them.)

Universal Christ-Consciousness appeared in the vehicle of Jesus, and now through Yogoda Self-Realization, and these intuitively received interpretations of the Scriptures, the Christ-Consciousness is coming a second time to manifest through the consciousness of every true Yogodan. "All those who received Him, to them gave He the power to become the Sons of God."

As a small cup cannot hold an ocean within it, no matter how willing it may be to do so, likewise the cup of material human consciousness cannot grasp the universal Christ Consciousness, no matter how desirous it is; but when the student, by the Yogoda method of Meditation and Concentration, enlarges the caliber of his consciousness to Omniscience, he can hold the universal consciousness in all atoms. (Christ Consciousness) within his own. This is what is meant by "Received Him." Thus, according to Jesus, all souls who can actually find their souls one with Christ Consciousness, by intuitive Self-Realization, can be called "Sons of God."

Three-fold Meaning of the Hindu and Christian Bibles

All Oriental Scriptures, such as the Bhagavad Gita, or the Hindu Bible, and the Christian Bible, have a three-fold meaning. In other words, the Scriptures deal with the three factors of human beings, namely, the material, the mental, and the spiritual. Hence, all true Scriptures have been so written that they serve to be beneficial to the body, mind, and soul of man. True Scriptures are like the wells of Divine waters, which can quench the three-fold material, mental, and spiritual thirsts of man. In addition, the Scriptures, in order to be worth while, should really help the business man, the mental man, and the spiritual man. Although both the material and the psychological interpretations of the Scriptures are necessary, it should be remembered that the scriptural authors undertook with great pains to point out to man that the spiritual interpretations are of supreme importance to him.

A materially or intellectually successful man may not be the truly, scientifically successful man who makes a perfect success of life; whereas, a spiritual man is the happy "all-round" man, who is healthy, intellectual, contented, and truly prosperous, with all-satisfying wisdom. Since by intuition the spiritual authors first sought to make man primarily spiritual, I give the spiritual interpretation with the psychological and material interpretations interwoven. These interpretations will help alike the spiritual aspirant, the intellectual man, and the business man.

The Baptism of Jesus Christ — Part 1 of The Second Coming of Christ

by Swami Yogananda
East West, April 1932

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” (Matthew 3:13-17)

Intuitional Interpretation of Yogoda, Hindu, and Christian Baptism

The original ceremony of baptism by water came from India. Baptism means immersion in water in order to cleanse or purify. Purification of the body should precede the purification of the mind. Hence, all souls who desired to begin living the spiritual life had to purify their bodies. “Cleanliness is next to Godliness,” but baptism of the body, unless followed by baptism of the mind, becomes practically meaningless. If we bathe and thus purify our bodies, we will find that our mind will temporarily become purified, but unless we change our souls’ wickedness by calmness and meditation, and constant spiritual vigilance, we will remain the same old devils with bad habits in spite of the temporary purifying effect of the water on our bodies. To illustrate this metaphorically: A Hindu saint said to his would-be disciple, “Son, it is necessary to bathe in the Ganges to purify the mind from sin. The sins will leave you temporarily while you bathe in the holy waters; but they will wait for you in the trees skirting the Ganges, and as soon as you come out of the sacred influence of the holy water, they will again jump on you.”

It must be remembered, however, that bodily baptism by water has its good points. The custom in India is to take spiritual lessons from a holy man only immediately after bathing. To take spiritual

lessons with a sweaty, unclean body is not effective. The Baptists do well to immerse their initiates in water, but the ceremony of immersion without following it up with continued spiritual lessons in meditation and God—contact is of little value.

Sprinkling of Water on Head

The aristocratic, modern way of baptism consists in sprinkling water on the head. This is all that is left of the original custom of purifying the body by water. Baptism by the sprinkling of water may be all right for most civilized people, for they usually bathe themselves daily. Then, too, immersion of initiates in water may be unnecessary if they are mentally evolved, but sprinkling of water on the head of evolved people is unnecessary, unless this is done only out of respect to the ancient, baptismal ceremonies.

Baptism of Jesus

It is evident that Jesus, although he was so evolved, did not fail to go into the water. He did not fully immerse, for the River Jordan was practically dry at that time. Thus it is all right for spiritually minded people to bathe before being baptized, but it is also true that in modern America many aristocratic people would refuse to be baptized if they had the prospect of a second bath in the church. They would rather forego entering Heaven than be publicly immersed in water. For such people, spiritual instruction, without this second bath, is all right.

Another important matter in connection with the baptism of Jesus Christ is that He insisted on being baptized by John, who in self realization was far inferior to Him. John said he was not worthy to unloose the lachet of the shoes of Jesus, and that he baptized only with water, while Jesus baptized with Spirit. Alas, modern baptism has become baptism by water only. Yogoda methods are showing the real way of baptizing self with Spirit and ultimate

wisdom. Feeling his spiritual inferiority, John wondered why Jesus wanted to be baptized with water. This action of Jesus distinctly demonstrated the ancient, pre-Christian, Hindu custom and the real spiritual way, which every God-aspirant should follow.

The method of finding God is different from the methods demanded by most colleges for any kind of specific training. Even in medical training, the student never learns if he roams from college to college, joining different medical institutions, and listening to a few lectures, but without going through intensive training in materia medica, physiology, dissection, and other studies in one college. Also, it is true that a student cannot join all the universities at the same time.

A student should follow one course in one college until he receives a certificate that he has completed certain studies, but alas, in spiritual denominations even the loyalty the usual intellectual college expects is not given to the denomination by the aspirant, nor is the time necessary for Self-Realization given to the practice of the spiritual lessons by thousands of students in the Western world. Such people continue taking lessons from any new, good, bad, or indifferent teachers, who happen to come to town and advertise. I say that people should discriminate between the so-called teacher who uses religion only to make money or just a living and the real teacher who may use business methods in his religion in order to serve his brethren with real spirituality.

It is extremely necessary to remember that in the beginning it is wise to compare many spiritual paths and teachers, but when the real GURU (Preceptor) and the real teaching is found, then the restless searching must cease. The thirsty one should not keep seeking wells, but should go to the best well and daily drink its nectar. That is why in India, in the beginning we seek many until we find the right path, and the right master, and then remain loyal to him through death and eternity, until final emancipation.

Guru and Teacher

We can have many teachers first, but only one GURU, and no more teachers afterwards. Teachers call those who come to learn from them students, but a GURU calls the spiritual aspirant who comes to him a disciple. Jesus himself said, "None cometh unto the Father but by me." This signifies that human souls are mostly truant children of God roaming away from Him in the wilderness of suffering. Such souls are impelled by the scourge of sorrow to have faint glimpses of their lost home of spiritual blessedness. They begin to long for God, and inwardly pray for a way out of the conundrum of life. Then when the prayers of such errant children become deep and strong enough, God is touched and sends help. It is then that the One Father of All sends a superman on earth to give help to the lost seeking souls. Such a man, ordained by God, to help the individual in response to deep prayer, is not an ordinary teacher, but a GURU or a vehicle, whose body, speech, mind, and spirituality God Himself uses to bring the lost souls back to the Home of Immortality.

In the Hindu scriptures and "Whispers from Eternity" it is written: "As a naughty baby, I cried for my Mother Divine, and she came to me as my GURU. My Guru, I found Thee in response to my soul cries. If all the gods are displeased and yet, O Guru, if Thou art pleased, I am safe in the fortress of Thy pleasure; but if all the gods protect me by the parapets of their blessings, and yet I receive not Thy benedictions, I am an orphan, left to pine spiritually in the ruins of Thy displeasure. Together, Guru and Disciple, we will fly to His Shores, and then we will smash our planes of finitude forever and vanish in our Infinite Life."

The above conception of Guru and Disciple depicts the only real way to retrace the truant soul's footsteps back to God. This Guru and Disciple relationship is not the enslaving relationship between the blind church or temple members and an ignorant so-called priest of a temple or church, elected, not by God, but by the temple or church organization, or by a higher church dignitary, honored by orthodox followers, but unknown to God.

Freedom of Will, and Obedience

My Guru said to me: “Allow me to discipline you, for freedom of will consists not in doing things according to the dictates of prenatal or postnatal habits or mental whims, but according to the suggestions of wisdom and free choice.” He continued, “If you tune in your will with mine, you will find freedom. Formerly, my will was guided by habits, but when I tuned it in with the God guided and Wisdom guided will of my Guru, I found freedom.”

To tune in with a soul whose will is guided by wisdom is to find freedom of will. Most teachers who slavishly control their students after the pattern of dogmatic teachings, destroy the power of free will in them, but obedience to a Guru does not produce spiritual blindness in the disciple. On the contrary, it develops his third eye of wisdom and intuition. Most teachers want their students to see through the teacher’s eyes, but a Guru disciplines the disciple only until he can guide himself through wisdom. A Guru (a Preceptor) is sent by God.

If a disciple, after following a Guru for a long time, should spurn him, then he actually spurns the help sent by God. A Guru is not a help for this life only. He also makes a spiritual soul contact with the disciple, and says, “Let our friendship be eternal, and let us help each other through incarnations until we are both completely emancipated in spirit. Sometimes, likewise, an advanced disciple can help a Guru, and vice versa. Such friendship is not based on any selfish consideration or on any condition. Such Divine friendship and perpetual good will expressed between two or more souls gives birth to the ever pure, unselfish, all emancipating Divine

Love. My Master said to me, “I will be your friend from now until Eternity, no matter whether you are on the lowest mental plane or on the highest plane of wisdom. I will be your friend if ever you should err, for then you will need my friendship more than at any other time.”

When I accepted my Master’s unconditional friendship, he said, “Will you be my friend under all circumstances? Will you protect me in my highest or in my lowest strata of mind?” I was amazed—I was stupefied, for how could I dream of my Master being in the lowest strata, but until I vowed to be his friend always, under all circumstances, he did not rest. He was gladdened when I said, “I will be thine always.”

It was then, after this amazing spiritual compact, that I understood the significance of a Guru, and really, I never found complete satisfaction, comfort, and God-consciousness until I tuned myself in with the Divine consciousness of my Master.

Jesus knew of above law of emancipation. He must have found in John his reincarnated Guru. (A Guru, although inferior in spiritual quality, is a Guru just the same, a vehicle of God always) That is why Jesus insisted on being baptized by John the Baptist. Jesus also had spoken of John the Baptist as the reincarnated prophet, Elias (Elijah). Next, in connection with the baptism of Jesus Christ, it is very important to remember the spiritual baptism and the spiritual experiences of Jesus which followed his physical baptism with water by John.

This will be explained further in the next issue of East West

The Baptism of Jesus Christ, Part 2, The Second Coming of Christ

by Swami Yogananda
East-West, May 1932

Before I proceed to describe the spiritual experiences of Jesus Christ after his initiation by John, I must tell a few things more about baptism.

“Suffer it to be so now, for thus it becometh us to fulfill all righteousness.” The Sanskrit Scriptures have a statement exactly parallel to this, which says of Jesus, “There are many sages with many wisdoms with their scriptural and spiritual interpretations, apparently contradictory, but the real secret of religion is hidden in a cave.”

The path followed by a man of self-realization is the path to be followed by any spiritual aspirant. A scripture, no matter what records of spiritual truths it contains in its bosom, is not as useful as a saint, who is veritably a walking, talking, living scripture. There is a vast difference between the powerful sulphuric acid in a bottle and the mere statement of its formula as H₂SO₄. Neither the formula itself, nor the description of the power of sulphuric acid in a book can ever describe its burning, vital quality. Truths of Self-realization are like little insignificant seeds, but their power and wisdom-yielding qualities are truly felt when they are seen to grow into huge trees in the gardens of the Self-realization of saints, trees laden with the fruits of Divine Love.

Why a Guru Is Necessary

We meet little teachers in the beginning through our vague desires to know truth. But the GURU (or Preceptor) is the living embodiment of scriptural truths and is the agent of salvation appointed by God in response to a devotee's demands for release from all the bondage of matter. It is very difficult to choose the right path from the many religious paths and varied religious opinions. Most people who wander from church to church seeking intellectual inspiration never find God, for intellectual inspiration is necessary only until one begins to “drink” God. Otherwise, intellectual inspiration (when it forgets to taste God) is

detrimental to self-realization. It is more easy to follow a living, breathing, talking man (who lives truth) than a mute scripture. If a saint has reached his goal, whether by the shorter Yoga route, or by the long-winded spiritual-prayer way, he experiences actual self-realization. Anyone following him certainly would reach the goal by using either method. Unlike ordinary prayers, real prayers, which alone can bring conscious response from God, must be offered in meditation, intensely and for many hours continuously until Divine response comes.

The Signs of a Guru

The signs of a GURU are as follows: his eyes are still and unwinking whenever he wants them to be so; by the practice of Yoga his breath is quiet without his forcibly holding it in his lungs; his mind is calm without effort. If a man has eyelids that blink continually and lungs acting like bellows all the time, and a mind always restless like a butterfly, and he keeps on telling you he is in cosmic consciousness, laugh at him. Just as a man cannot pretend that he is sleeping while he continues to run, so one with restless eyes, breath, and mind cannot convince you, who know better, that he is in cosmic consciousness. Just as sleep manifests in the body by certain physiological changes, so the muscles, eyes, breath, all usually become still during cosmic consciousness. No GURU can be developed alone by years of study in the intellectual factory of a theological seminary, which deems it has attained its ends when it confers B.D. or D.D. degrees. Such titles can be won by men of good memory, but character, self-control, and intuition can be developed only by knowledge of advanced psycho-physical methods of self-realization and deep daily meditation.

Jesus and His Disciples

Jesus and His disciples were products of unceasing meditation and intuitive devotion, and

not merely results of intellectual theological seminaries.

Most Christian Churches today have wandered away from the path of self-realization and are satisfied with sermons, ceremonies, organizations, and festivities. The complete revival and restoration of Christian Churches can be effected only by discarding the oft-repeated theoretical sermons and too-frequently changing psycho-physical ceremonies, and replacing them with added concentration during church services on the part of the members; they should concentrate more and more on perfect stillness in both the physical and mental realms. For stillness and peace are the real temples wherein God must often visit His devotees.

Secret of Religion

The secret of true religion lies in the cave of stillness, in the cave of wisdom, in the cave of the spiritual eye. By concentrating on the point between the eyebrows and delving into the depths of quiet, one can find answers to all the religious queries of the heart. A disciple should tune in with the will of his GURU. Such tuning in of your habit-led and whim-guided will with the wisdom-guided will of your GURU is far different from mechanical obedience to an unspiritual guide, no matter whether he is traditionally, religiously, or socially elected. To follow the blind unthinkingly is to fall with them into the ditch of ignorance completely. To follow the awakened, if you are blind, is to reach the goal without danger. How can you take away the blot from your brother's eyes if there is still a blot in your own?

Freedom of Will

Very few people truly know what freedom of will means. To be compelled to do things by the dictates of your own instincts and habits is not freedom. To be good because you have been so for a long time and to refrain from evil because you are accustomed to do so is not freedom. When your will is perfectly free to choose good instead of evil anytime, anywhere, because you really feel good, you will know real happiness: then indeed are you free. Evil gives only sorrow. When the influences of heredity, prenatal and postnatal habits, family, social, and world environment, all cease to

influence your judgment when you can act, guided only by your highest inner intuitive discrimination—then only are you free. Until then, the way to all righteousness lies in tuning in your whim-guided will with the wisdom-guided will of your GURU. Harnessing your will to wisdom, you will cease to be swayed by prejudice and error, for you will then always be guided by righteousness.

Find and Cling to Your GURU

Hence, the first requisite in your spiritual path lies not entirely in going to church services and being a passive member, satisfied merely with listening to sermons, but also in finding your spiritual GURU who will discipline you and take a personal interest in your spiritual welfare and lead you as far along the spiritual path as you wish to go. Having found him, follow him closely, obey him with intelligent devotion, and practice what he teaches you; thus ultimately you will attain your highest goal.

The Baptism of Jesus by Water and by the Holy Ghost

The gospel tells us that John the Baptist had said to the people, "I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire." Jesus, being high in spiritual advancement, obeyed the law of temporary purity signified by baptism by water. But immediately following His baptism by water, He was also baptized by the Spirit. The real, advanced GURU asks his disciple first to bathe his body with water, and then after the body feels the influence of temporary cleanliness and purity, he baptizes him with Spirit. But sometimes it has happened that when the disciple is further advanced, as Jesus was, and the GURU, like John the Baptist, not so far advanced, then the Spirit of God uses the Holy Ghost to baptize the advanced disciple through the medium of the divine agent, the GURU, even though he is less advanced in spirituality than his disciple. The GURU must be wise, but sometimes a GURU of past incarnations is in this life less advanced in wisdom than the disciple. Sometimes it is given him to redeem a disciple more spiritually

advanced than himself. A GURU, being the agent of salvation appointed by God, must take the disciple through successive incarnations, if necessary, until complete salvation of the disciple is reached. A great secret of understanding lies in the reason for the less advanced GURU, John, initiating as his disciple the so greatly advanced Savior of mankind—Jesus. In his past incarnations John the Baptist had been appointed as the divine agent to be the original GURU of Jesus. In the dim past, when John was first sent by God as the GURU of Jesus in response to His prayers, the GURU-consciousness of John was more advanced than the disciple-consciousness of Jesus. At that time the souls of John the Baptist and of Jesus were eternally bound together by the law of unconditional divine friendship, and both at this long-ago first meeting as GURU and disciple had made the resolution, “We will be friends forever, striving for one another’s perfection until both of us redeem our omnipresence, now locked behind the bars of flesh.” So as time went one and many incarnations passed, by a superior effort, the soul of Jesus advanced further than did the soul of John. Jesus knew that the soul of the prophet Elias (or Elijah) was His GURU of former incarnations, and that it had reincarnated in the body of John the Baptist. The prophet Elias, who was much more highly advanced than Jesus when He first became his disciple, later on, through the irony of his own Karmic law (actions of past lives), had lessened in spirituality, and thus had the power to baptize with water only. By intuition John the Baptist knew of the coming of Jesus Christ, yet having less spirituality for a time he forgot he was once Elias. After the baptism of Jesus, John was informed of this fact, “For Elias is come already.” But John the Baptist knew that Jesus, though now so far advanced as to become the Redeemer of the World, was his disciple of former incarnations, and thus he predicted, “I indeed baptize you with water, but One mightier than I cometh, the latchet of Whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire.” Jesus was now more advanced than John the Baptist, yet He accepted him as His GURU of former incarnations—the agent first sent by God to enter with Him into this spiritual, divine covenant and this divinely ordained friendship. “We will be divine friends forever until our souls by mutual help and the lasting goodwill of

many incarnations break the bubble-walls of caging desires and set free our imprisoned omnipresence to become one with the sea of Infinitude.” This is why Jesus said, “Suffer it to be so now, for thus it becometh us to fulfill all righteousness,” and why He chose to be baptized by John with water according to the ancient custom. It is very interesting then to note how the Spirit of God used the Holy Ghost for the spiritual baptism of Jesus.

True and False GURUS

In India real Gurus know not only how to baptize with water but also with Spirit, or the Holy Ghost. But alas! Many Hindus in their temples, and many Christians in their churches, are baptized only with water, temporarily experiencing good physical baptism, but knowing and perceiving nothing of those marvelous soul-renewing experiences of spiritual baptism. Ministers in churches and priests in temples are oftentimes chosen only by virtue of their intellectual study of the scriptures, and sacerdotal authority conferred on them by ceremonies, performed by formally higher spiritual authority. But real ministers and priests who are fit to be GURUS train first their inner selves in the theological school of intuition and meditation. They must spiritually baptize themselves first before they can aspire to baptize others at all. They teach their disciples not for mundane gains, but, being impelled by God, they baptize them spiritually. It is admirable to lecture and teach good principles, but without becoming a real GURU one cannot redeem souls, nor should he accept others as disciples until he has progressed far himself. Once the true relationship of GURU and disciple is established there will be no more blind spiritual gropings, roamings, or partings because of admonition on the part of the GURU, or for any other reason. Usually there is instantaneous recognition between GURU and disciple, but sometimes it takes long to remember consciously that past close friendship, or to recognize the forgotten memory of past incarnations, so long buried beneath ash heaps of ignorance.

It is said that one time a preacher of the “Ballyhoo” type somehow managed to force himself into heaven. Surprised at not being profusely welcomed, he said, “Don’t you know me,

God? I introduced you and your son, Jesus, in the biggest auditoriums on earth.” God and Jesus replied in unison, “You may have introduced us, but we did not know anything about it.” The preacher, growing very angry, exclaimed, “Why, this is outrageous. I have sent souls to Heaven by the car-loads. It must by this time be getting packed tight with souls sent by me.” Then God replied, You managed to start them alright on their way, but none of them arrived.” You may be told by ignorant priests and ministers that they will send you to Heaven, and you may blindly believe this to be so, but you cannot ever reach there without true meditation.

Know also that one cannot be a GURU by self-choice; he must be ordained to serve and save others by a real GURU, or else he must hear in reality the voice of God asking him to redeem others. Many become self-appointed GURUS after reading a few occult books and listening to the voice of their own misguided imagination or their falsely imaginative subconscious mind.

The Many Kinds of Baptism Described

If you bathe every day and meditate immediately thereafter (if you are near a river or a lake surrounded by God’s scenic grandeur and you bathe in them with the consciousness of purity), then you will feel the power of baptism by water. Water opens the pores of the skin, letting out the disturbing body-poisons, calming and soothing the circulatory system.

Baptism by Water

Water cools the nerve-endings and sends reports of cool sensations throughout the vital centers, balancing evenly all the vital energies. All life came primarily from energy then from nebulae, then from water. All seeds of life are irrevocably connected with water. Physical life cannot exist without it.

Baptism by Feeling

If you love poetry and are much in the company of a great poet, he will baptize you with those clean, wholesome feelings and the

appreciation of good in everything which are aroused always by good poesy. Such baptism by feeling makes one imaginative and sympathetic.

Baptism by Moral Consciousness or Self-control

If you associate long with men of high morality and self-control, you will feel automatically an influence of moral consciousness and self-control in your life.

Business Baptism

If purposely and attentively you associate with great creative business minds, you will be baptized or saturated with the consciousness of creative business.

Baptism by the Holy Ghost

The human body is a collective vibration of grossly stirring atoms and electrons and intelligent life force (finer than electrons). The soul, a reflection of spirit, while dwelling within it, cannot remember its omnipresent state. But by meditation one can hear the vibration of the body by closing the ears as taught in the Yogoda fifth lesson and then tune it in with the cosmic mind which emanates from the vibration of all atoms and life force.

The Christian Bible says, “God is the Word,”-Cosmic, intelligent, sounding vibration). Sage Patanjali, greatest of Hindu Yogis, says, “The Spirit, God the Father or Iswara, manifests Himself as the cosmic vibration, of matter.” “The Spirit was made flesh,” for the intelligent spirit materializes itself into gross flesh by changing its rate of vibration. Cosmic intelligence becomes cosmic intelligent motion, or vibration, which changes into cosmic energy. This intelligent cosmic energy changes into electrons and atoms. Electrons and atoms change into gas, sometimes known as cosmic nebulae.

Cosmic nebulae, or masses of diffused gaseous matter change into water. Water changes into solid matter. Man’s body is a part of this variously divided matter. In cosmic vibration all things are one; but when cosmic vibration becomes frozen into matter, then it becomes many. S

o man's body, being separated from cosmic vibration, again must retrace the various states of higher vibrations in order to lift his consciousness from the vibrations of breath, heart, and circulation to the vibrating sound emanating from cosmic life force and all atoms. With closed eyes, one can feel his consciousness limited by feelings of the flesh and by the sounds of breath, heart, and circulation. But by deep meditation, as taught in the Yogoda fifth lesson, the Yogoda student can hear the voice of cosmic sound, emanating from all atoms and sparks of cosmic energy.

By listening to this omnipresent sound, the consciousness of the body-caged soul begins gradually to spread itself from the limitations of the body into omnipresence. One listening to this cosmic sound will find his consciousness spreading with it to limitlessness.

This cosmic sound, emanating from cosmic vibration, is called the "Holy Ghost." Ghost signifies an intelligent, invisible, conscious force, or intelligent cosmic vibration. It is holy because the emanent (outflowing) consciousness of God the Father, or Christ intelligence, guides it to create all finite matter.

The ancients, not versed in the polished language of modern times, used "Holy Ghost" and "Word" for Intelligent Cosmic Vibration, which is the first materialization of God the Father in matter. The Hindus speak of this "Holy Ghost" as the "Aum." "A" stands for "Akar" or creative vibration; "U" for "Ukar" or preservative vibration; and "M" for "Makar" or destructive vibration.

The storm-roar of the sea creates the waves, preserves them for some time as larger or smaller waves, and then dissolves them. So the cosmic sound of Aum or Holy Ghost creates all things as Nebulae, preserves them in the forms of the present cosmos and worlds, and ultimately it will dissolve all things in the bosom-sea of God. But this cosmic dissolution is sometimes only partial and temporary, and again sometimes it is complete and for a long time. In the partial temporary dissolution, portions only of matter and worlds are dissolved; but in complete dissolution the entire system of universes, all stars and planets, all things are dissolved.

But the dissolving of all creation is impossible until all souls cease to desire anything at all and thus become fully emancipated in God. Unredeemed souls desire life, and with it they desire the earth, the sky, and its starry beauties. So, in order to fulfill our desire for children, souls come on earth as fleshly human beings. Aum has to create the entire universe at the behest of God the Father. Because of the endless rise and dissolution of the desires of creatures, their universe is endlessly being dissolved and recreated again.

Hence, baptism by the Holy Ghost means first the dissolution of all wrong desires by good desires, and then the conquering of all good desires by an only desire for the blessed contact of God.

To know God is not the negation of all desires, but instead their complete fulfillment. Men of the world strive wrongly to fulfill desires by forgetting to distinguish between those of the world and those of the soul. Just as by feeding somebody else your hunger cannot be satisfied, so by wrongly trying to satisfy the senses your soul can never be happy. Senses crave indulgence, greed, and temptations to excite and amuse them, whereas soul can be satisfied only by the calmness, peace, and bliss born of meditation and the moderate use of the sense servants.

Ambition for good things, noble achievements, and spiritual organization work, serving the many, must be instituted to displace desires for selfishness and greed and for helping only one's own self or one's immediate family.

Enjoy all good work and achievements with God. By contacting God in the world and in meditation, you will find all your heart's desires fulfilled. Then you will be a true man of renunciation, for you will find that nothing is more worthwhile, more pleasant or attractive than the all-beautiful, all-satisfying, all-thirst-quenching, ever-new, joyous God.

Expand Your Consciousness

Desire for one object alone keeps your consciousness tied to that object. Love for all things, as the expression of God, keeps man's

consciousness expanded in omnipresence. So one baptized by the Holy Ghost must be unattached, enjoying good things only with the joyousness of God within.

He must learn first to hear through touch the Aum, or cosmic sound. First, by the Yogoda meditation, as taught in the Yogoda fifth lesson, he hears the sound of Holy Ghost when all bodily and astral sounds cease. Then, by deeper meditation on this sound, by higher processes learned from the GURU, he can be one with the sound and “Touch” it. Then, after touching or feeling it, by still higher methods, the spiritual aspirant will find his consciousness vibrating simultaneously in his body and in several continents. As he progresses further by deeper and longer meditation, he will find his consciousness vibrating simultaneously in his body, in the earth, the planets, the universes, and in every particle of matter.

The Aum Sound

The intelligent holy vibration, or the first manifestation of God the Father, therefore manifests as the cosmic sound of Aum, or Amen, which can be heard in meditation. It also manifests itself as cosmic energy in all matter. All earthly sounds and the sounds of the body—the heart, lungs, etc. come from the cosmic sound of Aum.

Aum contains all the sounds of the nine octaves perceptible to the human ear, as well as all cosmic sounds, low or high, which can not be registered in the human ear. So also, all forms of earthly lights—coal light, gas light, electric light, astral light—come from cosmic energy. Cosmic sound manifests as cosmic energy, and vice versa. This cosmic sound manifests as the astral sounds of harps, bells, etc. (microcosmic cosmic sounds) in the astral body of man. So also this cosmic energy exists as the reflected, luminous, or astral, body of man.

Higher lessons of Yogoda teachings can teach one to hear and locate the astral sounds emanating from the spinal cord. The physical body is condensed cosmic energy. The astral body is also condensed cosmic energy. The physical body has two eyes, positive and negative, due to the law of relativity. The astral body has only one eye, which

is variously named the spiritual eye, the single eye (the Christian Bible), the third eye (the Hindu Bible), the star of the East, the star of wisdom, the dove descending from Heaven, the inner eye, the intuitive eye, the Shiva’s eyes, the star through which the wise men saw, etc., etc.

During the baptism by the Holy Ghost, as perceived by Jesus Christ, He perceived it as a cosmic sound or Heaven, and the spiritual eye as the dove. This spiritual eye is a spiritual telescope with three rays as its lenses. The outer circle is golden. The inner lens of light is blue and is studded with a five-pointed silver star (as the third ray).

The microcosmic cosmic energy microcosmically manifests in the human body as the specific reflected life energy or the astral body. The spiritual or astral eye is the eye of the astral body. The astral eye is the individualized cosmic energy in the human body.

In meditation, first the life force must be withdrawn from the body, and must cross the portals of cosmic energy represented by the silver ring. Then it must plunge in the blue light representing Christ Consciousness. Then it must penetrate through the silver star representing Spirit, in the region of the Infinite.

These three—golden, blue, and silver light—contain all walls of rays of ultra-violet, electronic, and atomic rays, rays of cosmic energy through which one has to penetrate before one can reach Heaven. The golden halo and the blue central light are the two wings of the dove, and the little white star represents the mouth of the dove. The outer golden light is the Holy Ghost or Cosmic Energy or Nature; the blue represents God the Son or Christ, and the silver star represents God the Father.

So Jesus, during His baptism, saw the cosmic energy manifested in bodily shape, or materialized out of the ether, as the telescopic spiritual astral eye; and out of that spiritual eye representing the cosmic energy came a voice, or intelligent, all-creative cosmic sound, saying or vibrating, in intelligible voice (for all language comes from the Holy Ghost), “Thou art my Son, (or my manifestation); I am glad

thou hast risen (lifted thy consciousness) from matter and tuned in with my Omnipresence.”

All material human beings are prodigal sons who have left the home of Omnipresent Holy Ghost and have identified themselves with the infinitely smaller territory of the human body. This Holy Ghost is the Great Comforter. Being guided by the universal, reflected God-consciousness, it contains the all-coveted bliss of God.

One filled with this Holy Ghost, or Holy Vibration, can talk with the diverse tongues of inspiration of men, animals, and atoms. Since all languages are productions of the Holy Ghost, when man can hear, touch, and spread in Aum (or cosmic sound emanating from Holy Ghost), then he can understand or utter all languages, not only of men, but also of all animals and all atoms too. Holy Ghost, Aum of the Hindus, the Mohammedan

Amin, the Christian Amen, Voice of Many Water, Word are the same thing. Aum is called the Word because the Word signifies cosmic intelligent vibratory sound which is the origin of all sounds and languages. This intelligent cosmic vibration or Word is the first manifestation of God in creation.

On the day of Pentecost the disciples were filled with the new wine of joy coming from the touch of Aum, or the Comforting Holy Vibration, and they could talk “in divers tongues.” Such were some of the experiences of Jesus after His baptism by the Holy Ghost; and such can be the experiences of Yogoda students now if they study the Yogoda lessons and do not forget them but continue to practice them constantly and continually in real life as the years roll by. The relation of God the Father, the Son of the Holy Ghost will be illustrated and elaborately explained in the June issue.

Who Was Jesus Before the Last Incarnation? Elias and Elijah The Second Coming of Christ

by Swami Yogananda

Inner Culture, September 1934

“And all bear Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said: ‘Is not this Joseph’s son?’ And he said unto them: ‘Ye will surely say unto Me this proverb: “Physician, heal Thyself; whatsoever we have heard done in Capernaum, do also here in Thy country.”’”

“And he said: ‘Verily, I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months; when great famine was throughout all the land: but unto one of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman what was a widow. And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, save Naaman, the Syrian.’”
(Luke 4:22-27)

All those who heard Jesus were amazed at the prophetic words which gently flowed out of His sacred mouth, and they perceived the ring of Truth in His words. And yet, while they were marveling at His profound utterances, they suddenly doubted in the mortal way and began to say: “Oh, how could the son of our Joseph, one of our fellow mortals, prophesy and heal all people?”

As soon as Jesus heard this, He began to furnish reasons for the behavior of prophets, who only act according to the will of God and not like ordinary self-willed mortals.

Jesus spoke to the people in the following way, revealing the grand secret of His past incarnation: “My dear people, you expect me to heal here just as I healed the sick at Capernaum, and you may wonder why, as a Spiritual physician, I can heal foreign people and cannot heal my own people in my own country. Do you realize that a prophet is not usually accepted in his own country? Acceptance signifies faith, and without the good soil of faith, no healing seed can be fruitfully sown

by even a man of God. The Almighty subjects His prophets to his inculcated Spiritual laws. Since God gave independence to man, man could shut Divine power out of his life or bring God’s power to shine through the window of faith.

“Divine Healing is based on the law of reciprocity. Here in my own country the people are used to me. They know me as a mortal man and have consequently no faith in me, and without faith, neither God nor I could heal, because according to the Divine decree of the gift of free will, man can successfully resist Divine influences as well as the influence of all Saints. There can be no greater healer than Omnipresent God. He is trying to heal His mortal children from all troubles, but He cannot do so, because man shuts Him out.

“Besides, dear people, don’t you know that the Scriptures are full of illustrations where prophets like Elias, (Elijah), and my former Self as the prophet Eliseus, (Elisha) healed only those who spiritually deserved it and who were thus ordained by God to be healed?”

Jesus knew that John the Baptist in a former life had been Elias (Elijah), the Guru-Preceptor of His long past incarnation. One attracts Spiritual teachers when he is desirous of Spiritual training, but a Guru, or direct messenger of God, is sent only when the disciple is extremely determined to know God. God uses the speech, mind, and wisdom of the Guru to teach and redeem the disciple. Jesus mentioned Elias, (Elijah) and Eliseus, (Elisha) in the course of his talk to the people, because He knew that His former Guru-Preceptor, Elias, and Himself, as Eliseus, had been supremely endowed with healing powers, yet were allowed to heal only in accordance with Divine laws. So Jesus said to the people: “I tell you of a truth,” that is, I tell you truthfully, as I remember from my past incarnation, that during the existence of my Guru-Preceptor, Elias, due to the accumulated evils of bad actions of people in general, and their destructive vibrations, Heavenly laws controlling all

forces of Nature were prevented from proper functioning, resulting in great famine. Elias and God were helpless and could not free the people because they exercised their own misguided free will to shut out the Divine powers.”

Thus Jesus said that famine resulted from the accumulated evils of people, and when they did not exercise their free choice to cultivate faith they had to go through the ravages of famine for three years and six months. Of course, their punishment was brought on by themselves, because their wrong actions and their vibrations disrupted the finer Astral forces which control the ultimate forces, climatic conditions, and so forth, which govern the earth.

Jesus was not speaking of fatalism, but He was emphasizing the idea that man must suffer the consequences of his actions if he misuses his free will, and if he does not invoke God’s aid when he is fallen. Thus, Jesus said that not even His past Guru Preceptor, Elias, nor God, could do anything to stop the famine in Israel. Jesus also pointed out that there were many needy widows in Israel at that time, but there was only one widow in Sarepta, a city of Sidon, who made enough Spiritual effort to deserve the God-ordained Spiritual aid from Elias.

Then, with a dramatic prophecy, He subtly and incidentally spoke of Himself as the Eliseus of yore, who was not ordained by the Spiritual laws to heal all the lepers who existed then, but only the one named Naaman. This reference of Eliseus is very significant. This Truth has remained veiled since Jesus spoke of Eliseus. This is the first time that this great Truth as to who Jesus was in the time of Elias has been revealed. Read about Eliseus, or Elisha, and you will find that he raised the dead and fed one hundred people with twenty loaves of bread, even as when he appeared as Jesus He raised Lazarus

from the dead and fed five thousand people with five loaves.

In the above passage, Jesus said to the people: “My dear people, you do not understand how Divine laws operate, and that is why you ask me why I cannot heal in my own country. Now you know that it is nothing new, that when I, as the prophet Eliseus, raised one from the dead and healed one leper, but did not raise all the dead people, nor heal all the lepers in Israel in my time, I, Eliseus, did only what the Spiritual laws influenced me to do.”

In the above passages Jesus described the Divine law which works justly in secrecy and not in a sensational way before the curious-gazing eyes of people, and, incidentally, Jesus described His past as the prophet Eliseus, the disciple of Elias. It is for this reason that Jesus said that Elias had come already as John the Baptist. It is for this reason that he asked Elias to anoint Him and baptize Him with Spirit and with water. A Guru-Preceptor, being ordained by God, is sent to the extremely anxious and genuinely seeking disciple. Then the Guru-Preceptor and the disciple enter into a vow of eternal, unconditional friendship and pledge to redeem each other and help each other until final emancipation is gained. Human friends part through misunderstanding, forgetfulness, and death. Divine friendship, though born in mutual Divine usefulness, still is unconditional and continues beyond the portals of death. Sometimes the Guru-Preceptor falls down, only to be lifted up by the advanced disciple, as Jesus uplifted the fallen Elias, or John the Baptist, who could only baptize with water. Most of the time, the Guru-Preceptor follows the disciple through all necessary incarnations, until he is redeemed.

How One Should Act Under Persecution

The Second Coming of Christ

by Paramhansa Yogananda
Inner Culture, February 1939

Intuition, Not Ego, Should Be Man's Guide

“But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.” (Matthew 10:19-22)

“When they arrest you, do not use your calculating limited human reason, but let God speak through your intuition and voice. Let not your human ego speak, but let the wisdom of your Father speak through your inner surrender to Him. Even a human brother will persecute a spiritual brother who will follow truth. You will be hated by all materially-minded people for following the Christ intelligence within you. But he that withstands persecution for the truth to the end of life will be saved from reincarnation of the misery-making earth-life.”

In the above words, Jesus is outlining how God-guided people should act when confronted with persecution. In business matters and lawsuits, people definitely plan their activities and their words in all transactions, but Jesus points out that souls who are in tune with Cosmic Consciousness are guided by it in their senses, thoughts, feelings, intelligence, and intuitions.

Guided by Higher Wisdom

Human reason is based on sense experience and is limited by it. If the sense experience is misinterpreted, the human reason proves to be erroneous. A person beholding a cloud of dust on a hill from a distance might be led to think that the

hill is on fire and emanating a cloud of smoke. This shows how reason, which is dependent on sense experience, can blunder if sensory experience or observation is faulty or incomplete. On the other hand, even as God knows the truth about all things through His omnipresent intuition, so His devotees also know everything through their developed intuition. God has no eyes, nor senses, nor reason dependent on the senses through which He knows. He is the Knower, the process of knowing, and the wisdom to be known. Hence he knows everything through His intuition or feeling present in everything.

Jesus urges his disciples to depend on the unlimited power and guidance of intuitive God-perception and not on their limited reason when they are confronted with persecutions or human problems. So He said, “O my dear ones, when for the sake of preaching my all-emancipating truth you are delivered before the governors, do not plan how or what you will speak in defense of your truth and yourself, for God and Cosmic Vibration will speak through your voice and reason (being present with you) instantaneously in that same hour in which you will be required to speak.

Depend on Intuition

“You, being in tune with the Spirit of your Heavenly Father, must feel that it is not your ego but He that will speak through your intuition, reason, and voice. I prophesy that when you live and preach my truth, Satan will create great mischief and will rouse a material brother to persecute a spiritual brother, and the unspiritual father will persecute the spiritual child, and the unspiritual children will rise up against their parents who believe my truth and will put them into trouble and be the cause of their great suffering and death. And for manifesting the subtle pure light of Christ Intelligence in your actions, you will be disliked by

materially-minded men who are used to living in the darkness of ignorance. That devotee who does not only overcome the trials in the spiritual path for a little while, but who is patient and endures difficulties, temptations, and spiritual disappointments of not finding God by prayers or years of meditation, to the end of life, shall find eternal life and be permanently saved from further trials, ordeals and sufferings which go with desireful reincarnating individuals.”

“But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.” (Matthew 10:23)

“But when they persecute you in one city, take the path of least resistance and divine meekness and fly into another city to preach His message. And you will not finish preaching in the cities of Israel until the words and message delivered through my body (Son of man) become known all over the earth.”

Warned Not To Use Divine Power Spectacularly

In the above words Jesus instructed his disciples to be led by God and use His power in doing good things only. Jesus warns the disciples not to use divine power in any spectacular way. That is why he says, “O ye beloved disciples, when people persecute you for preaching my message in a city, use your common sense and divine meekness to follow the road of least resistance and fly away and preach in another city, for verily, by the all-seeing power of spiritual vision, I declare unto you and prophesy that it would take a long time for you to preach my message in the different cities of Israel, and you will be doing so until the Son of man or my body and its name and its work on earth become fully known.”

“The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?” (Matthew 10:24-25)

In the above words, Jesus emphasizes that the persecution of his disciples would be as great as if not greater than he himself would endure, so he says, “Beloved ones, you know that even a Master-like disciple is not honored like his Master, no matter how far the disciple is spiritually advanced, nor is a glorified servant ever regarded as great as his lord. It is spiritually sufficient before the eyes of God that the disciple becomes equal to the master and the servant becomes powerful like his lord, but the same is not true before the eyes of the people. Thus, when the materially minded people and the Pharisees have called the Master of the house of Christ teachings “Beelzebub” (Prince of Devils), then how much more shall they criticize you all who are followers of the truth revealed in Christ Consciousness?”

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. Matt. 10:26-27

In the above words Jesus says to his disciples that even though they must be meek and humble, following the course of least resistance during their preaching campaigns by flying from one city to another, and even though they would be subject to great criticism, they should fearlessly speak about the hidden truths, even though their exposition and newness might evoke terrible criticism from the wicked and ignorant. For the sake of the true seekers all hidden truth must be revealed for their benefit.

“O ye, my beloved ones, be meek but fear not your critics, for the sake of the true seekers to whose awakened consciousness all truth covered from the gaze of the spiritually ignorant must be uncovered. There is no wisdom that will remain forever covered or hidden from the awakened consciousness and spiritual hunger of the devotee. All things, all truths that the spiritually dark, ignorant people cannot perceive will be perceived by those that are developed in intuitional self-realization. All the truths which I describe to you in the darkness of secrecy and which are hidden from the gaze of all, I ask you to reveal with the light of your self-knowledge, that others who are highly advanced may understandingly perceive them. And

al the truths which you hear from me and all the truths that I shall reveal through my Christ Intelligence in your intuitional ears within, for public use, you can loudly preach to all without distinction.

“Speak Ye in Light”

“I say unto you again that all the esoteric truths which I vibrate within you in the secrecy of your soul, you must transmit to other souls who are in light or are already spiritually advanced due to their past good karmas; and all the general truths which you hear from my words, you can preach loudly from all platforms wherever you are before the gaze of the public.”

It must be noted that Jesus asks his disciples to spread two kinds of teaching one, the hidden higher teachings to the selected spiritually advanced people; second, the general teachings for the public at large.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Matt. 10:28-31

Power of Cosmic Law

In the above, Jesus is emphasizing that it is a great sin if one, for the fear of man, acts against the cosmic law and thus brings disaster upon himself. Jesus also speaks of the omnipresent, all-knowing power of God which protects and appreciates the work of the devotees who are martyred for the sake of truth.

“O ye beloved disciples, for the sake of attaining immortality, fear not even if you have to sacrifice the body. The sacrifice of the body will not bring destruction to the soul, but sacrifice of a spiritual principle might bring disaster to the soul and the body as well. Fear not those that can kill your body, but be aware of the Cosmic Consciousness which evolved your soul and body

and which can dissolve them back again within itself due to the action of your own ignorance.”

When Jesus speaks of God as destroying both body and soul, he meant that God has complete power over the bodies and souls of all creatures, even as kings have power over the bodies of their subjects.

“Every soul is made in the image of God and as such is indestructible. Persecution may destroy the body of man, but acting against the laws of truth affects the body as well as the soul in the after-death state. The miseries of the body end in death, but the agonies accruing out of an individual’s evil actions in one life continue in the soul in the after-death state. Be warned, dear disciples, about the sins against the laws of the soul, more lasting than the errors against the body. Beloved ones, fear not the temporary persecutions of people for a little while on earth, but remember your connection with the Heavenly Father, whose consciousness is within you and everywhere, even in the insignificant dying sparrows, which are sold for two farthings.

Omnipresent Father

“Remember you have to deal with this ever-watchful, beloved Father throughout eternity. Remember that God is conscious through the present, past, and future. His is conscious of every hair on your head; and the cosmic law ever watches every action, good, bad, or indifferent, the countless actions of your life, that it may justly give you the earned result. Therefore, fear not your persecutors and thus desist from preaching the truth, for remember your life and actions as the children of God concern the Father more than the mechanical life of the sparrows who are free from good and bad karma and whose lives, insignificant though they are, are well attended to and taken care of by Him.”

Glossary:

1. *Them* – Worldly people.
2. *Kill the soul* – Dissolve the indestructible soul.
3. *Fear him* – Stand in awe before Him.
4. *Which is able to destroy both body and soul* – Who is almighty and, through His cosmic law of cause and effect, can dissolve your body and soul.

5. *In Hell* – Self-created misery which burns the inner being as well as the outward health.

6. *Without your Father* – Without the consciousness of the Father who is omnipresent, omniscient.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Matt. 10:32-33

Christ's Promise of Eternal Protection

“Whoever shall admit that he is in tune with my consciousness and my teachings before materially minded people and persecutors shall find me also in tune with him, and I shall speak with the Father about taking him in His kingdom of luminous space even though he may have sins of evil karma. Every soul who will suffer physical death as the consequence for teaching my truth will find his consciousness pass through the Christ Intelligence in Cosmic Vibration to the sphere of Cosmic

Consciousness which exists beyond all vibratory creation.

Denial Brings Punishment

“That individual who will deny or desist from exercising his Christ Consciousness and Christ living before materially minded people for fear of persecution, will find, when he reaches the blissful Christ Intelligence state after death, that consciousness weakening within him (due to his previous denial) and thus will be prevented from remaining in the Christ Intelligence or entering into the higher God-the-Father state or Christ Intelligence which exists beyond Christ Consciousness .”

In the above words Jesus is giving warning that if any disciple, after contacting the Christ Intelligence within him, does not openly share that consciousness with others because of fear of persecution and selfishness, he will lose that consciousness and be unable to advance further.

Articles From Early Magazines

Yogananda's Writings from Inner Culture and East West magazines

These articles and letters were written by Yogananda and published in his magazine in the 1920s, 1930s and early 1940s. They still contain the freshness of his spirit and inspiration, much of which was removed by later editors. While some of the editorial changes have helped to clarify

Yogananda's ideas, many of them have left us with less of Yogananda's spiritual power and charm. Some of these articles were in later years excerpted and placed in the Praecepta Lessons, which in turn were reworked by various disciples and reissued as the Self-Realization Lessons. Thus the context of many of Yogananda's teachings has been lost, often diminishing their immediacy and impact. Other articles appear in edited versions in later issues of Self-Realization Magazine. Yogananda Rediscovered is glad to be able to make these original versions available for your study.

Oriental Christ

by Paramhansa Yogananda
East-West, March-April 1930

Jesus Christ was an Oriental. Therefore, his teachings were derived from Oriental environment and heredity. Truth is not a monopoly of the Orient or the Occident. The sunlight, though pure silver, appears to be red or blue when looked upon through red or blue glasses; so, also, does pure, undiluted truth appear to be different when expressed through Oriental or Occidental civilization.

The original simple teachings of Jesus have undergone many changes, because of divers translations from language to language, and divers translations of translations. But all of the Great Ones have expressed Themselves simply, and I can find very little difference in the message of Jesus the Christ and the other Great Teachers.

Now, I want to tell you something in the beginning, lest there be any doubt in your minds: What I received from the Great Oriental Masters, that same have I received from the teachings of Jesus the Christ!

The Great Ones, like waves, bathe in the Eternal Sea, and become One with It. Disciples make all the trouble and differences. They begin to create narrowness and bigotry. The pure Message becomes diluted with ignorance. Humanity drinks of the polluted waters and then cannot understand why the thirst remains. Only pure water can quench thirst. The time has come to separate truth from falsehood, knowledge from ignorance. All truth and knowledge must be used to combat the black doubts and superstitions hedging humanity in the prison of unhappiness, that the mighty flood of Truth may inundate the gathered darkness of the ages, setting the soul of humanity free.

It amuses me when I hear my Western brothers say "Do you believe in Christ?" I always say "Jesus Christ." And I picture Him in my mind as He really was—Oriental Christ. Many painters have tried to give Him blue eyes and light hair, but He was a pure Oriental. And you of the West have taken from

an enslaved nation Jesus Christ as your Preceptor, and the greatest gift of all, spiritual freedom, taught by this great Oriental.

Every human being is a product of his climatic conditions, heredity, family characteristics, and the pre-natal and post-natal actions performed by him, as influenced by right or wrong will, right or wrong judgment, right or wrong habits, right or wrong feelings, and by the soul's intuitive guidance. No matter what Jesus Christ was Himself, as regards His own Soul none can deny that He, being born in the Orient, had to use the medium of Oriental civilization, customs, mannerisms, language, parables, etc., in spreading His message. Hence, the teachings of Jesus Christ, no matter how universal they may be, are saturated with the essence of Oriental civilization.

Jesus was an Oriental, by birth and blood and training. The Wise Men of the East, or East India, came to confer about Him when He was born, knowing Him to be one of the greatest message-bearers of Truth.

I am not saying that Jesus Christ learned everything from the Great Masters of India, because God never teaches directly through human vehicles. But it has been definitely proven that Jesus was connected with the High Initiates and the Masters of India. In the *Unknown Life of Christ*, by Nicholas Notovitch, the Russian author tells how he went to Tibet, hoping to study Tibetan literature, handwritten on papyrus scroll. Because of the secretiveness of the Lamas, it was impossible to find a trace of what he wanted; but a strange miracle happened. Just when he was returning fruitlessly to India, he fell from a cliff and broke his leg, and was taken back to the Monastery to receive the necessary care! The Tibetans are very hospitable to their invited or stricken guests. While the injured man was recovering, the head Lama asked him what he wanted. He said, "Read to me the papyrus scrolls!" From these sacred scrolls he secured

conclusive evidence that Jesus Christ's name was Isa, meaning "Lord," which afterwards was pronounced as Jesus. He conferred with the Masters on Yoga and great problems of human upliftment, living with them at the Monastery; but at the age of fifteen, it is said, they tried to get Him married, so he fled. I don't blame him. But, alas, those who do not marry, repent; and those who do marry, repent. That is why I am glad I am married to the Infinite Nature and Spirit. There is never any hurt and disappointment in that kind of marriage.

The sacred scrolls further revealed that as Jesus Christ was visited by the Wise Men of the East, so He paid them a return visit to Tibet and conferred with the Great Masters. Jesus then went to India to commune with the Masters there; and after preaching the Message in India, he went to Asia Minor. He wanted to spread His message universally. Mr. Nicholas Notovitch, in order to prove the above fact about the trip of Jesus, challenged many missionaries to go with him to Tibet. But they did not want to do so. Jesus Christ gave His secret message in India first of all. If you love Jesus, you must have some consideration for the Orientals. Do not give them nicknames, for you do not know what nicknames they will give you in return. An exchange of nicknames will not enrich you spiritually. Give wisdom, and wisdom will come to you. Give kindness and love, and kindness and love will be returned to you. You always get back what you give out.

Now, to come back. Jesus Christ was an Oriental. His teachings were Oriental, expressed in Oriental language. The Occidental tries to monopolize Jesus Christ, but completely ignores the influence of Eastern customs, culture, and Eastern lessons in Christianity, and thus becomes one-sided. It is not possible to separate the Teacher from His nationality without causing great misunderstanding and confusion.

I shall tell you a few things which will help you. I am going to tell you frankly, openly, without any prejudice or partiality, about the Western adaptation of the teachings of Jesus Christ—its defects and its merits. The Western adaptation emphasizes brotherhood; yet, whenever you think of a Church, you think of a band of secretaries

collecting money instead of thinking of their deeds of mercy and good. You think of sermons about Jesus, not sermons giving the revealed message of Jesus Christ, the Great Master. The Western spirit lacks much which the spirit of the East can supply. Granted, that the East is not practical enough! The West is too practical to be spiritually practical. That is why I am trying to unite the two. They need each other.

The pride of materialism should be destroyed, though material efficiency is necessary and right. This is a lesson for the West to learn. Not the complete ignoring of the practical, though the philosophy of idealism should be continually practiced, blended with enough practical commercialism to avoid hardship and suffering—this is the lesson to be learned by the East.

To understand Jesus Christ and His teachings one must sympathetically study the Orientals—their ancient and present civilization, religious scriptures, traditions, philosophies, spiritual beliefs, and intuitive metaphysical experiences. Though the teachings of Jesus are universal and have been made adaptable to Western environment, still, in order to understand Christianity, one must first take away its Western veil and then its Oriental veil. Behind the two opaque veils, real Christianity hides. Western Christianity is the outer crust and Eastern Christianity is the inner crust. The Oriental Christ always emphasized: Take no heed for the body—what ye shall eat, what ye shall wear. Bread, the men of the world seek after; seek ye the Kingdom of God, and all these things will be added unto you. The Occidental Christian might say, instead: Take heed of the body first, that in a healthy body temple ye may find God. Bread, ye men of the world, seek first, and afterwards seek ye the Kingdom of God.

In the warm Oriental climate, in a bygone age, it was easy to get bread without much thinking or much laboring, and thus it was easy to meditate on God in leisure and solitude; whereas, in the Occident, one has to think of bread, hard and fast and successfully, or he will not have time at all, or strength, to seek the kingdom of God.

Oriental Christ and His teachings are suited to the Orientals and the Oriental climatic conditions.

Therefore, the teachings of Jesus must be so judiciously adapted that they may become possible for the Occidental to follow. Otherwise, it would happen that, as some doctors say, “the operation was successful,” but the patient peacefully died on the table. The universal teachings of Jesus Christ should be adapted according to the needs of the Oriental and Occidental, emphasizing the principles of Christian religion and omitting the non-essential forms added to them from time to time.

Great care should be taken, however, to embody the essential, living principles of Christianity while it is being transplanted from Oriental atmosphere to Occidental environment. No difference must be made between Oriental Christian religious methods of salvation and Occidental Christian religious techniques of salvation. Rather, the distinction should be made between true Christian principles and false, formal, dogmatic Christian creed-bound beliefs. Eastern Christianity considers church-going and intellectual study of scriptures as spiritual kindergarten work, these only emphasizing the necessity of testing out religious beliefs in the laboratory of meditation, under the guidance of a real man of self-realization, who has found God in the light of his intuition through deep and unceasing scientific spiritual efforts.

Occidental Christianity advocates formal but beneficial moral and religious welfare and organization work. Western Christianity appears satisfied with theological beliefs and the production of victrola-record, cut-and-dried sermons, and the erection of huge edifices and churches with a wonderful business system to run them. But while Western Christianity has saved Western civilization from atheism and immorality, it has failed to awaken the desire to obtain intuitional metaphysical experiences about God, evolved out of the self-created efforts of meditation. Occidental Christianity advocates too much formal, congregational worshipping of God. Oriental Christianity emphasizes individual contact of God but is utterly lacking in philanthropic organization and social welfare work.

That is why the West, with all the wonderful devices of the practical Occidental mind, is in the East today, dominating it. But mark you, the

Eastern soldiers are not silent. The West has power and strength; but the East is armed with silent philosophy—not to conquer lands, but to conquer souls, with love, service, and kindness. We are all children of God—we have always been—and will be always. The differences come from prejudices and prejudice is the child of ignorance. We should not be proud of being Americans or Indians or Italians or any other nationality, for that is but an accident of birth. Above all else, we should be proud that we are children of God, made in His Image. Isn't that the message of Christ?

The East must learn from the West, and the West must learn from the East. The West preaches practicality! The East teaches spirituality! Without idealism, material practicality is the harbinger of selfishness, sin, competition, and wars. Without practicality combined with idealism, there is confusion and suffering and lack of natural progress. Let us combine forces and conquer together, instead of one nation conquering the other.

The Orientals revere and acknowledge Jesus as Leader of humanity, Son of God and Truth, only they interpret Him differently. The community religious service of the West is marvelous, but that is not enough, for the Western service lacks metaphysical meditation and the knowledge of the methods of direct communion with God. On the other hand, the East lacks organization but emphasizes direct, first-hand knowledge from God. Therefore, in order to understand Jesus Christ's doctrines, it is necessary to combine the organization efficiency and social welfare philanthropy with personal verification of Christ's teachings by metaphysical study and contacting God individually in the temple of meditation. Then each one can, himself, understand what Jesus Christ was, through the intuitive self-verification of His teachings.

Both organization and spirituality are necessary for normal and satisfactory human progress. I shall give you a picture:

In one place, a ten million dollar temple with marble decorations and a skyscraper golden dome, allowing ten thousand to be seated comfortably, with a million dollar organ and a famous choir

chanting hymns to God. It is all impressive and enjoyable, and I appreciate and admire such. But, mind you, God cannot be bribed by big churches, by wealthy people, nor by sermons, songs, and formal prayers.

Now, behold! sitting under a tree beneath a canopy of free skies, a Christ-like man, with only three disciples, but all in conscious contact with God! Would you not prefer to be there, to feel God, and not be overpowered by admiration of the evanescent glory of a gorgeous church? That does not mean that God is not in the churches. God is in the temple, and He is under the tree. But only by earnest, scientific meditation, by spiritual strength, by unceasing desire—can the closed spiritual door of inner Silence be opened to the congregation in the temple or to the devotees under the tree. Pomp and show are not able to open that door, nor is hardship of any kind necessary. It swings on magical hinges only when the seeking soul's high vibration turns the fairy key. And behind that unseen door lies REALIZATION, the Divine Realization of Jesus Christ.

Hidden away in a Monastery of Tibet, priceless records lie. The world is not yet ready for them. Religious fanatics would only destroy them, should they be given too soon to the world. But no other history of the life of Jesus between the ages of fifteen and thirty has ever been found. Because of the custom in Tibet, that a sick guest may have his desire granted when possible, the hospitable Tibetan Priests or Lamas have shown the Sacred Scrolls to one man who is living today. They will belong to

the world eventually, when the world is ready for them.

Meantime, the Great Message of Jesus Christ is living and thriving in both East and West. The West has been perfecting the physical man, and the East has been developing the spiritual man. Both East and West are one-sided. And is it not strange to note that, perhaps due to God's secret Plan—since the East needs material development, it has been invaded by Western material civilization! And since the West needs spiritual balance, it has been silently but surely invaded by Hindu philosophy!

Verily, the West invaded the East to conquer its lands with guns and material force. But the East, in return, has invaded the West with love and philosophy to conquer souls.

Jesus Christ is the model for both East and West to follow. God's stamp, as Son of God, is hidden in every soul. Do away with masks! Come out openly as Sons of God! Not by talk and learned-by-heart prayer, intellectual fireworks of worded sermons to please God, but by REALIZATION! Identify yourself with Christ-consciousness, not with narrow bigotry masked as wisdom. Identify yourself with Universal Love by serving all, both materially and spiritually; and then you will know who Jesus Christ was, and can say in your soul that we are all one band, all Sons of the One God!

Peace! Bliss! Peace!

The Direct Line of Great Masters by Paramhansa Yogananda

Inner Culture, March 1937

As children are like their parents, so disciples tend to resemble their gurus (spiritual instructors). For this reason, the member of Self-Realization Fellowship (Yogoda Sat-Sanga) are very fortunate in having the interest and direct teachings of some of the greatest Masters and Gurus of the world.

My own Master, Sri Yukteswarji, was one of the greatest wise men of India of his time, if not of all times before him. He had such acute intellectual perception as well as intuitive insight that he surpassed everyone in being able to detect interpolated errors in the great scriptures of the world.

I saw many Christlike miracles performed by my Master. Unlike charlatans, who claim to have miraculous powers but possess none, Sri Yukteswarji was very conservative and avoided display in anything. His miracles came forth most mysteriously and yet very tangibly whenever there arose a situation which human methods could not meet. He had a miraculous power of healing. He was one of the greatest astrologers of his time, but also possessed the intuitive power to know people's destiny.

His Resurrection

His greatest miracle was accomplished in his resurrection and reappearance to me. Two years ago, he appeared in a vision which I had in America, saying "I have waited for you fifteen years. Unless you come at once, I will give up my body." So, after fifteen years, I hurried to India where, after a few months, Guru Sri Yukteswarji kept his tryst with immortality. He passed on in Maha-Samadhi [Mahasamadhi??] at Puri on March 9, 1936. His life and amazing resurrection, and the life of his Master, Lahiri Mahasaya, are being written by me now.

My Master's Guru

Shyama Charan Lahiri Mahasaya, the Guru-preceptor of Sri Yukteswarji, was better known as Lahiri Mahasaya. He was a super-man in the world, but not of the world. He was the Yogavatar of India, the incarnation of God who reclaimed that state by step-by-step methods of meditation, and who also showed others how, by following these methods of meditation, they could bring about a sure, scientific union (Yoga) with God. No prophet preceding him had accomplished, as he did, the simplification of the entire Yoga system of Patanjali (the greatest exponent of Yoga) and of Christ's teachings in the Bhagavad Gita into a number of the most uncomplicated and greatest self-realization-producing techniques.

Yoga signifies scientific union with God, and Avatar means God descended in flesh. In all souls God descends and manifests variously as potential incarnations of God. In the prophet, the descended God ascends and brings out the hidden divine potentiality, finding himself a perfect incarnation of God.

Lahiri Mahasaya was such a perfected, resurrected incarnation of God (as all true sons of God are). He was in the world, married, with the responsibility of three children; yet he was a Christ in every way. The entire religious world, all truth-seeking people lost in the jungles of theological and denominational beliefs, can find in Lahiri Mahasaya's technique a method to bring definite, ever-increasing self-realization and to free them from theological stagnation.

Shyama Charan Lahiri Mahasaya, by his exemplary life, created many Christs and gave the step-by-step methods of Self-Realization (the Ladder of Self-Realization) which enables all to climb to the high abode of complete freedom. Lahiri Mahasaya was a Christ in the jungle of material civilization. He could perform all the miracles of Jesus Christ.

Lahiri Mahasaya was the greatest married saint, like “King Janaka” of India, and like the Yogi Jesus Christ of miraculous powers, combined in one life. Lahiri Mahasaya’s techniques and life kindle the greatest hope and courage in the ordinary business men of the East and West, that they also may try to reclaim the lost kingdom of God, which is the birthright of all individual souls. His ceaseless God-contact and matter-transcending nature made him the inspiration of all renunciates.

Lahiri Mahasaya’s Guru

The great Babaji was the Guru-preceptor of Lahiri Mahasaya. Very little is known about Babaji’s life. We hear that he is several hundred years old and looks almost exactly like Lahiri Mahasaya, only much younger in appearance. We are told that once Babaji wanted to give up his body. One of his advanced disciples objected. Babaji reasoned, “What is the difference if I keep a dream body or not? I am alive evermore with or without a body.” Then the great disciple of Babaji asked, “Honored Guru-preceptor, if it is the same with you to keep your body or dissolve it in the cosmic stream, why not keep it just for a change?” Babaji answered that he would do so, and vanished. That is why it is said he is never going to give up his physical body.

Swami Keshabananda of Brindaban, disciple of Lahiri Mahasaya, speaks of meeting Babaji in Badri Narayan Himalayas, India. Swami Keshabananda hinted a message from Babaji to me when I visited Keshabanandaji’s hermitage in Brindaban, India. Swami Keshabananda specially urged, “Yogananda, sometime you must see Badri Narayan Himalayas, for there I met Babaji.”

Swami Keshabanandaji often travels by foot in the depths of the Himalayas. Once, while he was traveling in the Himalayan jungles, he met a tiger who became frozen with fear through Keshabanandaji’s magnetism.

Great Masters’ Interest in America

Babaji is in constant communion with Christ. Together they throw out vibrations for the redemption of the world. It was Babaji who predicted, to my Master, Sri Yukteswarji, that I would go to America to spread the message of India’s sages. Sri Yukteswarji was asked by Babaji to write “The Holy Science,” (which shows the union of the scientific principles underlying Yoga and the Christian Bible) and send to America the unified message of Christianity and Yoga as Self-Realization through fellowship of all religions, or Yogoda Sat-Sanga. I was financed by Bhagavati Charan, my earthly father and disciple of Lahiri Mahasaya to spread this gospel in America. Babaji also predicted that there were many “would-be saints in America,” and one wonderful soul in this great country has already been honored with that title, St. Lynn.

I am also writing the life of the great Babaji as I heard the story from my own Master, Sri Yukteswarji. It was Babaji who first honored Sri Yukteswarji with the title of “Swami” (Master). He received his formal initiation into the Swami Order from the Mohunt of Bodh-Gaya.

Yogavatar Shyama Lahiri Mahasaya's Ladder of Self-Realization, for Salvation for All

by Paramhansa Yogananda
Inner Culture, March 1937

Good or bad children of God are potentially the perfect Image of God. They are equal in His eyes. God loves His good or bad children in the same way because they are made in His image.

Good children of God don't resist Him, whereas the wicked ones do not let Him work through them. Good children are those who have overcome the impulse of cosmic delusion, have forsaken their wandering in the land of entangling little desires and have come back to the home of wisdom.

Wicked children are those who are running farther and farther away from God. But when the wicked children try to retrace their steps back to the mansion of God's liberty, then they can be classified according to their distance from the divine goal.

What Is a Divine "Incarnation"?

Incarnations of God are not souls who are dropped as perfect beings from heaven, imported into the world by God, but are those beings who by effort and meditation have removed all ignorance, knowing themselves in the earthly incarnation as perfect external manifestations of the potentially perfect images of God. One who truly knows God becomes God Himself.

The sunlight equally shines on the charcoal and the diamond lying side by side under the open sky during a clear day. In spite of the impartiality of the sun, the diamond, by its own transparency, reflects the light of the sun more than the charcoal. Thus, in spite of God's impartiality, wise men reflect His light more than the ignorant.

Prophets use their heaven-given independence to tune their free will with God's wisdom-guided will. Ignorant people use their free will to allow themselves to be controlled and misguided by their whims, moods, prenatal habits, and instincts.

Therefore, different home-returning God's devotees are judged according to the qualitative and quantitative good they do to themselves and the world.

Qualitative and Quantitative Good

Qualitative good consists in creating Christlike qualities in self and others.

Quantitative good lies in converting the thoughts of self and others to think only of moral principles minus God or with imaginary ideas about Him. Great reformers may be well-read moralists, swaying thousands by the personality of their beliefs, but without any knowledge of God. These I call performers of simple quantitative good actions.

Only men of realization who have constant, God-contact within themselves and who have actually helped others to possess Christ-perception are spoken of as having performed highest qualitative good actions for self and others.

What could be qualitatively greater than to find God and show others the way to find Him? Christ, Krishna, [and] my Supreme Masters, Babaji and Lahiri Mahasaya, have done qualitative good for themselves and others. They had Christ-contact, and they made many actual Christs. Jesus made eleven Christs, whose teachings, descending through other disciples, gradually lost their practical force and remained only as an influence to guide the masses to follow simple quantitative theological goodness.

Christlike Souls

Yogavatar Lahiri Mahasaya created the following Christlike souls, some of them really possessing the highest Christ-consciousness:

1. My Master, Swami Sri Yukeswarji, the greatest disciple, with Christlike miraculous powers.

2. Bindya Bhakat of Benares, a Christlike soul.
3. Swami Pranabananda, who could materialize or dematerialize his body, a feat actually witnessed by myself.
4. Ram Gopal Babu of Ranbajpur, a great yogi, who meditated forty years in a cave for eighteen hours a day.
5. Bhupen Sanyal, a great teacher, who is reviving the unique spiritual interpretation of the scriptures as first taught by Lahiri Mahasaya.
6. Swami Kebalananda Shastri Mahasaya, a Yogi of rare quality.
7. Swami Keshabananda, a man of great renunciation.
8. Sri Bhagavati Charan, my earthly father, very high in morality and Self-Realization.
9. Abinash Babu, a great devotee.

Meaning of “Yogavatar”

Lahiri is the family title of Brahmins to which Yogavatar Shyama Charan Lahiri Mahasaya belonged. Mahasaya signifies “high soul.” Yogavatar means “the awakened incarnation of God,” (Avatar) one who came to earth to demonstrate the technique which would enable students to accomplish the scientific union (yoga) of soul and Spirit by their own effort. In a later article I shall explain the meaning of Avatar more elaborately.

I give Lahiri the title of Yogavatar because in him and through him the highest form of Yoga, or step-by-step scientific union with God, has been handed down to the world. God can be known through inner wisdom, not book-learning, and through royal Yogic union of soul and Spirit by different methods of consciously-pursued meditation, not blind meditation. It is by God-manifesting karma (action) and not by following any moral (but God-obliterating) action that Spirit is

revealed. By inner soul-touching devotion and not by holy-rolling, muscle-contorting, insincere devotion, or blind devotion, one can know God.

Lahiri thus deserves the title Yogavatar, one of the greatest incarnations of God which descended in flesh. From flesh he ascended to complete realization of Spirit by step-by-step methods of realization. All human beings are His children, in whom God is potentially present in His fullness. That is why Lahiri Mahasaya pointed the actual way by which each deluded man could bring out his potential Godhood into distinct consciousness, and reclaim his hidden Godhood, becoming one with Him.

God-Known Souls

When you go to a big, well-packed church, try to find out if one or two of the souls know God. I prefer a single God-known soul to a crowd of God-unknown souls in a church. It is good to love God-known crowds of souls.

To create a big church in a town and fill it with creed-led and dogma-fed men and women does some good, no doubt, but such good cannot be compared with the good exercised by a single developed soul sitting under a tree with Christhood beaming through his countenance.

Why should the orthodox religious leaders take the money of people to build big churches without being able often to fill those churches or to give the members God-contact?

The church is a symbol of God-contact. Any minister who wants to make Churchianity-Christians, not Christlike-Christians, of himself or others is deluded.

In contradistinction to most prophets, Lahiri Mahasaya did not try to inspire people with improved doctrines. He showed them the step-by-step methods of Self-Realization by which truth-thirsty people could redeem themselves by properly living them in life and bring out the ignorance-shrouded image of God into distinct human consciousness.

Hastening Evolution

Sunlight and food change the human body, brain, and mind every seven years (there is a twelve-year cycle also), provided there is no physical sickness. It takes one million solar years to evolve the healthy human body, brain, and mind so that they are able to manifest Cosmic Consciousness.

Since the human body cannot last so long, Lahiri Mahasaya devised the Kriya technique, which so changes the brain-cells, spine, and body that they can express Cosmic Consciousness in three, six, or twelve years (in determined, advanced students) and in twenty-four to forty-eight years (in ordinary students).

Christ gave techniques of salvation to St. John and the disciples, promising to send to them the Comforter, about which people understand little.

Lahiri Mahasaya's teaching is the Second Coming of Christ, not through a mere claim, but in actuality. His Kriya technique of meditation expands the cup of concentration so that it can be large enough to hold the ocean of Christ-consciousness, (consciousness that was present in the life of Jesus). Lahiri Mahasaya's technique can reveal to each soul that God belongs to him by divine birthright and has not to be evolutionarily attained. But actual step-by-step meditation is necessary in order to destroy self-created delusion. The prodigal son walked away from God. *Each of his retracing footsteps back to God consists of a mental technique which actually enables him to return.*

Praying Unceasingly

Jesus Christ spoke of praying unceasingly or with ever-increasing concentration until God was realized. Do most of the modern Christians try to meditate as Jesus commanded? Most of them pray for a little while, with an automobile ride or a chicken dinner remaining in the background of their minds.

Christ spoke of the Holy Ghost, or the Great Sacred Ghostlike Invisible Intelligent Cosmic

Vibration which is responsible for the creation of all solid, liquid, gaseous, and energy substances.

In the beginning of the creation of finite things like solids, liquids, gases, and energy substances was the Word (the combination of Cosmic Vibration and Cosmic Intelligence) and God is the Word, or Intelligent Cosmic Vibration. Science agrees with this fact, that Intelligent Cosmic Vibration differentiates itself into an ordered creation of solids, liquids, gases, etc.

This Cosmic Vibration manifests as Cosmic Light, Cosmic Sound, and Cosmic Ever-New Joy of which St. John speaks: "I was in the Spirit (God-contact) and heard (realized through intuition) behind me the voice as of a great trumpet (Cosmic Sound)."

"The Comforter"

Lahiri Mahasaya's Kriya technique is the fulfillment of Jesus Christ's promise to send the Comforter. Through Kriya, the devotee can expand his consciousness from the body to infinity, without losing consciousness, by tuning in with the actual Cosmic Sound or the Holy Ghost sound emanating from the vibration of all atoms and electrons. When the devotee tunes himself with this sound, he finds the greatest all-sorrow-quenching Comfort and perceives his Spirit present not only in his little body but in all vibrating space.

Patanjali speaks of listening to this Cosmic Om. Science knows that there is a Cosmic Hum emanating from all atoms. St. John says, "I heard behind me... a great trumpet." Lahiri Mahasaya speaks of tuning and expanding the soul into Cosmic Vibration. All Christians and truth-seekers need not believe forever what Lahiri Mahasaya taught, but need to believe only for the purpose of demonstrating the truth of the teachings in their own Self-Realization.

After the passing of a prophet, his inspiration usually is changed into a dogmatic creed by his blind adherents, but the followers of Lahiri Mahasaya are given step-by-step wonderful methods of meditation which work, and which yield results of ever-increasing divine joy from the

beginning if practiced intensely. Therefore, Self-Realization of Divine Bliss-contact of God and not beliefs holds the followers of Self-Realization Fellowship together.

Hence, Christians and all truth-seekers who have suffered long from theological indigestion, ought to try Lahiri Mahasaya's world-emancipating technique with scientific steadiness, just as they might join a university, and find for themselves that God can be contacted in this life, *now*.

Meditation Temples

Lahiri Mahasaya's teaching is to more or less discard the morning service system used in churches just to entertain the church members with new ideas every Sunday when they seldom practice what they heard the previous Sunday. We desire that our Self-Realization teachers should first of all realize God in themselves and then lecture only to explain how God can be contacted. Instead of a one-

day Sunday morning service, we propose to have daily meditation in temples of Self-Realization to be started all over the world.

Now we have three most beautiful hermitages of meditation in the world—(1) the headquarters on Mount Washington, Los Angeles, California; (2) Yogoda Dream Hermitage, Encinitas, California; and (3) the Eastern Headquarters at Ranchi, India. We also have the Second Temple of Meditation in Los Angeles. The World-City of Self-Realization, shortly to be started in India, will combine industry with Self-Realization, plain living, with high thinking. We also have the Self-Realization Students' Home in Calcutta, the Self-Realization Ashram at Puri, and the Self-Realization Centers in Bombay, Bangalore, also in various parts of Bengal, in Europe, and in many principal cities of America. We are planning to start Meditation Temples all over the world.

Swami Yogananda's Banquet Speech Convocation, 1937

Swami Yoganandaji brought the Yogoda Convocation banquet speeches to a conclusion with the following words:

“I cannot express in words my appreciation for all the kind things that you have said to me tonight. I am deeply grateful for your devotion and strength of spirit and the words which came from your heart. I pray that you all bless me that I may always be worthy to serve you all. I am proud to be with you all, and I am always happy to be reminded of my great duty to you all and my own brothers and sisters of the world.

“What has been spoken here of me is not of me but of Him that is within me. All I know is that you all are the images of Christ. When you watch the wave, you don't see the ocean, but when you watch the ocean, you see that it is the ocean that becomes the waves. It is the same ocean beneath all waves. I see that ocean of Spirit beneath the waves of the lives of you all. I bow to you all.

“I am not worthy of all the wonderful things which you have said. Little as I am, I can only say it is the manifestation of the blessings of God which makes me so loving in your eyes. My life on earth has not been in vain. May God bless you for your words and may I be more and more worthy of what you said.

“I am overwhelmed by the many inspirations of this occasion wherein we have felt this divine joy, this divine understanding, this divine communion, wherein we have forgotten all limitations and differences. I pray that such communion through understanding and beautiful festivities and kindness reign all over the earth, that on the altar of unity, the kingdom and vastness of God may be expressed. By the pickaxe of such occasions, the rocks and useless crusts of our souls are broken—the Divine Spring gushes forth and brings to us new purity, new joy, new love.

New Consciousness

“We have begun the New Year with a new consciousness. Every day let us weed out all wrong

habits and supplant them with good habits. May we all realize the joy of such occasions and receive such experiences that the darkness of ignorance may be forever dispelled with the beacon light of joy. I am blessed to behold His inspiration in all of you. I am blessed to behold Him on this occasion. I am boundlessly blessed to have heard Him speaking through the lips of these divine souls. It was God who speaks to me His appreciation. You are all gods if you only knew it. Behind the wave of your consciousness is the sea of God's presence. You must look within. Don't look at the little wave of the body with its weaknesses but look beneath, close your eyes and you see only the vast omnipresence before you, everywhere you look. You are in the center of that vast sphere and as you lift your consciousness from the body and all its experiences you will find it is filled with the great joy and bliss that lights the stars and gives power to the winds and storms. God is the fountain of all our joys and of all the manifestations in nature.

“God has not to be earned. ‘Seek ye the kingdom of God first and all these things shall be added unto you. Nor be ye of doubtful mind.’ Awaken yourself from the gloom of ignorance. You have closed your eyes. Awake, open your eyes and you shall behold the glory of God—the vast vista of God's light spreading over all things. I am telling you to be Divine Realists and you will find the answer to all questions in God. Meditation is the only way. Beliefs, reading books, cannot give you realization. It is only by meditating in the right way that you can have that great realization and joy. If you follow this you shall know that God is not a God who can be moved by blind prayer, flattery, but He can be moved by law and devotion and the love of your heart. With the following of the meditation technique you must surrender yourself to God. You must claim your Divine Birthright. Your constant prayer, your boundless determination, your constant desire for God shall make Him break his tremendous vow of silence and He shall answer you. Above all, in the temple of silence He shall give you the gift of Himself that shall last beyond the portals of the tomb.

Movie Drama of Life

“When you see a motion picture of a performance on the stage, if you know the play beforehand it will not be so interesting. It is good that you don’t understand this life because God is playing a movie drama in your life. It wouldn’t be interesting if we knew what was going to happen before it happened. Don’t be interested in the end. But always pray to God, ‘Teach me to play in this drama of life, weak or strong, sick or well, high or low, rich or poor, with an immortal attitude, that I may at the end of this drama know the moral of it all.’

“Do not waste your time. You are God’s greatest creation. Greater than all other creations. We are blessed that we can think. God says, ‘I gave you will, I gave you freedom and free choice. Perchance you will forsake all things and love Me who gave those gifts to you.’ I at last found all the silver streamlets of my desire leading to that Great Ocean of Consciousness. Many of you swam down that ocean but stopped by the shore. If you keep on following the good in life you shall flow down the river of desire into the ocean of God’s consciousness. All these realities which stand before you will be unreal. Today we are and tomorrow we are not, but we must remember our utmost duty to that great Power which is behind all our lives. In acting this drama of our lives we must remember our highest duty to Him. If you want to understand this life we must remember the fine work He is doing in the flowers, the flame of His mind that is burning in our thoughts, the thoughts that are pouring from our souls, and the worlds upon worlds that are spread out over the great vastness of the Cosmos. How vast is that God and yet we feel Him in our consciousness. Our lives are the reflection of that Spirit. No life can exist without the ocean of life behind it, so we must realize that great ocean of life throbbing behind our lives.

Mountains—or Living Souls?

“It is the living example of souls that can give you the consciousness of God. Once long ago when I had developed two organizations I wanted to go away to the Himalayas but Master said, ‘You cannot get there what you will get in meditation.’

But I didn’t listen. I went away. One day I came back to my Master and I thought he would be very much displeased with me but instead, when he saw me, he said, ‘Let us see what we have to eat.’ And I asked, ‘Are you not angry with me, sir?’ And he said, ‘Why should I be angry with you? I never use anybody for my own purposes. You have come back and I have that same love for you, and you went away and that was your pleasure and I had that same love for you then.’ Then I knew the meaning of unconditional Divine Love and that he was a God on earth to give that Love to devotees. One day after I had returned and was meditating deeply, Master called me and I didn’t want to go. He called me again and I said, ‘I am meditating.’ Then he said, ‘I know how you are meditating. Come.’ And I went and as I looked at his eyes I saw he was looking at me with great divine compassion. And suddenly he touched my chest. I had heard of transmission of the divine perception but I realized it then. Everything melted. All was light—my breath went and I was rooted to the ground. I felt I was free, I was Spirit. I had a thousand eyes. I could see everything through the front and back of my head for miles around me. I could see through buildings, I could see even the sap flowing through the roots of trees and I could see through walls and everything. I tested myself to see if it was real and I saw that it was, for I could see all things around me with the eyes open or closed. Such a joy, for which I had hungered for years, Master gave me by that single touch. There was a tremendous joy of divine communion—no words can describe the joy and happiness that came to me. (I never appreciated my master’s greatness. I was so sure of him. I didn’t realize that he would work so many things in my life.) God has no eyes. But He sees through the pores of space—the same way I saw all things independently of the eyes. Everything happened to me. And after half an hour of enjoying this great bliss and wonderful visions Master touched me again and said, ‘Mountains couldn’t give to you what God could give.’ Master was the embodiment of God on earth to me. And he said, ‘Come, let us go for a walk now.’ He made me sweep the floor before we went to walk. What a contrast! And he and I walked by the banks of the Ganges in silence. He would be indifferent whenever I wanted to express my gratitude for the Spiritual vision he gave me. That was my great Master.

Resurrected Master

“My master is free like the radio vibrations which travel all around and this freedom of his presence is ever haunting me. He was never so real as he is now. Now and then I see him standing near. Everything that he said has come true. It was he that first said, ‘I shall go away when you come back to India’ and I shall never forget. So many years he had waited for me, and so many years I had been here, but he never recalled me until two years ago. Then I wrote to St. Lynn, ‘My Master is calling me. He won’t wait for me I must go.’ St. Lynn was very spiritually understanding and intuitive and he co-operated with me to send me to India. I went there and the Master fulfilled His trust with Immortality. He went away, as I told you in the afternoon lecture, and then to my greatest surprise, he came back resurrected as I told you. It is not imagination, my friends. In these wonderful days of radio and so on, God has wonderful demonstrations if you will tune yourself to see these great manifestations of God. It is worthwhile to try. You must put heart and soul in meditation. If you give a couple of hours morning and evening to meditation you shall find that great God who is beneath all things.

“‘Out of many thousand one seeks Me and out of those few, only one know Me.’ ‘The last shall be first.’ It isn’t those that come first that shall find God, but those that shall last in the path that shall be blessed. They shall receive Him.

“More Tempting Than Temptation”

“I found God is more tempting than temptation. Side by side I compared Him with all material desires and I found Him more tempting than everything else. I am anchored in that Spirit. I can find my home in the auto or in America or anywhere. The joy of material things fades away, but the joy in God never fades away. It is eternal romance with the Spirit. It is joy indescribable. Although you find glimpses of the Divine, you must go deeper within and you will sit at the brink of eternity facing God. There, in the land beyond all our dreams, where the well of God is eternally

springing, in the heart and soil of your soul, there you can go in the ark of silence. God is waiting. And you are dreaming about this dream. Turn your attention from this world into the vast kingdom of God which is within. I live in that kingdom. I am in this joyous sphere where stars and planets are floating in the vastness of my consciousness.

“‘O God, I see Thee painting Thy beauty on the canvas of the sky, on the canvas of nature and on the canvas of my consciousness. O how blessed I am! I, who am unworthy to utter Thy name.’

“I see Him with my eyes closed and I see Him with my eyes open. That eternal freedom you must find. You shall find if you make the effort. It is better to enter into life maimed than to live without God. Awaken yourself! Be anchored in the spirit of God and realization of the Infinite Being that flows like an ocean through all creation. It is worthwhile to make the effort to reap, in this short season of life, the rich harvest of God-realization. Joy will constantly flow. I feel this great ocean of life and I say, ‘O God, this little being Thou has blessed with that joy and I know now why Jesus bled for all. I know now why He gave up His life.’

“All must bring this body, mind and soul into discipline and pray with might and devotion to God, and if you follow meditation as we teach, you shall find one day, when you are least expecting it. He shall drop two hands to lift you up. It is not you who are seeking God, but God is seeking you more than you are seeking Him. But He has given you independence to cast Him aside if you wish. You must help your Father. Come back to your home and like the prodigal son returned home, He shall kill the fatted calf of wisdom, eternal bliss and Divine understanding for you and you shall find Him with you evermore.

“God, Guru, Masters, devotees, I bow to you all. I bow at the feet of all humanity, for all are the children of God.”

Questions and Answers

Happiness

by Paramhansa Yogananda
Inner Culture, December 1938

Question: “Will you please tell us something about happiness?”—R.J.R.

Answer: There are many kinds of people in the world—good and evil, restless and meditative, ignorant and wise, happy and sad. Tell the evil person to be good and the restless person to be meditative, and he will make you feel that he does not like to follow your instructions, or that he cannot do so. This is due to previous habits and not to the desire of the heart.

Although happiness depends to some extent upon external conditions, it depends chiefly upon conditions of the inner mind. You love the outward pleasures of the senses because you happened to be held up by them at first, and then you remained their prisoner. Even as some persons get used to jails, so we mortals like outer pleasures, shutting off the joys from within.

Temporary Happiness

For the most part, the senses promise us a little temporary happiness, but give us long, lasting sorrow in the end, whereas virtue and happiness within do not promise much, but in the end always give lasting satisfaction. That is why I call the lasting inner happiness of the Soul, “Joy” and the impermanent sense thrills, “Pleasure.” It is better to be unhappy about your own ignorance than to die happily with it. Wherever you are, remain awake and alive with your thought, perception, and intuition ever ready, like a good photographer, to

take pictures of exemplary conduct and to ignore bad behavior.

Persons of strong character are usually the happiest. They do not blame others for troubles that can usually be traced to their own actions and lack of understanding. They know that no one has any power to add to their happiness or to detract from it unless they themselves are so weak that they allow the adverse thoughts and wicked actions of others to affect them.

Without inner happiness, one may find oneself a prisoner of worries in a rich castle. Happiness is not dependent upon success and wealth alone, but real happiness depends upon struggling against the failures, difficulties, and problems of life with an acquired attitude of unshakable inner happiness. To be unhappy in trying to find the hard-to-acquire happiness, defeats its own end. Happiness comes by being inwardly happy first, at all times, while struggling your utmost to uproot the causes of unhappiness.

Pure love, sacred joy, poetic imagination, kindness, wisdom, peace, bliss, or meditation, and happiness in serving, are felt inwardly first in the mind or the heart, and are then transmitted through the nervous system to the physical body and outward. Do not camouflage your soul with the veil of sermons and solemn words. Understand and feel the superior joys of inner life, and you will prefer them to the fleeting pleasures of the outer world.

Message to All Yogoda Students

From Swami Yogananda,
East-West, April

1932

Dear Ones:

With this new year, make an undying resolution: "To behold the Spirit in the Light of regular practice of the Yogoda Lessons, and to establish a Yogoda temple in every heart." So, daily, meditate deeply, at the same time spreading the message. Live Yogoda, talk Yogoda, and spread its good news everywhere. As I received the Lessons from my Master, and you received them from me, so it is your duty to spread your own testimonials about Yogoda everywhere. You know that hidden in the Yogoda Lessons is the highway to Self-Realization, through which all by-paths of religious beliefs must pass to reach the abode of Infinite Bliss. In Yogoda lies the Second Coming of Christ; that is, through these five, once lost but now found again, techniques of Self-Realization from the Christian Bible, the theology-clogged cup of consciousness of the people will be clarified, and the Omnipresent Christ-Consciousness, so long shut out, will get in to rest forever. Whosoever shall enlarge his consciousness by meditation and concentration, will be able to receive and perceive Him; and whosoever will comprehend Spirit in his enlarged consciousness will be a Son of God. Realize that Christ-Consciousness, your Savior, is already come a second time, knocking at the doors of your consciousness. Through constant practice of Yogoda, you open the doors of your consciousness and let Him in.

Do not crucify Yogoda by indifference. Honey requires a hive. A hive without honey is useless. The East loves to collect spiritual honey. The West loves to build big hives of spiritual organizations. To acquire spiritual honey through individual meditation is just as important as to build large hives of organizations, where the honey of collective truths may be stored for the service of your brothers and sisters in future generations.

Remember to acquire for yourselves individual self-realization, but do not neglect your spiritual organization work, for that is intensely selfish and such neglect is detrimental to your soul progress. At the same time, spiritual organization work without individual or group meditation is meaningless. As Christian Yogodans, your ambition should be to establish God within, on the altar of self-realization and also to establish Him in the united hearts of all in your spiritual organization. Spiritually learn how to swim alone, and at the same time teach others how to swim. Spread the work of Yogoda by renewing your habit of the practice of Yogoda Lessons every morning and evening, and train yourself to lead groups, whereby you can keep your self-realization renewed always, with the gatherings from soul-flowers in the hives of Yogoda organizations.

Yogoda's need now is for more inspirational apostles, those who feel the Christ-Consciousness within, and who will become real apostles of Self-Realization. From today, strive to become an apostle of Christ-Consciousness, also try to be one of the world's "Fishers of Souls" with your inspirational words and writings, and with your voice saturated with the Holy Ghost Vibration of "Aum." Go on bringing others into the Yogoda path, which is the finding of God through Self-effort, and through meditation in the temple of intuition. Let Yogoda Self-Realization and Sat-Sanga Universal Fellowship be your watch-word in your daily life.

To how many friends are you going to write in order to interest them in the teachings of Yogoda in the monthly *East-West Magazine*?

Always remember that good company is a stronger influence than your will power. Make your mightiest effort to come to Mt. Washington next summer, and join in the unforgettable Yogoda

studies in this, our first and most unique Summer School, which will be conducted by a band of great

Yogis and teachers

Message from Yogananda to his Los Angeles Yogoda Students

From Swami Yogananda
East-West, March-April, 1926

America, India, and the world expect a great deal from you. I have called Los Angeles the Spiritual World Army Headquarters (see my article on "World Appeal for Recruiting a Spiritual Army" in this issue). You must live up to that title. Never mind how good you have been, think always you can be better. Make yourself ideal by observing the following rules. I especially require every one connected with the Center to follow the routine outlined here:

Let half of your diet be raw food. Eat more ground nuts, rather than too much meat. Don't indulge in very hot or cold drinks. Thus you will avoid colds. Drink more orange juice. Omit lunch or dinner as often as you can (whenever you are not hungry). Fast one day a week. Run every day (the Center members can run, in a body, around the tennis court for several rounds) or take a very brisk walk. Help in hospital and prison and other welfare work. Preach the gospel of Yogoda-health and concentration—everywhere. Do your daily work cheerfully, intensely, seeking more opportunities and prosperity that you may serve more and more members of the human family.

Read the Bible, the Bhagavad Gita, and Scientific Healing Affirmations every night before retiring, after meditation. Reverse wrong thoughts in others by kindness, not criticism. Don't criticize anyone except yourself. Make it a rule to bring a friend with you whenever you visit the Center, especially to Sunday School and Sunday meetings, and thus spiritually help a soul. Be loyal to Yogoda, spread the message, and grow. Practice kindness and sweetness in word and deed. Keep your minds engaged by reading good books. This will keep the bad habits of fear, worry, and gossip out of your minds. Let God and His work alone reign there. Know that I constantly think of you all and want to see you growing in every way. -

Message to My Los Angeles Students

From Swami Yogananda

East-West, May-June 1926

Dear ones! The power of truth is secretly spreading in different lands. Like the rising dawn it is creeping all over, pushing the darkness away. Hold on to love, truth, meditation, and service. Think of nothing but light, and ignorance shall disappear. Ignorance must first go from within us; then it disappears without.

The power of truth has been proved to you. Hold on. Faith everlasting to the teacher, teaching, and God. You shall see the goal; lo! it is there, right before you!

Message to My Los Angeles Students
From Swami Yogananda
East-West, Sept-Oct 1926

Never before, my dear ones of Los Angeles, did you make me feel so much at home as you did this time on my vacation to you. I have now known the loyal ones through the test of time. It is wonderful to know one has real friends. True sincere friendship is the light with which we can help one another to see and pass through the door of Heaven. When in mutual service we forget the little self, then only will we see the one big Self of the Spirit running through us.

The sunny California climate and the Oriental cordiality that I found on every hand, made me almost think I was back in India again. Certainly you made me feel, with your harmony and spiritual blending, that One Spirit existed in us; and I could not find myself apart. It was only after breaking

three railroad reservations to New York that I found just sufficient separateness and individuality to be able to unwillingly leave you.

May you grow in every way, and broadcast the message of Yogoda to East, West, North, South. Remember and act according to the suggestions I lovingly gave to you.

Message from Yogananda: "Have I Found God?"

Inner Culture, May, 1938

This is a message of my heart to you. Read, mark, inwardly digest, and put my thoughts into practice.

Ask yourself: "I have been following a religion, or have been changing one for another, *but have I found God?*"

If you find your answer unsatisfactory to yourself, try to sincerely get busy with meditation as taught by the Masters of Self-Realization. India's saints experimented for ages upon the best universal methods for scientific emancipation. For your own satisfaction, follow them, for you cannot find the Supreme without following the law of concentration and meditation which lead to Him. Material scientists are gathering secrets from nature every day by following the laws which lead to discovery, but most "isms," due to dogmatism, are stagnant and unable to open the doors to God.

Likewise, blind prayers or affirmations or decrees of foolish beliefs will not do. Step-by-step methods of Self-realization technique, the help of a Guru

Preceptor (one who has traveled to God through the forest of theology), and daily deep efforts of meditation, can get you to the divine Goal. To reach God you must get away from crowds, too many distractions, too many movies, too many fruitless engagements, too many desires, too much waste of time, too many blind and hypocritical commercial teachers.

Use the night hours as much as you can, and the early morning, and all gaps between demanding duties, to inwardly pray with your soul to God, "Reveal Thyself." Solitude is the price of God-realization. Wake, waste no more time trying to follow the blind, but follow the tested methods of Self-realization. Use your common sense and intuition to distinguish between those who worthily use business methods in religion, and those that use religion for business or for personal support or personal ambition only. Those alone who have experienced God can lead you to Him.

Finding the Joy in Life

by Paramhansa Yogananda
Inner Culture, 1936

You want a thing as long as you are not able to get it; when you have secured it, sooner or later you will tire of it, and then you will want something else. Have you ever tried to find that will-o'-the-wisp of "something else" which you seek at the end of all accomplished desires?

No matter what you seek, you must seek it with joy, in expectation of having joy by possessing it, and you must feel joyous when you actually get it. When seeking different things directly or indirectly, in reality you are seeking joy. When seeking all things, it is really joy that you seek through all these things and the fulfillment of all desires.

Then, why not seek joy directly? Why seek it through the medium of material desires and material things? You do not want those things in life which bring you sorrow. Neither do you want those things which promise a little joy in the beginning but sink you in deep remorse and suffering in the end.

Why seek joy by supplicating the favor of short-lasting material things? Why depend upon short-lasting material things for short-lasting joys? Material things and fulfillment of material desires are short-lasting; therefore, all joys born of them are short-lasting. Joys born of eating, smelling fragrance, listening to music, beholding beautiful objects, and touching pleasing things are short-lasting. They last only as long as the sensations born of the senses of taste, smell, hearing, sight, and touch last.

You do not want a tantalizing joy; you do not want a transitory joy which brings sorrow in its trail; you crave joy which will not disappear like the sudden flicker of gossamer wings beneath the flash of lightning. You should look for joy which will shine forever steadily, like the ever luminous radium.

Neither do you want a joy which has too much sameness; you want a joy which changes and

dances itself in many ways to enthrall your mind and keep your attention occupied and interested forever. Any joy that comes by fits and starts is tantalizing; any joy that is monotonous is, of course tiresome; any joy that only comes for a little while and brings sorrow at last is undesirable. Any joy that comes for a little while then flits away, sinking you in a state of indifference, and thus deepens that state by contrast, is torturing.

The joy that rhythmically changes all the time like the different poses of an actor, and yet remains unchangeable in itself, is what all of us are seeking. Such joy can only be found through regular, deep meditation. Such an ever-new, unchangeable fountain of joy alone can quench our joy-thirst.

If Nature gave to us all at once everything we wanted—wealth, power, and lost friends—we would sooner or later get tired of all of these, but one thing we can never get tired of, and that is Joy itself. By its very nature, ever-new Joy is the only thing that can never tire the mind or make it want to exchange Joy for something else.

In the pursuit of evil or good, you are always seeking joy. The former promises joy and gives sorrow; the latter may promise sorrow but will surely give lasting joy in the end. Lasting, ever-new Joy is God, and when you have found Him, you have the eternally elusive will-o'-the-wisp "something else" which you always seek at the end of all fulfilled desires. Finding this "something else," you will not seek any farther. Finding this ever-new joy, you will find everything in it that you ever sought.

Material objects which give joy remain outside of the mind; they only gain entry into the mind through imagination. Joy, from its very nature, is something born of the mind and lives closest in it. External, material objects can be destroyed, but this joy within can never be destroyed if one knows how to keep it and unless the possessor of joy changes

his mind and becomes sorrowful. This joy is ever-new and indestructible.

Do not seek joy through material mediums, or desires born of such contact. Seek the unconditioned, indestructible Pure Joy within yourself, and you will then have found the ever-conscious, ever-new Joy-God. This joy is not an abstract quality of mind, but it is conscious, self-born, and is the conscious, self-expressing quality of Spirit. Seek it and be comforted forever.

When you have attained this ever-new joy, you will not have become a cynic, hating everybody. Rather, it is then that you will be in a position fit to enjoy everything rightly. As an immortal child of God, you are supposed to enjoy everything with a lasting attitude of your eternal nature of perpetual

joy. People who enjoy material things become materially-minded. It is a disgrace to behave like a discontented mortal when you are made in God's image, and when you are immortal.

When immortals behave like mortals, they experience the changes of joy, sorrow, and indifference in their natures. That is why you must destroy this grafted nature of changeability on your unchangeable nature of joy. And when you have found your own nature of unchangeable joy, you will be able to enjoy everything, either pleasant or disagreeable with your unchangeable, indestructible joy. Your joy will stand unshaken amidst the crash of breaking earthly pleasures.

Your Most Important Engagement

by Swami Yogananda
East-West, Jan.-Apr. 1927

First come first served. That has been mostly your worst calamity. The unwelcome habits that came earliest in your life have kept you quite busy now and have crowded out many worthwhile things of life. The social world moves on the wheels of certain habits. Few realize whither the social machinery is headed—to the chasm of ignorance or towards the mire of petty engagements, which choke the steady progressive activities of life.

How many times card and dancing parties, over-gorged amusement hunger, time-killing, progress-murdering mental idleness, initiativelessness, ambitionlessness have stood in your way and persuaded you to ignore and break your engagement with worthwhile objects of life, even though you are fastidiously punctual in keeping their daily engagements with useless doings.

When an overdose of drugging sleep makes you lazy and a late riser on Sunday mornings you forget your real engagement. On late waking you find the delaying-to-dress habit stands in your way, beckoning you not to go out of your home, and you easily break your engagement with the spirituality-stimulating atmosphere of the temple or church.

Your business engagements are important, and for them you sacrifice your equally important engagements of daily physical exercise, or of bathing the nerves and mind with showers of peace by meditation.

Evenness of Development

Just because your business engagements have been considered most important, they have always come first in your consideration. And they yet remain most important and they will remain so until you are called away in the Mystery beyond. But I preach evenness of development and of demonstrating prosperity—I do not believe in the spiritual sense being drugged and chloroformed by

business madness or any kind of madness. Many think that unless one is “at it” day and night he is going to be left behind. That is not true. The one-sided business-bent man, forgetful of his other duties of life, is not the truly successful man. It requires greater and greater skill to live life evenly, rightly and successfully. He who only keeps engagement with money is left behind by God.

Yet God talks to us very loudly through the pangs of hunger which He has given us so that we should get busy and make money to support our physical bodies. Yet it seems that just maintaining our physical bodies by using up all our mental powers is not the goal of life. There is little difference between eating food from a gold plate or an iron plate. The food in both cases is equally satisfying to hunger. Then why concentrate on unnecessary “necessities” or go on constantly multiplying self-created useless desires for more? To create such meaningless demands for luxuries is to be engaged night and day, giving one’s life blood in the pursuit of getting things which one does not need.

The West is suffering from over-production due to concentration on unnecessary objects of luxury—and the East is suffering from lack of adequate production and the supply of many real necessities. The height of contrast is reached when we find some Western ladies wearing shoes with fifty dollars’ worth of jewel-studded heels—and most of the Eastern women going wholly without shoes amidst clay and rain and maybe catching cold.

Overactivity vs. Idleness

In the West many factories close due to competition and over-production, and the East suffers from want of factories. In the West the people are too busy finding the will-o’-the-wisp of comfort; in the East some people try to preserve comfort by one being very active and by dreading

material activity, which produces laziness. Comfort can only be acquired by a balanced attitude, a self-mastery which makes it possible for one to be comfortably active and actively comfortable.

Engagements with Over-activity and Mr. Idleness both lead to misery. It is high time for the modern man to shake his drowsiness of centuries and systematize his life. The primitive man led a wild life in everything. The modern man has learned to apply science, psychology and system to his business, which are nothing but devices for his material comfort. The real man ought to apply the system and science to make his health, prosperity, social and international-world life and wisdom better and of scientific certainty. In order to do that he must not give all his time to business, which only ensures the hope of physical comfort. How people forget that increase in cost of living too luxuriously means the corresponding increase in using too much nerve and brain energy, expenditure of longevity, to gain the conditions of a luxurious life! Besides, most people become so engrossed and engaged in making money that they cannot utilize the conditions of comfort after acquiring them.

Systematize and schedule your engagements—let none, especially your bad habits, sway or influence your judgment. Let the secretary of your true judgment arrange your life's daily itinerary.

Culture Habit of Meditation

Your engagement with business is important, but your appointment of serving others is more important, and your engagement with Meditation, Home, God and Truth is most important. Don't say you are too busy with worries and cares of keeping the wolf from the door to get time for the culture of Heavenly qualities.

Break your self-satisfied, immovable old dogged bad habits of idolizing your less important engagements and utterly ignoring the most important engagement with wisdom. No one else will answer for your actions, though others often become instruments in keeping you enmeshed in useless frivolities and so-called important engagements.

O sleeping Image of God, wake up—make the determination and the effort to know the right law which will enable you to keep your most important engagement with yourself—to know thyself (Soul).

Do not say, "I will meditate on the Cosmic Being tomorrow." That tomorrow will never come. Begin your meditation today. Today's practice will stimulate the desire to meditate tomorrow deeper, whereas this day's negligence will weaken your craving. Do not be lured by bad habits and paltry useless-vanity-engagements into crowding out God-contact.

The world creates in you bad habits, but the world will not stand responsible for your actions springing from those habits. Then why give all the time to the world? Reserve even an hour a day for actual soul to soul God-realization. Doesn't the Giver of the world itself, of your family, money and everything, deserve one twenty-fourth part of your time?

Your greatest and most important engagement is with God and seeking His Truth through the eyes of wisdom and daily discipline!

Increasing Awareness

by Swami Yogananda

Inner Culture, October, 1935

All knowledge comes from the inner source, from the soul without limitation. How are you going to find out all the mysteries of the body and all the mystery of divine things in one short span of human life if you do not tap your inner source, which is omniscient?

Do you realize how you spend your life? Very few of us know how much we can put into our life if we use it properly, rightly, wisely, economically. Economize your time—lifetimes ebb away before we wake up, and that is why we do not realize the value of the immortal time which God has given us. Time is spent in rushing, in racing, in getting nowhere. Very few of us stop, think, and find out what life can give to us. Do you know how many years you actually live? Most people sleep from six to ten hours a day—one-third of their life is gone. Sixty years is the average life. One-third of that, twenty to twenty-five years, is spent in unconsciousness. Thus only forty or thirty-five years are left. About five or ten years are spent in talking about nothing, and in amusements. That brings it down to thirty—and out of that thirty years, what else do you do? Eat and do nothing, and of course attend to business. Business is necessary, business is for the purpose of keeping the bodily animal all right. That takes most of your time. Actually scrutinize your life—you live hardly ten years.

This world is a vast school, and in your sixty years of life many things are necessary; but if you keep only the body vehicle all right, that is not the sole purpose of life. Don't think that just in order to be well-clothed and fed you have to have millions of dollars—you don't have to lead a sophisticated life in order to merely feed the bodily animal. Life's goal is much better. Ask yourself now this question: How many good books have I read in this life? Every day about two dozen new books are being printed in America on ethics, music, literature, botany, logic, science, and the scriptures. How are you going to pack all this knowledge into your ten

years of life? Then again, sixty years is not the life of every one; just the lucky ones have even that. What hope have you?

How can you quicken evolution? By consciously condensing all your experiences by the power of concentration. By concentration you gather your attention, focusing it to a point. By condensation you again use your attention to quickly do a thing which ordinarily would take a long time to do.

Luther Burbank's Methods

How is the human brain going to acquire in a lifetime all knowledge and wisdom? That is my question. When I met Luther Burbank, he showed me a walnut tree, and he said, "I took off more than one hundred years from its usual period of growth. I grew that in twelve years." And you could see the tree bearing walnuts! He made almonds have soft shells, made over the tomato, and created the Shasta daisy from bulbs, and the cactus without thorns. In primitive times the different animals used to eat the cactus, so the cactus developed thorns. When one life begins to hurt another life, that life develops weapons of defense. Burbank went into the garden, looked at the cactus, and every day began to talk to the cactus. "Please, beloved Cactus, I am Luther Burbank, your friend; I don't mean to hurt you. I am not going to hurt you at all, so why develop thorns?" And so the thornless cactus was developed by talking, by attention, by his knowledge of Nature's laws.

You can impress certain vibrations on protoplasm. If the walnut tree can be made to grow in twelve years instead of one hundred and fifty years, there is a chance for human beings also. How is a human being within sixty years of existence to develop so that he can be the center of all knowledge? That is the point I want to drive home to your mind. I have shown how machinery quickened world evolution. Where did machinery

come from?—from the factory of human minds. If man quickened evolution in business, man can quicken his evolution in all branches of life, including his own inner life.

Knowledge is Infinite

Are you going to waste your time by the wayside? How are you going to condense your experiences; how are you going to learn all the things that you want to learn? The ordinary person does not think at all—just eats, sleeps, and dies. Doesn't your heart throb to learn everything that is going on in the world? How is it possible for the average human being to know them all? How are you going to find time to read of Jesus, of Aristotle, of all the great poets? Life seems hopelessly short when you think of that. You read a few books and think you know everything. In the cities you have wonderful libraries, but comparatively few people go there. Think of all the knowledge of all human beings; how, in these few years, are you going to pack it in your brain? Is it possible? As long as you live on this earth, as long as the power in the eye shall give you strength to see the stars, as long as you enjoy God's sunshine and breathe His air, so long will you yearn for knowledge. Most human beings walk with an empty skull, and they think that there is a brain there—they think it, that is all. They walk in emptiness.

“Oh, yes,” you say, “I have a wonderful library at home. Come on, I will show it to you.” Beautiful but untouched! Music, poetry, science, everything is there. With all the things you want to learn, you don't want to waste your time. You are filled with unhappiness most of the time because you don't keep the mind engaged. Think of Aristotle, Shakespeare, Maeterlinck, Lord Shankara, and their works. Think of the privilege you have. You can converse with all of them at will through their wonderful books. Instead of that, you are wondering all the time what play you are going to see next. It is good once in a while to be entertained; but if you spend your life gossiping about others, or being interested in others' faults, not your own faults, the loss is yours.

You have lots of house-cleaning to do yourself. You are wasting priceless time when the treasures

of God are around you, ready to be received. Wisdom comes, knocks at your gate, gently saying, “Let me in,” but there is no answer, no thought, no response there. Cheap, sensational novels call you hoarsely with their grossness, and your thoughts rush out to receive them with open hearts. Thus you develop a taste for inferior things. If you develop a liking for unwholesome cheese, you lose your taste for the good, fresh cheese. As you develop a taste for inferior things, you lose a taste for better things, and you think yourself unable to be otherwise because of bad habit.

Cultivate the habit of picking up in this life more worth-while things. Schedule your life, read the best books in the world; don't waste time reading this and that—pick up the best books. Read of medicine, astronomy, science, and the Scriptures. One thing that must be your first concern: you must find your vocation. By contact with the Cosmic Vibration in meditation, you will be led to the goal, you will be led to the thing you ought to do. Concentrate upon that thing, make yourself proficient in that. Many men try ten kinds of business without getting really acquainted with any. You can't learn everything about all things, but you can learn everything about one thing.

Knowledge is so vast, spiritual wisdom and all things are so vast, and though this world is vast to us, it is but a speck in the universe. How is it possible in this life to have all the wisdom that many human beings have from time to time gathered from the school of life? There are lots of things to know. The world is becoming small; every day it is growing smaller due to transportation facilities. Soon we shall have to take a trip to other planets to have adventure in travels. Electricity goes anywhere in a second—why can't we? We are the makers of electricity. We are progressing in numerous ways; we are doing things quickly. The adoption of better methods in business and transportation, mass production by huge machinery, have quickened evolution. Think of the time of life used up just in the weaving of cloth by hand in the past! That labor has been saved by modern machinery, so evolution has been quickened by the adoption of better methods. Machinery can do that. Machinery gives mass production and saves labor. How are we going to quickly weave lives into all-

round success? Why can't we quicken human evolution as well as world evolution?

Making Brain Cells Receptive

It is impossible in this life to read all the Vedas and Bibles and to follow all the systems given to be God-like. How are you going to do it? Search within just as the devotee in the above story did. [reference to a story in the same issue?] Everything depends upon the receptivity of your mind, brain cells, and spinal column. This body changes every twelve years, and that is why at twelve, twenty-four, and thirty-six years of age we find that distinct changes occur. With the change of years and change of body without the obstruction of disease, the mind changes correspondingly. Disease and wrong living will retard that evolution.

In twelve years your brain develops in such a way that it displays a certain kind of mentality. If it takes twelve years of growth and change of tissues to manifest certain thoughts, how are you going to wait indefinitely to make the brain receptive to all wisdom? You cannot have all wisdom unless your brain is evolved accordingly.

There is a method which the Master Minds of India have taught, of revolving certain kinds of vital currents around the spine and brain. By twelve times of practicing this method, you can gain the result of one year's ordinary physical evolution. That is how many saints quickly get their spiritual knowledge, far beyond that of theoretical theologians. Things which they perceive in a second amount to years of ordinary experience. Revolving this current around the spinal column and brain develops their receptivity. Experiences come through the channel of the senses, but the senses do not give you more than the knowledge of the phenomena or the appearances of the real substance.

When, by concentration, all the fine spinal and brain cells can be turned on to the Cosmic source, they become highly magnetized. Your body is made up of 27,000,000,000,000 cells. Every cell is like an intelligent Being. You are not alone; you have to educate each cell in order to know all the things that are going on in the world. You never trained those cells. That is why you are all the time full of

melancholia and of passing fancies and suffering from lack of understanding.

In twenty minutes of this spinal practice you can attain the result of one solar year's living on earth, so that in a year of such practices you get the result of many years of evolution. Jesus Christ did not go to college, and not one of all the scientists of the world knows of God and Nature's laws as he knew. Whenever you want to know something, don't start with data—go and retire and concentrate. When the mind is receptive, then bring the data; start the business or mental solution. Don't be filled with discouragement and say that it cannot be done.

The world starts with books and outside methods. You should start with increasing the receptivity of your intuition. In you lies the infinite seat of all knowledge. Calmness, concentration, and condensation of experiences by intuitional perception will make you master of all knowledge. Don't do anything in a haphazard way; do everything with full attention, but don't do too many things. Pick up the more important things and do them with all your heart. Potentially, all knowledge is within you. Why should you walk in dead men's shoes? Don't let yourself act like an intellectual victrola. Everyone represents infinite power and should manifest this in everything. Whenever you want to produce something, do not depend upon the outside source. Go deep and seek the infinite source. All methods of business success, inventions, vibrations of music, and inspirational thoughts and writings are recorded in the office of God.

First find out what you want; ask divine aid to direct you to right action, whereby your want will be fulfilled; then retire within yourself. Act according to the inner direction that you receive; you will find what you want. When the mind is calm, how quickly, how smoothly, how beautifully will you perceive everything. Success in everything will come to pass in a short time, for Cosmic power can be proved by the application of the right law. Last of all, don't concentrate without; don't do things in a haphazard way. Start everything from within, no matter what it is, whether writing or anything else. Seek guidance within. The scientific man would accomplish more if he would concentrate upon

increasing the receptive quality of his brain cells, instead of just depending upon books and college work for his progress. Some people say that our brain cells at birth come already saturated with fixed habits, and therefore cannot be remolded. This is false. Since God made us in His image, we cannot have limitations if we probe deeply enough within ourselves.

Man Superior to Heredity

Even in the feeble-minded, God's power shines as much as in the greatest man. The sun shines equally on the charcoal and the diamond, but it is the charcoal which is responsible for not reflecting the sunlight like the diamond. All congenital limitations come through man's own transgression of a law sometime in the past. And what has been done can be undone. If the brain cells of a feeble-minded man are scrubbed with the searchlight of concentration thrown within, he will display the eclipsed intelligence the same as the intelligent man.

The last great scientific method is to magnetize and to send the current around the brain and spinal

column, and thereby secure one year's health by twenty minutes of this practice. In connection with mentality, when you have cleansed the brain cells, when the divine magnetism touches them, every cell becomes a vibrant brain, and you will find within yourself myriad [a myriad of??] awakened brains ready to grasp all knowledge.

With the awakened brains, a myriad of mentalities will awake, and all things will be apprehended by you. You will study the vast book of Nature and Truth with twenty-seven thousand billion awakened and spiritualized microscopic brains and mentalities. Why be satisfied in half educating a small part of your brain only?

Where are you seeking, my friends? Prayers have been asked, but God has not answered. But with the awakened brain cells from intelligent Beings whom you have kept uneducated, vibrant with the joy of God, all knowledge can be had in this life; Eternity realized now; AWAKE!

Mahatma Gandhi

by Swami Yogananda
East-West, April, 1932

At Gethsemane, out of that perishable confinement of the body of Jesus, they let loose His spirit so that it could be free to roam in the hearts of many people, and kindle their ignorance, dispelling the night as they awakened.

Oh, Gandhi! The prison walls have become a temple by Thy Presence!! And Thou art more dangerously eloquent by Thy Silence!! Thy physical voice is muffled 'neath the prison vaults, but Thy silent voice of Spirit is loosened, and is beating the drums of universal sympathy and attention, to rouse the races slumbering in hatred, in political selfishness, in greed for possession, in mutual deceptions, and in brother making war preparations against brother.

Gandhi! Politically crucified, Thou art not only the savior of a race, of India, but also of all the selfish, hatred-stricken races of the world. And now there comes Thy prison, like a Judas, to take Thee away from us, but Thy prison shall be Thy best message bearer, the greatest preacher of Thy truth for all times, and Thy supreme slave to build a mansion of love for Thy truth and Thee in the heart of each race.

Gandhi! Thy Bible, all the warriors of futurity will read and follow, and therein learn to combat,

not their brothers, but the Satan of Ignorance and all his army.

Gandhi! Thy saintliness, and the fragrance of the unfading flower of Thy determination, will charm the menacing fire of cannon, until they sing instead the Freedom of India through Peace.

Gandhi! Thy flute of peace will tune the wild beasts of political misunderstandings in the race! Just as God did not choose to use His miraculous powers to discipline man, but chose love instead, so Thou has chosen the path of love, not force, that mightiest love to free India. For Thy love will awaken love, will melt gunpowder, selfishness, political strife, hatred, wars, fighting airplanes, bombs, machine guns, and armies into the consistency of All-Freeing Love.

Oh Gandhi! Thy Love will build the United States of the World, and Thy seal will be in every heart!

*⁽¹⁾ "The Self shines forth like a sun in those who have banished ignorance by wisdom."—
 Bhagavad Gita V

Healing the Sick World

by Swami Yogananda
East-West, June, 1933

The wall of creed and the blinding greed for gold has divided human hearts. They live behind these self-erected prison walls of dogma and have lost sight of the Altar of Oneness on which Thy Temple of omnipresence is built. Let us pulverize these walls of money, name, power, and dogma so that we may view the floor of Thy Universal Temple of Oneness and gather together there to offer unto Thee the chorus of our united love and the hymns of our hearts.

Let us call all Christian, Buddhist, Jewish, Mohammedan, and Hindu Temples by the one name—"Altar of God, or Sanctuary of Our One Father." Let us call the different teachings by one name—"Sermons of Wisdom." Let us call all different races, the brown, the yellow, the red, and the white, by one name—"Human Brothers," children of our Father-Mother-God. Let us call all countries—"United States of the World." Let us call our government—"International Government of Truth."

Let us all train the soldiers of our hearts—love, faith, kindness, and understanding, and declare a world war against selfishness, church bigotry, industrial and individual greed, unkindness, territorial aggression, race and class prejudice,

armaments, international distrust, poverty, sickness, spiritual ignorance, and blind, excluding patriotism. Let us have the world policed by the guardian angel of true brotherhood, and let us have spiritual education of our hearts.

Let us live simply outside, but let us be supremely happy within. Let us learn to build mansions of wisdom in the unfading garden of peace, which blooms with the million-hued blossoms of beautiful soul qualities.

Let us learn to use the aerial planes of imagination and intuitive vision to take flight in His Kingdom of Infinite Beauty and Bliss. Let us soar in the Ark of Silence over the peaks of the highest wisdom, and let us roam in the land of endless beauty. Let us get rich richer by acquiring the great wealth of peace, and become peace-millionaires.

Let us raise our own paradise, which lies buried in our fancy and let us bring the Living God of Pure Joy onto the altar of our hearts and worship Him there with the flowers of immortality and deathless devotion.

Success Through Unity

by Paramhansa Yogananda
Inner Culture, May 1936

People build their aspirations and form their desires according to their prenatal and postnatal influences. Heredity and national, social, and family characteristics, tastes, and habits mold the life of a child. Children, in the beginning of their lives, are about the same everywhere, but, as they grow older and the family and social characteristics begin to exercise their influence, it is then that individuals begin to reveal national and racial traits.

It seems as if God is trying to evolve the art of right living by expressing His Truth through a combination of particular civilizations, mentalities, and nationalities. No nation is complete in itself. An absorption and collection of the best in all nationalities may supply us the best information on the art of living. It is important to note that Jesus and the Master Minds of India not only attained the best in all civilizations since the earliest era to the present time, but they manifested the highest ideals embodied in all religions. Therefore, the art of right living can be found in the study of the best in all nationalities, plus the study of the individual lives of great Saints.

Diversity and Unity

Diversity is the Law of Nature. Unity is the way that leads to the Infinite. By discord and diversity, the world is thrown into the boiling pot of sorrow, wars, and death. Uniting Souls with Truth by ideal living is the way to happiness, peace, and immortality. Through individual, industrial, and political selfishness, explosives of the feeling of race superiority, and by the excluding commercialism of dogma, entrenched religions have kept races divided and shattered by social, industrial, political, religious, and financial wars, resulting in depressions, ignorance, and mass misery.

A combination of the spiritually-efficient qualities with the scientific materially-efficient qualities as represented in the lives of great men can

offer us an art of living which will produce physically, mentally, morally, materially, socially, and spiritually the highest type of all-round men in all nationalities. Do not take only those principles which develop the physical at the expense of the Spiritual phase of man's life, or vice versa, but also take those which equally and harmoniously develop the superman with his balanced physical, mental, moral, and Spiritual qualities.

How to Build World Unity

Scientists, politicians, business men, and social workers by limited specific methods unconsciously and indirectly are trying to pave the path to World Unity. The exponents of scientific religions, philosophy, and ethics of human conduct try to consciously garner the picked blossoms of Truth from the gardens of all forms of wisdom, and try to decorate human Souls with a floral costume of super-qualities which may directly qualify them to enter the Paradise of all-freeing ultimate wisdom.

Science is directly helping man with material comforts through her golden inventions. The same science, indirectly, is helping man to be the reformer of dogmatic religions and to explain many miracles found in Nature and spoken of in religion. Science shows how, by changing the vibration of a pound of water into ice, that solidified water, instead of mixing and sinking, can be made to float on top of the water. It suggests through the scientific imagination that perhaps Jesus controlled the psychological relation between matter and mind and thus changed the atomic vibration of His body, enabling Him to walk on water.

In order to bring all humanity into the mansion of union and universal happiness, science, politics, social and individual ethics, international industries, and the science of international laws of living, all universally useful, moral, and religious sciences should offer ideal standards of the international laws of hygiene, peace, prosperity, education, moral

codes, and applied psychological and Spiritual laws, which would make each of the fifteen hundred million human inhabitants of this earth an all-round, perfect world citizen.

Then each Soul would be able to say, “Down through the window of Memory I looked. I recall the early hours of my childhood, when the sun of my consciousness first began to appear. As it slowly rose out of the darkness of the unconscious mind, it dimly lighted only one part of my little mental horizon that lay encompassing my mother, playthings, and a few multi-colored desires. Later, as my consciousness grew brighter, a great part of my mental horizon was illumined. I saw in it not a few things only, but many things my friends, relatives, neighbors, country all these were revealed and included. Now, as I look within, on the mental sky, the sun of my consciousness seems to be shining brighter than ever in its supreme power. It no longer lights one direction only, or one portion of my mental horizon, or only a few friends or relatives, or one nation, but all nations, nay, all creatures and Nature, all planets, all stars, all shining electrons, all Universes, and all Space are included. I did not know that out of the inky darkness of my mind I would discover the Sun of Cosmic Consciousness.”

Do Your Part

Follow fearlessly the Truth wherever you perceive it. Love your family and country deeply so that you may learn to love and serve people of all nations more, and learn to find God in all men of whatever race or religion. While honoring God in all man-made temples, learn to worship and contact

Him in the temple of deepest silence. Practice meditation for one hour in the morning and one hour at night. Learn the highest methods of scientific concentration and meditation as taught by great Hindu Masters. Do not be sidetracked to dogmatic, untested religious beliefs, but try to find the one highway of Self-Realization which leads quickly to God through the forests of belief and theology. The entire process of evolution in Nature and Man seems to suggest the necessity of removing the storm of ignorance in order to effect the union of delusion-projected waves of Life with the One Ocean of Spirit.

Offer This Prayer Daily

Our One Father, we are traveling by many true paths unto Thy one abode of Light. Show us the One Highway of Common Realization where meet all by-paths of theological beliefs. Make us feel that the diverse religions are branches of Thy One Tree of Truth. Bless us that we may enjoy the intuition-tested, ripe, luscious fruits of self-knowledge hanging from all the branches of manifold Scriptural teachings.

In Thy One Temple of Silence, we are singing unto Thee a chorus of many-voiced religions. Teach us to chant in harmony our love's many expressions unto Thee, that our melody of Souls may rouse Thee to break Thy vow of silence and lift us on Thy lap of Universal Understanding and Immortality, that we may hear Thy Song's Refrain in all our tender chants to Thee.

Nations, Beware!

by Swami Yogananda
Inner Culture, March 1937

WHY do world suffering and world misery arise?

When people all over the earth are happy and prosperous they are in tune with God, and the entire vibrations of the earth in relation with the planets are harmonious. But as soon as one nation starts fighting with another or the selfish industrial gourmands try to devour all prosperity for themselves it brings depression. And when depression starts in one place it starts everywhere due to the vibrations which travel through the ether from one place to another. The last world war created wrong vibrations in Europe first and it then spread all over the earth and where there was no war, influenza appeared. The agonies of the people who died in the world war created the epidemic of Spanish influenza which immediately followed the world war and killed 20 million people while the war itself killed about 10 millions only.

In the present Spanish Civil War, the death struggles of thousands of men, women and children are floating in the ether causing floods in America, storms in England and Portugal, and earth-quakes in India. And so the peoples of the world instead of creating more wars and getting into wars, should try their utmost to use peaceful means and non-cooperation, blockades, to stop war.

Injustice to Ethiopia

The murder of thousands of Ethiopians (who didn't want war) and the vibrations of injustice done to them, has upset the equilibrium of the world. For no one can get away with disturbing one part of the world and preventing the disturbance from moving through the ether waves to other parts of the world. If people in one part of the house are disturbed, then the entire household is bound to be disturbed. After the Ethiopian conquest, the dread of war left as an aftermath of the world war, vanished. And many nations are again enthused for wars of aggression. The Ethiopian war was a war of aggression. The

war in Spain is a war of aggression. According to the League of Nations a war of aggression is untenable. But since the world ignored the divine mandate and divine rule of outlawing wars of aggression (which came as a great lesson from the world war), the world is again headed toward the self-created, Satan-influenced possibility of a greater world war and greater destruction.

The depression is caused by the sins of the last war and if another world war is started there will be very little for the population of the world to eat. So it is better that the nations of Europe do everything to avert any wars.

Another thing, the greatest evil of patriotism is when it doesn't mind its own business—when it is used, instead of to keep the prosperity and happiness of the nation intact, to get into international complications and destroy the very thing for which patriotism stands. Those patriots who think that by having international patriotism they would lose national advantages are foolish, for the international good includes the national good and partial national good should be sacrificed for international good. But if the national good acts against the interest of international good it will defeat its own purpose. National selfishness, disregarding the international well-being, will bring national as well as international disaster.

Right Patriotism

Ye nations of the world. Beware! Use your patriotism to protect your own country and don't get mixed up with any other nation. All nations should get together to non-cooperate in every way with those nations that want to start wars of aggression. Nations of the earth should get together to destroy nature-created calamities due to disease, floods, poverty, sickness and earth-quakes, etc. Man should not add to the natural calamities by creating avoidable self-created calamities of poverty, lack, suffering, and death due to wars. It is evident that

self-created calamities and wrong vibrations of war and industrial selfishness bring about natural calamities. The state of Texas in America could produce enough wheat and corn to supply the whole world; why is there any starvation in the world today? Because of man's political and industrial selfishness which is against the divine law of cooperation mutual service and sharing God-given prosperity properly among the nations of the world. If people follow the laws laid down by Christ, "Love thy neighbor" and "Give all ye have," then there will be no poverty-suffering on earth today. The politicians are blinded by their patriotism, selfishness and love of fame and, disregarding the divine law laid down by God and great saints, they

are bringing an avalanche of miseries upon the nations of the earth. Follow the dictums of saints who are the true children of God and not the dictums of Satan. We wish every true child of God of every nation would non-cooperate with Satan and war, and work in every way to establish constructive, international peace and prosperity and spiritual happiness in their own nation and in all nations. Let us eradicate all wrong misery-producing scenes of false patriotism and establish in every world-citizen the true international patriotism of brother hood, peace, mutual good will and consideration of mutual mental, hygienic, industrial, social, scientific, philosophical, moral and spiritual progress and happiness.

Poetry

Banks of Eternity

by Paramhansa Yogananda
Inner Culture, September 1939

At last I found the banks of eternity and there I sat, musing, to plunge, swim, and melt in that ocean of immortality. Melting myself within Myself, I became the ocean of luminous light. All dream waves of many incarnations have melted into the sea of one flame.

All rivers of my desires have become one vast sea of desire for God. The loves of many lives have commingled to become one cosmic love. The joys of many centuries have gathered together and become the all-pervading joy.

Beloved of my heart, since Thou hast created me, it is in Thy power to release at once the atoms of my body into the freedom of Thy light. No longer do I want to play with this wave of life or with other waves of lives.

Bless me that I may expand this soul into Thy Spirit—expand my wisdom into Thy wisdom, and expand my bliss into Thy bliss. I, the tiny wave of life, must become the ever-expanding ocean of immortality.

God Alone! (1)

by Paramhansa Yogananda
Inner Culture, July 1934

Who is it who knows all the secrets of all the Souls who ever lived, dazzling the world, and who are now lost and gone?

God alone! God alone!

Who lived in the loneliness of the eternal void, before the atoms blinked their glittering eyes and danced through all Creation?

God alone! God alone!

We came out of Something, we know not what. We know that we live, laugh, and linger now, and most of us will not know what lies in the wilderness of the great Beyond when we fall asleep in the arms of peaceful death. Yet, who knows the secret of Life, both before and after this existence?

God alone! God alone!

All things are living; all things are dancing in the rhythm of eternal harmony. No one knows about the grand procession of Creation, which emerged from the mystic chamber of space. No one knows which part of this chamber of the endless void is occupied by objects and Beings, melted by the magic wand of death, except—

God alone! God alone!

Our loved ones love us, and vow to love us forever, and yet they forget us when they sink into the Great Sleep. Their memories become frozen anon. Yet, who loves us forever without ever telling us, and who remembers us when all others forget us?

God alone! God alone!

Life and death, stars and wind, love and hate,
sorrow and pleasure, and man and beast dance and
sleep on the Stygian stage of Time, hiding behind
the scenes at death, and coming out to play again on
the stage of Time in new costumes of flesh. No one
remembers what he did before, or why he is so sure
of this temporary rendezvous in this curious
caravanserai except—

God alone! God alone!

Why God is playing this game, and why He keeps
all this knowledge to Himself, only meagerly
sharing it with us, His Children, is known by—

God alone! God alone!

Yet, if you roam no more, and come closer to the
Infinite Shore within, and change yourself from the
undesirable position of being a prodigal son to that
of being a true celestial offspring, then you, too,
may know all things that you want to know from
none other than—

God alone! God alone!

Since He knows all things, when you change into a
demanding Son Divine, you too shall know all
things from—

God alone! God alone!

When all friends must leave you, who will be with
you?

God alone! God alone!

Since no things and no one are really yours, learn to
love—

God alone! God alone!

God Alone (2)

by Paramhansa Yogananda
Inner Culture, September 1935

I drank the crushed beauty of a sextillion stars;
I sipped the sap of all sane pleasures;
I made a bonfire of all sorrows and basked in the
blaze of bliss.

I quaffed the commingled love of all hearts;
I mingled paternal, maternal, and fraternal love
together,

And drank that to the dregs.

I squeezed the Scriptures for a drop of peace;
I pressed poems from the winepress of Nature;
I stole the sweetness from the honeycomb of
pleasures;

I stole gems from the mine of thoughts;
I read, I smiled, I worked, I planned, I throbbed,
I aspired

But naught was sufficient,—

Only nightmares of incompleteness, ever-receding
Will-o'-the-Wisps of promised happiness
precipitated and haunted my heart.

But when I cast all dreams away,

I sat in the sanctuary of Peace,

And my Soul sang, “ God alone! God alone!”

When I am Only a Dream

by Paramhansa Yogananda
Inner Culture, March 1940

I come to tell you all of Him,
And the way to encase Him in your bosom,
And of the discipline which brings His grace.
To those of you who have asked me
To guide you to my Beloved's preesulturesilently
talking mind,
Or speak to you through a gentle significant glance,
Or whisper to you through my love,
Or loudly dissuade you when you stray away from
Him.
But when I shall become only a memory or a mental
image,
Or silently speaking voice,
When no earthly call will ever reveal
My whereabouts in unplumbed space
When no shallow entreaty or stern stentorian
command
Will bring an answer from me,
I will smile in your mind when you are right,
And when you are wrong, I will weep through my
eyes,
Dimly peering at you in the dark,
And weep through your eyes, perchance;
And I will whisper to you through your conscience,
And I will reason with you through your reason,
And I will love through your love.
When you are able no longer to talk to me,
Read my Whispers of Eternity.
Eternally through that I will talk to you.
Unknown I will walk by your side
And guard you with invisible arms.
And as soon as you know my Beloved
And hear His voice in silence,
You will know me again more tangibly
Than you knew me in this earth plane.
And yet when I am only a dream to you
I will come to remind you that you too are naught

But a dream of my Heavenly Beloved,
And when you know you are a dream, as I know
now,
We all will be ever awake in Him.

The Awakening

by Paramhansa Yogananda
East West, March 1934

Make me transparent with purity, that Thou mayest
shine through me.
Make me luminous with wisdom, that I may behold
Thee in me.
Still the moving mirror of my mind, that I may
behold Thy Mooned Face, undistorted by my
restlessness, ever reflected there.
Open all the windows of Faith, that I may behold
Thee in the Mansion of Peace.
Fling open the Doors of Silence, that I may enter
Thy Temple of Bliss.
Awaken the memory of past Incarnations, wherein I
sought Thee and loved Thee.
Remember when I met Thee in the bower of the
Milky Way and worshipped Thee in the ever-
changing, living Temple of Nature.
Beloved Divine, make me know at once and forever
that Thou hast always been mine, ever mine.
My error dreams are past and buried beneath the
sepulcher of oblivion, and I am awake basking in
the sunlight of Thy Awakening.
While I slept this sleep of earthly life,
I dreamt this Nature dream.
I awoke, and now I dream of Thee alone.
I was the small bee seeking the honey of Thy
Happiness,
So I drank from the many blossoms of human life
and Nature,
But it was when I drank the fragrant sweetness from
Thy Lotus Feet,
That I hummed with desires no more.

Cosmic Chants

Cosmic Chants – Spiritualized Songs

Reprinted from the 1938 edition

[Editor’s Note: This interesting and helpful introduction to the early editions of Cosmic Chants has been removed in later editions. Here we find Yogananda’s suggestions for how to use the chants specifically to receive certain spiritual benefits.]

Songs or chants are usually inspired through sentiment or passing interests. But a song which is born out of the depths of true devotion to God and which is continuously chanted, audibly or mentally, with ever-increasing deep devotion until response is consciously received from Him in the form of communion, ecstasy and boundless joy, is a spiritualized song.

Such songs like live matches produce the fire of God-contact whenever they are struck on the foundation-stone of devotion. Ordinary songs are like wet matches which do not produce any spark of God-contact.

Each of the Cosmic Chants in this book has been spiritualized, that is, each song has been sung aloud and mentally until it has found actual response from God. It is hoped that each reader will take these chants, not as ordinary music to please the ear or the emotions, but as soul-saturated chants to be used to produce the divine contact.

Sound Is the Most Powerful Force in Universe

Sound or vibration is the most powerful force in the universe, and music is a divine art, to be used not for pleasure but as a path to God-realization. Vibrations resulting from devotional singing lead to the contact of the Cosmic Vibration or the Word. “In the beginning was the Word, and the Word was with God, and the Word was God.” – John 1:1. God is the Word or the Cosmic Vibration.

Singers of these songs who want the best results should chant them alone or with true devotees of God, with ever-increasing devotion and

fervor. After the notes are learned, one’s undivided attention should be given to repeating them with deeper and deeper devotion, striving to fully understand the meaning of the words in the chant, until one is immersed in the joy of singing. This joyous feeling is the first perception of God.

Words that are saturated with sincerity, conviction, faith and intuition are like highly explosive vibration bombs which have power to explode the rocks of difficulties and create the change desired.

The five states in chanting are conscious chanting aloud – whisper chanting – mental chanting – subconscious chanting — superconscious chanting. Subconscious chanting becomes automatic with internal consciousness only, when the mind automatically repeats a chant in the background of thought and activity.

Superconscious Chanting Leads to Contact of AUM

Superconscious chanting is when the deep internal chanting vibrations are converted into realization and are established in the superconscious, subconscious and conscious minds. Holding the attention unbrokenly on the real Cosmic Vibration, AUM, not on any imaginary sound, is the beginning of real superconscious chanting.

One of the Ten Commandments in the Bible is : “Thou shalt not take the name of the Lord thy God in vain.” Whenever one repeats a chant or prayer absentmindedly, without complete attention on the Lord, one has taken the divine name in vain, that is, without result, without utilizing the omnipresent power of that name and without receiving God-contact.

To repeat the name of God while thinking of other things is vain, for He does not answer such parrot-prayers. To repeat a prayer or chant with ever-increasing understanding and devotion is taking the name of God not in vain, but effectively. The mechanical or thoughtless repetition of God's name is what the prophets warned us against. To sing sacred songs or to pray mechanically or absentmindedly in church or anywhere is taking the name of God in vain.

One who repeats these Spiritualized Songs or Cosmic Chants with ever-increasing devotion will find a more direct way to contact God than by the repetition of songs which are the outcome of blind sentiment and not of God-communion. These chants properly repeated will bring God-communion and ecstatic joy, and through these the healing of body, mind and soul.

Joy is the Proof that God Has Answered the Devotee

Each of these chants should be sung not once but many times, utilizing the cumulative power of repetition, until the singer feels a great joy break through the radio of his heart. When this joy is felt it is a proof that God has answered the devotee, and that his devotion has been properly tuned and the broadcasting of his ardor in chants has been true and deep.

When these chants are repeated in solitude or in congregational singing, with great devotion, it will be found that the songs subconsciously repeat themselves in the background of the mind bringing great joy even when one is in the thick of the battle of activity.

Gradually the subconscious repetition will change into superconscious realization, bringing the actual perception of God. One must chant deeper and deeper until all chanting changes into subconscious and then superconscious chanting which brings one into the divine Presence.

Each devotee should set aside a regular time for singing these songs. Chant first aloud, then whisperingly, then mentally. A group, gathered together in the name of God can take one of these

chants, singing it together loudly, with piano or organ accompaniment, then more slowly, then singing in a whisper without any accompaniment, and finally mentally only. In this way deep God-perception can be reached singly or together.

American Audiences Understand These Soul-Chants

Music which is saturated with soul-force is the real universal music, understandable by all hearts. I have had many demonstrations of this truth during years of lecturing before American audiences. I was giving a series of lectures at Carnegie Hall in New York City in 1926, and at that time I first suggested to some musical friends the idea of my singing one of these chants, asking the whole audience to join in, without previous rehearsal. My friends thought the chants would be so alien to American understanding that they warned me to expect overripe tomatoes as a possible commentary on my innovation.

I protested that music is the universal language of the soul's devotion to God and that all soulful people, whether familiar or not with Eastern or Western music, would understand the divine yearning of my heart during chanting.

The next evening, while my friends sat behind me on the platform, fearing for my safety, I started to chant "O God Beautiful", and asked the audience, who had never before heard the song, to join me in chanting it. For one hour and twenty-five minutes, the thousands of voices of the entire audience chanted, without discord, "O God Beautiful", in a divine atmosphere of joyous praise. Even when I left the stage, the audience sat on, chanting the song. The next day, many men and women testified to the God-perception and healings of body, mind and soul which had taken place during the sacred chanting, and numerous requests came in to repeat the song at other services.

This experience, which occurred in Carnegie Hall, the musical temple of America and scene of the triumphs of many great singers and artists, was a spontaneous tribute to the universal nature of soul-music and to the untutored understanding of East and West regarding spiritual aspirations.

Since that first evening, I have used these chants thousands of times with large American audiences and have seen infinite divine benefits showered on the sincere devotees who chant the Lord's name with love.

Los Angeles, California.

December, 1938

When to use these songs

Each of these Cosmic Chants has been composed to satisfy a special need of mind or life. The devotee's various moods and inner desires can be strengthened or changed by the repetition of one particular chant suitable for that purpose. The chants given in this book are classified for use by the devotee, as follows:

No Birth, No Death — For overcoming religious, racial or social prejudice, and for achieving non-attachment to all human ties.

Deliver Us From Delusion — For invoking the Guru's* help for freedom from ignorance, sickness or failure.

In the Land Beyond My Dreams — For consciously ascending in God.

Polestar of My Life — Sing when experiencing failure in business or failure in trying to contact God.

Where Is There Love — Sing when feeling forsaken or disillusioned by earthly love.

They Have Heard Thy Name — Sing when feeling forsaken by friends, fortune or health, or when interceding for others.

Thou Art My Life — To sweeten a sour disposition.

I Will Drink Thy Name — For inspiration; chant before preaching to others.

Wink Did Not Touch My Eyes — Sing during spiritual restlessness and anguish for God.

Today My Mind Has Dived — Use after meditation, to go into deeper meditation, or when one does not find God after several meditations.

I Will Never Forget Thee — Sing when feeling far away from God, to strengthen the inner tie with Him.

Divine Gypsy — Chant when feeling enslaved by any habit or person.

Blue Lotus Feet — For invoking the unconditional love of God as the Divine Mother.

Ever-New Joy — Sing when trying to meditate on God and to feel Him as the cosmic endless Joy.

What Lightning Flash — Use to visualize God as Cosmic Light.

Wake, Yet Wake, O My Saint — To change business into spiritual consciousness, and to use when one, after having formed and then neglected the habit of meditation, wishes to resume it.

I Will Be Thine Always — Sing during bereavement, loss or parting of friends.

Come Out of the Silent Sky — To be mentally chanted during deep meditation or chanted aloud after meditation. Concentrate on the sky, mountains and soul when uttering those lines.

In the Temple of Silence — Chant when restless, worried or angered.

Om Brahma — Sing after meditation.

Hymn to Brahma — Use to invoke the help of the Masters or Guru.

O God Beautiful — Sing to realize God as visible nature and as all the beautiful sentiments of man.

I Am the Bubble, Make Me the Sea — To expand the little body-consciousness into the consciousness of the vast ocean of Spirit.

My Soul Is Marching On — Use to banish fear, failure or discouragement.

Listen To My Soul Call — Chant before meditation.

Om Chant — Invocation to God as the Cosmic Vibration and to the Masters and Great Ones.

Door of My Heart — Chant when feeling intense need for the instantaneous divine Presence. Sing this chant immediately upon awakening in the morning.

Om Song — Use when meditating on God as Cosmic Sound and Vibration and when meditating on the six spinal centers.

When My Dream's Dream Is Done — For overcoming the fear of death and achieving ascension in God.

Light the Lamp of Thy Love — For illumination and invoking God.

Desire, My Great Enemy — To conquer material desires.

Who Is In My Temple? — For divine ecstasy.

Thousands of Suns — For wisdom.

God of Beauty — To make body, mind and soul beautiful.

From This Sleep, Lord — For final salvation, and overcoming fear of death.

I Give Thee My Soul Call — To quicken our return to the Mother of the Universe.

Listen to My Song — For invoking God as Spirit.

*Guru — One and only preceptor, sent by God

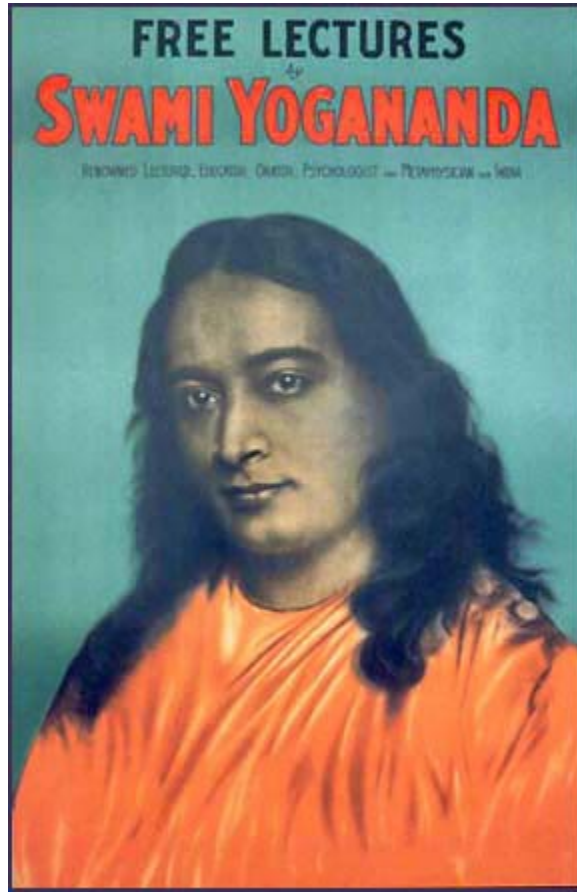
Paramhansa Yogananda Photo Album

Visit the following links to see photos of Yogananda with brief descriptions. Most of these are courtesy of the late Hare Krishna Ghosh, Yogananda's nephew.

**Photo taken just before Yogananda's Mahasamadhi,
or final exit from the body**



Original Lithograph from 1930's announcing Swami Yogananda's lecture tour



Yogananda sitting in meditation



Swami Kriyananda and Paramhansa Yogananda



Yogananda (on left) as a young man



Paramhansa Yogananda and friends preparing a feast for sadhus, Calcutta 1936



Paramhansa Yogananda sends his blessings on World Brotherhood Colonies out into the world. Beverly Hills, California, July 31, 1949



Yogananda with his first African-American Study Group, Washington, D.C., 1926



Yogananda and friends in front of the Taj Mahal, 1935-6



Yogananda with musicians and friends, India 1935



Close-up of Yogananda with musicians and friends, India 1935



Yogananda at Congress of Religious Liberals, 1925



Yogananda and his Guru, Sri Yukteswar



Paramhansa Yogananda in India



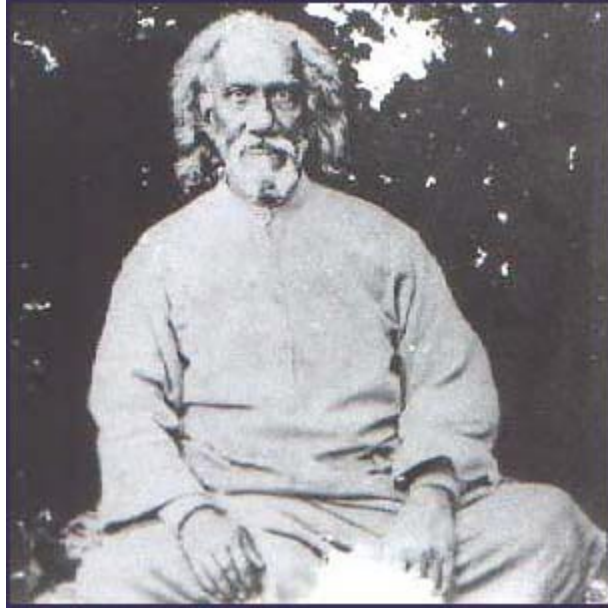
Yogananda in India with family and friends (brother Bhishnu at top right)



Yogananda in Ranchi, India, 1919 at the age of 26



Sri Yukteswar, Yogananda's Guru



Articles and Letters about Paramhansa Yogananda's Trip to Europe and India 1935-1936

Yogananda had thought many times about returning to India; but the rapidly developing work kept his attention and his energies in America. He had been traveling widely throughout the United States, giving lectures and seminars in many major cities. In 1925 he acquired Mt. Washington, where he transferred the center of his operations from Boston. He wrote his early Yogoda Lessons from 1925 until 1934, and continued his lecture tours.

In 1934, he received the inner call from his Guru, Swami Sri Yukteswar, to come soon to India to see him once again before his earthly departure. Leaving Mt. Washington in the care of sisters Seva Devi, Gyanamata and Durga Mata, Yogananda left for Europe, accompanied by his secretaries, Richard Wright and Ettie Bletsch, and by a Ford automobile. Their journeys took them to these places:

England (where Yogananda promised to return to speak in London); Scotland, France, Belgium, Holland and Switzerland. In Italy they visited Venice, Assisi and Rome, and embarked from Brindisi for Athens. From Greece they visited the Holy Land and Egypt, where they embarked for Bombay.

After arriving in Bombay, they stopped to see Mahatma Gandhi on their way to Calcutta, where they were greeted by a large crowd. They visited Sri Yukteswar in Serampore, and later went to southern

ones we have been able to find are reprinted here, together with a few others enjoyable items.

India where they visited Bangalore (where Yogananda spoke to thousands of people), Mysore and Madras. They stopped to see Ramana Maharsi, where they also met Dr. Evans-Wentz and Paul Brunton.

Throughout this trip Yogananda was gathering information and photographs for the autobiography he would write—which he did in part to fulfill his promise to Sri Yukteswar to write about the life of Lahiri Mahasaya.

Yogananda gave much attention during this trip to organizing his work in India. With the help of his American students, he was able to purchase and secure the property at Ranchi. In Calcutta he established a lodging house for the Ranchi graduates who were attending university in Calcutta. He also made plans with his brother Sananda for the design and construction of Sri Yukteswar's samadhi mandir at the Puri ashram.

On his return trip to London, Yogananda gave a lecture to an overflow crowd in Caxton Hall.

Richard Wright was keeping a diary of the journey, and would often write letters to Mt. Washington, which were published in the magazines. Occasionally Yogananda also wrote letters. The

If I Visit India

Poem by Paramhansa Yogananda

Inner Culture, May 1935

After four and ten years, when I behold Thee, My India,
 I shall roll in the dust at Thy Feet,
 And I shall behold the scenes where childhood laughed, wept, and dreamed.
 And I shall weep for the familiar flowers of faces that are plucked from the vase of my gaze,
 And I shall stand, as of yore, with folded hands under the temple of sheoli leaves,
 Where the tree willingly dropped blossoms on the altar of the grass,
 Where my tears commingled with the fragrant, devoted dew
 To wash the feet of Thy Light.

And I shall go places where I was not allowed to go before
 Because I was a little boy.
 And I shall touch the sod where the faded footprints of my beloved Gurus and parents sleep,
 And I shall see the dear faces made sad by my forgetfulness and the despair of never seeing me again.
 They will gleam with the joy of seeing me come to life once more.
 I shall return to those places where I wept for God and
 Waited long for Him, expectant, doubt-filled, sorrow-filled,
 Anguish-filled, despair-filled, only to laugh and wildly dance
 In ecstasy of unexpected meetings, when I least anticipated His Presence.

Ah, those dreams, beloved dreams, forgotten, darling dreams,
 I shall dream again in the sweet company of India.
 India and I played, wept, and laughed together.
 India and I will play, laugh, weep, pray, and dance in ecstasy together again.
 I shall behold every little, dark, forgotten niche
 Where memory will rekindle the light of faded candles of experiences,
 And I shall behold the same sky and moon,
 And embrace the same breeze laden with the fragrant living God
 Blossomed into Being in the garden of devotion of the great Masters.

And if I see India once more,
 I shall blush to hear again from Her Lips
 Of my first love, of my love for the Most Beloved of all.

India

By Paramhansa Yogananda
Inner Culture, November 1935

India is the epitome of the world in everything—a land of all kinds of climates, religions, commerce, arts, peoples, scenery, stages of civilization, and languages.

Her civilization dates back many thousands of years. Her great seers, prophets, and rulers left records behind them that prove the great antiquity of the Aryan civilization in India.

Many European travelers visit India, see a few of the street magicians, sword-swallowers, or snake-charmers, and think that is the highest culture India has to offer them. They do not realize that these men do not represent India. The real life and secret of India's vitality is her spiritual culture, which has made her the motherland of religions since time immemorial.

Although the West can teach India much about sanitation, business methods, and development of resources, and although India needs business missionaries like Henry Ford and Thomas Edison, yet the Western lands, too, are thirsty, consciously or unconsciously, for the practical spiritual lessons that India has specialized in for centuries.

In the Western cities, science has progressed so far that the physical man is usually well taken care of, fed and clothed and sheltered. Yet physical and material comfort without mental and spiritual peace and solace is not enough. India has been the unproclaimed reformer, the grand inspirer of human minds and souls. She has been the spiritual model of all religions. Her greatest and richest legacy to mankind has been the technique discovered and handed down for centuries by her saints and seers for the scientific spiritual culture of man.

India is a land of mystery, but of mystery that reveals itself to the sympathetic inquirer and seeker. India has the grandest and highest mountains—the Himalayas—in the world. Darjeeling, in the north of India, is the Switzerland of that country. The unique

ruins of ancient castles and vast palaces of princes in Delhi; the vast Ganges, made sacred by the centuries of meditation near its banks by many God-realized saints; the sun-gilded teeth of the Himalaya mountain ridges; the ancient places and caves of meditation where Yogis and Swamis saw the faggots of ignorance blaze with the wisdom of God; the Taj Mahal at Agra, the finest dream of architecture ever materialized in marble to symbolize the ideal of human love; the dark forests and jungles where the distant tigers roam; the blueness of the Indian skies and the bright sunshine; the innumerable varieties of Oriental fruits and vegetables; the various types of people—all these tend to make India different, fascinating, romantic, never-to-be-forgotten.

A Land of Great Contrasts

India is a land of great contrasts—untold riches and utmost poverty, the highest mental purity and coarse, plain living, Rolls Royces and bullock carts, gaily-caparisoned elephants and quaint horse-wagons.

In the north, we find blue-eyed and blonde-haired Hindus, and in the hotter south we find the dark, sun-kissed skins of the tropics. From start to finish, India is a land of surprises, of contrasts and extremes. Life becomes prosaic with too much business, too many dull certainties; so in India one feels that life is a great adventure, a thing of mystery and surprise.

India may not have material skyscrapers and all the sometimes spiritually-enervating comforts of modern life. She has her faults, as all nations have, but India shelters many unassuming, Christ-like spiritual “skyscrapers” who could teach the Western brothers and sisters how to get the fullest spiritual joy out of any condition of life. Those scientific mystics and seers who have known Truth by their own effort and experience, and not through ordinary, unverified beliefs, can show others how to

develop their own intuition and open the fountain of peace and satisfaction from beneath the soil of mysteries.

Though I have had the advantage of some western education, yet I feel that in India alone I found the true solution to the mysteries of life.

Letter from Sri Yukteswar to Yogananda
Inner Culture, May 1936

11 August 1926

Child of my Heart, O Yogananda!

Seeing the photos of your school and students, what joy comes in my life I cannot express in words. I am melting in joy to see your Yogoda

students of different cities. Beholding your methods in Chant Affirmations, Healing Vibrations, and Divine Healing Prayers, I cannot refrain from thanking you from my heart. Seeing the gate, the winding hilly way upward, and the beautiful scenery spread out beneath the Mt. Washington Educational Center, I yearn to behold it with my own eyes.

Visit to Teresa Neumann

On the way to India: Visit to Theresa Neumann

Inner Culture, September 1935

Glowing descriptions keep coming in describing the wonderful time the Swami [Paramhansa Yogananda] and his companions are having as they travel by automobile through the different countries of Europe.

They are overwhelmed by the ineffable beauty of the scenery, the quaint native dress of the different peoples, and their strange, interesting buildings and customs. They marvel at the windmills and cheeses of Holland, the forests, castles, and the Rhine and Danube rivers in Germany, and the majesty of the snow-capped mountains and crystal clear lakes of Switzerland.

Swami and the others are too happy, excited, and busy about it all to write much in detail and we shall have to wait, except for the barest outline, until they return, for the complete story.

However, they have had one truly astounding and sublime experience. In Konnersreuth, Germany, they saw and talked to Theresa Neumann, the young woman who bears wounds like those inflicted on the body of Jesus when He was nailed to the cross, and who passes through His experiences in a state of trance, or ecstasy, each Friday. At these times, blood flows from some of the wounds, and from all

of them at Easter. It has been several years since she has eaten an physical food. She does not even drink water, but is sustained entirely by spiritual power.

The Swami and his party talked with her on Thursday and were invited to see her in the state of ecstasy on Friday. All agree that it was a most wonderful and awe-inspiring experience and that she a real saint. The Swami will write some articles describing her when he returns, and it would be well for you to be informed about her before that time. It is very probable that the libraries have the booklet giving the details of her life. If not, one can be procure at any Catholic Church. Swami is especially pleased at having seen one so highly developed spiritually in the western world.

On July 24th, the Swami lectured in Rome as a sequel to his very successful reception and lecture in London, where he was introduced by Sir Francis Younghusband. He received tremendous response there and his message was sent from there all over India.

The party expects to reach Calcutta August 22nd.

News From Italy, Athens, Israel

By S. E. M.

Inner Culture, October 1935

After leaving Rome, the Swami and his party journeyed to Athens, enjoying every bit of the way over mountains and through numberless tiny villages which haven't changed for centuries. The sunrise over the Apennines, viewed from the rim of the cone of Mt. Vesuvius, was especially thrilling. From this same vantage point, they enjoyed a magnificent view of the Isle of Capri, across the azure Bay of Naples. Next they visited the ruins of Pompeii and then the historical city of Athens with its ancient temples and monuments and the prison where Socrates drank his death potion.

Then they sailed to the Holy Land, and there trod over the ground made sacred by the Holy Nazarene. They followed the path over which Jesus

carried His cross to Calvary, prayed at the various shrines, and saw Mary's kitchen and Joseph's carpenter shop (which are now caverns in a chapel in Nazareth.) They visited the church of the Nativity in Bethlehem, the Mount of Olives, the Church of the Holy Sepulcher, the Sea of Galilee, the Dead Sea, and the River Jordan. This was a time of great devotion and communion.

From here they went to Cairo, Egypt, and then to India, where they arrived at Bombay August 22nd.

So far only a cable has reached us from India, but there will be more news next month.

Israel & Egypt

by **Paramhansa Yogananda**
Inner Culture, October 1935

Cairo, August 11, 1935

Due to fast moving and constant, continuous travel, I have not attempted to write to you. Consider this letter written from Jerusalem, the Holy Land—the land of Christ. Jesus has been gone a long time, but Christ is still tangibly active in Jerusalem. He was with me everywhere, and I remembered all devotees in Him. I saw Bethlehem, where Jesus was born, the mountain where He was tempted by Satan, the house of Mary and Martha, the tomb of Lazarus, the place of the Resurrection, hall of the Last Supper, Gethsemane, where Judas betrayed Jesus, and, above all, the Mount of olives, where He was received up into Heaven.

Jesus, invisible, was with me always in Jerusalem and went with me everywhere. It is too sacred to express. Sometime I shall write about it. Antiquity was unfolded before my eyes—as depicted in the Divine drama. I was overwhelmed. May you all meditate so deeply that you will really behold Jesus yourself.

I have seen every nook and corner of England. I liked its serious literary atmosphere. I liked the real welcoming spirit in Scotland. I like the German awakening—a new Germany. I liked the awakening of the Jewish people in Palestine, where they are trying to establish a country of their own. I liked the French cosmopolitan spirit—a unity of all races. There is no difference to them between brown, white, or nubian-dark skins. God Himself has become all the colors, as you students of Self-Realization know.

I loved the Swiss scenery, the best in Europe—a very cultural and rural atmosphere. I liked the Italian spirit of unity, but was very sorry that Italy is bent on war with Abyssinia when the world is still suffering from the evils of the last war. I was captured by the ancient ruins and their associations in Rome and Greece. The Greeks are very honest and artistic. They can almost weave their fancies in alabaster.

Jerusalem—best from a spiritual standpoint; greatest, though still primitive and dirty physically, yet it surpasses all Europe spiritually. Jesus was doubly real after visiting Jerusalem. Holy places change souls if they have faith in the vibrations of saintly people.

Cairo is beautiful. The sphinx and the pyramids talked to me much about ancient history. However, I mustn't tell everything now, but must leave something for the future in case you want me to come back soon. Really, I am homesick for the Headquarters and all of you, and the angel land of Los Angeles. I did not know that I would love America and her ways so much after seeing the ways of Europe, Palestine, and Egypt—but more hereafter

With utmost blessings to your able leader, Seva Devi, and all of you, I remain ever yours,

Swami Yogananda
(Meditate deeply)

**Excerpts from Yogananda's letters from Calcutta
Inner Culture, November 1935**

Sept., 1935.

Here we have arrived amidst unprecedented welcomes, garlands, Maharaja Kasimbazar, flowers, a flock of autos, and motor cycles greeted us at Calcutta where we arrived by train from Bombay. Stayed two days at Wardha with Mahatma Gandhi. I spoke at Mahatma's in the town hall to a packed audience. People sitting in the windows.

Hundreds flocked around. O what spiritual atmosphere!

We arrived at Calcutta after passing 2 nights with Gandhi and grand experience. His disciples are scriptures exemplified—extreme renunciation and simple food. At Calcutta we arrived by train due to monsoon. Thunderous applause of countless throng—hardly could get down. Maharaja of Kasimbazar received us. Loaded with garlands.

Movies shown everywhere. We are feted here—Hundreds of visitors and prospective disciples. I never knew that India had turned so much from politics to religion.

Letters From Richard Wright: Arrival in India

Inner Culture, November 1935

Excerpts from a letter written by Richard Wright who accompanied Yogananda to India

Bombay, August 25, 1935.

Dear Friends:

Lo and behold! India at last! The magic pattern of entrancing India is gradually taking form before our very eyes even in “anglicized” Bombay. Incidentally, this hotel pictured above is the largest hotel and one of the finest buildings in Bombay, overlooking the harbor and very near the famous royalty arch, “The Gateway to India.” Hotel has huge, arcaded halls with “inside verandah-like” halls.

In view of our haste and “on-the-go” anxiety, all I’ve been able to observe of a people, their customs, their cities has been rather “all-surface,” so take my words with salt and forgiveness. I’ll try to do better in India. Although our usual haste is beginning to be necessary, for we leave this afternoon for Calcutta, via Mail Train, Swamiji’s impatience and intense enthusiasm cancelling the motor tour across India, but we shall motor back via Kashmiri, etc. Stopping off at Wardha to meet Gandhiji. Imagine, Gandhi! I’m practically wordless! Then Calcutta and Swamiji’s family!

Just short sentences – “Rajputana” pulled into Bombay’s huge harbor on Aug. 22 at 2 P.M.- Swamiji welcomed by garlands and bouquets of flowers by Dr. Nawie, friends, and the various persons—(his photo appeared in several papers with stories of organization, etc.) Everywhere we go, Swamiji is welcomed and greeted in great awe and respect and admiration-He cuts quite a figure in his long, flowing hair, orange robe, orange sox, orange sandals and orange cane—looked divine with wreaths of richly fragrant flowers of every hue – great reception filled us with smiles and India – consciousness.

Customs are slow and pecky as English—but why not?—ie, Custom officials—sightseeing

“tantalizers” of India already at work with port cards, stamps, locks, etc.—snake-charmers with cobra, mongoose, and flute—very eery and strange and fascinating –(more of this later)—Gaping and sneering at “tea-sipping” customs officials, while delaying me 3 hours first day and 2 hours 2nd day—a genuine Indian dinner as guests of Dr. Nawie-large metal plates the size of a Chinese gong, 4 or 5 small metal cups, no accessories, just washed fingers, and an endless parade of courses—our first dinner consists of 13 separate distinct preparations—each course being a handful as there are so many—like sitting down to a whole dinner of samples, but nevertheless, filling and satisfying—courses consisting of rice, condiments of rare delicacy and exquisitely flavored vegetables with the most delicate spice I’ve tasted-and a whole lot of things impossible for me to describe at this early date-and such sweetmeats! Oo la la! —hungry?—just picture us sitting in a small, high-ceiling room, around small round tables, dipping our fingers in these delicacies—that’s living!-How my heart aches for you all as I see myself lost in rapture over these thrills of India,

In my other letters, shall tell you about Bombay, and its museum buildings, street cars, natives, streets, bazaars, markets, poor natives sleeping on the streets at night with just a thin shawl for a mat-tress, and so on, and on.

News item from Calcutta Paper “The Anvrita Bazar Patrika.” Visit to Ranchi

Ranchi, Sept. 11.

Swami Yogananda, founder of the International Self-Realization Fellowship with headquarters at Los Angeles, accompanied by an American disciple arrived here by car today after an absence of 15 years. He is staying in the Brahmacharya Vidyalaya where once he was the principal. He was given a

rousing ovation by the professors and students of the Vidyalaya. He will stay here for a week. He will

address a public meeting tomorrow. (United Press.)

Letter From C. Richard Wright: Train to Calcutta

On the train from Bombay to Calcutta

Excerpts from a letter by Richard Wright, Oct. 9, Calcutta, India

Inner Culture, December 1935

The last real news I wrote was from Bombay, so I shall continue from there on. We boarded an antiquated electric train in Bombay on a certain day back in August (25), bound for Calcutta, via Wardha (Mahatma Gandhi's Village.) Our compartment was quite roomy with its leather cushion seats along three windows on each side. The mossstained, weather-beaten, ugly tenement buildings in Bombay and its suburbs appeared quite jumbled together as we went racing by, or more appropriately, as we went bouncing by, for Indian trains are better as massage machines than conveyances.

Gradually the scenery changed from antiquated buildings to more antiquated thatched huts, then to rich green marsh land, or lands spotted and striped with ponds and muddy streams wending weary trails through verdant — appealing countrysides with green grass, blocks of rice fields, grazing cows and their lonely young, and scantily clad cowherder, a mere lad hanging onto a staff and hiding from the burning sun in a pointed hood, gazing quite forlornly at the rushing trains.

Toward dusk my artistic appreciation swelled high as I saw whole herds of these "humped-back"

bullocks trudging wearily along muddy winding trails, heading for some lonely cluster of thatched huts, while the dreary-eyed lad tagged along behind, perhaps with visions of repeating the same thing tomorrow and for many days to come, or at least until he has sons of his own. By the way, these humped-back bullocks, smeared gray with mud, and standing to the ankles and higher in thick, mud-soaked heels, give one the impression of a rare combination of beauty and ugliness. Reams could be written of this impression.

Majestically beautiful are the tall cocoanut palms, outlined against a blue and changing sky, stalking like sad specters symbolical of the poverty and impoverishment of India. And how the emerald beauty of the hills, made round by jungle-like vegetation, glistened with the raindrops of the past few days. And the inspiration was climaxed by a huge, arching rainbow, toward which we seemed to be ever reaching, but never attaining. I shall reserve further descriptions for the future, so that I shall not be totally speechless when I return, but in one sense such descriptions could go on forever, for every new scene is worthy the pen of a poet.

Letter From C. Richard Wright: South India

Southern India

Excerpts From Letters of C. Richard Wright

Inner Culture, March 1936

Mysore, India, November 17, 1935

Would give anything if all of you were here right now to enjoy the grand and glorious scenery of Southern India. Brilliantly green rice fields, varied by tasseled sugarcane patches, nestle in protection at the foot of rocky hills—hills dotting the emerald panorama like pimples of black stone—and the play of colors is greatly enhanced by the sudden and dramatic disappearance of the sun as it seeks rest and solitude behind that solemn hill of solid black stone.

All in all, many rapturous moments have been spent in gazing, almost absent-mindedly, at the ever-changing canvas of God stretched across the firmament, for His Touch alone is able to produce colors that vibrate with that freshness of life. That youth of colors is lost when man tries to imitate with mere pigments, for God resorts to a more simple and effective kind of oils—oils that are neither oils, nor pigments, but are mere light rays. He tosses a splash of light here, and it reflects red. He waves the brush again and it blends gradually into orange and gold, then with a piercing thrust He stabs the clouds with a streak of purple that leaves a ringlet or fringe of red oozing out of the cut in the clouds, and so, on and on, He plays, night and morning alike, ever-changing, ever-new, and ever-fresh; no patterns, no duplicates, no colors just the same.

Man strives to imitate and emulate the works of a Supreme Artist, but little does he realize that he must first become that Supreme Artist before he can dabble in the palette of that Artist.

The beauty of the Indian change of day to night, and vice versa, is beyond compare elsewhere; often the sky looks as if God took all the colors in His Kit and gave them one mighty toss into the sky,

caring not for the heterogeneous kaleidoscope created.

I must relate the grandeur and splendor of a twilight visit to the huge dam constructed just 12 miles outside of Mysore at Brindavan—Swamiji, his brother Bishnu, his nephews, Buddha and Biju, and a friend and true Brahmachari, namely, Ramachandra (a worker for Gandhi in those parts) and I, all actually crawled into a small open-air bus, and with a small boy as official cranker, or battery substitute, we started off over a nice, smooth dirt road, just as the sun was settling on the horizon and squashing like an over-ripe tomato.

Our journey led past the omnipresent rice fields in squares, through a lane of comforting banyan trees, in between a grove of towering coconut palms, with vegetation nearly as thick as in a jungle, and finally, as we approached the crest of a hill, we came face-to-face with a huge artificial lake, reflecting the stars and fringe of palms and other trees, all bordered by the row of electric lights on the brink of the dam—Krishnaraja Sagar—and down behind the dam our eyes met a dazzling spectacle of colored lights playing on geyser-like fountains, like so many fountains of colored ink spouting forth—gorgeously blue waterfalls, brilliantly red cataracts, green cataracts, yellow and red sprays, elephants spouting water, all a miniature of the Chicago World's Fair—and yet, so outstanding because it is located in a land of poverty and destitution, all impoverished by greedy superiors. Truly, my heart pounded like a trip hammer, for I felt as if I was standing before those dancing fountains of water and light in front of the Firestone Building at the World's Fair—and, as one climbed above these sprightly fountains, the definite colors gradually changed into a harmony of blended colors—lavender, orchid, ochre, maroon, azure, opal, cream, emerald, and the like.

As I try to paint this picture in words, I feel like slitting the canvas, for it is such a feeble, futile task. I could spend hours trying to dab around with words, but I shall leave such art to Swamiji, who is so enthusiastically received everywhere that I fear it will take more than my strength to bring him back to America, but don't worry, if God says yes, we'll

both be back home ere many moons, and if He says no, well, why worry, that's God's business.

NOTICE—We regret that Swamiji's article on the Gita has not yet arrived from India. The series will be continued as soon as the copy comes in.

Letter From C. Richard Wright: Mysore

Mysore

Exerpts from letters by Richard Wright

Inner Culture, February 1936

November 22, 1935.

All is well and Swamiji is being highly appreciated in India, especially in Southern India as guest of His Highness the Yuvaraja of Mysore (the brother to the present Maharaja—ruler or king—and heir-to-the-throne of the most advanced state of Mysore).

Swamiji gave an inspiring, eloquent lecture before the students of Maharaja's College, November 18th, and another in the Town Hall on the 20th, before capacity audiences, to the wild acclamation and appreciation of his lecture and healings. And just this evening Swamiji enraptured a gathering of the elite and distinguished at the Third Princess's Mansion, attended by His Highness the Yuvaraja, H. H. the Yuvarina, H. H. the Maharini, and a host of state and royal officials—a splendid reception of his lecture on "Art of Contacting God"—applause and praise—and so it goes, wherever we travel—and that explains our prolonged or lengthened sojourn in India—nearly three or four months more, ere America's shores will raise tears in our eyes and a flutter in our hearts.

Important news! Visited the beautiful Chamundi Temple, with its gold and silver altars, situated on Chamundi Hills, overlooking Mysore, which was so suggestive of Los Angeles with its blinking lights and brightly illumined gold dome of the Palace—and imagine, I entered the sacred portal of this shrine, bowed on hands and knees before the Goddess Chamundi (goddess of the Maharaja's family—every family has its patron god or goddess), and received the blessed flowers and rose water from the altar, just as the others did. And it was in this Temple that Nila Cram Cook (former disciple of Mahatma Gandhi) was refused admittance, and for which reason she launched her fast, which lasted

for three weeks or so, and was refused only because she was an European—and here I went in, without any question or hitch, by Swamiji's side—just realize the importance of it—one out of thousands who have tried.

Another rare privilege—my first elephant ride yesterday. His Highness, the Yuvaraja, at whose invitation we are in Southern India, invited us to his summer palace to have a ride on one of his elephants—a huge one. There is a ladder provided to climb aloft to the "howdah," or elephant's saddle, which is a silk-cushioned box-like saddle, and then for a rolling, tossing, swaying and heaving down into a gully, hanging on for dear life, but too thrilled to worry or exclaim. Thus, I was initiated into the ranks of an elephant rider—a strange, thrilling experience, especially in the atmospheric setting of India.

This coming Monday we have an invitation from one of the officials of a London Film Company to attend a jungle location, where elephant scenes are going to be shot—and so, my life is gradually absorbing new experiences. The four enclosed leaves were picked from the famous Banyan Tree under which Ramakrishna meditated, when we visited his sacred ground at Dakshineswar just six or seven miles from Calcutta.

Have spent most of the day strolling in the India markets and pricing and handling valuables just as if I owned them, and enjoying them just as much. This market is an India market catering to English clientele and it is housed in a huge red structure covering an entire block, and the inside is literally packed with stalls or shops; one making picture frames, one selling flowers, one selling books; another selling ivory and sandalwood objects, still another displaying sweets, another selling shoes, another jewelry, another saris, another

trinkets of all kinds, from razors, knives, combs, toothpaste, shaving brushes, wristwatch straps, toys to coat hangers, belts, while another sells fruits and vegetables, and another cameras. Each stall is conspicuous because the merchant sits on the floor,

no chair except for English customers. Later on I'll describe the Indian market for Indians.

Letter From C. Richard Wright: Ranchi

Excerpts From Letters of C. Richard Wright

Inner Culture, April 1936

Brahmacharya, Vidalaya, Ranchi, India Jan. 5, 1936.

A THOUSAND regrets and tears for causing such alarm and fears when my pen and mind refused to cooperate as Time sped by, and I should know how much even a little word means, especially since I so selfishly and anxiously await your every letter. But believe me sincerely when I say it grieves me more to be forced to remain so silent, I, who owe it all to you. I feel so repentant for my selfish, greedy silence that I hereby and hereon command myself to sit in meditative thought and silence for one minute (an interval) . . .

Please feel with me that the more I fill the cup and the less I pour out, the more I'll have to give you on my return.

It has been no easy task for me to adapt my awkwardness to the many strange ways and customs, and added to this the fact that I require at least two continuous, undisturbed hours to scribble a letter, two hours that are nigh impossible when Swamiji is laboriously and continuously calling: "Mr. Wright, Mr. Wright," and Heavenly Father knows that I serve him all too briefly and stingily even now, and when India's charms are everlastingly beckoning and enticing me by a "come here, and look, and feel," and when my lackadaisical inertia grips my pen and thoughts, what am I to do, I ask you?

Perhaps you are wondering: "How is it that he has so much time to write so casually now?" Well, much to the joy of my writing, but much to the sorrow of myself, Swamiji found it necessary to return to Calcutta by train to attend to some details, and so I was left behind in Ranchi here at the Ashrama to help them start a series of Fortnightly Lessons, as we have the Weekly Lessons in America. So, besides feeling lonely, I'm feeling a bit relaxed, at least enough to scratch out a few lines.

A little atmosphere or background is befitting this leisurely writing. Right at this moment, as I scribble along, dragging my thoughts behind, I'm attracted by the keen pointed shadow my pen-point casts as the ghostly, yellow light flickers from one of those old-fashioned kerosene (coal oil) lamps, (lanterns) casting weird, eerie shadows on the white walls of my little den at the Ranchi Ashrama or newly acquired India Temple.

As I sit here, all is calm and quiet; most everyone is snug beneath blankets, and were I to take a stroll or stumble around through the larger rooms of the Ashrama or Vidalaya (school) at this bewitching hour of eleven, I'd chance upon 20 or more cots all filled with a bundle of bedding and a boy, just about eleven or twelve years of age, in each bed, in each room, and were anyone to study the various sleeping postures, he would find every conceivable kind of sleeping position here depicted by these boys. Why, there's even a leg dangling out, and he's a bit brave on this cool night, I might say.

Really, one's thoughts can go far astray in this soothing atmosphere; this calmness is as conducive of meandering thoughts as a trip-around-the-world, if you know what I mean. I can sit here under the spell of this lamp and the calmness and coolness of the night and travel mentally to our night at the Pyramids, our night at the Dead Sea, our dip in the Sea of Galilee, our camel ride on the fringe of the desert, our pause at the Birth Manger of Christ, our dawn ride out of Jerusalem, our elephant ride, or our stroll through Sir Walter Scott's Abbotsford, or Robert Burns cottage, or St. Peter's in Rome, St. Mark's in Venice, or St. Paul's in London, our sojourn with Gandhi, our many visits with Swami Sriyukteswarji, (yes, he speaks English, but my opportunities of conversing are scarce, since the Swamijis have so much to exchange) and so on and on, endlessly, happily

(To be Continued)

(Continued from April Issue)

Inner Culture, June 1936

This night is entrancing, for a moon nigh full is gladdening and enlivening the palms, the bayle, the banyan, the mango, and the sal trees with a brilliantly bluish hue like the dazzling blue-white diamond; all objects are alive or dead with the coldness of a phosphorescent bluish tinge; even the Ashrama building, mothering so many slumbering souls on her bosom, looks stark and cold beneath the moon's icy gaze. Once seen, an Oriental moonlit night can never be forgotten. It's iciness is as stabbing as a cold, curt word—all scenery seems to have been frozen to a pale ashen whiteness beneath its merciless gaze.

And now, through the icy stillness of this Oriental night is throbbing the drums of the natives or Aborigines, echoed by shrill-throated mongrels, and reechoed by the insistent shrill of the world-famous crickets. The slumbering hush of night is ruffled by the rolling of the drums and an occasional sputter of native chanting—only that which is caught on the crest of the night zephyrs. I daresay my pen feels like whispering, instead of scratching its way in this hush of night. A night like this is loved by all weak-voiced Nature, for then it reigns aristocratically; perhaps that's why I like the night-nothing and no one can stifle me or my thoughts. Be that as it may, I'm tossing around in the entrancing lap of the East, and hope I'm making you envious, envious enough to make you want us to return so that we may share our experiences with you.

Everything seems quite lonely and empty with Swamiji gone. I hurried to the evening dinner quite anxiously, hoping to fill in those dull, vacant minutes at least with food, and as I cautiously hastened along, swinging a flickering lamp, thoughts dancing with the shadows, I passed just beneath the small, grated window of Swamiji's old

room when he was Acharya (principal) of the School, and just as the small, mischievous boys used to do to him, when he was meditating or sitting quietly, wrapped in seclusion, I fell a victim to such memories and stealthily and gleefully tossed a few pebbles into the room through the same small barred window, inwardly pleased with the tinkling of stone on some glass object inside, but sadness followed, for no Swamiji was there; but anyway I played as if he were there, and thus my reveries led me into an abbreviated childhood.

Well, I continued to dinner, headed for the kitchen veranda, where all the boys sit in two rows, facing each other, squatting before a brass plate the size of a round platter, with a brass cup at one; side and a brass bowl at the other side, the former for water, the latter for dhal, when I was beckoned by an old friend of Swamiji's, Swami Shivananda, to come into his private den and eat with him as his guest.

Refusing not being my style, (especially when Indian food is concerned) I accepted and placed a two-square rug (very common as "squatting" rugs, as I call them) up on a discarded wooden bed, pre-sensing the numbness were I to squat on the cement floor, as is the custom, and, climbing aboard, I sat cross-legged awaiting food service.

First, a huge brass plate was brought, next a brass cup full of water, next an alluminum bowl with curried and spiced potatoes, and then the food was brought -a monstrous helping of rice, (bhat) warm, (garum) was served, rutis (large, dry, wholewheat cakes, like our buck-wheat cakes, and used nearly as commonly as we use bread), followed by dhal, and curried vegetables, plus several spiced dishes still quite foreign to me by name and content.

My right hand worked furiously and unhesitatingly with the food. "Scoop up with the fingers, lift to the mouth and push food into the mouth with the thumb" is the technique, and I might add, I can hold my own with the best of them in stoking my mouth thusly. I did quit finally, drank my "garum dood" (warm milk) and merely rolled

off that wooden bed, for my latitude had grown to equal my longitude.

Sincerely, I intensely enjoy these strange, odd experiences. Every new experience, and the old ones too, makes my heart yearn and ache for you all to be here enjoying this wonderful atmosphere.

Letter From C. Richard Wright: Sri Yukteswar

Meetings with Sri Yukteswar

Excerpts From Letters of C. Richard Wright

Inner Culture, May 1936

Dear All:

No doubt, you are quite puzzled, perplexed, and annoyed at my apparently greedy silence regarding Swami Sri Yukteswarji; and in one sense I don't blame you. But in another sense I believe you would not blame me, for this is the reason. I felt this way: far be it from me to attempt to describe one so great and saintly with my limited understanding and superficial glances. I could write reams and reams perhaps about his appearance and the outward aspect of the man, but would I be doing justice to the Saint within? So I waited and waited, hoping to glean more and more of the Saint, the true Swami Sri Yukteswarji.

On every visit we made to his humble Ashrama out in Serampore, just 15 miles outside of Calcutta, I tried and tried to penetrate the Bengali conversation between the two Swamijis, for English is null and void when they are together, although Swamiji Maharaj (as called by others) can and sometimes does speak English, although every time I've been present every precious moment is devoted to an exchange of expressions and not wasted on merely passing the time of day. I've felt so privileged and elated at just being present in their company, that to utter a word or question in English would have been sacrilegious. But to a certain extent, much less than desired, I've had a chance to taste the saintliness of this Great One, in his jovial smile and twinkling eyes.

One quality I have discerned in his merry, serious conversation, is a decided positiveness in his statements—the mark of a wise man, who knows he knows, because he knows God. And so it is, anything I could write would only be based upon the limited external impressions and perception, and not upon the true basis of the saint-his spiritual glory. So, if I'm forgiven for my inaptitude and

inability to do the inner man or saint justice, I shall begin my tale (from my notes) on a certain day back in September, as a matter of fact on the 30th.

On this day we left Calcutta, filled with the highest anticipation and full of the great joy that we had been experiencing in the receptions here and there. Our journey to Serampore, just 15 miles out among the villages outside of Calcutta, led us over very picturesque roads crowded with heedless pedestrians or rag-clad natives and most insolent and inert “hump-shouldered” cows and dogs. One common scene that is always of fascination is the water buffaloes with their huge bulkiness, climaxed by a crown of flesh and bone on their shoulders, “worn so,” or created so, by the heavy poles stretching across their necks in the form of a yoke, for centuries and centuries; at least, one would be led to believe that this physiological characteristic had been formed from the constant burden they had to bear over so many centuries, and yet they appear docilely vicious in their huge black, scarcely-haired hides, with long horns swooping and dipping back toward their shoulders, so meek and so fierce, in appearance only, however. It is not uncommon to see herds of them standing majestically in ponds of mud or dirty water out in the villages.

Well, enough of the cows, or at least of the way I described them, so on we went through the conglomerated, congested, and “un-white-winged” villages, and entering Serampore we passed by the queer shops and motley mass of humanity, turned to the right, and proceeded past the adobe, tile-roofed and thatched-roof huts or hovels, past the favorite eating haunt (a shop) of Swamiji during his school days at the college in Serampore, and suddenly turned to the right again down a narrow, walled lane, then a sudden left turn and there before us towered the humble, but in-spiring two-story Ashrama of Swami Sri Yukteswarji, with a Spanish-

style verandah on the upper floor or balcony, and the most impressive thing about it was its humble solitude. In grave humbleness I strode behind Swami ji into the courtyard or patio within the Ashrama walls, and likewise the inner portion of the upper story was lined on three sides by a verandah. We proceeded up some old stone steps, hearts pounding, up steps no doubt trod by myriads of Truth-drinkers; up through this crumbling, but sacredly humble abode we continued, the tension growing keener and keener, when suddenly, without ostentation or fore-preparation, there before us near the head of the stairs of this quaint verandah, appeared the Great One, Swami Sri Yukteswarji, standing in his noble pose of great wisdom. He has a decidedly sloping forehead, indicative of a lofty vision and sincerity of purpose, a decided purpose, and God-Wisdom.

Then my heart heaved and swelled as I felt myself blessed by the privilege of being in his sublime presence. Tears nearly blurred my eager sight when Swamiji dropped to his knees, and with bowed head offered his Soul's gratitude and greeting, touching his feet, and then his own head in humble obeisance to his Guru; he arose and was embraced on both sides of the bosom. It was like the joyous greeting of father and prodigal son, but in this case, triumphant son; no words passed, but the most intense feeling was expressed in the silent words of the heart.

How their eyes sparkled and fired with the warmth of renewed Soul-union! A most tender feeling surged throughout this humble patio; even the sun seemed to elude the clouds to add his blaze of glory to the sublime occasion. Then my humbleness waxed high, and on bended knee and dropped head, I added my Soul's love and thanks for all I've thrilled to and hope to thrill to; touching his feet, calloused by Time and Sacrifice, and receiving his blessings by touching my own head after rising, I stood to face two beautiful, deep eyes, sparkling with joy and wisdom, and introspectively smouldering; the brown iris of his eyes glistened in a ring of ethereal blue.

We were then taken into his sitting room, the whole side of which opened to the outer verandah or balcony, first seen from down below, shoes were

removed, and as he braced himself against his very simple bed, sitting on a straw mattress on the cement floor, we all circled ourselves about him, (Swamiji near his feet) and with pillows to lean on or ease our positions on the straw mat. With a quick, cursory glance, I noted this rather dilapidated room, suggestive of the owner's nonattachment to material comfort or objects, a room with fading white walls and fading stripes of blue plaster, with an old picture of Lahiri Mahasaya, at one end of the room, garlanded in simple devotion, and an old picture of Swamiji (Yogananda) as he arrived in Boston with the other religious representatives; another old picture of Swami Sri Yukteswarji that appeared in an old issue of East-West Magazine, and through the doors opening out onto the outside verandah I could see plantain (banana) and cocconut palm trees towering over the roof of the Ashrama in peaceful protection; I saw a strange occurrence of modernity and antiquity, namely, a huge, cut-glass, electric chandelier, covered with cobwebs through disuse, and a "Singer sewing machine" calender: all in all, a quiet, trim room breathing peace and calmness supreme, rustic but pleasant, plain but comfortable.

Swami Sri Yukteswarji seems overjoyed, though his predominance of wisdom hinders his flow of feeling, at least outwardly, as well as I can discern from the Bengali conversation. He is of a large, athletic stature, hardened by the trials and sacrifices of renunciation, with majestic and divine poise at all times—a sloping forehead as if seeking the heavens, a divine look or countenance, with a large, homely nose, with which he apparently amuses himself by flipping and wiggling it with his fingers in idle moments, like a child; powerful sepia eyes haloed by an ethereal blue hazy ring; clad in simple dress—the common "Dhuti" and a shirt called "Punjabi" (similar to our woolen under-shirts with buttons), both once dyed a strong ochre color, but now only a faded orange shade. He has quite a jovial and rollicking laugh deep in his chest, causing him to shake and quiver throughout his body—very cheerful and sincere. Great wisdom and strength of purpose and determination are very apparent, although I spent every visit in stupid amazement, not knowing the language; his face and stature denote sublime power; he moves with a firm tread and erect posture; hands and fingers also

appear powerful. It is interesting to note that he has to merely clap his hands together and ere finishing he is served or attended by some small disciple; incidentally, I am very much attracted by one of his disciples, a thin lad with long black hair to his shoulders and a most penetrating pair of black sparkling eyes, and a heavenly smile through pearly teeth; his eyes twinkle, as the corners of his mouth rise, like the stars and the crescent moon appearing at twilight.

Swami Sri Yukteswarji's joy seems quite intense at the return of his "product," and he seems to be somewhat inquisitive about "the product's product." Swamiji presented him with some gifts, as is the custom when the disciple goes to his master; they were received with appreciation and joy, for he seemed quite proud to show them to all visitors. Sri Yukteswarji's thinning hair is parted in the middle, begins a silver, and changes to streaks of silvery-gold and silvery-gray and silvery-black, ending in ringlets or curls at his shoulders; his beard and moustache also are scant or thinned out, but it

enhances his character as deep and light at the same time. Pigeons are sharing our quarters in the Ashrama up in the eaves, under the red tile roof.

Next on the program; We were thrilled by sitting down to a larder as guests of Sri Yukteswarji, good, tasty, simple, and plain, all "vegetable and rice" combinations. Sri Yukteswarji was pleased at my grasping onto India's customs, as "finger-eating," for example. It all seems like a fairy dream, and any expression of gratitude or emotion on my part would appear coarse in the atmosphere of such divine blessings.

Well, after several hours of Bengali and the exchange of warmth, we bade adieu with a pronam, "saluted" at his feet, or rather, paid obeisance at his feet, and departed with an everlasting memory of a truly divine greeting and meeting and feeding. My only regret was my ignorance of the language, which isolated me from the inner man, the Saint, but I felt, and shall carry that feeling, as my divine blessing.

Letter From C. Richard Wright: Bombay

In Bombay

Excerpts from a letter of C. Richard Wright

Inner Culture, August 1936

Royal Hotel, Bombay, India, June 2, 1936.

Sorry that time does not permit my long tale of our terrific motor journey from Delhi to Bombay along the edge of the vast Rajputana Desert-but that must await our return, as must many other anecdotes.

At the present moment I am relaxing in the more moderate climate of Bombay, not relaxing exactly, for I am arranging a three-day campaign in Bombay, while Swamiji has returned to Calcutta.

Constantly he remarks on the loyalty and devotion of his little nucleus back in America, and it is the cooperation and steadfastness of all in the West that will finally lure him away from the eager clutches of the Eastern devotees. (Wish I could bring home several for companions.)

So, all in all, it is a trifle empty and quiet in Bombay, with Swamiji off in Calcutta, but he will be here in time for his lectures on the 8th, 9th, and 10th of June.

Bombay is the cleanest and most Westernized city in India, full of activity, both modern and ancient-beautiful buildings of grand architecture with elaborate decorations and trimmings in a setting of shady trees and palms-wide boulevards twist about the island or peninsula on which rests Bombay, and the "Champs Elysees" of Bombay is Queen's Road, which skirts the bay and beach and

climbs atop Malabar Hill, where is seen a glorious panorama of Bombay by night, with its multi-colored neonlights and nickering signboards and firefly auto lights weaving about the maze of streets.

The city proper is a whirlpool of activity, with large department stores, small shops, street peddlers, horse-drawn, four-wheeled buggies (quite dignified), trams with trailers, double-decker trams, rubber-tired buses, bicycles, and the latest and best automobiles in all India—a progressive city in a retarded India, with much wealth apparent. And Bombay enjoys the best climate of all India's large cities; Calcutta at 105 degrees, Delhi at 109 degrees; Lahore at 115 degrees, Benares at 107 degrees, with Bombay at 97 degrees, and the monsoon is expected to burst here next week, and then things will be cooler, and, of course, wetter. But India suffers greatly just before the monsoon, but is somewhat more bearable thereafter. All in all, Bombay is rather appealing in its way, and the same is true of all Indian cities-in their own way they attract.

Well, the blue of the night has settled about us, with a fresh sea zephyr kissing the leaves and cavorting in our room in ecstasy under the fan, so there is not much else to do but pray that you are all well, and assure you that we are the same.

Letter From C. Richard Wright: Giri Bala

Visit with Giri Bala

By Richard Wright

Inner Culture, October 1936

At 4:30 a.m., Soshi Babu shook my shoulder and announced: "Swamiji wants you to get ready to go to Bankura

Balsura, about 125 miles from Ranchi. So, after the usual oblations and delays we (Swamiji, three other disciples, and myself) started at 6:30 a.m. A beautiful hilly road wound in and about the hillsides, with a cool breeze slipping in through the windows, urging me on to greater speed. How delightfully cool it was; such a sharp contrast to the memorable journey from Calcutta to Ranchi a few days back.

The scenery was very picturesque, with wooded hillocks, terrace rice fields, shaded serpentine roads, occasionally crossing and recrossing the midget railway running between Ranchi and Purulia, energetic natives bearing burdens of logs, straw, and what-not, and straggling bullock carts, rolling and heaving like a ship at sea—a picturesque sight are these skeleton, two-wheeled carts drawn by small, equally-skeletal, hump-shouldered bullocks, yoked by a long pole resting on a ridge in the necks. And such carts are forlornly tossing to and fro on the ruts of the road and hesitatingly moving aside as we fiercely honk our way. At 10:30 a.m. we arrived at Purulia, met the brother of Giri Bala, finished curry and luchis in a street shop, and were again on our way to Bankura.

Our way led out into plains, with baked rice fields suggesting the poverty of the people, and still these under-nourished natives are obliged to work endlessly from dawn to dusk, yet perhaps a bit leisurely or lazily. Along the way we passed many groups of natives repairing the road, breaking stones, bearing baskets of rocks and broken stones, with many village girls burdened with a baby in a hammock-like swing slung from the shoulders and strapped at the side, who were bearing loads of

stones. Others were sitting in the shade of a tree, smashing stones.

On and on we paced over this dry, suntortured area (luckily we were blessed with a breeze cooled by yesterday's clouds.) Finally we arrived at Bankura. After a lavish meal at Soshi's family house in this old small town, we set out for Biur, in the depths of the Bankura District, to fulfill a pilgrimage to visit Giri Bala, who is said to have fasted for many years. The trip was our first real experience of penetrating into the heart of the interior, where the rest of the world may go by, unknown, with no regrets.

Our way twisted and turned through groves of palms, through unspoiled, unpolluted, untouched villages, nestling beneath a forest of trees. Very fascinating are these villages of thatched mud huts, decorated with the name of a God on each door, with many small naked children, boys and girls, innocently playing around, pausing only to stare at or run wildly toward this big black bullockbus cart tearing madly around and through their village. The women folk merely peeped from the shadows of their homes at the moving auto, while the men leisurely lolled beneath the trees on the roadside, staring nonchalantly. We passed very quaint villages, with the villagers all bathing in the community tank and the women carrying to their homes large brass and earthen jars, filled with water.

(As I am writing these notes, Swamiji is chanting and playing the harmonium with a small gathering of eager souls sitting on the floor in rapturous silence.)

The road led us a merry chase over rut and ridge, finally growing worse and worse as we neared the minute village of Biur. We bounced and tossed over the jutting causeways, dipped into small streams, detoured around a new, unfinished caveway, slithered across dry, sandy river beds, and toward 5:30 p.m., after going some 48 miles from Bankura, we arrived at Biur, a very quaint village, isolated in the interior of Bankura District and hidden in the protection of palms and dense growths, and isolated from strangers during the rainy season, when the rivers are raging torrents and the roads as serpent-like as the mad rivers.

Asking for a guide from among a party of worshippers on their way from a temple, we were besieged with hordes of small, bare bodies and scantily clad lads climbing on the sides of the car, eager to show us Giri Bala's hut.

And now our first experience penetrating into an interior by motor car. The road led toward a grove of palms sheltering a mass of mud huts, but not until it tipped the car at a sharp angle, tossed it up and dropped it down; this narrow path led to the trees, around the trees, around tanks, over ridges, down banks, and on into the bowels of the mud hut village.

First, the car became anchored on a clump of earth, requiring a lift of earth clods, then it was stopped by clumps of trees in the middle of the cart track, necessitating a detour down into a dry tank, which also required some scraping, edging, and leveling; again and again the road appeared to be impossible, but the pilgrimage must go on, so a native lad cleared the debris away while hundreds of natives stared at us.

Soon we were again threading our way along the twisting, shifting, rutted road, following the two ruts of antiquity. The car leaned to one side, all of us got out, pushed the car along, all got in, and we were off again through the trees with women staring at us from their homes and men trailing along beside and behind us, with children scampering and racing to swell the procession-around clumps of earth, clumps of brush, and over ruts and tiny hillocks, always pausing to clear the way by scraping, edging, etc. Several times it seemed as if

we could go no farther, but with a little edging and leveling we were able to go over this sharp ridge, over this clump, over this rut, and so forth. Perhaps ours was the first car to traverse these roads, penetrating so far. Bullock carts are far more common.

What a sensation we created—a white man pioneering in a big black car right into the isolated fastness of their village, destroying the privacy and sanctity of their cluster of thatched mud huts.

Halting within a few hundred feet of her home, (Giri Bala's) we felt that our pilgrimage was reaching fulfillment, after a long struggle, a 15,000-mile journey, and a rough jaunt at the end. We approached a large, two-storied building, quite a dominating building among these mud huts, with its brick and plastered construction. It appeared to be rather misplaced amidst the humble, ancient mud huts, and it was under the process of repairs, for the typically Indian scaffolding of bamboo was skeletoned around it.

With feverish anticipation and suppressed rejoicing, we finally stood before her open doors, awaiting her appearance—the climax to a long, eventful journey, and how curious the simple village folk were, young and old, women aloof somewhat, but just as anxious, and men and boys right at our heels staring with intense curiosity at this spectacle.

Suddenly, from the darkness within, there appeared at the simple open doors a short figure hidden behind a cloth of dull goldish silk of indigenous manufacture, typical of Indian women. She drew forward hesitatingly and modestly, peering slightly from beneath the headfold of her "swadeshi" cloth. Her eyes glistened like glowing coals in the shadows of her headpiece and we were enamored by a most benevolent and kindly face—a face of realization and understanding. Meekly she approached and graciously assented to our snapping a few pictures in the "still" and "movie." Patiently and shyly she endured our photo techniques and adjustments, etc. Most motherly was her expression as she stood before us, clad in the simple looseflowing cloth of plain yellowish silk, with only her downcast face and her tiny feet showing, a face

of rare peace and innocent poise; a childish, quivering lip, a feminine nose, narrow, sparkling eyes, and a wistful smile.

Humbly she took her seat on the verandah, crosslegged, hands in pronam gesture, and with silent patience she answered our questions and comments. Very briefly, in one or two words, often just “yes” or “no,” and very quietly, she answered only those questions which did not refer to the teachings; on those questions which delved into her secret reservoir, she remained mute and distant. Several questions caused her to lapse into deep silence and she paused as if in deep reflection before answering our questions. Her voice was low and reserved, her spirit deep and serene.

But scientific reasons led us to ask:

1. “Is it true that you have fasted for 52 years? We want to hear this from your own lips.” After a minute of reflection she said: “Yes, since I was 12 years, 4 months old, and I am now 68.” (Her answers, of course, were given in Bengali and interpreted for me by Swamiji.)

2. Q. “How is it explained?” A. “I had a contact with a Sadhu, who gave me a Kriya.”

3. Q. “Do you not even drink water?” A. “I have no necessity of drinking water. If drinking water were a necessity, it could not be resisted.

4. Q. “What is this Kriya method?” A. “I am forbidden by the Sadhus to teach this Kriya to others.”

5. Q. “Have you made up your mind never to teach it to others?” Her only answer was a blank silence.

6. In answer to the many other questions asked by Swamiji she gave the following: “The Sadhu is my Sanyasini Guru. I also have a domestic Guru.

My fasting is not due to medicines, but to the power of the mind. My practice consists of chanting a mantra and practicing a certain breath control (very difficult for ordinary persons). I had this power from my previous birth. I haven’t taught anybody—have no willingness to do so. I have no disease, nor experience of any.”

7. Q. “Do you know how long you will live?”
No answer.

Thrice the Maharaja of Burdwan took her to his palace for visits of two months, 20 days, and 15 days in order to test her. She has no hunger or thirst. Feels only slight pain when injured. Can control her heart and breathing. Has no excretions. The sunlight and air are somewhat necessary. Was married; no children. Meditates at night. Attends to domestic duties daily. Slightly feels the change in climate from season to season. Often sees her Guru in visions, as well as other great souls. Met her Guru at the age of 12 years, 4 months, when at a bathing ghat on the Ganges at Nawab, near Itshapure, as he materialized before her and gave her the teachings. On that day her domestic Guru initiated her. She sleeps very little, for sleeping and waking are the same to her.

By this time dusk had closed down around us like an immense veil. Many shadows, cast by a small kerosene lantern, danced in the trees above us, reflections of some thirty natives, all’ eagerly and curiously watching the proceeding.

As we paid our homage to the enlightened one, others crowded about and pronamed at Swamiji’s feet; Giri Bala also followed suit, showing her humbleness, the sign of a realized one. So touching was the scene that it is even now emblazoned on the memory. When great ones meet, the humbleness is a joy to behold.

Regretfully we parted, but joyous for the experience.

Letter From C. Richard Wright: Kara Patri

Visit with Kara Patri

By Richard Wright

Inner Culture, November 1936

I quote the following from my notes of Jan. 27, 1936:

The scene is laid near Allahabad at the junction of the Ganges and Jumna Rivers, during the Kumbha Mela, the great gathering of Sadhus and Seekers, held every three and six years.

We next drove down the river bed (Ganges) to the undernourished sacred river. Alighting and treading some distance through the thickening smoke and treacherous sands, we approached a cluster of tiny, very modest straw huts. Suddenly, we drew up before one of these insignificant, temporary huts with its pigmy doorless entrance, the shelter of a young, wandering Sadhu, or mendicant, noted for his exceptional intelligence and capacities, named Kara Patri. There he sat, crosslegged in a pile of straw, his only covering, and incidentally his only possession, being an ochre cloth draped over his shoulders; and this was only temporary, for soon warm days would come.

Truly a divine face smiled at us as we crawled into the hut on all fours and prostrated at the feet of this enlightened Soul, while the kerosene lantern at the entrance flickered weird, dancing shadows on the thatched walls. His face, especially his eyes and teeth, beamed and glistened with the blessing of simplicity and freedom, "doing everything with the searchlight on God."

Although I was puzzled by the Hindi, his expressions were very revealing, as he was full of enthusiasm, fire, introspection, love, happiness, divine glory, freedom, and all the other divine qualities. No one could be mistaken as to his

greatness. Imagine the happy life of one unattached to a material life, free of most clothing, wearing only one cloth; free of food craving, never begging; never touching cooked food except on alternate days; no begging bowl; eats only one meal a day generally; free of all money entanglements, never handling money; never storing things away, always trusting in God; free of transportation difficulties, never riding in vehicles, but always walking on the banks of the River Ganges, or others; never remaining in one place longer than one week in order to avoid becoming attached to anything.

Such a modest Soul! free of worldly entanglements and struggles, but unusually learned, having read all the religious Scriptures, the Vedas (very lengthy), Vedanta, and so forth, and with an M. A. degree in four subjects, with the title of "Shastri" (master of Sanskrit) from the Benares University.

A grand feeling pervaded throughout as we sat at this Saint's feet and listened to his noble expositions. It all seemed to be an answer to my desire to see the real, the ancient India, for he is the true representative of this land of Spiritual Kings. We bade pronam and reluctantly departed from this embodiment of God and Man, grateful for his hospitality and spirit.

And so, if I have not been too vague, you will see that there is something to this world of ours after all. Such men as I have just described come on earth to elevate those of us who are caught in the muck and mire of these passing fancies and pleasures.

Newspaper Accounts: London

Newspaper Accounts of Yogananda in London

Inner Culture, March 1937

The newspapers and illustrated weeklies in London and India devoted a great deal of space to Swami Yogananda's presence in their lands. Mr. Wright, who accompanied Swamiji, came back loaded with newspaper clippings about Swamiji's work and lectures in various places.

The "London Star"

"I managed to squeeze into Caxton Hall before the overflow invaded the Press table. The occasion was an address on God by Swami Yogananda, Yoga master. Hall, floor and balconies were crammed. For an hour-and-a-quarter attention was held by a remarkable piece of reverent entertainment. I have heard few equals of the Swami as an orator. There was not a syllable of rant or unintelligible metaphysics. His character-acting of a socially distracted lady trying to practice meditation as the Swami ordered would have brought down any house. At the end of 75 minutes, the Swami, apparently not the least fatigued, left to address the over-flow meetings. Next Tuesday the Swami will speak at Whitefields Institute in support of the World Fellowship of Faiths. The president of the British National Council is our old friend, Mr. George Lansbury. The world president is the Maharaja Gaekwar of Baroda."

"Sunday Graphic," London

The Sunday Graphic of London (September 27, 1936) had the following feature article by its columnist, Gordon Webb:

"In a quiet room, high above the clamour of London's traffic, a famous Indian mystic, one of the master-minds of Yoga, gave me a remarkable demonstration of his powers. He was the Swami Yogananda, who now plans to organize a Yoga center in Britain. In yesterday's demonstration the

Yogi proved that he can (1) Stop his heart beating for a brief period; (2) Stop his pulse at will, or lower his blood pressure; (3) Control his sense of touch, or eliminate it entirely; (4) Switch off the energy from any part of his body.

"Dark-eyed, youthful-looking, the Swami told the history of his study and mastery of Yoga, the mysterious power of the East which he is now adapting to the varying conditions of the western world. 'I studied Yoga in my childhood days,' he said, 'but it was not until I was profoundly moved by the death of my mother when I was a young man that I brought my powers to their full pitch. Here in the western world you are burning up all your energies. You do not find real happiness. You die young. We in the East have learned much from you, but in this matter of leading a balanced life, you have much to learn from us. By concentration and relaxation I can do with two hours' sleep out of the 24. There is no reason why anyone who will give an hour and a half every day to deep concentration cannot do the same. When the heart is quieted consciously every other part of the body is rested with incomparably more benefit than in a deep sleep. It is this rest which prolongs life.'

Complete Spontaneity

"The Swami has the appearance of a man in the early twenties. At home it is unusual for him to work less than 16 hours a day, addressing clubs, churches and societies, attending to his vast correspondence, interviewing his followers, and directing the headquarters of his fellowship in Los Angeles. In addition, he spends long hours in intense meditation. He makes no preparatory notes for his addresses, but speaks with complete spontaneity. He claims that he is himself living proof of his teaching that anyone who faithfully follows his doctrines can attain complete self-mastery and remain young even in old age."

Newspaper Accounts: India

Newspaper Accounts of Yogananda in India

Inner Culture, March 1937

The newspapers and illustrated weeklies in London and India devoted a great deal of space to Swami Yogananda's presence in their lands. Mr. Wright, who accompanied Swamiji, came back loaded with newspaper clippings about Swamiji's work and lectures in various places.

The large newspapers of India, in Bombay, Calcutta, Madras, Bangalore and Delhi carried many articles, welcoming Swamiji home to India after his 16-year absence. Many carried headlines and devoted whole pages to swamiji's work.

Mahatma Gandhi is Host to Swami Yogananda

During his travels in India, Swami Yogananda went to Wardha as the guest of Mahatma Gandhi, who had already visited Swamiji's Ranchi school and had expressed his admiration for the training given the boys there. The following is an Associated Press dispatch under date of August 27, 1936:

"Swami Yogananda of the Yogoda Sat-Sanga, Los Angeles, California, who is on a tour, arrived here yesterday and was received at the station by Messrs. Mahadev Desai, Babasaheb Deshmukh and Dr. Pingale, amongst others. He is coming here after 16 years' stay in America. He is the guest of Mahatma Gandhi. The Swami arrived on the Mahatma's silence day. He therefore conversed in writing. The Swami was impressed with the self-sacrifice of the Ashram inmates and the deep spirituality of the Mahatma. He was astonished to see the extreme humbleness of the Mahatma, who lunched with the Swami, giving him some of his food with a spoon from his plate.

"The Swami was asked to join the evening prayer and found the atmosphere intensely spiritual and was interested to see Miss Slade (Mira Bai) reciting Gita verses with a perfect Oriental pronunciation. At the end, beckoned by the Mahatma, the Swami chanted verses from the

Hindu scriptures and gave a short talk about the East and the West . . . After prayer the Mahatma broke silence and talked on different subjects. The Mahatma showed interest in the extensive spiritual work fostered by the Swami in America. Swamiji is having a special discussion with the Mahatma on the origin of evil. The Swami is addressing a public meeting in the evening."

"Daily Post," Bangalore

A long report of a lecture given by Swamiji appeared in *The Daily Post*, Bangalore, South India, on November 5, 1935, part of which read:

"At a large gathering of students, officials, ladies and gentlemen, Swami Yogananda was introduced by the president, Justice Shankar Narayan Rao, in a meeting held under the auspices of the Mysore University Union, last night, preceded by wonderful demonstrations of 'Yogoda,' the action of will in the muscles, by the Swami's brother, Bishnu Charan, and his two students. The Swami gave an enlightening and stirring lecture before an enthusiastic and appreciative audience.

"During the course of the lecture, the Swami's age was conjectured to range from 17 to 100 years, but when asked his age point-blank, he answered, 'Do you want to know my age? I never tell my age. For I am ageless. You failed to designate the age of this residence or body of mine. I am the immortal Soul, and am therefore ageless.' "The president, Justice Rao, expressed gratitude and said, 'We are proud of one who has placed the banner of India and her spirituality in America, awakening souls from slumber.' He also spoke of the lecture as being most inspiring and one to be long remembered. He concluded by paying his 'humble obeisance to our illustrious guest, Swamiji Yogananda.'

"The president of the university Union, Mr. L. Rama Rao, said, 'I want to express the hearty

thanks of you all to our revered guest, Swami Yoganandaji. He has delivered one of the most marvelous, thrilling, remarkable and dynamic addresses ever heard in Bangalore. I wish to express thanks to His Highness the Yuvaraj of Mysore, on behalf of you all, for inviting the Swamiji to Mysore State.”

Swami Gives Demonstration

While in Mysore, Swamiji also addressed a meeting held under the auspices of the Mysore Civic and Social Progress Association which The Daily Post of November 6, 1935 described as follows:

“Swamiji Yogananda gave a demonstration of the action of will power and magnetism, which he described as flowing from the cosmos through him and which he directed to the brain of those sensitive souls accurately in tune with him, arousing the energy in their bodies and concentrating it in the hand and locking their clasped hands as if shackled by ropes. Moreover, those with locked hands were unable to open them when ordered to do so by the audience, but immediately responded to the command of Swamiji, all except one man who was ailing from heart disease and stomach trouble.

Instantaneous Healing

“However, his hands instantly opened as Swamiji’s hand approached his and upon request, Swamiji gave a remarkable healing to this ailing man, by merely touching his heart and stomach, allowing the soothing vibrations of the Cosmic Energy to flow into the man’s body. The pain instantly vanished. In explanation Swamiji states that he merely served as a channel for the flow of the Cosmic Energy from God which has the power of healing. It is God who actually heals, and this capacity of directing God’s power lies dormant in all of us. It lies with each of us to learn how to arouse it and use it.

“In concluding the meeting, Sir Puttanna Chetty (donor of the Sir Puttanna Chetty Town Hall in which Swamiji spoke) said, ‘I am very happy to have heard your most enlightening lecture. I was deeply listening and especially enjoyed your unique explanations of Patanjali. You have packed this

house and we already feel uplifted from your presence’.

“The audience was very enthusiastic and attentive and showed its courteous cooperation despite the crowded condition of Town Hall, the largest hall in Bangalore, for the hall was packed to overflowing with 3000 friends, some in windowsills, in aisles, doorways, on the stage and standing outside—a demonstration of the sincerity and earnestness with which the people are seeking to know God.”

Latent Powers

This same meeting was reported by a columnist in The Daily Post as follows:

“The third big event of the week is the appearance of Swami Yogananda of Los Angeles in Bangalore, giving darshan to many eager hearts . . . showing us the way to contact God through Pranayam, the mixing of God-Consciousness with life-control. The rare yogic feats done by his disciples (Bishnu Charan, Buddha Bose and Bijoy Kumar) have opened the eyes of many to the latent powers in man and how they can become patent.

“The atmosphere of Bangalore, with its electro-protonic cell batteries charged by that Sadhu-Sanyasin Swami Yogananda (a man of immense powers, the result of his conscious efforts at the unity of body, mind and soul) I am sure has taken during the last 3 days, a fresher hue than it used to have. The ladies and gentlemen, young and old, that filled every vacant space in Town Hall ought to give testimony to what I say. All those who heard his lectures, I can say are really great souls, according to a stanza in Tamil poetic lore—‘It is good to see a good man, more to hear the pearl-drops of wisdom, much more to keep company with him’“.

“Sunday Times,” Madras

The Sunday Times of Madras, March 29, 1936, had the following comment on Swamiji’s lecture at Gokhale Hall:

“For over two and a half hours, the Swamiji held the audience spellbound by his oration. It was a consummate address . . . He is certainly the master orator who can sway mass meetings at will. No finished product of the best elocution school of America could excel him in that art. He began with a glorious tribute to India’s heritage of spiritual ideals, and stressed that India should never swerve from her ancient ideals . . . His lecture was enthralling, his ideals were impressive, and the way in which he propounded them were quite interesting. He talked of the Necessity of implicit faith in God, of the power of the right kind of prayer, of the amazing miracles that can be brought by will-power”.

Arjuna the Warrior

Among numerous meetings, Swamiji addressed the All-India Kshatriya Conference presided over by H. H. Maharajah of Jhalwar. In this lecture at Calcutta, Swami Yogananda stressed the fact that the true duty of a Kshatriya (the warrior or second highest caste in India) was to follow the instructions give by Lord Krishna in the Bhagavad Gita, to his great Kshatriya disciple Arjuna, who was bidden to fight evil, bad habits and ignorance.

In London, Swamiji spoke at a meeting arranged by Dr. Kedar Nath Das Gupta, famous director of the World Fellowship of Faiths. Sir Francis Younghusband was the chairman on this occasion. His introduction of Swamiji was reported by the London correspondent of Amrita Bazar Patrika, in the following way:

“Sir Francis Younghusband paid a great tribute to India for producing saints and holy men. ‘Greatest gift which India has offered to the world’, he declared, ‘is her gift of spirituality and spiritual forces. Great saints of India have found their way to this country and we are grateful to Swami Yogananda for coming this evening and addressing us for the first time’.”