



Self-Realization

MAGAZINE

Founded in 1925 by PARAMAHANSA YOGANANDA



Paramahansa Yogananda with bouquet presented by SRF students at railway station in Pasadena, 1928. He was returning to California after a lecture tour.

Healing of Body, Mind, and Soul

JULY - AUG. 1960
25¢



Shrine dedicated to Paramahansa Yogananda on January 16, 1959, at YSS Vidyalyaya (school), Ranchi, India; erected on site where Yoganandaji had vision in 1920 of his mission in America. Sister Dayamata, president of SRF-YSS, conducted the dedicatory service.

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July - August 1960

Vol. 31, No. 6

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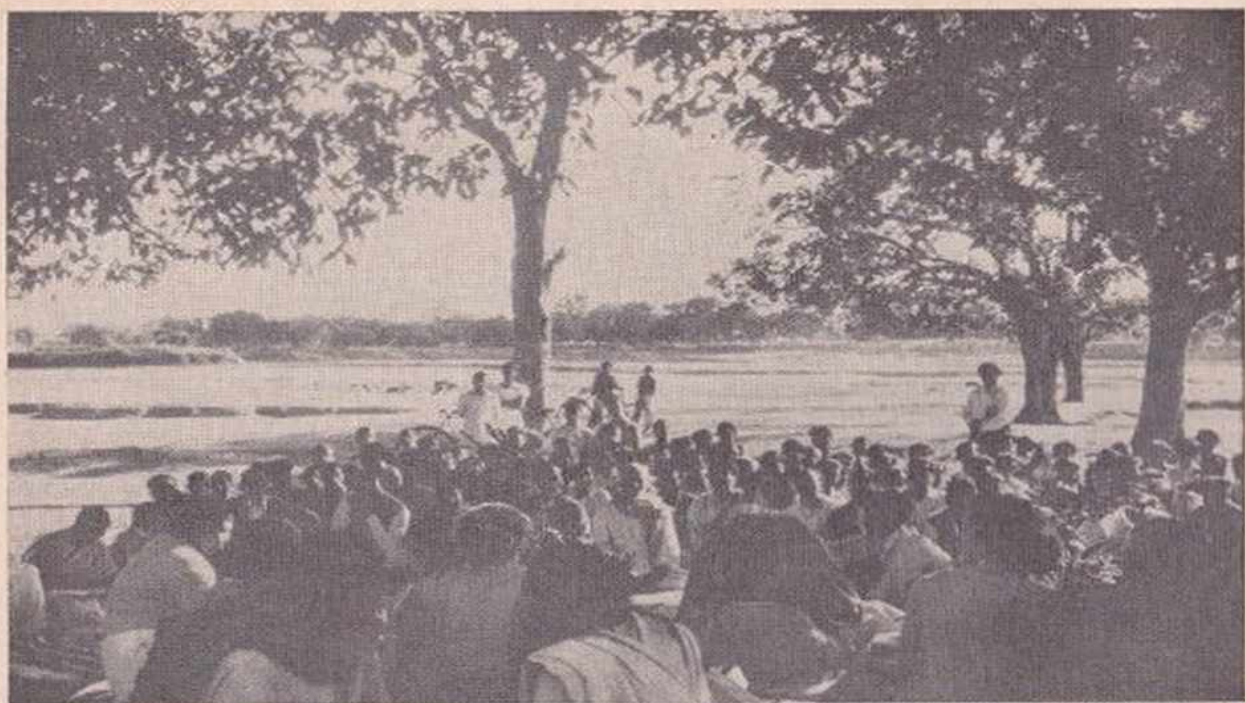
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Second-class postage paid at Los Angeles, California.

Yearly subscriptions: \$1.50 (no additional charge for foreign postage). Issued bimonthly. Three years, \$3.00. Single copy, 25¢.

Subscribers will please send notification of a change of address one month in advance. (Post office does not forward second-class mail — magazines — to a new address unless subscriber arranges for it.)



(ABOVE) Sister Dayamata (*second from right, back to camera*) speaking to students of Teacher's College, Purulia, India, May 1959.

(BELOW) Audience of 500 students and teachers at YSS School, Lakhanpur, at reception for Sister Dayamata on Jan. 14, 1959.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD - GITA*

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

By PARAMAHANSA YOGANANDA



Continuation of commentary on Chapter XIII, Stanza 2

Cosmic Nature of triple qualities produces man's three bodies — physical, astral, and spiritual. The physical body is composed of sixteen gross elements: carbon, iron, calcium, etc.

The astral body is made of nineteen elements: ego; mind (sense consciousness); intelligence; *chittwa* (the heart principle); the crystallizing, metabolistic, assimilating, circulating, and eliminating currents; and the ten senses. The astral body of nineteen elements and the causal body, encasing the soul, travel together in the ether in the after-death state.

The causal body consists of thirty-five creative, divine thoughts corresponding to the combined thirty-five elements of the physical and astral bodies.

Death does not liberate the soul and unite it with Spirit. But by the practice of yoga a devotee can free his soul from the coverings of the astral and causal bodies. Then his soul commingles with Spirit.

This process requires time. Even Jesus required three days, or three periods of spiritual effort, to emerge from his physical, astral,

and causal bodies before he was completely risen, or before his soul was lifted from the three bodily encasements and united with the supreme Spirit. This is why Jesus told Mary not to touch him, for he was then not irrevocably free. After he had been fully resurrected from the three bodily prisons, he manifested himself to his disciples as the formless Spirit, and also appeared before them as Spirit with a body.

The soul is encased in a body made of five *koshas* or "coverings." Just as a sword may be put in a scabbard made of five layers of iron, copper, silver, gold, and platinum, so the soul is wrapped in a fivefold sheath.

The physical body springs from the earth covering, the soil (because the earth is changed into food; the food into flesh). The astral body of man is covered by three *koshas*: life force, mind, and the supramental perceptions. The causal body is covered with the bliss-*kosha*. These, then, are the five sheaths of the soul.

The physical body is active during the wakeful state, working through the senses. The astral body manifests itself during sleep as dreams. In the sleep state the physical desires materialize themselves as dreams, cognized by man's finer senses of sight, hearing, smell, taste, and touch. The causal body is occupied during dreamless, joy-filled sleep.

The soul acting through the physical body is called *Biswa*, soul consciousness. It is the true protector and sustainer of the fleshly form (a role falsely assumed by the ego). The soul conscious of the astral body is called *Taijas*; it maintains the astral body and its functions. The soul conscious of the causal body is called *Pragnya*; it supports the causal body.

The Six Deities of Creation

These three deities — *Biswa*, *Taijas*, and *Pragnya* — as well as the physical ego, are different reflections of the same soul, but act as if they were differently constituted entities. Countless beings are born out of the one Spirit, even as one mass of dynamic current can manifest itself as millions of little electric lights. The Spirit is expressed as seven principal angels who control all creation: the macrocosmic and the microcosmic ideational, astral, and physical universes. Similarly, the one soul, as the ego, performs the material activities of the physical man. The same soul is manifest as the aforesaid three deities, divinely maintaining man's physical, astral, and causal bodies.

As the soul has a physical, astral, and causal body, so God the Father, as the *Kutastha* Intelligence, puts on three cosmic bodies. The physical cosmos is the physical body of God; the astral cosmos

is the subtle or astral body of God; and the causal cosmos is the ideational or causal body of God.

God as the Cosmic Builder, Birat, creates and maintains the cosmic universe; even as the soul, as Biswa, creates and maintains the miniature universe, the physical body of man.

God as Hiranyagarva, the Cosmic Lifetronic Engineer, creates and maintains the cosmic astral universe; even as the soul as Taijas, the Specific Lifetronic Engineer, creates and maintains the astral body of man.

God as the Cosmic Architect, Iswara, creates and sustains the cosmic ideational universe; even as the soul as Pragnya creates and maintains the ideational body of man.

Just as the various states of the United States of America are governed by the President, Senators, and Representatives, so the three macrocosmic universes (ideational, astral, and physical) and the three microcosmic universes (the ideational, astral, and physical bodies of man) are governed by God, the aforesaid six deities, and the seventh,



Members of the Bihar *Sangi Siksha Bhawan* (School of Music), Ranchi, in the new shrine room dedicated to Paramahansa Yogananda on the grounds of *Yogoda Sat-Sanga Vidyalaya* (school), Ranchi. The musicians conducted a *sankirtan* (devotional music and singing) for YSS devotees in January 1959.

the Manager of Creation, Kutastha Intelligence. The same Intelligence is also called the Krishna or Christ consciousness, or *Tat*. The vast triune cosmos, and the triple miniature cosmos of the human body, are both manifestations of the cosmic intelligent Holy Ghost, Mother Nature (*Prakriti*).

Thus God, Kutastha Intelligence, Mother Nature, and the six deities are responsible for the creation and management of the entire cosmos of six divisions.

The detailed creation of the body by Cosmic Nature is delineated in the following paragraphs.

Cosmic Nature of triple qualities gives rise to the intelligent vibratory ether. That in turn gives rise to intelligent cosmic life energy and lifetrans. Cosmic energy and lifetrans give rise to the cosmic radiations and to electrons, protons, and atoms. From the combinations of certain atoms, water is formed, H₂O. The gaseous atoms are the link between energy and water. From the scum on water sprang the earth. In this way ether, air, fire, water, and earth arose as the five cosmic elements.



Mr. Janaki Balkav Patnaik, Editor of *Prajatantra* and *Eastern Times*, Cuttack, India, speaking at SRF India Hall, Los Angeles, June 19th. He is a participant in the Foreign Leader Exchange Program of the Department of State, Washington, D.C.

By the intelligent mixture of the five cosmic elements acted upon by *Prakriti* and God, the universes are born. The cosmic Spirit and Nature materialize intelligence; and the finer forces of life force, plus electrons and atoms, materialize the five cosmic elements. These five cosmic elements, by the secret workings of Spirit and Nature, are converted into the colossal universe and into the little physical body of man. Therefore, the universe and the little cosmos, the human body, are all made out of five elements, Cosmic Nature, and Spirit.

The physical universe responds to the influence of the five elements, even as does the human body. The cosmos, the physical body of God, feels through the ether, sees and works through the cosmic light, breathes through the cosmic or interplanetary air, smells and tastes and touches through the corresponding cosmic elements.

How the body is created by the five elements in conjunction with God, the Supreme Power, is described next.

The Three Qualities of the Elements

The good (*sattvic*) cosmic quality in the ether produced in man the ear, and the sense of hearing. From the good quality in the air and life current the human skin was created, and the sense of touch. The good quality of the radiating fire energy produced the eyes, and the power of sight. The good quality in water produced the tongue, and the power of taste. The good cosmic quality present in the earth produced the nose, and the sense of smell. The *sattvic* quality in all these five elements, with their vibrations, produced the motion picture of the human body, reflecting mind, intelligence, feeling, and ego.

Similarly, from the cosmic activating (*rajasic*) quality present in the ether was produced the power of speech and the organs of speech. The activating quality present in the life current and the air produced the hands. The activating quality of fire produced the feet. The activating quality in water produced the genital organs. The activating quality in earth produced the rectal organ. Through the conglomeration of these five elements in their finer form the five life currents emerged.

The gross (*tamasic*) quality present in the five elements produced the physical atoms of the body.

ONE UTTERMOST GOD

“The apparent multiplication of gods is bewildering at first glance, but you soon discover that they are all the same God in different aspects and functions. There is always one uttermost God who defies personification. This makes Hinduism the most tolerant religion in the world, because its one transcendent God includes all possible gods.” — *George Bernard Shaw*



The Late Sri Shankaracharya of Gowardhan Math, Puri

This photograph was the last one to be taken (June 20, 1959) of His Holiness. It was sent to SRF by Brahmachari Prokash of Gowardhan Math. The revered head of the Swami Order in Puri, who lectured in America in 1958 under the auspices of Self-Realization Fellowship, entered *mahasamadhi* in Bombay on February 2, 1960.

Sister Dayamata's Travel Notes



Sister Dayamata, president of Self-Realization Fellowship (SRF) and Yogoda Sat-Sanga Society (YSS), recently spent sixteen months in traveling, mostly in India, beloved homeland of Paramahansa Yogananda, Guru-Founder of SRF and YSS. This portion of Sister Dayamata's travel notes deals with her visits to Lebanon and Turkey. Sister Dayamata was accompanied by Sisters Mataji and Revati.

Beirut, Lebanon
October 11, 1959

Beloved Ones:

We board a plane for Jerusalem, one hour and twenty minutes' flight away. As we soar over the Mediterranean Sea we look back at the city of Beirut with its modern buildings and lovely green umbrella trees and beautiful flowers, so full and rich in color now. The Mediterranean is a deep blue, and where it hugs Beirut the shoreline is smooth and graceful as far as the eye can see.

Now we are getting farther away, flying over very dry desert area, which — from our plane window — appears to be devoid of any kind of life. Soon we see a large blue body of water in the distance — the Dead Sea — and, on the higher of two peaks, a walled-in monastery. This peak is the Mount of Temptation where Christ, during a forty-day fast, was tempted by Satan.

Jerusalem — Venerable Cradle of Christianity

We are nearing a town seemingly barren of trees or any other kind of greenery. It is Jerusalem, ancient cradle of Christianity, at least as old as the fifteenth century B.C. King David captured it from the Jebusites in 1048 B.C. and here Solomon built the temple upon Mount Moriah. The venerable city of Jerusalem has seen much conflict during its long history. The Holy Land, or Palestine, was once known as the Land of Canaan; then, under the Israelites, it was called Israel; in the time of Christ, Judea; and thus it has passed, under these and many other names, from one group of conquerors to

another. Jerusalem is still in the midst of conflict; in 1948, as a result of the Arabs' and Jews' inability to live together there in peace, the city was divided into two sections — one part going to the Arabs, the other to the Jews, with a narrow, hundred-foot strip of no man's land between them. Alas, during the nineteen centuries since the Prince of Peace was born, peace has seldom reigned in this land where he lived and taught. And strife is still the keynote. This reflects not on Christ or his teaching but on the hearts of men, bent on building earthly kingdoms. Many a would-be conqueror of lands has been forgotten; but Christ said, "My kingdom is not of this world" (*John 18:36*), and he yet reigns in the hearts of Christians all over the earth.

Oct. 13th. We engage a guide to take us through the walled city of Old Jerusalem. We pass through the Gate of St. Stephen, the first disciple of Christ to become a martyr. On this spot, it is said, St. Stephen was stoned to death.

We come first to the Church of St. Anne, marking the site of the home of the parents of the Virgin Mary, and traditionally the place of her birth. We pluck a beautiful passion-fruit flower from a vine covering the wall, and put it in our guidebook as a souvenir. Within this same compound of the White Fathers are the remnants of twin pools said to be those of Bethesda where Jesus healed the lame man (*St. John 5:1-16*). Here also we see the remains of churches of the early Byzantines and Crusaders. Walking through the ruins we notice some of the young monks, clad in black robes, playing a lively game of basketball during their recreation period. Believe it or not, it is possible to make a basket in monastic garb!

Reflections Along the Via Dolorosa

Leaving St. Anne's Church we enter the Via Dolorosa or the Way of the Cross, with its Fourteen Stations. Every Friday at 3 P.M. a procession of Franciscan fathers, pilgrims, and tourists retrace the steps of Jesus and stop to pray at each of the Stations. I am sorry we won't be here to participate.

A Franciscan monastery now stands on the spot where, tradition tells us, Christ was scourged by Pilate's soldiers; and where Pilate, washing his hands, condemned Christ to the Cross. Here in the little Franciscan chapel we sit quietly and meditate, but for only a short time; for soon tourists enter and guides talk.

Out in the monastery garden an elderly monk is pulling weeds and tying up lovely, large, long-stemmed dahlias. His eyes are bright and his smile pleasant as he greets us in silence, continuing his work.

A little further on up the Via Dolorosa walk we come to the Second Station, known also as *Ecce Homo*, "Behold the Man," for

here "came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!" (*John 19:5.*) Along the Via Dolorosa we walk, trying, in spite of the present-day confusion existing within the old city, to recreate mentally the path that Christ followed on the way to his crucifixion. At the Sixth Station St. Veronica wiped the face of Christ as he passed along, carrying his heavy olivewood Cross on the dirty street crowded with jeering onlookers. At the Seventh Station he fell under his burden. Thrice Jesus fell. But each time he picked himself up and continued on. This human, physical frailty symbolized the weakness of man who again and again falls under the burden of his physical, mental, or moral crosses — and Christ urges us by his example to pick up our load and try, try again. If we are steadfast in our faith in God, there will be for us too a "St. Veronica" to wipe our brow — to ease the strain along the way.

In the Church of the Holy Sepulcher

At last we come to the traditional site of the crucifixion, burial, and resurrection of Jesus the Christ. On this site is built the present Church of the Holy Sepulcher. Here, on what was then called Calvary, Jesus was crucified; and in the garden of Joseph of Arimathea he was buried. Since A.D. 325 this Church of the Holy Sepulcher has been considered by Christians as the holiest spot on earth. Emperor Hadrian, who ruled from A.D. 117-138, was determined to destroy Christianity; he erected a temple to the goddess Venus on the sites of Calvary and the Tomb. But how fate twisted his intention! By his deed he marked forevermore the exact spot of Jesus' crucifixion, burial, and resurrection. There are of course many claims as to the exact locations where various incidents in the life of Christ took place; but because of the misdeed of Emperor Hadrian, the sites of the crucifixion, burial, and resurrection of Jesus were definitely established. Is it not fitting, too, that the temple Hadrian erected was dedicated to Venus, Goddess of Love, of which Christ was the very embodiment?

In the present-day Church of the Holy Sepulcher we see the hole in the rock where the Cross of Christ is supposed to have stood. Queen Helena, mother of Constantine, who was converted to Christianity, came to Jerusalem and discovered on this site the buried cross of Jesus. Over it she built a chapel, which was later destroyed by the Persians and subsequently rebuilt by the Crusaders.

Since the church is dark, lighted candles are handed to us so we can find our way through the tunnels and caves and chapels. We are shown those places where Christ is supposed to have been scourged again, and stripped; the site of the Crucifixion; and a large stone slab where it is believed his body was washed and wrapped and finally

placed in the tomb. We sit quietly and meditate in the little chapel built on the spot where his tomb was. We place on the altar a lighted candle and silently ask Christ to bless each of you, and to build within our hearts an altar of true love, compassion, and goodness whereon he may reign evermore.

As we come out of the Church we touch reverently the slab of stone on which his body lay and was bathed. Walking down Solomon Street we pass through the Damascus Gate and return to our hotel.

In the afternoon we drive to the Garden of Gethsemane. Behind the Garden we stop in a chapel that dates back to Crusader times. It stands on the summit of the Mount of Olives. This chapel, we understand, marks the spot from which Jesus ascended to heaven.

The Garden of Gethsemane — Fragrant with Christ Peace

A short drive down the Mount of Olives, and we come to the Garden of Gethsemane, lovely and well kept. In it stand eight olive trees reputed to be 3000 years old, hence here during the time of Christ. They still bear fruit after all these centuries! Old, gnarled trunks — had they a voice, what true history could they give us! Beside the Garden has been built a beautiful Church of All Nations, marking the site of Christ's prayer and agony on the night of his betrayal and arrest. In the grotto nearby is the cave where, it is believed, Jesus used to spend nights with his disciples; where Judas betrayed him with a kiss; and where Jesus was arrested by the soldiers. This whole mountain constitutes the Mount of Olives. In this garden I feel the deepest inspiration and devotion thus far. Perhaps because it is quiet here, away from the noise and commercialism found behind the Old City walls. We hope to come here again to sit quietly and meditate.

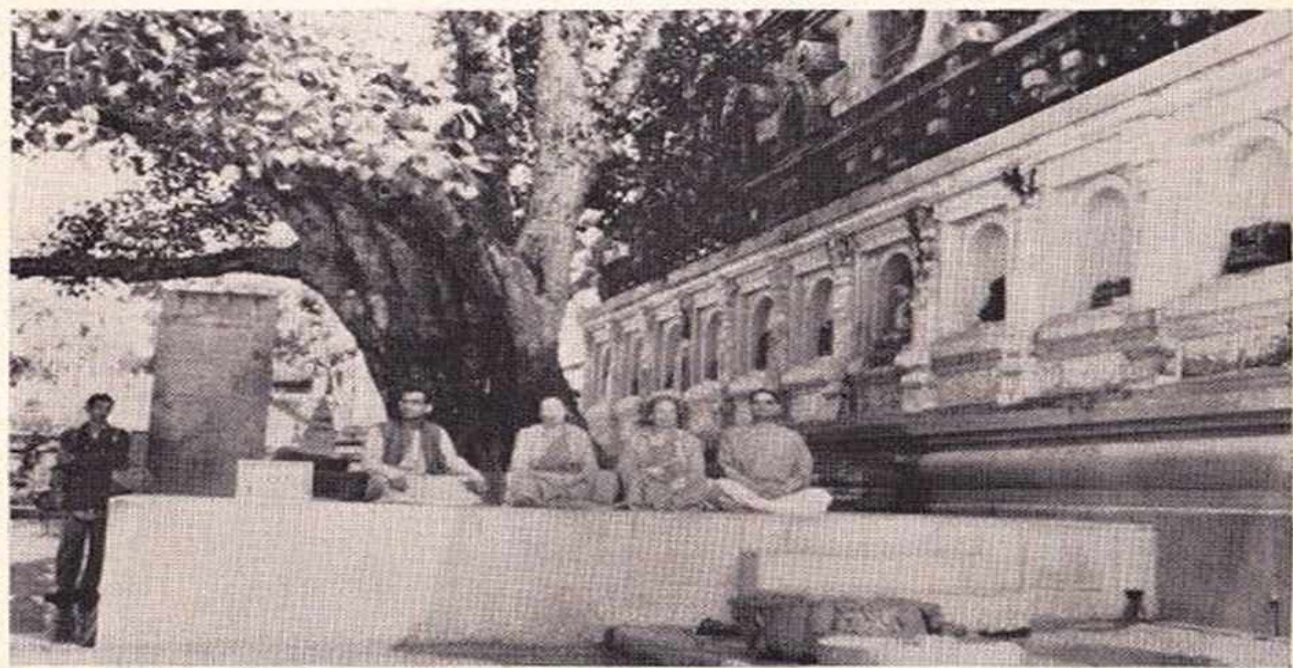
We Visit the Birthplace of Christ

Leaving the Mount of Olives, which overlooks the Old City as well as modern Jerusalem, we drive toward Bethlehem, about eleven miles from here. On the way we see the hillside caves that once were occupied by Crusaders. Now they are used by refugees from Israel. Nearing Bethlehem, we pass by the field where shepherds saw the Star, and where an angel appeared to them foretelling the coming of the Child.

In Bethlehem, flat houses of limestone blocks line narrow streets. Soon we reach the Church of the Nativity, constructed on the supposed site of the manger, the birthplace of the Babe. The church was built in 330 and is considered to be the oldest Christian church in the world still in use. As one enters the building, which is owned

jointly by the Greek Orthodox, the Armenians, and the Latins (Roman Catholics), one must pass through a low door, built so to keep out camels! The exact spot where Christ was born is about twenty feet below the floor of this ancient church. We walk down a narrow stone stairway until we come to this chamber, which is now elaborately decorated. A large silver star, open in the center, marks the site of Christ's birth. One may place his hand within this hole and touch the rock that identifies the very place.

Leaving the church we drive in silence back to Jerusalem, our hearts and minds full of what we have seen and felt. I do not find the same spirit of devotion in these sacred places of pilgrimage that I observed in India. There, pilgrims come to visit the holy places and remain seated in meditation in the open rest verandahs or in *pandals* set aside for prayer. One sees there many devout pilgrims quietly meditating or chanting. Here in Jerusalem that spirit is not apparent; for these places seem now to be chiefly tourist attractions — and there is no place where one may sit quietly to meditate and pray; nor did we



(Seated, from left) Swami Brahmananda, Dayamata, Mataji, and Sri B. N. Dubey under the Bodhi Tree where Lord Buddha attained enlightenment. A statue of the Buddha is in fourth niche from right. Sister Dayamata wrote in her travel diary: "What peace and divine awareness descended upon us, no words can describe!" The group visited this sacred spot in Bodhi Gaya, Bihar, on Jan. 21, 1959.

see anyone doing so in the churches. People came, took pictures, listened to the guides, and left. I longed to sit quietly and go within, and intend to return to the Garden to do so. Even there we saw no places for pilgrims just to sit and meditate, but we shall try on our next visit to find a spot that is suitable; for we could feel, in the deep quiet of the Garden, some of the peace of Christ. It was in Gethsemane that he prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt" (*Matthew 26:39*). That spirit of complete surrender we feel here; and perhaps because surrender to the Divine Will is our own aim, we are much drawn to this sacred spot.

Oct. 17th. We arise at 4:30 A.M. to leave Beirut for Istanbul. As we rise the full moon is still high in the heavens and casts a silvery glow over the Mediterranean Sea, which is a block away from our hotel. Our plane leaves at seven, and the bus picks us up at dawn.

Arriving at the airport we see a large number of U.S. Navy men; we learn that an aircraft carrier is in port. This is the first time in over a year that we have seen in one place so many Americans, and we feel a stir of homesickness as we hear the familiar sounds of English.

An Unexpected Trip in a Turkish Taxi

Landing in Istanbul, we discover that our lack of knowledge of the Turkish language is a real problem. Few people here understand English and we have a difficult time getting around. After our lunch at the Hotel Park we hail a taxi and tell the driver to take us to some store so we can shop. He screws up his face in consternation; then with a look of "comes the dawn and I see the light," he starts off. We drive down hills, through narrow brick streets, on toward the sea. We are now quite certain he did not "get" it, but he shakes his head; he assures us he has understood. Suddenly we come to a stop and he points his hand out toward the dock — there, he's done it — he's brought us to the ship! It is a beauty, too, but not quite what we had in mind! Finally he calls another taxi driver and between them they figure out what we are looking for — and at last we reach the bazaar.

Oct. 18th. It is Sunday, and we awaken in our hotel to see the sun shining brightly through the slats of our window blinds. This is a pleasant relief from the cloudy skies that greeted us on our arrival yesterday.

Until 1923 Istanbul was known as Constantinople, so named after Constantine, a Christian emperor. Istanbul is truly beautiful, encircled on all sides by seas. It is the only city astride two continents — Asia and Europe. Istanbul is divided into an old section and a new

section — joined by a bridge over the Golden Horn, a narrow inlet of the Bosphorus strait forming the harbor of Istanbul. In the old section are situated all the old monuments, and Ottoman or Byzantine palaces, mosques, and churches. The city has 500 mosques and their tall minarets rise high above the other buildings. Ninety-eight per cent of the population of Turkey is Moslem.

The Blue Mosque in Istanbul

We pass by the Spice Bazaar, built in the 17th century. In olden times drugs, useful herbs, and spices were sold here. We then visit the beautiful Blue Mosque, known also as Sultan Ahmed Camisi. Before we enter, however, we stop to see the column of Constantine, which stands on the avenue of green grass and trees leading to the Mosque. This column was brought from Rome in the 10th century by Emperor Constantine. In the same area stands the Serpentine Column, the famous bronze serpent tripod from the oracle at Delphi, brought from Greece in the 4th century B.C. And, finally, we see the Egyptian obelisk brought here from Egypt by Theodosius I in the 4th century.

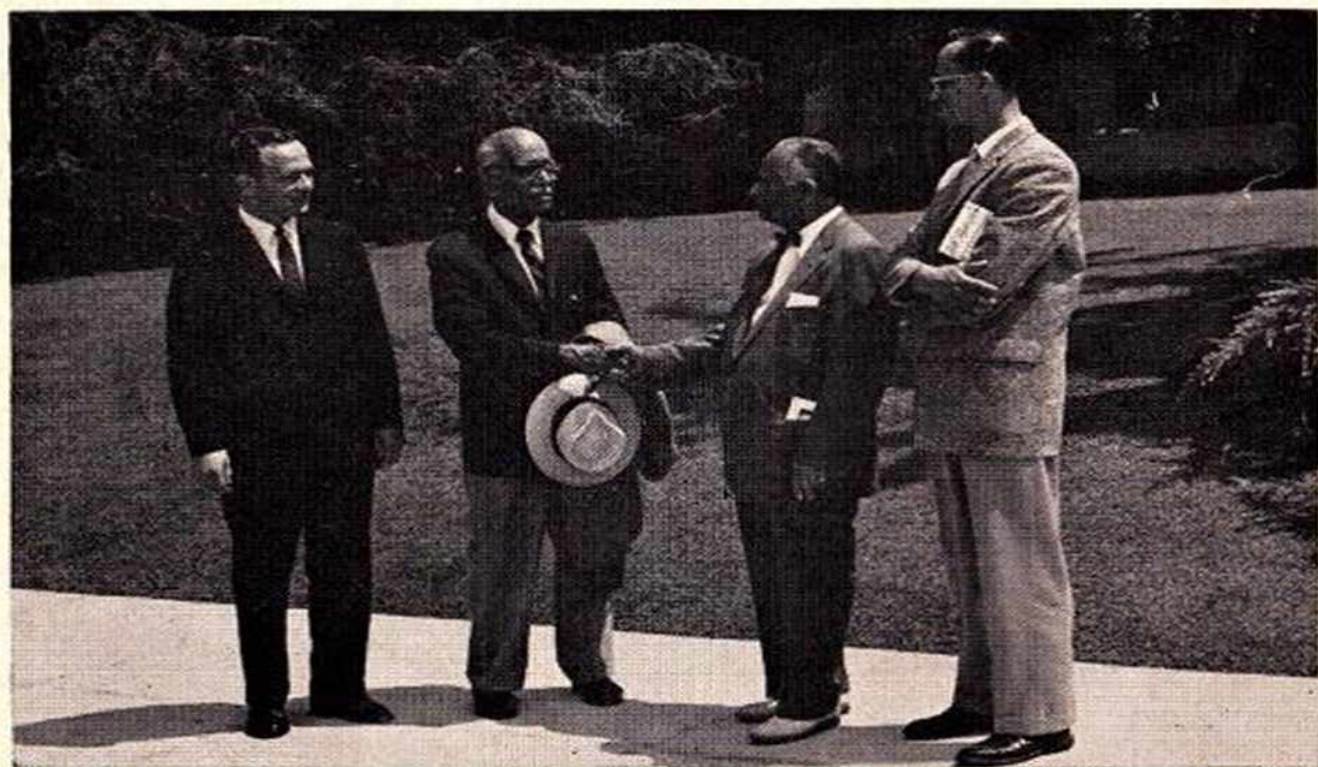


Sister Dayamata entering Puri, India, on a brightly decorated elephant, February 6, 1959. In this ancient holy city it is the custom for visiting leaders of religious groups to be taken to their destination on an elephant.

Originally it had been erected to Thothmes III at Heliopolis, Egypt, in 1600 B.C. Bearing hieroglyphs on all four sides, this perfectly preserved obelisk stands 61 feet high.

Now we enter the Blue Mosque, so called because of its beautiful blue tilework. Thousands of tiles decorate the walls and ceilings. Four huge columns support the building. Constructed in the 17th century, it is a masterpiece of Turkish art, and the only mosque in the world having six minarets. The blue tilework gives the entire building a soothing, peaceful vibration. I have seen many mosques in our travels through Moslem countries; the two that stand out most prominently in my mind are the one in Cairo and this one in Istanbul—each having a different type of beauty.

Moslem men and women always have their prayers apart from each other; men pray in the front part of these mosques and women make their devotions in the rear or in the side balconies. There are no statues or icons; the walls are decorated with verses from the *Koran* and with the names of Allah, God. All mosques face Mecca and prayers are said by Moslems five times a day. Even as we drive through the streets of Istanbul we see a Moslem walking on the little balcony



(From left) Brahmachari Ernest of SRF; Dr. A. M. Gurjar, chemist for Java-India Condiment Co., New York City; Mr. R. L. P. Ramchandra, California representative of the Company; and Mr. Earl N. Nichols-Roy, a Los Angeles representative of Mutual of New York; at Mt. Washington Center, Los Angeles, June 24th.

of a minaret, calling the faithful to noon prayers. What a fascinating scene this is! I feel a deep sympathy with this religion whose followers pause at least five times a day to think of God. And throughout this Moslem area we see men holding a strand of beads in their hands, mentally saying their prayers as they count off the beads. In shops, on the street, in restaurants — everywhere this is a familiar sight.

Before entering a mosque to pray, a Moslem first washes his face, hands, and feet; a fountain is provided in the forecourt of each mosque for this purpose. Usually these are attractively built and decorated with beautiful designs. Heads must be uncovered and shoes off when a Moslem enters a mosque. I like this custom of removing shoes when entering a place of worship, a custom followed in Hindu and Moslem countries.

Mecca, in south Arabia, is to the Moslems what Jerusalem is to Christians — their holy city. The mosque in Mecca is the only one with seven minarets. Only Moslems may visit Mecca, and a good Moslem is enjoined to do so once, if it is possible, before he dies; to pray five times a day; and to help to spread the religion.

One more interesting fact about the Moslem faith: no marriage or funeral is ever held inside a mosque. It is used solely for prayer and for reading of their holy scripture.

Inside the Blue Mosque we observe a group of young boys and men sitting off in a corner, quietly chanting from the *Koran*. Now and then their eyes wander toward us and we exchange smiles. It is heartwarming to see young lads praying to Allah.

Treasures of St. Sophia Church

Leaving the Blue Mosque, we drive to St. Sophia Church (the Hagia Sophia, or Church of Divine Wisdom), which is now a museum. This beautiful building was erected by Emperor Constantine I. Rebuilt in 532 by Justinian, it took 10,000 workers five years to complete the work. Later, after the Turks conquered Istanbul, Mohammed II had the structure converted into a mosque with four minarets. During that period the great artwork over the entrance doors and on the walls, depicting Christ and the Madonna, was covered over with white plaster. After the country became a republic, in 1923, the plaster coat was removed, revealing the beautiful golden mosaic work representing Christ, the Virgin Mary, and Justinian.

Our guide tells us that the green pillars of Grecian marble supporting the church are one of the wonders of the world. They were brought from the temple of Diana in Smyrna. There are also pillars of porphyry; columns of split marble in which are natural patterns in blood-red and white; blue marble of Libya; black marble veined with

white; white marble veined with blue. Some of the pillars support a dome with delicate arcades beneath it.

Leaving St. Sophia, we drive down streets that are narrow, cobblestoned, ancient. Along the way we see a donkey, quaintly laden: hanging over its sides are baskets brimful of ripe red fruits.

Next we see the mosque of Suleiman I, built in the 16th century, a thousand years after the construction of St. Sophia Church. The Suleiman mosque was designed by Sinan, the famous Turkish architect, and is considered one of the five finest religious edifices in the world. The symmetry of the exterior of the building is superb. This is the principal mosque of Istanbul — and it is simply beautiful.

Returning to the hotel, we pass by the ancient walls, still standing, of Constantinople (now Istanbul). Erected by Constantine in 330, the walls originally had fifty-two towers and surrounded the city.

A Visit to the Archaeological Museum

There are a vast number of antiquities to be seen here, from ancient Oriental, Greek, Roman, and Byzantine periods. We have spent the morning visiting mosques; this afternoon we are to visit the Istanbul Archaeological Museum. We drive across the Galata or Golden Horn bridge that separates the old city from the new city (Istanbul). Along the streets, as everywhere in the Far East and Middle East, vendors sit on the sidewalks selling their wares, which may be ties or jewelry or bread sticks or fruit. In a little alcove a man has a weighing machine; he weighs anyone willing to pay his small fee.

A lovely Turkish woman, whose son is studying engineering in New York, told me that the Turks feel very grateful to America for its help. Turkey is making a valiant effort to modernize; many lovely new buildings are going up along the shoreline. Western clothing is the order of the day. In fact, when Ataturk became the first president of Turkey he passed a law prohibiting Turkish women from wearing their native dress, and men from wearing the fez. He was trying to banish old traditions that, he felt, hampered the progress of his people.

Tales Told in Marble on Ancient Sarcophagi

We enter the Museum and what beautiful statuary we see! On display are a second-century statue of Victory, beautiful mosaics dating from the third to the fifth centuries, and various types of carved sarcophagi. On some of them, scenes from the life of the deceased are carved into the marble. One of these shows a young woman advancing toward the door of a tomb with a plate of fruit, and another

(Continued on page 42)

Thought Seeds

By PARAMAHANSA YOGANANDA



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



O mighty Ocean, I pray that the rivers of my desires, meandering through many deserts of difficulties, may merge at last in Thee.



O Father, teach me to feel that Thou art the power behind all wealth, and the value within all things. Finding Thee first, I shall find everything else in Thee.



I know I am one with the light of Thy goodness. May I be a lighthouse for those who are tossed on the sea of sorrow.



O Lord of Silence, teach me to find Thy presence on the altar of my constant peace and in the joy that springs from deep meditation.



I am infinite. I am spaceless, I am tireless; I am beyond body, thought, and utterance; beyond all matter and mind. I am endless bliss.



(Above) Sri Kriyananda addresses congregation of Hollywood SRF Church on May 8, 1960, shortly after his return from India.
(Below) Sri Kriyananda (*center*) greets members after the service.

Yoga Postures for Health

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

NAULI — THE YOGIC ABDOMINAL MASSAGE



Nauli, the Yogic Abdominal Massage, together with *Uddiyana*, the Yogic Stomach Exercise,* is one of the most effective means ever discovered for achieving and maintaining physical well-being.

Nauli and *Uddiyana* have the same general action: massage of the abdominal organs. Physicians know that massage of the abdomen considerably improves the condition of the abdominal organs. Ordinary methods of massage exert their beneficial action indirectly, from the outside, through the abdominal muscular wall. Yogic massage, on the other hand, as realized in *Nauli* and *Uddiyana*, acts from inside, on even the innermost organs, through direct control of the diaphragm and the abdominal muscles. Thus the outstanding values of *Nauli* and *Uddiyana* are that they are *direct* massaging exercises and *self-massaging* exercises.

Although similar in action, *Uddiyana* and *Nauli* are separated by anatomical considerations: *Uddiyana* effects a *vertical* massage of the abdomen, *Nauli* a *horizontal* massage.

Yogis make still another distinction, classifying *Uddiyana* among the *Bandhas*,† and *Nauli* among the *Kriyas*.‡ This technical distinction, important from a yogic standpoint, has little interest for those who wish to practice the yoga exercises simply for health purposes; they need understand only these facts:

**Self-Realization Magazine*, January 1958.

†*Gheranda Samhita* 3:10-20. The *Bandhas* are yogic exercises designed to help the practitioner consciously to channel the flow of life force to certain regions in the body. *Uddiyana Bandha*, for example, is meant to center the life force in the abdominal region. *Bandha* derives from the Sanskrit root *bandh*, to bind, to tie.

‡*Hatha Yoga Pradipika*, 2-22. The *Kriyas* are yogic practices meant to purify the interior of the body. *Nauli Kriya*, for example, is designed to clean the large bowel. *Kriya* is a Sanskrit word meaning act, rite; derived from the root *kri*, to do, to act. The English word *create* derives from Sanskrit *kri* (just as the English word *bind* derives from Sanskrit *bandh*). The *Kriyas* described in *Hatha Yoga* are not related to the *Kriya Yoga* science taught by Paramahansa Yogananda. *Kriya Yoga* is a part of *Raja Yoga*, or "Royal Path," expounded by Self-Realization Fellowship.

- (1) *Uddiyana* is a component part of *Nauli* (the contrary is not true);
- (2) *Uddiyana* is much easier to master than *Nauli*;
- (3) *Uddiyana* should be mastered first, before *Nauli* is taken up.

Two Phases in the Nauli Exercise

Nauli may be defined as the selective contraction of two vertical rows of muscles (recti) in the center front of the abdomen. During *Nauli* practice these muscles stand out like a bundle of reeds extending from the rib box to the pubic bone. The Sanskrit name for "reed" is *nala*.

There are two phases in the *Nauli* exercise. The first, which is easier to master, consists in isolating the rectus muscles either together (left and right) or separately (left or right). This is called *Nauli* Isolation. The second phase consists in tensing successively the left, left and right, and right muscles; or, conversely, the right, right and left, and left muscles, so that a muscular wave travels across the abdomen either from left to right or from right to left. The abdominal region appears to rotate clockwise or counterclockwise. This second phase is called *Nauli* Rotation.

Various Rules to be Observed

In practicing *Nauli*, one should observe the following precautions:

(1) Practice only when the stomach is empty, that is, from two to five hours after a meal. The best time is early morning, because *Nauli* stimulates bowel action.

(2) Always perform first a posture that warms up the abdominal region and organs. The best pose in this respect is a forward-bending spinal asana: either *Paschimottanasana*, the Posterior-Stretching Pose,* or *Padahastana*, the Jackknife Posture (which is nothing more than a "standing *Paschimottanasana*"). Then a few rounds of *Uddiyana*, the Stomach Exercise; and one is ready for *Nauli*.

(3) Perform the technique gently at first, then more firmly, during the same practice. When there are gases in the intestines or when the large bowel is heavily loaded, *Nauli* should be practiced only gently.

(4) Women should not practice *Nauli* during menstrual periods.

(5) *Nauli* should not be attempted in case of abdominal dis-

**Self-Realization Magazine*, January 1956.

eases (particularly appendicitis, stomach ulcers, abdominal tuberculosis, and typhoid), except under competent supervision. In case of weak heart, *Nauli* likewise should not be performed.

(6) Do not practice *Nauli*, nor any of the other abdominal exercises, right after abdominal surgery. But, once a scar has formed, *Nauli* is a wonderful exercise to rebuild the abdominal wall, to stimulate the inner organs, and to prevent the formation of adhesions.

Experience shows that a gentle and moderate practice of *Nauli* by persons in good physical condition, whether old or young (i.e., before puberty), is beneficial to health.

How Nauli Should be Performed

Stand with the feet ten to fifteen inches apart. Bend the knees slightly. Place the hands, with palms flat, on the thighs, at or a little below the junction of the thighs and the abdominal wall. Keeping the spine straight, incline the trunk forward at an angle, so that most of the weight of the torso is supported by the hands.

To perform *Nauli* successfully, one has to bear in mind that the immediate goal is to create a vacuum in the abdomen. We sometimes use a principle similar to that applied in *Nauli* to create a vacuum in a tire pump. First air is expelled completely from the tube by forcing the plunger to the bottom of the tube. With a finger we securely plug the opening at the bottom of the tube; then, to create the vacuum, we pull the plunger back up the tube.

Similarly, in the *Nauli* exercise one first expels the breath as completely as possible. Then the glottis (in the throat) is tightly closed so that no air can enter the lungs. Finally one draws the abdomen in and up by pulling the rib box up.

The vacuum thus created in the abdomen is high, but not high enough. To bring the vacuum in the abdomen to the point of greatest value, it is necessary to push the rectus muscles forward. Then *Nauli* is achieved.

Preliminary Step: Uddiyana

1) Expel the breath by exhaling completely through the mouth, making a short exhalation followed by a long one, thus; *huh, huuuuuh*.

2) Close the throat so that no air enters the lungs. If you do not succeed in closing the throat, keep the mouth closed, or the chin down. This is very important.

3) Press on the thighs with the hands and arms. Pull the rib box up, keeping the throat closed. These motions create the vacuum and subsequent depression of the abdomen (*Uddiyana*).



UDDIYANA BANDHA

A component part of *Nauli*, *Uddiyana Bandha* (The Stomach Exercise) should be mastered before *Nauli* is taken up.

Nauli Isolation

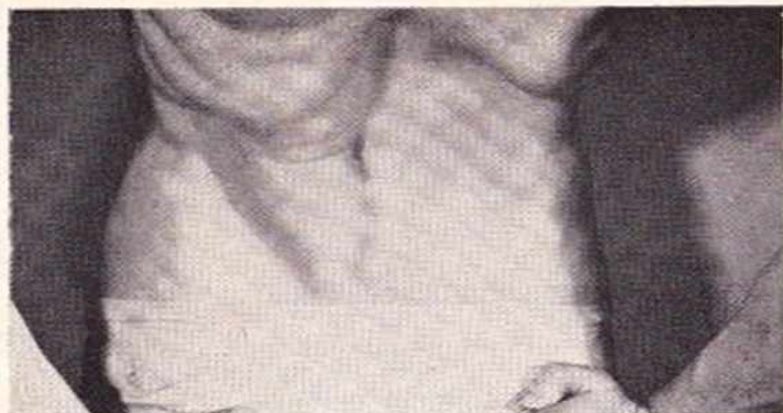
Now, straighten up the body. Feel the pull on the abdominal wall. Push it out. This is Central *Nauli* (*Nauli Madhyama*, in Sanskrit). Hold the tension of the abdominal recti a few seconds. Then relax and inhale.

For Lateral *Nauli*, assume Central *Nauli*, then bend the right knee and shift the weight to that bent knee: the right rectus will be tensed selectively. This is *Dakshina* (right) *Nauli*. Then bend the left knee, and shift the weight to the left knee: the left rectus will be tensed selectively. This is *Vama* (left) *Nauli*. (As one practices the exercise, he will be able in time to tense selectively one rectus at a time, while consciously relaxing the other, without having to bend the knee.)

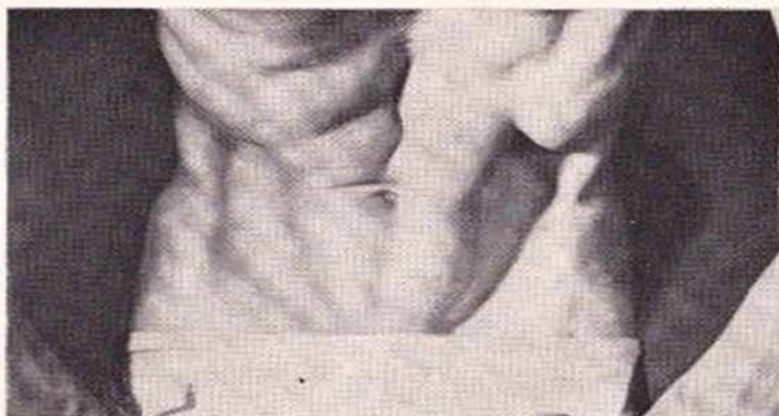
Nauli Rotation

Assume Central *Nauli*. Move the hips in a circular motion, as in the Hawaiian hula dance. Notice the rotation of the abdominal recti in this exercise. Put your mind on the recti and try to get the "feel" of these muscles as they rotate. In time you will be able to rotate them while keeping the hips perfectly still. Then you will have mastered *Nauli* Rotation (*Nauli Kriya*).

In the beginning *Nauli* Isolation and *Nauli* Rotation should be practiced daily for one minute each. Then, as one becomes proficient, the time may be increased to five or ten minutes a day.



RIGHT NAULI



CENTRAL NAULI



LEFT NAULI

Nauli Rotation is performed in rounds. One round consists of as many rotations as it is comfortable to perform during one exhalation of breath. The number of rotations varies from five to fifteen. As one becomes proficient in *Nauli* Rotation, he may do daily three rounds one way and three rounds the other way. This number is usually sufficient to bring a pleasant feeling of life and energy in the abdomen; and, some time later, bowel evacuation.

Keys for Success

Nauli Isolation is mastered quickly by some. Others need more time. Most persons have to practice for weeks before they succeed. *Nauli* calls for extraordinary control of not only the abdominal muscles but also the respiratory muscles.

Normally the inspiratory muscles (diaphragm, etc.) are tensed during inhalation. In *Uddiyana* all the inspiratory muscles have to be tensed, except for one — the diaphragm — which has to be relaxed. *Uddiyana* thus calls for dissociation of muscular actions that habitually are synergetic. Some time is required to assimilate the new pattern.

Again, during forced exhalation all the expiratory muscles (abdominal and others) normally are tensed. In Central *Nauli* all the expiratory muscles have to be relaxed except one group: the abdominal recti. This dissociation is harder to master than that in *Uddiyana*, perhaps because the recti receive innervation from the same nerves as the other abdominal muscles (obliques and transversus).

However difficult the mastery of *Nauli* appears to be, it can be achieved. Persevering practice of *Uddiyana* is the way.

Physiological Investigations of Nauli

The physiology of *Nauli* has been scientifically investigated. Experiments conducted at the Yogic Laboratory of Lanovla, near Bombay, India, have shown that *Nauli* creates a vacuum in the abdomen. The vacuum averages 40 millimeters of mercury, that is, 22 inches of water.

Yogis of India have long put the sucking power of *Nauli* to practical use. Inserting a bamboo tube in the anus, then squatting over a tray of water and performing Central *Nauli*, they can draw water up into the colon for enema purposes (yogic technique known as *Basti*).

Another point made evident by the pressure measurements is that the vacuum created by Lateral *Nauli* usually is not as great as that created by Central *Nauli*. There is a difference of several millimeters of mercury.

It is possible that the differences in pressure in Lateral *Nauli* and Central *Nauli* are responsible for the direction of the water-flow within the colon during the performance of *Nauli* Rotation. It seems logical to assume that the water would flow from left to right in Left *Nauli* Rotation (thus filling up the colon with water in *Basti*) and from right to left in Right *Nauli* Rotation (thus emptying the colon in the last stage of *Basti*).

Nauli Strengthens the Abdominal Wall

Outstanding benefits may be derived from the practice of *Nauli*.

The abdominal wall is strengthened. The abdominal muscles resume their normal tone, if it has been lost through lack of exercise, or repeated childbirths, or accumulation of fat. The strengthened abdominal muscles can better perform their functions, especially that of holding the abdominal contents in proper place (by preventing the abdomen from pushing forward), and that of improving one's posture (by reducing the lumbar curve of the spine).

Because *Nauli* strengthens the abdominal wall, the exercise helps to prevent hernias. Abdominal fat also is eliminated, in time. The presence of abdominal fat inhibits the performance of *Nauli* because of the extra weight the fat imposes on the abdominal wall. If this is the case, only a few *Nauli* Rotations twice daily should be performed. Later on, when the abdominal recti become stronger and the abdominal fat begins to recede, the *Nauli* Rotations may be increased to the usual number (*see above*).

By reducing a bulging abdomen, *Nauli* improves one's figure, helping to give harmonious proportions to the waist, abdomen, and groins.

Nauli Combats Constipation

Nauli contributes remarkably to the health of the digestive system. *Uddiyana* possesses the same general action. The two yogic exercises, however, are not completely interchangeable. *Uddiyana* benefits the upper part of the digestive tract (stomach and small intestines) more, whereas *Nauli* benefits the lower part (colon) more.

Nauli stimulates intestinal peristalsis, correcting poor elimination and doing away with constipation in a way that is easier on the body than even the mildest laxative, and that is not habit-forming. Digestive power is increased and appetite stimulated.

The importance of proper elimination cannot be overstressed. Poor elimination of the feces or their retention in the colon until they

(Continued on page 44)

BE THOU PRESIDENT

By PARAMAHANSA

Divine Creator, President of the Universe, Chief Executive of Planets, Stars, and Galaxies! Thy democratic rule, giving the rights of free will and self-evolution to Thy citizen children, is bringing them nearer and nearer to Thine ideals.

Created with the consciousness of omnipresence, we had from Thee a birthright of eternal freedom. Alas, we imprisoned our universality behind bars of selfish interests and narrowheartedness. May we learn to express our soul warmth of love and understanding, melting all icy boundaries of exclusiveness.

Bless us, O Father, that we form a United World, elect-



Mt. Washington Center residents see this view at night, looking south

OF A UNITED WORLD

SA YOGANANDA

ing Thee as our Perpetual Spiritual President. With Thy guidance, may we govern ourselves rightly through conscience and soul discrimination.

Teach us to enrich our spiritual opportunities and sympathies by enlarging the circle of our patriotic love, including in it all inhabitants of the earth, regardless of color, caste, class, sex, or creed.

O Cosmic Lord, help us to respect, with kindness, the independence of all Thy freeborn sons. Whether they are good or temporarily error-intoxicated, may we honor all as Thy children.

— *From "Whispers from Eternity"*



over the city of Los Angeles. Photo was taken at SRF headquarters.

BOOK REVIEWS

THE SACRED KURAL, The Tamil Veda of Tiruvalluvar. Selected and translated, with introduction and notes, by H. A. Popley. (Card-board cover, 157 pp., \$1.00 postpaid; order from YMCA Publishing House, 5 Russell St., Calcutta 16, West Bengal, India)

In the opening chapter of *The Sacred Kural* the compiler acquaints the reader with the historical and spiritual background of the sage Tiruvalluvar (often called Valluvar); as persons unfamiliar with Hindu philosophy might otherwise miss the deeper implications of the master's pithy couplets. A section of Explanatory Notes at the end of the book gives interpretations of various commentators and translators.

This book is the ethical Bible of the Tamil people in South India. The translator writes of it: "Ever since I began to study this little book, twenty-eight years ago, it has been, with the New Testament, a daily companion in all my travels. I have learnt to love it and to rejoice in its homely, high-minded teaching."

Tiruvalluvar's date is unknown, but may have been about 100 B.C. The sage is said to have belonged to a low caste called the *Valluvars* and to have been a weaver in the little town of Mayilapur. The compiler says:

"Tradition records that the poet submitted his manuscript (of the *Kural*) to the haughty pandits of the *Mahurai Sangam* and that they refused to accept it, scorning the work of an unlearned man of the lower orders. Tiruvalluvar, however, placed it upon the raft which floated in the Golden Lily Tank of the temple and upon which the Board of the Academy sat. Immediately the raft is said to have shrunk to such a small size that it could provide space only for the palmyra-leaf manuscript, and the learned pandits were all precipitated ignominiously into the tank. This must have rejoiced the hearts of other poets whose manuscripts had been rejected. Realizing through this miracle the divine worth of the book, each of them sang a stanza in honor of the work and of its author. These stanzas are now known as *The Garland of Tiruvalluvar* and are usually included in many editions of the work. This legend probably enshrines the fact that the poet, being unknown and of a lowly origin, had considerable difficulty in persuading the literary critics of the ancient Tamil land

that his book was of any great value; and that in some striking fashion, perhaps through the king, the value of the work was recognised."

The book is divided into sections on various topics, such as "Love" and "Right Conduct." A random selection follows:

The Greatness of Ascetics

The greatness of ascetics

Is like counting all who have died in the world.

The greatness of those who know both states

And have put on Virtue shines throughout the world.

He who rules the senses five with the goal of firmness

Will become a seed in the best of worlds.

The Might of Virtue

What greater wealth is there than Virtue?

It gives both heavenly bliss and earthly good.

Be pure in mind, that true Virtue is;

All else is empty sound.

Say not, "We'll try another day," but do Virtue now;

'Twill in dying day be undying help.

If one does good, not missing a single day,

That will be a rock to block the path of future births.

Domestic Virtue

Home-life that helps those outside and never swerves from virtue

Endures more trials than hermit life.

Is there a bolt that can imprison love?

The trickling tears of loving eyes will cry it out.

Better than giving with a willing mind

Is the cheery smile and kindly word.

Kindly speech comes from a loving heart and is free from guile;

It is the speech of those who have known the Real.

E'en heaven and earth are not enough to repay

The help that's given when none is received.

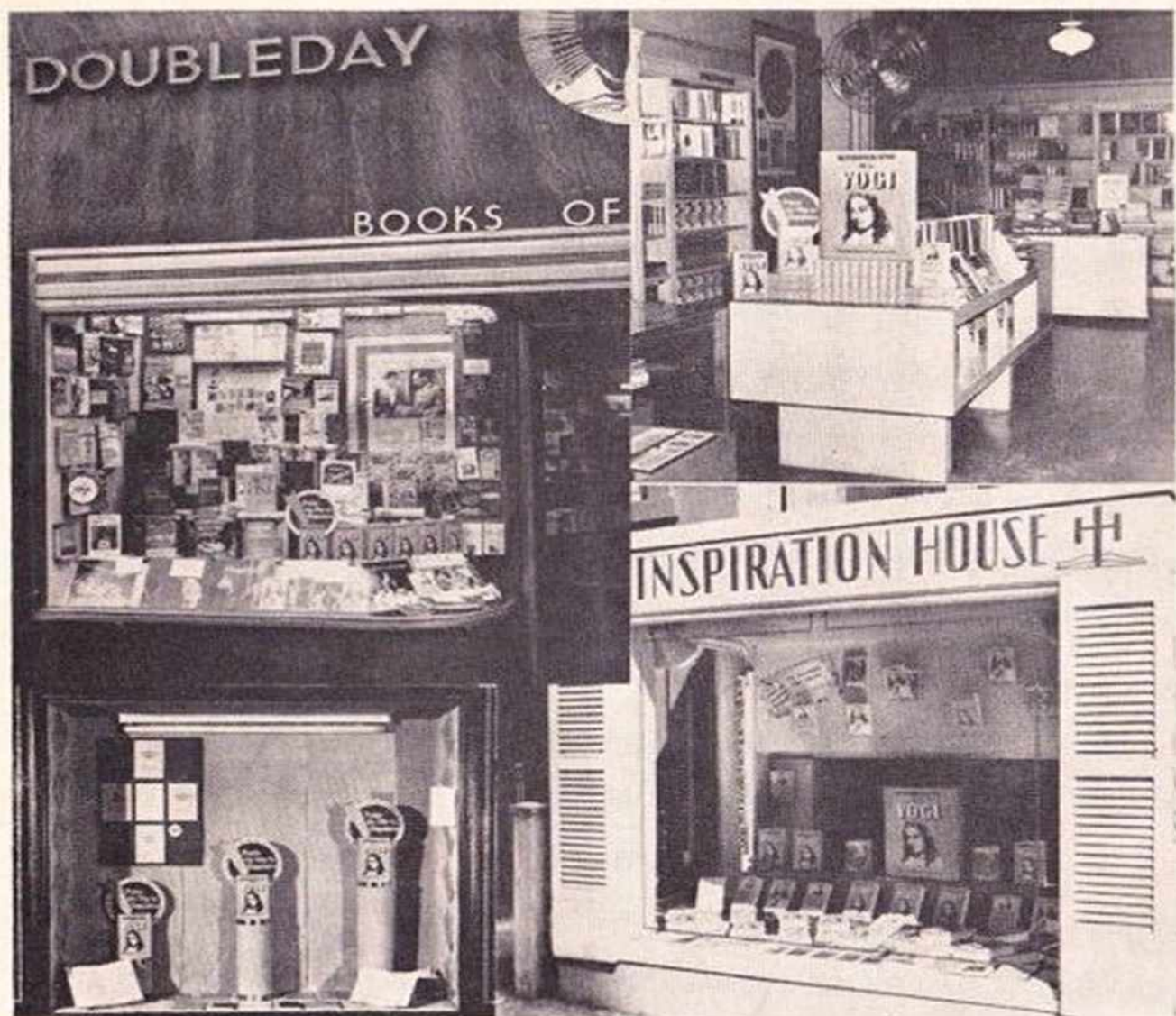
It is not good to forget a good deed done;

To forget an ill at once is good.

Both loss and gain will come to all;

An unwarped mind is the jewel of a noble soul.

(Continued on page 48)



BOOKSTORES FEATURE BOOKS BY PARAMAHANSA YOGANANDA

In recent months books by Paramahansa Yogananda have been prominently featured in several noted bookstores.

(Clockwise, from top left) Doubleday Bookstore, New York City, with window display of *Autobiography of a Yogi*, *Whispers from Eternity*, and *The Master Said*; Bullock's, Los Angeles, whose book department featured the *Autobiography*; Inspiration House, New York City, which gave an entire window to Yoganandaji's books; and Jones Grain Mill, Los Angeles, which featured *Scientific Healing Affirmations*, *Metaphysical Meditations*, and *Autobiography of a Yogi*. (Scribner's, New York City, also recently displayed Paramahansaji's books in the window of their bookstore on Fifth Avenue.)

The photograph of display in Bullock's, Los Angeles, appeared in the May 30th issue of *Publishers' Weekly*.

News of SRF Centers

Los Angeles, California

SRF Vice-President Elected

On May 9, 1960, the Board of Directors unanimously elected a monk of the Self-Realization Order, Sri Kriyananda, as vice-president of Self-Realization Fellowship and as a member of the SRF Board of Directors.

Kriyananda (formerly Donald Walters) was educated at Haverford College in Pennsylvania and Brown University in Rhode Island. Immediately after reading *Autobiography of a Yogi*, he came to Los Angeles to meet Paramahansa Yogananda. The young man joined the residents at Mt. Washington Center in September 1948. Later he served as a minister in many of our SRF Churches. He was very close to Yoganandaji, who showered much love on him.

Kriyananda is the author of *Stories of Mukunda*, fourteen anecdotes of Master's boyhood. A melodious singer, Kriyananda has recorded for SRF the Sanskrit temple song, *Hymn to Spirit*, which has an organ accompaniment by Dr. M. W. Lewis. (Dr. Lewis's organ rendition of *Thou Art My Life* is on the other side of the record.)

Kriyananda recently returned to Los Angeles from a two-year speaking tour. His travels took him to the Fiji Islands, New Zealand, Australia, Indonesia, Thai-



Sri Kriyananda,
Vice-president of SRF

land, Cambodia, Burma, and many parts of India.

In India the traveling minister visited several Yogoda Sat-Sanga (SRF) Centers to assist in organizing and expanding their activities. He also lectured before large audiences and conducted yoga classes in the northern half of India. He will return to India later this year.

SRF Ministers Lecture on Yoga

At the request of Dr. Myron Rush of the Extension staff of University of California in Los

Angeles, on April 30th Rev. Brother Anandamoy gave a lecture on Yoga at SRF Church, Hollywood, for a class of fifteen students. This group of young adults (ages 25-30) showed unusual understanding of the subject and asked many perceptive questions during the informal discussion period that followed the talk.

Dr. T. A. Devine, Professor of Sociology at Pierce Junior College, Woodland Hills, California, arranged with SRF for a lecture at Mount Washington Center on May 25th for a class of twenty students. Rev. Br. Leland spoke on "Yoga for Westerners" and Brahmachari Guy demonstrated yoga asanas.

*Visiting Sanskrit Scholar
Advocates Yoga*

Professor Eknath Easwaran, head of the graduate school of English literature at the University of Nagpur in Central India, and a visiting scholar at the University of California in Berkeley, visited SRF Mount Washington Center on May 10th. This was his second visit to SRF headquarters; he had toured all the SRF centers in southern California two months earlier. An enthusiastic yogi, Prof. Easwaran meditates regularly for several hours each day; and for this reason especially enjoyed two visits to the SRF Retreat in Encinitas.

In addition to his work at the University in Berkeley, Prof. Easwaran speaks before other edu-



Professor Eknath Easwaran, head of graduate school of English literature, University of Nagpur, India; at SRF headquarters, Los Angeles, May 1960

cational groups. His lecture at San Diego State College on May 17th was taped for FM broadcasting. He spoke at California Western University, Point Loma, on May 19th. Prof. Easwaran is currently planning a series of lectures to be arranged for him by the Los Angeles World Affairs Council.

He is working on two books — one on the influence of Hindu philosophy on Ralph Waldo Emerson, and the other a novel to be called *The Rope and the Snake*, with overtones of Indian philosophy.

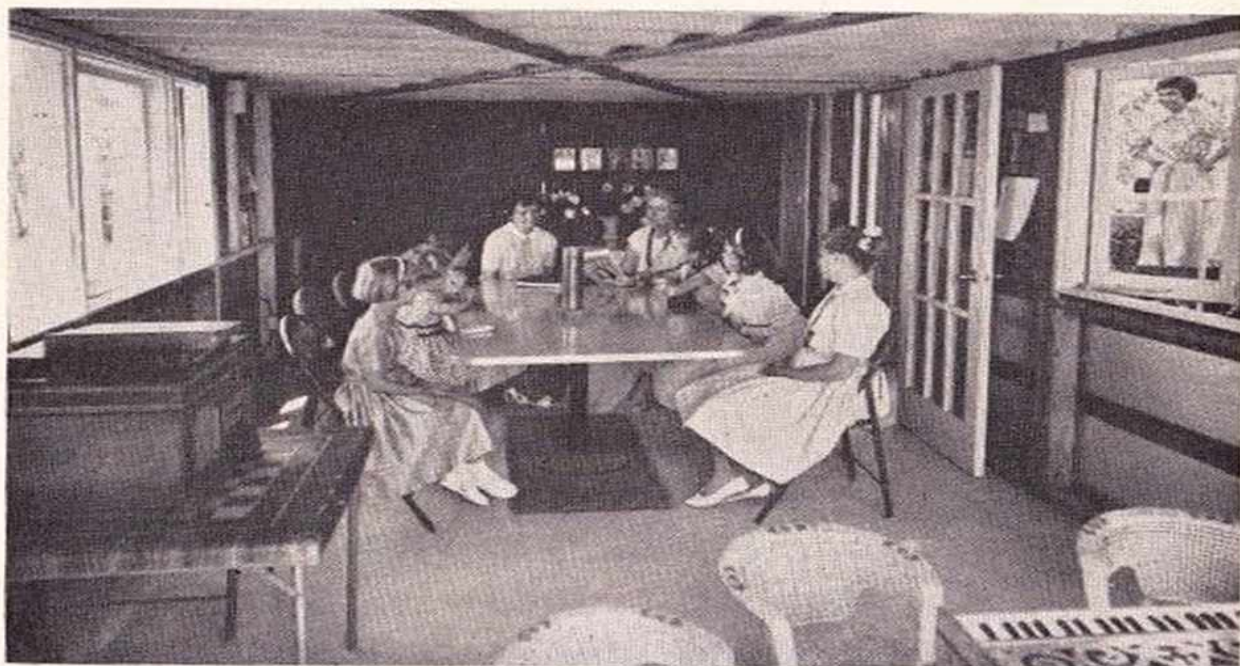
As a Sanskrit scholar, Professor Easwaran enjoys reading philosophical treatises in the original Sanskrit, which subtly contributes, he says, to one's understanding of the philosophy. "Sanskrit," the professor declares, "has the accent of Eternity. Sound or vibration is the first manifestation of creation. Among all languages, Sanskrit, by its perfection of relationship between sound and meaning, conveys the thought most accurately."

*SRF Assists Committee
Welcoming Food Minister*

Two brahmacharis of the SRF Order were invited to represent

Self-Realization Fellowship at the Los Angeles airport when Mr. C. J. Stracey, Consul General of India at San Francisco, and Mr. Lal Singh and other members of the Los Angeles Indian Association, welcomed Mr. S. K. Patil, Indian Minister of Food, upon his arrival in Los Angeles on May 15th. Mr. Gupta, a member of the party associated with the Indian Consulate at San Francisco, visited SRF headquarters on Mt. Washington and SRF India Center in Hollywood.

"I am deeply impressed by what I have seen, and the peace I have felt at the Mt. Washington Center," Mr. Gupta said. "It has made my stay in Los Angeles worthwhile."



SRF Sunday School children with teacher, Brahmacharini Lillian (right background), in their classroom on grounds of Self-Realization Church, San Diego, May 1960



Dr. Narayan B. Parulekar
at SRF headquarters

Noted Editors Visit SRF

Dr. Narayan B. Parulekar, editor of *Sakal*, one of the twenty-four leading newspapers of India, visited SRF Centers in the Los Angeles area on April 24-25. He was especially interested in seeing the modern SRF printing facilities at Mt. Washington Center.

Dr. Parulekar, who received his M.A. and Ph.D. degrees from Columbia University in New York, is in the United States on behalf of India Foundation. This organization sponsors the establishment of high-school and college-level educational groups in India.

Mr. Janaki Balkav Patnaik,

editor of *Prajatantra* and *Eastern Times*, Cuttack, India, visited SRF Centers in the Los Angeles area on June 18th and 19th. Mr. Patnaik, a participant in the Foreign Leader Exchange Program of the Department of State, Washington, D.C., traveled to Los Angeles for the express purpose of visiting Self-Realization Fellowship. He had become acquainted with SRF through *Self-Realization Magazine*.

In a talk before Self-Realization students and friends on the evening of January 19th in SRF India Hall, Mr. Patnaik said:

"Tonight I am in very sympathetic company. I am among some of the greatest friends of India in this country. During the last two days I have visited some of the centers of Self-Realization Fellowship, and I am really overwhelmed by them. SRF is doing a very wonderful work for bringing about a fine relationship between India and America."

"The Poet Monk" of Agra

On June 22nd Swami Prem-anand, "The Poet Monk" of Agra, India, visited SRF Centers in Los Angeles. He is on a world lecture tour, speaking at various universities and cultural institutions. His poems have been published in Hindi, Urdu, Punjabi, and English.

He was a university professor at the time he met his guru in the Himalayas in 1952. Soon after the meeting the guru entered

mahasamadhi. His disciple then became a *sannyasi* (monk) and from that time forward has devoted eight months of the year to speaking on philosophical and spiritual subjects to whoever wishes to listen. He lectures daily at the Taj Mahal whenever he is in Agra. During the rest of the year he remains in the Himalayas in solitary contemplation.

Hollywood, California

Through the generosity of Self-Realization Fellowship lay disciple members, SRF Church in Hollywood has comfortable new blue-and-gold seats. The lay dis-



Swami Premanand, "The Poet Monk" of Agra; at SRF headquarters, Los Angeles, June 1960

ciples also assisted in the purchase, for India Hall (adjacent to the church), of the component parts for a large Schober electric organ. Resident renunciants at SRF Mt. Washington Center assembled it and installed the beautiful instrument in May.

Pacific Palisades, Calif.

Artists Find SRF Lake Shrine Perfect Place to Paint

Robert Bizinsky, artist-instructor, brings his class to SRF Lake Shrine twice weekly during the summer season. Mr. Bizinsky, who has traveled in thirty-three countries, finds SRF Lake Shrine "one of the best places to paint, equal to any other beautiful spot in the world."

"The quiet beauty of the water, flowers, and singing birds at the Lake Shrine afford us the necessary peace to unwind from mechanical cellophane-wrapped big-city living," Mr. Bizinsky writes. "During the various seasons we learn from watching the multicolored plants that it also takes time for human beings to grow and flower; that something is going on at all times within us, even when we think we are at a standstill. Our group of thirty-five art students converge here from all parts of Los Angeles. The SRF Lake Shrine grounds are one of the favorite landscapes that the Robert Bizinsky Art Class enjoys painting. We thank those whose energy and artistic sense made SRF Lake Shrine possible."

Memorial Booklets



Paramahansa Yogananda:

In Memoriam

A handsome booklet describing the Master's life, work, and *mahasamadhi*.

128 pp., 41 halftone illus.

50¢ postpaid



Rajasi Janakananda

A Great Western Yogi

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109 pp., 67 halftone illus.

50¢ postpaid

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THE LIFE STORY

of

DR. M. W. LEWIS

A memorial booklet about the late vice-president of Self-Realization Fellowship, a faithful disciple of Paramahansa Yogananda for forty years.

Blue cardboard cover

62 pp., illustrated

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Letters From SRF Students

"The May-June issue, a tribute to the life of Dr. M. W. Lewis, was an inspiration from cover to cover." — *L.A.F., Santa Rosa, California.*

"I was greatly interested in the account of Dr. Lewis's life. His death, also, was inspiring, for it exemplified the Master's teaching about the passing of a true SRF devotee." — *R.C., Hartford, Conn.*

"I thoroughly enjoyed the magazine commemorating Dr. Lewis's dedication to the Great Work. I look forward to many other inspiring moments in rereading it. The life story was very well written." — *C.S., Grants, New Mexico.*

"I am one of your students. Seeing SRF featured recently on Jack Linkletter's *On The Go* program gave me a wonderful feeling of love for the SRF teaching and the Master's work. The background of SRF Lake Shrine scenery was so beautiful it nearly took my breath away. The thing that impressed me most was the serene expression on the faces of the monks and sisters. I now feel a greater zest in my spiritual practices." — *M.E.S., Portland, Oregon.*

"Words fail to express my astonishment at the good results that have manifested in my life since I became a part of SRF. I'm humbly grateful for your work, thoughts, and prayers." — *H.T.A., Los Angeles, Cal.*

"Since the day I received my first Lesson my experience has been one of revelation, unfoldment, clearer understanding, and realization of the nearness of God and His love. I had never before learned how to meditate; instructions and suggestions had always been vague and inadequate. The meditation techniques given in our SRF Lessons are worth a fortune. They are true riches. All is made so very clear. I am deeply grateful for having been led to Master." — *C.W., Pasadena, Calif.*

"I have studied many teachings, but the Self-Realization Fellowship Lessons are 'tops.'" — *C.H., Billings, Montana.*

"Before I started my study with SRF, I felt very negative about people. My negativism extended to the area of actually thinking and saying unkind things about others. I believe I have overcome this to a great extent. Now I can make a sincere effort, and usually a successful one, to like sincerely persons that I had once thought I didn't like. I have most decidedly replaced my fears of being alone, hungry, or in any way destitute, by confidence and faith that God will take care of me. I am fast gaining the assurance that I must do my part to the best of my ability, and God will keep the books balanced.

"Another accomplishment I have experienced is in improving my dietary habits. I have lost my taste for sugar. Carrot juice, which used to be distasteful to me, now is delicious." — *B.H., Englewood, Colorado.*

"We spent two weeks' vacation at the SRF Retreat in Encinitas. We are not able to find the right words to express our gratitude for the opportunity we were given, and to describe the pleasure and joy we experienced. The services are most inspiring, and the remembrance of our meditations in Master's study will help us, we are sure, many times on our earthly journey." — *W.S., Monterey, Calif.*

"My meditation (or concentration, as I don't believe it is complete meditation yet) has given me a more cheerful way of looking at things; I find myself with more patience than before. The study of SRF Lessons elevates your soul; you feel you are looking forward to something good; it is like an uplifting job — it makes you feel wonderful inside. If everybody could become interested in spiritual development, real and enduring peace would reign forever in the world, because universal love would be attained. Paramahansaji's book about his life is truly a monument to God and divine love.

"I had a wonderful experience the other night as I was offering my last prayers, before going to sleep. I felt as if my heart opened up like a flower, and waves of love came out of it, encircling the whole universe." — *C.A., Brooklyn, New York.*

"About three nights ago I had a very vivid dream. I was standing in line for Master's blessing. As I came up to him he raised one hand and placed the other hand on my forehead. I stole a glance at him and felt I was in the presence of God in the flesh.

"I am so grateful to Master; and for the Lessons. I used to mourn the fact that I did not get to see him in person. I was at times miserable. This feeling did not last very long, however. One day as I was getting the children ready for their naps, I decided to take a nap too. I was lying in bed and I had the thought I should get up and meditate. Ignoring this feeling, I closed my eyes and then I felt a Presence. I didn't see anything or hear anything but I felt that Master wished me to meditate. I was up in a flash. I remember thinking, 'He's here, if I could only see him!' Naturally, I had a good meditation." — *D.R., Los Angeles, Calif.*

"I love the Lessons; they are soul-satisfying." — *D.D., Mapleshade, New Jersey.*

"The treasures that have come to us through Master's help are our most priceless possessions. If my house were burning to the ground, the only concern I would have would be for our Lessons — Master's teachings." — *C.R., Columbus, Ohio.*



DIVINE HEALING

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

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

THE HORN OF PLENTY



Members or nonmembers of SRF who wish to demonstrate more fully in their lives the divine law of abundance are invited to write to "Horn of Plenty Department," Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles 65, California. They will receive a free Horn of Plenty Bank and an inspiring leaflet, *Law of Demonstration*.

"All things that the Father hath are mine" (*John 16:15*).

SEND FOR FREE BOOKLET



India specialized during all ages in the science of the soul. This highest of all sciences is taught in the Self-Realization Fellowship Lessons, weekly studies based on the writings and lectures of Paramahansa Yogananda.

The SRF Lessons explain universal truths underlying all religions, showing particularly the link between original Christianity and original Yoga; and guide the sincere student to physical, mental, and spiritual well-being.

Members who fulfill certain preliminary requirements may receive the priceless and simple technique of *Kriya Yoga*, which sets man on the blissful highway to the Infinite.

HIGHWAY TO THE INFINITE

This 24-page booklet will be mailed without obligation to any inquirer. Address: Self-Realization Fellowship, 3880 San Rafael Ave., Department M, Los Angeles 65, California.

(Continued from page 18)

depicts a bearded man carrying a scroll in his hand. The lid may have a carving of the deceased resting in a comfortable position. The figures and scenes are perfectly done, down to the last detail; they are engrossing examples of ancient sculpture.

In another room we see the sarcophagus called that of Alexander the Great. One side of the marble tomb shows a war scene between Persians and Macedonians. On the other side are carvings of Alexander in battle, wearing on his bare head the royal band. The work on this sarcophagus is simply magnificent — all the figures are in high relief and are painted, but the colors have slightly faded since the tomb was discovered. It belongs to the last quarter of the fourth century B.C. What wonderful workmanship is represented here! Only a great civilization could have fostered such artistic skill.

In the Phoenician Room we see inscriptions written on large stone tablets, sarcophagi dating back to the 5th century B.C., a beautiful statue from Cypress, whose date is about 2000 B.C. Our eye is particularly caught by another statue, about 2300 years old: a young boy draped in a chlamys of some thick material. The face is smiling and innocent. This ancient work of art was displayed at the Brussels World's Fair in 1958.

We visit Topkapi Sarayi (Seraglio), a palace used as a residence from the fifteenth to the nineteenth centuries by the sultans of the Ottoman Dynasty. We see, in the treasury section, the royal jewels and other articles of great beauty and value — now possessions of the Turkish people.

Turkey — Land of Friendly People, Unspoiled by Tourists

Part of the treasury is filled with beautiful objects of art: lovely green and white jade figures, vases from India; a showcase with swords, pistols, and guns covered with diamonds, emeralds, and rubies; the gold and beryl throne of one of the sultans; another throne in ebony, inlaid with mother-of-pearl; Persian vases decorated with gold, diamonds, and emeralds. Even egg cups and silverware are encrusted with diamonds. Exhibited also are the monarchical robes, adorned with rubies, diamonds, pearls, and emeralds.

We have found Turkey unspoiled by tourists, the people very friendly, the weather chilly. This is our first encounter with cold weather in over a year, and we are bracing ourselves for the wintry days ahead in Europe.

Oct. 19th. Today we visited the bazaar again, for the friend whom we met in Beirut told us about the bargain in wool rugs she



SRF India Center Cafe, Hollywood, showing (*through arches*) extension added recently to accommodate patrons waiting for tables. New door at rear provides convenient entry to restaurant from adjacent parking lot.

had found here a few weeks before. We have purchased two of them, and wish we could take along more as they are so practical — soft and well-woven. However, no exporting is permitted from Turkey to the U.S.A., and we must carry the rugs with us tomorrow to Athens, and ship them from there. We bought, too, for the proverbial song, a pair of lovely blue vases — typical Persian work. We plan to exhibit them at the 1960 SRF Convocation.

We are moving nearer to home now; and looking forward, oh, so much, to being with you once more! Truthfully, however, it is difficult to adjust to life in the West after a year in India. But wherever we are, Divine Mother and Guru are there with us, as with you.



"If the troubles that come to us were those we sought, they would not be troubles. . . . That which is most irksome to us has to come to us, for thus our self-will has to be cured until nothing that comes to us is irksome. . . . Do not receive it as an injury which wounds, but as a medicine which heals." — *Blessed John of Avila.*

(Continued from page 27)

are unduly hard and dry (constipation) is the cause of many troubles of the body (headache, lassitude, halitosis, piles, appendicitis, etc.) and even of the mind (moods, nervousness).

The practice of *Nauli* cleans the system and gives one a feeling of being fresh, pure, energetic, and lively.

How does *Nauli* stimulate the intestinal peristalsis? One factor is mechanical stimulation: *Nauli* "moves every part of the colon that enjoys mobility," as X-ray studies conducted at the Yogic Laboratory of Lanovla have shown. Another reason may be the decrease of pressure within the abdomen. Experiments conducted by Malmejac and Chardon (Algiers, 1945) show that the decrease of atmospheric pressure increases intestinal motricity. Whatever the reason may be, one thing is certain: through *Nauli*, practitioners have complete control over the colon.

Nauli Invigorates the Organs

Yogis claim that *Nauli* has a healing influence on many organs of the abdomen. Affections of the stomach (ulcers), of the bowels (chronic appendicitis), of the liver, spleen, pancreas, kidneys, ovaries (ovarian insufficiency), painful menstruations, and venereal diseases are said to be healed by the practice of *Nauli*. In all these cases emphasis is laid on practicing *Nauli* under competent guidance.

From a medical standpoint, *Nauli* considerably improves the circulation of blood within the abdominal organs. Through the vacuum *Nauli* creates in the abdomen, extra quantities of blood are sucked within the abdominal vessels. The sucking action is more pronounced in Central *Nauli* than in Lateral *Nauli*, as we have seen. By holding Central *Nauli* for a few seconds one experiences a definite and pleasant sensation of warmth in the depressions by each side of the tensed rectus muscles.

Since *Nauli* brings so much blood to the abdominal organs, its practice may prove helpful in case of intestinal parasitism. Persons who have a poor digestive system or poor liver condition as a result of living in tropical climates may also benefit from the practice of *Nauli*.

Nauli a Help on the Spiritual Path

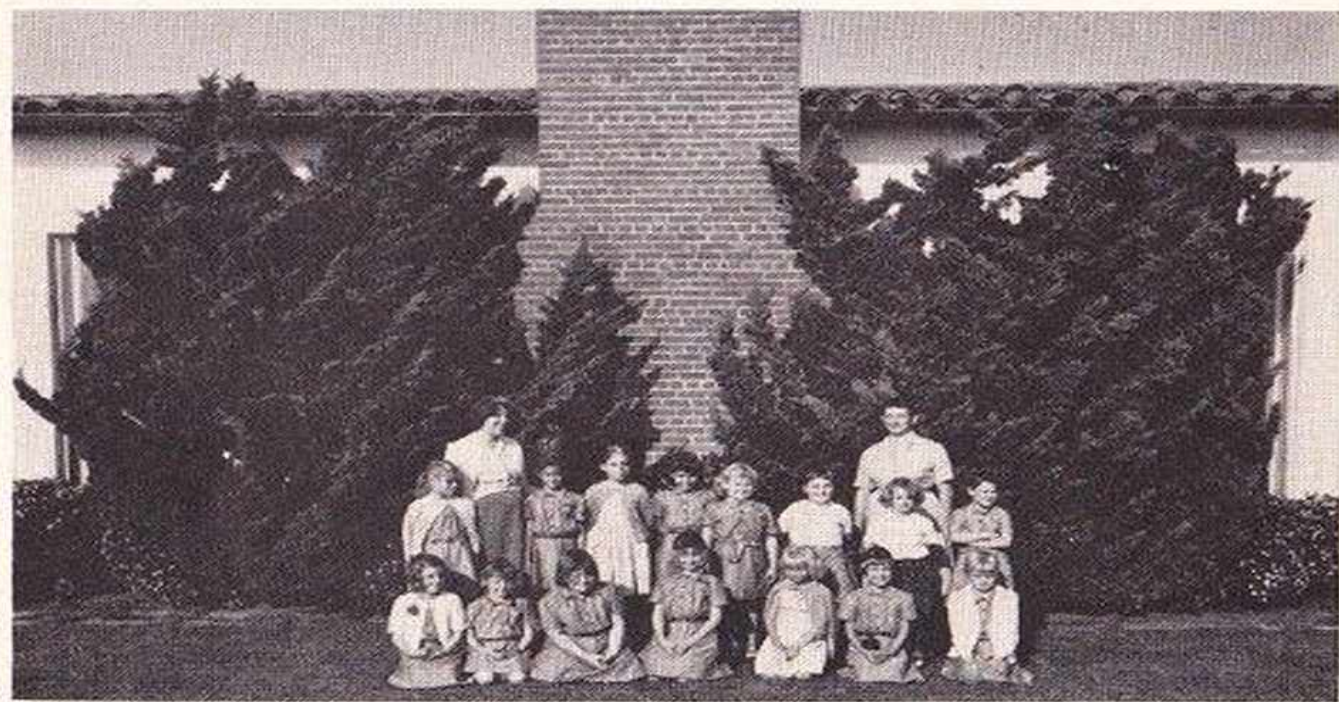
Nauli is not only beneficial for the abdominal wall and the abdominal organs; it also has excellent effects on the lungs and heart, on most of the endocrine glands, on the spine (especially in its lumbar region), on the spinal cord and the spinal nerves (by stimulating the circulation within the venous spinal system), and on the sympathetic and parasympathetic nervous systems.

Nauli is particularly helpful for spiritual aspirants, because it aids in living a life of chastity. As athletes are asked to live a strictly chaste life in order to increase their chances in a competition, so spiritual aspirants are asked to practice *brahmacharya* (self-control, and more particularly sex control) in order to increase their power of concentration and their opportunities for contacting God as Bliss.

Nauli is a wonderful exercise for chastity, because it dissipates congestion of blood in the abdominal and reproductive organs; and increases the reabsorption of semen. Nocturnal emissions are reduced or even prevented, yogis say, when *Nauli* is regularly practiced.

Nauli exerts its sucking action farther down in the abdominal cavity than does *Uddiyana Bandha*. In the respect that it sucks up the pelvic floor and the muscles around the anus. *Nauli* is similar to the yogic practice of contracting the anus (*Mula Bandha* exercise), which is also an aid, according to yogis, in living a life of chastity.

Because it increases health, vitality, and strength, *Nauli* is worth putting forth the effort to master it.



Members of Cardiff, California, Brownie Troop #1087 with their leaders, Mrs. Courval and Mrs. King (standing, rear), by SRF Hermitage, Encinitas, California, April 1, 1960. On April 19th Brownie Troop #150 of Encinitas and their leader, Mrs. Lola Graham, visited the SRF Colony. The visits are a part of a series of trips to various sections of the community to enlarge the children's appreciation for the place in which they live. Mrs. Yvonne Hall of the SRF Colony is assistant leader of the Encinitas Brownie Troop.

Books by Paramahansa Yogananda



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"The day that I saw and bought Yogananda's book I now regard as a red-letter day in my life, a turning point." — *B.M., Livonia, Mich.*

"To read it is to have one's spirit quickened by the breath of refreshing, revivifying ideas." — *C.W., Ellensburg, Washington.*

"I thank you from a full heart for the wonderful realizations that I was granted to receive from *Autobiography of a Yogi*." — *P.B., Luzern, Switzerland.*

"I read *Autobiography of a Yogi* with deep feeling, and hold Paramahansa Yogananda to be one of the greatest saints that ever walked this earth." — *R.D., St. Helens, Oregon.*

"I was exceedingly moved." — *W.T., Jackson, Mississippi.*

"I have read and studied every spiritual book available to me. Since early childhood I have been closely attached to spiritual studies. None of these, however, gave me deep satisfaction. It was not until I read the Arabic edition of *Autobiography of a Yogi* that I found full satisfaction." — *M.H., El Khanka, Cairo, Egypt.*

"It's impossible to read the book and not be uplifted. Truly, Paramahansa Yogananda is blessed and has seen heaven on earth. His book holds the same place in my heart as the Bible." — *J.M., New York, N.Y.*

"Reading it has made me understand the riches of Yoga and the love of the Divine." — *C.P., Calvi, Corsica, France.*

"*Autobiography of a Yogi* has lifted up my soul in a marvelous way. The chapter on *Kriya Yoga* especially was like a luminous promise in these dark times." — *J.B., Graz, Austria.*

"An inspiration to those interested in the science of the soul." — *H.P., Sao Paulo, Brazil.*

"The most remarkable and instructive book I have ever studied." — *A.A., Toronto, Canada.*

"Reading the *Autobiography* I felt deeply its sincerity and authenticity. It thrillingly portrays the tremendous possibilities in spiritual evolution. It gives the promise that there is a key to unlock the door to Cosmic Consciousness." — *R.D., Salem, Oregon.*

"Weeping with joy I read the book, which to me is a revelation." — *T.R., Sète, Hérault, France.*

(Continued from page 31)

To guard the interest of others as their own
Is good business for businessmen.

Right conduct is the mark of noble birth;
If you deviate from it, that will lead to ignoble birth.

Men of right conduct, even off their guard,
Will never allow their lips to speak foul words.

As the earth bears up those who dig into it,
So to bear with revilers is virtue chief.

The faults of one who publishes the faults of others
Will surely be probed and published.

Those who do not know how to speak happy words of friendship
Will by heartless speech drive away even their own kin.

If everyone sees his own faults as he sees those of others,
Can any ill befall the human race?

Wise men, who are free from delusion,
Will not, even in forgetfulness, utter useless words.

Ascetic Virtue

The wealth of kindness is wealth indeed;
Even the base have worldly wealth.

When you are about to badger the weak,
Then imagine yourself before a more powerful man.

To bear all one's pains and to give no pain to other lives,
This is the true nature of *tapas* (austerities).

How can kindness rule that man
Who eateth other flesh to increase his own?

The fiercer the fire, the more brightly shines the gold;
So the purity of those who endure fierce pains will shine the more.

All other lives will worship that man
Who perfectly controls his own soul.

The five elements will laugh to scorn
The deceitful conduct of the crafty man.

None are so hard-hearted as those
Who, not forsaking desire in their hearts, deceive others by feign-
ing saintliness.

There is no need of shaven crown or matted hair,
If one will only shun what the wise condemn.

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What is meant by truthfulness?

It is speech free from injury to others.

Even untruth may share truth's nature,
If it produces good free from fault.

Outward purity is given by water;
Inward purity will be shown by truthfulness.

He who curbs his anger when it can injure, really curbs it;
When it can do no injury, what matters if he curbs it or not?

Anger is evil even when it can do no injury;
When it can injure, there is no greater evil.

It is the creed of the pure not to cause pain,
Even in return to those who maliciously do ill to them.

To punish those who do ill to you,
Shame them by doing kindness to them.

Even though one loses one's own life,
Let him not do the deed that will take the life of another.

As a bird forsakes its shell and flies away,
So fleeting is the bond of soul and body.

Whatever things a man gives up,
By those he cannot suffer pain.

If you want eternal joy, renounce all;
After renouncing them there are many joys in this life.

Cling fast to Him who has no bonds;
To cling to Him is the way to renounce all bonds.

Listen to the Wise

The ignorant are like useless, brackish soil;
They exist and that is all.

Even though one be unlearned, let him listen to the wise;
That will be to him a staff in weakness.

The greatest wealth is that gained through the ear;
That is indeed the best of all wealth.

When no food is given to the ear,
Then let little be given to the stomach.

The words of the righteous are like a staff
To those who walk in slippery paths.

Listen to good words, though they be few;
For even those few words will give high dignity.

What matters if men die or live,
If they know only what is sweet to the tongue and not what is
sweet to the ear?

Wisdom is a tool for guarding against ruin;
It is an inner fortress which even foes cannot destroy.

'Tis folly fearful ills not to fear;
'Tis the work of the wise to fear what should be feared.

Those who have wisdom have all that is good;
Fools, though they have much, have nothing.

As the quality of water changes with the nature of the soil,
So will a man's reason vary with the quality of his friends.

Energy and Effort

It is energy that makes a man wealthy;
Those without it do not possess what they seem to have.

Strength of mind is inward wealth;
Those who lack it are merely human trees.

Procrastination, forgetfulness, sloth, and sleep —
These four are the pleasure boats of those doomed to ruin.

When trouble comes, just laugh;
There is no better way to meet and conquer it.

A very flood of troubles will pass away
When they are thought out in a wise man's mind.

Who in joy desires not joy,
In sorrow will not suffer sorrow.

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Founded in India by Paramahansa Yogananda in 1918



UNITED STATES

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LOS ANGELES—SRF-YSS international headquarters, Mount Washington Estates, 3880 San Rafael Ave. Tel. Capitol 5-2471. Visitors welcome, Sun., 1 to 5 p.m., or by appointment.

HOLLYWOOD—SRF Church of All Religions, SRF India Center, 4860-66 Sunset Blvd.; Sun., 10 a.m., 11 a.m., and 8 p.m.; Thurs., 8 p.m. SRF Cafe at India Center, open 11 a.m. to 8 p.m. daily except Monday. Telephone NOrmandy 1-8006.

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SYDNEY — Adyar Hall, 25 Bligh St.; Sat., 4 p.m. (biweekly). Tel. XB-3140.

NEW ZEALAND

AUCKLAND — 25 St. Stephen's Ave.; meetings at Higher Thought Temple, Wellington Street; Sunday 6:30 p.m. and 7 p.m.; Wed., 8 p.m. Tel. 44-710.

ASIA

INDIA

West Bengal

DAKSHINESWAR — Yogoda Math, 21 Strand Rd., Dakshineswar (P.O. Ariadaha, 24 Parganas Dist.); YSS India headquarters; accommodations for guests.

BARANAGAR (CALCUTTA) — YSS Ashram, 87 Aukshoy Mukerji Rd.

CALCUTTA — Tulsi Yogoda Ashram, 39-A Raja Denendra St.; Tues., 7 p.m.

GOSABA — YSS Ashram, Sonagoan 6, 24 Parganas Dist.

HOWRAH — YSS Gurudham, Kadamtala Branch, 166 Bellilios Rd., Kadamtala; Sun., 7 p.m.; meditation every evening.

LAKSHMANPUR — YSS Kshirodmoyee Vidyapith; High School for boys, residential hostel and ashram.

SERAMPORE — YSS Gurudham, Chatra, Hooghly District.

West Bengal, Midnapore Dist.

BHUSULIA — YSS Ashram, P.O. Pingla, Vil. Bhusulia, R. R. Sta. Ballychak.

DEBRA — YSS Ashram, R. R. Sta. Ballychak.

DONGABHANGA — YSS Ashram.

EZMALICHAK — YSS Ashram and High School, P.O. Arankiarana.

GHATAL — YSS Ashram.

GOBARDHANPUR — YSS Ashram, P.O. Pulsita, R. R. Sta. Kolaghat.

HANDOL — YSS Ashram, P.O. Bhemua, R.R. Sta. Haur.

KALIDAN — Yogoda Ashram, Sri Yukteswar Smriti Mandir and Library.

KALIKAPUR — Yogoda Sikhayatan, Banka, R.R. Ghatal—Chandrakona.

KHAGRAGERI — YSS Ashram, P.O. Sabong, Nakindi.

KHUKURDAHA — YSS Ashram, P.O. Kasigiri, R.R. Sta. Panshkura.

LACHIPORE — YSS Gurudham, P.O. Vil. Harinagar.

PALPARA — YSS Brahmacharya Vidyalaya.

PENDROI — YSS Ashram, P.O. Pindiru, R.R. Sta. Haur.

SABONG—YSS Ashram, P.O. Sabong, Vil. Julkapur, R.R. Sta. Ballychak.

SINTIBINDA — YSS Ashram.

Bihar

RANCHI — YSS Vidyalaya (residential high school); YSS Sevashram (Home of Service), a medical dispensary; ashram accommodations for guests.

Bombay

DHARWAR—YSS Paramahansa Yogananda Ashram, Malmadi P.O.

WALCHANDNAGAR (Poona Dist.)
—YSS Ashram.

Orissa

PURI — Yogoda Ashram, Swargadwar; Sri Yukteswar Vidyapith; Sri Yukteswar Samadhi Mandir.

Punjab

SIMLA — YSS Ashram, Woodfield.

INDONESIA

CELEBES—YSS Makassar, Djalan Pasar Ikan No. 3; Sun., 9:30 a.m.

SRF MEDITATION COUNSELORS

The following persons may assist other Self-Realizationists in the practice of SRF techniques and in the understanding of basic meditation principles as taught by Paramahansa Yogananda.

UNITED STATES

California

ENCINITAS — Brother Bhaktananda; Brother Sarolananda; SRF World Brotherhood Colony, P.O. Box 758. Telephone PLateau 3-2888.

HOLLYWOOD — Brother Kriyananda; Bro. Bimalananda; Bro. Anandamoy; Sister Meera; SRF Church of All Religions, 4860 Sunset Blvd. Telephone NOrmandie 1-8006 or CApitol 5-2471.

LONG BEACH — Brahmachari Leland, SRF Chapel, 430 E. Ocean Blvd. Tel. Los Angeles, CApitol 5-2471.

EAGLE ROCK — Mr. Eugene Benvau. Telephone CLinton 4-1020.

PACIFIC PALISADES — Brahmachari Leland; SRF Lake Shrine; 17190 Sunset Blvd. Tel. GLadstone 4-4114.

OAKLAND — Kamala Silva. Telephone LOckhaven 9-7451.

Michigan

DETROIT — Mr. J. Oliver Black (*Yogacharya*), 18094 Parkside Ave., Detroit 21.

Wisconsin

MILWAUKEE — Mr. George Gage, 5000 So. 20th St.

CANADA

VANCOUVER — Mr. and Mr. C. H. Davis, 809 Thurlow St., Vancouver 5. Tel. MU. 3-4940.

MEXICO

MERIDA (YUCATAN) — Mr. Pedro Gonzales Milan (*Yogacharya*), Calle 30, Num. 502-P. Tel. 27-56.

MEXICO, D.F. — Mr. Jose M. Cuaron (*Yogacharya*), Apartado 1680. Tel. 23-26-16.
Dr. Alfredo Cuaron, Loreto Num. 13. Tel. 22-36-91.

ARGENTINA

BUENOS AIRES — Mr. Rodolfo Zelenka, San Martin 652, Primero 2.

ENGLAND

LONDON — Mrs. Gertrude E. White, 33 Warrington Crescent, Maida Vale, W.9.

NETHERLANDS

BLOEMENDAAL — Mrs. J. Schreuder v.d. Berg, Dr. D. Bakkerlaan 71.

FRANCE

PARIS — Mr. Constant Desquier, 114 rue de l'Abbé-Groult, Paris XVe.

AUSTRALIA

SYDNEY — Mrs. Augusta Claude, 19 Addison Ave., Roseville. Tel. J. A. 3757.

NEW ZEALAND

AUCKLAND — Mr. Reginald Howan, C.P.O. Box 904. Tel. 44-710.

INDIA

DAKSHINESWAR — Write to YSS Yogoda Math, 21 Strand Rd., P.O. Ariadaha, 24 Parganas Dist., Dakshineswar, W. Bengal, for information regarding YSS meditation centers.

CAPTION FOR PICTURE ON OUTSIDE BACK COVER

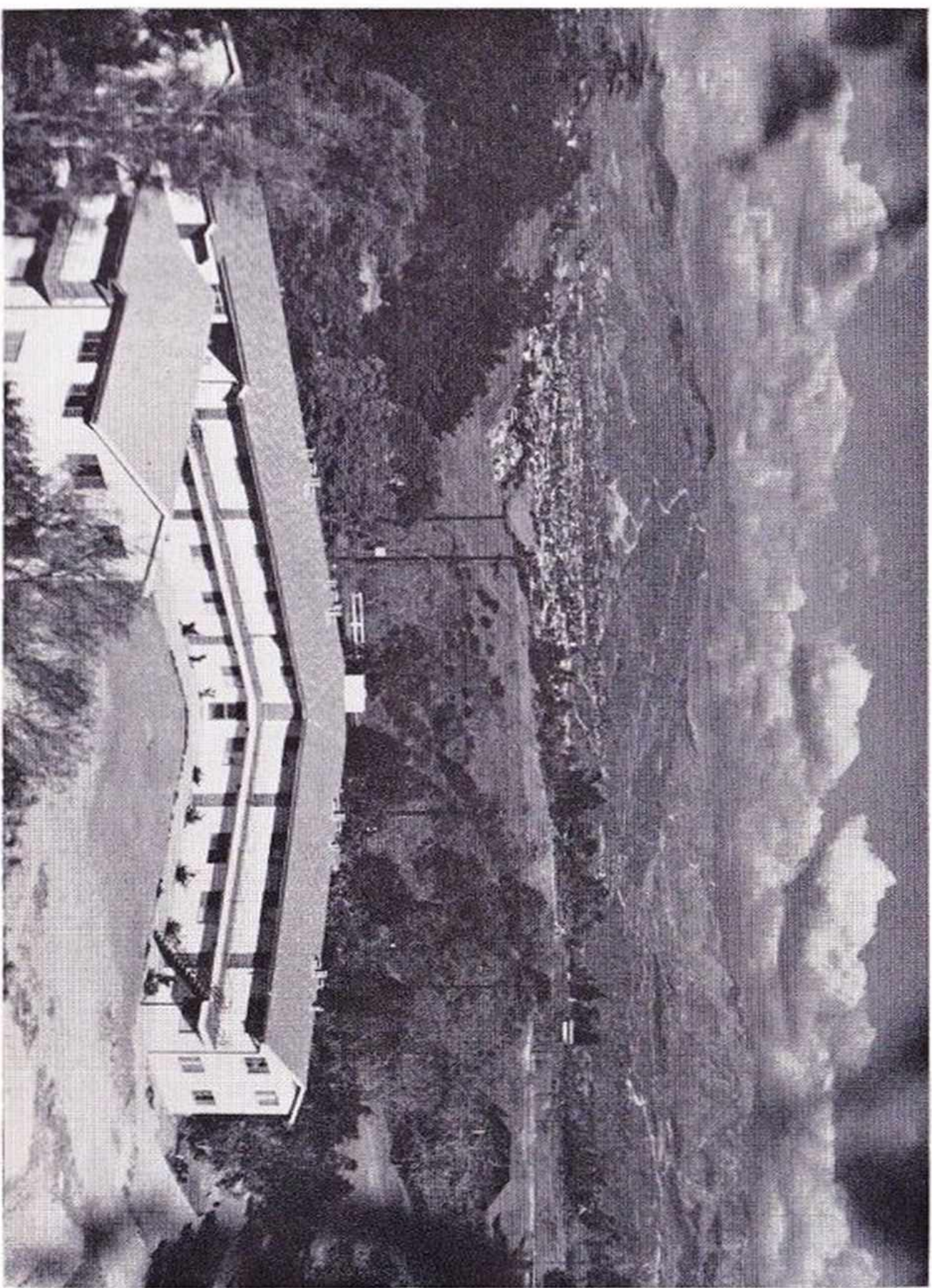
Fifteen minutes of Jack Linkletter's *On The Go* nationwide TV program on April 18th showed scenes at Self-Realization Fellowship Lake Shrine, Pacific Palisades, California. The pictures were taken on April 15th. The SRF portion of the program was shown nationally again on the June 30th broadcast of *On The Go*.

(Upper left) Brahmachari Ernest of SRF headquarters discusses script with Marty Wark, head script-writer for the program, near power-supply trucks.

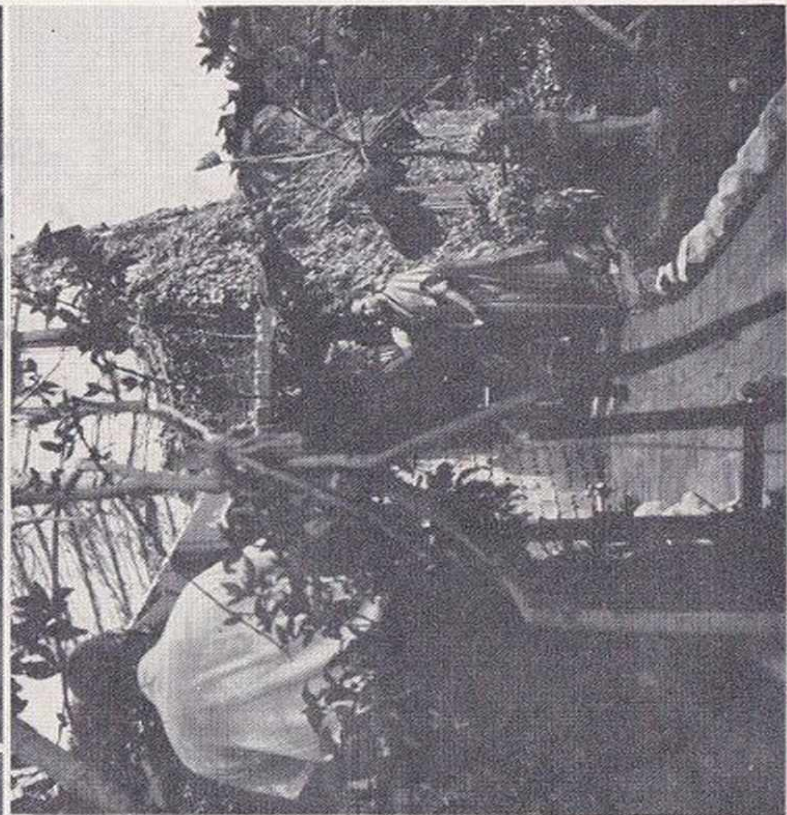
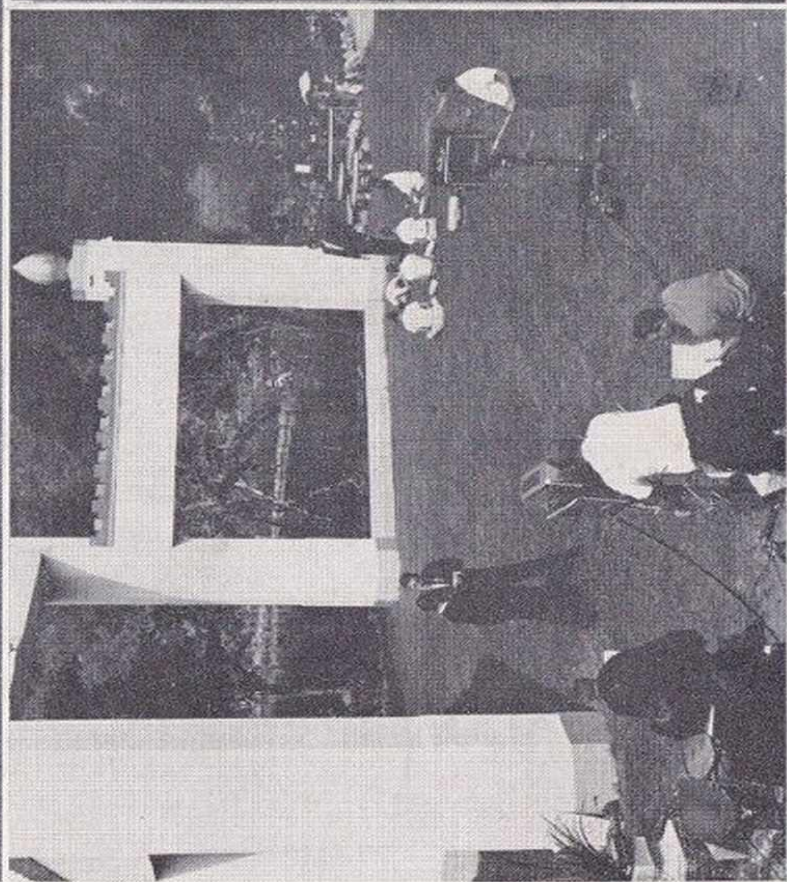
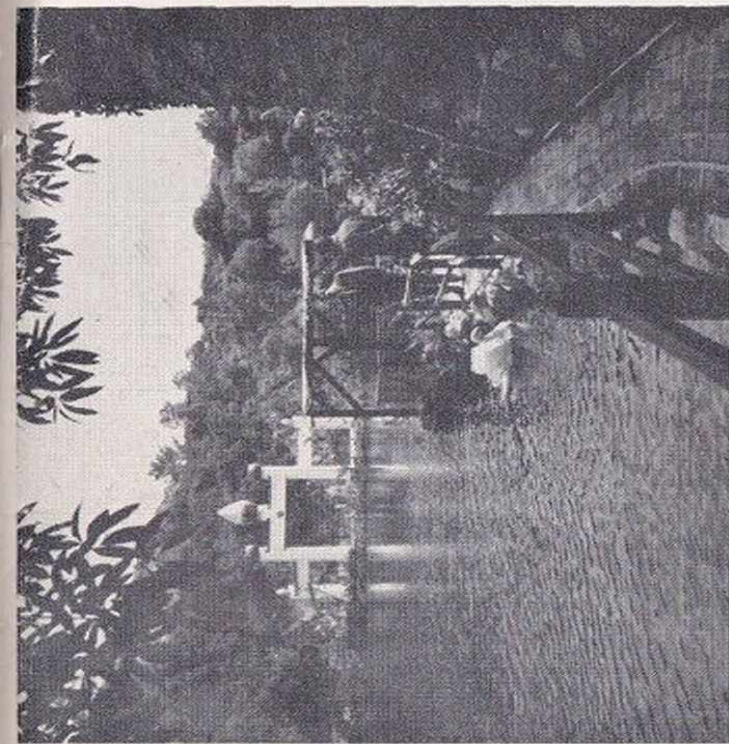
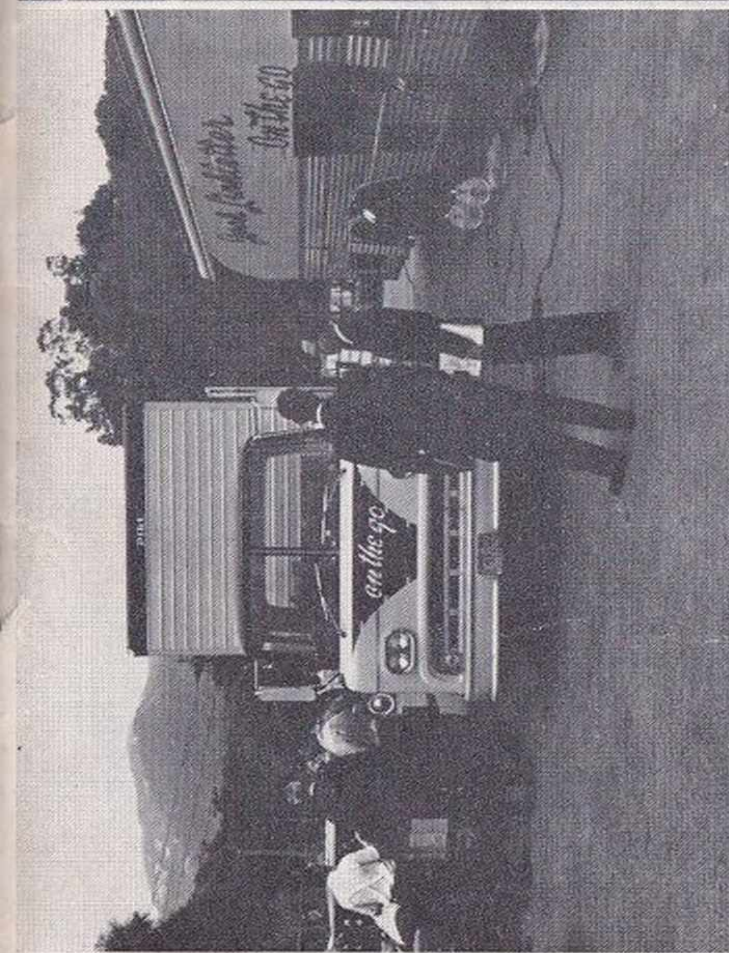
(Upper right) Jack Linkletter and Marty Wark, on walk near windmill chapel, offer bread to swan.

(Lower left) Jack Linkletter interviews Brother Anandamoy, SRF minister (near white pillar at left), as TV cameras grind. In background Br. Leland rehearses SRF monks in yoga postures.

(Lower right) TV crewman in foreground listens with earphones as Jack Linkletter interviews Sister Kalyani by windmill chapel.



Refectory (*left foreground*) and Rajasi Janakananda Ashram of SRF resident monks, Mt. Washington Center, Los Angeles. A part of the city is visible at center, in front of San Rafael Hills. In background at right are San Gabriel Mountains, where Mt. Wilson Observatory may be clearly seen by Mt. Washington residents.



"On location" at SRF Lake Shrine for Jack Linkletter's On The Go program (see page 56)