

Gururic Richardson



Self-Realization

MAGAZINE

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Healing of Body, Mind, and Soul

NOV.-DEC., 1953
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STATUE OF CHRIST AT THE SRF LAKE SHRINE

A beautiful life-size statue of Lord Jesus, enclosed in a glass case on a secluded promontory above a waterfall, overlooking the grounds of Self-Realization Lake Shrine, Pacific Palisades, California. Illuminated at night, the inspiring statue is visible to passing motorists on nearby Sunset Boulevard, symbolically beckoning them to "come unto Me," to find the Christ-peace within."

Self-Realization Magazine

FOUNDED BY PARAMHANSA YOGANANDA

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Nativity

By P. Lal

Suddenly, in the middle of my brain, a
light focuses, five-pointed pearl; clear
it has risen, and I know from where,
risen like the beautiful Star of the Morning,
risen like the beautiful Star of the Evening,
golden in color, golden in glare,
rising and falling in lustless desire,
and my soul it has bowed, in hail and adoring.
More sudden than this was that stargold
which rose brilliantly incandescent above
a holy manger where a savior child
opened liquid eyes to the world and its sorrow,
which seeing the shepherds of the pastureful eve
stood wide-eyed and sang *Alleluia*.

(From *Thought, Delhi*)



Four members of Ambassador Mehta's party who visited SRF headquarters at Los Angeles on October 23rd. (left to right) Mr. G. R. Kadapa, Government of India Tourist Office, New York City; Mrs. Bhandari, wife of Mr. P. L. Bhandari, first secretary, Government of India Information Services, Washington, D.C.; Miss Jessie Campbell, secretary to Ambassador Mehta; and Mr. Upendara Lal, personal assistant to Consul General of India M. A. Hussain, San Francisco, California. (The visit of the Ambassador and his party to SRF headquarters will be reported more fully in the next issue of *Self-Realization Magazine*.)

THE REAL KINGSHIP

"When you allow other interests to take precedence in your life they form a sort of crust over the soul that prevents you from realizing God. Right action and meditation will gradually dissolve that crust until you can at will communicate with God. You must do your utmost to reach that state. That is the real kingship—control of self."—*Paramhansa Yogananda*.

A Christmas Message

By PARAMHANSA YOGANANDA



(On December 23, 1950, speaking from his apartment by means of a loud-speaker system, Paramhansaji gave the following talk to disciples and students of Self-Realization who had gathered in the Mount Washington chapel for the annual all-day Christmas meditation.)

Though I am not with you in the physical body, I am in tune with you as I remain here in seclusion. Those who are filled with great devotion and who are in tune with Christ and the Masters will have the vision of Jesus Christ in his physical form; and those who go deep, and deeper still, will today perceive the formless Christ who is everywhere. I hope you will all go deep, forgetting the physical, entering the deep spiritual realm where God dwells.

Behold the presence of the Father in Christ; see the delusions of war and trouble melt by perceiving the formless Christ, and thou shalt have no fear. O Christ, thou great lover of error-torn brothers, an unseen monument to the mightiest miracle of love was established in each heart when the magic wand of thy voice uttered, "Forgive them, for they know not what they do."

The only haven of happiness is in Christ, God, and the Masters. Practice *Kriya Yoga*, follow Self-Realization to the very end, looking neither to the left nor to the right, and you shall find happiness though you live in a world torn with fearful wars. This is God's cinema; do not be worried. Through Christ, Babaji, Lahiri Mahasaya, Sri Yukteswarji, and Guru look to the pure beam of God present everywhere. Dear ones, though my body is not with you, my spirit beholds you in a deeper communion than if I were present among you.

We in Self-Realization Fellowship have inaugurated on earth the worship of the real Christ, the Christ in Spirit. You know how near he is, if you go deep, not watching for the result but completely forgetting yourself, praying and singing to Christ as never before. You will experience Christ then, either in vision or as a great feeling of Infinitude, the formless Christ; and your experience will be a lasting reminder throughout life. Pray and meditate, forgetting time and space; and I shall, with better advantage (not being watched!) be in ecstasy here in seclusion, that I can in a greater way help you.

Remember, you all can attain God. Poverty or riches, sickness or health, difficulties or no difficulties — these cannot deter you from reaching Him. But the path is not easy. So be interested chiefly in those that love God; forget the rest of the world. Know Him first; then you can give divine love to those who love Him, and can help all as your brothers. But first love God. Jesus said, in effect, "Who is my brother, sister, and father, but he who loves God?" Remember, there is no happiness except with those who live in harmony. In your own home, perhaps, there is disharmony. You won't find God there. Cultivate God in the happy family of Self-Realization.

The path has its hardships; but the worldly path is much more difficult, for it is fraught with unending fears and disappointments and fruitless spending of effort. At the end of such a life you will see that all your time has been wasted in pursuing the will-o'-the-wisp of material happiness. Money, body, everything else you will have to leave behind; the only thing that will go with you and stay with you as a permanent possession is the bliss of God. And how are you going to attain that bliss? Not by mock prayer, as when you utter the words but your mind is elsewhere roaming. When you sing to God, do not let your thoughts run away; let your words follow your thoughts in greatest devotion. We have started a fire of true devotion to Christ that shall never be put out, that shall conflagrate this earth with a new illumination and help to extinguish the baser fires of war and misery in the one flame of Self-realization.

This life is the movie of God. Don't be frightened when He shows you pictures of wars and troubles. Look to the pure beam of His presence everywhere, as the Masters have realized it. They have shown the true path of happiness. Warriors and politicians have led people only to greater wars and troubles. Follow the way of the Masters. That is the way of love, wherein knowing God you can love all men with divine love, even as we feel that love among Self-Realizationists.

Visit our Centers from the Lake Shrine to San Diego. Live this truth — preach this truth. Do not be selfish. Those that are lazy cannot find. Work for Him. Spread Self-Realization everywhere you go, and spread it with Spirit. When night comes, go so deep in meditation that you feel the presence of God. Mock worship will not do, for the Lord watches the heart. If in your heart there is love for God, Christ, and the Gurus, you will find it easy to reach them. The Father is not hiding from you; you are hiding from Him. Think, out of twenty-four hours a portion is spent in sleep, and a portion in the pursuit of money, not to mention hours spent in moods and in doing nothing. How then do you expect to find God? Krishna said, "Out of a thousand one seeks Me; and out of those who seek Me one knows Me."

The way to God is like a razor's edge. We are the waves of life in the ocean of Spirit. The wave has come out of the ocean and into the ocean once more it has to go. So long as you play with the storm of delusion the wave of your life will be shattered with misery, troubles, and the muffled hopes of delusion. That's why more and more I am devoting myself to that great communion with Spirit; and you will feel my soul in tune with Christ and the Masters if you go deep, knowing the true way of communion with the Divine.

Meditate like that every morning, and especially at night, in these days of trouble and difficult material existence. Lessen your worldly burdens, meditate deeply, practice Self-Realization studies and *Kriya Yoga*. Just taking *Kriya* initiation is not enough.

Lahiri Mahasaya was sitting one day in his Benares hermitage, when a disciple beseeched him for the higher or second initiation of *Kriya*. At this moment a little postman, a great devotee of Lahiri Mahasaya, entered and sat near the door. Lahiri Mahasaya smilingly looked at him and said "Brinda, come here!" When the postman lay prostrate in front of him Lahiri Mahasaya asked, "Brinda, don't you want the second initiation too?" He said, "Master, no!" "Are you sure you don't want the second *Kriya Yoga* initiation?" "Master, no! I have come to pray to you for assistance, for since I took the first *Kriya Yoga* I am so drunk with the Infinite that I can hardly deliver the letters. Please let me deliver the letters so that I can support my dependents." Lahiri Mahasaya smiled with great delight, and said, "Brinda is already floating in Spirit." So do I want to see you all.

God tests your love for Him. His test of delusion is very strong. Millions in the world today are not interested in Him. That's why they are suffering the ravages of wars, famines, and natural calamities. The Lord did not create this world for material happiness. That is

why history shows the sad pages of misery, the terrors of enemies trampling the innocent, the devastations of fire and flood. God does not want us to build a temple of happiness here. Our home is in Him. As the wave's home is in the ocean bosom, so our home is in the Spirit.

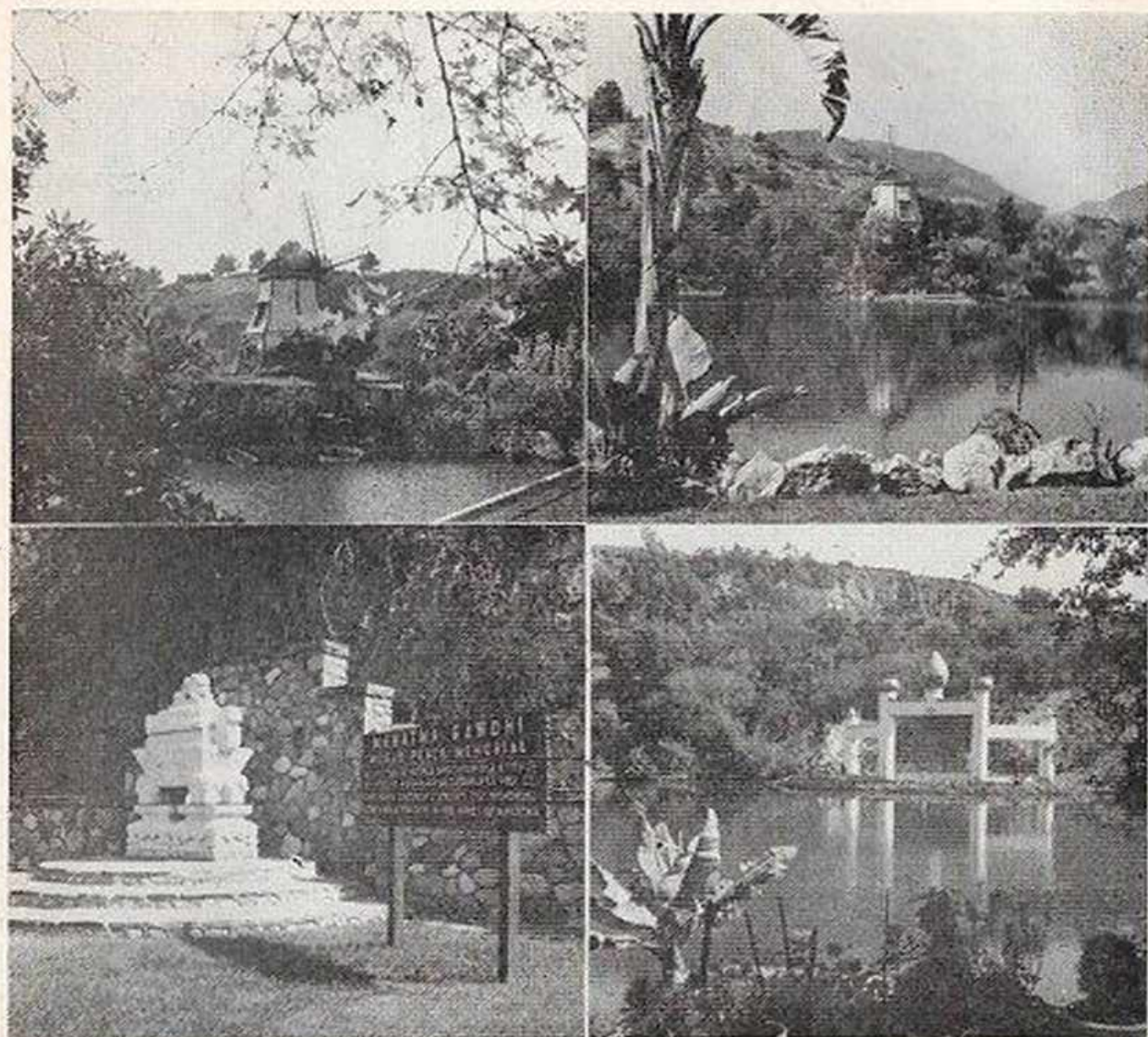
As you watch television, seeing those ethereal waves, remember that behind them is the astral world, and behind that is God. I see Him every minute, every day. Remember God; forget the world. Do the best you can, but find the best shelter from all harm in the Divine Bosom. This world will always have turmoil and trouble. What are you worried about? Go to the shelter of God where the Masters have gone; where they are watching and helping the world. You shall have safety forever, not only for yourself, but for all those you love who have been entrusted to you by our Lord and Father.

There is a right way of prayer. To illustrate, when you eat you don't think of the world's trouble; your whole mind is on eating. So in the right way of prayer your whole mind is on God. I used to see, in my Master's hermitage, that when meditation time came, most of the boys would giggle. I would say, "Why do you do this and then expect to reach God?" They would reply, "Holy man, don't be too holy. We are dead tired from working and we can't meditate." I would answer, "When Master gives you food, I see you are all devotion; you don't giggle restlessly then; you eat food with great devotion. But now is the time for God, for eating the divine manna of *Kriya Yoga*. Why don't you have greater devotion for Him?" Those boys were not in earnest about the search for Divinity; they soon left my Master. He didn't care. He said, "The door is open; if anyone wishes to go, let him go."

In the same way there are multitudes everywhere who have forsaken God. There are millions in Asia and Europe who have forsaken Him, and look at the pounding they are getting! It isn't true that God wants only a few devotees. God wants all, but all do not want God. The successful path to God is not in going a little way, or half way, or in noticing who is flying away — but in reaching and entering the door of God. Then you are safe. Some men reach the door and then fall asleep. Those who last to the end shall be the first to enter His kingdom. And that can be done, not by mock prayer, but by *Kriya Yoga* practice and the way of deep meditation. Tune in with me, and with that great God, and learn the way.

The shadows of delusion creating the cinema of horror and war are nothing. God can change the world in a second if He wants to.

(Continued on page 47)

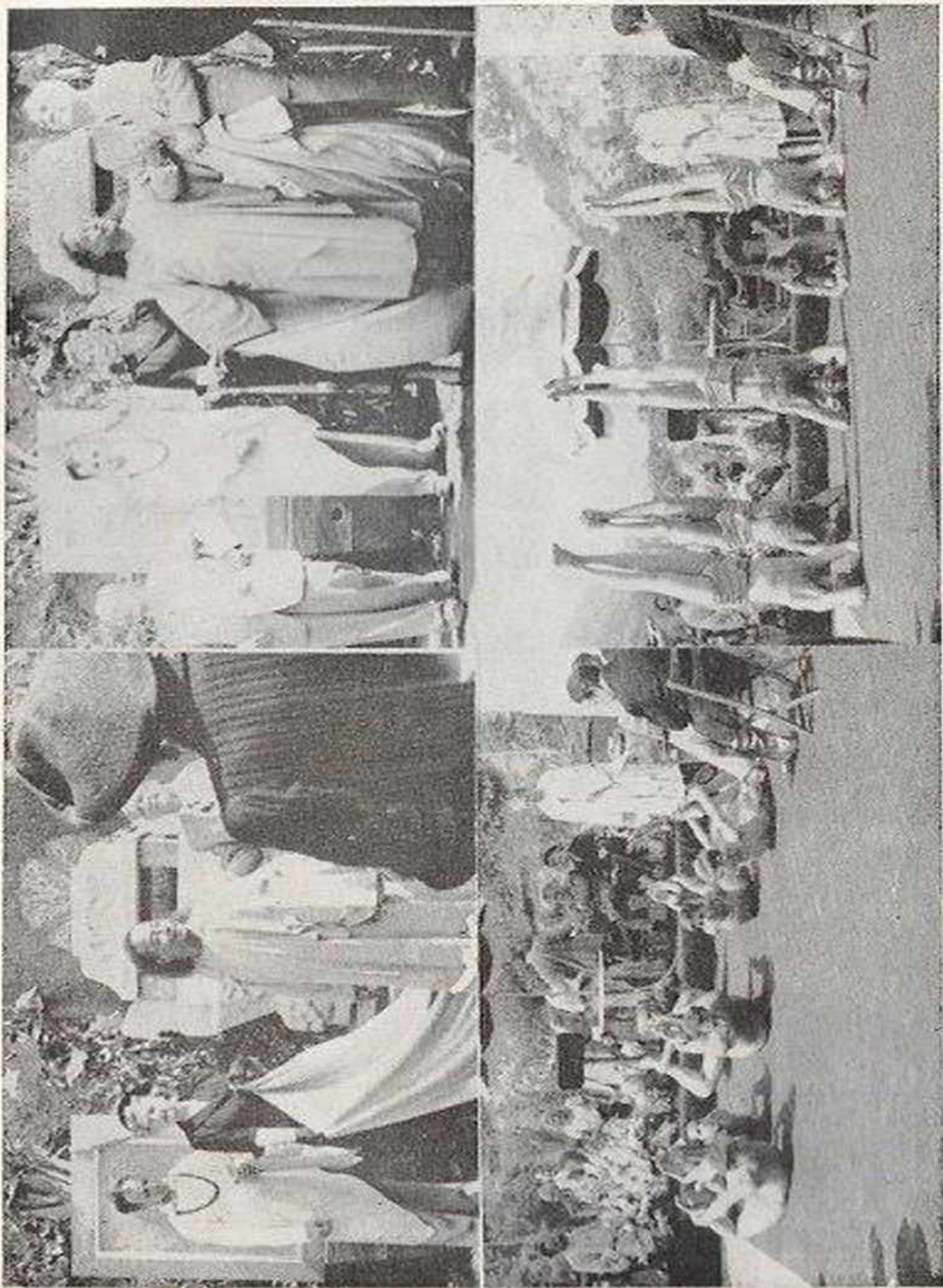


SRF LAKE SHRINE AND GANDHI MEMORIAL

(above) Two views of the SRF Windmill House Chapel at Pacific Palisades, where devotional services are held on Sundays at 11 a.m.

(below, at left) Chinese sarcophagus containing a portion of the ashes of Mahatma Gandhi. It was dedicated as a Gandhi World Peace Memorial on August 20, 1950 by the Lt. Governor of California, Mr. Goodwin J. Knight.

(below, at right) SRF Lotus Portals and the nearby Gandhi Memorial, viewed from across the lake.



Scenes from the opening in 1950 of SRF Lake Shrine, dedicated by Paramhansa Yogananda and Lt. Governor Knight. (See opposite page.)

Improvements at the SRF Lake Shrine

On August 20, 1950 Paramhansa Yogananda and Lt. Governor Goodwin J. Knight dedicated the Mahatma Gandhi World Peace Memorial at the SRF Lake Shrine in Pacific Palisades, California. Since that time much has happened to alter the appearance of the Memorial site.

During the winter of 1951-52 heavy rains caused mudslides that covered the lawn terraces near the sarcophagus containing a portion of Gandhi's ashes. Though devastation by storms occurred three times during that extraordinarily severe winter, the Memorial itself was never damaged. Master himself spoke of the divine protection there. Still one could not imagine how the site had formerly looked, for the lawns and all the flowers had disappeared, covered over by a sea of sticky mud.

A period of many months elapsed before actual progress was to be seen. The hills were cut back to a less sharp angle, and the dirt and debris were removed. But the work was not easy; it was as though a heavy hand held the Lake Shrine in its grip. Only the sarcophagus stood out in its marble whiteness as the sole remnant of former beauty.

But in February of this year it seemed as if Master and the Divine projected themselves into the work. Plans were made to erect a retaining wall and to replant the whole area. Work progressed easily and at a rapid rate. Everyone felt the inspiration of Master. Three SRF disciples began work on the wall. Laboring for four and a half months, using 450 sacks of cement, 200 tons of rock, and 200 tons of sand and gravel, they finished the wall, a month before the SRF Annual Convocation was held in August. New flowers and lawns were planted.

Thus from a setback of rain and mud came a setting more beautiful than before, truly befitting the dignity of the Gandhi Memorial and the memory of Master.

SRF LAKE SHRINE OPENING. The four pictures on the opposite page, taken by an SRF student and recently sent to *Self-Realization Magazine*, are scenes from the opening of the SRF Lake Shrine in Pacific Palisades on August 20, 1950.

The two upper pictures show the blessed master, Paramhansa Yogananda, standing between Mrs. Knight and Mr. Goodwin J. Knight — then Lieutenant Governor of California and now its Governor.

The two lower pictures show SRF youths performing *asanas* or Indian postures for health.

Yoga Postures For Health

By C. BERNARD

SARVANGASANA — "SHOULDER STAND"

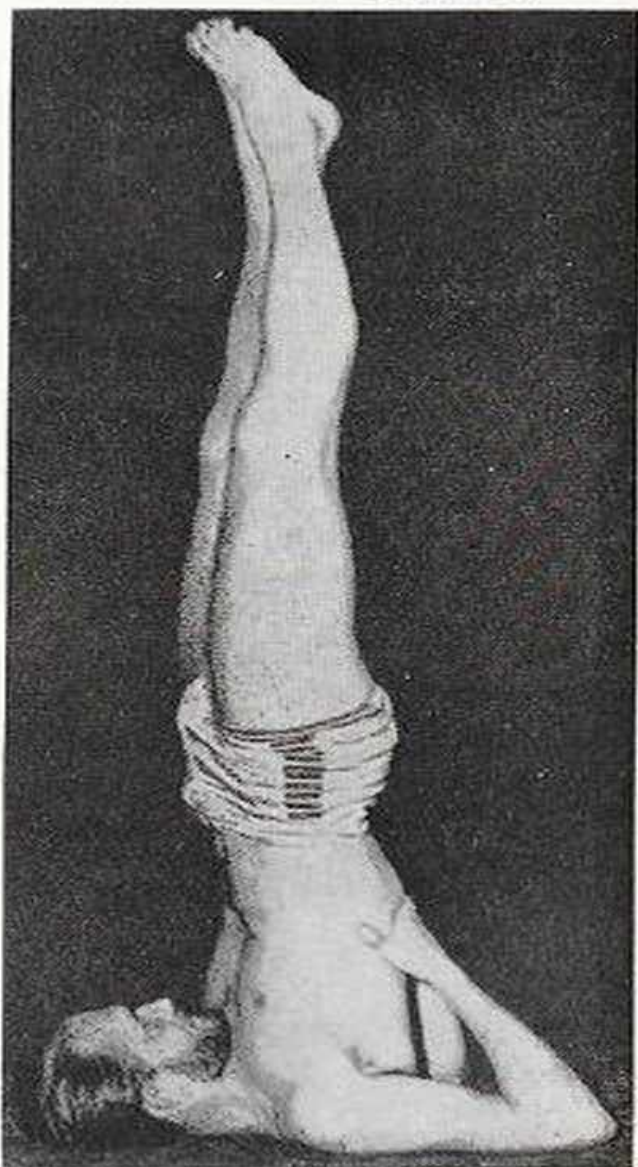
The article on *Sarvangasana* or Shoulder Stand in the July 1953 issue of *Self-Realization Magazine* has brought enthusiastic response from readers who have practiced the posture for the first time. Questions have been raised, however, that suggest further commentary on this wonderful pose and on *asana* practice generally.

The general practice of yoga exercises presupposes a normal or near-normal bodily condition. Any marked departure from normalcy calls for caution and judgment. Nearly all works on yoga exercises therefore flatly insist on the personal guidance of an expert who can determine which *asanas* will be beneficial and which will not. This is perhaps stretching a point unduly. Such personal guidance, however desirable, becomes really necessary only for conditions of abnormality; then experienced counsel is mandatory.

Inasmuch as an inverted position of the body does induce a considerable increase in blood pressure in the head, the Shoulder Stand should not be attempted by those suffering from arteriosclerosis or high blood pressure. In either of these two conditions strenuous exercise or poses maintained by

muscular exertion are strongly contra-indicated. High blood pressure conditions must be corrected before attempting any of the *asanas*

(Continued on page 36)



Sarvangasana — Shoulder Stand

SELF-REALIZATION

REMEMBER!

By "SIVA"



Remember—God is beyond all and yet embraces all. There is no space or time, no object or living being, no concept or view, in which God is not ever ceaselessly and continually present. To tell you the truth everything in substance is He.

Remember — despite the all-embracing and ever-present nature of God, you are deprived of the privilege of realizing Him — of attaining eternal peace consequent on His realization — only because He is not your goal. If God be your goal and if it is believed that He thus embraces all, you are sure to realize Him — whatever way, qualified or unqualified, with or without form, you conceive Him; for God is the only all-pervading universal Reality.

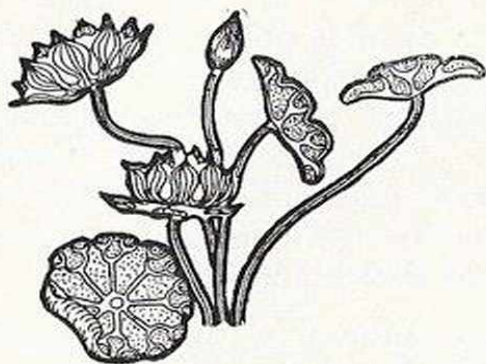
Remember — your human life is intended for God-realization alone, and the latter depends on your own one-pointed desire. The utility and fruition of life lies in God-realization and God-realization alone, without which everything else is useless and accursed.

Remember — construction and destruction, coming into existence and ceasing to exist, union and separation constitute the very nature of the world. If you seek to turn its objects into something ever-existing and ever-united it will be a fruitless search. Here life is invariably wedded to death. And if perchance an object proves to be comparatively long-lived, it will be wrong to believe that its possession will confer bliss. So long as there is a feeling of want lurking in your mind; so long as your mind is haunted by a desire to supply the wants, nothing can give you unalloyed pleasure. To tell you the truth, the soul can never be free from want until it has realized God — who is perfect, true, and spiritual. The soul, an eternal part of God, naturally craves the perfect, the eternal, the true, and the ever-conscious. How can objects that are imperfect, transient, unreal, and lifeless satisfy its wants?

Remember — failing to realize the true nature of the world, if you remain entangled in it, and continue your quest for, and endeavour to create, earthly happiness, not only will it ever elude your grasp, but

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter VI, Stanza 2

Literal Translation

Understand, O Arjuna! that what is spoken of (in the scriptures) as renunciation is the same as yoga; for he who has not renounced selfish motive cannot be a yogi.

Spiritual Interpretation

The *sannyasi* or man of renunciation concentrates primarily on removing all material and mental obstructions (worldly ties and selfish desires) in order to realize God, whereas the yogi is primarily concerned with the use of a scientific yoga technique for Self-realization. In a positive way, the yogi, tasting the superior bliss of the Lord, automatically renounces all lesser pleasures. In a more negative way, the *sannyasi* renounces all material actions by discrimination until he becomes united with the Infinite. Both paths lead to the same Goal.

This stanza of the *Gita* is often misinterpreted and quoted by idle renunciates who wish to avoid the effort involved in intelligently working for God. They may remain quiet outwardly, but inwardly perform egotistical activities inspired by sensations and bodily urges. Monks who are unable to still the sensory tumult by *samadhi* are only spiritual pretenders, unworthy of a holy robe.

If a devotee does not plan his activities according to a definite divine purpose, he will be acting like an epileptic, stumbling at every step. The true yogi fills himself with God, and intelligently performs all

actions inspired by Him. If, for example, he builds a hermitage for his disciples, he is not to be accused of planning with a selfish motive. The aim of all his actions is to please God.

Patanjali, in his *Yoga Sutras*, defines yoga as the dissolving of the scintillations or *vruttis* (desires) in the *chittiva* or primordial feeling, arising from the likes and dislikes produced from the contact of the mind with the senses.* A true yogi may admire a beautiful horse, for instance; but those who feel a wish to possess the animal become entangled in desires. He is a yogi who can remain in any material environment without being involved in likes and dislikes. A yogi is not inert or insensitive, or like a deaf mute, but is one who works in the world, doing all activities for God without personal desire for anything.

Yoga has also been defined in the scriptures in two other ways: the forsaking of all desireful thoughts, and the attainment of a state of "thoughtlessness." These definitions fit the achievements of both the man of renunciation and the yogi. Real renunciation consists in the ability to dismiss thoughts and desires at will. Supreme yoga ecstasy bestows the "thoughtless" state. It is not a mental coma (in which the mind is unconscious of external sensations and internal perceptions), but is a state of divine equilibrium. Its attainment proves that the yogi has entered the Vibrationless Being — the Divine Void beyond phenomenal creation.

Chapter VI, Stanza 3

Literal Translation

The devotee climbs by action ("karma" or scientific yoga). Perfected in yoga, he attains inaction.

Spiritual Interpretation

The devotee, desirous of dissolving his mind in God, limits his activities to the practice of *pranayam* or life-control. The word *karma* in this stanza is used technically to signify the special techniques, such as *Kriya Yoga* and *Kabali-Pranayam*, by which the life force can be withdrawn from the senses and concentrated in the seven spinal plexuses.

The medullary plexus, the "sharp two-edged sword," has two rays of positive and negative current that supply the two hands, the two feet, the two lungs, all dual branches of the nervous system, and the dual organs: two eyes, two ears, two nostrils, two tongues (the tongue being

*Yoga Sutras I, 2.

forked), and the two hemispheres of the brain.

The brain is a reservoir of cosmic current received through the medulla oblongata (the lowest or posterior part of the brain, tapering off into the spinal cord). The medulla is scripturally referred to as "the mouth of God," "the door," and "the holy opening." Cosmic energy enters the body through the medulla and then passes to the cerebrum, in which it is stored or concentrated. The brain is thus the major reservoir that sends current to the six other minor plexuses. These centers or sub-dynamos are busily engaged in remitting currents to the different nerve branches and to the various organs and cells of the body.

Brain operations can be performed, but no operation is possible on the medulla—the opening for the cosmic prana or life force. A pin prick at the medulla causes instant death.* Even brushing the medulla with feathers brings on violent convulsions. The slightest injury to the medulla puts a stop to every function of the body.

This fact is proof that the medulla contains the original or primal cell of life, the combination of the male sperm cell and the female ovum cell. During the first mingling of these two cells, the soul enters the bodily nucleus. Gradually, by multiplication of cells, the entire body is built from the original medullary cell.

The medullary plexus consists of two positive-negative currents that supply the whole body and that create the dual organs by condensing life force into electrons, protons and atoms. Thought-trons are vibrationally condensed into lifetrans: lifetrans into electrons and protons, which in turn condense into atoms. The atoms are transformed into cells, which condense into the different forms of the cerebral, osseous, and nerve tissues of the various organs. The two currents in the medulla, therefore, not only supply current to the five senses but condense themselves by grosser vibrations into the actual bodily tissues. According to the scientist Eddington, if the inter-atomic space in man could be condensed, a person weighing 150 pounds could be kept hidden as an invisible atom in a snuff box. And if the snuff box were weighed, it would be found to weigh slightly more than 150 pounds.

In the initial state, the yogi is busy withdrawing the life force into the plexuses. When he succeeds in his work, his astral body with seven astral plexuses becomes visible to him through his spherical astral eye of intuition. The astral body is made of tissues of light con-

*Each spinal plexus controls certain parts of the body. If the coccygeal center, for instance, is seriously injured, the whole lower part of the body becomes paralyzed.

densed from astral rays, even as the physical body is made of fleshly tissues. When the yogi is able to withdraw his life force from the senses, not only does he see his astral body but he can disconnect his mind from the outer world.

The benefit of seeing the astral body is that the experience helps the yogi to ascend his soul, as the body-identified ego, from the fleshly prison. Afterward, the devotee learns how to take his ego out of the astral and ideational bodies and commingle it with the pure soul. The yogi is then able to unite his soul with the Omnipresent, Ever-Blessed Spirit.

The devotee first learns how to unite his life force, withdrawn from the senses, into the seven plexuses, and after that, to unite the lights of the astral plexuses into his astral body. Then he dissolves the astral body into cosmic energy and the ideational body. Finally he learns to dissolve cosmic energy and the ideational body into Cosmic Consciousness.

These are the various complicated processes with which the aspirant busies himself, performing God-uniting yoga activities that enable him to dissolve his body into the Infinite. His soul becomes expanded in the Omnipresent Lord.

The coccygeal plexus has four rays; the sacral plexus, six rays; the lumbar plexus, ten rays; the dorsal plexus, twelve rays; and the cervical plexus, sixteen rays.

The brain current is spoken of as having a thousand rays; it is these rays that help to sustain the thousands of functions of the body-cells. The four currents of the coccygeal plexus perform four distinct functions of the body. Similarly, the different plexuses perform specific functions of the body according to the number of their currents.

The original two currents of the medulla are amplified into the thousand currents of the cerebrum, which become specialized as the sixteen, twelve, ten, six, and four currents of the five spinal plexuses. The seven physical plexuses have seven astral counterparts and seven ideational counterparts. The seven plexuses are spoken of by the yogis of India as seven lotuses: four-petalled, six-petalled, ten-petalled, twelve-petalled, sixteen-petalled, two-petalled, and thousand-petalled.

The greatest disciple of Jesus Christ, John, refers to these seven astral lotuses as seven stars with different rays.

The reader of these lines may wonder why a yogi has to understand the complicated mechanism of the physical, astral, and ideational bodies.

(Continued on page 45)

Meditation Thoughts

By PARAMHANSA YOGANANDA



November 1st

This day I will break the boundaries of self-love and of family loves and make them big enough for all God's children. I will kindle a fire of universal love, beholding my Heavenly Father dwelling in the temple of all natural ties. All desire for affection I will purify and satisfy in the sacred love of God.

November 8th

Beloved God, I will overcome lack of wisdom by cool reason. I will transcend reason by flashes of soul-intuition. I will expend more labor to perfect my life, that I may more fully understand the meaning of life. I will strive to gain oneness, here and now, with the Supreme Reality.

November 15th

I will forget my past difficulties. I will face the present with courage, and wait with perfect trust for the future. I know that whatever I wish in the secret nooks of my heart I shall get openly in life.

November 22nd

Heavenly Father, I will rejoice and give thanks for Thy wonderful gifts of light and love. I will be sincere in thought, word, and deed. I will seek personal happiness through making others happy. I will merge my little self into the Self of all.

November 29th

Beloved God, I know that I am not the body, not the blood, not the energy, not the thoughts, not the mind, not the ego, not the astral self. I am the immortal soul that illumines them all, ever-unchangeable in spite of their changes.

News of SRF Centers

Los Angeles, California

The following message from Rajasi Janakananda, President of Self-Realization Fellowship, was read at the opening meeting of center leaders during the 1953 SRF Convocation. We present it here, that center leaders who were unable to attend may also share Rajasi's inspiring words concerning the work of the blessed Master Paramhansa Yogananda.

"To you, the Center Leaders, I am deeply grateful for the wonderful ways in which you are holding aloft the torch of Self-Realization that was first set alight in this land by our incomparable guru Paramhansa Yoganandaji.

"Our Center Leaders are entrusted with a very special privilege and divine responsibility. All of you, I know, are striving to express in your daily lives the perfect conduct and high ideals that our beloved



Rev. M. W. Lewis offering a prayer at the start of a picnic lunch served on the grounds of the SRF World Brotherhood Colony at Encinitas, August 24th. The guests were SRF members who attended the 1953 SRF Convocation, which featured a Pilgrimage Tour to the SRF centers in southern California.



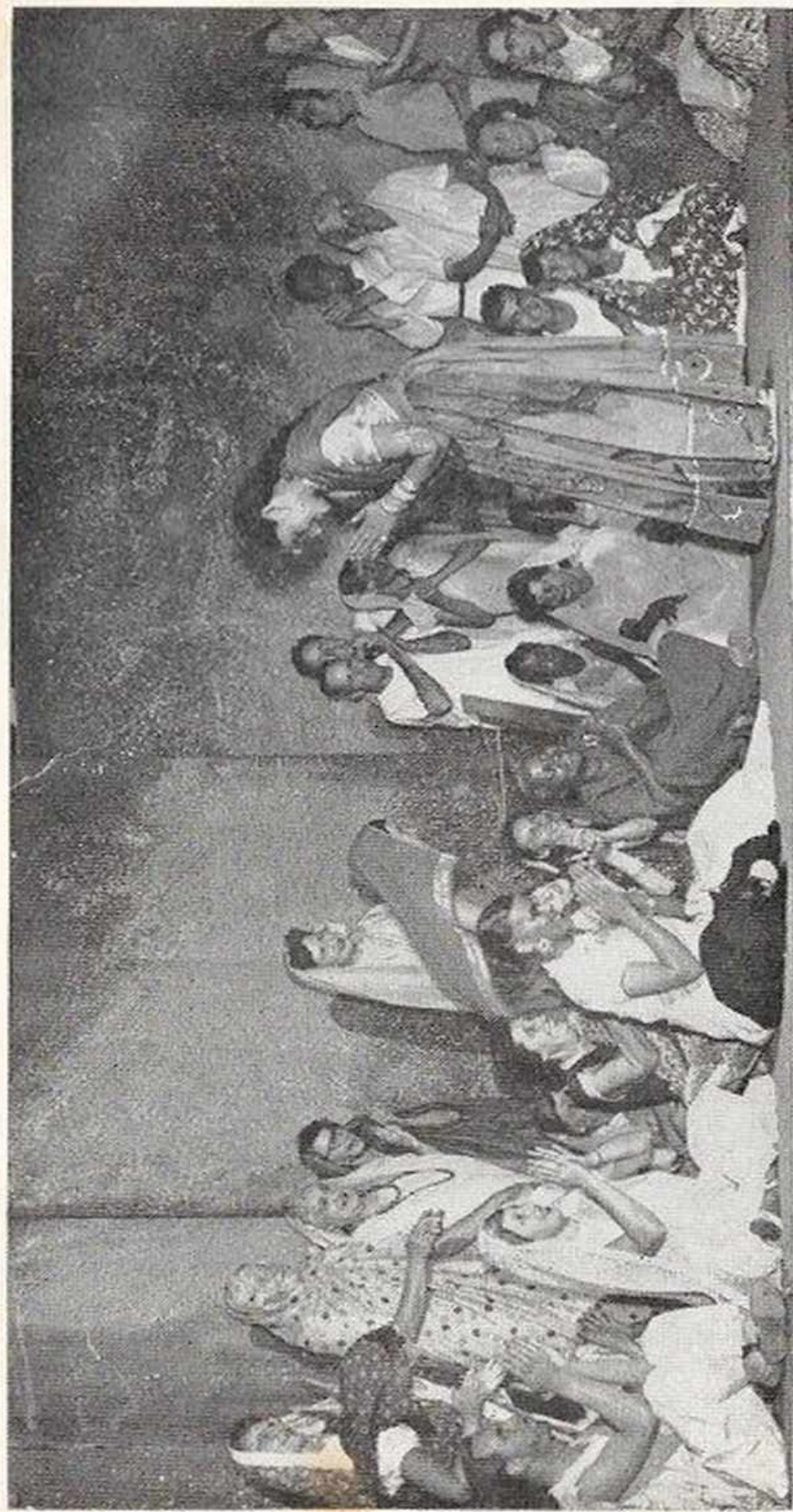
Ambassador and Mrs. Mehta and a party of seven officials from the Indian Embassy in Washington, D.C. paid a visit on October 23, 1953 to Mt. Washington Center, SRF headquarters in Los Angeles. Self-Realization representatives accompanied His Excellency's party on a tour of Forest Lawn Memorial Park, where Ambassador Mehta visited the crypt of Paramhansa Yogananda, founder of Self-Realization Fellowship.

Master taught us by precept and by lifelong example. Let your light so shine before worldly men that they will be inspired to emulate you and thus regenerate their own lives through *Kriya Yoga*.

"To serve as Center Leaders for the pioneering spiritual movement of Self-Realization Fellowship is not always easy, but the reward is great. God bless you all! I will close with a quotation from our ever-living guru Paramhansaji. On March 6,

1952 — one day before that of his final *samadhi* — he addressed a group of Self-Realization residents and teachers at Mt. Washington. He told them:

"If other men and women fool away their time, *you* be lost in God. You will go ahead. *Prepare yourself. This work will spread all over the world.* Love people with divine love, and be only with those that love the Lord. Let your example be the way to change others' lives.



Opening scene from *Song of the Sadhu*, 1953 SRF Convocation play presented on August 24th by a cast of sixty Self-Realizationists. A dancer (Sushila Janadas) graciously accepts the applause of the villagers for her execution of a folk dance.

Reform yourself and you will reform thousands. Don't think of yourself. Egotism is the hardest thing to overcome. When people say good things about you, give the credit to God. Love Him, cry for Him. What does anything else matter, so long as you find Him? Throw yourself into God, be filled with His love and joy!"

A group of disciples from the Mount Washington headquarters and from SRF India Center attended a showing at the Wilshire Ebell Theatre on Monday, September 14th, of the engrossing film, *Mahatma Gandhi, Twentieth Century Prophet*. Presented by the American Academy of Asian Studies, this documentary film, based primarily on newsreels, and narrated by Quentin Reynolds, reveals the dignity, simple charm, and tremendous spiritual power of Mahatma Gandhi.

Admirers of Gandhi should not miss an opportunity to see this touching life-story of the "father" of the new Indian republic.

Noted Indian Singer

Sri N. P. Bala Krishnan, distinguished exponent of South Indian classical singing, was sponsored by Self-Realization Fellowship in two programs — on September 9th at India Hall in Hollywood, and on October 4th at the San Diego SRF Church. Sri Bala Krishnan comes from Travancore State, India, and

has enjoyed great success as a singer for All-India Radio. He is now on a global goodwill tour, presenting classical songs of Hindustan.

The thirty-year-old musician accompanied himself on a *tambura*, an Indian stringed instrument, and was assisted on the *tabla* (drums) by Bhupesh Guha, a teacher of Indian dance in Hollywood, and by Rana Shumshere, a student at California Polytechnic Institute. Preceding the musical performance, Dr. Theo Kolline gave a short talk, pointing out basic differences between Indian and Occidental music. At the India Hall recital Mrs. Bhagat S. Thind introduced Sri Bala Krishnan, and Mr. John Arokiasamy offered short explanatory remarks at the start of each number. In San Diego Rev. M. W. Lewis and Dr. Kolline presented the artist.

The deeply appreciative audiences enjoyed such classical songs as "Radha Sameta Krishna" (prayer to Krishna composed by a Bengali saint), which Mr. Bala Krishnan dedicated to Paramhansa Yogananda; "Pahanchunaria," a song telling of the victory of King Rama over darkness or evil, usually sung at *Diwali*, Festival of Lights; "Vaishnava Janatho," Mahatma Gandhi's favorite song, sung in his own language, Gujarati; and "Ake Sakheboekhe," a song of Kabir, fifteenth-century saint, expressing Hindu-Muslim harmony.

After the performance at India

Hall, the artist and a group of twenty guests met informally in the India Center dining room for curry and dessert.

Sri Bala Krishnan was a guest of the Fellowship at the Encinitas hermitage for several days in October.

Parliament of Religions

A three-day Parliament of Religions (April 3-4-5) at Sivananda Ashram in Rishikesh attracted large audiences of Indian truth-seekers. Over 200 delegates attended as representatives of almost all religions.

Yogoda Sat-Sanga Society (YSS) of India and Self-Realization Fellowship of America were represented by Sri Prokas Das, resident leader at Yogoda Math, YSS headquarters in Dakshineswar, West Bengal. He delivered a speech on "Highest Achievements Through Self-Realization." He was accompanied by Mr. H. J. Hablutzel, SRF student from Switzerland who has been a guest for some time at Yogoda Math.

The Parliament was opened by Dr. Sir C. P. Ramaswami Aiyar, Vice-Chancellor of Annamalai University in Madras. In the course of his inaugural address Dr. Aiyar quoted the following beautiful passage from the writings of Appayya Dikshita, a medieval Indian saint: "May the Lord forgive me for three sins that I daily commit (at the time of formal worship). First, the sin of endowing with a particular

form Him who is formless; secondly, of praising by prayer and exaltation One who is indescribable and beyond all speech; and, thirdly, by localizing the One who is present throughout the universe by worshipping Him at a particular *tirtha* or shrine."

Sri Swami Sivananda Saraswati, the revered convenor of the Parliament, gave several inspiring talks. An extract from one of them follows: "You must find out where real happiness lies; what the nature is of that supreme happiness that you enjoy during deep sleep. Then you are in communion with the Supreme Self, but you are not conscious of it. In *samadhi* you will enjoy that Supreme Bliss consciously. Kill all desires; thus become a *dheera* (spiritually courageous soul). Who is free from desire in this world? A sub-judge wants to become a High Court judge. A millionaire desires to be a multimillionaire. Beggars! The desireless *sadhu* (renunciate) is the king of kings. The ruler of the greatest kingdom on earth is no more than a beggar if his heart is still torn by desires. The *dheera* sees that the world is a mere nothing; he spurns its temptations. That man attains immortality. In immortality or *Atma-Jnana* (soul-knowledge) you will find everything."

Tributes to Gandhi

Gandhi Jayanti (anniversary) was celebrated in many lands on or about October 2nd, the Mahat-



Brahmachari Sri Prokas Das delivering his speech at the Parliament of Religions in Rishikesh. He attended as the delegate from Yogoda Sat-Sanga Society and Self-Realization Fellowship.

ma's birthday. Rev. R. C. Stanley, SRF minister, spoke on "Mahatma Gandhi" on October 4th at the SRF Lake Shrine in Pacific Palisades, California. The Mahatma Gandhi World Peace Memorial on the grounds of this beautiful SRF park is visited monthly by thousands of people.

Gandhiji's birthday was celebrated on October 2nd at the Indian Embassy in Washington, D.C. Over 200 persons responded to the invitation of Ambassador and Mrs. Mehta. The program included prayers, singing of hymns, and speeches in praise of the apostle of nonviolence. Among the speakers

were Mr. Clarence Pickett of Philadelphia, former secretary of the American Friends Service Committee; Dr. Mordecai Johnson, president of Howard University; and Professor Humayun Kabir, secretary, Government of India Ministry of Education.

On October 2nd Sri Rajendra Prasad, President of India, sent the following message to his people: "For a long time we have been celebrating Mahatma Gandhi's birthday with great enthusiasm. The Mahatma desired that his birthday should not be observed in the usual manner but by organizing community spinning and by propaganda for

the use of *khadi* (hand-made cloth) for a week; and that is what we have been doing year after year."

The "Bhoodan" Movement

Gandhiji's memory is being honored in India day by day in a practical and enduring way through the efforts of one of his disciples, the venerable Acharya Vinoba Bhave. Ceaselessly traveling from village to village, Acharya Bhave preaches *Bhoodan* ("land-gift") and *Shramdan* ("labor-gift"). As a result, many Indians have donated land — hundreds of thousands of acres — for distribution to the landless poor; and other men, lacking money but rich in heart, are giving the labor of their hands for the furtherance of community projects. "If the people help the movement to greater success," Mr. Nehru said, "the economic structure of India can be easily and peacefully changed."

SRF Acquires Rights in "Autobiography of a Yogi"

On October 28, 1953, Philosophical Library, Inc., 15 East 40th Street, New York, N.Y., assigned to Self-Realization Fellowship, Los Angeles, all right, title, and interest in *Autobiography of a Yogi* by Paramhansa Yogananda, including all rights in the American edition as well as editions published or to be published in foreign lands.

The famous book will henceforth be issued in America by Self-Realization Publishing House, 3880

San Rafael Avenue, Los Angeles 65, California.

Autobiography of a Yogi was published in four editions during the period 1946-1951. The fifth printing — the first edition to bear the imprint of Self-Realization Publishing House — will be available in late December, 1953.

Third London Edition

A third London edition of *Autobiography of a Yogi* was issued in October, 1953 by Rider & Company.

A "First" in Portugal

Parceria Antonio Maria Pereira, eminent publishers of Lisbon, Portugal, who are bringing out a Portuguese edition of *Autobiography of a Yogi*, writes to SRF as follows: "This is the first work about Oriental subjects to be published by this firm. We are proud to recommence the publishing of books on Oriental religion and philosophy. Such works disappeared from our market about twenty-five years ago. Many translations of such works were made by Fernando Pessoa, the greatest contemporary Portuguese poet. But after his death the books were sold out and never reprinted. Since then not a single important work on such subjects has appeared in Portugal. *Autobiography of a Yogi* will be the first."

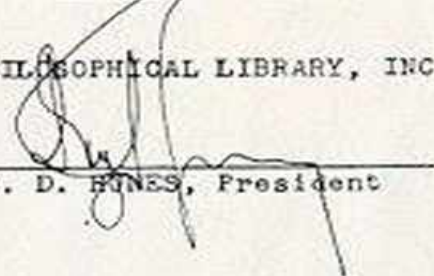
Professor Raymond F. Piper, Department of Philosophy, Syracuse University, Syracuse, New York,

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SEAL

wrote on October 20, 1953 to SRF: "In one of my courses this year I am using *Autobiography of a Yogi*."

(Continued from page 10)

requiring physical exertion for their performance. In cases of low blood pressure, however, practice of the shoulder stand is a marvelous aid.

To cite a different example, it is obvious that the practice of deep breathing exercises of any kind by a person afflicted with tuberculosis of the lungs could cause serious disturbances of health. Is deep breathing therefore bad? The truth is that there is nothing wrong with deep breathing, but not everyone can undertake its practice profitably.

Barring tuberculosis, arteriosclerosis, high blood pressure, major operations, serious injuries (particularly those involving the joints), and heavy internal adhesions, almost anyone can practice just about any of the *asanas* and yoga exercises with real benefit by following carefully the instructions in this series of articles.

One rule should be unequivocally followed: that of common sense. Nothing worthwhile is to be gained by haste or undue strain. Success in yoga posture practices is gained by re-educating the joints and muscles — not ever by *forcing* them into unaccustomed positions.

Yoga exercises — for example, the simpler sitting postures — that do not involve strain or tension of the muscles and that have a distinct, harmonizing effect on the

nervous system can be employed to an advantage by people suffering from high blood pressure. It should be understood also that scientific meditation is the greatest aid to relieving hyper-tension. Establish harmony in thought and emotion and there will be harmony in the working of the life forces as well.

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Scenes from *Song of the Sadhu*, SRF-produced play presented on August 24th at the Sartu Theatre in Hollywood. The play, a feature of the 1953 SRF Convocation, was attended by 800 people.

(ABOVE) A villager (Claude Parker) tells of his healing from blindness. His friends (Archie Leighton and Eileen Fenske [standing] and Carmen Johnson and Don Conreaux) listen wonderingly.

(BELOW) The *sadhu* (William Brown) bids farewell to the villagers (Charles Calderon and Eileen Fenske in left foreground; behind them, Don Conreaux; standing in background, Mrs. Charles Calderon, Miss Margrethe Lodrup, and Mrs. Clara Osborne).

(Continued from page 18)

A glance at a text like *Grey's Anatomy*, however, will show us the incredibly ramified complicated in the organization of even the physical body. The astral and ideational bodies, being more subtle, are more highly organized and complicated than is the physical body.

The conception of man's physical, astral, and ideational bodies can be better understood by the following explanation. God dreamed the entire creation in terms of ideas. Then He said: "Let there be light: and there was light." He vibrated those ideas into dream lights and out of them created a dream astral cosmos. Then he condensed the dream astral cosmos into a dream physical universe. After the macrocosmic universes were created, God made the microcosmic objects of creation. He created man as a composite of three dreams: the dream physical body, the dream astral body, and the dream ideational body.

The sages therefore say: the successful yogi has to withdraw his mind from the dream physical body, dream astral body, and dream ideational body, and dissolve those forms into the dream physical cosmos, dream astral cosmos, and dream ideational cosmos. When the yogi can dissolve the dream physical cosmos into the dream astral cosmos, and the dream astral cosmos into the dream ideational cosmos, and the multitudinous ideas of the ideational cosmos into the unified perception of Cosmic Consciousness, then he becomes free, like the Spirit.

The Spirit has dreamed itself into the aspects of God the Father, the Son, and the Holy Ghost (*Aum-Tat-Sat*) and into the dream ideational, astral, and physical universes, and into the dream ideational, astral, and physical bodies. Thus the soul as the image of God has descended from the Omnipresence of Cosmic Consciousness to the limitations of its earthly surroundings and of the three dream bodies. So the aspirant yogi must withdraw his consciousness from the dream physical, astral, and ideational bodies, to the dreams of the physical, astral, and ideational cosmoses, and finally unite his soul with the ever-existent, ever-conscious, ever-new Bliss of Spirit.

In other words the devotee must forget all the microcosmic and macrocosmic dreams of God imposed upon him through the hypnosis of *maya* (cosmic delusion), and thus rouse his soul from the experience of delusive dreams into the eternal wakefulness of Spirit. The yogi has attained "inaction" or freedom from forced phenomenal participation.

A devotee is called an aspirant and a spiritual climber when he tries to dissolve all dreams into the perception of the One Spirit. When he is able completely to dissolve all the "suggestions" or cosmic delusive

dreams of *maya* he becomes anchored in the final Reality. He is then spoken of as having attained *yoga-rudha* (firm union of soul and Spirit).

Chapter VI, Stanza 4

Literal Translation

He who has overcome attachment both to sense objects and to actions, and who is free from ego-instigated plannings—that man is said to have attained firm union of soul with Spirit.

Spiritual Interpretation

When the yogi has freed himself from the dream of matter, he finds freedom also (1) from all desires for sensory objects, (2) from the selfish plannings (*sankalpas*) that accompany desire, and (3) from the delusion that he, and not God, is the performer of action.

Chapter VI, Stanzas 5-7

Literal Translation

Let man be uplifted, not degraded; let him transform his self (ego) into the Self (soul). The Self is the Friend of the (transformed) self, but the Enemy of the unregenerate self.

The tranquil sage, victorious over the senses, is ever fully established in the Supreme Self, whether he encounter cold or heat, pleasure or pain, praise or blame.

Spiritual Interpretation

Retaining his cosmic consciousness even in the domain of activity, the sage remains unperturbed by the oppositional states of the cosmic dream.

The persevering yogi succeeds in metamorphosing his physical ego into the true soul. By further spiritual advancement he realizes his soul as the reflection of omnipresent Spirit. When this state of realization is reached, the soul permanently perceives the Supreme Self or God. The perfected sage works through his transformed ego in the world, never losing sight of the Divine Face behind the Janus-masks of Nature.

(To be continued)

(Continued from page 6)

But He won't, because most of the people have forgotten Him. They don't want to go back home. They want to play with the storm of delusion. They must inevitably suffer, for this reason: the only way to happiness is to return to our home in God. To do that you should practice the Self-Realization techniques that alone bring harmony in body, mind and soul. I want here only those that are wholly dedicating their lives to God. They are my brothers and sisters who love God, who do not mind giving their bodies in the flames of sacrifice, in the flames of eternal wakefulness in God.

Meditate so deeply that you forget time and space, all illusions of the world; and even in one day, if you pray unceasingly with all your heart, minding not what the next person is doing, some of you will have the vision of Christ, and all of you will feel the presence of the formless Christ. I am in tune with you in my ecstasy. In every blade of grass, in every pore of the sky, in your bodies, your minds, everywhere, I feel God and the Masters and Christ, and with them my spirit is rapt. So shall I feel you in God.

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