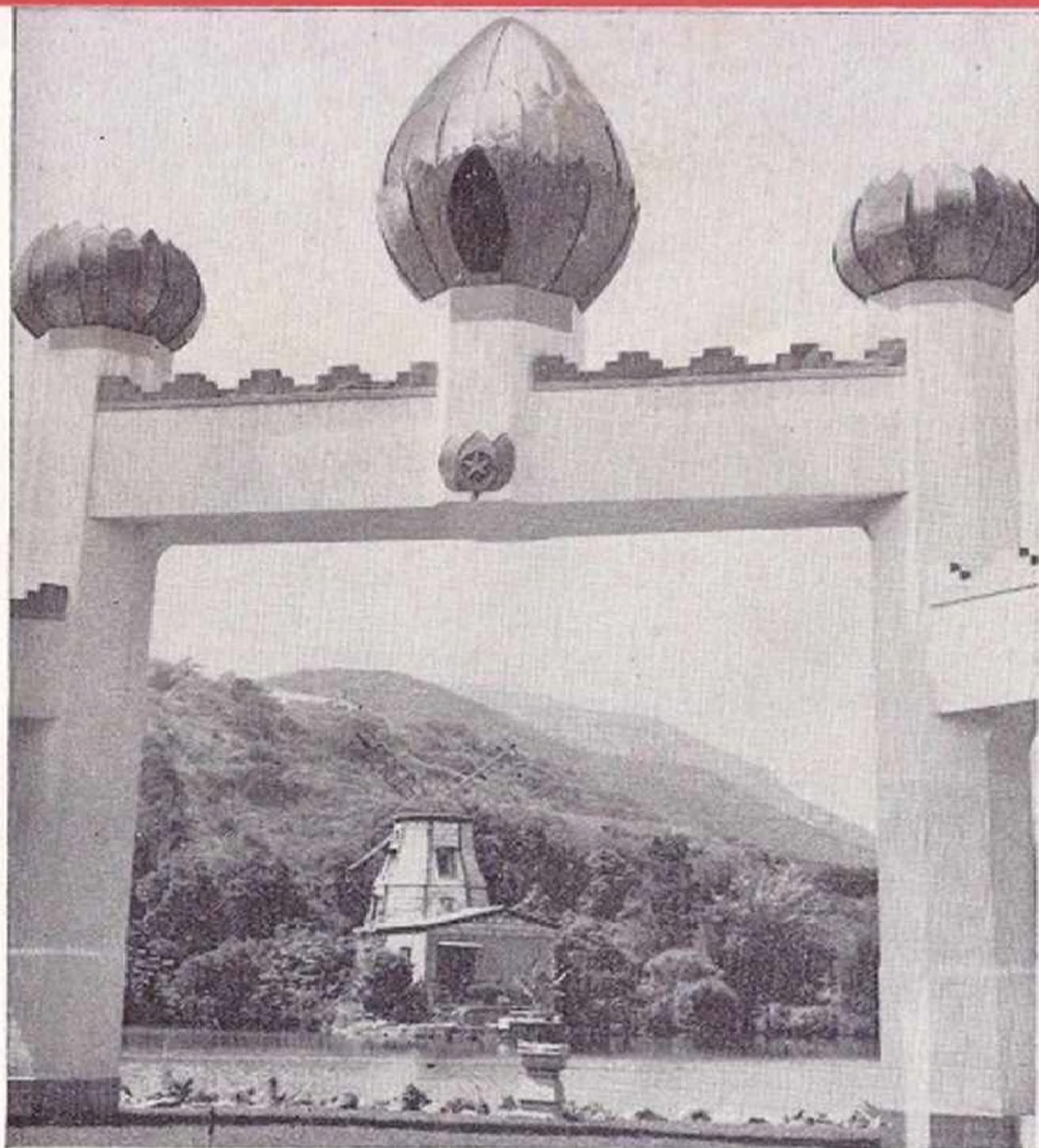


Self-Realization

MAGAZINE



Founded in 1925 by PARAMHANSA YOGANANDA

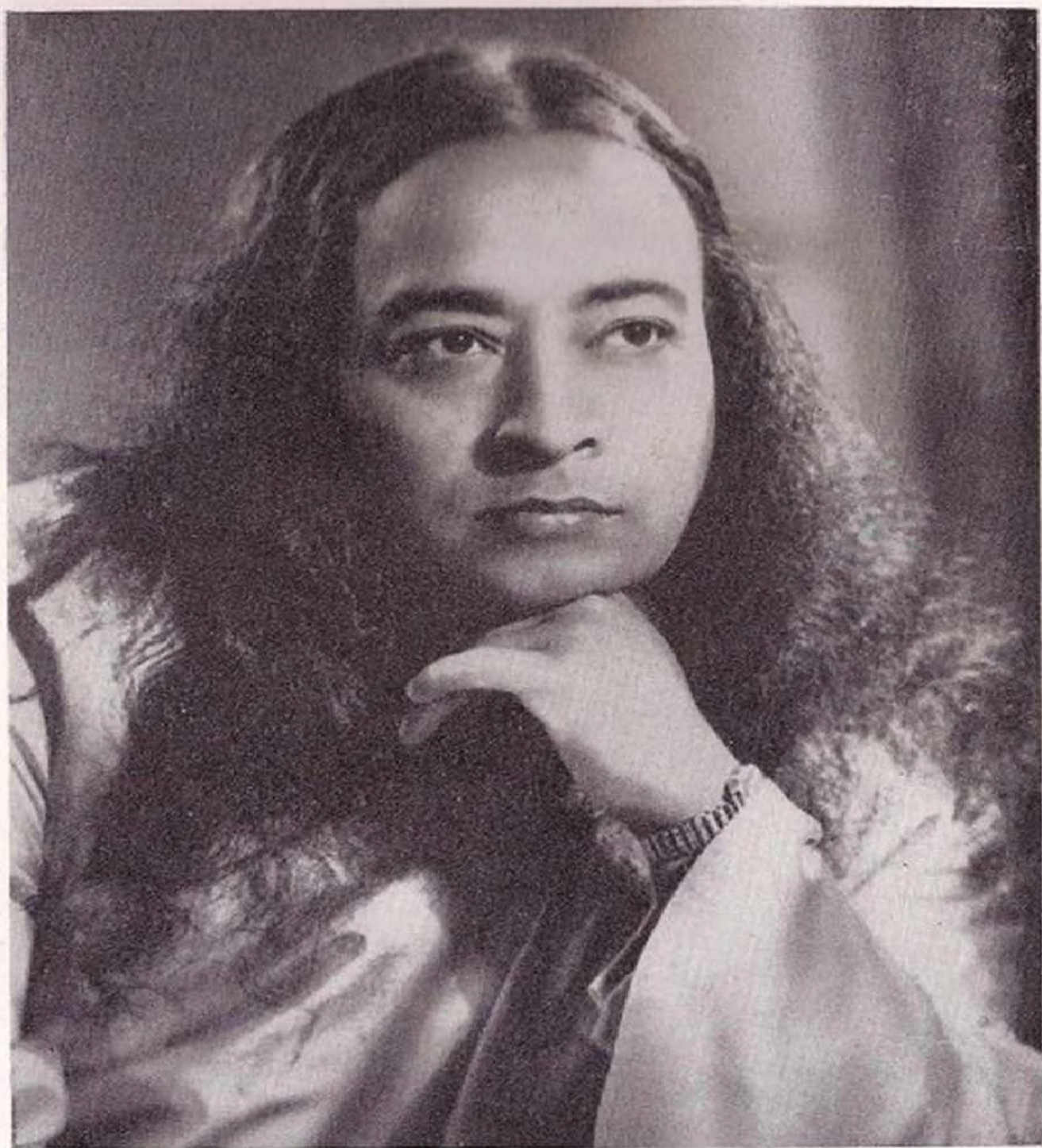


Los Angeles Times

SRF LAKE SHRINE, PACIFIC PALISADES, CALIFORNIA

Healing of Body, Mind, and Soul

JULY-AUG., 1956
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Self-Realization Magazine

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July-August, 1956

Volume 28, No. 1

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Rajasi Janakananda (Mr. James J. Lynn), revered late president of SRF, and Paramhansa Yogananda in pulpit of SRF Church of All Religions, Hollywood, California, 1942. Whenever Mr. Lynn would arrive in Los Angeles from Kansas City, Master would garland the disciple in the Indian fashion.

In a talk at the SRF Church in Hollywood on April 7, 1952, Rajasi said: "I am going to address you as the children of God, the children of Master, of the God that is in Master. Our guru came out of the East to the West to bring us, by the example of his life and by his spoken and written words, a divine message of conscious union with God. It was the Heavenly Father that chose Paramhansaji, incarnated him, and sent him to America, that he might bring us all closer to Him."



Healing by God's Unlimited Power

By PARAMHANSA YOGANANDA

(Extracts from a lecture given on August 31, 1947, at Self-Realization Fellowship Church, Hollywood, California)

There are three kinds of sickness: physical, mental, and spiritual. Physical sickness is due to different forms of toxic conditions, infectious disease, and accidents. Mental sickness is caused by fear, worry, anger, and similar emotional inharmonies. Soul sickness is due to man's ignorance of his true relationship with God.

Ignorance is the supreme disease. When one banishes ignorance he has also banished the causes of all physical, mental, and spiritual disease.

Trying to overcome various kinds of suffering by the limited power of material curative methods is often disappointing. Only in the unlimited power of spiritual methods may man find a permanent cure for physical, mental, and soul dis-ease. That boundless power of healing is to be sought in God. If you have lost your health, you can be healed through His power. If you have suffered mentally by the loss of loved ones, you can find them again in God. All things are possible with His help.

Doctors try to learn the causes of disease and to remove those causes so that the illnesses do not recur. In using many definite material methods of cure, doctors are often very skillful. However, not every disease responds to medicine and surgery, and therein lies their essential limitation.

Chemicals and medicines affect only the outer physical composition of the bodily cells and do not alter the inner atomic structure or life-principle of the cells. In many cases no cure of disease is possible until the healing power of God has corrected from within the imbalance of "lifetrans"* or life-energy in the body. When the atomic balance of the physical cells is restored by the divine power, the healing is perfect.

**Prana*, subtle life forces or finer-than-atomic energies.

Few People Die of True Old Age

Injury and disease are more often the cause of death than is old age. Most people die before true old age has set in. In some cases, and they are exceptional, all parts of the body grow weak at once; such persons die, without pain, like ripe fruit that falls in due time from the tree. But the majority are plucked from the tree of life before they are really ripe for death.

In most cases of death, one bodily part ceased functioning before the rest. Or it may happen that if one part is stronger or more developed than another, the resulting imbalance of the life force in the body may cause suffering and even death. For example, if one's heart is weak and his muscularity is strong, he may injure his heart by overuse of his muscular strength. Sandow, "the strong man," died at fifty-eight of a burst blood vessel in the brain that resulted from his having raised a car single-handed. Over-exercise that leads to unbalanced development may thus have harmful consequences.

The SRF energization exercises place the least strain on the heart and provide for a uniform development of the body. Simple outdoor exercise, such as walking; proper eating; and quiet meditation are all conducive to health.

God Works Through Law

A master may ignore, without bad effect, the proper dietary and other rules for health. The ordinary man, however, should be careful to maintain his physical well-being by right observance of the laws of Nature. His diet should be wisely chosen. The body requires for health certain amounts of starch, protein, and fat.

Very little starch is necessary; doctors now deny that bread is the "staff of life." Actually, too much bread in the diet causes an over-accumulation of mucus in the body. (A certain amount of mucus is necessary, however, to prevent the entry of harmful microbes into the mucous membranes.) One should eat abundantly of foods that contain a high proportion of mineral salts, such as fruits and vegetables. This type of diet prevents constipation, which, when present, gives one a predisposition to many diseases.

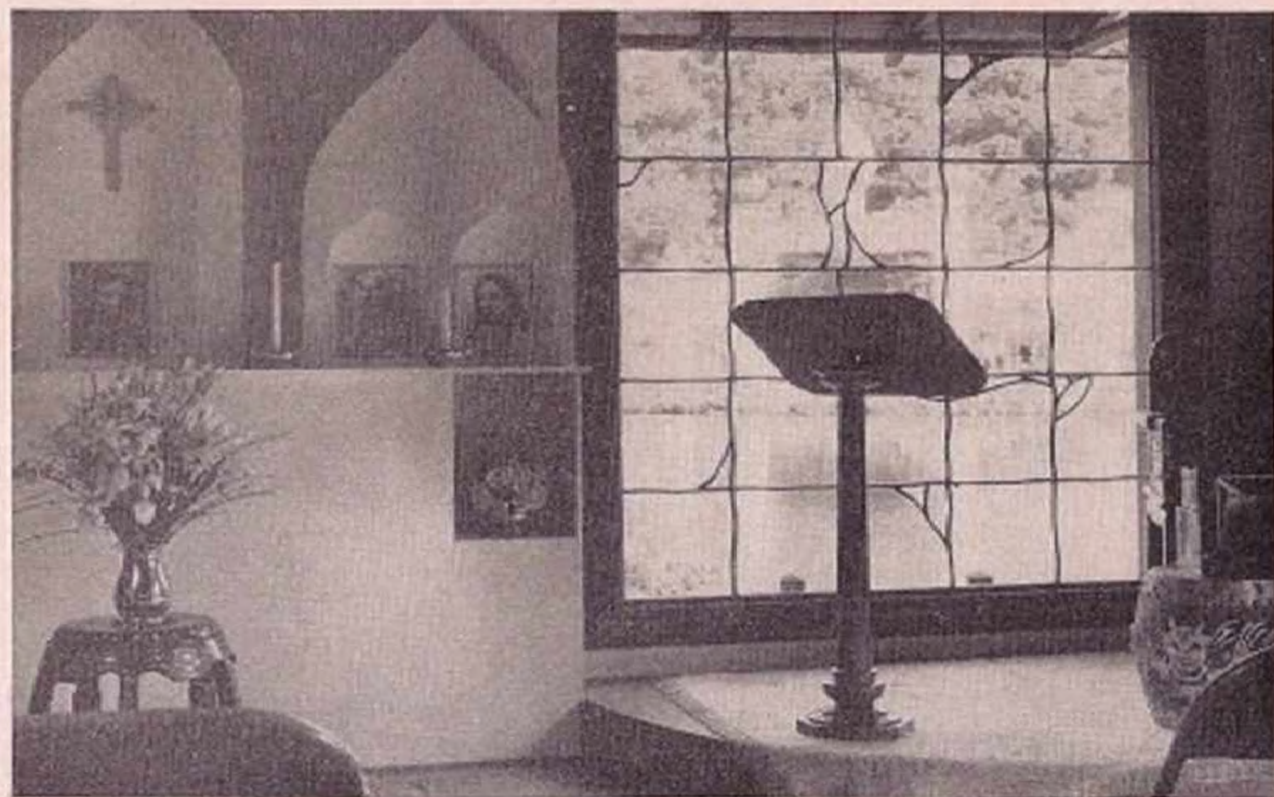
Nature tries by reflex action to remove causes of physical distress. When dust gets into the eye, we involuntarily try to wink the dust away. When dirt or dust enters the nose, we sneeze. If a foreign substance gets into the respiratory passage, we cough. If we eat something unwholesome, we get rid of it through regurgitation. When disease attacks any internal organ of the body, Nature provides many means by which the organ may protect, defend, and renew itself. However, owing to various habits of living that alienate most men from Nature, their innate powers of recuperation and rejuvenation become impaired and are prematurely lost.

Harmful microbes are ceaselessly attacking the body; good ones are ceaselessly defending it, aided sometimes by diet, herbs, medicines, and so on. *But an unlimited source of protection for man lies in his strong thought that, as a child of God, he cannot be affected by disease.*

May One Properly Deny the Power of Medicines?

Mind has much greater power than medicine. But to deny any power to medicine is unreasonable, because if drugs have no power a man could take poison and not die. While one should not deny the potency of medicines and drugs, one should understand that continuous dependence on them will prove their limitations; a time will come when they will lose their former efficacy in restoring the body to health. The only unlimited power of healing lies in man's mind and soul. The body cannot be healed by spiritual means if the mental power and faith are weak. Permanent healing comes through the unlimited power of the mind and through God's grace.

According to one school of thought, some diseases may be cured by eating the organs of animals. A savage devours the heart of a lion with



— "Press-Courier," Oxnard, Calif.

Part of the altar, and stained glass window, in SRF Lake Shrine Chapel, Pacific Palisades, California. A half-page story about the work of SRF, illustrated with large pictures of the Lake Shrine, appeared on May 26th in the Oxnard (California) *Press-Courier*.

the belief that his own heart will thus be invigorated. The tissues of chicken-hearts are known to have a strengthening effect on the heart of man; and liver helps those who are anemic. However, many health authorities claim that iron- and vitamin-rich foods such as eggs, cashew nuts, soybeans, molasses, dried apricots, dried lima beans, dried peas, parsnips, spinach, and parsley may successfully be substituted for liver in overcoming anemia. Pepsin taken from animal organs is useful in cases of stomach ulcers; but pepsin is also present in the fruit of the papaya, which is a valuable healing aid to those that suffer with any form of impaired digestion.

When man is sick he may feel justified in eating anything that has healing value, but animal foods are not actually necessary for this purpose; indeed, they may increase the bodily burden by contributing toxins to the bloodstream. Thus, while animal foods may aid in healing one illness, they sometimes create a condition whereby another disease may develop elsewhere in the body. That is why the safest diet for man is fresh fruits, vegetables, and ground-up nuts. Persons with certain diseases may not take fruits and raw or cooked vegetables; but the average person will benefit by including them daily in his diet.

In vegetables and fruits God has infused medicinal power to help in overcoming disease. Even these, however, have but a limited potency. The organs of the body are essentially sustained by the energy of God, and the person that employs various methods to increase the inner energy will have at his command a greater power for healing than is afforded by any medicine or diet.

Three-fourths of the body consists of water; hence the bodily demand for water is much greater than that for food. (Death by thirst is a suffering more acute than is death by starvation.) It is important to give the body plenty of water. Drinking unsweetened fruit juices also is good. In localities where water has a calcium content high enough to dispose toward hardening of the arteries in man, he should take, instead, fruit juices and watermelons, cantaloupes, and similar juicy fruits. Physicians say, however, that persons who have sinus trouble should not take citrus juices.

Make it a point to drink liquids (and I do not mean soda-water beverages!) to wash away toxins in the body, but avoid drinking liquids with meals. Mixing liquids with food is harmful because one tends to wash down the food without chewing it properly. If starches are not partially digested in the mouth, they often do not digest fully in the stomach. Drinking liquids with meals therefore is injurious to digestion, and also gives a tendency to obesity. To chew food well is important—the stomach has no teeth. Hasty eating is harmful; particularly if large amounts of liquid are taken with the meal, thus diluting the gastric juices.

It is important to keep the bloodstream healthy. Beef and pork may release into the bloodstream toxic poisons and microbes. The white cor-

puscles try to destroy the microbes, but if the latter are strong and if the white corpuscles are insufficient to resist them, toxic reactions set in. Fish and lamb are preferable to beef and pork, which are highly acid-producing.

Over-Indulgence, the Enemy of Health

The most important principle in connection with eating is to avoid any form of over-indulgence. As one learns to restrain himself he becomes healthier. It may often happen that his desire for a certain food is so great that he thinks he cannot resist it. His senses dictate to him, saying that he must eat something, even when he knows it may be harmful to him. If he refuses to perpetuate his bad habits he will find that he comes to dislike what is harmful and to like what is beneficial. Greedy people fill themselves and still they are looking for more food. They dare to strain by overeating a heart-pump that has been overworked for perhaps forty years!

Many persons thoughtlessly eat at midnight. Usually, sleep soon follows, during which man's internal machinery slows down. The food may lie in the stomach without proper digestion. Eating shortly before the nightly rest is therefore harmful.

There is nothing worse for body and mind, however, than drinking intoxicating liquors. Under their influence a man may do things that, in his right mind, he would be ashamed to do. Violence, greed, lust for money and sex, even murder may be the results of drunkenness. Hopes that liquor, sex-experiences, and money will bring happiness are said by the sages to be the chief delusions that man must overcome in order to realize his true nature of bliss.

Liquor increases man's desires for money and sex, and it is therefore the worst evil of the three. It is an unnecessary and an extremely dangerous indulgence, because it stifles reason. A drunken man is no longer a true man. It is wisdom to strive to maintain only normal appetites.

Two basic causes of disease are underaction and overaction of the life energy in the body. In the body with *balanced* vitality, the life force "electrocutes" disease before it can develop.

Fasting is a Natural Method of Healing

Fasting is a natural method of healing. When animals or savages are sick, they fast. The bodily machinery thus has an opportunity to cleanse itself and to obtain a much-needed rest. Many health authorities claim that most diseases may be cured by judicious fasting. Unless one has a weak heart, regular periods of short fasts have been recommended by the yogis as an excellent health measure. Another good method of physical healing is through herbs or herb extracts.

In using medicines, one often finds that they are not powerful enough to bring about a healing, or that they are so powerful that they irritate

the bodily tissues instead of healing them. Similarly, exposure to certain types of "healing rays" will burn the tissues. There are so many limitations in physical methods of healing!

Better than medicines are the rays of the sun. In them is a wonderful healing power. One should take a ten-minute sunbath every day; and as much as three hours on the week ends (providing that one is used to exposure to the sun). The healing current one absorbs is said to remain in the body for three months. Ten minutes a day is better than only occasional exposures for longer periods. A short sunbath daily will keep the body supplied with sufficient life energy to destroy all harmful microbes.

Healthy persons tend to develop a natural resistance to disease, and particularly to infectious diseases. Illness comes when the resisting power of the blood has been diminished by wrong eating or by overeating, or when over-indulgence in sex has depleted the vital energy. To conserve the physical creative energy is to supply all the cells with vibrant life-energy; the body then possesses a tremendous resistance against disease. Sexual over-indulgence weakens the body and renders it vulnerable to illness.

One naturally has a better chance to become healed in youth than in old age. (There are always exceptions, however, owing to karmic conditions.) The average length of life today is sixty years. Many doctors say that it is easily possible to increase one's life span by careful living.

Babaji and a number of other great masters have lived for several hundred years. Life may be prolonged indefinitely—not by the external help of food, medicine, exercise, sunbathing, and so on, but by the aid of the unlimited power of God.

We should not think only of the body but of the Spirit. If we attain perfection in the Spirit we shall find perfection also in the body. Many people are continually busy looking after their bodily welfare but neglect the development of their minds. The key to all power lies in the mind. If one fails to cultivate that power, when serious disease comes he may die without any resistance, regardless of his age.

Conserve the vital energy, follow a balanced diet, and always smile and be happy. He who keeps happy finds that his body is charged with electric current—not from food but from God. If you feel that you can't

CAPTION FOR PICTURE ON OPPOSITE PAGE. SRF Chapel, recently remodeled, in windmill house at SRF Lake Shrine, Pacific Palisades, Calif. The column at right is part of the golden-lotus tower (*see cover*) that stands on the site of the SRF Mahatma Gandhi World Peace Memorial. The chapel and these lovely grounds are open to the public.



—*"Press-Courier," Oxnard, Calif.*

SRF Lake Shrine (*see opposite page*)

smile, stand before the mirror and pull your mouth muscles into a smile. It is that important!

The Healing Power of a Smile

The healing methods I have touched on briefly with regard to food and the cleansing of the body by herbs or fasting are limited in their effectiveness; but when one is joyful within, he invites the help of the unlimited power of God. I mean a sincere joyfulness — not that which you feign without but do not feel within. When your joy is sincere you are a smile-millionaire. A sincere smile distributes the cosmic current to every bodily cell. The happy man is less subject to disease, for happiness actually attracts into the body a greater supply of the cosmic current.

There are many things to talk about on this subject of healing. The main idea is that we should depend more on mind power, which is unlimited. The rule for guarding against disease should be: self-control, exercise, proper eating, plenty of fruit juices, occasional fasting, and smiling all the time — from within. Those smiles come from meditation. You will find then the unlimited power of God. When you are in ecstasy with Him you consciously bring His healing presence into your body.

Mind power carries with it the unlimited energy of God; that is the power you want in your body. And there is a way to bring in that power. The way is communion with God by meditation. When your communion with God is perfect, the healing is permanent. When the causative power of God comes, the healing effect is instantaneous; no time is required for cause to ripen into effect.

Many people in distress try to evoke that power, but when they are not healed at once they lose faith in God instead of continuing to try to enlist His aid. The man that clings to God is bound to be healed; because God knows that the devotee is praying, and He cannot but respond. But when you give up, the Father says, "All right. I see that you can do without Me. I shall wait for you."

The unlimited divine power may be invoked by continuous faith and unceasing prayer. You should eat rightly and do whatever else is necessary for the body, but continuously pray to Him: "Lord, Thou canst heal me because Thou dost control the life-atoms and subtle conditions of the body that doctors cannot reach with medicines." The external factors of medicines and fasting have a certain beneficial effect on the physical body, but they do not reach and affect the inner force that sustains the cells. It is only when you go to God and directly receive His healing power that you direct the life energy into the atoms of the bodily cells and achieve instantaneous healing. Wouldn't you rather depend more on God?

But the attempt to change one's dependence from physical to spiritual methods should be gradual. A sick man who is accustomed to eating beef and who then suddenly stops and tries to achieve a mental healing may become discouraged if success is not immediately forthcoming. It

takes time to change one's way of thinking. To be responsive to the healing power of God, the mind must be trained to *believe* in the divine power.

Unless one really knows God, he is not justified in saying that only mind exists and that one does not need to obey health laws nor to use any physical aids for healing. Until actual realization is attained, one should use his common sense in all he does. At the same time one should never doubt God, but should constantly affirm his faith in the divine omnipresent power.

Out of that Great Power all atomic energy is throbbing, manifesting and sustaining every cell of the physical universe. As moving pictures are sustained by a beam of light coming from the projection booth of a movie house, so are all of us sustained by the Cosmic Beam. When you look to, and find, that Beam, you will behold Its unlimited power to rebuild the atoms and electrons and lifetrans in all cells that may be "out of order." Commune with the Great Healer!



Women's Ashram, SRF Golden World Colony, Encinitas, California



A Letter From Sister Gyanamata

(Sister Gyanamata [1869-1951] was the most spiritually advanced woman disciple of Paramhansa Yogananda. She met him in Seattle, Washington, in 1924; eight years later she took the vows of a Sister of the SRF Order.)

February 11, 1945

My Blessed Master:

For years I have wanted to know something about the astral plane—something authoritative. I would not buy a book on the subject (if indeed there be any), because I could not judge if it were truthful and gave the facts or not.

Nor would I ask you. I do not ask you such things. I simply take what you give me. I know it is better for me to concentrate on God and on my duty in this plane than to ask curious questions about the next.

Now the desired information comes to me, from God through you, in your recent talk on the astral world.* You said, in one place: "The greatest accomplishment is to abide by the will of God, not by our own will." And, glad as I am to learn all that you told about the astral realms, I know that that sentence conveys the greatest truth. If I could follow that counsel perfectly, my Goal would be reached.

With deep devotion,

GYANAMATA

*The gist of that talk appears in *Autobiography of a Yogi*, chapter 43.—Editor.



Sadhu Association Working for Social Reforms

The following is a Reuter's dispatch from Rishikesh, India, dated June 23, 1956:

India's shaven-headed, saffron-robed *sadhus* (holy men) are to help preach the virtues of India's five-year plan to the people. The *sadhus* have decided to leave the isolated retreats, in which they lead lives of renunciation and meditation, to support national development.

Five hundred of the country's leading holy men met recently at Rishikesh, a city that is one of the great shrines of Hinduism, in the heart of the Himalayas, to decide how they could best work for the material as well as the spiritual uplift of the masses. It was the first general meeting since fifty holy men, encouraged by Planning Minister Gulzarilal Nanda, formed an association known as *Bharat Sadhu Samaj* (Association of the Holy Men of India) at a meeting in New Delhi in February.

Scope of the Sadhus' Work

The Rishikesh meeting worked out the following program by which the Association can help the second five-year plan:

The spreading of education; organization of mass prayer meetings; establishment of training camps for holy men; prevention of diseases through Yoga exercises; promotion of movements for voluntary gifts of wealth, land, or services to the country; prevention of corruption; promotion of prohibition (anti-liquor campaigns); care of cattle; establishment of village industries; and uplift of the backward classes.

Among the 500 prominent holy men who attended the conference were saffron-robed *sadhus* from the south, semi-naked saints from Himalayan caves, ash-smeared wandering mendicants with their begging bowls, and the heads of famous hermitages in the Himalayas.

Beneath the simple, unostentatious dress were some of the most brilliant men in the country: lawyers, engineers, doctors, philosophers, and professors who had renounced the world and given up prosperous careers for a life of meditation. Many devout Hindus make such a renunciation after having led a full life and raised a family, as enjoined by the scriptures.

The conference in Rishikesh was the first attempt ever made to put India's holy men to constructive national work.

At the time of the 1951 census, there were estimated to be about 5,500,000 *sadhus* in India. The majority of them are either fakes who seek a living by begging in a holy man's garb, or are members of wandering tribes that traditionally earn their livelihood through begging. Only a small fraction, about 300,000, are believed to be genuine *sadhus*: men who have abandoned all worldly pleasures to devote their lives to God.

The new Association has taken care to insure that no undesirable *sadhus* get into their group. The conditions of membership are strict. Each aspirant must be known personally to a full member of the Association. Even after he has been proposed for membership, he can be black-balled if the central executive committee decides that his past activities and background from the time he first renounced the world are not satisfactory....

The holy men still wield considerable influence among the simple village-folk that form the bulk of India's 370,000,000 people. The new Association will exploit this influence and urge the people to participate more actively in national reconstruction.

A PRAYER

Thou knowest best, my Father, what shall be good for me,
And I, with childlike confidence, would leave all things to Thee;
Take Thou in Thy strong, kind hands the orderings of my ways,
And only give me trust and love to brighten these my days.

Thou knowest best, my Father, if failure or success
Would make my life the nobler, and all the future bless;
If few or many friends would bring my spirit nearer Thee,
I know I have the faith to say: "Thy Will be done for me."

Thou knowest best how needy are those for whom I pray,
Thy loving kindness comforts them who wander far away;
Thou hearest all our prayers, and dost the right whate'er it be,
O care for mine in mercy still as Thou hast cared for me.

Thou knowest I can only guess with all my searching thought,
What unexpected future good by present pains is wrought;
What can I do but hope in Thee, and leaving all the rest,
Listen for Thy directing word, and know Thy will is best.

Thou knowest if some work remains still for my hands to do,
Or, since if it be e'en'ing time, my task is nearly through;
What matters that I do not know? My Father, I will be
In shadow or in fairest light at rest in peace with Thee.

—Anonymous

Aspects of the Deity in Visistadvaita Philosophy



By M. YAMUNACHARYA, M.A.

Department of Philosophy, Mysore University



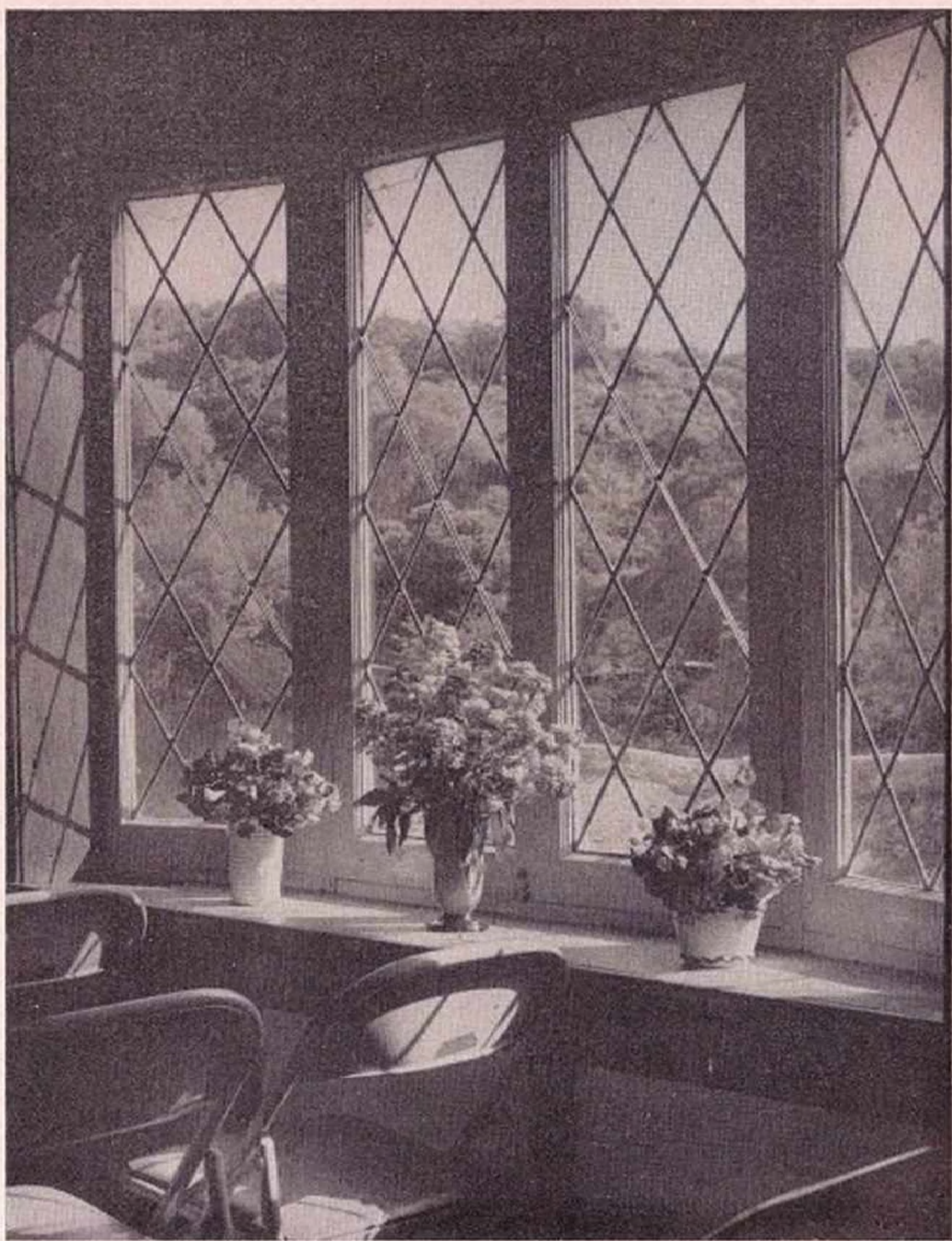
Visistadvaita ("qualified non-dualism") is the term for the theistic philosophy of Ramanuja* and is based on his interpretation of the *Upanishads*, the *Gita*, and the *Brahma Sutras*. He follows in his interpretation a few of his predecessors, whom he calls *puracharyas* ("earlier teachers"), such as Dramida, Guha Deva, Bharuci, Bodhayana, and Yamuna. He arrayed himself on the side of these teachers of the ancient theistic tradition in India, and built up a powerful dialectic. Thibaut, the English translator of the *Sri Bhasya* (commentary) of Ramanuja, says: "It shows evident traces of being not the mere outcome of Ramanuja's individual views but of resting on an old and weighty tradition."

On the philosophic front Ramanuja had to fight against conceptions that had weaned man away from God: by making Him too shadowy or too lofty for man's feeble reach, or by making Him too metaphysical to be grasped by the common man. The theological decimation of God or His evaporation in the name of philosophy was arrested by the keen dialectic of Ramanuja.

From the *Visistadvaitic* point of view the God Idea reveals itself under four aspects. These are *svarupa*, essence; *rupa*, form; *guna*, attribute; and *vibhuti*, manifestation. The essence (*svarupa*) is the pure spiritual substance, the basis of all existence. It may be conceived of as the impersonal vastness of being. In the idea of *rupa* or form we consider the Impersonal as having become personal. Form is the first materialization of the Spirit. Here we arrive at the idea of a personal God (*rupa*) relative to God as the essence (*svarupa*).

Visistadvaita speaks of two aspects of the Deity, the *avyakta* and the *vyakta*, the states of the "unmanifested" and the "manifested." The *vyakta*

*Ramanuja was born near Madras in 1027. He attained the age of 120 years. The name of Shankara is most prominently associated with *Vedanta* philosophy; but Ramanuja, too, is considered a high authority. Both great teachers wrote commentaries on the *Brahma Sutras* (*Vedanta*). Shankara's exposition is known as *Advaita*, "non-dualism" or absolute monism (the doctrine that Spirit alone is real and that creation and its creatures are illusory). Ramanuja's system, called *Visistadvaita* or "qualified monism," stresses the interplay of God and His creation, and ascribes an independent reality to the souls of men. In the last analysis, one may say that these two teachers were not in fundamental disagreement but that they expounded the nature of Reality from different viewpoints.—Editor.



—*"Press-Courier," Oxnard, Calif.*

SRF Lake Shrine Chapel interior. From these windows one may look across the water toward the shore where the Chinese junk is moored.

or the manifest state would be like "a crystallizing substance," as H. G. Wells imagines it in his *God, the Invisible King*.

Etymologically the term "Vishnu," by which Ramanuja refers to the Deity, connotes the idea of pervasion of the universe. God pervades the inside and the outside of this visible cosmos. Nothing exists beyond Him. He is the "inner ruler, immortal" (*antaryami amrita*) of the universe. As the director of the cosmic order He is called Isvara, "the One who rules supreme." According to the *Gita*, Isvara is the God in the machine of the universe, and operates through it as the impulse from within, by which alone the wheels of the universe keep moving. His mills grind slowly but surely.

This guidance-of-creation aspect of the Deity is conveyed by Ramanuja by adopting the term Isvara for Brahman or Spirit. The *svarupa* or essence of Isvara is characterized by a quality which is repellent to all that is evil and which is the abode of limitless knowledge and bliss. Such a characterization is a limited one because the excellences of the Deity are really incalculable and inconceivable. Man's efforts in comprehending the attributes of God are compared to the arrows that a hunter shoots into the sky—a hunter who, when all the arrows in his keeping have been exhausted, states with a sigh that there is no more space in the sky!

The Deity has depths too vast for man to plumb. But this fact does not justify our saying that God is unknowable. He does not remain wholly unknowable; were it so, we would not be speaking of Him and speculating about Him. He is unknown to us in certain aspects, but from this we may not leap to the conclusion that He is unknowable. Agnosticism, therefore (in the sense of man's helplessness and hopelessness in the quest of the Absolute) has never appealed to Ramanuja. God is known, though not perfectly; and may be known perfectly in ways beyond the scope of the intellect.

We know God by the attributes (*gunas*) through which He manifests Himself, in the same way as we know a flower by its fragrance. We know Him through the goodness and beauty by which He manifests Himself in the mind and heart of man. We find the energy of God appearing in the attempts made by men to overcome evil of all kinds. Goodness consists in overcoming evil, and it is in this sense that we may say that evil is the fuel which feeds the flame of good.

Ramanuja sees the Divine Presence in youth (*yauvana*), beauty (*saundarya*), and grace (*lavanya*), on which he lovingly dwells in his lyrical prose-poems, *Gadya Traya*. The real philosophical purport of it all may be stated thus: the presence of the Deity in the world of man is in the form of the eternal values of the true, the good, and the beautiful, of which man is the bearer or the channel of expression. These values that rule over the mind and heart of man make him a participator in Divine Life.

Sat-chit-ananda or existence, consciousness, and bliss give us the three essential primary attributes (*gunas*) with which the *Vedanta* philosophy

invests the Deity. From this primary root derive all other secondary attributes that Ramanuja expatiates upon as the countless excellences of the Deity, *ananta kalyana guna*.

In this *guna* or qualified aspect of the Deity it may be seen that in *sat* we find the physically or scientifically qualified Deity; in *chit*, the psychically or metaphysically qualified Deity; and in *ananda*, the aesthetically or ethically qualified Deity. We have here a conception of God, not empty but filled with attributive contents, which, in all its infinite ramifications that proceed from His primary triune character, constitutes the *ananta kalyana gunatva* or the Being filled with infinite graces and perfections.

So far it is clear that the Deity, as He presents Himself to the consciousness of man by His *svarupa*, *rupa*, and *guna*, makes Himself as plain, as immediate, and as intimate as anyone may wish. The Deity thus becomes *sulabha*, easy and accessible to the mind and experience of man.

We have now to consider the *vibhuti* aspect of God. The meaning of the word is *vividham bhavati iti*, "God is He that becomes manifest in manifold ways." The universe in which the Deity manifests Himself is itself boundless (*ananta*). In its immensity it strikes one with a sense of awe, wonder, and mystery (*vividha vicitra ananta*). This variegated (*vividha*) and wonderful (*vicitra*) nature is the body, the dress, and the accouterments and ornaments (*divya rupa*, *divya bhushana*, and *divya yudha*) of the Divine Being.

But the Essential (*svarupa*) is never separate from the manifestations. The cosmos *qua* cosmos never exists nor can exist; it is but a living garment of God. The relation between God and cosmos is a *sarira sariri* or "body-soul" relation. God is the soul and the cosmos is His body or vesture. This idea constitutes the main feature of *Visistadvaita* philosophy, finding in the hands of Ramanuja a systematic philosophical exposition based on a living aesthetic experience of the Deity. In one of his *gadyas* (poems) Ramanuja says that this experience has been to him the clearest of the clear, a truly abiding experience.

The cosmos is not hidden from us. It is there before us in all its beauty and sublimity; and since it is the habitation of God, in this *vibhuti* aspect He may be said never to be screened away from us. God in the cosmos stands before us as a beneficent evidence of Himself—shining through sun and stars, blossoming in flowers with their lovely fragrances, sporting in movements of fawns and calves, running in streams and leaping in cataracts, lightly moving on the wings of butterflies, and manifesting as power in upheavals and cataclysms.

Ramanuja looks upon these manifestations as the *lila* or divine play in the universe. To him Nature is God revealed and God is Nature ensouled. The Lord in His fourfold aspect is by Ramanuja considered to be the Real of reals (*satyasya Satyam*); not merely a metaphysical or logi-



SRF Headquarters, Los Angeles, California, seen from the grounds on the San Rafael Avenue side, near Rome Drive. The small white building (right) partially hidden by trees, is the new SRF Workshop (see page 22).

cal necessity but an indubitable fact of experience—the knowledge of God through His manifested attributes.

Svarupa, *rupa*, *guna*, and *vibhuti* are thus the four facets of the Divine Being, the contemplation of which constitutes man's highest joy. Contemplation leads to service. *Dhyana* (meditation) leads to *kainkarya* (activity performed with the thought of God). It is only in the confluence of the two that a healthy and robust religion becomes possible. *Dhyana* without *karma* (action) is empty, and *karma* without *dhyana* is blind. Ramanuja aims at a fusion of the life of contemplation and the life of action. The only bliss that one should aspire after, according to Ramanuja, is the bliss of service to the Deity, the Source of all that is true, all that is good, and all that is beautiful in the realm of human experience.

Kainkarya prapti or obtaining the boon of serving God is the highest privilege that man may covet. His entire plan of life should be directed by love for the highest (*bhagavadanuraga*), by knowledge of the highest (*tadupaya samyag jnana*), and by appropriate action (*tadupaya samicina kriya*), as befits one who is not in pursuit of the fleeting and evanescent pleasures of the senses. The loyalty to the best within us is the highest of loyalties, to which all other loyalties should be subordinated. Seek the service of the Lord and all else shall be added unto you, says Ramanuja. The highest bliss known to man is knowledge of the Divine ripening into love of the Divine.—Extracts from an article in "The Philosophical Quarterly," Amalner, India.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter VII, Stanza 12

Literal Translation

Know thou that all manifestations of sattwa (good), rajas (activity), and tamas (evil) emanate from Me. Though they are in Me, I am not in them.

Spiritual Interpretation

All good and evil dream-pictures are projected by the cosmic motion-picture beam. Yet these illusory dream-pictures, made manifest by God's light, do not reveal His essentiality.

The waves cannot exist without the ocean, though the ocean maintains its existence whether the waves are active or stilled. Similarly, though good, activating, and evil waves of dream men cannot exist without the underlying ocean of cosmic consciousness, Spirit remains ever changeless beyond the flux of phenomena.

A man may dream good, worldly, and evil dreams; yet discover on waking that his consciousness is unaffected by them. Similarly, a yogi on waking in cosmic consciousness finds that the Dreamer, God, has produced,

through the action of His own cosmic delusion (*maya*), myriads of good, worldly, and evil men, without any involvement of Himself in the triple attributes of Nature.

Though the cosmic dream does not condition the transcendental consciousness of the Lord, the Divine Dreamer, yet what of man? The cosmic display of the triple qualities undeniably affects him on whom this dream is imposed. Why does the Lord thus test man? The answer is: *God knows how to remain unaffected while participating in this cosmic dream that is tainted with the binding attributes, and because he made man in His image He expects him to use his discrimination and to play his part in this cosmic dream of good and evil without being inwardly affected by it.*

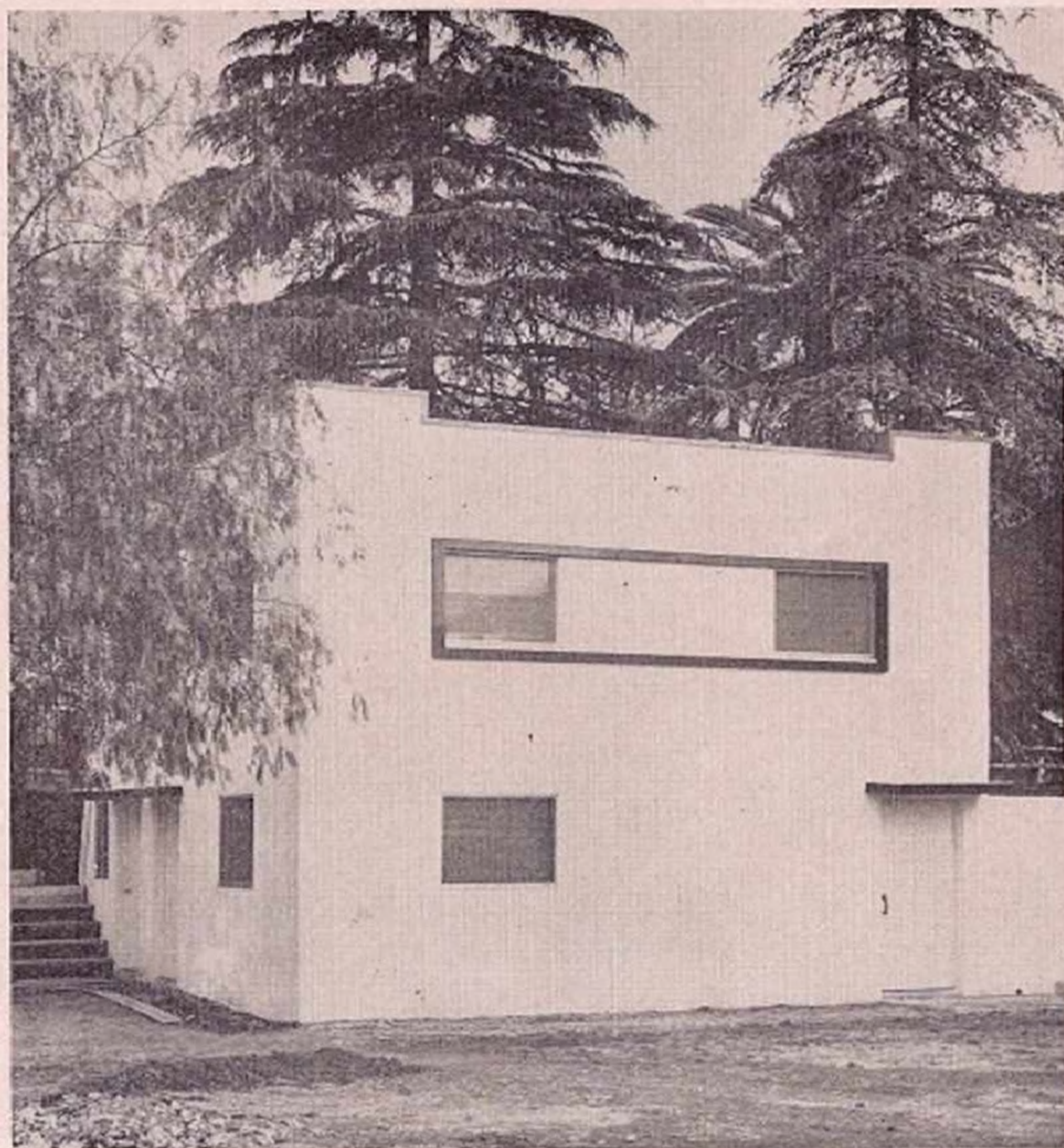
When God created the mayic dream of entangling attributes He hoped that man would use his divine free choice to resist the insidious evil influences. Through the storm of cosmic delusion the Lord created soul-waves in order that He might play with them. Indeed, the little good soul-waves soon return to the safety of the Spirit's vast bosom. Even the world-entangled soul-waves and the evil-enshakkled soul-waves, keeping far away from Spirit by buffeting one another in the storm of delusion, pounded by misery, eventually abandon their evil inclinations and respond to the cosmic pull of the divine ocean that is ever summoning them to return to its deeps.

Therefore God may not be blamed *wholly* for the suffering that comes to the soul-waves that obdurately desire to be a part of the ever-tempting cosmic storm and to keep on playing in it. Knowing that He is responsible for having sent man out into the hazards of Nature, the Lord ever keeps His Spirit attached to the human soul-waves, constantly pulling them toward Him lest they hurt themselves by playing too long and too violently.

The question: "Why are helpless animal-waves cast into the delusions of the cosmic storm?" is answered by the fact that the animal-waves, having no free choice, cannot long keep themselves enmeshed. Whether good or evil or active, like the sweet-voiced canary, venomous snake, and useful horse, the subhuman orders are not karmically entangled by the triple modes of Nature that definitely affect man.

Instinct-bound, the canary chirps and trills. The snake through fear may injure a man that accidentally steps on it or that tries deliberately to hurt it. After causing a man's death, a snake is not punished by evil karma, for it was unaware of the consequences of its action: it did not know that poison was introduced into its fangs by Nature. But a human murderer who, influenced by wrath, stabs his enemy to death, incurs evil karma because of his improper use of the gift of divine free choice.

A work-horse, performing its duties pleurably or grudgingly, is not affected by the law of karma because it has no free choice and is instinct-bound. But a businessman, toiling to make money willingly or un-



WORKSHOP AT SRF HEADQUARTERS

On the ground floor of this new building are a paint shop and a storage room for garden tools. The second floor is used as a carpentry workshop. Beyond the tall trees in the background is the lawn fronting the main headquarters building of the SRF Mt. Washington Center.

willingly, is affected by karma because he has free choice either to work for God and become emancipated or to work for the satisfaction of his ego and thus to remain in bondage to the thousand inexorable laws of Nature.

A snake is not affected by its own poison, but a bitten person is affected; therefore one's only sensible course is not to go near snakes, or to exterminate them, or to find an antidote for snake-bites. Similarly, the poison of *maya* or dream-delusion does not affect God though it is in Him; it does, however, affect all the unenlightened creatures that throng the worlds of His creation. To remedy the situation, the intelligent man should remain in good company; or, at least, should remove himself from evil company. Poisoned from birth by *maya*, he should strive to meet good men and to practice yoga. Those are practical methods to neutralize the effect of the snake-bite of delusion.

If God had not created the triple qualities that pleurably and excitingly and painfully affect man, His cosmic-dream play would be meaningless. He could find no other way to test His children — those that He made in His image in order that, after manfully and successfully playing in the dream-drama, they might find their way back to Him. He created this cosmic-dream play to entertain Himself and His children. He never meant to hurt them. They injure themselves by not properly playing their parts. If they enact their roles intelligently, they will find happiness in this life and eternal bliss in the great hereafter.

This stanza of the *Bhagavad Gita* explains that the triple qualities of cosmic delusion, and the cosmic dream tinged with those entangling attributes, all proceed from God. Even as He is not affected by them, so man, made in His image, may learn, through constant yoga communion with Him, how to remain uninvolved in *maya* and how to view the panorama of life's experiences as sheer entertainment.

THE FUNDAMENTAL HARMONY OF ALL GREAT RELIGIONS

"It is strange that emphasis should be so continually placed on the differences between the external trappings of religions instead of on the much greater measure of agreement concerning essential truths existing amongst them. And what, it may be asked, is gained by our being so exclusive? Instead of resenting the fact that fellow explorers in other parts of the wide field of religion are making similar discoveries to our own, should we not instead welcome these signs of the universality of the great religious Faiths? As a scientist is reassured by the news that other workers in foreign lands are obtaining similar results from the same experiments, should not a Christian be fortified by the discovery that he is moving in the same direction as the Hindu?" — Dr. Kenneth Walker in "Picture Post," London, England.

Yoga Postures For Health

By LELAND STANDING and B. TESNIERE, M.D.

TRIKONASANA—THE TRIANGLE POSE

The spine is the life line of the body. Long ages before scientific knowledge of anatomy was developed in the West, the yogis of India were aware that the spine is the vital channel of consciousness and life energy in the body. They devised and practiced many body-postures or asanas for keeping the spine healthy and supple. Most of these asanas bend the spine either forward or backward. One of the few that bend it laterally (sideways) is *Trikonasana* (*Tri-kona-asana*, triangle-pose).^{*} To perform this pose is very easy.

(1) Stand with the feet spread apart, the left foot pointing forward and the right foot pointing sideways, to the right. The distance between the feet should be approximately one-half the height of the body—2½ to 3 feet.

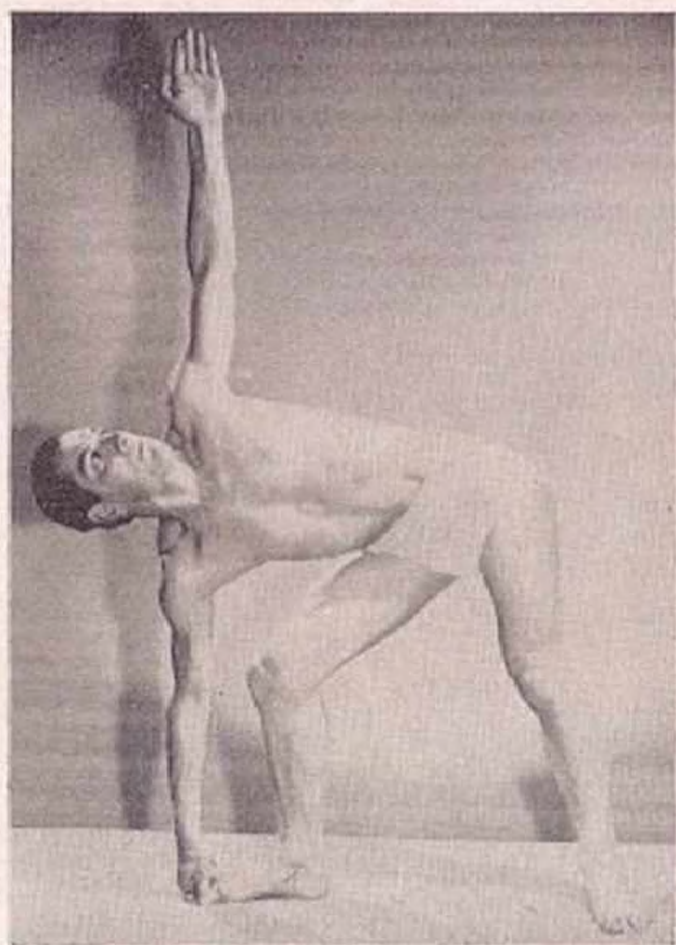
(2) Raise the arms at the sides to shoulder height, with palms open.

(3) Bend to the right from the waist, bending the right leg at the knee, and grasp the right big toe with the thumb and forefinger of the right hand. The chest should be kept facing the front.

(4) Turn the face upward so that you are looking at the left hand, which should be facing forward.

(5) Hold the pose for 15 to 60 seconds, with normal breathing, concentrating the mind on the stretched side of the body.

(6) Resume the standing position. Interchange the position of the feet and again perform the pose, stretching this time to the left side.



^{*}The three sides of the triangle, as may be seen in the picture, are an imaginary line joining the two feet, the line of the outstretched arms, and an imaginary line along the straightly held leg and prolonged to the uplifted hand.

(7) Follow *Trikonasana* with *Savasana*, the supine Relaxation Pose, for at least an equal length of time.

A distinctive characteristic of the Triangle Pose is that the weight is placed only on the leg that is bent. No weight should be put on the leg that is held straight, nor on the hand that grasps the toe. The leg that is bent serves as a fulcrum for the weight of the body. The principle is the same as that which is used by a porter who carries two buckets of water, each suspended from one end of a pole balanced across his shoulders. In *Trikonasana* the upper part of the body corresponds to one bucket, the outstretched leg to the other bucket, and the lateral side of the trunk to the pole that distributes the weight of the two buckets. This gives a very effective stretch to the side muscles.

Since ordinary daily activity provides few occasions for moving the spine sideways, one may find in the beginning that his spine's lateral flexibility is limited, making it difficult to reach the toe with the hand. By over-eagerness to follow the instructions one may even lose his balance. But with a little practice *Trikonasana* may be performed easily.

Benefits of the Triangle Pose

The Triangle Pose is highly beneficial in a number of ways. The most evident effect is the exercising of the side muscles—those of the hips, abdomen, ribs, shoulders, and neck—through alternate stretching and contracting. Both the abdominal muscles and the intercostal muscles (i.e., those between the ribs) consist of three sets of muscular layers between which blood vessels and nerves run from the prevertebral and spinal regions to the front part of the body. *Trikonasana* stimulates the circulation of blood and the flow of nervous energy in these regions, thus invigorating the whole abdominal wall and the thoracic cage. The pose gives particular exercise to the waist, thus harmonizing the proportions of the body.

The alternate compression and relaxation of the whole trunk during *Trikonasana* increases the vitality of the lateral organs of the abdomen (liver, right kidney, and ascending colon on one side; and spleen, left kidney, and descending colon on the other side). One will find that his appetite and digestive power are much improved by this exercise.

The outstanding benefit of the Triangle Pose is the sidewise stretching it gives to the spine. Actually it is the elasticity of the intervertebral discs (the fibrous tissues that separate the vertebrae) that makes movement of the backbone possible. In *Trikonasana* most of these discs come into play (the lumbar discs much more than those of the dorsal and neck regions). The disc that is exercised to the highest degree is the one that separates the twelfth dorsal from the first lumbar vertebra.

Horizontal and close to this dorso-lumbar hinge the abdominal aorta gives laterally the only arteries to the kidneys; and the main abdom-

(Continued on page 33.)

Thought Seeds

By PARAMHANSA YOGANANDA



Nurtured in the soil of consciousness by daily meditation, watered with showers of the heart's devotion, may these thought seeds blossom into beauteous divine realizations.



I will banish ignorance and hidebound customs, and rise from the tomb of narrowness into the freedom of cosmic brotherhood.



Divine Mother, I will pluck star-blossoms from the garden of night and offer them to Thee. As I gaze at Thy moonèd face, Thine iridescent smiles will wash away my sorrows.



Beloved Lord, may Thine almighty hands clasp me in my meditations. By first recognizing Thee as my Father, I, Thy son, shall receive prosperity from Thy limitless resources. Teach me to seek the prosperity of others with the same zeal that I seek it for myself.



O Divine Shepherd of Infinite Perception, rescue the lambkins of my thoughts, lost in the wilderness of restlessness, and lead them into Thy fold of silence.



Heavenly Father, it is Thy power that magically uses my mind as Thy mind, my hands as Thy hands, my feet as Thy feet, my soul as Thy Spirit, to perform Thy holy works.

✱

O Spirit, command me to arise from the sepulcher of littleness into Thy vastness. Teach me to free my matter-entangled soul and to enter Thine omnipresence. Bless me, that I lift my mind from the gloomy grave of error into the light of perpetual goodness.

✱

Today I will conquer pride by humility, wrath by love, excitement by calmness, selfishness by unselfishness, evil by good, ignorance by knowledge, and restlessness by the ineffable peace acquired in the stillness of silence.

✱

I am the captain of the ship of my judgment, will, and activity. I will guide it rightly by beholding the polestar of God's peace that shines in the firmament of my deep meditation. I will fill my heart with divine peace. I will pour heartfuls of my joy into the thirsty hearts of others.

✱

O Spirit, teach me to heal the body by recharging it with Thy Cosmic Energy, to heal the mind by concentration and smiles, and the soul by meditation-born intuition. Let Thy kingdom that is within manifest itself without.

✱

Heavenly Father, since I cannot love anything without Thee, may I learn to love Thee first, above all else. May Thy heavenly kingdom of bliss, which is in Spirit, manifest itself in all its divine qualities on earth, and may it be made free from limitations, imperfections, and miseries.

✱

With a myriad living thoughts of devotion, O Father, I have built for Thee a temple of awakened silence. I have brought the multicolored lamps of wisdom from all good faiths. They all shine with the luster of Thy One Truth.

"Swamiji Is Here"

By ELLEN B. MERCK



I write this story because I am the only one now living who can testify to its truth. My husband, Bror Merck, an eyewitness, died in 1941.

The incident concerns a disciple of Paramhansa Yogananda, Mrs. Jean Chamberlin, to whom Master gave the name of Seva Devi. They met in Salt Lake City in 1931, when Mrs. Chamberlin attended his classes. At that time his students called him "Swamiji," for he had not yet received the title of "Paramhansa" (which his guru Sri Yukteswarji gave to him in India in 1935).

Mrs. Chamberlin's late husband had been a professor of psychology at Brigham Young University, Provo, Utah. She came to Los Angeles in 1932 to help in the SRF work. She was a spiritually advanced disciple, highly regarded by Yoganandaji. When he left this country in 1935 to visit India, he appointed Seva Devi to be the speaker at the Thursday and Sunday SRF meetings in Los Angeles.

Seva Devi died in Los Angeles in November, 1938. My husband and I took care of her in her final illness. She was suffering intensely during her last night on earth, and had lost her power of speech. About four o'clock in the morning I left her to go to my nearby home. When I departed there was no one with her except Bror. He told me, a few hours later, about a beautiful incident that took place after my departure.

Seva Devi, he said, became calm and free from suffering at five o'clock. Suddenly she said:

"Yes, Swamiji; yes, Swamiji!"

She repeated these words several times in a cheerful way. Thus Bror saw that she had regained her power of speech and that she apparently was replying to something that had been said to her by her guru Yoganandaji, who was invisible to Bror's eyes.

Mr. Merck asked, "Is Swamiji here?"

"Yes," she answered in a happy voice. "Swamiji is here."

My husband wondered if her mind were clear. He said: "Seva, do you know who I am?"

"Yes, Bror," she replied quickly, as though she understood why he had asked the question.



(Left) Rajkumari (Princess) Amrit Kaur, Minister for Health in the Government of India, stands by portrait of Paramhansa Yogananda in SRF India Center, Hollywood, California, where she was the guest of honor on June 26th at an informal reception sponsored by the Los Angeles Hindu Community and Self-Realization Fellowship. (Right) The Princess during an interview with reporters from the *Los Angeles Times* who attended the reception at SRF India Center. Before becoming India's Minister for Health in 1947, Princess Kaur had served Mahatma Gandhi for sixteen years. She renounced a life of luxury to assist him in his *Satyagraha* (nonviolence) movement to achieve India's freedom.

Her youngest son came into the room. My husband, who wanted to assure himself still further concerning her mental clarity, asked: "Do you know who it is that stands by your bed?"

O yes! Lew, my boy," she replied tenderly. In a short while she peacefully left her body.

Master referred to this incident several times in his lectures, stating that he had visited Seva Devi in his astral body during the very hour when she told my husband: "Yes, Swamiji is here."

"I wanted to guide her in the transition to her new home," the master said.

BOOK REVIEWS

THE ADVENTURES OF RAMA, by Joseph Gaer. (Cloth, 210 pp., \$3.00; order from Little, Brown and Company, Boston.)

Writing for the twelve-year-old age group, author Joseph Gaer has rendered in English prose the famous ancient epic of the *Ramayana*. The 24,000 stanzas of the original poem have here been skillfully reduced to a reading-length that will encourage the attention of busy young Westerners. This story of heroic proportions fittingly has as its "hero" an incarnation of God: Rama. In this respect the *Ramayana* is peculiarly Indian. Yet it possesses a universal appeal; that which is godly in man cannot but be stirred by the wondrous tale of men and women — and even monkeys! — that behave in truly godlike fashion.

In his introduction Mr. Gaer pays this tribute to the *Ramayana*: "Ancient India produced a great literature; and like two spires above the massive Hindu classics rise their epic poems: the *Ramayana* and the *Mahabharata*.* The Hindu epics present a more complete description of an early civilization than may be found in any other early record. More important, they are unsurpassed in any literature as richly inventive and stirring tales... The *Ramayana* is lush with descriptions of nature, miraculous deeds, great battles, strange rites and customs, feasts and revelries, intrigues between mortals and gods, exultations and lamentations, and astounding portrayals of human beings in conflict."

Dhan Gopal Mukerji, another interpreter of the *Ramayana*† for young audiences, wrote of it:

"In India there is not a Hindu who cannot tell you from memory the story of Rama. From babyhood we hear our epics. First our mothers,‡ then our minstrels recite the heroic tales of the ancient times. And as we grow up we learn to recite it for our own pleasure... the Sanskrit epics are a part of our life in India... And instead of reading aloud as a man reads Shakespeare, Hindus on the contrary chant their classics from memory. The *Ramayana* is more alive in India than the *Iliad* is in Greece and

*A condensed edition of the *Ramayana* and *Mahabharata* in English verse by Romesh C. Dutt is available through SRF.—Ed.

†*Rama, The Hero of India*, E. P. Dutton & Co., Inc., New York. Although now out of print, Mr. Mukerji's fine English version of the *Ramayana*, for younger boys and girls, is still available in some public libraries.—Ed.

‡In his *Autobiography* Paramhansa Yogananda wrote: "In Mother's presence we tasted our earliest bitter-sweet acquaintance with the scriptures. Tales from the *Mahabharata* and *Ramayana* were resourcefully summoned to meet the exigencies of discipline. Instruction and chastisement went hand in hand."

Europe.... In the streets of India you can hear the epics quoted within the folk-language as a part of the people's speech. In a word, the Hindu classics are not a thing remote from the people's utterances but contribute to them as springs flow into a living stream."

It would be a pity if the *Ramayana*, which for three thousand years has entertained and inspired the people of India, were to remain unknown and unappreciated in the West. Mr. Gaer is therefore to be congratulated on producing this comparatively short English-prose rendition.

The book is attractively illustrated by Randy Monk with line drawings of dance postures that depict the principal characters and events. Throughout India today the festival dances portray the characters of Rama, Sita, Lakshman, Hanuman, Ravan, and the other actors in the great drama of the *Ramayana*. Each is immediately recognizable to the audiences, by both his actions and his familiar costume.

THE MASTER MONKEY, by Dhan Gopal Mukerji. (Cloth, 261 pp., \$3.00; order from E. P. Dutton & Co., Inc., New York.)

This book for children is an ideal companion-piece to Mr. Gaer's version of the *Ramayana* for twelve-year-olds. Charming folk-tales are presented about one of the most lovable characters in the *Ramayana*, the monkey-god Hanuman. Not a little of the charm of this book is due to Florence Weber's line drawings, with which it is illustrated. Some portions of the book, relating incidents involving Rama and Sita, are here reprinted from Mr. Mukerji's *Rama, The Hero of India* (now, unfortunately, out of print). The rest have to do with the birth and upbringing of Hanuman, son of the tree-nymph Anjana and the wind-god Pavana. The following extract from the book proves that Hanuman's parents were confronted with some unusual problems:

"It is a custom of the immortals to endow their children with three virtues, namely: courage, strength, and the gift of magic by which an animal can grow big as a mountain or small as a mouse.

"Because there is no limit assigned to the powers of infants of the celestials, Hanuman did the most unheard-of feat a moment after his birth. No sooner had he cried into life at dawn, than he beheld the sun redden and ripen like a fruit on the sapphire bough of the east. That instant the little monkey gave a cry of delight and leaped into the air with the fury of the Storm-god himself. He flew on, clearing the white clouds [that were] like a herd of bulls, past the spaces of ether. Now standing on the peak of the horizon, he reached for the sun. He plucked it from the heavens, and put it into his mouth. Then, turning round, he started homeward for his mother's lap. But, lo, in the process of doing this, and as if by magic, he had grown enormous.

"Seeing him returning as an animal a thousand times larger than any baboon or ape, his father spread out his long arms to receive the lad. In a trice, and with the ease of a homing hawk, the youngster landed in Pavana's arms.

"'But, my son,' begged his mother, 'you are devouring the sun; he will set fire to your tender stomach. Do spit the god out. He is no fruit; he is the God of Day.'

"'Ho, ho, ho,' laughed Pavana, delighted by his newborn child's feat.

"But Anjana who knew better said, 'Surya [the sun-god] needs to be free. This moment, if he does not rise, the world will perish in darkness. Release the God of Day, my child.'

"Hanuman, who was born obedient, obeyed instantly.

"When he was safe in the outer air, the God of Day exclaimed, 'Full of mischief already! What will he do when he grows up? What a child!'

The author explains that "Anjana's chief difficulty arose from the fact that, no matter how hard she tried, she could not make Hanuman behave consistently like a little monkey.

"Not that he was willful and disobedient, but now and then he forgot that he was only a small monkey. Without any forewarning, an irresistible impulse to act like an immortal god would seize him. Then, he would perform the strangest feats of valor and strength. Even obeying his gentle mother, he did so with the lambent fury of an immortal. Instead of acting like an animal, he flung himself upon every suggestion made by her with the fierce enthusiasm of a god."

Another chapter describes Hanuman's introduction to Mother Earth. The father, Pavana, had led Hanuman to her subterranean throne:

"Lo, he faced the Mother. Her eyes were brighter than an eagle's. Her face, almost too wrinkled with age, was more radiant than any child's. Her hands resting on her lap seemed flexible like an infant's but stronger than adamant. Her feet shod in crystal sandals radiated the white fire of holiness.

"Hanuman bowed again and again before the sacred feet, daring not to touch them, though longing to do so.

"Face to face and alone in that awesome hush, the monkey, unable to bear the gaze of the Mother, shut his eyes. Hardly had he done so, when he felt a finger touching his forehead, opening his 'third eye.' A momentary sensation of pain seized him; following it, came an acute feeling of exaltation. Literally, an eye between his two eyes, just above his nose, had opened. And it was able to see! And what it saw stunned his mind.

"He beheld his own soul—a light burning with quenchless steadiness. Its glow 'lifted the veil from the hidden beauty of the Universe.'

"Mother Earth spoke: 'The good that will be yours, now that you have seen me, you can not foresee. Your mind will be free of memories, and your heart untroubled by hope. You shall live like the brook: it cleanses its shores daily, but with new water each time. Your soul has acquired the power to dominate your daily life.

"Your mind and your five senses will be washed with the flame that shall pour on them every night while you sleep. Every dawn at the hour of awakening, you shall face the world with stainless mind."

"The Earth stopped speaking. Hanuman's third eye shut itself, as it were, enabling him to open his ordinary eyes. These told him that he was gazing at the Mother, smiling upon him with tenderness."

(Continued from page 25.)

inal vein (lower vena cava) receives laterally the renal veins. *Trikonasana*, by massaging these vessels, definitely improves the circulation of blood in the kidneys. Hence this pose aids in clearing the blood of waste and toxic products. The adrenal glands are likewise invigorated; and their many functions, including that of coping with acute stresses, are enhanced.

The sidewise movement of the spine during the Triangle Pose tones up the nervous system, especially the sympathetic chains of ganglia that lie parallel to the spinal column; and the spinal nerves that issue laterally from each side of the spinal column. The strengthening of these nerves augments the flow of life energy to the abdominal organs. *Trikonasana* thus benefits the abdominal organs in three ways: by muscular contraction and stretching; by improving the blood-circulation; and by strengthening the nerves.

Those who practice the Triangle Pose regularly discover a greater vitality and well-being. It is one of the most enjoyable of all the yoga postures. Its effects may be further increased by deeply affirming truths such as Paramhansa Yogananda taught: "I am renewed and strengthened by Thy life-giving Energy, O Lord."*

We shall next present *Vakrasana*, the Twisted Pose.

*Scientific Healing Affirmations, p. 38.

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News of SRF Centers



Los Angeles, California

More than a hundred SRF students attended the summer classes on basic SRF principles and techniques. The meetings were held in SRF India Hall, Hollywood, California, on July 11th, 12th, and 13th. Registrants came from various sections of the United States, Canada, Mexico, Puerto Rico, and Cuba.

Welcoming the students on behalf of Sister Daya, SRF president, Brother Kriyananda said: "Some of you have come from great distances to receive this instruction, and all are to be commended for the effort they have made to be present."

Classes were conducted by Rev. M. W. Lewis and Brother Kriyananda on the following subjects: Introduction to the SRF Principles and Teachings; Recharging the Body Through Cosmic Energy; The Art of Concentration; Yoga Teachings on Health and Diet; The Technique of Meditation; Keys to Correct Meditation; and The Art of Devotional Chanting.

Rev. M. W. Lewis conducted a devotional service on one evening; and, on another evening, Brother Kriyananda led an hour of group chanting, after which he related stories of Paramhansa Yogananda. Between the classes many out-of-town students visited the crypt of

Paramhansaji in Forest Lawn Memorial-Park.

Kriya Yoga Initiation was held for eligible SRF members on July 14th at the Mt. Washington Center.

A picnic was held on Sunday, July 15th, at SRF Lake Shrine. It was attended by approximately 250 local SRF church members and out-of-town students who had convened for the classes on the preceding days. After lunch they enjoyed stories of the saints told by Brother Kriyananda, and a period of devotional chanting and meditation.

Loving Services by Members

Hollywood SRF Church members, assisted by Long Beach and Pacific Palisades members, helped the machinery of the week's events to run smoothly. They furnished cars and drivers for all trips to Forest Lawn; kept the Hollywood church clean throughout the week; and served in various ways in SRF India Center Cafe. For the Sunday picnic at the Lake Shrine, they prepared food; they arranged for chairs and for transportation; they cleaned the grounds afterward, and so on. In these devoted church members was exemplified the spirit of joyous service that Paramhansa Yogananda taught by precept and by countless examples.



Members of SRF Church in Long Beach, California, at a picnic lunch on June 24th. Brahmachari Leland Standing, SRF teacher, is at extreme left. After lunch the group drove to SRF headquarters in Los Angeles. They attended a meditation service in the chapel, presided over by Sister Daya, president of SRF.

Scientific Healing Affirmations

By Paramhansa Yogananda

Theory and Practice of Concentration

50¢ postpaid

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"If you had asked me about meditation, I could have instructed you and advised anyone to practice it even though he does not possess the virtues, for this is the first step to obtain them all. It is vital for all Christians to begin this practice."

—*St. Teresa of Avila*



Letters From SRF Students

"To me the Self-Realization teaching is the ultimate; there is no other path on earth that even approaches the depth of the tremendous well of spiritual satisfaction and knowledge that Yogananda has opened up for us. It is virtually a fountain that bubbles with joy and happiness: the same water that Jesus spoke of when He was on earth."—*J.H., Boulder, Colorado.*

"It would be impossible to tell in words what I have gained through Master and Self-Realization Fellowship. And when I reflect that I am only a beginner on the royal highway to God-realization, then I become overwhelmed with joy, thinking *forward* on the golden pearls of peace, love, and wisdom—the divine Goal of all beings."—*T.R., Hastveda, Sweden.*

"Several weeks ago, seemingly out of a clear sky, my wife told me that she, also, would like to become a student and follow the path of Self-Realization. Imagine, if you can, how happy I was to hear her expressing such a desire. My wife is a wonderful person, but not religiously inclined; I had never tried to influence her about her spiritual outlook. In my morning and evening meditations I kept asking our Father to help her to awaken spiritually; so that when she finally expressed a desire to enter the path, I offered our Father and our Gurus a prayer of thanks.

"I asked her what had made her want the lessons. She answered that it was the change she had noticed in me; and that as long as our Father saw fit to make us man and wife, we should try to be at the same level, to make a happier life and to help each other to grow spiritually. What more may any husband ask for?"—*J.N., Bronx, N.Y.*

"The energizing exercises give me a feeling of strength and freshness in the entire body. The *Hong Sau* technique, which I practice with more and more joy, gives me a deep inner calm, forgetfulness of the body, new strength, and deep inner joy. I forget my body and my surroundings and feel at one with God."—*S.S., Duisburg-Meiderich, Germany.*

"For four years I suffered with a severe arthritic condition in the spine. The pains were acute and I could not work nor walk straight. My physician said that my illness was incurable. After hearing his verdict, I

got up every night at three o'clock; and, in the meditation posture recommended by Master, I concentrated on him and prayed that he help me for the sake of my children and for others who expect bread from me. After fifteen days I was cured. When I returned to the physician, he was astonished. He said that among the many patients like me who were under his treatment I was the only one who had been cured. The grace I received is so evident that, whenever I think of it, from the depths of my soul I ardently thank our beloved Master."—*P.B., Torino, Italy.*

"My two children suffering from smallpox were completely healed without my taking them to the General Hospital for treatment. This has demonstrated to me the power of mind over matter; and of the penetrating power of healing vibrations from devotees of God through the ether to those who have faith and who believe in the Universal Mind.

"On another occasion, my daughter (3½ years) was suddenly sick. She started to cry and held me tight. She pointed to something in the room, motioning that I should drive it away. I did not see anything; but I at once performed the SRF healing service, calling the names of the Masters. My child became calm and told me that the one who had driven the apparitions away was Lahiri Mahasaya. I later brought out the pictures of the Masters, framed in the form of a cross with Jesus Christ in the center, as suggested by Guruji. She pointed at once to the picture of Lahiri Mahasaya as the one who had appeared and had driven the apparitions away."—*J.A.B., Lagos, West Africa.*

"My arm and fingers hurt me very much, so that I could not touch anything without pain. One night, when I felt I could not rise to do *Kriya Yoga*, I prayed to God, offering Him most wholeheartedly my devoted love. And He accepted! A stream of energy, or life, was suddenly flowing through my limbs and immediately I knew that God was present in me. The next day, though I didn't feel completely healed yet, I felt much better; and two days later, when working, I realized that I had completely forgotten the pain."—*G.S., Berlin, Germany.*

"I have to write you at once to tell you an experience I just had. I prayed in deep meditation that my confidence in God be unshakable, whatever might happen. I really already had confidence, and many times the proof, that God answered me. But this day I concentrated on this special wish, even though I had no particular reason, as everything was going smoothly in my daily life. Suddenly I felt a wonderful calmness and peace such as I had never experienced before—a bliss indescribable—and I had to cry; tears were running down my face and I could not stop them. I felt a wonderful wave of love for God, real love. I realized the full meaning and truth of its greatness and kindness, hearty and powerful; and available for me too, always, everywhere. The experience was like that which you feel when you unexpectedly meet somebody you love, and you are filled with joy and are happy. In the book *The Master Said* students were asking our Guru the question: 'How can one love

God?' The same question had troubled me. I had always thought of God as something so far apart, so exalted and sublime, that I did not dare even in devotion to approach Him. I did not know how to love God. I only knew how to respect Him. It was Jesus Christ who was close to me. Even our Guru Yogananda, till now, could not make me feel closer to God. But now I have experienced it myself and I understand our Guru in his great love for God."—*H.B., Montreal, Canada.*

"We had a very serious car-crash when three tires blew out and we were pushed 50 yards into a stone wall. We were shaken but unhurt, and walked away from the car. We are grateful for our lives, and for the fact that we are on the Prayer List at SRF Headquarters.

"Through some error at work my dear son had soldering metal squirted into his eyes; I was very fearful, but did all I could in the way of doctors and treatments. He is now healed, and the sight of both eyes is divinely saved. Truly a miracle happened, as I prayed about it."—*H.S., Sydney, Australia.*



Children of SRF Lake Shrine Sunday School with their instructor, Mrs. Gladys Chubbuck, in their meeting-place in the SRF Museum at the Lake Shrine. The harmonium (*foreground at right*) is used to accompany the class in its singing of the SRF chants that were composed by Paramhansa Yogananda.

THE HORN OF PLENTY



SRF freely offers assistance to members or non-members who wish to demonstrate more fully in their lives the divine law of abundance. "All things that the Father hath are mine"—(*John 16:15*).

All seekers who address the "Horn of Plenty Department" of SRF, in Los Angeles, will receive a Horn of Plenty Bank, accompanied by an inspiring Prayer Affirmation.

THE MASTER SAID

A collection of Paramhansa Yogananda's sayings and wise counsel to various disciples.

The Master's unswerving devotion to God and his unfailing sympathy for man are appealingly mirrored in these selections from treasured diaries and cherished memories of disciples of Paramhansa Yogananda.

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SRF LOTUS PINS

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"Of the blessed workings of the SRF teachings in our family alone I can bring you some wonderful proof. My husband was ill, with pain along his back and weakness in his legs — so bad that when he moved he experienced a sort of shock over his whole body. He had to be taken care of like an infant. For five days he suffered very greatly. After meditating together, we both had the thought to follow certain advice in the *Praecepta*. We both concentrated our thoughts on the sick parts of his body and mentally repeated a healing affirmation. After 8 days my husband could get out of bed again and return to his occupation. Now, after 14 days, he is absolutely without pain. We are filled with great thankfulness and our faith in God and Guruji has become still stronger."— *G.B., Witten-Ruhr, Germany.*

"I dreamed recently that I was roused from sleep by our blessed Master's presence.... I realize now that he appeared to prepare me for a coming experience; to give me a rehearsal in a dream of holding the right state of consciousness necessary for the healing of a serious illness.... It was acute jaundice.... When I wakened from a shot of novocaine the doctor had given me, I was well; vibrant with energy, color normal. In fact, I felt so well that I helped my neighbor with her work, instead of her coming over to care for me as she had planned; and then I worked in the garden. She was very much impressed, as I had previously talked with her about God's merciful healing love. The doctor was even more surprised when next he saw me, and when he could speak he said, 'Surely the Lord is with you.' However, he insisted on X-rays, and they proved beyond a shadow of doubt the extent and thoroughness of the healing. I hope and pray that my actions may prove my thankfulness for Master's very real blessings."— *R.H., Whittier, Calif.*

"I have come a long way since I was so ill in August, and all that I *knew* then, when I left the hospital, is coming true for me. Your healing vibrations that hold so much for me are felt, and their effects seen, here. I have never before had such good health; and in spite of the seeming obstacles left, my mastery of them is becoming more and more vivid each day."— *G.D.Y., Los Angeles, Calif.*

"I mow my own lawn and attend to all chores. After mowing the lawn this week, I clipped it. When I had finished I noticed three large blisters on my fingers. I silently prayed to Divine Mother to heal the blisters and not let them break or get sore. (I had never heard of the concept of God as the Divine Mother until I read Self-Realization Fellowship teachings. This was the first time I had ever called on Her.) I then forgot about the blisters. The next day about noon I remembered them. The two on top of my fingers were now very tiny. The largest one, which had been underneath the long finger, could not be seen at all."— *R.I., Ephrata, Washington.*

THE SEER WITHIN

By Ralph Waldo Emerson



Henceforth, please God, forever I
forego
The yoke of men's opinions. I will
be
Light-hearted as a bird, and live
with God.
I find Him in the bottom of my
heart,
I hear continually His voice therein.
The little needle always knows the
North,
The little bird remembereth his note,
And this wise Seer within me never
errs.
I never taught it what it teaches me;
I only follow, when I act aright.

DIVINE HEALING

The SRF Prayer Council sends healing vibrations each day to SRF students and all others who seek help in healing and liberating themselves from the threefold suffering of man: physical disease, mental inharmonies, and spiritual ignorance.

All persons who wish to avail themselves of this healing service may write, telephone, or wire the SRF Prayer Council at the Los Angeles headquarters. The Council is composed of renunciate disciples of Paramhansa Yogananda who have aided thousands in solving and dissolving their specific problems.

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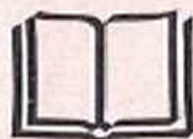
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Comments on "Autobiography of a Yogi"



"I am just overwhelmed by this book, which has opened my eyes to the beauty and majesty of God."—K.G., *Richmond, Indiana*.

"For the third time I have read the *Autobiography* of Paramhansa Yogananda, and, in consequence of my study of the *Praecepta* of the first step, I understand the book much better than when I read it the first and the second time. What glorious recollections you must have—you, who have lived with him for several years in Los Angeles! But you are quite right, when you write to me that the Masters are with me and shall ever be with me. I feel the certainty of it every day anew."—H.C.V., *Maarsbergen, Netherlands*.

"Through reading and study, my mind has come to accept reincarnation completely, as well as the fact that the reason for our being here is to find our way back to God. I have long prayed and hoped for a guru who would guide me aright, but not until my acquaintance with Yogananda's book did I feel that I had found him."—E.E.C., *Carmichael, California*.

"Having been profoundly impressed by reading *Autobiography of a Yogi*, I feel that here at last I may be able to find the way to inner peace, calmness, and a purpose and direction for my life."—I.C.S., *Rivera, Calif.*

"After reading many, many religious books and studying metaphysics in my search for Self-realization, I bought *Autobiography of a Yogi*. Now I deeply feel that my search is over."—M.A.M., *Jacksonville, Fla.*

"My destiny, or, better to say, God's good Will, permitted me to come into possession of *Autobiography of a Yogi*. From my youth I have had great interest in spiritual and occult things. Always I sought for souls more developed than I, who could show me the way to subdue the lower nature. As I was reading this admirable and fascinating book, hope arose in me anew; particularly since I received the book at a time when no presentiment, nor possibility, nor hope had arisen in me of finding such a way at all. With what joy I read that the Great Ones sent Paramhansaji into the world to give to all men new hope through *Kriya Yoga* in the fighting of the battles of daily life! and that he gives aid to every one who is yearning after soul-knowledge."—J.V., *Zagreb, Yugoslavia*.

"I saw one day in a bookstore a picture of Yogananda. I hesitated, as one who meets, and tries to remember the identity of, someone not

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seen for a long time. His attraction became greater and greater, until some time later I saw and bought the book, *Autobiography of a Yogi*. I must say, in honesty, that I read it with skepticism, doubt, and caution; but I read it over and over, until it became my friend. Then its leaves opened like the petals of a lotus flower, and on many things in my life I found enlightenment. I knew: 'Here is your road.'—N.R., Frankfurt, Germany.

"Since 1930 I have been searching earnestly for an answer to these questions: Who am I? For what reason do I walk on this earth? Who created this universe and makes it work perfectly every day? At last I have come, by chance, upon the German edition of *Autobiography of a Yogi*, and I believe now with all my soul that I am on the way of my destiny in this world."—I.P., New York, N. Y.

"I have for a long time been interested in spiritual matters, and have read many works concerning them; but the most beautiful, the most interesting, is *Autobiography of a Yogi*. I had told my youngest son to keep a vigilant eye on all the bookshops he happened to pass by, and so it happened that one day he came home bringing with him *Autobiography of a Yogi*. I was happy, feeling in my heart that the book I held in my hand was real treasure. I began to read it; it was a revelation. I was wonder-struck, drunk with the beauty of it; and my soul was deeply happy. Again and again I read through it, always finding a new interesting part that had at first escaped my attention."—A.T.-S., Rome, Italy.

"Christmas Day I spent alone with *Autobiography of a Yogi*, in serene inner communion. Through reading this book I have finally resolved the deep conflict existing in me between the need to love and believe, and the impossibility of doing so with serene conviction. I have always sought God, but have felt His presence only in the solitudes of mountaintops and glaciers. There I would find the will for good that would help me to rise above hard and completely incompatible work. I would feel the immediate and divine presence of the Creator. Down below, in the city—at the piano, in houses, in the churches—I could not find again that inner peace, could not concentrate so that I could feel and love the Divine. It was as if something prevented the heavenly contact. I was always distracted by what I considered an intermittent, discordant deformation of the divine teachings of Jesus and his disciples. How may one be freed from this discordance? To be able to live in the high mountain peaks where the soul may free itself from these poisonous coils and roam in the solar light toward God with the sensation of being cleansed, pure, and worthy to approach Him! Yogananda's book has opened a vast new horizon and has fed my hope.

"I am writing with the title page of the book open to Yogananda's picture. His regard encourages me; his expression is one of an infinite serene indulgence. In the attentive and concentrated reading of his words, I found made clear thoughts that had lain dormant in the depths of my being, like vague and indistinct intuitions."—M.I., Trieste, Italy.

"I have read the thrilling *Autobiography of a Yogi*, and have found the philosophy I want to study."—V.E., Mt. View, Alaska.

"*Autobiography of a Yogi* is so human, so near to everybody's heart, because it shows in the life of a modern man the actual path leading from slavery to freedom. And because it reveals the possibility of everyone's going the same way, of overcoming his limited, small humanity and of realizing his being as a part of God's spirit, to me the book has been like a gift of immense faith and hope. Paramhansaji's personality, full of great simplicity, humor, and kindness, brings him very near to us. Yet his ardent love and longing for God has brought him so close to the Father that he is able to show other people the luminous path that leads to the most complete happiness of the soul. How could it be otherwise? I know that his Truth is my Truth, ever known and only temporarily forgotten. By the strength and faith it gives me, I sometimes even succeed in giving comfort and hope to people who are unhappy and desperate."—E.G., Varese, Italy.

"I am thrilled by Paramhansa Yogananda's book. Although from a worldly standpoint I have every reason to be happy, yet inwardly I have always struggled with a great religious, metaphysical anxiety, with the exception of short periods during which it was given to me to perceive glimpses of God. It is impossible to enumerate to you all my anguishes and all my hopes. I will simply say that I found in Yogananda's book the confirmation of many of my intuitions well defined and magnificently extended by him. The orthodox religionist finds God, loses Him, finds Him again, loses Him again. Perhaps *Kriya Yoga* permits one to find more easily, more methodically, the lost Paradise."—S.P., Vaud, Switzerland.

"I am constantly rereading the *Autobiography* by Paramhansa Yogananda and always it touches me more and more deeply."—C.B., Amsterdam, Holland.

"This wonderful book gives us new hope and courage."—A.K.Z., Sao Paulo, Brazil.

"As a child I liked to read stories of strange countries. I got the first contact with India through *Tales of A Thousand and One Nights*. The years passed, the books changed; but still it was that same feeling that led me to read the books of Yogis. A want grew in me, because I could not find a guru in living form. One day I passed a bookshop in town, and therein was standing a picture of Yogananda. I remembered only the eyes, afterward. I was too poor at that time to buy the book, but for months and months the memory of Yogananda's eyes followed me. When I went back to the shop, finally, the book had been sold. I had forgotten the name, but was able to recognize it again in a catalog, and I ordered it. When I was reading it, my heart was filled with happiness that I had found my guru."—I.F., Frankfurt, Germany.

"Autobiography Of A Yogi"

By PARAMHANSA YOGANANDA

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

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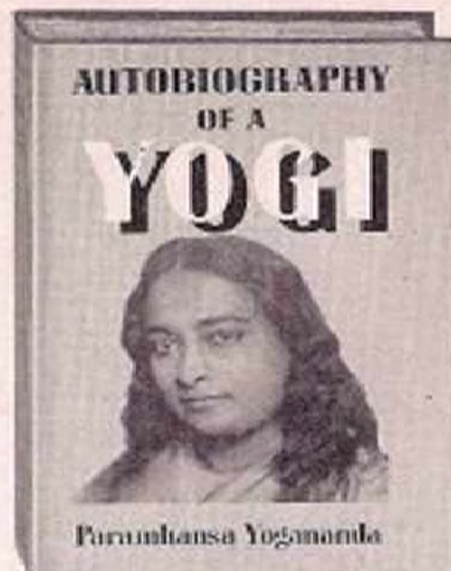
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"I loved the latest SRF *Magazine*. I can't find new words to express my feelings; the excerpts from students' letters printed in the magazine express so beautifully what I, too, feel."—*B.F., Junction, Ill.*

"Today the memorial issue for Rajasi reached me. Looking at the pictures and reading the texts, I experienced the same joy I had felt when I read the *Autobiography* of Paramhansaji. Truly, Reality is more wonderful than fiction. How glorious daily life is, projected on so radiant a screen! Some of the texts in the memorial magazine reminded me of a saying in one of Claudel's plays, *Dieu seul remplit* (Only God fills).

"Since I received your letter I have the impression that I, too, am linked to Paramhansaji in a permanent way. All my thoughts and feelings



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are now scrutinized by me to see if they be worthy to enter Master's aura. This is a very efficacious remedy against self-sufficiency. I had thought that I, too, was 'in the world but not of the world'; but, meeting this splendor in Master, all in me now seems shallow. I had thought I was clear-minded, but how poor my thoughts really are. I had felt certain that I possessed rich feelings; now I see that they are not rich, only violent. As compared to my youth, I have grown very quiet; but when in meditation I meet Master's vibrant stillness, my thoughts and feelings still look like angry waves breaking on a peaceful shore."—J.V.L., *Amsterdam, Holland*.

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| (3) Yogananda, hands folded | (8) Sri Yukteswar, lotus posture |
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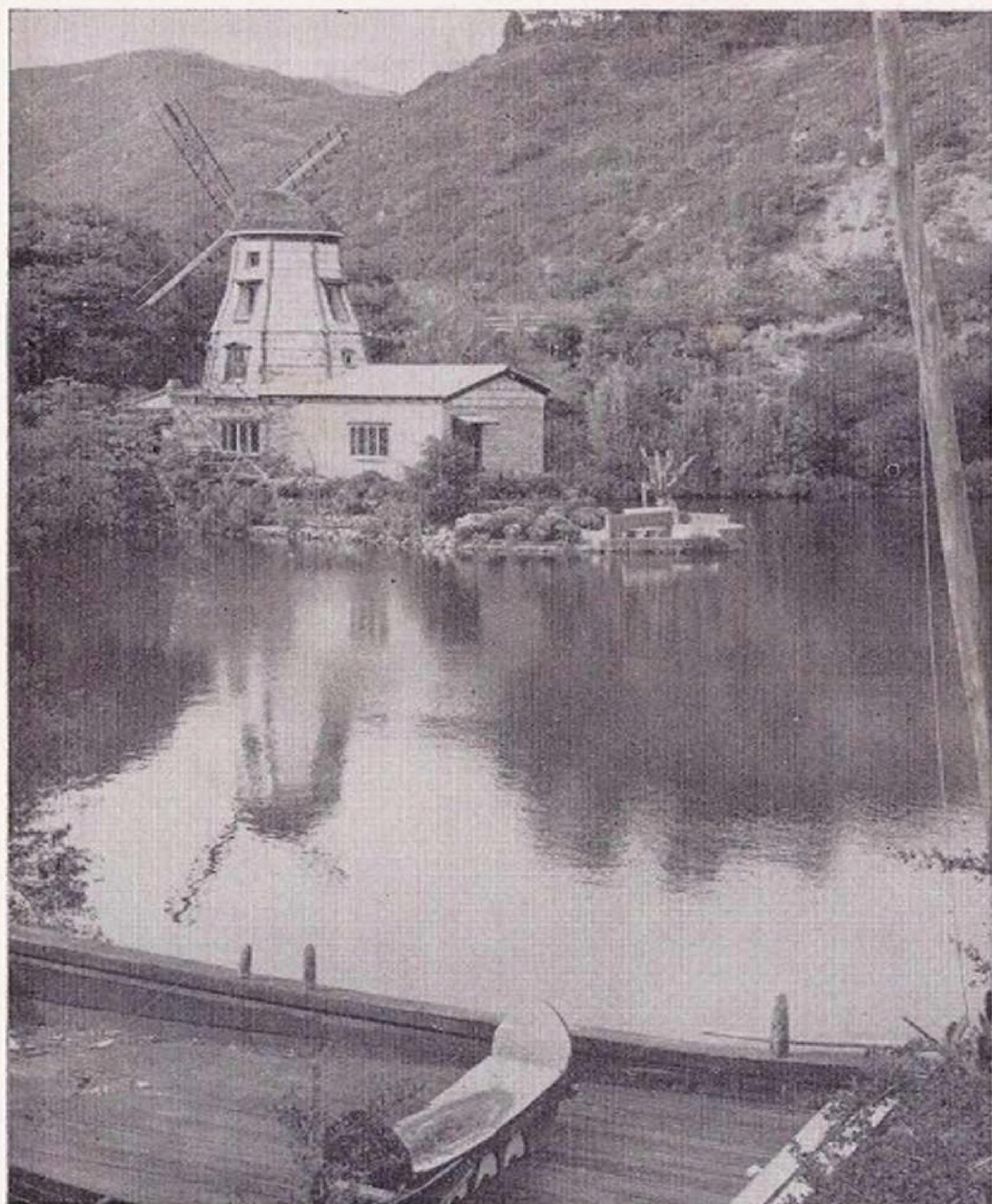
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