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# *Self-Realization Magazine* RD

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA

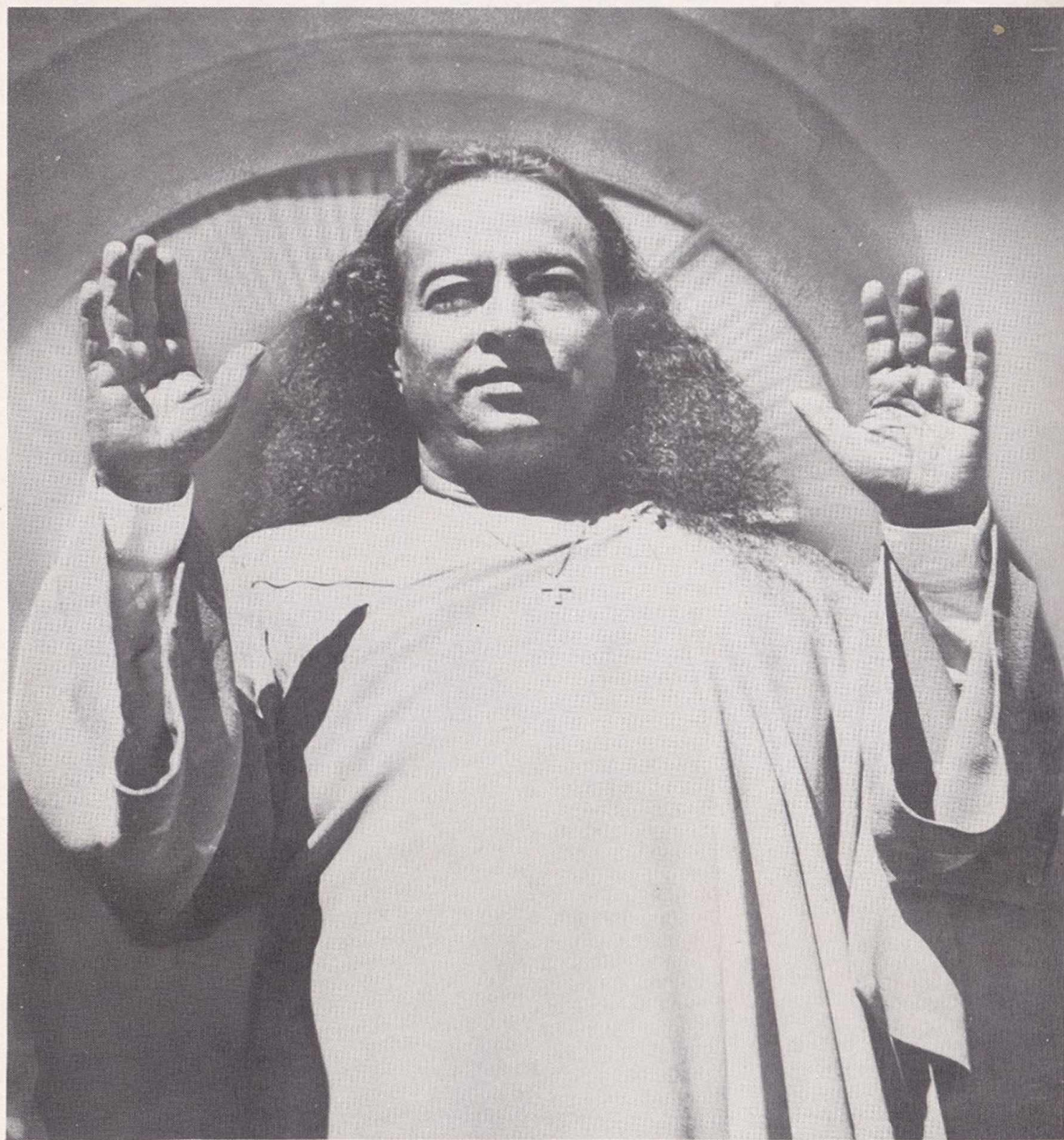


*Gabriele Tiedtke*

*November - December 1962*

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PARAMAHANSA YOGANANDA  
Los Angeles, California, July 31, 1949



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Vol. 34, No. 2

Prepare Your Consciousness to Receive Christ . . . . .	3
<i>By Paramahansa Yogananda</i>	
Man — Devil and Angel . . . . .	7
<i>By Sri Jagadguru Chandrasekhara Swaminah</i>	
Fulfillment, A Christmas Story . . . . .	9
<i>By Sister Shila</i>	
Inspire Us With Generosity . . . . .	11
<i>By Paramahansa Yogananda</i>	
Book Review: Meister Eckhart . . . . .	13
Soul Whispers . . . . .	17
<i>By Paramahansa Yogananda</i>	
Yoga Postures for Health . . . . .	18
<i>By B. Tésnière, M.D.</i>	
Aishah Shechinah (poem) . . . . .	23
<i>By Robert Stephen Hawker</i>	
News of SRF Centers . . . . .	25
Commentary on the Bhagavad-Gita . . . . .	27
<i>By Paramahansa Yogananda</i>	
Letters From SRF Students . . . . .	39
Directory of SRF-YSS Centers . . . . .	52

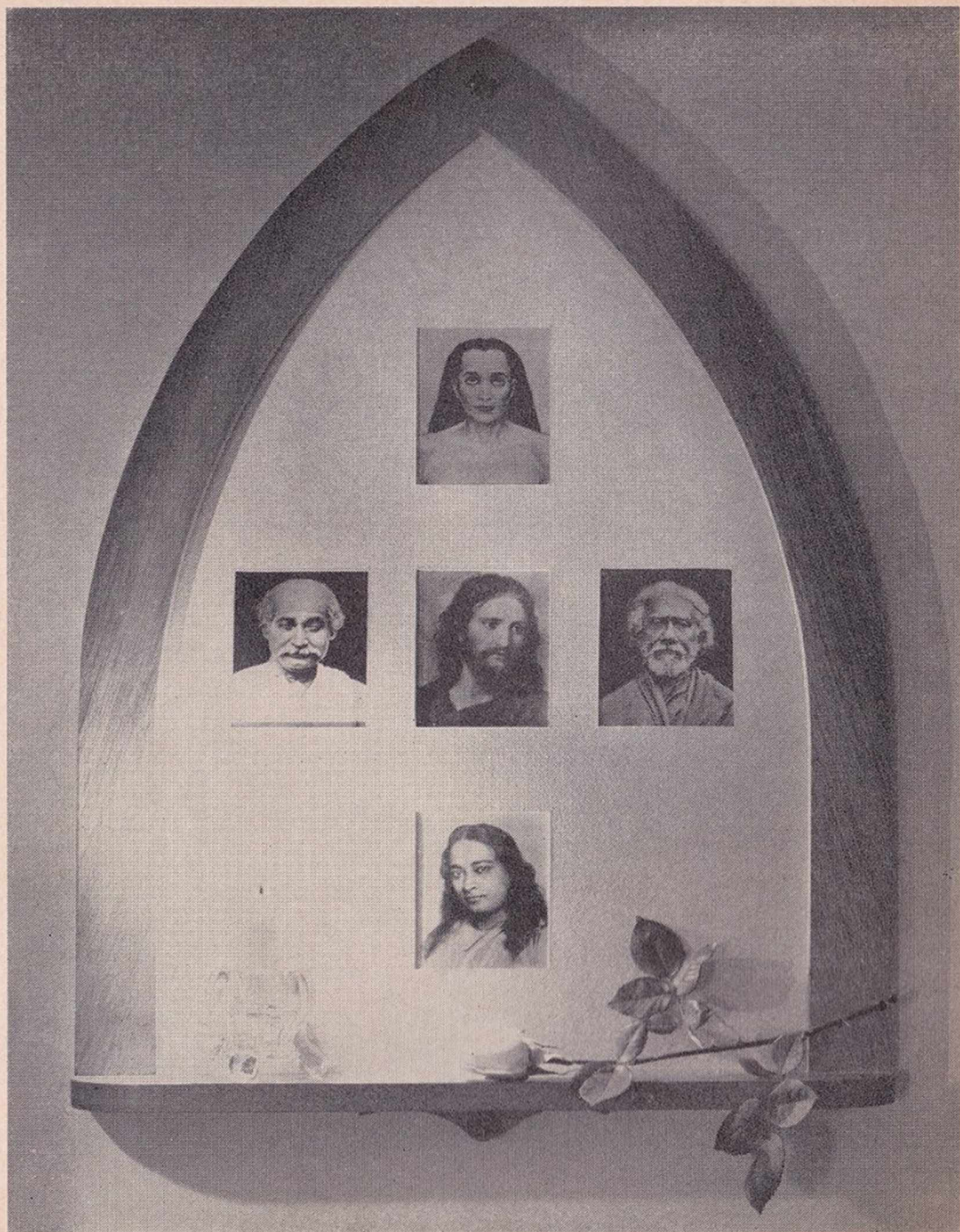
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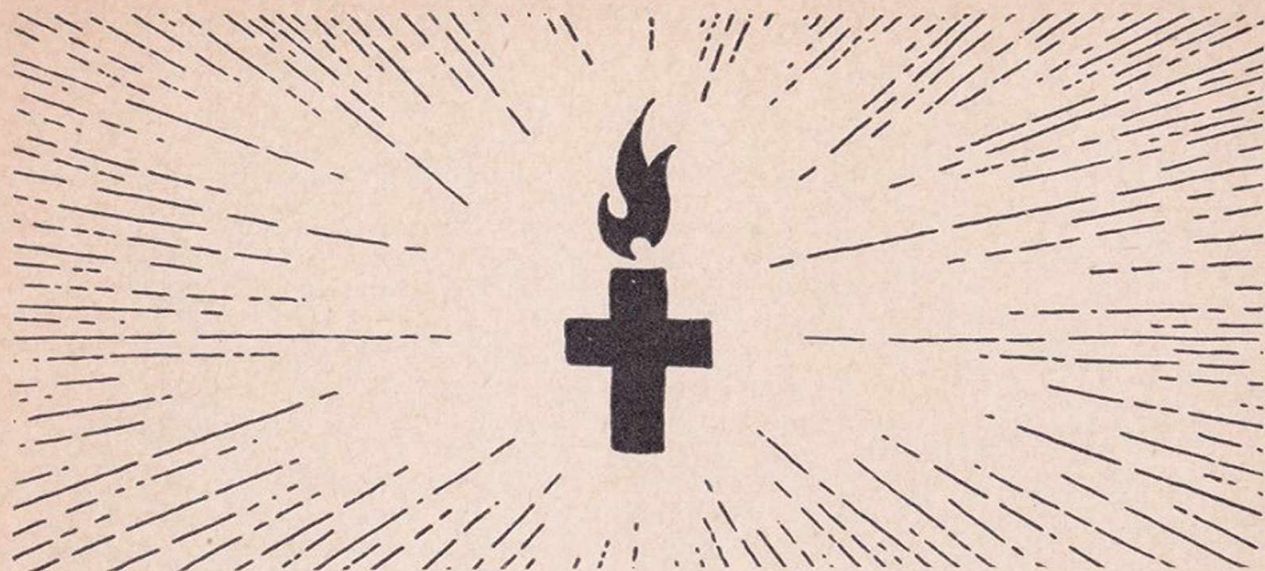
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Wall altar with pictures of Christ (*center*) and the four Hindu Gurus of Self-Realization Fellowship: (*clockwise, starting at left*) Lahiri Mahasaya, Mahavatar Babaji, Sri Yukteswar, and Paramahansa Yogananda





## *Prepare Your Consciousness to Receive Christ*

By PARAMAHANSA YOGANANDA

*A Christmas Message to SRF students, written by the great master during his world travels in 1936*

From Jerusalem and India, hallowed by the feet of the Great Ones, I bring you a new message of Spirit.

Worldly wealth and glory must fade away sometime, but possessions of divine qualities hold through eternity, serving us with supreme usefulness. The best way of converting earthly things into indestructible possessions is to use them for spiritual service.

The pen of thought writes on the dark page of ether and makes visible the invisible spirit-truth; and my fountain pen makes unseen thoughts visible. I am painting God on this page with ink, thoughts, and Self-realization, that all may glimpse His glory.

As truth peeps through the windows of thoughts and words, so God manifests through Christ-intelligence and vibratory creation. No one can know Jesus through reading a book on theology; one must feel his presence in the bower of deep meditation.

The dove of inner peace coos about Christ when he is born in



the heart of a true devotee. Why worship material comfort on the altar of changeableness? Learn to seek spiritual solace in the inner immortal temple.

May you all enlarge the cup of your consciousness so that Christ's ocean of ambrosia will find it a fit vessel from which men of all races may quench their soul thirst.

I pray that a cradle of new international understanding be prepared for Jesus — that he be born in all friends as the Divine Friend, in all nations as love and unity, in all men as spiritual ambitions, and in sincere devotees as eternal, ever new joy and endless wisdom.

Let us pray that out of the dark night of wars may come the light of a new United World. May all members of Self-Realization Fellowship behold Christ in all individuals, all families, all races, all creatures, all things; may they feel him in the spinal "Christmas tree," in the star of wisdom, in omnipresent ever new joy, cosmic sound, cosmic light, cosmic vibration, cosmic wisdom, and cosmic love.

Every year the birth of Christ is recognized by God and the angels, who celebrate the occasion for the good of all creation.

### **In the Holy Manger of Meditation**

Let each one celebrate this coming Christmas by preparing his consciousness through weeks of deep meditation. In the manger of meditation the newborn Christ-consciousness is fascinating, uplifting, and ever expanding.

Prepare to decorate the Christmas tree of your spinal consciousness with many new perceptions — with twinkling stars of wisdom and lotus blossoms of divine love. At the foot of this Christmas tree lay all your material desires, to be given up forever to the Christ-joy within you.

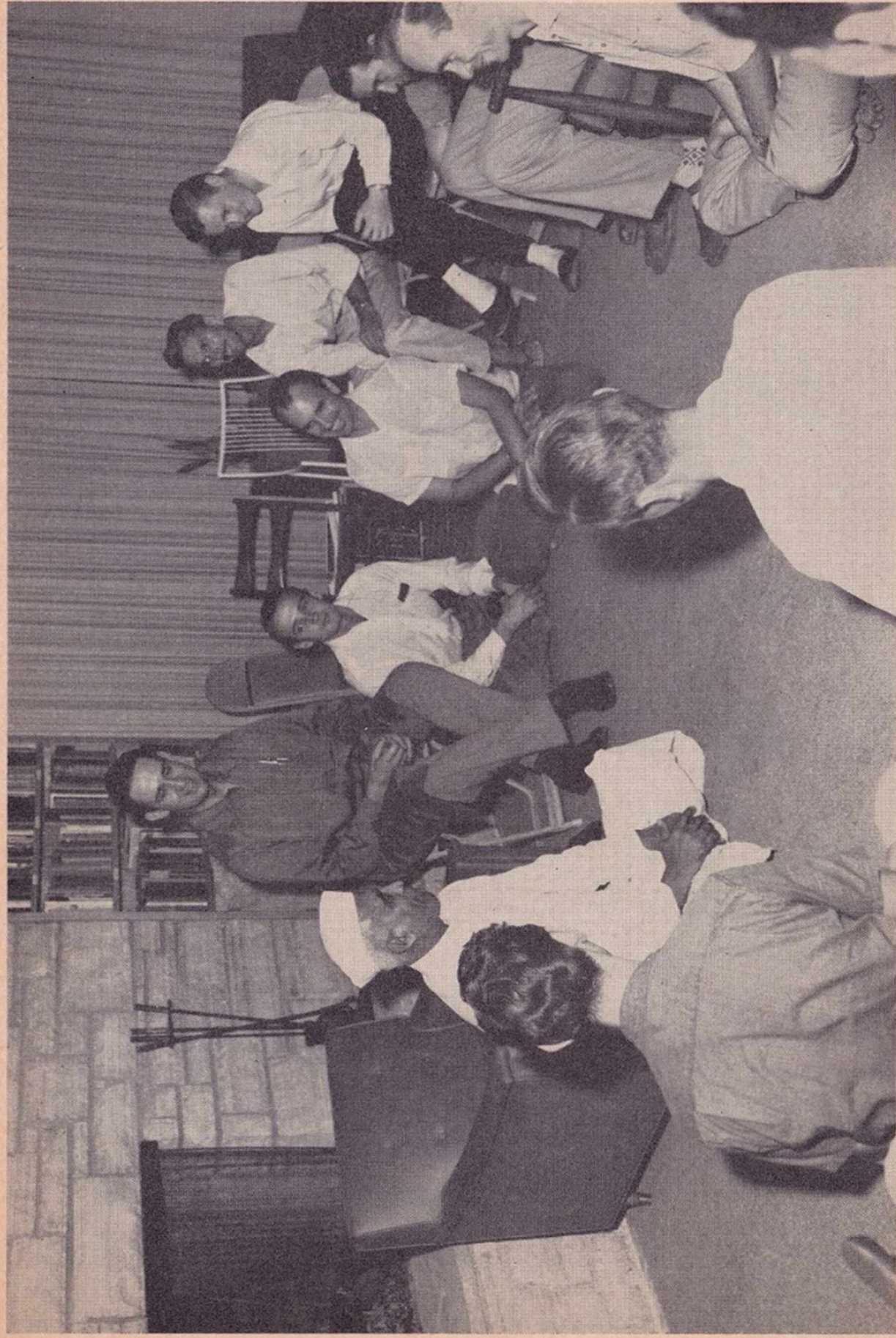
Then, on awakening on Christmas morn, near the many-branched Christmas tree of your consciousness, decorated with the gold of good thoughts, Jesus will come to receive your presents and to give to you his imperishable gifts of omnipresence, omniscience, cosmic light, and divine joy: each gift ablaze with the ornaments of eternity and tied with the lustrous cords of his love.





Sculpture of Madonna and Child in grotto of Sunken Garden, SRF Lake Shrine, Pacific Palisades





Sri N. Keshava (*white cap*), ex-member of Parliament of India and former mayor of Bangalore; Bro. Mokshananda (*dark tunic*), SRF minister; and monks of Self-Realization Order; in living room of Rajasi Janakananda Ashram, SRF headquarters, Los Angeles, California, November 31, 1962. Sri Keshava visited five SRF centers and colonies in southern California, and was a guest speaker at SRF Church in San Diego on November 4th and at SRF Church in Hollywood on November 8th.



# Man -- Devil and Angel

By SRI JAGADGURU CHANDRASEKHARA SWAMINAH

In the beginning of the *Kalpa* (Age), the Devas (angels) and the Asuras (devils), though they were the children of the same father but by different mothers, realized that they were so opposed in temperament and inclinations that they thought it proper and prudent to reside in *distinct regions* (*lokas* or worlds) far removed from each other: the Devas in the *Deva Lokas* and the Asuras in the *Asura Lokas*. Conflict was ordinarily rendered impossible unless the avarice of a particular Asura impelled him to invade a *Deva Loka* to claim sovereignty even there. Usually, however, the two classes of beings kept apart.

Later on, in *Treta Yuga* when Sri Rama Chandra incarnated for the maintenance of *Dharma* (cosmic righteousness), the Devas inhabited Ayodhya or Kiskindha and the Asuras inhabited Dandakaranya or Lanka. That is, instead of occupying different worlds, they chose to reside in the *same loka*, the earth, but in different regions. Conflict was ordinarily rare, though there were occasions when the Asuras in a spirit of bravado chose to start on a world-wide tour of conquest or when the Devas in defiance of the powers of the Asuras chose to enter Dandakaranya for performing certain penances.

At the time when the Lord incarnated as Sri Krishna in *Dwapara Yuga*, the former arrangement was found insufficient; and so the Devas and the Asuras made their appearance in the *same family*. Sri Krishna's own uncle Kamsa and aunt's son Sisupala were Asuras. His cousins the Pandavas were Devas but their cousins the Kauravas were Asuras. The opportunities for conflict were therefore very many; in fact, the fight between them began from the moment of their appearance on earth. In spite of occasional periods of quiet and reconciliation, their inborn tendencies forced them to an almost incessant contest, which reached a climax in the great war (Mahabharata War) which wiped out practically the entire family of cousins.

In modern times even the circumstance of being born as members of the same family, knit together by the bonds of relationship, is being found insufficient. Consequently the Devas and the Asuras are no longer content to occupy distinct *lokas*, are no longer content to occupy different portions of the same *loka*, are no longer content



even to be members of the same family. They now prefer to inhabit the *same body*.

In these days it is almost impossible to say of a particular individual that he wholly resembles a Deva or an Asura. He seems to be a Deva this moment; the next moment he is a veritable Asura. We may consider a man good in some particulars but in others he seems very bad. The Deva and the Asura elements are so mixed up in the make-up of modern man that conflict is going on in him at nearly every moment of his life. Even his seemingly good actions are not without some mischievous elements; and the worst of his actions has in it an element of hidden good.

When the Devas and the Asuras lived in separate worlds, the Lord with a view to protect the former fought the latter mostly single-handed, on His own responsibility. When they were in different portions of the earth, He fought the Asuras in their own stronghold in Janasthana and Lanka. When they took form in the same family, they both sought His help; whereupon at their own request He sent His physical army to fight on the side of the Kauravas and He Himself stayed as the silent but potent adviser of the Pandavas.

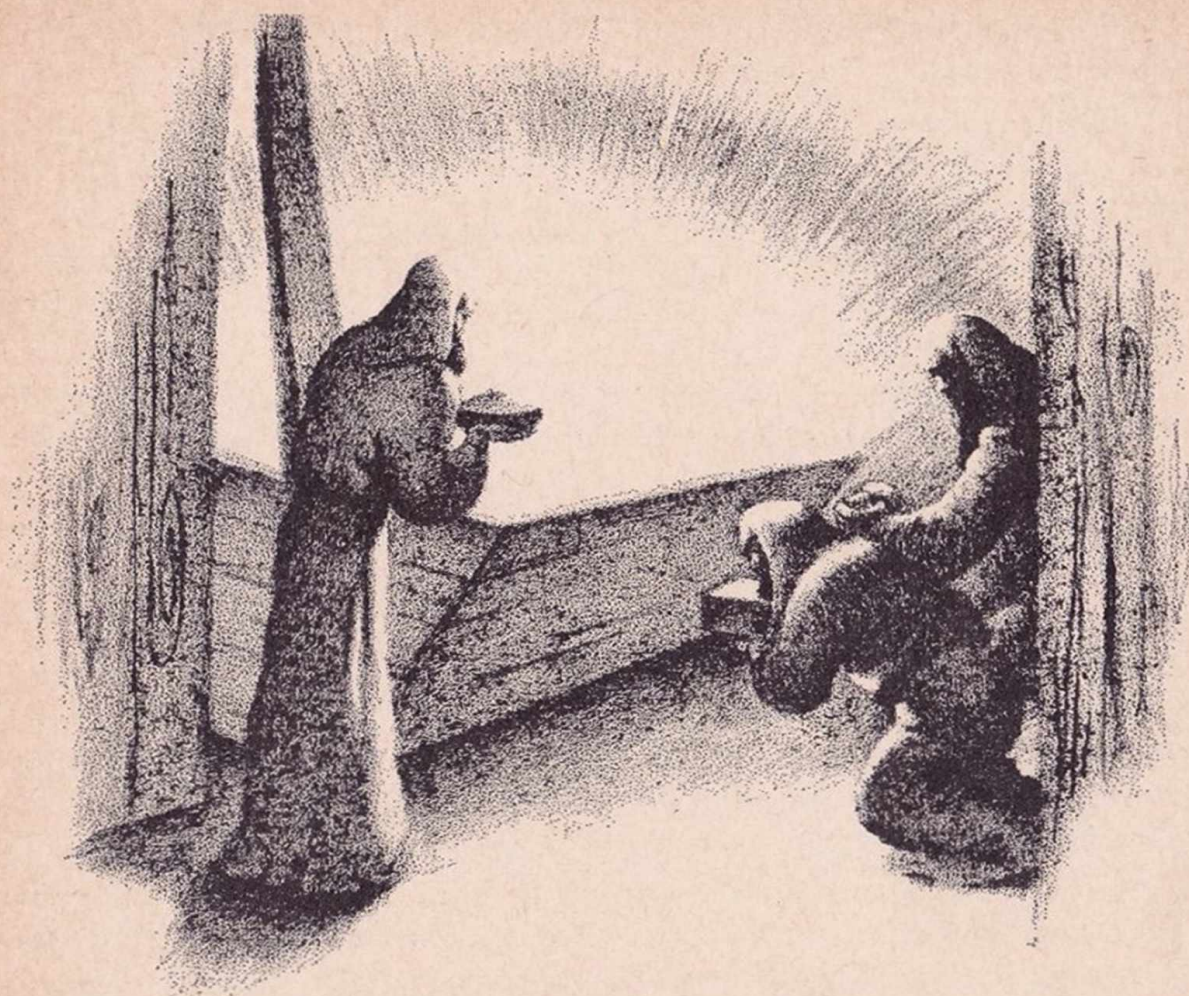
Now, in the modern warfare that is raging between the Devas and the Asuras in the hearts of men, very few persons have any thought of Him. He therefore prefers to remain seated in those very hearts as an unrecognized Spectator, seemingly taking no part or interest in the battle, yet ever present as the all-perceiving Witness and the sole Arbiter.

*One hot evening when His Holiness was seated in a spacious hall giving interviews to disciples one of them noticed an electric fan nearby and turned the switch. But it failed to work, as the main current had been cut off. His Holiness smiled and said:*

It is our traditional practice to seek the pardon of Mother Earth when we set foot on her on our awaking from sleep each morning. We know the ancient story about the sixty thousand sons of King Sagara who dug into the earth irreverently and soon after were reduced to ashes. But in these days we have ceased to look upon Earth as a Goddess. We dig deep into her to get at the oil required for the daily fueling of our lamps. Varuna, the lord of the waters, has now

*(Continued on page 48)*





## *Fulfillment*

By SISTER SHILA

One by one the star lamps were turned on in the skies over Bethlehem, as they had been every night since the world began. There seemed nothing different about this night. It started out as every other night had started . . . with women preparing the evening meal for their hungry families.

There were rumors of a Christ Child to be born . . . sometime. But there had always been such rumors. Ruth wondered as she prepared the evening meal for her husband and son. Would some night begin just as usual — as tonight was starting — and before the dawn bring about the fulfillment of this time-honored prophecy of a Messiah?

Ruth looked up with a smile as her husband came into the room.



"Supper will be ready soon, Thomas. Will you please tell David to wash his hands. He is in the stable."

Thomas looked at his wife with surprise. "What is our son doing in the stable at this time of night? His regular chores were finished some time ago."

Ruth was stirring a large kettle of soup and did not look up as she answered, "He said he had to sweep the stable and put fresh straw in the manger."

"But cattle don't eat straw, Ruth. David had already filled the manger with fresh fodder. And I swept the stable floor early this afternoon."

The mother turned her soft brown eyes toward her husband's face. "I didn't question him, Thomas. He was so certain about what he had to do . . . that it had to be done because of some special need. I thought of course you had given him the instructions."

Thomas smiled. "That boy! I gave him no special instructions today. His head is always full of strange ideas. I will go out and call him. We can fill the manger with fresh fodder tomorrow morning. The cattle will not need to eat any more tonight."

Again stirring the thick soup, Ruth said thoughtfully, "I do not think David was filling the manger for the cattle this time, Thomas."

"What do you mean? Why else does anyone put fresh hay into a manger unless it is for the horses and the cattle to eat?"

"But I told you David used straw this time. He said something about making a manger bed, and that the straw must be fresh and soft for a newborn baby."

Thomas laughed heartily. "A manger bed indeed! But if that was our son's idea, no wonder he used soft straw instead of hay." Then the man spoke more seriously, "If anyone else knocks on the door of the inn tonight, all I have left to offer him is a manger bed. But no one will knock tonight. I put out the sign saying that the inn is full. So is every other inn in Bethlehem."

As Thomas started toward the door a knock was heard. Ruth listened to the sound of the opening door and then to her husband's sympathetic voice. "I am indeed sorry, stranger, but my inn is full. Did you not see the sign?"

*(Continued on page 47)*



## *Inspirit Us With Generosity*

By PARAMAHANSA YOGANANDA



Heavenly Father, inspire us with generosity. Thy Being is an outpouring of bounty; let us, too, know the joy of giving.

Teach us to spend for others' necessities as naturally as for our own. Since we shudder at even the thought of destitution for ourselves, may we sympathetically help those who in actuality know the pangs of want.

Let us realize that to die rich, without having shared our treasures, is to die poor in Thine eyes; and to die poor because of liberality is to die rich with Thy blessings.

Men selfishly blinded by wealth must experience poverty in this or a future earth-life, because in the abodes of the world-abandoned they saw Thee not.

In all experiences of Thy children it is Thine omnipresent consciousness that enjoys and suffers. Thou didst bestow riches on Thyself (in the forms of the wealthy) as an intricate human test to see how charitable Thou wouldst be to Thyself (in the forms of the needy).

The open-hearted man, receiving from Thee loving largess and freely bestowing it on others, expands into the Universal Self.

Accepting daily Thine endless gifts, may we praise Thee and thank Thee, O Giver of All!





#### UDAY SHANKAR GROUP AT SRF INDIA CENTER

Sri Daya Mata, SRF president (*at head of table*), presents a tray of fruit to Amala Shankar, wife of the incomparable Hindu dancer and choreographer Uday Shankar. Eleven members of the Shankar group were present at a breakfast given in their honor by SRF at India Center, Hollywood, October 21st. On the preceding evening a large party of SRF students attended a performance by Uday Shankar and his troupe at Santa Monica Civic Auditorium.



## BOOK REVIEWS

*MEISTER ECKHART: A Modern Translation*, by Raymond Bernard Blakney. 333 pp., paper, \$1.45. Order from publisher: Harper and Brothers, 49 East 33rd Street, New York 16, N.Y.

Great mystical writings are refreshing because the authors drank from the Fountain of Living Waters. Their communion with the Divine Original imparts newness to their expositions of even well-worn theological subjects. Their conviction, coming from experience, adds starch to man's limp faith. The enthusiasm of a saint arouses the intuitive yearning for truth that ever abides within us, awaiting such encouragement.

Meister Eckhart was a fourteenth century Dominican monk, born in Germany. In this book a short account of his life is given in the Introduction, which contains the following passage:

"Certainly he lifted Christianity above any parochial conception and revealed its inner relation to the great, universal spiritual movements which have found expression in many forms. He lived on that high level, on the same highlands of the spirit that were disclosed in the *Upanishads* and in the Sufi classics. To go where Eckhart went is to come close to Lao Tzu and Buddha, and certainly to Jesus Christ . . . . Eckhart was one of the world's great 'Yes-sayers,' whose deep conviction was that untruth or evil is not to be fought with condemnation or criticism, but that it must be displaced by an overwhelming disclosure of the true and good."

The late Sister Gyanamata, revered disciple of Paramahansa Yogananda, often quoted the sayings of the illumined German mystic.

In the following passage Eckhart expresses thoughts that are akin to the ancient Hindu concept of creation as the Lord's sport, *lila* — His delight in His own being:

God gives to all things alike and as they proceed from God they are alike. Angels, men, and creatures all flow out of God in whom their prime origin is. . . . In this likeness or identity God takes such delight that he pours his whole nature and being into it. His pleasure is as great, to take a simile, as that of a horse let loose to run over a green heath where the ground is



level and smooth, to gallop as a horse will, as fast as he can over the green-sward — for this is a horse's pleasure and expresses his nature. It is so with God. It is his pleasure and rapture to discover identity, because he can always put his whole nature into it — for he is this identity itself.

There are many ways in which man can adapt scriptural wisdom to solve his own problems and to advance himself spiritually. Meister Eckhart says:

Our Lord should be followed reasonably and not by details. He fasted forty days: no one is called upon to copy him literally in that. There are other things he did, in which he meant us to follow him spiritually and not literally. We should take care to follow him intelligently, for he is much more intent on our love than on our actions. . . . I regard intelligent actions as far better than literal actions. What does that mean?

Christ fasted forty days. Follow him by observing what [bad habit] you are most inclined to and refuse to do that . . . it will profit you more to abstain from that [habit] without regret than to abstain from food completely.

Meister Eckhart was very popular with the "common man," whom he strove diligently to awaken spiritually, exhorting his hearers to take heart and resist sin because the all-loving God would then forgive all past wrongdoings.

You may . . . fully trust God not to have put . . . sin upon you, except to bring out the best that is in you. When you rise above sin and turn away from it, God, who is faithful, will act as if you had never sinned at all and not for a moment will he let the former sins count against you . . . he would still have as much confidence in you as he ever had in any creature. If only he finds you ready, he will pay no attention to what you were before. God is God of the present; as he finds a man, so he takes him and accepts him, not for what he has been but for what he is now.

This is not to say, of course, that Eckhart was pointing out some new and easy way to reach God. All the old injunctions are there, but the saint showed how important attitude is, and how unimportant mere "forms" of worship are. He says:

God's yoke is easy and his burden is light. He asks of us only the willingness. What comes hard to the apprentice is a delight to the master. The Kingdom of God is for none but those who are thoroughly dead [to the world]. . . .

The outward practice of prayer adds little virtue or none at all to prayer itself. Prayer is good by reason of its own quality. Anything which is good because there is a lot of it has not much intrinsic worth. . . . One



*Ave Maria* uttered sincerely is more potent and better than a thousand uttered mechanically. . . . Virtue does not gather merit by multiplication . . . Whatever is good is good of itself and not because of many repetitions. Virtue rightly appears in the virtuous doing of the deed. No one is to be called virtuous because he does virtuous things; he alone is virtuous who acts with virtue in his heart.

Apply this principle to patience. Physical suffering does not make one patient but it does tell whether or not a person is patient, just as fire will show whether a coin is made of silver or of copper. A patient person would be patient even if he never suffered. So with prayer. Having a pure heart turned toward God, even if he never prayed aloud, a man would be all right; for the heart is not made pure by prayer as a physical act, but rather the prayer is made pure by the pure heart.

To those who excuse themselves for not searching seriously for God because of the supposed animal nature of man, which presumably may not be overcome, Meister Eckhart says:

If the mind is fixed on God and continues so, the senses will obey it. It is like hanging a needle on a magnet and then another needle onto that, and so on. It might even be possible to suspend four needles from the magnet in this way. As long as the first needle hangs onto the magnet, the rest will hang onto it, but if the first drops off, it will lose the rest. And so, as long as the mind is firmly fixed on God, the senses will obey it but when the mind drops away from God, the senses drop off from the mind and are unruly.

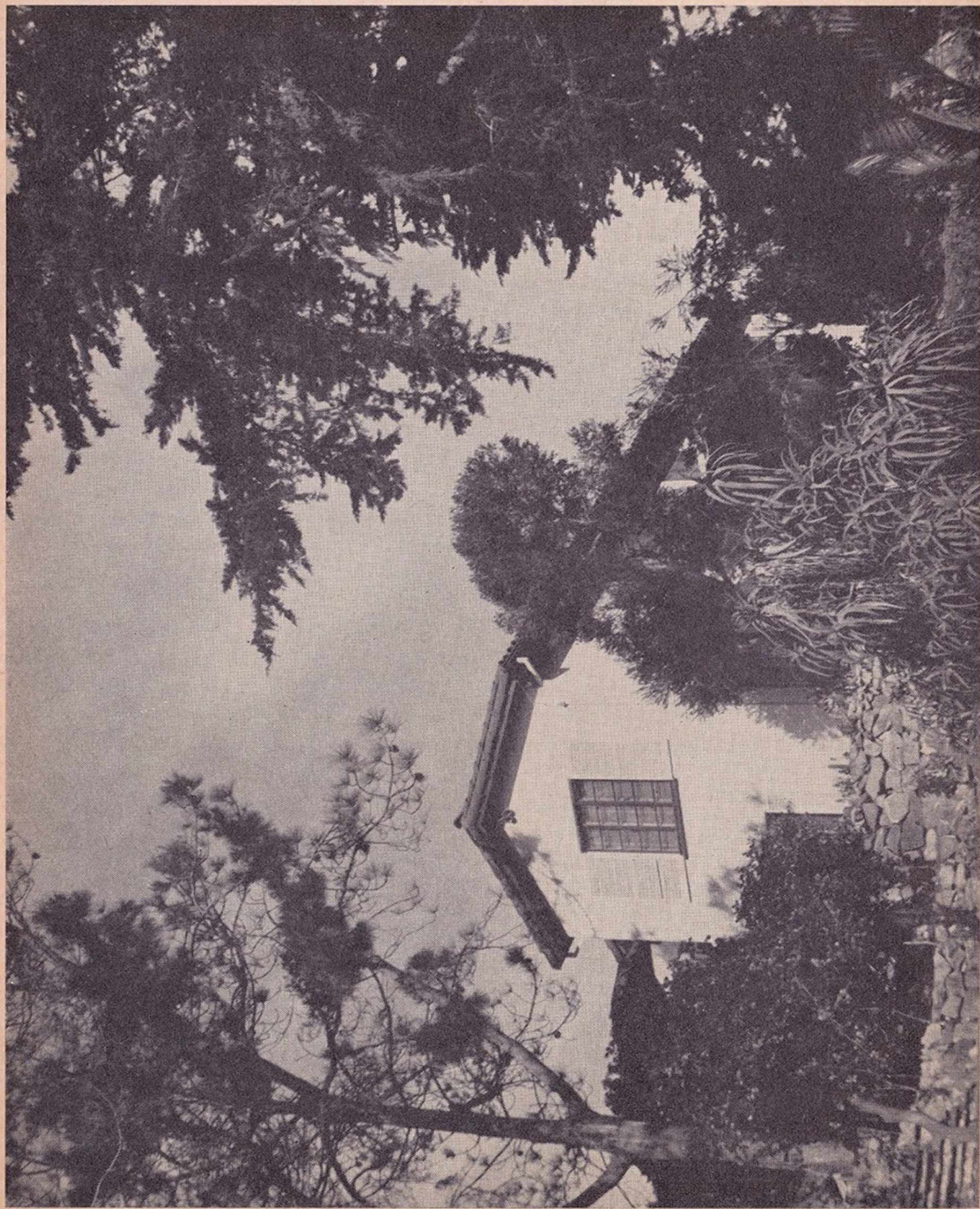
Eckhart teaches that salvation is not merely an understanding that God can be known; it comes only from actual realization of His presence. The great mystic calls those who know God "aristocrats" and defines them thus:

So I say that the aristocrat is one who derives his being, his life, and his happiness from God alone, with God and in God and not at all from his knowledge, perception, or love of God, or any such thing. Thus our Lord says very well that life eternal is to know God as the only true God and not that it is knowledge that God may be known. A person can hardly know that he knows God when he does not know himself! This much is certain: when a man is happy, happy to the core and root of beatitude, he is no longer conscious of himself or anything else. He is conscious only of God.

The ordinary man has to make a beginning for the divine life somewhere, and Meister Eckhart has this advice to give:

*(Continued on page 30)*





South wing of Self-Realization Fellowship Hermitage, Encinitas, California



# Soul Whispers

By PARAMAHANSA YOGANANDA



May the unhallowed darkness of ordinary existence so frighten me that I rushingly seek Thy realm of purity and light.



May the tears that flow from me at others' cruel actions wash away from my mind some hidden taint.



O Lord of Law, may I wear my scars of trials like deserved medals of chastisement, presented to me by the sacred hands of Thy perfect Justice.



The drought of ignorance was banished by the shower of Thy blessings. The petals of the flower of past-present-future opened and revealed to me the intricate beauty of Thy plan in creation.



I am Thy little bee that yearned for the nectar of happiness. Greedily I drank from many blossoms of transient love and capricious Nature. But when I came upon the eternal sweetness of Thy lotus heart, I hummed with desires no more.

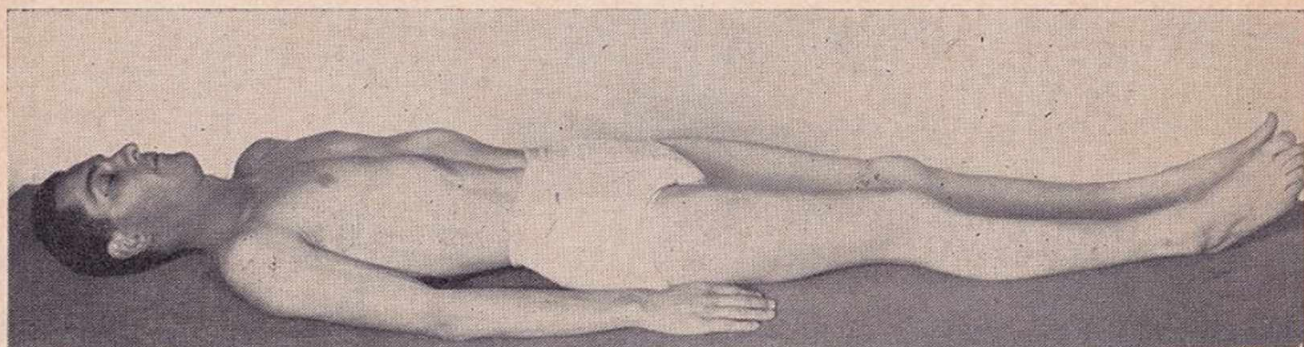


May I be a sudden sun-smile to all dreary natures; a fertility rain to arid minds; and a gift of kindness to the ill-treated: an ever present Sentry of Light, chasing away the thief, Gloom.



# Yoga Postures for Health

By B. TESNIÈRE, M.D.



## SAVASANA — THE RELAXATION POSE

An appealing feature of Yoga is that its practice demonstrates its fundamental harmony with various spiritual principles expounded by the world's great religions.

For example, the statement in the Bible, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (*Matthew 4:4*), expresses a principle that is directly involved in the understanding and practice of *Savasana*, the Relaxation Pose.

Paramahansa Yogananda interpreted the passage thus: "Man's body battery is not sustained by gross food (bread) alone, but by the vibratory cosmic energy (word) of God. The invisible power flows into the human body through the gate of the medulla oblongata (the mouth of God)."

Medical science teaches that the medulla oblongata (a part of the central nervous system, located in the back of the neck, just below the skull) is the most vital part of the human body: it contains the nuclei of nerves that cause the heart to beat and the breath to flow. Paralysis of these centers, as in *bulbar* poliomyelitis, is rapidly fatal. The medulla oblongata (or *bulb*) is the only body part upon which no surgical operation can be successfully performed: the slightest puncture means instant death.

Working with pigeons, the French physiologist Pierre Flourens (1794-1867) pointed out the role of the medulla oblongata in sustaining the life of the body. He called it (or more exactly a precise spot in it) the "vital knot."



The yogic interpretation of the role of the medulla oblongata and of the cosmic life force in sustaining the body is difficult to prove by ordinary scientific methods. The instruments used to detect the modifications that occur in the organism under various conditions are too gross to measure the workings of the life force.

Yet the life-force theory is not new in medicine. One of its most famous exponents was the French physician Paul Joseph Barthez (1734-1806), who in 1802 was appointed Chief Physician of the French Government. According to the celebrated doctor, the vital properties of the various organs are expressions of a single principle that is distinct from both the physicochemical forces and from the thinking soul. Dr. Barthez called it the "vital principle."

The scientific spirit requires that any theory should be put to the acid test of experimentation. If it stands the test it is accepted. The life-force theory, so far as we know, has not been put to such a test in the medical world, so there is no official record about this theory.

Yet anyone who practices *Savasana*, the Relaxation Pose, may find out for himself what it does to refresh body and mind with vitality and energy.

For the purpose of illustration Paramahansa Yogananda compared the human body to an electric light bulb, and the life energy in the body to the electric current in the bulb. If a light is attached to a dimming apparatus, he said, various degrees of light may be produced by regulating the amount of electric current: very bright, bright, dim, and very dim to nonexistent. Likewise, the physical-body bulb attached to the dimming apparatus of our consciousness manifests various degrees of life energy according to the progressive increase or withdrawal of the consciousness and energy within it. The physical-body bulb is very bright with life energy during vigorous physical exercise; it is medium bright during the ordinary activities of the waking state; it dims in muscular relaxation; it is still more dim in sleep; and in death it does not shine at all.

The foregoing analogy is not quite complete. The electricity in a light bulb is a blind force, possessing no intelligence of its own. The life energies that animate our bodies, on the contrary, display a marvelous degree of conscious intelligence. This is proved by the wonderful way in which the human body grows from the two primal cells: spermatozoon and ovum, by the way food is digested without



our being aware of it, by the intelligent way a wound is healed.

### Consciousness and Life Energy Inextricably Connected

During deep sleep a human being is unaware of possessing a physical form. Why? Yogis give the following explanation: During man's state of deep relaxation, as the outgoing force of the life energy dims it removes body consciousness as well. In other words, life energy and consciousness are inextricably bound together.

The secret of relaxation through Yoga is the release of the scattered forces of energy and consciousness from the various parts of the physical body and a conscious redirection of these forces to higher levels of being in the subtle centers of the spine and brain.

There are three progressive forms of relaxation that are achieved through Yoga — physical, mental, and metaphysical. Even the first form, physical relaxation, has its varying stages: (1) relaxation of energy from the voluntary muscles and motor nerves; (2) relaxation of energy from the sense organs and the sensory nerves; and (3) relaxation of energy from the inner organs and the visceral nerves.

*Savasana*, the Relaxation Pose, is practiced primarily to produce the first kind of physical relaxation, the release of energy from the voluntary muscles. Even so, this ABC of the art of relaxation is no simple matter.

Many persons think they are relaxed if they cannot *feel* tension in the muscles; yet some tightness remains. This residual tension is called muscular tone by physiologists. A person who goes to sleep in this condition will awaken still somewhat fatigued, his situation being similar to that of an automobile left with its engine running; life energy is wastefully burning in those slightly tensed muscles. For this reason, correct practice of *Savasana* before going to sleep at night is an important aid to proper rest, to deep sleep with highly recuperative effects.

### Technique of Savasana

(1) Lie flat on the back, with the head and spine in a straight line with the outstretched legs. Keep the heels together, but allow the feet to fall sideways at a comfortable angle. The arms should rest at the sides, with the palms of the hands downward.

(2) Inhale twice (a short breath followed by a long one) and gradually tense all the body muscles. Hold the tension for five seconds. Exhale twice as described above, and relax completely.



(3) Mentally check over each group of bodily muscles, starting with the feet and ending with the head, to determine if all muscles are really relaxed. If any group is still slightly tensed, tense it more, then "let go." Check several times in succession.

(4) As soon as you are so relaxed that you think you could not possibly move, enjoy the deep calmness and peace that you feel. Affirm, with the attention placed at the will center between the eyebrows, "I am a prince of peace," or "I, a little shallow wave of peace, am becoming the wide, deep ocean of peace."

### Rules for Correct Practice

**Timing:** Before beginning one's asana routine, assume *Savasana* for five minutes to slow down body processes. After each pose in the routine, practice *Savasana* for at least an equal length of time or until breath and heartbeat return to normal. At the completion of your routine, assume *Savasana* for five to ten minutes, in order to derive all the calming and rejuvenating effects possible from your asana practice.

Whenever the body feels tired or tense, or before retiring at night, practice *Savasana* for fifteen or twenty minutes. The pose may be performed by anyone at any time except just after meals. Lying on the back after eating induces sleep, with its concomitant slowing down of bodily processes, which interferes with digestion.

**Breathing:** Before *Savasana* practice, take several deep breaths. This expels poisonous carbon dioxide and thus aids in accomplishing relaxation. Normal breathing is the rule during *Savasana*. Pay no attention to the breath.

**Object of concentration:** When you are completely relaxed (see criteria below), concentrate on feeling peace at the point between the eyebrows. If your mind wanders, direct your attention to the muscles and make sure they are relaxed, then resume your concentration at the point between the eyebrows.

**Keypoints:** Practice on the floor or any other firm surface, first placing a blanket on it. (A hard mattress on a solid board bed is also suitable.) Do not use a pillow. A hard surface keeps the spine straight and is more conducive to complete relaxation than a soft surface. Keep the eyes closed. The room should be dimly lighted and well ventilated.

(Continued on page 32)





Sky at sunset over grounds of SRF headquarters on Mt. Washington, Los Angeles



## AISHAH SHECHINAH\*

*By Robert Stephen Hawker (1803-1875)*

A shape, like folded light, embodied air,  
Yet wreathed with flesh, and warm:  
All that of heaven is feminine and fair,  
Moulded in visible form,

She stood, the Lady Shechinah of earth,  
A chancel for the sky:  
Where woke, to breath and beauty, God's own Birth,  
For men to see Him by.

Round her, too pure to mingle with the day,  
Light, that was life, abode;  
Folded within her fibers meekly lay  
The link of boundless God.

So linked, so blent, that when, with pulse fulfilled,  
Moved but that Infant Hand,  
Far, far away, His conscious Godhead thrilled,  
And stars might understand.

Lo! where they pause, with inter-gathering rest,  
The Threefold, and the One;  
And lo, He binds them to her orient breast,  
His manhood girded on.

The zone, where two glad worlds forever meet,  
Beneath that bosom ran:  
Deep in that womb the conquering Paraclete  
Smote Godhead on to man.

Sole scene among the stars, where, yearning, glide  
The Threefold and the One;  
Her God upon her lap, the Virgin Bride,  
Her awful Child, her Son!

---

\**Aishah*: the Divine Woman, the Sinless Mother.

*Shechinah*: a Hebrew term for "the visible glory of the Divine Presence."





SRF minister Brother Anandamoy (*standing*) and audience in New York City, October 28th



# News of SRF Centers

## Activities in Southern California

On Sunday, July 22, 1962, members of the Long Beach SRF Chapel made their annual pilgrimage to SRF Lake Shrine in Pacific Palisades. Adult members attended services in the windmill-house chapel while their children joined the Lake Shrine Sunday School class in the garden. Later the group made a tour of the grounds and had a picnic lunch, followed by a brief meditation service.

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Brother Bhaktananda, SRF minister, gave a series of twelve classes in Self-Realization Fellowship teachings between October 15th and 26th in the San Diego SRF Church. He spoke on the following subjects: Yoga, the Scientific Approach to God; Keys to Correct Meditation; How to Recharge the Body with Cosmic Energy; SRF Recharging Exercises; *Hong-Sau* Technique of Concentration; Importance of Loving God; *Om* Technique of Meditation; Yoga Health Practices; Yoga Teachings in the Bible; Creating Habits that Bring Happiness; SRF Way of Life; and Path of *Kriya Yoga* Discipleship.

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## SRF Classes in New York and Boston

Brother Anandamoy of Self-Realization Fellowship headquarters, Los Angeles, conducted a four-week series of SRF lectures, classes, and *Kriya Yoga* initiations in New York City and Boston from October 17th to November 13th. At Carnegie International Center, United Nations Plaza, New York, Brother Anandamoy gave two public lectures, two meditation services for SRF students, three classes in SRF teachings, two *Kriya Yoga* initiations, and two *Kriya* review classes; in Boston he held a public lecture, a class for SRF students, and a *Kriya Yoga* initiation.

Brahmachari Ernest of SRF headquarters, Mrs. Warren Potter Vickerman of Hollywood SRF Church, and a large group of New York SRF members assisted Brother Anandamoy with arrangements for the lecture series.

A student from Delaware wrote: "I'll never be the same after those wonderful days in New York. The memory of the meditations will haunt me for a long, long time. Brother Anandamoy's words

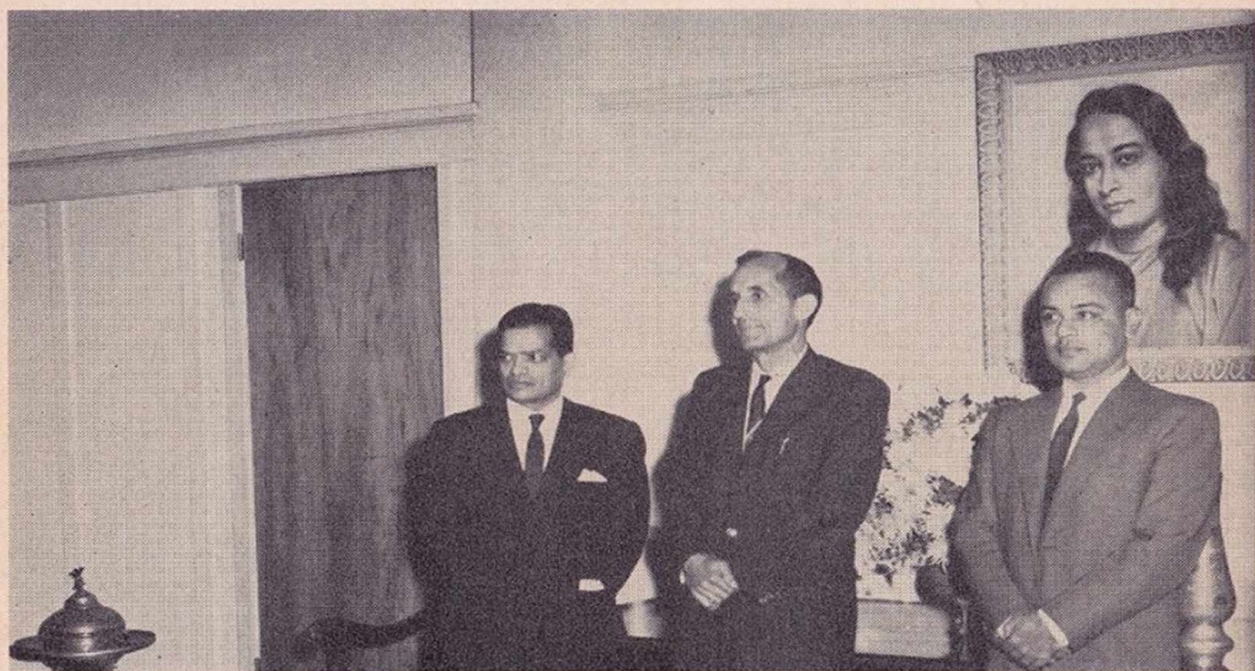


were like heavenly music. It was all very beautiful and inspiring. The emptiness in me was filled to the brim, and as a result I have been calm and peaceful since then."

In New York on October 23rd Brother Anandamoy was the guest of Dr. Eden Gray on the radio program "Blueprints for Living" (Station WNCN-FM). The SRF minister talked about *Autobiography of a Yogi* and the work of Self-Realization Fellowship.

### SRF Representative in Germany

Brahmacharini Erika of SRF headquarters, Los Angeles, is now traveling in Germany, where she will remain until the end of January 1963. She will meet informally, for chanting and meditation, with SRF groups in Berlin, Stuttgart, Frankfurt, Hamburg, Munich, Nuremberg, Hannover, and Cologne.



(From left) Sri V. Prasad, assistant manager, *Aj*, Banaras; Sri R. R. Sharma, manager of *The Tribune*, Ambala, Punjab; and Sri S. R. Dutta, managing director of *Northern Indian Patrika*, Allahabad, and commercial editor of *Amrita Bazar Patrika*, Calcutta; at SRF headquarters, Los Angeles, October 26, 1962. Sri A. R. Diwakar, secretary, Peoples' Education Trust, Bangalore, visited SRF the preceding day. The four men were on a journalistic tour of U.S.A. newspapers.



# A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD - GITA*

*(India's greatest scripture, a part of the "Mahabharata" epic)*

By PARAMAHANSA YOGANANDA



## *Chapter XIV, Stanzas 14-15*

*A man who dies with sattwa qualities predominant rises to the taintless regions in which dwell worshipers of the Highest.*

*When rajas prevails at the time of death, a person is reborn among those attached to activity. He who dies permeated with tamas enters the womb (of a being) in deep delusion.*

The fate of men after death is determined by their life while on earth. Those who cultivated goodness, *sattwa*, are transported to the angelic realms. Those whose natures were full of *rajas*, worldly attachments, are reborn on earth as ordinary men and women. Those who immersed themselves in evil, *tamas*, reincarnate in the bodies of animals or in families of bestial human beings; or they may remain for long periods on dark astral spheres or on planets similar to earth but more heavily saturated with suffering and violence.

Thus each man consciously or unconsciously chooses his future dwelling place: heaven, earth, or hell.

## *Chapter XIV, Stanza 16*

*It is said (by the sages) that the fruit of sattwic actions is harmony and purity. The fruit of rajasic actions is pain. The fruit of tamasic actions is ignorance.*

Right activity leads to happiness. Worldly actions imbued with egotism ultimately bring pain and disillusionment. Continual evil ac-



tions destroy man's discrimination and understanding.

Good persons, through the incentive of spiritual joy, try to become better and better. The life of the average human being, however, is a mixture of right actions and wrong actions.

The lowest men are those who tire easily of any struggle for virtue, giving up all worthwhile pursuits and sinking into the stupor of nonactivity and evil habits. Persons of tamasic nature become bewildered and increasingly ignorant, devoid of any sense of responsibility for their own welfare or for the welfare of the society of which they are a part.

### **Ignorance, the Mother of All Misery**

"The wages of sin is death."\* That is, sinful activities lead to the death of man's happiness. Ignorance is the sin of sins because it is the mother of all misery.

Why do worldly men perform actions that produce little joy and many troubles? The answer is "habit" — one of the most potent factors in human destiny. Many persons, in spite of their knowledge of the suffering involved, continue to indulge in injurious practices because of the iron influence of habit.

The camel eats bramble even though it makes the mouth bleed. The sex-obsessed man indulges himself even though his health suffers. The alcoholic drinks himself to death because he is ignorant of the incomparable nectar of the soul within him. The money-mad person destroys his happiness by continuously seeking more wealth, not knowing that if he meditated sincerely for a while, he could receive lasting joys such as gold cannot buy.

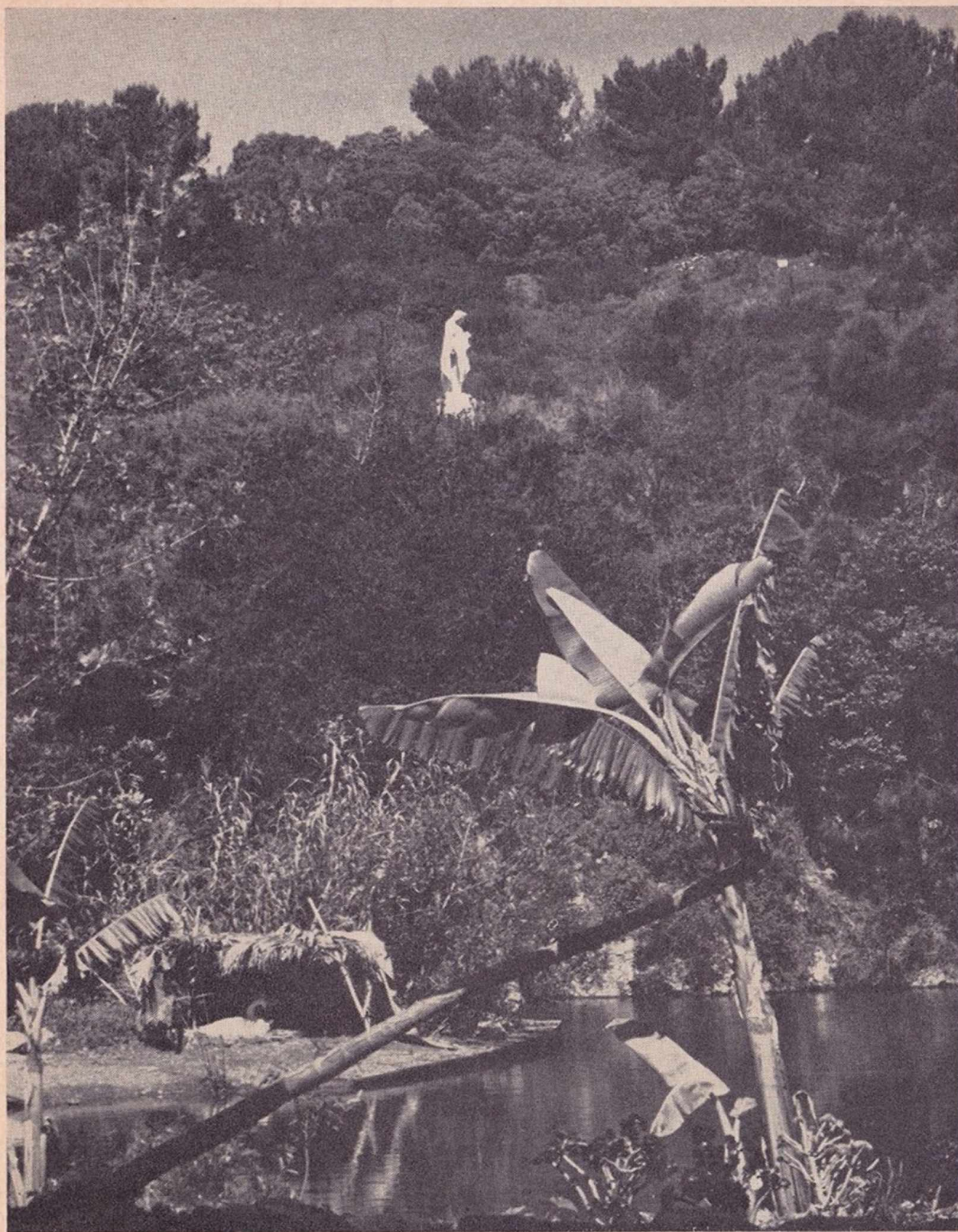
That is why worldly persons, in spite of the suffering involved in material activities, continue to be worldly; and why evil men continue in their abnormal path, steeped in senseless living. They cannot picture the better joys of normal worldly activities nor the superior joys of noble pursuits and soul exploration. Such men fall into ever deeper ignorance, finding sadistic pleasure in hurting themselves and others.

Men suffer not only because of bad habits but because they lack experience of the spiritual life. All persons can change and improve their life through keeping good company and through meditation on God, the Source of their being.

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\**Romans 6:23.*





Statue of Christ, SRF Lake Shrine. A swan nests in shelter on islet below.

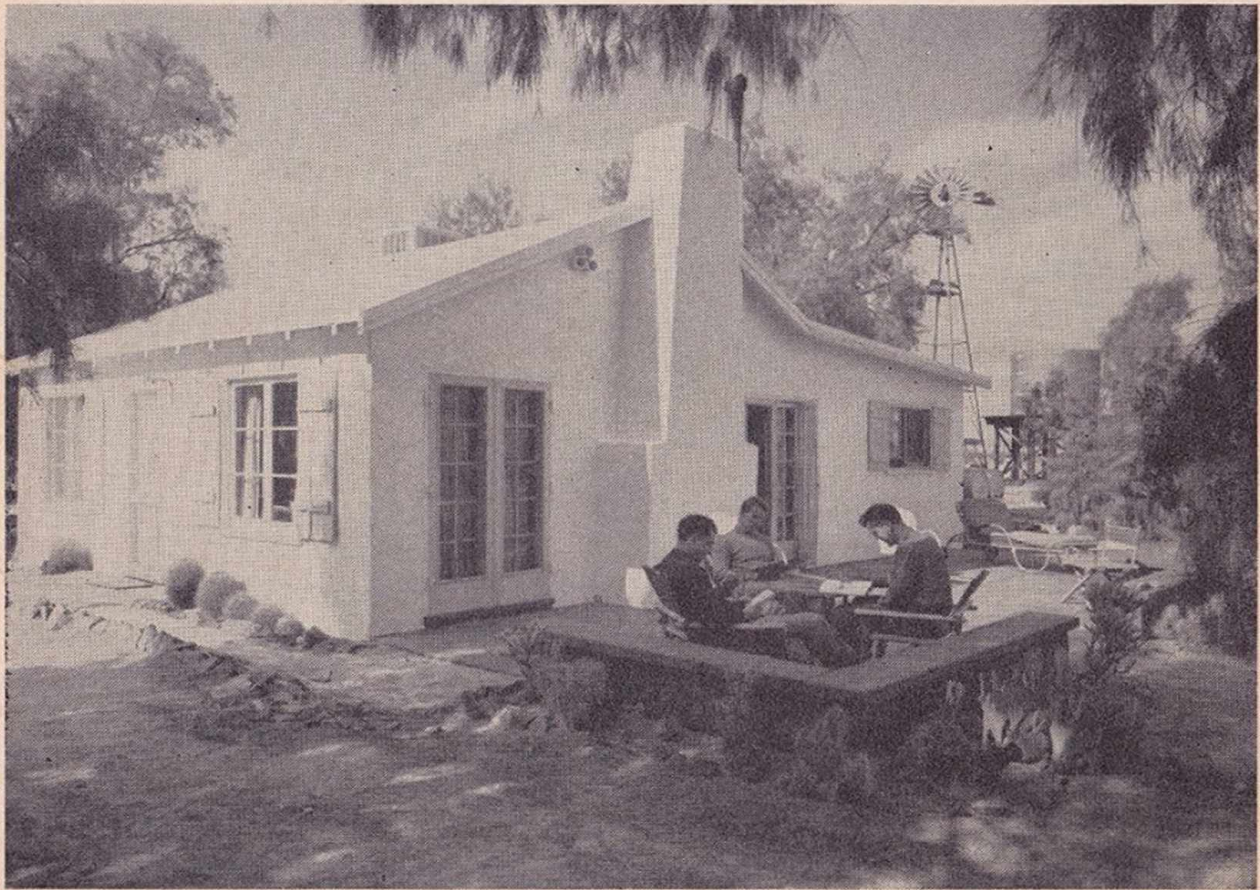


*(Continued from page 15)*

I have often said that a person who wishes to begin a good life should be like a man who draws a circle. Let him get the center in the right place and keep it so and the circumference will be good. In other words, let a man first learn to fix his heart on God and then his good deeds will have virtue; but if a man's heart is unsteady, even the great things he does will be of small advantage.

The triumphant realization of God's omnipresence is reiterated again and again by Eckhart in passages such as the following:

Earth cannot get away from heaven: let the earth drop downwards or rise upwards, heaven still penetrates it, imbuing it with strength and making it fruitful, whether it will or no. That is how God treats man: when he thinks to escape God, he runs into God's bosom, for every hideout is open to him. God begets his Son in you whether you like it or not, whether you sleep or wake—still God is at work. That man is not aware of it is the fault of his [spiritual] tongue, which is smeared with the scum of creatures, in which there is none of the salt of God's love. If we had God's love in



Desert retreat in southern California for monks of Self-Realization Order



us, we could taste God in all his works and we would accept anything as from God and finish his work along with him. In sameness (of intent) we are his only begotten Son.

A section of the book contains legends about Eckhart. One legend concerns a meeting between the Dominican monk and a stranger, who wished him "good morning." Eckhart replied:

"The same to you, sir, but I have never yet had a bad one."

How is that, brother?

"Because whatever God has sent me, I have borne gladly for his sake, considering myself unworthy of him. That is why I have never been sad or troubled."

Where did you first find God?

"When I left all creatures, then I found God."

Where, then, did you leave him, brother?

"In any clear, pure heart."

Who are you, brother?

"I am a king."

Of what?

"Of my flesh: whatever my spirit wants from God, my flesh is more eager and ready to take than my spirit is."

A king must have a kingdom. Where is yours, brother?

"In my soul."

How so?

"When I have shut the doors of my five senses, earnestly desiring God, I find him in my soul as clearly and as joyful as he is in eternity."

You could be holy! What made you so, brother?

"Meditation, high thinking, and union with God have drawn me to heaven; for I never could be content with anything less than God. Now I have found him and I am eternally content and happy in him and that is worth more than any kingdom, as long as we continue in time. No pious practice is so perfect that it may not be an obstacle to spirituality."

---

#### BE TRUE TO YOUR HEAVENLY FATHER

"You are answerable to God alone. Remember this. If you live and die only for God you shall have acted rightly toward the whole world. Has not Jesus' life brought peace to countless thousands of persons? Why? Because he was true to his Father. To be true to God is to be true to all."

— *Paramahansa Yogananda*



(Continued from page 21)

**Difficulties:** Paradoxically, whereas *Savasana* is perhaps the easiest yoga pose to assume, its correct practice, which is an internal rather than an external matter, is not so easy.

Many persons erroneously think that moving their limbs about before lying still contributes to relaxation. Actually it stirs up more life energy in the muscles and usually leaves in the muscles a residual tension of which one may be quite unaware.

Persons who are habitually nervous and tensed, who by definition do not know how to relax, should not forget to let go of the tension upon exhaling (as described in point 2 above). Not knowing how to relax, some men and women just keep on tensing more and more. That is a wrong application of the technique.

### Criteria of Perfect Muscular Relaxation

How may one know that he has mastered the simple but difficult asana, the Relaxation Pose? Here are two easy criteria:

The first is objective: While you are practicing *Savasana*, ask someone to lift one of your limbs and, without warning, let it drop. If the limb falls as a dead weight, you may know that the muscles are quite relaxed. The Sanskrit name *Savasana* means "The Corpse Pose"; its synonym *Mritasana* means "The Dead-Man Pose." These names correspond not only to the position itself, but to some extent to the muscular inertness that prevails during practice.

The second criterion, a subjective one, is more practical. When there is no tension in the muscles, there is complete absence of any feeling of bodily weight. According to Paramahansa Yogananda, the feeling of weight in the body is due to the vibrations of life energy and consciousness in the body. When one first lies in *Savasana*, the sensations coming from the limbs and the back may make these parts feel heavier than usual, as the pressing of the body parts against the hard floor gives one a more specific consciousness of weight. But as one relaxes the energy from the muscles, the feeling of weight gradually disappears, and along with it the awareness of breath and the awareness of time; when these exist no more, and one is conscious of the body only as a mass of energy, then one may know that he has achieved complete muscular relaxation.

There are several variations of the Relaxation Pose, depending on the position of the limbs and the orientation of the body (*page 35*).



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## Variations of the Relaxation Pose

**Lying supine.** When the arms are placed overhead rather than at the sides, the pose is called *Jyeshthikasana*, literally the "Pre-eminent Pose." When tensing the body in this pose, stretch the arms and legs as far away from the trunk as possible. This variation has a spiritualizing influence in that it helps one to keep the mind at the center of spiritual perception between the eyebrows.

**Lying prone.** There are two relaxation poses in this position. One is *Adhvasana*, in which the head rests on either the left or the right side of the face, and the arms lie on the floor at the sides with the hands turned palm upward. *Adhvasana* literally means "The Traveler's Pose," i.e., a prone position of utter relaxation such as a tired traveler might naturally assume.

The other prone variation is *Makarasana*, the Dolphin Pose, in which the arms encircle the head.

Lying prone after meals is not conducive to digestion and should be avoided. Lying prone at night is not recommended either, because the weight of the body restricts the normal respiratory expansion of the rib cage.

**Lying on the side.** The best relaxation pose after a meal is the Right Side Recumbent Pose (*Dakshinasana*). Such a position aids, through gravity, the emptying of the stomach into the first section of the intestine. *Vamasana*, the Left Side Recumbent Pose, is *not* conducive to digestion.

*Dridhasana*, the Firm Pose, is a variation of *Dakshinasana*. In the recumbent pose a pillow may be used to place the head horizontally in line with the trunk.

Right or left side recumbent poses afford a relative rest to the dependent lung and are prescribed in certain diseases of the lung (e.g., pulmonary tuberculosis) to hasten healing.

## Physiology of Savasana

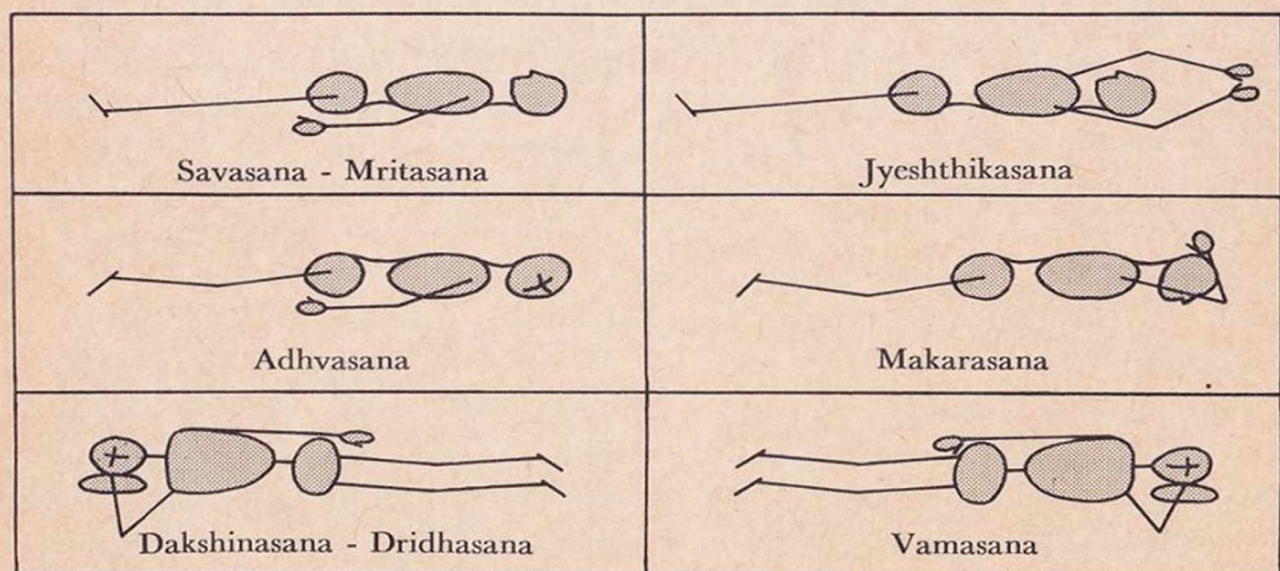
There are two types of muscles in the body: the skeletal muscles, which we have been considering up to now, and the visceral muscles. Skeletal muscles are under the direct control of the will through the cerebrospinal nervous system; the visceral muscles are ordinarily under the direct control of the vegetative autonomous nervous system.



It takes a high degree of yogic advancement to control consciously the latter type, the striated muscle of the heart and the smooth muscles of the various organs. However, the practice of *Savasana* permits even a beginner yogi to achieve some relaxation of the visceral muscles and to derive therefrom astonishing benefits.

The Relaxation Pose brings about a more pronounced slowing down of the heart than is ordinarily enjoyed in the wakeful lying-down position. In *Savasana* a marked decrease in the functioning of the cells of the voluntary muscles lessens their demands for food (glycogen, oxygen) and the need for eliminating wastes (carbon dioxide). The heart then has to pump less blood less often, and the lungs have to breathe less oxygen less often. Except for the state of sleep and the conscious calming of the lungs and heart through advanced yogic methods while in an upright meditation posture, no other practice known is more relaxing to the heart (the busiest engine in the body factory) than *Savasana*.

Science has shown that when the skeletal muscles are inactive, only a tiny fraction of the capillaries are open. Ninety-nine percent of them are closed to circulation by an ingenious short-circuiting of



#### VARIATIONS OF SAVASANA

*Savasana* proper, the Corpse Pose, also called *Mritasana*, The Dead-Man Pose; *Jyeshthikasana*, the Pre-eminent Pose; *Adhvasana*, the Traveler's Pose; *Makarasana*, the Dolphin Pose; *Dakshinasana*, the Right Side Recumbent Pose, also called *Dridhasana*, the Firm Pose; and *Vamasana*, the Left Side Recumbent Pose.



the arterial blood that allows it to go directly from the arterioles to the venules, neatly bypassing the skeletal muscle capillaries.

As the skeletal muscles represent more than half of the body's weight, the amount of blood remaining in circulation is noticeably cut down during a correct performance of *Savasana*, at which time there is also an important dilation of the visceral blood vessels, in which blood that is not circulating stores up. The result is a considerable relaxation of the blood vessels, especially in their muscular walls. In this way the Relaxation Pose not only relaxes the skeletal muscles but also, indirectly, an important number of the smooth visceral muscles.

The effect of *Savasana* on circulation is to reduce temporarily the blood pressure.

### Rejuvenates Body and Mind

A distinctive feature of the Relaxation Pose is the slowing down of the efferent signals from the nervous system to the muscles. This lessening of activity in the nervous system has an extremely soothing effect on the body and mind. Combined with muscular relaxation, it helps to relieve mental tensions. This is the principle that operates in persons who are able to "sleep off" worries and problems. Through *Savasana* one can "relax them away" consciously.

Although *Savasana* is helpful to mental relaxation, it is not recommended for the practice of meditation because the lying-down position is commonly associated with the subconscious state of sleep and hence conduces to it. The deepest states of physical, mental, and metaphysical relaxation may be most successfully cultivated when the spine is upright, freed from the physical sensation of resting or of leaning on any support.

*Savasana* has an amazing *refreshing* effect on the bodily cells. Any beginner who experiences the delightful sensation of being refilled with energy within a short time\* may wonder at the paradox of the Relaxation Pose: how can the body be refilled with vitality when the circulation is slowed down and the life energy is withdrawn from the muscles?

Paramahansa Yogananda gave the following explanation. The

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\*Self-Realizationists know how to energize the body still more efficiently, at any time, anywhere, by the use of SRF Energization Exercises taught by Paramahansa Yogananda in the SRF Lessons. — *Editor's Note.*



calming of the physical activities (skeletal muscles, heart, lungs, blood vessels) results in the release of considerable amounts of life energy. Just imagine how much energy is released from the heart—which pumps over eighteen tons of blood daily—when it slows down in *Savasana* to 75% of its rate in the standing-still position!

That energy, which originally comes from the continuous flowing in of cosmic energy through the medulla oblongata, is to some extent freed from activating the various skeletal and visceral muscle “engines.” Where does that energy go and how is it used? The released life force retires to centers of energy in the spine and brain, whence it is distributed directly to billions of bodily cells, feeding, sustaining, recharging, and rejuvenating them. For a time the body has less need of physical or chemical sustenance.

This yogic theory explains facts otherwise puzzling; *e.g.*, cases of persons who live for long periods with no food other than the oxygen of the air, or of yogis who survive with no ill effects after having stayed in an airtight box.\*

Whether you are a hard-working businessman or a harrassed housewife, a worried and insomniac adult or a restless youngster, a skeptic or a seeker after truth, you will find that regular practice of *Savasana*, the Relaxation Pose, will bring you wonderful blessings in calmness, poise, efficiency, vitality, resistance to disease, and all-round health. Try *Savasana*!

---

\*B. K. Anand, G. S. Chhina, and Baldev Singh, *Studies on Shri Ramanand Yogi during his stay in an airtight box*, Indian Journal of Medical Research, New Delhi, 1961, 49, 82-89.

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#### VISITOR AT SRF HEADQUARTERS

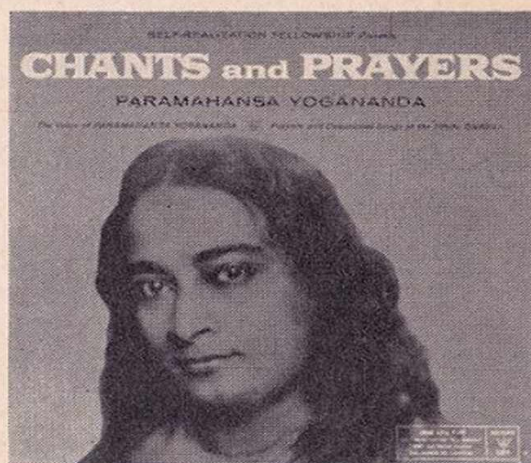
Sri Banamali Patnaik, member of legislative assembly of Orissa, India, at SRF Mt. Washington Center, Los Angeles, November 7th. Sri Patnaik's visit to America was sponsored by U.S. State Department and University of Southern California's Foreign Leader Program.



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## Letters From SRF Students



"The study of the SRF Lessons has given me a better understanding of the Christian religion, and increased reverence for Indian thought. The contact with SRF has enlarged my mental horizon and given me greater peace and security." — *W.K., Bochum, Germany.*

"The SRF records of Guruji's voice are heavenly music to me. I listen to them daily, filling myself with inspiration, love, and devotion. His books are my constant companions and guides in life." — *C.W., New York, N.Y.*

"Master's record #121 came a few weeks ago, and how I do love it! His beautiful voice is so sweet and kind, and yet so full of strength and deepest love for God. I feel that he is here with me when I hear his voice." — *L.C., Yucaipa, California.*

"Recently I inquired about SRF teachings and was mailed information concerning them. The way in which you present your purposes is precise, forthright, and honest. Paramahansa Yogananda was truly a spiritual example. Just seeing his picture gives me thoughts of love and good will. He has a clear Christlike gaze that commands respect." — *B.M., Buffalo, N.Y.*

"I have become much healthier and more harmonious since meditating regularly. I could not now do without the study of Self-Realization. I have also become happier. The whole day my thoughts revolve around God, even during my work. Through Yogananda and SRF the understanding that I am a child of God has become a living truth." — *I.F., Wiesbaden, Germany.*

"I find that if anything occurs which would tend to be upsetting, a little *Hong-Sau* practice keeps my attention away from the 'upsetter.' After a minute or two, my composure and peace return." — *G.F., Boston, Massachusetts.*

"Whenever I practice *Hong-Sau*, the exercise creates in me a serene, calm state of mind. It leaves within me a feeling of happiness that stays fairly constant throughout the day. When the *Hong-Sau* technique is preceded by a deep breathing exercise, at the meditation hour, I find my thoughts can be easily gathered to one-pointed



concentration. And when practiced in a supine position, *Hong-Sau* is a sure cure for insomnia. The sleep that follows is both refreshing and healing, so that I never fail to wake up with new enthusiasm for whatever work lies before me and with confidence that I will be able to solve problems to everyone's satisfaction." — *E.H., San Jose, California.*

"In Yogananda's teaching we find everything necessary to lead us to Cosmic Consciousness." — *M.H., Solingen, Germany.*

"I very much enjoyed the 1962 Summer Classes in July. There is a wonderful atmosphere around all the SRF places, which makes them like oases in a desert. On the physical side, a person doesn't know what delightful food is until he has eaten in an SRF India Restaurant. The entire week was a wonderful experience." — *B.J., Victoria, B.C., Canada.*

"It would take a talented writer to describe the succulent fruits of wisdom and inspiration that we obtained from the SRF classes. The spirit of love that we felt in the classes also poured forth from the SRF Book House and the SRF Restaurant. The SRF monks and sisters and the lay volunteers all seemed to reflect Master's affection. Each of us went away refreshed by a spiritual bath of divine love." — *M.M., Bakersfield, California.*

"I want to convey to SRF my thanks for the 1962 Summer Classes. From the deeply inspiring talk by our revered president, which gave such a vivid glimpse of Master's life, to the last indescribable moment of meditation on Friday night, it was truly all one could hope for. Each class brought some new insight; each meditation a greater depth of joy. I felt we could not possibly have learned more than was given us." — *E.M., Beaver, Oregon.*

"My stay in Los Angeles for the Summer Classes and my visit to the SRF Retreat in Encinitas were the most wonderful experiences of my life. The *Kriya* initiation at Mt. Washington was divine." — *B.P., East Orange, New Jersey.*

"The 1962 Summer Classes were very inspiring. The Friday evening meditation was particularly stirring; Master lifted my spirit higher than it had ever been. This was the most moving experience of my life. On Saturday I participated in the sacred *Kriya diksha* [initiation] conducted by Sri Daya Mata. What peace flows from her





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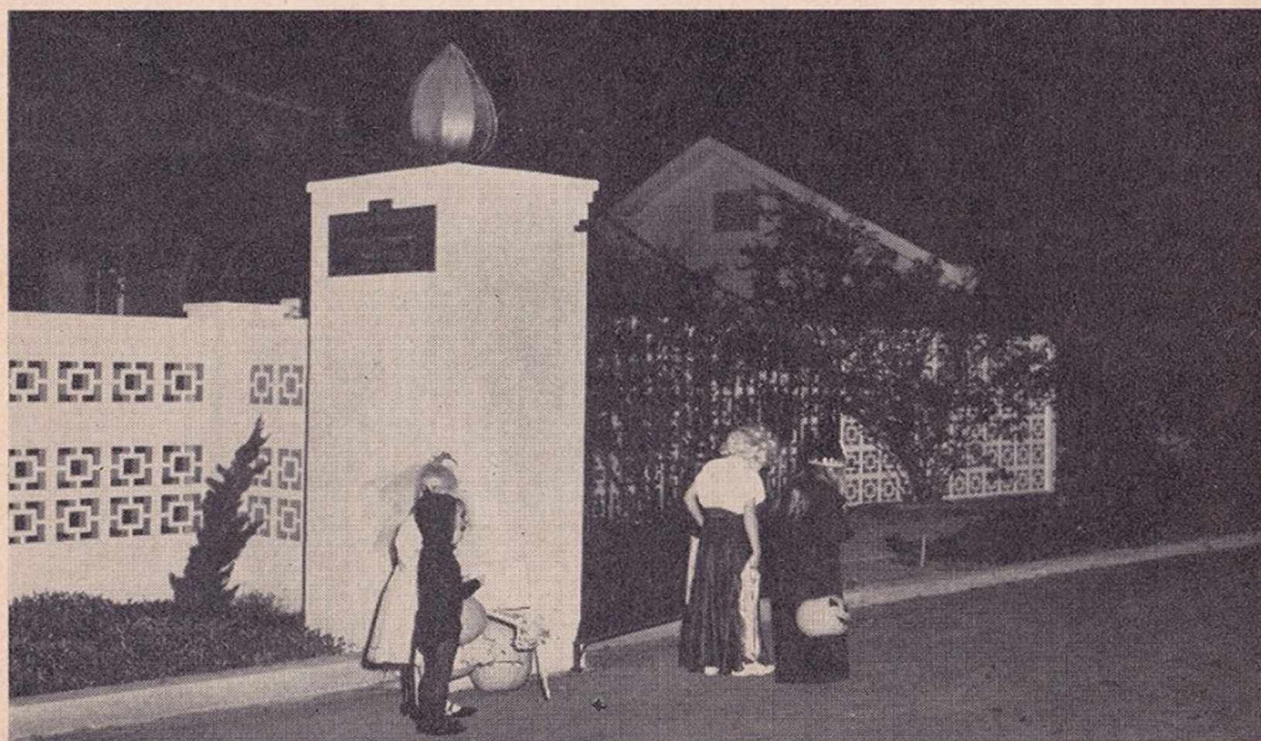


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*(Continued from page 10)*

The answer came. "Yes, I saw the sign, yet some inner urge of my wife's made me stop and inquire if you could not make room for us tonight."

The words that followed came from the lips of a young boy; a surge of love filled Ruth's heart as she heard her own son's voice.

"Please, Father, let them stay. I swept the stable floor and filled the manger with soft fresh straw . . . especially."

The stranger's voice was heard again. "Thank you, lad, you are most kind. Even a stable will be welcome . . . tonight. My wife has ridden all the way from Nazareth." The voices were shut out as Ruth heard the front door close softly.

Following an impulse within her own heart she laid down her spoon and hurried to the door. Opening it she looked out into the night.

It was the dark of the moon. Yet the sky was filled with an unearthly radiance. As Ruth watched, she saw that the light seemed to come from a bright star . . . a star that hung in the heavens directly over the newly swept stable.

Ruth caught her breath . . . held for a moment in the embrace of joy. Was tonight after all going to be different from all the other nights . . . of past or future? If so, she, too, was prepared to welcome the travelers from Nazareth.

Turning from the door the woman hurried back to her hearth. She took an empty kettle and ladled into it some of the rich, nourishing soup she had made for their own supper. Covering it tightly so it would keep hot she walked carefully toward the stable door.



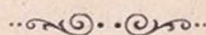


(Continued from page 8)

been made to run our mills, and to supply our household with water just by the turning of a tap. Agni, the foremost of the gods, through whom we have access to the other deities, is at our beck and call and gives us heat and light at the pressing of a button. Vayu, the air principle of the universe, is our servant, ready to be set in motion at the turn of a switch. Akasa, the subtlest of the elements, has been harnessed to cater to our pleasure by bringing us sounds from ever so far off.

We have thus gained mastery over all the five elements, just as the demon Ravana is said to have done. The only thing that remains to happen to us is his fate. Is it not time we take a lesson from his ultimate end and learn that all such mastery will not spiritually avail us at all? Of what worth are sturdy muscles, perfect organs, keen intellect, and enormous wealth if *Dharma* is ignored? Of what avail is anything if the "main current" is off, that is, if we forget and ignore the grace of God, which alone makes such mastery possible?

— *Extracts from "Sparks From a Divine Anvil" by R. Krishnaswami Aiyar (Ganesh & Co., Madras, \$1 postpaid). The book contains talks by His Holiness Sri Jagadguru Sri Chandrasekhara Swaminah Bharati, the late Shankaracharya of Sringeri Math, Mysore.*



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