



Self-Realization

MAGAZINE

Founded in 1925 by PARAMAHANSA YOGANANDA



"He came to bring you joy, and glory, and peace, and light."

—Paramahansa Yogananda

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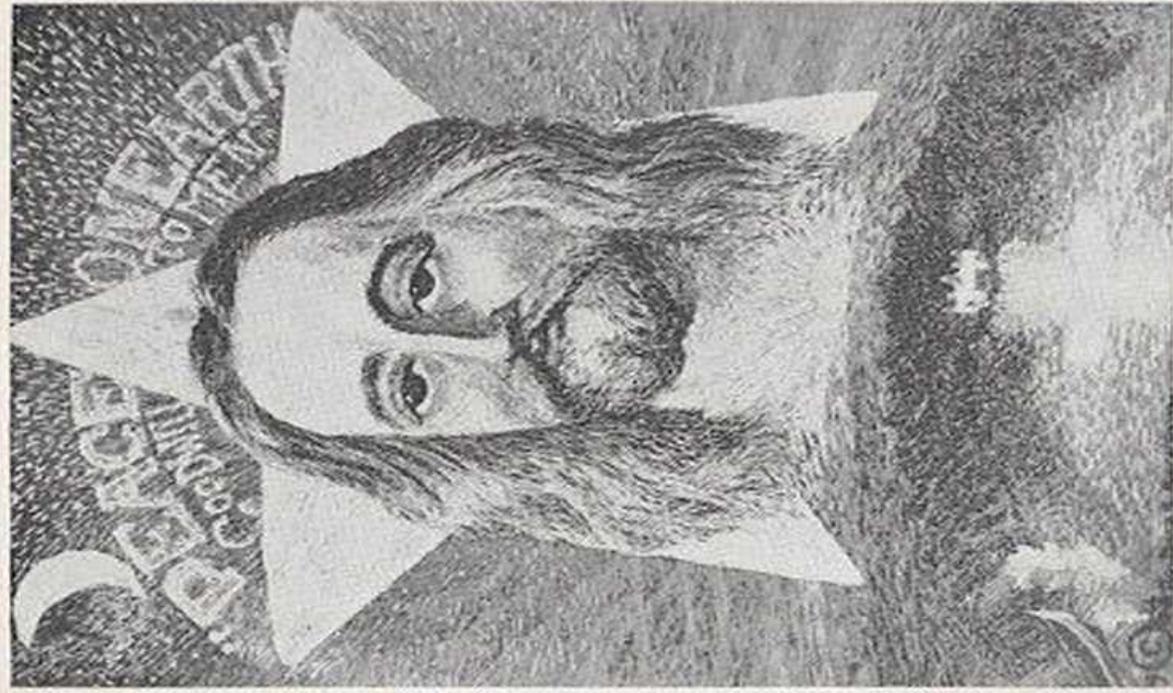
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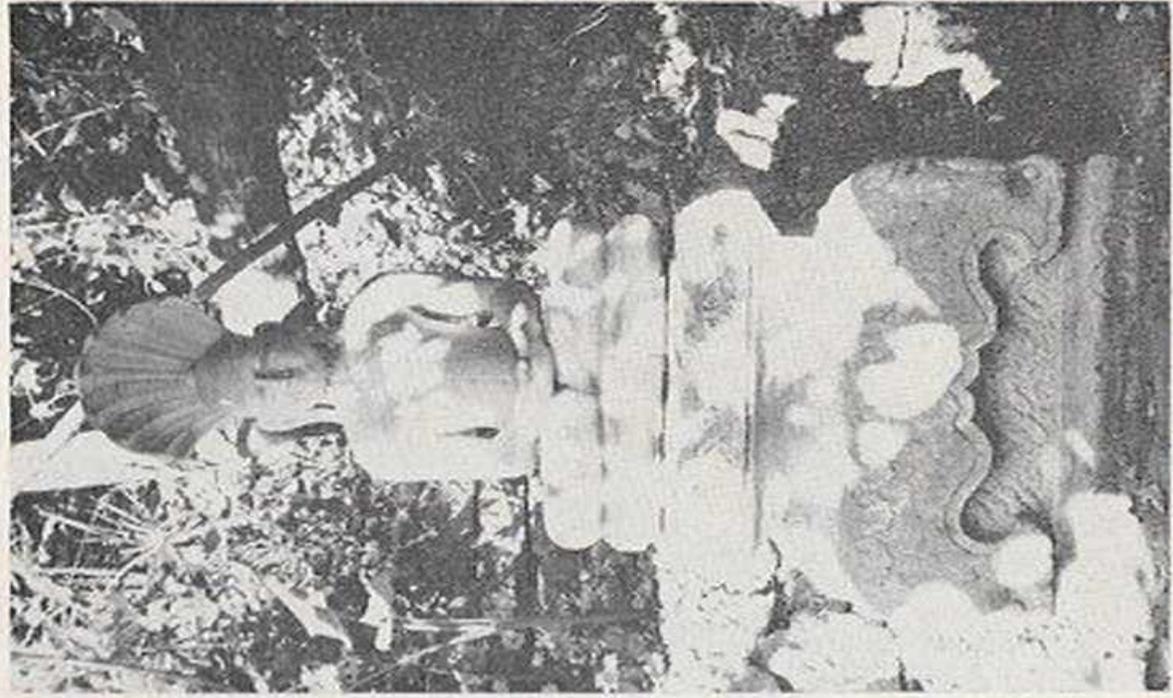
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Portrait in colored yarn of Lord Jesus, by Mr. J. S. Anderson, SRF student. SRF Lake Shrine is depicted in lower portion.



Marble statue of Lord Buddha, India's "prince of peace," in a secluded grotto at SRF Lake Shrine, Los Angeles, California.

The Inner Celebration of Christmas

By PARAMAHANSA YOGANANDA



A talk given at SRF headquarters on December 25, 1932

To enjoy a real Christmas you should celebrate the birth of Christ Consciousness in the spine. In deep meditation you behold all the astral lights in the spinal centers, and there is an exchange of the Christ Consciousness and your consciousness. That is the real Christmas festivity.

The first coming of Christ was at the birth of creation.* Christ was not born only in the body of Jesus. Christ Consciousness was already manifest in all creation. Jesus tuned in with and manifested that Christ Consciousness.

We celebrate today the birth of Jesus the Christ — Jesus who knew what "Christ" meant. Who was Christ, then?

Aeons ago in the land of Eternity, when God was alone as the ever-existing, ever-new Joy, He mused: "I am alone, with nobody to enjoy Me." He breathed a wish, and the Holy Ghost (symbolized in the Virgin Mary) was born. The Holy Ghost or Mary carries within its womb the Christ Consciousness (symbolized in the Son) — the reflection of the Cosmic Consciousness (God the Father) in and beyond all creation.

What is the "Second Coming"?

Thus Christ Consciousness has actually come a second time already, in the body of Jesus. It has also come in the bodies of Babaji, Lahiri Mahasaya, Sri Yukteswar, and all the Great Ones; and that same Christ must be born again in your consciousness.

How many men today are walking about with Christ in their breasts as Jesus did? The beauty of the stars and the glory of the moon — all were born in the mind of Jesus. Everything is contained in the Christ Consciousness that was manifest in Jesus. He celebrated that Christ Consciousness in his spinal awareness.

When the Christ Consciousness comes to you, you find within you

* "Before Abraham was, I am." — *John 8:58*.

the whole cosmos, with whirling worlds and universes hanging like ornaments around the Christmas tree of the spine. That is how Jesus celebrated Christmas. Christ was born in Jesus and in the great saints, and Christ has to be born again in our consciousness. That is the meaning of the "second coming" of Christ.

If you want really to know Jesus, meditate on Him. Then you will be able to say tomorrow, "O yes! I celebrated Christmas in the real way." Tomorrow will tell the story. And why let today slip by, if you can find Him today? And even if you cannot perceive Christ today, remember that every day He comes; but you must be able to *receive* Him. The blind man does not know the beauty of the sun. Christ is present in you, but you don't know it. You must prepare yourself for His coming by silence and meditation.

Two Ways to be One With Christ

Just be happy with everything. Feel good will toward all. You must make up your mind to be good morally. Then Christ will be always with you. This is one way of being in tune with Christ Consciousness, of celebrating Christmas.

But the second way, the deeper way, of celebrating Christmas is through the uplifting of your consciousness through the spine into the higher centers of consciousness in the brain. The greatest way to celebrate the birth of Christ is in the silence of your soul, where no man knows what you prize nor what you love. Sing to Christ a glorious song unheard by any, a song of bursting love, an undying prayer from your heart; then Christ shall manifest Himself a second time. You shall behold the Christ of the churches, the Christ of centuries sacred lore. The Man nobody knows, the Christ nobody knows, shall be known inwardly by you.

Make a resolution today to find that Christ. Open the gates of your heart; expand yourself in serving others materially, morally, and spiritually. And as you become calm through deep meditation, and as the fire of your devotion waxes stronger and stronger, you shall see the face of Christ.

Remember—the glowing fires of devotion, not the old way of lukewarm prayers. Crucify your spiritual ignorance. Stop the storms of mental discord. Christ must come to you, for it is of utmost importance to your happiness. Make this vow to Christ: "My life shall not slip away without my knowing Thee, O Christ, this time." Let Him not come and silently vanish without your being aware of it.

Somebody once said, "Where is progress? Are we not walking slowly toward death?" It is true of those who don't know Christ. But those who know Him see that they are moving, not toward the valley

of the shadow of death, but toward the peaks of Christ Consciousness wherein there is no death. They see the flicker of Christ's omnipresent light and joyously exclaim, "O Christ, by my meditation and prayer You are coming into my life again." And they shall feel Him everywhere—in the hearts of men, in the fragrance of flowers, and in all other created things.

May Christ come in your consciousness a second time as prosperity, as health, as the perception and fulfillment of all your hopes in the divine consciousness. And may Christ come to you in finding divine love through the perfection of your love in some human relationship, and in finding omnipresence in your human consciousness. May Christ come, bringing to you infinite bliss, infinite wisdom, infinite joy, as He is born in the cradle of your heart. May Christ come to you a second time in the vibration of your body as the *Aum* out of which all bodies, all universes, have been created. May He come a second time—to you—and be established in your consciousness forever.



Brother Kriyananda (*standing*), minister from SRF headquarters, teaching a class in SRF Yoga to 200 students in Adyar Hall, Sydney, Australia. Brother Kriyananda was in Australia from August 19th to September 5th.



A memorial service on March 9th at YSS *Brahmacharya Vidyalaya* (residential high school with yoga training), Ranchi, India, in honor of Swami Sri Yukteswar, guru of Paramahansa Yogananda. Man in left foreground is leading a chant, accompanying himself on a harmonium. Swami Sat-chidananda (*center, long hair*) is playing an Indian stringed instrument, and man in center is playing the *tabla* (small Indian drums).

Yoga Postures For Health

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

BHUJANGASANA—THE COBRA POSE

"As a man thinketh in his heart, so is he."* One could also say, "As a man liveth in his spine, so is he." Very few people realize the vital role the spine plays in man's all-around physical, mental, and spiritual development.

A *healthy* spine makes for a healthy body.

A *straight* spine makes for a strong, sound mind.

A *spiritualized* spine is a fit altar for worshiping God—the Indweller of all body temples.

Ancient and modern sages who have taught the science of yoga have always placed special emphasis on the yoga exercises and devotional practices that heal, strengthen, and spiritually recharge the spine.

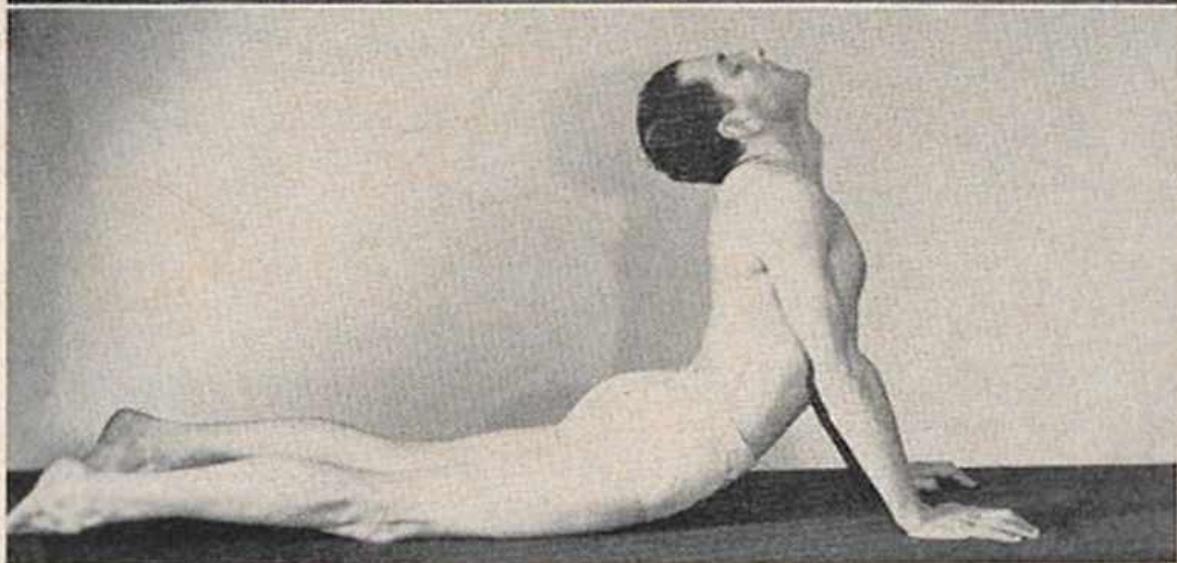
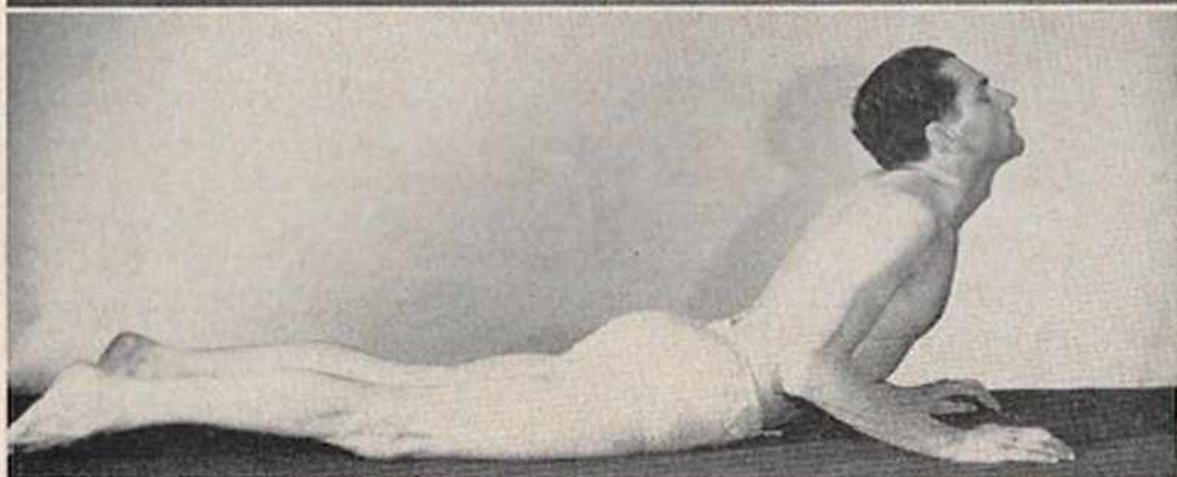
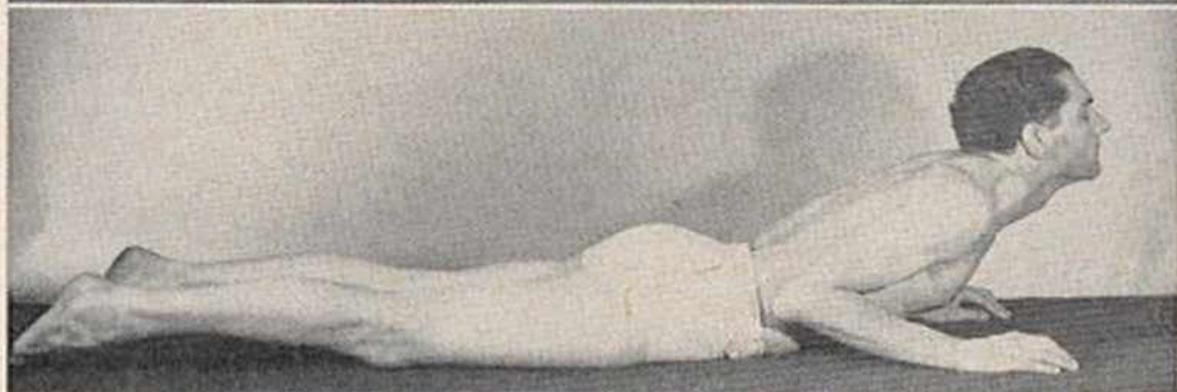
In these articles we are concerned chiefly with yoga postures, or *asanas*, which serve to normalize and energize the *physical spine*.† Among these postures, *Bhujangasana*, the Cobra Pose, is one of the foremost. It is practiced by bending the spine backward after lying face downward. This is in contrast to *Halasana*, the Plow Pose, which requires a forward bend to the spine. (See *Self-Realization Magazine*, September 1958).

Benefits Persons of All Ages

Bhujangasana may be practiced to advantage by persons of all ages. Women greatly benefit from performing this pose. (They should, however, omit its practice during menstrual periods.) Women who are pregnant may perform the pose during the first half of their pregnancy, but should stop then until the second half of pregnancy is completed. Nursing mothers will be helped by resuming the pose as soon as one month after childbirth. Persons with hyperfunctioning thyroid or suprarenal glands should not practice the Cobra Pose.

* *Proverbs* 23:7.

† Yoga demonstrates that the physical spine is the materialized counterpart of a subtler astral spine whose existence may be realized through one's practice of higher devotional yogic methods, such as are found in the Self-Realization Fellowship Lessons.



BHUJANGASANA — COBRA POSE

THE TECHNIQUE

The method of practice is simple:

(1) Lie face downward on the floor, with the palms of the hands flat against the floor just below the shoulder line, and the tips of the fingers pointed in the same direction as the head.

(2) Slowly raise the chin upward and backward until you feel tension in the throat region. Start the movement at the first cervical vertebra (the atlas) just below the skull, and proceed downward to the seventh and last of the cervical vertebrae. This completes the first or cervical phase of the pose.

(3) Slowly raise the chest from the floor, as far up as possible without pressing on the hands. Feel that the upward lift of the dorsal vertebrae proceeds downward from the neck region to the waist level. This is the second or dorsal phase.

(4) Then, by exerting pressure on the hands, raise the chest still further until you feel a contraction in the lower back, in the lumbar region. The abdomen should be kept as close to the floor as possible, and the head arched backward as far as it will go. This is the third or lumbar phase.

(5) Finally, bend the whole spine as far back as possible until you feel a pressure in the sacral region of the spine. To accomplish this, fully extend the arms (which thus far have remained in a bent position), pressing the palms on the floor. Be sure to keep the abdomen as close to the floor as possible and the head arched back as far as it will go. This is the last or sacral phase.

The separation of the pose into four phases is made for the sake of clarity in describing how to practice *Bhujangasana*. Actually the bending of the spine should be steady and progressive throughout the four phases. During practice the mind should be concentrated successively on each portion of the spine being bent, and one should mentally affirm some vital healing thought, such as this one from Paramahansa Yogananda's *Scientific Healing Affirmations* (p. 38): "The flood of Life through vertebrae doth rush through spine in froth and spray."

(6) After holding the last phase for a few seconds, resume the original position by slowly "uncoiling" the spine. While still pressing on the hands, relax the sacral and lumbar regions successively; then, using only the muscles of the back as support, lower the dorsal and cervical regions in that order.

The foregoing steps constitute one cycle. Repeat the cycle five times, allowing a ten-second interval between each practice. Then enjoy *Savasana*, the Relaxation Pose.

Timing and Breathing

Breathing should be as follows while performing the Cobra Pose:

Exhale before starting the pose, holding the breath out during the first and second phases; then slowly inhale while expanding the chest in the third phase until, in the last phase, the lungs are full of air. Keeping the breath in, hold the position for a count of twelve (or whatever count is comfortable for you). Then exhale and slowly return to the starting position. During the intervals between practices let the breath flow naturally, as it will.

When, with practice, one becomes adept in *Bhujangasana*, the pose may be held one minute with normal breathing. The maximum time for holding the posture should be three minutes.

Gentle Perseverance Overcomes Physical Hindrances

Persons with weak back muscles usually find it difficult at first to perform the second (dorsal) phase without the help of pushing with the hands. Persons whose spines are stiff will find it hard to assume the third and fourth phases. Persistent practice, without straining, will eliminate these two hindrances to perfect performance of this pose. If the body has lost some of its youthful flexibility, which is especially the case in persons over forty, one should proceed always very gently and gradually. Avoid harsh, jerky movements, and become proficient with the first two phases of *Bhujangasana* before attempting to assume the complete pose.

Variations in Practice

(1) The first two phases of *Bhujangasana* (cervical and dorsal) are sometimes presented as the whole asana. In this case, the emphasis is laid on the *strengthening* effect of the pose on the back muscles.

(2) The last two phases (lumbar and sacral) have a definite *limbering* effect on the spine. This effect may be increased still more by performing the pose with the weight of the upper trunk supported by pressing one's finger tips (rather than the palms of the hands) on the floor; and by keeping the navel as close to the floor as possible during these last two phases.

(3) A third variation consists in holding the pose with the chest perpendicular to the floor (as in phase three above), but with the chin parallel to the floor. By performing this variation one develops the definite psychological attitudes of courage, strength, and self-confidence. The bases for these psychological effects are (1) stimulation of the suprarenal glands (outward physical cause); and (2) stimulation of the

lumbar center in the astral spine (inner spiritual cause). This variation will help persons who suffer from such mental inharmonies as worries, negative moods, and inferiority complexes.

Bhujangasana Straightens the Spine

Improper spinal posture is inimical to physical and mental well-being and, more important, deters progress in achieving spiritual realization. Yet all too often one sees people who habitually allow the spine to curve in the faulty round-backed position. Bowed posture is often the consequence of weak spinal muscles or weak abdominal muscles or both.

Bhujangasana is one of the best yoga poses for strengthening the muscles of the back (the spinal extensors), which are exercised by all four phases of the pose. The spinal muscles are the only ones brought into play in the first phase. They are assisted by the muscles of the hips, thighs, and calves in the second phase; and by the arm and shoulder muscles also, during the last two phases.

Venous blood is squeezed from the spinal muscles during practice of the Cobra Pose. Afterwards, fresh arterial blood abundantly flows into



Ashram for SRF monks, SRF World Brotherhood Colony
Encinitas, California

these muscles, bringing a greater supply of food and oxygen. The spinal muscles thus become more fit for holding the spine erect during daily activities. Very rewarding results in developing these muscles are achieved when *Bhujangasana* is preceded by practice of a posterior-stretching pose such as *Halasana*.

The Cobra Pose also exercises the abdominal muscles. The two rectus abdomini, particularly, undergo a stretch that is very helpful to their development when it is supplemented by the contraction that takes place during performance of the Plow Pose.

However, one should not conclude from the foregoing that *Bhujangasana* is exactly complementary to *Halasana*. The Cobra Pose does not bend the various regions of the spine as fully backward as the Plow Pose bends them forward. The dorsal region, in fact, is no more than straightened out by the Cobra Pose. It is not bent backward as are the two adjacent regions, the cervical above and the lumbar below. The backward bend of the spine is much more pronounced in *Chakrasana*, the Circle Pose, which may be considered more truly a complement to the Plow Pose. *Bhujangasana* and *Halasana* are similar, however, in that they exercise the various portions of the spine *successively* rather than *simultaneously*.

Like *Halasana*, *Bhujangasana* has an invigorating effect on internal tissues and organs.

The Cobra Pose Invigorates the Vital Organs

The cervical phase strengthens the throat and vitalizes the thyroid gland. In children, proper functioning of the thyroid is very important for physical growth and mental development, and in adults is a major factor in proper body metabolism.

The dorsal phase invigorates the chest, heart, and lungs.

The lumbar phase is distinctly beneficial to the organs of digestion, assimilation, and elimination. The appetite is increased, digestion is improved, and elimination is stimulated. The two main cleansing organs of the body—the liver and the kidneys—receive an abundant supply of blood, which is necessary for the proper functioning of their purifying processes; the health of the skin (which is a barometer of the kidneys' condition) is greatly improved. The pose also tones up the endocrine glands of the abdomen: the suprarenals, which enable the body to cope with acute stress; the pancreas, which plays a major role in the regulation of the blood-sugar concentration; and the reproductive glands, whose proper functioning is essential for good health. The increased vitality of these glands may be effectively transmuted by use of proper spiritual techniques into great mental powers of concentration, acumen, and memory.

The sacral phase of the Cobra Pose brings special benefits to women. It strengthens the uterus and ovaries; and, by fully expanding the chest, improves the milk secretion in nursing mothers. Practice of this pose also improves the figure.

Noticeable Rejuvenating Effects

Correct, regular practice of *Bhujangasana* has a rejuvenating influence, bringing fresh power for daily living and a feeling of youthfulness. Some of the factors in this have already been suggested. The pose tones up most of the endocrine glands that contribute to physical strength and energy: the thyroid, the suprarenal, and the reproductive glands. In addition, the Cobra Pose stimulates the circulation of the blood and lymph in the spinal region and in the various organs and glands of the trunk and neck.

But the most important factor is the adjusting effect that *Bhujangasana* has on the spine, especially during the third and fourth phases. The spinal cord, the thirty-one pairs of spinal nerves, and the two gangliated chains of sympathetic nerves along the spine are better conditioned for proper functioning. The nerve channels are opened to allow a freer flow of nerve energies from the medulla and the brain into the billions of body cells. This, in conjunction with the contraction of the spinal muscles, accounts for the refreshing "bath" of energy one experiences in the spine while practicing the Cobra Pose.

Bhujangasana a Help on the Spiritual Path

Bhujanga is the Sanskrit word for "cobra." The Cobra Pose is also known by the names of *Sarpasana*, the Serpent Pose, and *Nagasana*, the Snake Pose. Because of the coiling and uncoiling action of the spine in this pose, *Bhujangasana* possesses very interesting spiritual incidences.

This posture helps the aspirant to center his consciousness in the spine, where deeply meditating yogis perceive the light and power of God in the astral spinal centers. Scientific meditation, as taught by Paramahansa Yogananda, consists of channeling the life energies in the senses into the spine, and directing them upward toward the center of spiritual awareness in the forehead (at the point between the eyebrows), and there focusing all these gathered energies on the thought of God alone. Toward this end the Cobra Pose serves the same purpose as does the construction of freeways in the improvement of city traffic conditions. By adjusting the spine, the Cobra Pose allows life energy to flow more freely there. Of course, just as the freeways have no power to determine which way the drivers on them shall go, so *Bhujangasana* has no direct influence on the course of the life force in the spine — whether it shall be

upward, as occurs in the spiritual consciousness that one cultivates by deep meditation, or downward, as occurs in the material consciousness of ordinary daily life. *Bhujangasana* simply helps to emancipate the nerve channels for greater power and service under the master of the body temple.

As already mentioned, practice of this pose develops the mental powers of will and concentration. Its back-strengthening effects make for bodily ease in the meditation posture, enabling the spiritual aspirant to sit comfortably with spine erect for as long as he wishes.

The manifold benefits of the Cobra Pose command attention. Practice it and find out for yourself! This posture should be a basic part of any asana routine,* never neglected.

Next time we shall take up the meditation posture that so intrigues beginner-yogis — *Padmasana*, the Lotus Pose.

*A brief outline, *General Directions for Asana Practice*, is available free upon request to SRF headquarters, 3880 San Rafael Ave., Los Angeles 65, California.



"The Joy-Permeated Mother," Ananda Moyi Ma, May 9th, at Yogoda Math, Dakshineswar, Bengal, headquarters in India of YSS-SRF. Swami Atmananda and Sri Prabhas Chandra Ghose are shown to the right of Ananda Moyi Ma (*in white sandals*). The great woman saint also visited the YSS school in Ranchi, on May 18th. Ananda Moyi Ma's life is described in Paramahansa Yogananda's *Autobiography of a Yogi*.

BOOK REVIEWS

TIBET'S GREAT YOGI MILAREPA, a biographical history of Jetsun-Milarepa, according to the late Lama Kazi Dawa-Samdup's English rendering. Edited with Introduction and Annotations by W. Y. Evans-Wentz, M.A., D.Litt., B.Sc. (Cloth, 344 pp., 7 half-tone plates, \$4.80 postpaid; order from Oxford University Press, 114 Fifth Ave., New York 3)

The pioneering researches of Dr. Evans-Wentz some thirty-five years ago brought to light for examination by the Western world some of the most inspiring, the most spiritually thrilling literature that any adventurous thinker could wish for. *Tibetan Book of the Dead* is now in its third edition; *Tibetan Yoga and Secret Doctrines* and *Tibet's Great Yogi Milarepa*, the book under discussion here, are now in their second edition: reassuring proof that the real heroes of the human race—its men of God-realization—are continuing to exert their benevolent influence on the truth seekers of the world. Milarepa, "the Socrates of Asia," is such a hero. His life story, told by him to his disciple Rechung, was translated into English by the late Lama Kazi Dawa-Samdup, and this translation, edited and annotated by Dr. Evans-Wentz, constitutes the book.

There are so many passages that would be of special interest to scholars, religionists, historians, and "lovers of the marvelous," that to make selections for the reader's sampling is like trying to decide whether one will choose a diamond or a ruby or an emerald. This reviewer presents here some passages that illustrate the supreme joy, the dearness, the incomparable benefits of the *guru*-disciple relationship, as evidenced in Milarepa's relationship with his *guru*, Marpa the Translator. The life of Milarepa is one tremendous testimony to the necessity of finding and the efficacy of following an enlightened *guru*.

Usually there is an instant recognition when disciple meets *guru*, or at least an intuitive intimation that something of great inner importance is happening. Milarepa tells his disciple Rechung:

"On hearing the name Marpa the Translator, my mind was filled with an inexpressible feeling of delight, and a thrill went through my whole body, setting in motion every hair, while tears started from mine eyes, so strong was the feeling of faith aroused within me. I therefore set out with the single purpose of finding this *Guru*, carrying only a few

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD-GITA*

By PARAMAHANSA YOGANANDA



Chapter XI, Stanza 8

Literal Translation

But thou canst not see Me with mortal eyes. Therefore I give thee sight divine. Behold My supreme power of Yoga!

Spiritual Interpretation

The dual eyes of man's physical body are adapted to visions of *maya*, the world of duality—day and night, birth and death, and so on. The single eye in the forehead is the "divine gaze" by which alone the yogi may perceive the Unity in variety. The Lord now awakens that eye in His devotee. Up to this point Arjuna had accepted by *faith* the sacred revelations, but now he has attained the yogi's goal—direct *experience* of Deity.

Chapter XI, Stanza 9

Literal Translation

Sanjaya said (to King Dhritarashtra):

With these words Hari (Krishna), the exalted Lord of Yoga, revealed to Arjuna the Self as Ishwara.

Spiritual Interpretation

The Lord has no form, but in His aspect as *Ishwara* He assumes every form. By virtue of His supreme Yoga-Power the Unmanifested becomes the visible miracle of the universe.

Hari, "the Stealer" of hearts, is a name given to Sri Krishna, an avatar of God.

Chapter XI, Stanzas 10-14

Literal Translation

(Arjuna saw) the marvelous Presence of the Deity—infinite in forms, shining in every direction of space, adorned with countless celestial robes and garlands and ornaments, upraising heavenly weapons, fragrant with every lovely essence, His mouths and eyes everywhere!

If a thousand suns appeared simultaneously in the sky, their light might dimly resemble the splendor of that Omnific Being!

There, resting within the infinite Form of the God of gods, Arjuna beheld the entire universe with all its diversified manifestations.

Then the Winner of Wealth (Arjuna), wonder-struck, his hair standing on end, his palms together (in a prayerful gesture), bowing his head in awe before the Lord, addressed Him:

Chapter XI, Stanzas 15-31

Arjuna said:

Beloved Lord,

Adored of gods,

I see

Thy body holds

All fleshly tenants, seers fine,

The diverse saints divine.

Dwelling deep in mystery cave,

The Serpent Nature's forceful crave,

Though fierce and subtle, now is tame,

Forgetful of her deadly game;

And Sovran Brahma, God of gods,

On lotus seat is snug secured.

O Cosmic-Bodied Lord of worlds,

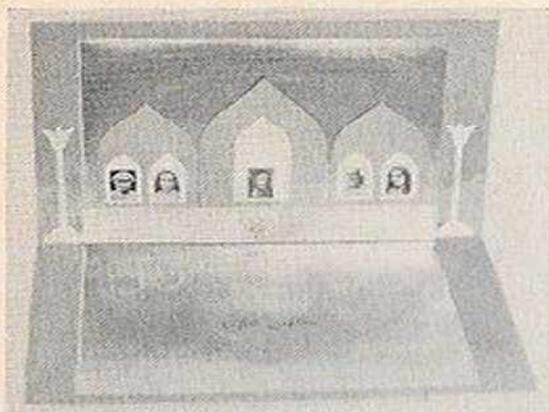
Oh, I behold, again behold

*Thee all and everywhere,
Thy countless arms and trunks and eyes!
Yet, drooping dark my knowledge lies
About Thy birth and reign and presence here.
This day,
O Blazing, Furious Flame,
O Blinding Ray,
Thy focused power's aglow: Thy Name
Spreads everywhere
To dark'st abysmal lair.
Thou, gilded with a crown of stars
And wielding mace of sovereign power,
Thou whirlest forth, O Burning Phoebus,
Thine evolution's circling discus.*

*Immortal Brahma, all Supreme,
Thou Cosmic Shelter, Wisdom's Theme,
Eternal Dharma's Guardian true,
Thou diest not I ever knew!
O Birthless, Fleshless, Deathless One,
Unseen, Thine endless, working arms,
Thine ever-watching Eyes!
The suns and moons and staring skies,
Thy Self-born luster shields from harm,
And the distant creation warms.*

*O Sovereign Soul, this earth, and gods,
All high abodes and all encircling spheres,
Directions all, and earthly sods,
By Thee pervaded, far and near,
And worldly beings, struck by fear,
Thy wondrous form adore.
In Thee the gods their entry make.
With folded hands, afraid, some pray to shelter take
In Thee. The seers great, on heaven's path successful ones,
With superb hymns of peace do worship Thee and Thee alone.*

(Continued on page 45)



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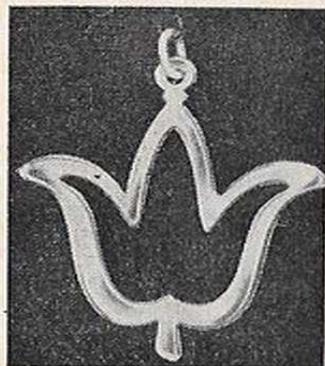
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Amulets- 10K double gold-filled medal (above right) bearing likeness of Paramahansa Yogananda. To be worn on a necklace or carried on the person as a holy piece. Shown actual size. \$9.20 each, plus 92¢ Federal Tax.

Shown at left is 10K gold lotus-shaped medal with pierced center. Actual size, 1-1 $\frac{1}{8}$ " wide. \$6 each, plus 60¢ Federal Tax. *On orders for delivery outside the U.S.A. add 50¢ for registration fee.*

Pictures - Sepia prints, matte finish, of Christ and the SRF Gurus.
5" x 7" size, 75¢ 8" x 10" size, \$1.25 Order by number.

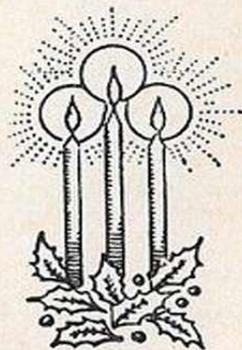
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|--------------------------------|---|
| (1) Yogananda, best-known pose | (6) Lahiri Mahasaya, lotus posture |
| (2) Yogananda, seated | (7) Sri Yukteswar, standing |
| (3) Yogananda, hands folded | (8) Sri Yukteswar, lotus posture |
| (5) Babaji, lotus posture | (10) Christ at 33 years (from Hoffman painting) |

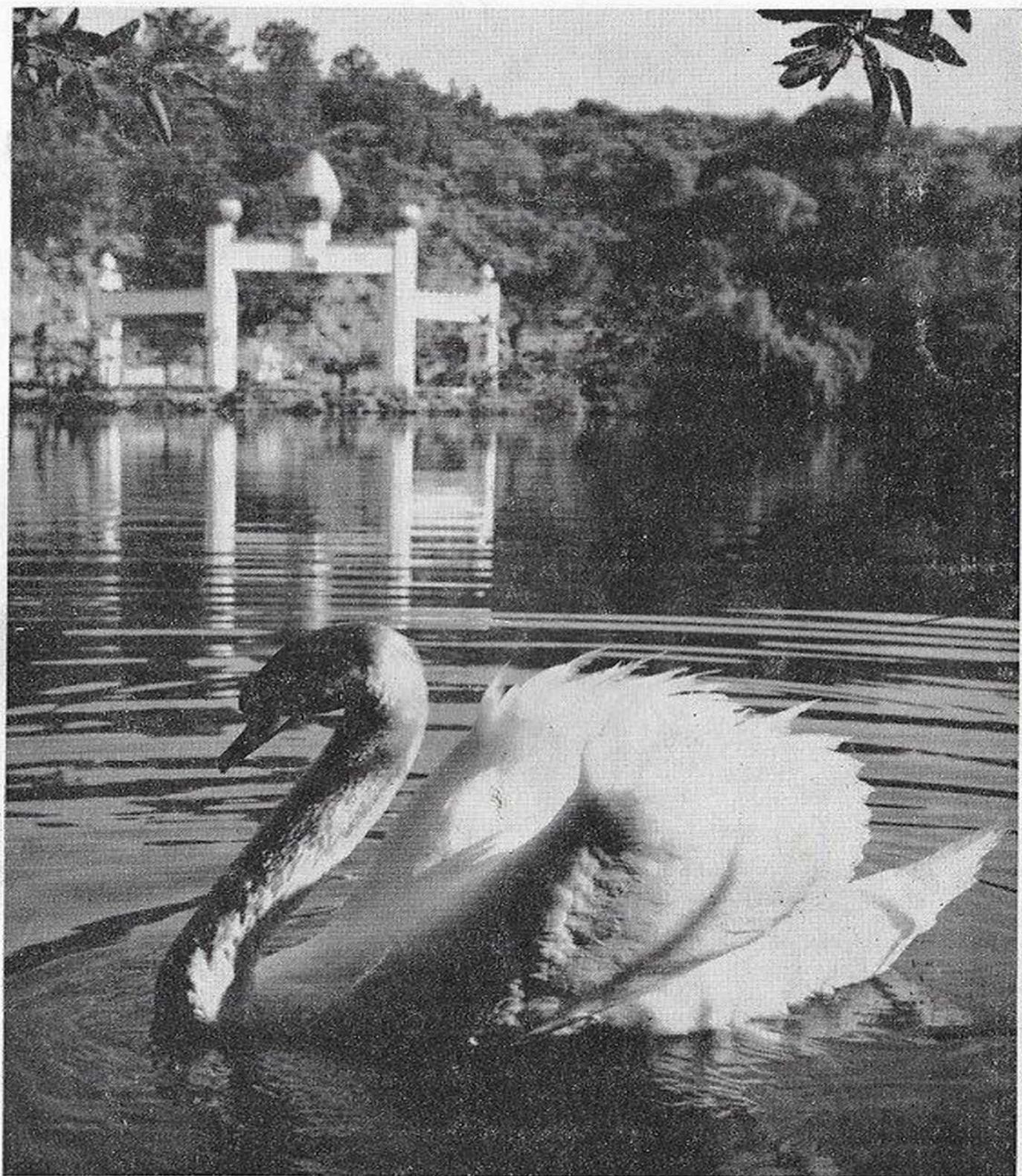
Californians please add 4% Sales Tax on all items

Holy Bible-- Text and Concordance

King James Version

Red-letter edition; gold edges; illustrated in color; black leather binding; overlapping covers; \$5.00 postpaid.





Graceful swan glides by site of Gandhi World Peace Memorial,
SRF Lake Shrine, Los Angeles, California, founded in 1950
by Paramahansa Yogananda