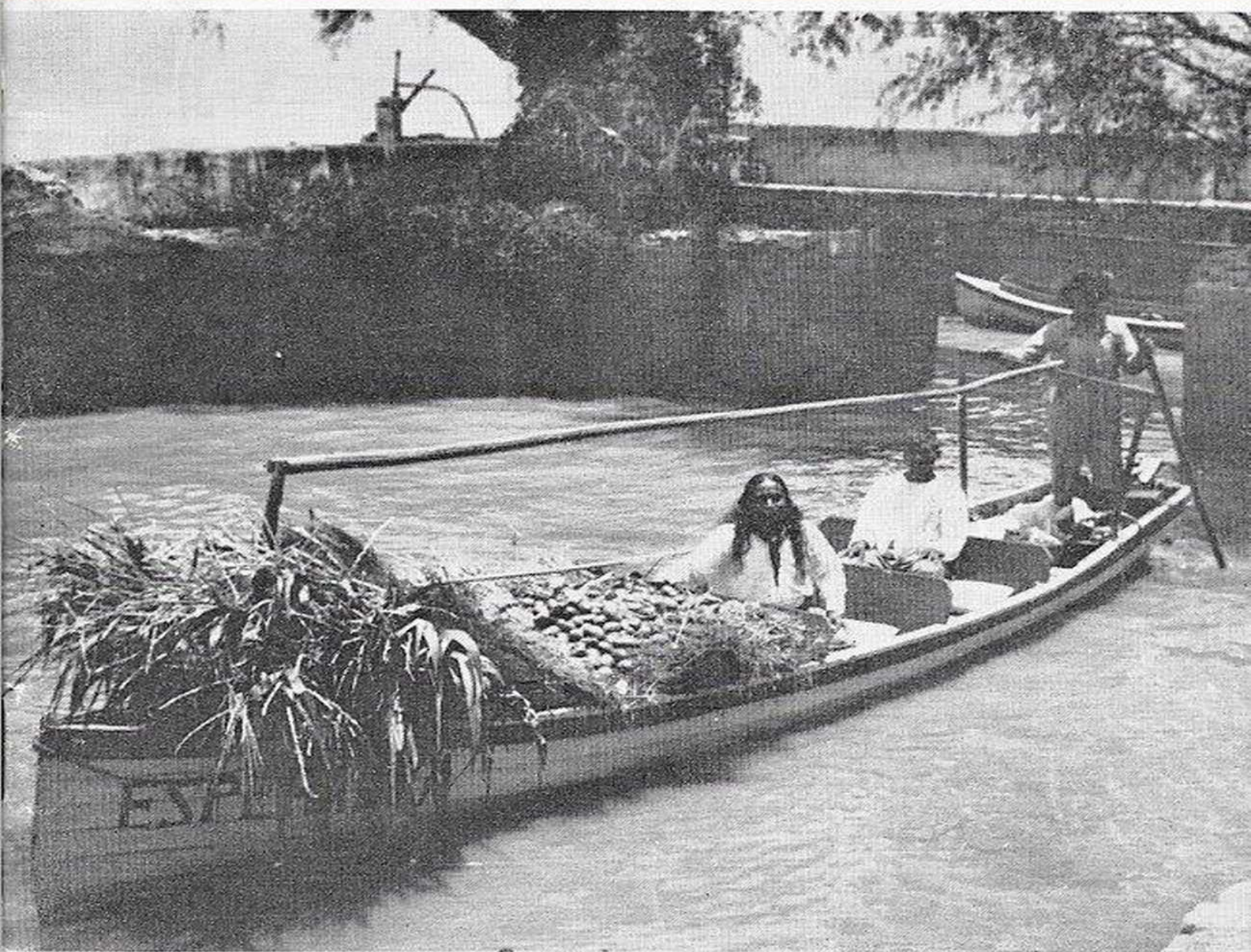


Self-Realization

MAGAZINE



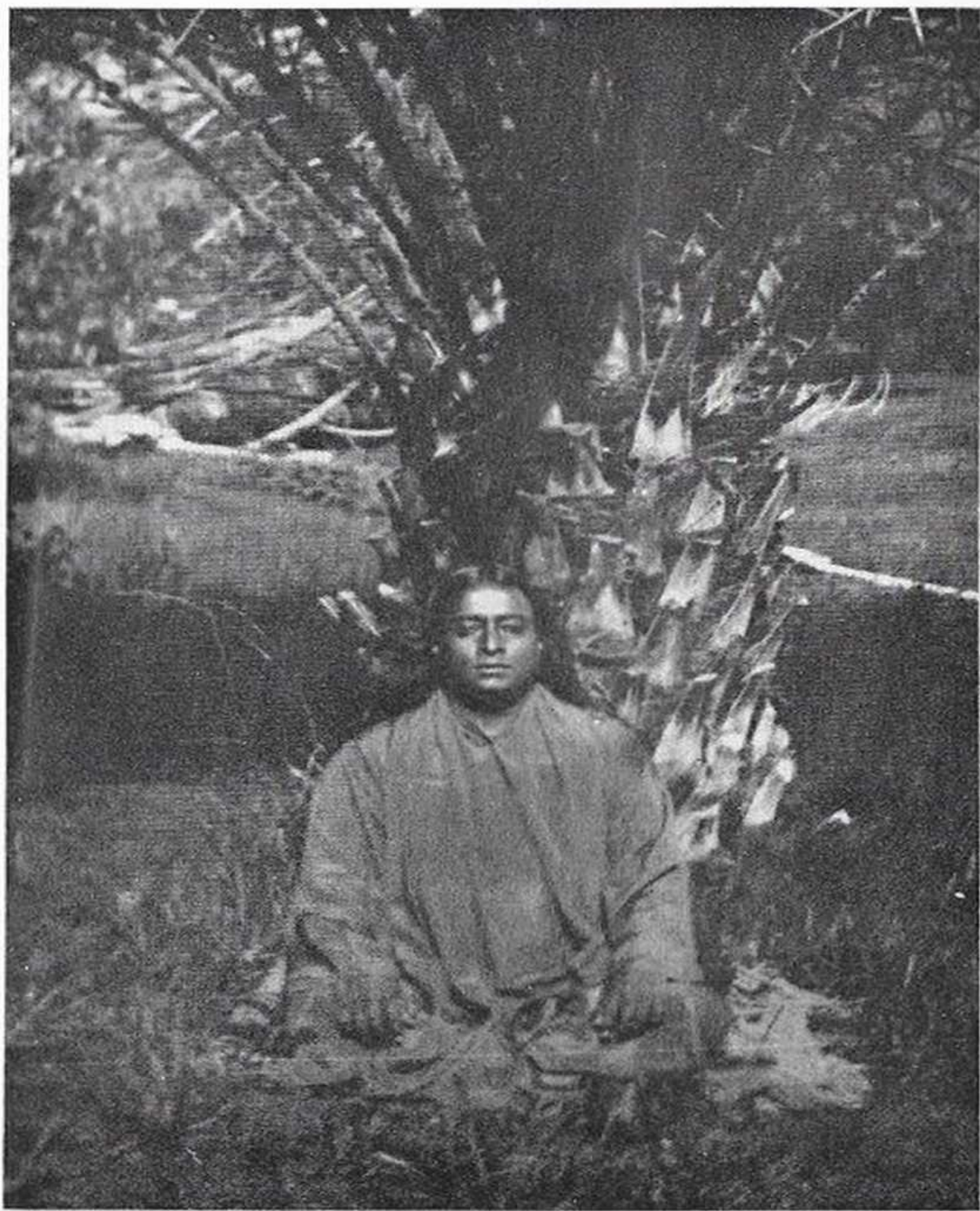
Founded in 1925 by PARAMAHANSA YOGANANDA



PARAMAHANSA YOGANANDA, LAKE CHAPALA, MEXICO
Paramahansa Yogananda and two boatmen with a cargo of mangoes
that he had picked during a vacation in Mexico in July 1929

Healing of Body, Mind, and Soul

JAN. - FEB. 1961
25¢



PARAMAHANSA YOGANANDA

Photograph taken of the Master as he meditated under a palm tree on the grounds of *Casa Questa*, a hacienda on the shores of Lake Chapala, Mexico

Self-Realization Magazine

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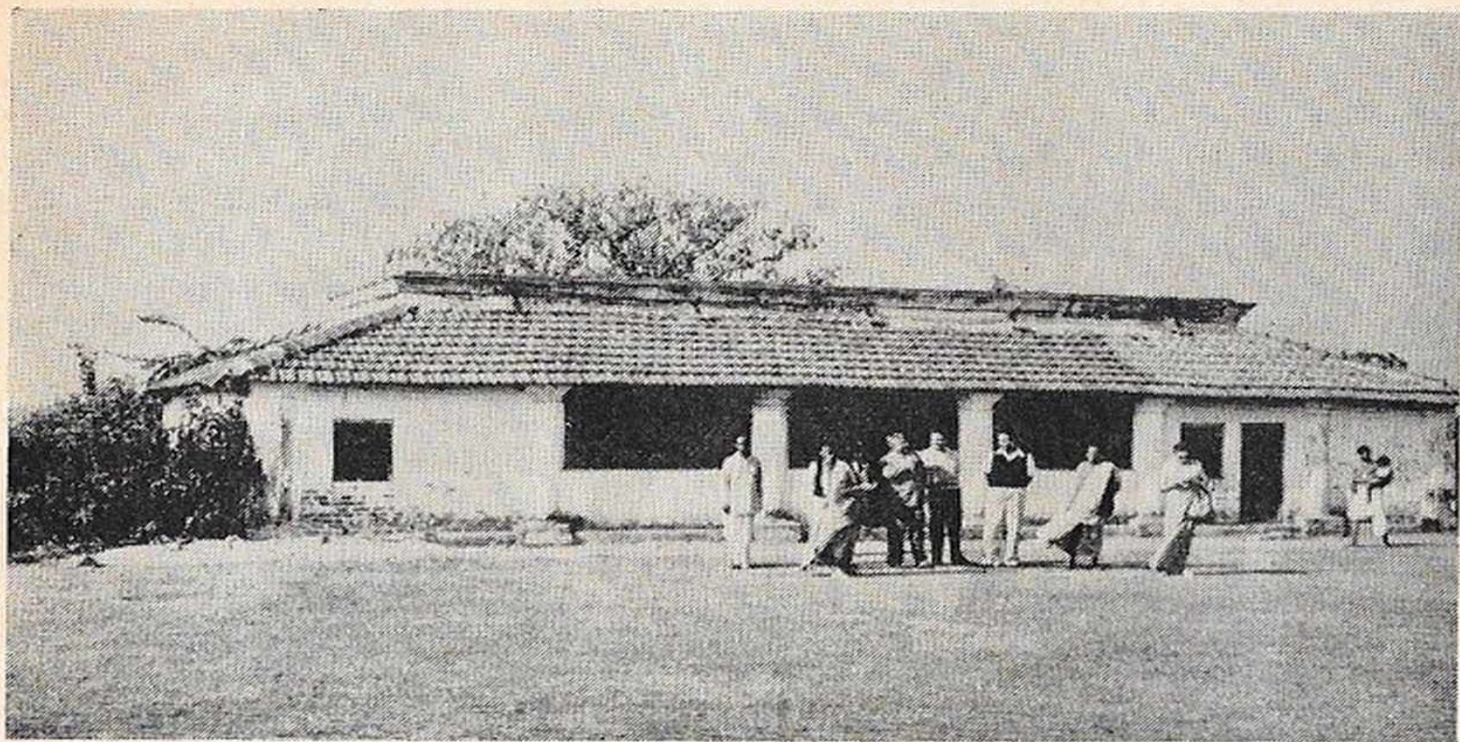
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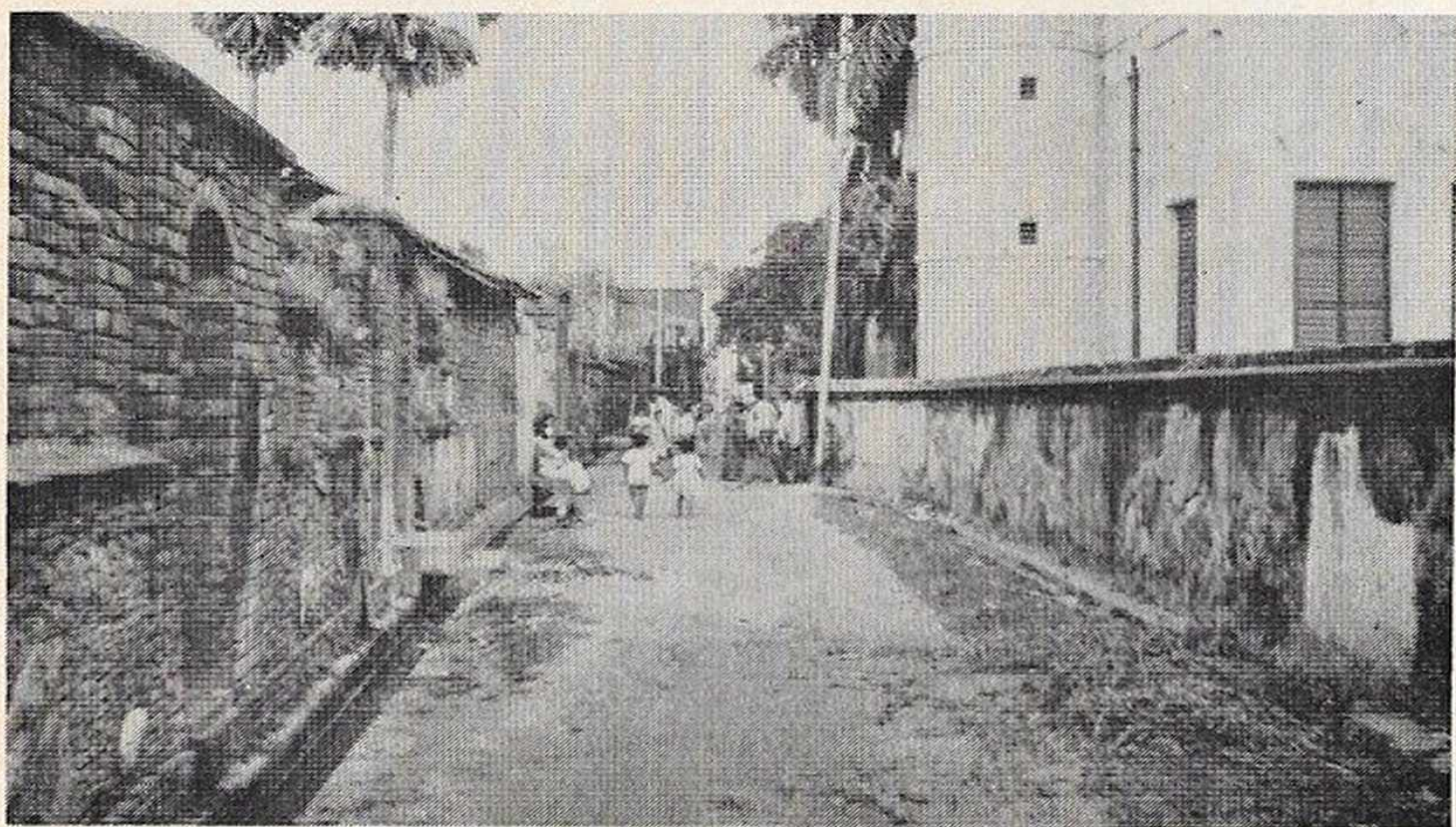
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Sister Dayamata and party, Jan. 14, 1959, in Dihika, India, where Paramahansa Yogananda made his first experiment in 1917 with a school to teach Yogoda Sat-Sanga ideals.



A section of Rai Ghat Lane, Serampore, India, 1959. Yoganandaji often walked here on his way to his Guru's hermitage on Rai Ghat Lane.

But why should you be one? Change your habits. Cast out moods. Try to be better every day. Let people be able to say, "What a wonderful change has come over him!"

Rediscover Your Infinite Nature

The man of Self-realization has achieved mastery over the old habit-dulled self. Recognizing such mastery in Jesus, the officers who had been sent by the Pharisees to arrest him instead came away marveling at his assurance, saying, "Never man spake like this man."* A master's nature is infinite; it cannot be contained in the narrow confines of human conceptions. Every time I thought I had succeeded in categorizing my Master Sri Yukteswar, I found him to be different, greater, nonclassifiable.

You have to break the habit of attachment to the mortal body some time and get back to God. There is no alternative. You are a prodigal son here on earth. Your infinite nature must be rediscovered.

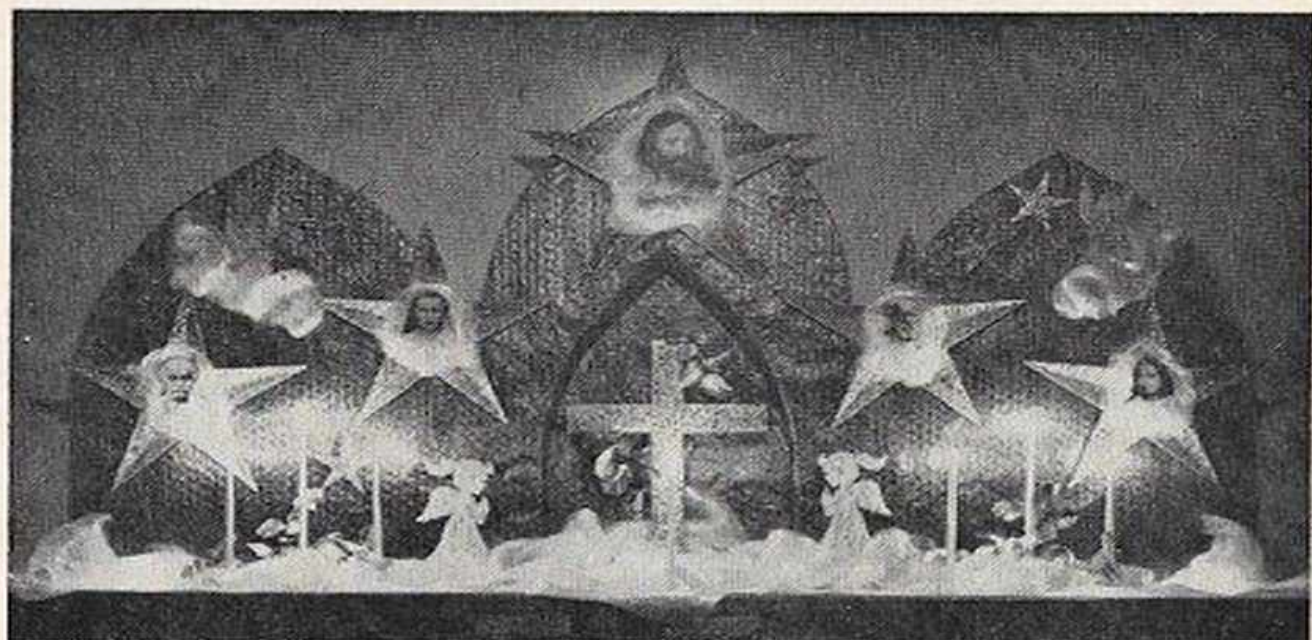
*John 7:46.



Sister Dayamata (left) welcomed home from her Mexico trip by resident disciples at Mt. Washington Center, November 11, 1960. Sister Revati and Brother Ramananda hold gifts of flowers and fruit from the nuns and monks of the Self-Realization Order.

You will never be happy so long as you remain habit-mired in ignorance of your eternal soul nature. It does not matter who you are; the only way you can find lasting joy is to go back to God. You do not have to leave earth's shores and put on wings; you must learn rather to be happy here and now, under all conditions; and to consider others' happiness as part of your own joy. Go out of your way to make others happy. You cannot please everybody, but to those who cross your path, give kindness and love. There is no more liberating action than sincerely to give people kindness in return for unkindness. Why not be like a flower that gives off fragrance even when crushed in one's hand?

Make up your mind that you are going to be more Christlike in your behavior. You should make the effort now. You should meditate more. Self-Realization Fellowship was not brought into existence merely to give glimpses of God through words, but that you might *know Him through your own experience*. We teach that true fellowship with man can come only after one has gained experience of God. If you see God within yourself you will know that He is in everyone; that He has become the children of all races. Then you cannot be an enemy to anyone. If the whole world would love with that universal love there would be no need for men to arm themselves against others. If we strive to become Christlike we can be instrumental in bringing unity among all religions, all nations, all races.



Altar in Rajasi Janakananda Ashram, residence of SRF monks at Mount Washington Center, Los Angeles, decorated for Christmas, 1960

Sister Dayamata's Travel Notes



In October, 1960, Sister Dayamata, accompanied by Srs. Sraddha and Mataji, visited Mexico, where she gave talks and conducted a Kriya Yoga Initiation at the Mexico City SRF Center. Another purpose of the trip was to make motion picture and still films of the places in Mexico visited by Paramahansa Yogananda, Guru-Founder of Self-Realization Fellowship, during his stay in that country in 1929.

October 10, 1960

Beloved Ones:

After some delay in departure from the Los Angeles airport, we are having a most pleasant flight, during which we pass over the Pacific Ocean near our Encinitas Colony. Eagerly we peer out at the seacoast for a glimpse of the SRF hermitage on its cliff-top site overlooking the water. How many treasured memories it holds for us! memories of eleven years (1937-1948) spent in that lovely place where our Guru then made his home. Although Paramahansaji acquired in 1948 a small ashram in the California desert, where he stayed for long periods, he continued to make frequent visits to Encinitas.

We are busy with our thoughts as we journey on toward Mexico, for we shall endeavor while there to recapture on film the visit of Gurudev to that country in 1929. He felt a deep attraction toward our neighbors south of the border, for in matters spiritual the Mexican people have a childlike sincerity that reminded him much of his beloved countrymen in India.

Gala Arrival at Guadalajara

We arrive at Mazatlan and stop briefly at the airport, taking a walk in the warm, humid air — such a contrast after the coolness in Los Angeles! Our plane lands in Guadalajara several hours later and we are met by a group of devotees who have come from Mexico City specially to greet us — Yogacharya Cuaron, leader of our Spanish-speaking SRF Centers and a faithful devotee of our Gurudev Yogananda; Senor Echaguran, Doctors Joyce Blank and Graciela Gallegos, and Senor Rafael Medina who resides here in Guadalajara. Our faces beam with delight as they present to us huge bouquets of

fragrant red roses, while a band of gaily costumed musicians regales us with lovely Spanish melodies. They have come to the airport just to play for us, we are told.

Living Memories at Lake Chapala

Oct. 11th. Today we visit the little village on the shores of Lake Chapala, where Paramahansaji came so many years ago to spend a quiet retreat. We are fortunate to find *Casa Questa*, the hacienda in which he stayed, much the same as it was then. On its attractive grounds we admire the two large mango trees from which he knocked down the fruit with a long pole, and the large, beautifully formed palm tree under whose spreading fronds he often sat for long hours absorbed in divine ecstasy. How deeply we feel his silent presence as we recall the movies taken of him under these very trees where we now stand, and how inspired we feel by his memory as we gaze out over the hyacinth-lined lake gently lapping at our feet!

One scene in the movies of Master's Mexico trip shows him mounting a horse and galloping up the hillside that rises from the edge of the lake; then, while the horse rests, he takes off his coat and sombrero and tosses them to the ground. In showing him the pictures for the first time, it occurred to Mataji that it might amuse our Guru to see this portion of the film run backward so that the sombrero and the coat would "jump" back up into his arms as he sat on the horse. The idea was an instantaneous success. Master's infectious laughter filled the ashram. Childlike, Gurudev asked us to run off again and again that particular portion of the film containing the "sombrero incident." He never failed to laugh delightedly at this sequence whenever he viewed the film of his Mexico trip, and to the present day we always show the film with this amusing reversal.

The Inspiring Cathedrals of Guadalajara

Returning to Guadalajara, we devote a little time to visiting some of its beautiful cathedrals and churches. There is a religious festival going on here. We see great, golden altars, ornately carved; huge lighted candles, silent monks passing through the halls or sitting in meditative quiet, and inspiring lifelike images of Catholic saints before which humble pilgrims come to offer their adoration and homage and to pray for their spiritual, mental, or material needs.

On the evening of our first day in Guadalajara we visit the famous Basilica of Zapopan, the home of the Virgin of Zapopan, an image of the Virgin of the Conception about which many lovely stories* are told. A few are here briefly recounted.

*A chapter in *Mexico, Land of Mary's Wonders*, by Rev. Joseph L. Cassidy, is devoted to stories about the Virgin of Zapopan.

During a war between the Indians and the Spanish in 1624 General Mixton of the Spanish army sent a monk, Fra Antonio de Segovia, to try to arrange a truce. Fra Antonio carried around his neck the image of the Virgin of Zapopan. When he approached the Indians a great light suddenly shone around the image. Filled with holy awe, six thousand Indians laid down their arms. As a result of this miracle, the Virgin was designated in 1641 as "Our Lady of Peace."

At the end of the seventeenth century the province of Jalisco (in which Zapopan is located) was scourged by an epidemic. The image of the Virgin was taken from her Basilica to the Cathedral and special prayers were offered. The epidemic stopped. When in 1721 Jalisco suffered another plague, the Virgin was carried from one *barrio* (chapel or mission) to another throughout the province. Again the epidemic was halted.

In 1821, the year in which Mexico gained her independence, at the time of the Virgin's annual pilgrimage to the various churches in Jalisco province Zapopan was under seige; its water supply was cut off. The image was set up in the Cathedral and in an official ceremony was commissioned "General of the Army of the State." Placing the



Drs. Joyce Blank and Graciela Gallegos, and Sisters Sraddha, Dayamata, and Mataji, Oct. 1960; on porch of *Casa Questa*, hacienda where Paramahansa Yogananda stayed during his 1929 visit to Lake Chapala, Mexico. In his *Ode to Lake Chapala* (see page 28) Paramahansa Yogananda called this lakeside hacienda a "palace."

blue sash of office on the image, the assembled dignitaries invoked the Virgin's blessing as patron saint of Jalisco. Shortly after this ceremony an opening appeared in the street and water poured forth.

The province of Jalisco is subject to heavy flooding rains and storms. At such times the Virgin of Zapopan is taken to the various churches in the area; the storms subside. She has thus come to be known also as "Our Lady of Rain" and "Our Lady of Lightning."

The Yearly Procession of the Virgin of Zapopan

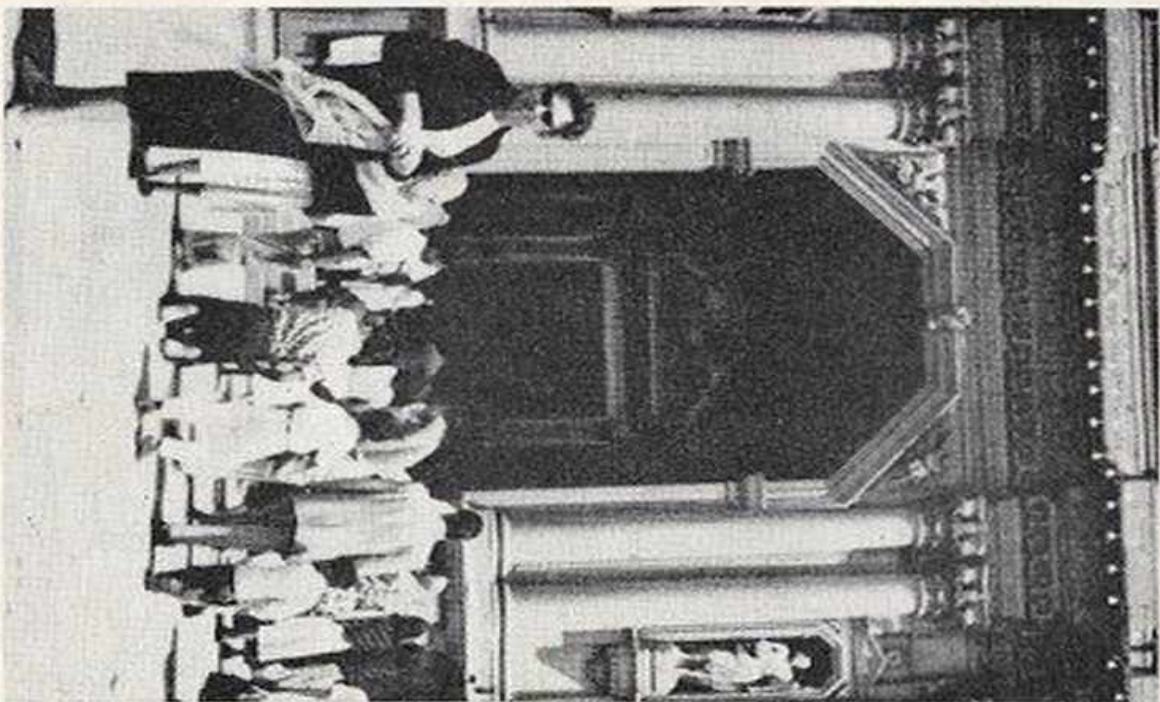
Once a year this Virgin leaves the Basilica and travels through the village of Guadalajara, spending four months visiting the various churches in that area. There are so many churches dedicated to her that she can spend only a few days in each one. At the end of four months, after an eight-day ceremony in her honor at the beautiful Cathedral of Guadalajara, she returns to her own Basilica. Tomorrow is that day. There will be a huge crowd of devoted followers standing on the roadside from five o'clock on, tomorrow morning, watching the procession through the streets of Guadalajara to the home of the Virgin in the Zapopan Basilica.

This image of the Virgin, about ten inches high, is a very beautiful one, depicting her with dark skin. It is said to be the oldest one known in Mexico, and is considered much older than that of Guadalupe, the Patroness of Mexico.

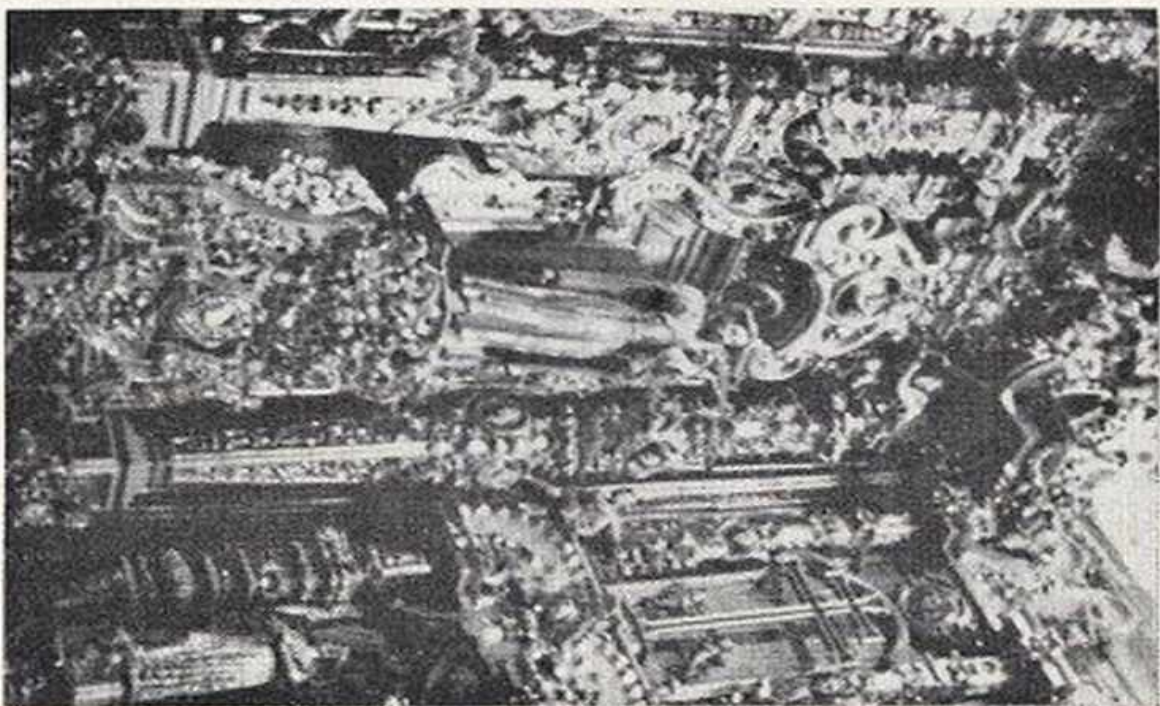
Similarity of Religious Customs in Mexico and India

We are reminded very forcefully here of the similarity of customs in this Roman Catholic world of Mexico and in India where various images of the Divine Mother are revered. In 1958 we stood on the bank of the Ganges near Calcutta during the *Durga Puja* holiday, watching a procession of devotees following an image of the Divine Mother as Goddess Durga. The image was finally submerged in the river, symbolizing the Divine Mother's return to Her Himalayan abode after having spent the year with Her devotees. Now, a few years later, we are witnessing in Mexico a similar custom as the faithful follow the image of the Virgin returning to her home in the Basilica after visiting her devotees in the Guadalajara area. Watching these ceremonies I have beheld on the faces of Christians and Hindus alike the same deep fervor, and I think: "She that they worship is One, the One without a second, though She wears Her many robes of different forms to please Her many kinds of devotees with their multifarious mentalities, customs, and desires."

And as I see pilgrims doing penance by walking toward the Basilica on their knees, I am reminded of a similar scene in India where



Sister Dayamata by Basilica of Santa Maria of Guadalupe, Patroness of Mexico; near Mexico City, October, 1960



Detail from interior of Church of St. Francis Xavier, now a Museum of Art and History, Tepozotlan, Mexico



In a shop in Guadalajara, famous for its glassware and pottery, Sisters Srad-dha and Dayamata, Yogacharya Cuaron, and Sister Mataji choose some articles for SRF ashrams in the U.S.A.; October 12, 1960

pilgrims, also doing penance, approach their sacred temples on hands and knees, or lie prostrate on the ground before a place of worship. Tears fill my eyes as I silently stand before the great altar of the Zapopan Basilica and ask the Beloved One, so sweetly speaking to my soul, to rouse Her children of East and West to a deeper understanding of one another, and of one another's paths to Truth, whether the directions are marked out in the words of Christianity, Hinduism, Buddhism, or any other of the great religions of the world.

Leaving the Basilica we journey to the beautiful Cathedral where the sacred image of the Virgin will remain until the morning journey back to the Basilica. As we enter the Cathedral we hear the gentle, pure voices of the young altar boys singing songs of devotion to the Holy Virgin. Sitting in meditation with my companions, I cannot help but feel the tremendous wave of devotion that pours out of the hearts

(Continued on page 46)

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.



With the coming of the New Year, all the closed portals of limitations will be thrown open. I will move through them to vaster fields where my worthwhile dreams of life will be fulfilled.



I will think until I find the ultimate answer. I will turn the power of thought into a searchlight whose brightness will reveal the face of Omnipresence.



Beloved God, pluck the lotus of my devotion from the mire of earthly forgetfulness and wear it on Thy breast of ever-awake memory.



Heavenly Father, destroy in us the wrong thought of ages—that we are frail human beings. Manifest Thyself as the light of reason, the deep blaze of wisdom.



O Thou Great Lover, Thou art Life, Thou art the Goal, Thou art my Desire. Deliver me from Thy *maya* of delusion. Tempt me with Thy presence instead. Beloved Lord, fill my heart with undying devotion to Thee alone.

Yoga Postures For Health

By B. TESNIÈRE, M.D.

CHAKRASANA — THE CIRCLE POSE

(Continued from preceding issue)

To consider the benefits of the Circle Pose is mainly to review the good effects of the backward-bending spinal asanas we have taken up so far in this series of articles: *Bhujangasana*, the Cobra Pose,* *Salabhasana*, the Locust Pose,† and *Dhanurasana*, the Bow Pose.‡ These three poses, together with *Chakrasana*, constitute the foremost backward-bending spinal asanas and present, in varying degree, different types of benefits (*Fig. 1*): they straighten the spine, strengthen the spinal muscles, stretch the forepart of the body, slenderize the waistline, invigorate the inner organs and endocrine glands, rejuvenate the body, and sharpen the mental faculties.

To avoid needless repetition, in the present article only the specific benefits of the Circle Pose will be highlighted.

Straightens the Spine

Like *Bhujangasana* especially, the Circle Pose straightens the spine. The Cobra Pose straightens the dorsal spine mainly through contraction of the back muscles, the Circle Pose principally through adjustment of the dorsal vertebrae (particularly the upper ones).

X-ray examination of a female acrobat performing an exceptional backbend (*Self-Realization Magazine*, November 1960) did not show any straightening action on the dorsal spine. In her case, the lumbar spine was so supple that it could take all the backward bend. But in ordinary individuals the lumbar spine is quite stiff; therefore the dorsal spine has to take a part—however slight—in the back bend.

Yogis claim that the practice of the Circle Pose tends to correct many spinal defects such as round back, or slouching or stooping tendencies; and is helpful in removing back pains such as lumbago. The practice of the Circle Pose is indicated for all sedentary persons—such as students and office workers who assume a crooked position while sitting at their desks. However, as we have already pointed out, persons with hollow backs and weak abdomens should not do the Circle Pose, but should perform instead *Gomukhasana*, the Bracing-Up Pose (*Self-Realization Magazine*, September 1960).

**Self-Realization Magazine*, Nov. 1958. †*Ibid*, May 1957. ‡*Ibid*, Mar. 1956.

Like all the asanas that bend the spinal column backward, the Circle Pose brings into play most of the bodily muscles. *Chakrasana* is a typical example of a body-building asana, developing the musculature consistently and harmoniously.

For example, in the Circle Pose the muscles of the arms and legs have to share equally in supporting the body weight, and in bringing the upper and lower limbs closer together to give more bend to the spinal bow. Thus these muscles receive a balanced training that is not equaled in either *Bhujangasana* or *Salabhasana*, wherein the exercising of the limb muscles is mostly confined to the arms.

A Boon for One's Muscles

It is true that the Circle Pose cannot compare with *Salabhasana*, the Locust Pose, so far as strengthening the back muscles is concerned. But on the other hand the Circle Pose bends the spinal bow more tightly than does *Dhanurasana*, the Bow Pose itself! And all the fore-muscles of the body (abdominal muscles, pectoral muscles in front of the rib box, *rectus femoris* in the front part of the thighs) receive a greater stretching in the Circle Pose than in the Bow Pose.

Cats and dogs instinctively know that a conscientiously performed and fully enjoyed stretch between rest and action gives tremendous spring to the body. Strict disciplinarians they are, as well as past masters in the science and art of keeping fit!

The muscles are like sponges filled with blood. Any physical action of squeezing or compressing stirs up the circulation within the muscle sponges. By stretching the fore-muscles and contracting the back muscles the Circle Pose steps up the circulation throughout the organism. One will notice the heartbeat increasing rapidly even while one remains immobile in the pose. The same action is to be found also in *Salabhasana* and *Dhanurasana*; but in *Chakrasana* it is most marked, perhaps because venous blood in all four limbs must be pumped up against gravity to the heart at the top of the body arch.

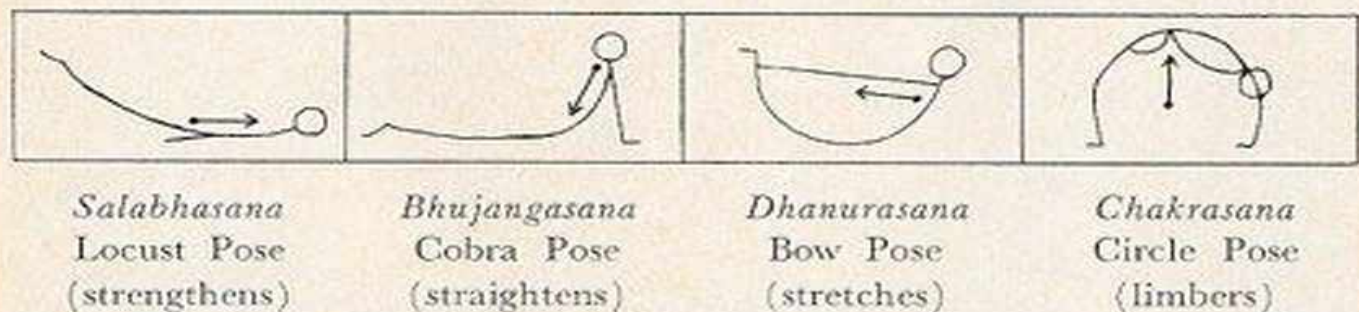


Fig. 1. The principal backward-bending spinal asanas and their main benefits

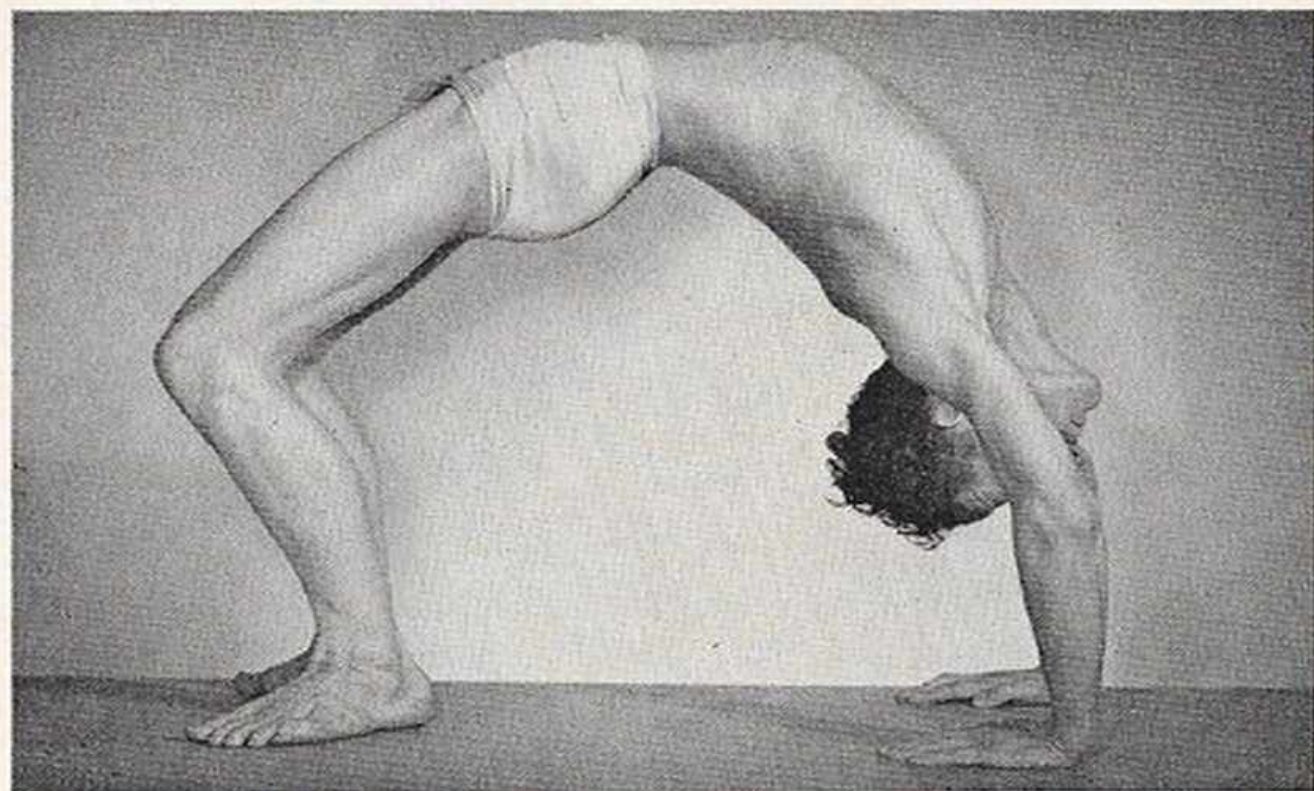
In a few seconds the Circle Pose rouses one's strength, vitality, and energy. It is a boon for beginning the day enthusiastically, for driving away laziness or physical debility, and for increasing the productivity of one's working hours.

It is unfortunate that many people stop exercising when the body needs it most. During youth the growing body is strong, full of vitality; it is rare to see bulky abdomens in young people. But among persons approaching forty, paunchiness is a frequent sight. By that time, one is usually settled in life, perhaps with a family and a business or professional career. Some of the strongest desires of youth have been fulfilled. The mind begins to relax. Unless one is active in guarding against it, the body takes on weight. Some humorous internists have labeled this condition "the syndrome of the thirties."

Slenderizes the Waistline

One reason that fat deposits in the abdomen is lack of exercise. All types of exercises will help reduce obesity; but some — like *Uddiyana Bandha* or *Nauli*, the yogic abdominal massaging exercises,* or like the backward-bending spinal asanas — are more successful than others. Among them *Chakrasana* is outstanding.

**Self-Realization Magazine, January 1957, July 1960.*



CHAKRASANA — THE CIRCLE POSE

The Circle Pose gives unequalled stretching to the abdominal muscles and the skin covering them. The stirring up of the local circulation and the carrying away of the abdominal fat is bound to be unequalled also! So much so, that yogis speak of *Chakrasana* as an "antidote" for obesity.

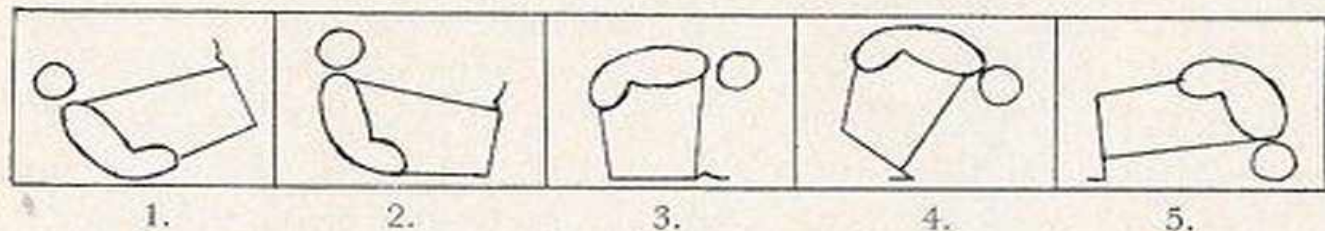
Limbers Hips and Shoulders

Among all the backward-bending asanas, *Chakrasana* ranks first in limbering and slenderizing; it affects not only the lumbar spine but also the shoulders and hips. *Dhanurasana* possesses a similar action, but to a lesser extent (*Fig. 1*).

The Bow Pose pulls the shoulders back, squeezing the armpits; the Circle Pose more or less reverses this action, exposing the armpits and bringing into prominence under the skin's surface the blood vessels, nerves, and shoulder joint within the armpits. Also, the Bow Pose strengthens the shoulder muscles (deltoid, etc.); the Circle Pose invigorates the upper limbs in their entirety by the pull it exerts in the armpit regions on the blood vessels and nerves of the arms.

Because of these differences, it does not seem proper to give the name *Chakrasana*, as is sometimes done, to the pose commonly known as The Wrestler's Bridge: from a supine position the legs are bent by pulling on the ankles with the hands (as in the Bow Pose), and the trunk is raised from the floor in a backward bend by pushing with the feet (as in the Circle Pose) and the head. Such a variation belongs rather to the *Dhanurasana Series* of postures (*See Fig. 2*).

The convex position of the groins during the Circle Pose brings into view under the skin's surface the hip joints and the tightly stretched main vessels and nerves of the legs which are located in front of these joints. This expansion and stretching of the groin region invigorates the lower limbs throughout because of the pull exerted on the vessels and nerves of the legs. Considerable as it is, that pull is



- (1) *Dhanurasana*, the Bow Pose; (2) *Ushtrasana*, the Camel Pose;
 (3) *Dhritiyasana*, the Steady Pose; (4) *Pristhasana*, the Back Pose;
 (5) Wrestler's Bridge

Fig. 2. The *Dhanurasana Series*

relatively limited, being counteracted by the tension of the mighty Y-shaped ligament of Bigelow in front of the hip joint. This ligament prevents any backward tipping of the pelvis and is credited with being the chief agent in maintaining the erect position of the human body without muscular fatigue. It is the strongest ligament in the body, and owing to its resisting tension in the groin region, most of the backward bend in the Circle Pose takes place in the middle portion of the trunk at waist level, extending the benefits of the pose to all the organs within the trunk.

Invigorates the Organs

Like all the backward-bending spinal asanas, the Circle Pose provides a wholesome stimulation of the inner organs. There are numerous claims for the pose: that it improves vision and hearing, helps cure ear diseases (tympanitis) and affections of the throat and windpipe, and renders the voice clear and melodious; that it broadens the chest, improves milk secretion in nursing mothers, stimulates deep breathing, helps cure asthma, and gives good exercise to the heart; that it tones up the entire digestive tract and its annexed glands, increases appetite, digestion, and elimination; that it removes flatulence, helps cure dyspepsia, and relieves constipation; that it flushes the liver and the kidneys, which are the two main cleansing organs of the body; that it stimulates the solar plexus and the adrenal glands (which perhaps explains why one feels so lively after performing the pose); that it is almost a specific for many female troubles, etc.

Two benefits of the pose are certain: first, by stretching and/or squeezing the tissues, the pose increases blood circulation throughout the head, neck, chest, abdomen, and pelvis; second, by loosening the spine, the pose enhances the function of the nerves in supplying the bodily organs with life and energy.

Rejuvenates Body and Mind

Yogis and acrobats are known to retain youthfulness for a long time. Their bodies are lean and agile. Physical diseases rarely visit them. Such well-being is generally attributed to the suppleness of the spine.

On the mental plane, the Circle Pose is said to develop one's will power, concentration, memory, balance, flexibility, strength of mind, and enthusiasm.

The Circle Pose represents one method offered by Yoga whereby the practitioner may consciously and intelligently connect his little bodily and mental dynamo with the great reservoir of cosmic energy and fill it at will with life and youth. In this process, according to

Paramahansa Yogananda, the main storage station is the brain, and the various centers of consciousness and energy within the spine are the substations.

These spinal centers, which are different from the many nerveplexuses in front of the spinal column, cannot be tapped by physical means, only by spiritual methods of devoted concentration. They are called *chakras* (Skr. "wheel"), for they are centers of whirling energy. Whether there is any relationship between *Chakrasana*, the Circle Pose, and the *chakras* of the spine is not certain. One point, however, is beyond question: the performance of the Circle Pose before a meditation, particularly a long meditation, is a great aid in helping one to center the life force in the spine, away from the senses, and there contact God as peace and bliss.

One would scarcely dream that such an immobile gymnastic as *Chakrasana* could carry so many benefits. Why don't you try the pose?



Mr. Cuaron, leader of Mexico City SRF Center; Mr. Julian Arias; Mr. Luis M. Alarid, director of Yoga Institute, Mexico City; Sisters Dayamata, Srad-dha, and Mataji; after viewing a performance of asanas at Yoga Institute, October 1960. Sister Dayamata was a guest speaker.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD - GITA*

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

By PARAMAHANSA YOGANANDA



Chapter XIII, Stanzas 6-7

Briefly described, the Kshetra and its modifications are composed of the Unmanifested (Mula-Prakriti, undifferentiated Nature), the (five) cosmic elements, the ten senses, the one (mind), intelligence (discrimination), egoism, the five objects of the senses;

Desire, hate, pleasure, pain, aggregation (the body, a combination of diverse forces), consciousness, and persistence.

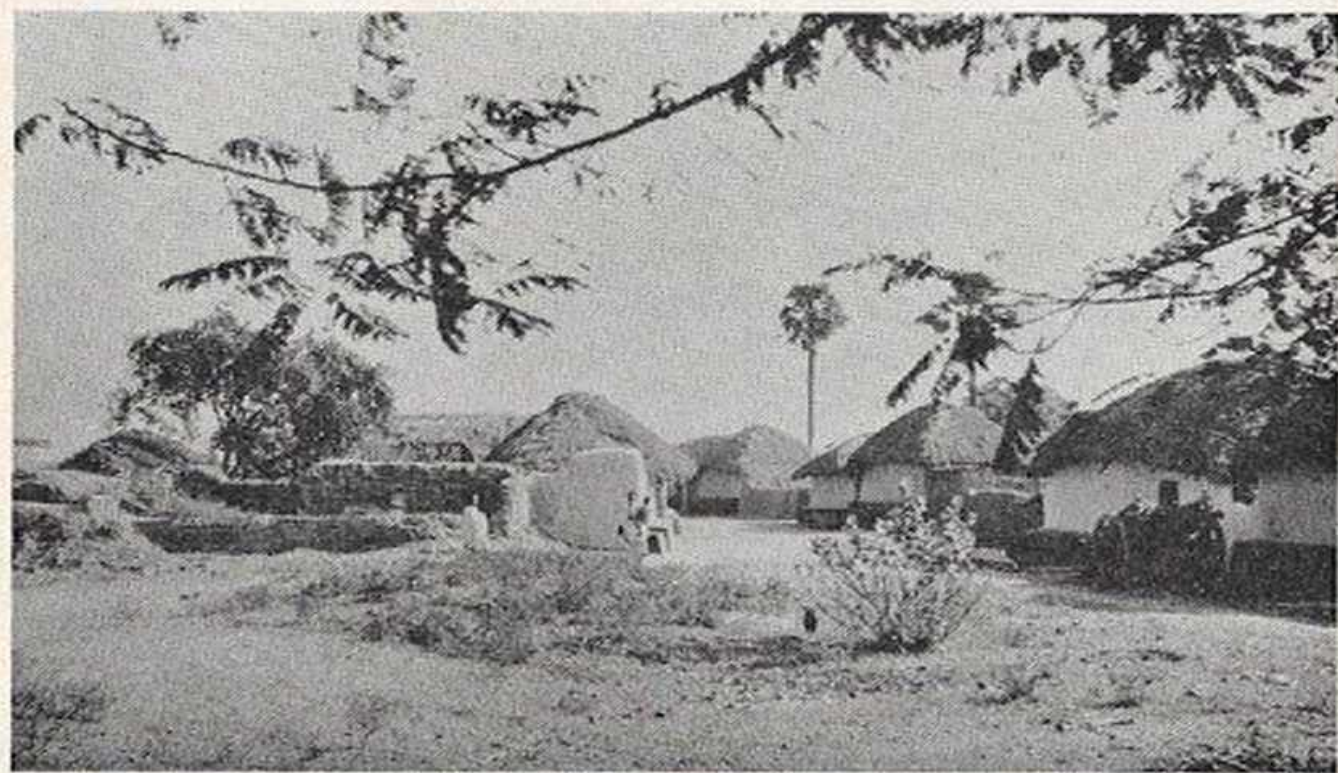
Stanza 6 enumerates the twenty-four principles of creation as expounded in the *Sankhya* philosophy of India. In the book of *Revelation* in the Christian Bible these principles are referred to as the "twenty-four elders."

The aggregate of the twenty-four distorting cosmic qualities creates the objective *Kshetra*, Cosmic Physical Nature; and the aggregate of the microcosmic delusive twenty-four qualities produces the human body, the miniature object (*kshetra*). All the twenty-four qualities belong to the domain of Cosmic Nature and the human body, and not to God, Purusha, or the *Kshetrajna* — the subjective knower of the objective cosmos.

Kshetra refers to Nature as the cosmic body of God through which His consciousness operates. *Kshetra* also refers to the human body, which is the operating vehicle of the soul. The only reality is found in God and His reflection, the human soul: the two *Kshetrajnas*, the subjective principle in the cosmos and man.

But the objective principle, Cosmic Nature and the bodily vehicle, assert their seeming reality through the power of God and His reflected souls. The two macrocosmic and microcosmic objective principles, the two *Kshetras*, are therefore spoken of as the modifications or distortions of reality. The shadows of relativities and attributes transform the light of God into the phenomenal forms of objective Cosmic Nature and into the bodily vehicle.

When the transcendental God first evolved intelligent Cosmic Nature, the Holy Ghost, or *Para-Prakriti*, He did so in unseen pure causal and astral forms imbued with the twenty-four subtle qualities. That is why Pure Nature (the Holy Ghost) is called *Abyakta*, "the indescribable state." This consort of God, through the action of *maya*, cosmic delusion, became materialized as the imperfect God-eclipsing physical cosmos; the consort is then called the *Apara-Prakriti*, or Impure Nature, which deludes all God's creatures with the triple quali-



Peaceful village typical of area near Dihika, Bengal, where Paramahansa Yogananda established his first school for boys



A group of SRF monks at Christmas Eve festivities in Rajasi Janakananda Ashram, Mt. Washington Center, Los Angeles, 1960

ties (*tamas*, *rajas*, and *sattwa*) and with desire, hate, sense pleasures, and suffering.

Cosmic ether, cosmic air, cosmic fire, cosmic moisture, and cosmic matter are called *Mahabhutas* or *Mahatattwas*. They remain undistorted in the unmanifested state of subtle Pure Nature.

Pure Cosmic Nature is a being. When it first evolved as the consort of God it possessed ego-consciousness, cosmic intelligence, mind, feeling, the macrocosmic five senses of knowledge (visual, auditory, olfactory, gustatory, and tactual perceptions), the five instruments of cosmic activity (macrocosmic grasping motion, forward motion, vibratory power, creative power, and eliminative power); the five cosmic elements of ether, air, fire, water, and earth; and the five cosmic life forces that inform all matter — the crystallizing, metabolistic, assimilating, circulating, and eliminating currents.

Through the crystallizing force the earth keeps its atoms in existence, and through the assimilating current it receives into its soil the forms of all vegetation, animals, and human beings. The circulating current keeps the life force flowing through the earth atoms. Through the metabolistic current the earth produces out of its tissues the rocks and minerals, vegetation, and animal and human bodies. With the eliminating current the earth keeps itself purified.

These nineteen subtle elements in pure Cosmic Nature, together with the five invisible great elements, become materialized into the astral cosmos. Up until now Cosmic Nature remains in the pure state, creating wonderful astral beings and objects. But as soon as pure Cosmic Nature, through the further action of *maya*, is projected as the gross material universe, Nature becomes impure, *Apara-Prakriti*, hiding and distorting the presence of God, the *Kshetrajna*, the supreme Purusha or Paramatma or Paramabrahma.

Cosmic Physical Nature is the distorted *Kshetra*, the objective universe. Similarly, the miniature embodiment of Nature, the form of man, the little *kshetra*, contains ego, intelligence, mind, and feeling, the ten senses, the five life forces, and the five objects of the senses



(Three men, facing audience, left to right) Sardar Mohinder Singh, headmaster, Government High School, Simla; Sri R. C. Gupta, vice-president, Simla branch, Yogoda Sat-Sanga Society; and Sri Mahabir Singh, chief secretary, Himachal Pradesh; at a service on Dec. 24, 1960, at Simla YSS Center commemorating birthday of the great Sikh teacher, Guru Gobind Singh.

A picture of the Sikh master is shown at extreme left.

Ode to Lake Chapala in Mexico

By Paramahansa Yogananda

O Chapala! Like the flickering flame of Indo-skies,
Thy moods of limpid waters
Boisterously play with fitful gleaming storm,
Or rest on thy lucent forehead without a ripply wrinkle!
'Tis then thy softly shining mind,
Free of ruffling causes —
A transparent mirror —
Reflects the noble images
Of green-dressed young and old hills,
Like a tableau of drilling soldiers
Standing hand in hand, with dwarfed and tall heads
Crowned with silver skies or fleecy clouds.

At night I behold the starry damsels
Beautifying their twinkling faces
In the mirror of thy waters.

I watched in the sudden hall of lightning
Thy furious fight with the gunning clouds,
Showering torrential bullets of spattering rain.
O what wild cloud-churned skies and bounding winds,
Rolling thunderpeals, bursting vapor embankments
Flooding thy territory of waters
Have lashed thy spirit to rouse thy resting soldier-waves
To leap to angry fightings!
Then again, when truce is signed with storm gods
And warring fury of the skies,
I find a stray white sail charged with a vital breeze,
Racing to the horizon's hidden unknown shores.

Thy nocturnal silence,
Oft rocked to sleep
By the lullaby of gentle breakers,
Is rudely rent at dawn
By busy, droning sounds
Of boats — man-made, horrid water-ploughs
Encroaching on thy private fields of silence.



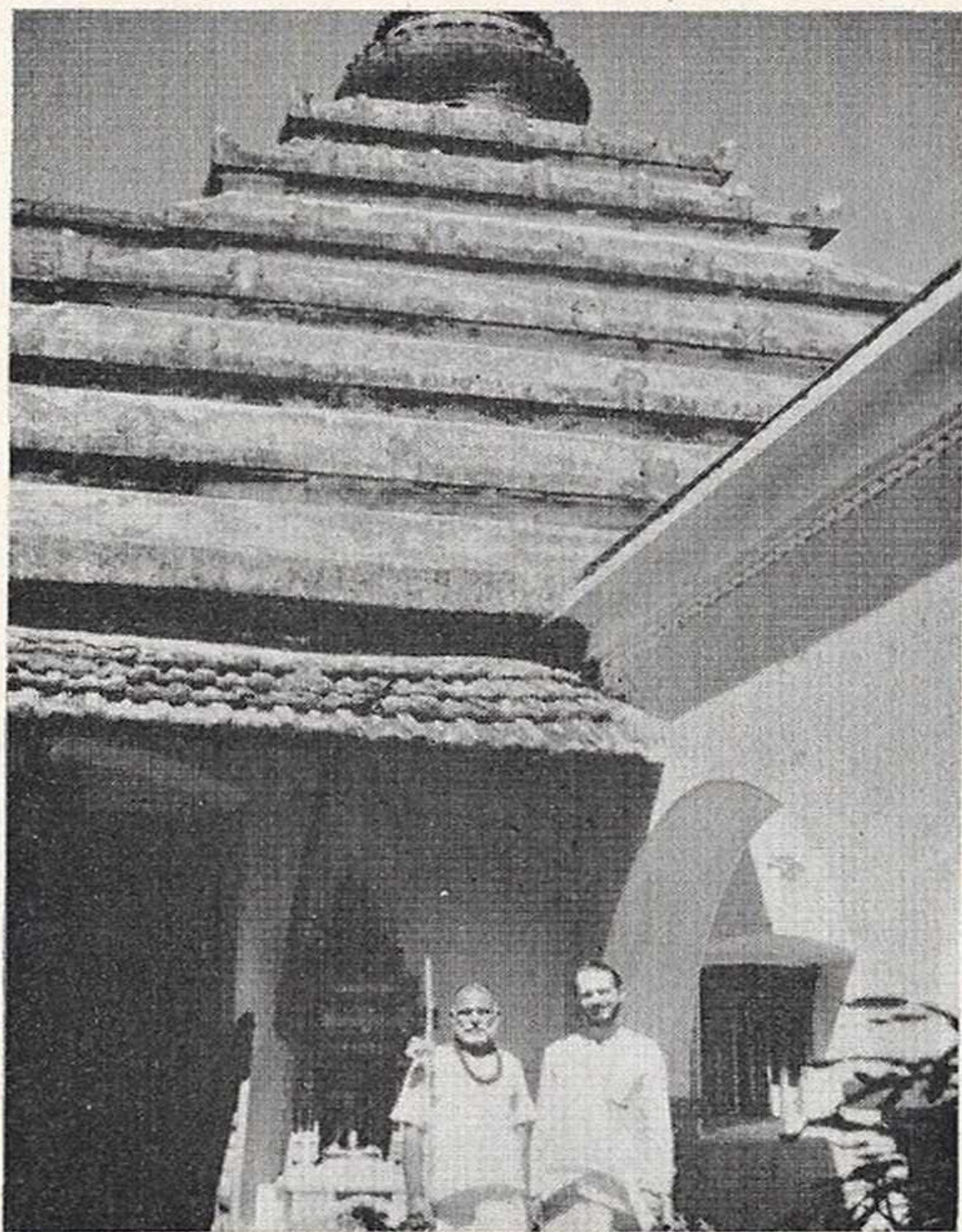
Paramahansa Yogananda aboard sailboat, Lake Chapala, Mexico, July 1929

O changing Chapala — the gleaming lightning of my feeling's skies!
I love thee as never before!

O hill-ramparted lake,
Allaying the beauty-thirst of yearning minds!
When comes such another? Where?

Alas, Chapala, thy beauty will be snatched from my adoring skies
By cruel duties of exacting life,
But they shall fail to take away
Thy loveliness enthroned in me as joy fore'er.

The stony arms of the palace by thy bank
Enclose a tract of thy loved waters;
And 'neath the lone, shady tree
On the spot 'tween two sheets of water,
Oft I sat for unforgettable hours,
Beholding the Infinite
Emerge from pale unanswering walls of blue
And unite my soul with thee,
Mounts, skies, and me!



Brother Kriyananda (*right*), SRF vice-president, with a priest at Gowardhan Math, Puri, founded by Sri Shankaracharya



Temple erected to the memory of Sri Motilal Thakur, noted disciple of Swami Sri Yukteswar, Yoganandaji's Guru

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Polestar of My Life	He Who Knows
Will That Day Come to Me, O Mother?	

No. 202

Valley of Sorrow	Come Out of the Silent Sky
Door of My Heart	Divine Love Sorrows
I Am the Bubble,	Where is There Love?
Make Me the Sea	Thou Art My Life
Receive Me on Thy Lap	Sita Ram

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Order from Self-Realization Fellowship



Monks' Christmas tree in Rajasi Janakananda Ashram, SRF headquarters, 1960. All the decorations on the tree were handmade by SRF monks.



Rev. G. Harish, Chaplain of Simla, presided at Christmas service of Yogoda Sat-Sanga Society, (SRF) Simla Center, Dec. 25, 1960.

The group prepared food baskets for four Los Angeles families, including seventeen children, at Thanksgiving; and at Christmas presented them with food, clothing, and toys. The lay disciples also visited several homes for the aged with gifts of food and clothing.

At the banquet on January 18, 1961, Sister Dayamata praised their spirit of service to God and Guru through meditation and service. A part of her speech follows:

"Each one of you, through your life, through the manner in which you conduct yourself, is a messenger of God. The whole purpose of life is to try to reflect what Master wrote in his great poem, *God, God, God!* To keep the Lord foremost in our consciousness throughout all our activities is to find the greatest happiness, the greatest peace, the greatest love that the human heart can know. And when your group regularly meditates together deeply and long, and privately each day in your homes; when you spread kindness and love during all your activities, you are steadily marching toward that divine goal, toward that supreme fulfillment.

"My own humble wish for each of you in this New Year is that you may from this evening forward establish a deeper, closer, sweeter union with the Divine Beloved. He is the nearest of the near, the dearest of the dear. The more you love God the better your relationship will become with your friends, your husband or wife, your children, and all mankind."



Sister Dayamata (at left, near pillar) conducting *Kriya Yoga* initiation
October 20, 1960, SRF Center, Mexico City

Pacific Palisades, California

A class of 33 eighth-grade students and their parents, from Leo Baeck Temple, Los Angeles, visited SRF Lake Shrine on December 3rd as a part of their class study in Comparative Religion. The Shrine was shown to them as an example of a synthesis of East and West, and of the religions of the Orient and the Occident. The group showed much interest, and found the site beautiful and very inspiring.

Phoenix, Arizona

Brother Bhaktananda, monk in charge of SRF Encinitas Colony, conducted a *Kriya Yoga* initiation ceremony at the SRF Church in Phoenix on December 4, 1960, for eligible students in the Arizona-New Mexico area.

New York, N.Y.

Brother Anandamoy of SRF Mt. Washington Center conducted a week-long program of SRF lectures and classes, climaxed by two *Kriya Yoga* initiation ceremonies, during the week of December 3-10, 1960, at Steinway Concert Hall in New York City. Brahmachari Ernest and Mrs. Anne Vickerman, acting on behalf of the Mother Center, traveled to New York to assist members of the SRF Center there in making arrangements for this highly successful convocation. The events were attended by SRF students from Quebec and Ontario, Canada; New York, Massachusetts, Connecticut, Rhode Island, Pennsylvania, New Jersey, Maryland, Delaware, Virginia, and Washington, District of Columbia.

Since then SRF has been grateful to learn from many students in that area how much benefit was received from these meetings. Some extracts from their letters follow:

"Brother Anandamoy's lectures were delivered with such conviction and power that one readily sensed the presence of Yogananda. Master's guidance and abundant love were felt throughout the events of the week. I shall always remember the sacred *Kriya Yoga* ceremony. Its significance to me is beyond words. All of us were particularly moved when we heard the recording of Yogananda's voice. That was an experience we shall always carry with us. It is the greatest blessing of all to be on this path." — *I.P., New Haven, Connecticut.*

"The SRF lectures and classes in New York have been a soaring success. Words are but poor tools with which to tell you what has taken place spiritually here during these past days. We have all been caught and held for eternity in Master's net of infinite love and de-



“THE LAST SMILE”

A much-loved photograph of Paramahansa Yogananda taken an hour before his *mahasamadhi* on March 7, 1952. This picture, flower-garlanded, decorated the altar in the monks' chapel at SRF headquarters, Los Angeles, California, during a ceremony commemorating his birthday, January 5, 1961.



CATHEDRAL OF MEXICO

Sister Dayamata, president of Self-Realization Fellowship (*fourth from right*), with Yogacharya Cuaron (*third from right*) and a group of SRF students in front of the El Sagrario Facade of the Cathedral of Mexico, Mexico City, Oct. 13, 1960. El Sagrario Church is a part of the Cathedral of Mexico, largest in all the Americas.