



Self-Realization

MAGAZINE

Founded in 1925 by PARAMAHANSA YOGANANDA

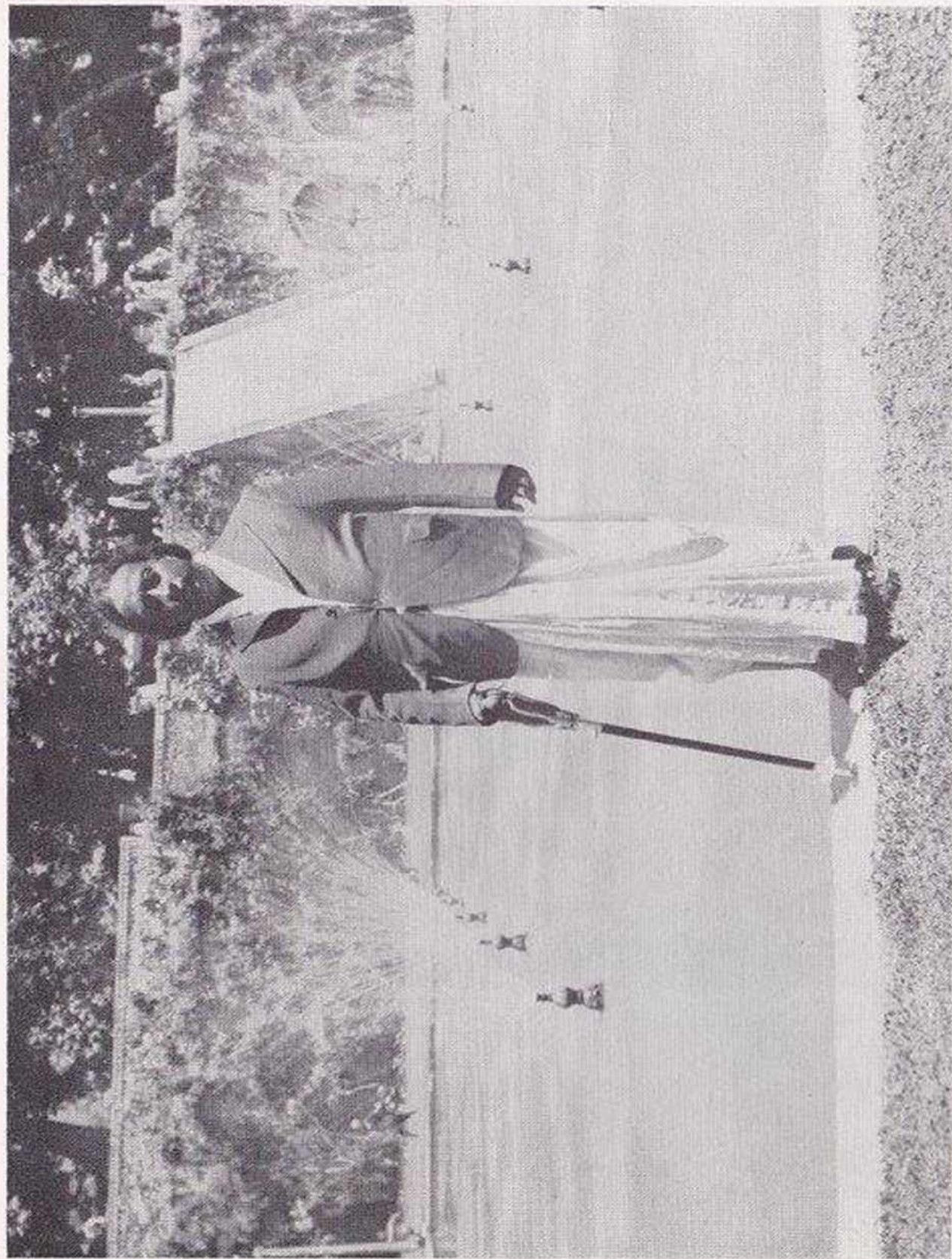


Dayamata (*center*), president of Self-Realization Fellowship, and Sisters Mataji and Mrinalini emplaning on June 26th for India

Healing of Body, Mind, and Soul

JULY - AUG. 1961

25¢



Paramahansa Yogananda at *Nishat Bagh*, "Garden of Breezes," Kashmir, India, May 17, 1936

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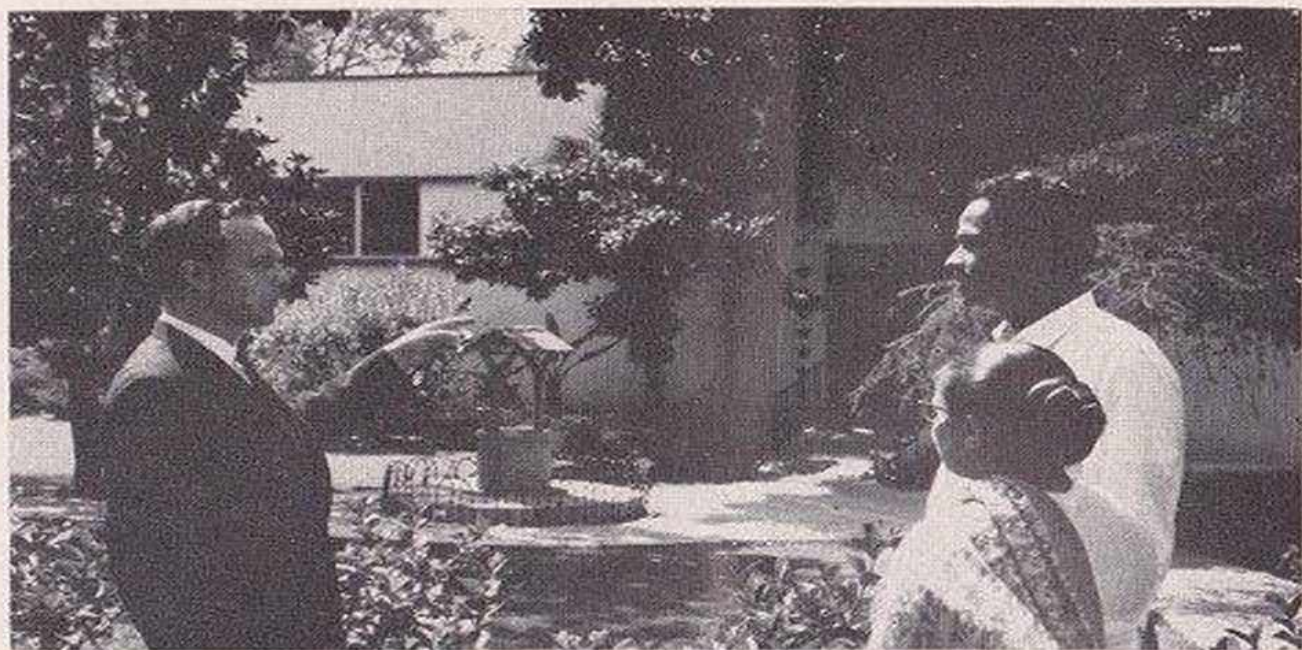
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Dr. Vedre Madhusudan Reddy (*right*), Professor of Philosophy at Osmania University, Hyderabad, India; and Mrs. Reddy, with Brahmachari Ernest of SRF in the garden near the Publications Building at SRF headquarters, Los Angeles, on July 22nd. Dr. Reddy is in the U.S.A. on a UNESCO Fellowship. He is lecturing at American universities on "Mutual Appreciation of Eastern and Western Cultural and Moral Values." Commenting on the SRF spiritual activities, he said:

"I am happy to see that the teachings I am advocating are being put into actual practice in Self-Realization Fellowship colonies."



Students who attended annual SRF Summer Class Series from July 24-29 at SRF India Hall, Los Angeles, Calif. In front row are SRF renunciants who conducted the classes: Brahmachari Arne, Brother Bimalananda, Brahmachari Guy, Brothers Bhaktananda and Anandamoy, and Br. Leland.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD - GITA*

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

By PARAMAHANSA YOGANANDA



Chapter XIII, Stanza 22

Purusha involved with Prakriti experiences the gunas of Nature. Attachment to the three qualities of Prakriti causes the soul to take embodiment in good and evil wombs.

The individualized soul, living in close proximity to "little *Prakriti*" or the human body, becomes attached to phenomenal existence. Such attachment is the cause of rebirth.

Chapter XIII, Stanza 23

The Supreme Spirit existing in the body is the detached Beholder, the Consenter, the Sustainer, the Experiencer, the Great Lord, and the Highest Self.

In a dream a man can create for himself a new body; he can support it with his individuality and permit it to work, achieve, and experience human sensations and thoughts. As the lord and master of his dreams, he witnesses all the operations of his new dream body.

In the same way, the Supreme Divine Dreamer, God or *Para-Purusha*, employs His dream consciousness to create and support His cosmic body of Nature, *Prakriti*; and transcendently experiences its activities as the great *Kutastha*, Lord of Creation, and as the Infinite Spirit beyond creation.

Similarly, in a miniature way, God beyond creation, and in creation as the soul in man, lends His superconsciousness to permit the activities of the human body to be carried on. As the almighty Lord of the senses and as the Divine Self in the human body He upholds

and transcendently observes all the dream experiences of man.

As a child may "run wild" without the presence of his father, so Cosmic Nature would not behave properly without the presence of God.

The essence of a dreamer's consciousness remains unaffected even though it transforms itself into good and evil dreams; in the same way, the perfect consciousness of the Lord remains untouched even though it apparently changes itself into the pleasant and unpleasant dream motion pictures of Cosmic Nature and the human body.

Consciousness Underlies All Creation

Without the dreamer's consciousness, however, a dream cannot be created. Similarly, without cosmic consciousness, the dream universe could not be brought into being. Without the presence of the dreamer's thought, the dream body disintegrates.

Thus a dreamer is the creator and experiencer of his own dreams. Similarly, the soul, the reflection of God, is the great creator, supporter, permitter, enjoyer, and transcendental observer of its own dream physical body and all its activities.

The soul is only a witness; it does not engage itself in the operations of the human intelligence, mind, and senses. It is an observer of the workings of Cosmic Nature in the body. All states of consciousness and all activities of man are considered to be indirectly witnessed by God and to be directly instigated by *Prakriti* and by individual karma.

Chapter XIII, Stanza 24

Whatever his mode of life, he who thus understands Purusha and the threefold nature of Prakriti will not again suffer rebirth.

Whether his station in life be high or low and whether or not he acts in accordance with scriptural injunctions, the man who knows the true nature of Spirit and matter is not subject to rebirth.

In these words Lord Krishna assures Arjuna of the value of understanding *Purusha* and *Prakriti*.

The yogi who beholds in *samadhi* the vast motion picture of the cosmos, produced by triply tainted Nature, and who realizes that all creation proceeds from the eternally pure Spirit, is freed forever from karma and reincarnation.



Photos at Pasadena Public Library exhibited during July-August 1961, calling attention to several beautiful churches in southern California. In center are four views of Self-Realization Fellowship Lake Shrine. At top are exterior and interior views of St. Sophia Greek Orthodox Cathedral. On the lower shelves are a photo of the famous Wayfarer's Chapel and a map indicating locations of these lovely places of worship.

Yoga Postures For Health

By B. TESNIÈRE, M.D.

SARVANGASANA — THE SHOULDERSTAND

Sarvangasana is one of the most important postures of *Hatha Yoga*. It is a combination of two yogic practices: chin lock (*Jalandhara Bandha*) and inversion of the body (*Viparita Karani*, in its etymological sense).

The combined physiological effects of both these practices in *Sarvangasana* benefit every part of the body. Hence the Sanskrit name: *sarva*, "whole" or "all"; *anga*, "body" or "limb."

The pose is said to have originated centuries ago in India. It is not mentioned, however, in the classical literature of *Hatha Yoga*, although its components (*Jalandhara Bandha* and *Viparita Karani*) are clearly described. *Sarvangasana* is now widely known. In Europe it is picturesquely called The Candle.

The principle of the pose consists in setting the whole weight of the body on the shoulders (hence, Shoulderstand), using the arms and hands as props to keep one's balance and also as levers to keep the throat tightly compressed.

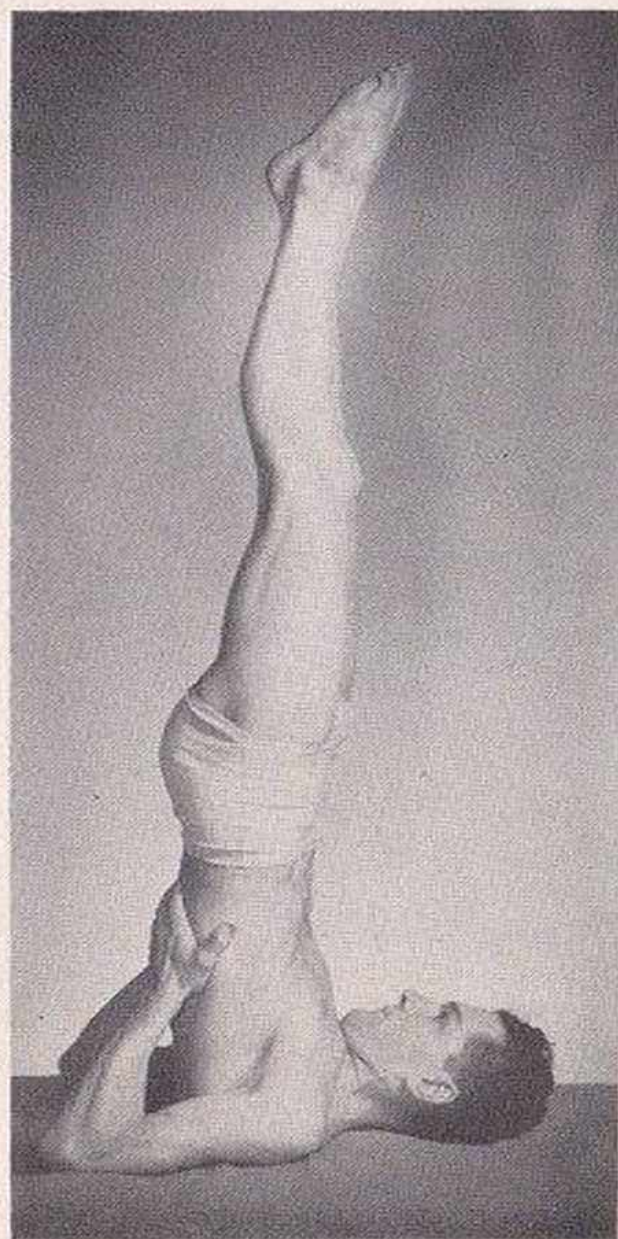
The Shoulderstand is an inverted pose of medium difficulty; it should be tried after the easier Dorsalstand (*Viparita Karani* in its restricted form)* has been mastered and before the more difficult Headstand (*Sirshasana*)† is attempted.

The pose can be performed by anybody in good health. Even elderly or stout persons can practice it, in moderation. Growing children should use it often for harmonious physical and mental development. The pose is particularly recommended during puberty and the menopause; after pregnancy and infectious and toxic diseases; and in cases of low blood pressure and sedentary living. East Indian athletes in training before competition are said to be steady practitioners of the pose.

The best time to practice *Sarvangasana* is in the morning after bowel evacuation. The next best time is in the evening. The pose

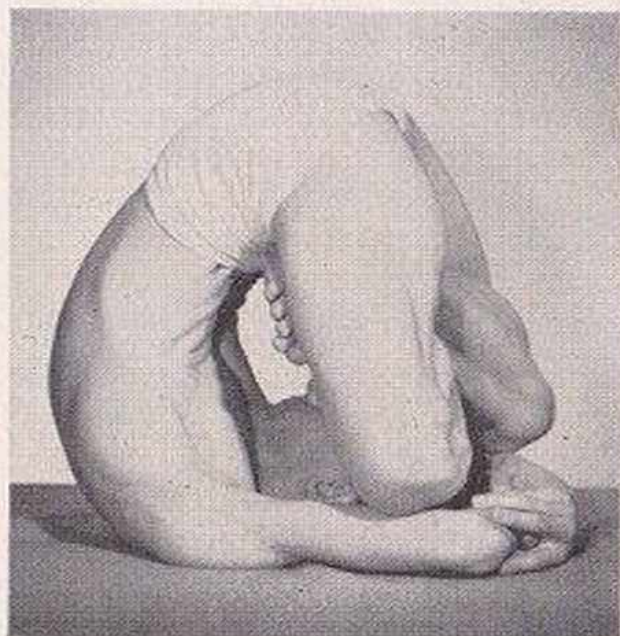
**Self-Realization Magazine*, Jan. 1958. †*Ibid*, July 1959 through Jan. 1960.

should never be assumed when the stomach is full (one should wait two or three hours until the meal is digested); nor immediately after strenuous exercise (one should wait half an hour until the body is calmed down). The room should be well ventilated. For the purpose of keeping fit, a single practice daily is sufficient. For healing purposes, it is recommended that the pose be performed three times daily: morning, noon, and evening.



There are a few diseases in which the practice of the Shoulderstand is prohibited: high blood pressure, left-heart failure, organic diseases of the thyroid gland, hypersensitivity of the carotid sinus, glaucoma, and tendency to detachment of the retina.

The Shoulderstand presents an advantage over the Headstand in that it can be practiced by overweight persons and also by those who have a congenital or acquired skull defect, such as an



SARVANGASANA AND SARVANGASANA - PADMASANA

At left is Shoulderstand proper; at right, a difficult variation.

incomplete closure of the anterior fontanelle. Neither the Shoulderstand nor the Headstand, however, should be practiced by persons who have trouble with their neck vertebrae. The Dorsalstand is the only inverted posture to which they may resort.

How to Perform Sarvangasana

The Shoulderstand may be easily performed in four steps (*Fig. 1*):

- (1) Lie on the floor in the Relaxation Pose (*Savasana*).*
- (2) Slowly raise the legs until they are perpendicular to the floor. One may elevate the legs in a single continuous movement, or one may arrest the elevation for a few seconds at 30 degrees and again at 60 degrees. This raised-leg position (*Uttana Padasana*) is an excellent exercise for strengthening the abdominal muscles.
- (3) Slowly lift the hips and trunk off the ground by pressing firmly on the floor with the arms and palms. The position thus achieved may be called *Ardha-Halāsana*, as it constitutes an intermediary step in the performance of *Halāsana*, the Plough Pose.†
- (4) Instead of further bending the legs at the hip (as one would to achieve the Plough Pose), straighten the legs and the trunk until they are brought into vertical line.

A beginner attains this vertical line progressively. First he bends his arms at the elbow in order to support his back with his hands. Then, using the mass of the legs as a counterweight by bringing them a little bit past the vertical line, he strives by degrees to get the trunk vertical, each precious gain allowing the lowering of the supporting hands farther down the back.

Proficient practitioners, on the contrary, first achieve verticality; they even pass slightly beyond the vertical line, and when the chest

**Self-Realization Magazine*, November 1958. †*Ibid*, March 1956.

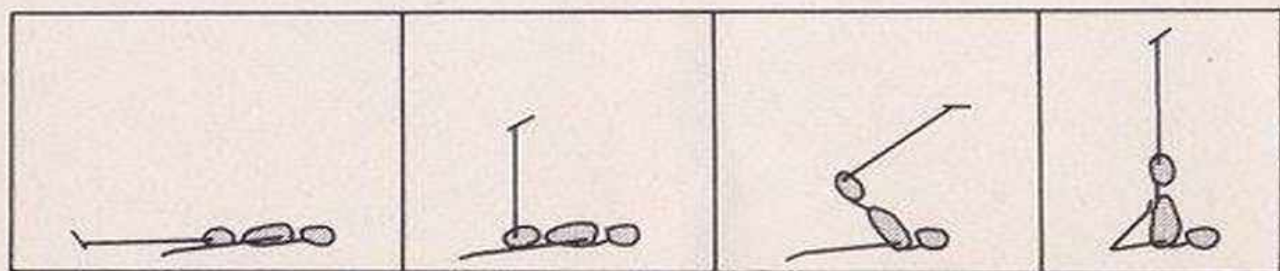


FIGURE 1. THE FOUR STEPS OF SARVANGASANA
Savasana *Uttana-Padasana* *Ardha-Halāsana* *Sarvangasana*

exerts the greatest pressure against the chin, they bend the arms at the elbow, set the palms against the back, and shift the legs and trunk slightly back toward verticality.

Timing, Breathing, Object of Concentration

Hold the position for 30 seconds in the beginning. Then unbend the arms, slowly lower the trunk (*Ardha-Halāsana*), finally the legs (*Uttana Padasana*), until the starting position (*Savasana*) is reached.

Remain in the Relaxation Pose for the same length of time that you hold the Shoulderstand. Repetition of the Shoulderstand is unnecessary. One may perform a counterpose such as *Matsyasana*, the Fish Pose; *Bhujangāsana*, the Cobra Pose;* or *Dhanurasana*, the Bow Pose,† before relaxing in *Savasana*.

Increase the holding period gradually (about 30 seconds fortnightly), until a maximum of 3 minutes thrice daily, 5 minutes twice daily, or 10 minutes once daily is reached. If, during the holding period, the eyes begin to weep or the armpits to perspire, do not hold the pose any longer; the body is not yet adapted to the holding period set forth.

Breathe normally. To breathe through the nostrils may not be easy in the beginning because of the build-up of the venous pressure in the nasal membranes. But if one relaxes as much as possible and slowly breathes with the abdomen, he will find it possible to inhale freely through the nostrils.

One may find it easier to get into the Shoulderstand by inhaling normally before lifting the legs, holding the breath while getting into the pose, and exhaling while in the pose.

Close the eyes and focus the attention either on the throat region or on the medulla oblongata — just below the back of the skull. Keeping the eyes open and gazing at the toes is a variation said to benefit one's vision.

Key Points in Practice

Keep the legs straight, the toes pointing upward.

Do not allow the lower limbs to bend at the hip; instead keep them in line with the trunk by what appears to the performer to be a slightly backward tilt. The pose will then be more graceful.

(Continued on page 41)

**Self-Realization Magazine*, July 1958. †*Ibid*, September 1958.

Wisdom of Paramahansa Yogananda

Extracts from Talks to his Students

God understands when everybody else misunderstands you. He is the one Lover who cares for you always, no matter what your mistakes. Others love you for a while and then forsake you, but He never forsakes you. He is seeking your love. He longs for the day when you will throw away all material entanglements and run after Him. God won't punish you if you don't give your love to Him, but you punish yourself. "All things betray thee, who betrayest Me." Everything will betray you if you ignore God. Be sincere in your love for the Lord and give your time to seeking Him. Allot Him first importance in your life, with just one thought flowing through you: "O Thou tremendous Lover! O Thou tremendous Joy!"

* * *

Your state of consciousness is the real "you." Stand before the introspective mirror of your soul to discover your faults and virtues. By constantly following the inner voice of conscience, which is the voice of God, you will become a truly moral person, a highly spiritual being, a man of peace. Be honest with yourself. The world is not honest with you; in many ways it encourages hypocrisy. When you are honest with yourself you find the road to inner peace.

If you practice meditation deeply, your mind will turn more and more intensely toward God. However, you must not neglect your duties in the world. As you learn to perform all your tasks with a peaceful mind you will be able to do things more quickly, with greater concentration and efficiency. You will then find that no matter what you do, your activities in the world are fully permeated with the divine consciousness. This state comes only after you have practiced meditation deeply and disciplined your mind to revert to God as soon as you have performed your duties; and by doing them with the thought that you are serving Him alone.

* * *

Start tonight to meditate earnestly. Don't wander around; go straight to God. You have closed the gates of heaven by gravitating toward matter and the life of the senses. Now gravitate toward Him

who is constantly pulling you toward Him. Don't seek happiness in externalities, but remember that the kingdom of God is within. If you seek with wisdom, devotion, and good actions, you will surely attain the Divine Goal.

* * *

God doesn't talk directly to you; He manifests Himself to you through the channel of a guru and a guru's teachings. Disciples are those who allow themselves to be fully disciplined by a guru. He has but one desire: to help you. Man's judgment is prejudiced and darkened by habits and whims of the past. You yourself cannot observe the workings of your mind, unless you have developed tremendous powers of introspection; but a guru knows the state of your mind. Great masters have arisen in India because they attuned themselves to the will of their guru.

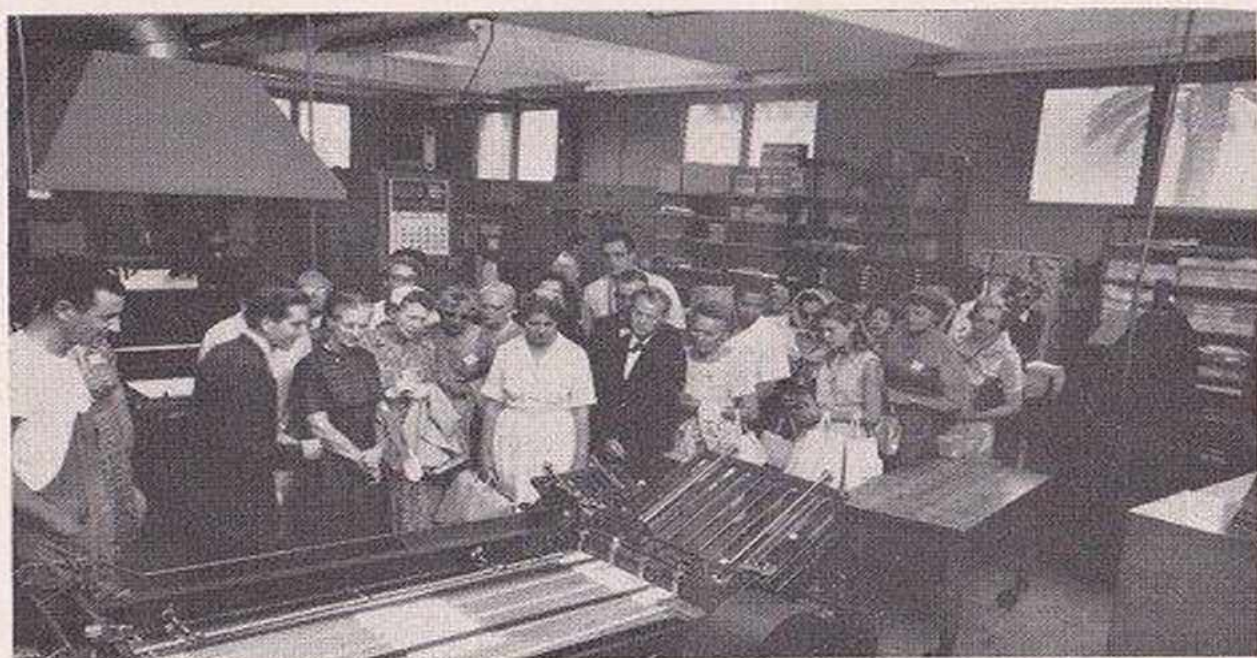
Man cannot enter heaven until he has learned to manifest his divine nature. His soul qualities are displayed only after he has conquered moods, put himself in tune with his guru, and cleansed the mind by deep meditation.

* * *

You don't know how much grief there is in this world! If you could picture the misery of others; if you could realize how fortunate you are, while so many are overwhelmed by afflictions! So, before



Mr. J. M. Echeguran of Mexico City, Durga Ma, Dayamata, Sister Mukti, Yogacharya Cuaron, leader of the Mexico City SRF Center; Brother Anandamoy, and Sister Sraddha; at farewell reception for Dayamata on June 19th at Mt. Washington Center, Los Angeles. The president left on June 26th for a six-month visit to YSS-SRF centers in India.



Folding-machine demonstration in SRF Publications Building interests a group of SRF students who attended an Open House at Self-Realization Fellowship headquarters on July 24th

serious troubles come, be wise enough to establish yourself in God. And tell Him that you also want to help others to be free.

To desire soul freedom for oneself and others is the highest ambition of life; but it is difficult to fulfill because delusion is strong. And yet self-discipline is the easiest path if you stick to it; success will come gradually. By practicing *Kriya Yoga*, success comes faster; and it will come very fast if you keep your mind continuously at the Christ Consciousness center. Be intoxicated with the Divine. Go deeper in meditation. Don't put it off for the next day, for that day will never come.

* * *

It is so easy to cling to the ways of human nature. You think "I want this," or "I hate that," or "my pride is hurt"; but by thus listening to your ego you become more and more miserable. Happiness comes by ignoring the ego and finding your real Self.

I plant the seed of love for the Divine in those who are in tune with me. Those who obey my wishes are in reality not obeying me but the Father in me. Even the greatest masters listen humbly to their gurus, because it is the way of righteousness.

* * *

Make up your mind not to be like ordinary devotees. Be a true child of the Heavenly Father. If you are not meditating or following His laws, how are you going to be in tune with Him? I used to write the name of God in my hands, but now I will tell you another way to constant remembrance of Him.

Whenever you want anything badly, is it not true that your desire haunts you all the time, seemingly even in sleep? No matter what you are doing, that desire is always in the background of your mind. This is the way you should desire communion with the Lord. Whether you are performing your duties or talking with people, in the background of your consciousness a mental whisper to the Lord should constantly go on. That mental whisper becomes a dynamic force when, no matter what your tongue is saying, you are inwardly speaking to God. It is possible for any devotee to pray constantly: "Reveal Thyself, reveal Thyself!"

Spoken prayers are not the most effective kind, because then the mind is busy with speech. Mental prayer is best. God is not impressed

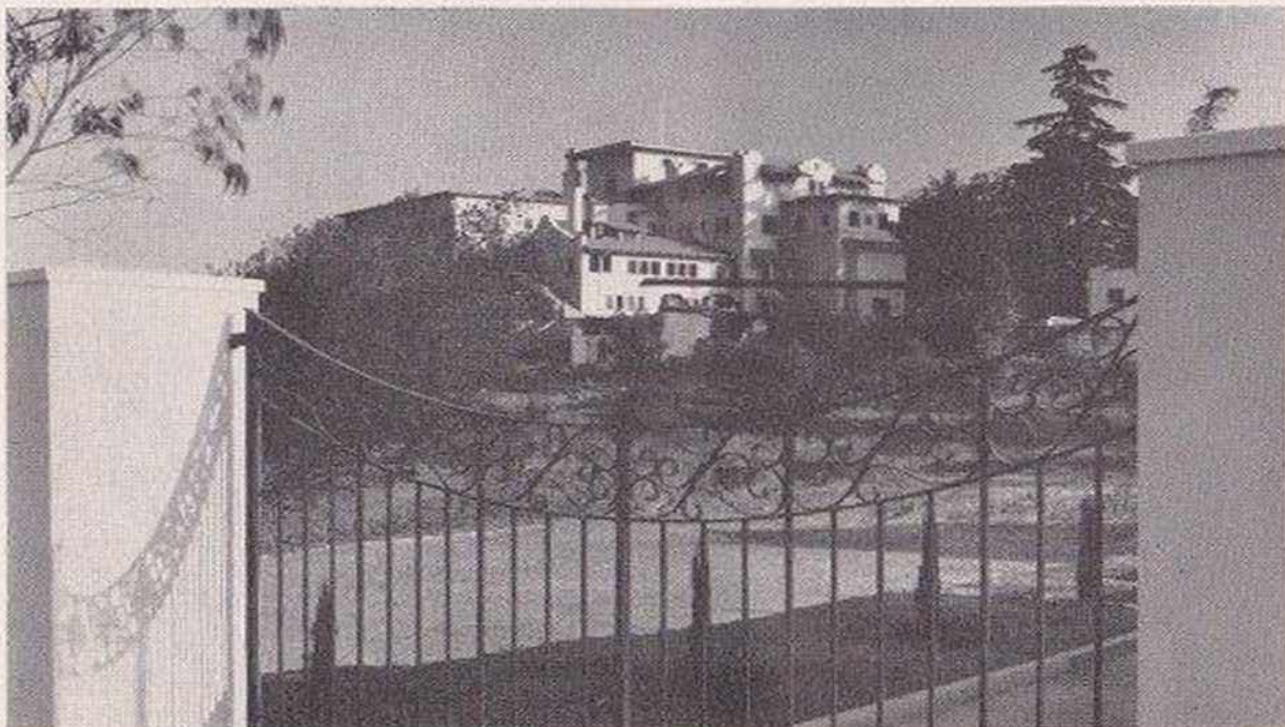


Summer Class students practicing SRF Recharging Exercises in front of SRF Church at India Center, Los Angeles. SRF Book House is shown in left foreground. (At upper left is Cedars of Lebanon Hospital.)

by what you say aloud to Him if you are thinking of something else. He wants to come through the secret door of your ceaseless devotion. So continue the inner whispers until they are repeated constantly in your soul. Mentally say: "May Thy love shine forever on the sanctuary of my devotion, and may I be able to awaken Thy love in all hearts." No matter how troubled you are, within yourself you should continually call to Him: "Reveal Thyself, reveal Thyself!" Day and night, live with that thought; awake with that thought, go to sleep with that thought, and He will not be able to stay away from you any more.

Have you ever observed a cow with a newborn calf? The cow may be quietly eating grass, but if you go near the calf, the cow will rush to protect it. So should you zealously guard the calf of your love and devotion to the Lord.

Pray the kind of prayer wherein your soul is calling to God. When your prayer whisper becomes strong enough, He opens the gates of the sky, the doors of the blue, and comes to you. God replies in actuality. He has come to me as Krishna and as Christ, materialized into form by my devotion's frost.



Self-Realization Fellowship Headquarters, Los Angeles, California, seen from entrance gate of Rajasi Janakananda Ashram for monks

One Goal--One God

By T. M. P. MAHADEVAN



The greatest feature of Hinduism, which is at once unique and lofty, is its catholicity. Dictatorship in religion is as much to be detested as other forms of totalitarian ideology. Provincialism of spirit [in various lands] has been the source of bigotry and bloodshed. They are worshipers of a false God who take the sword in the name of religion. Hinduism realizes this truth and allows the widest freedom in matters of faith and worship. The foreigner is amazed at the almost unending variations in creed that are found in Hinduism. But these variations are an ornament (*bhusana*) to the faith and do not import into it any defect (*dusana*). The fundamental tenet of Hinduism is: as many minds, as many faiths.

A celebrated text of the *Rig Veda* proclaims the One Truth which is called variously by the sages. The *Upanishads* declare that just as cows of varied hues yield the same white milk, so all the different [spiritual] paths lead to the same goal. "Howsoever men approach me, even so do I accept them; for, on all sides, whatever path they may choose is mine," says the Lord in the *Gita*.^{*} There is a *smṛiti* text that declares, "Some speak of it as Agni, some as Manu, Prajapati, some as Indra, some as Prana, yet others as the eternal Brahman."[†]

Asoka had this inscribed on one of his rock pillars: "The king, beloved of the Gods, honors every form of religious faith, and considers no gift or honor higher than the increase of the substance of religion, whereof this is the root: to revere one's own faith and never to revile that of others. Whoever acts differently injures his own religion while he wrongs another's."[‡]

One of the fundamental beliefs of Hinduism is that there is one all-pervading and all-transcending Spirit which is the basic reality —

^{*}*Bhagavad-Gita*, IV, II.

[†]Quoted by Lord Shankara in his *Aitareya-Upanishad-Bhasya*.

[‡]Rock Edict, XII.



Some of the SRF students who attended the SRF Summer Class Series in Los Angeles in July. This group came from twenty-two states outside California and from three foreign countries.

the source and ground of all beings. This is usually referred to as God (*Isvara*); but the wise realize it as the impersonal Absolute (*Brahman*). The reality conceived of as God is the cause of the universe — its sole and whole cause. The universe rises from, remains in, and returns to God. There is no other creator alongside, or opposed to, God. He does not create the world out of nothing, nor out of any stuff external to Him. It is only a convention to refer to God in the masculine gender. If it is legitimate to address God as Father, it is equally legitimate to address God as Mother. In an exquisite passage the *Svetasvatara Upanishad* addresses God thus: "Thou art woman; thou art man; thou art the youth and also the maiden; thou as an old man totterest with a stick; being born thou standest facing all directions."* — *Extracts from "Outlines of Hinduism"* (Chetana Ltd., Bombay, India).

**Svetasvatara* IV, 3.

Thus Spake Sri Krishna

By SWAMI RAJESWARANANDA

The Lord's Counsel to Arjuna: A Summary of Passages from the "Bhagavad-Gita"

1. The unreal never is. The real ever is. Men of wisdom fully know both these verities.

2. The Self is never the slayer. The Self is never slain. The Self does not slay nor is It slain. He who takes the Self as the slayer or the slain knows not the truth.

3. A man casts off worn-out clothes and puts on new ones. The soul casts off a worn-out body and enters into a new one.

4. Weapons cut not the Self. Fire burns not the Self. Water wets not the Self. Wind dries not the Self.

5. The Self is eternal, indestructible, changeless, all-pervading, unmoving, unmanifested, and unthinkable.

6. That which is born dies. That which is dead is born. All beings are unmanifested in their beginnings, manifested in their middle, and unmanifested again in their end. What then is there to grieve about, O Arjuna?

7. Some look upon the Self as marvelous. Some speak of It as wonderful and some hear of It as a wonder. And still others, though hearing, understand It not.

8. The *Vedas* speak of three *gunas*.^{*} O Arjuna, be thou free from the triad of the *gunas*, free from the pairs of opposites, and free from the thought of acquiring and keeping. Be thou ever balanced and established in the Self.

9. Thy right is to work only, never to the fruits thereof. Neither consider thyself the producer of the fruits of action nor feel attachment to inaction.

10. Seek refuge in evenness of mind. Be thou free from vice and virtue. Devote thyself to yoga, which is verily dexterity in work.

^{*}The three *gunas* are *tamas*, *rajas*, and *sattwa*: inertia, activity, and equilibrium. These qualities are inherent in Nature and bind all men as unenlightened mortals. He who has achieved Self-realization is called a *gunatita*: one who has transcended the *gunas*. (Editor)

11. The wise are possessed of this evenness of mind. They abandon the fruits of their actions. Freed from the fetters of birth, they go to That which is beyond all evil.

12. Guide thine intellect to cross over beyond illusion and thou shalt attain to indifference regarding things heard or unheard.

13. Let not thine intellect be tossed about by the conflict of opinions. Let it become immovable and firmly established in the Self. And thou shalt attain Self-realization.

14. When a man completely casts away all desires of the mind, satisfied in the Self alone, he is said to be one of steady wisdom.

15. His mind is not shaken by adversity. He does not hanker after happiness. He has become free from affection, fear, and wrath. Such a one is indeed the *muni* (sage) of steady wisdom.

16. He who is everywhere unattached, not pleased at receiving good nor vexed at evil, has steady wisdom.

17. The steadfast controls the turbulent senses and focuses his mind on Me as the Supreme.

18. A man, thinking of objects, forms attachment to them. From attachment comes longing, from longing anger, from anger delusion, from delusion loss of memory, from loss of memory the ruin of discrimination; and from the ruin of discrimination he perishes.

19. The self-controlled man, moving among objects with his senses under restraint, is free from attraction and aversion and attains to tranquillity.

20. In tranquillity there is no sorrow. The intellect of him who is tranquil-minded is soon established in firmness.

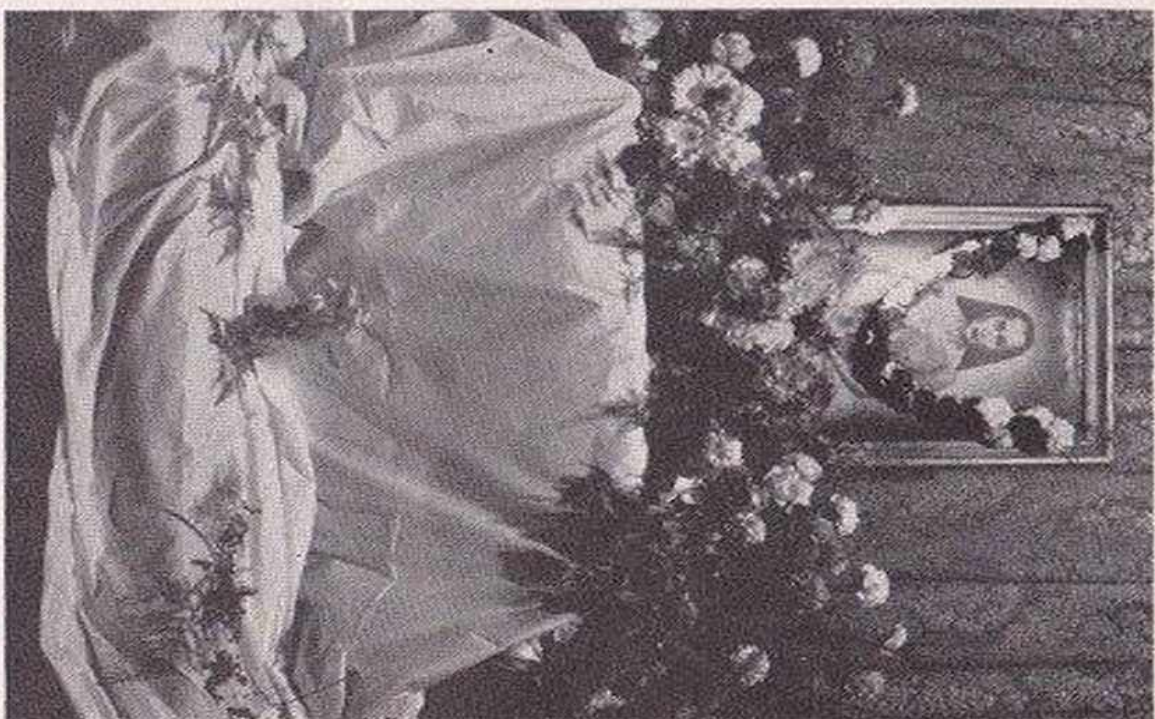
21. The Self-centered man wakes in that which is night to all mortal beings. That in which all mortal beings wake is night to him, the Self-seeing *muni*.

22. As all waters flow into the ocean, so all qualities enter into the *muni* without affecting him. Unlike those tainted by desires, he attains peace.

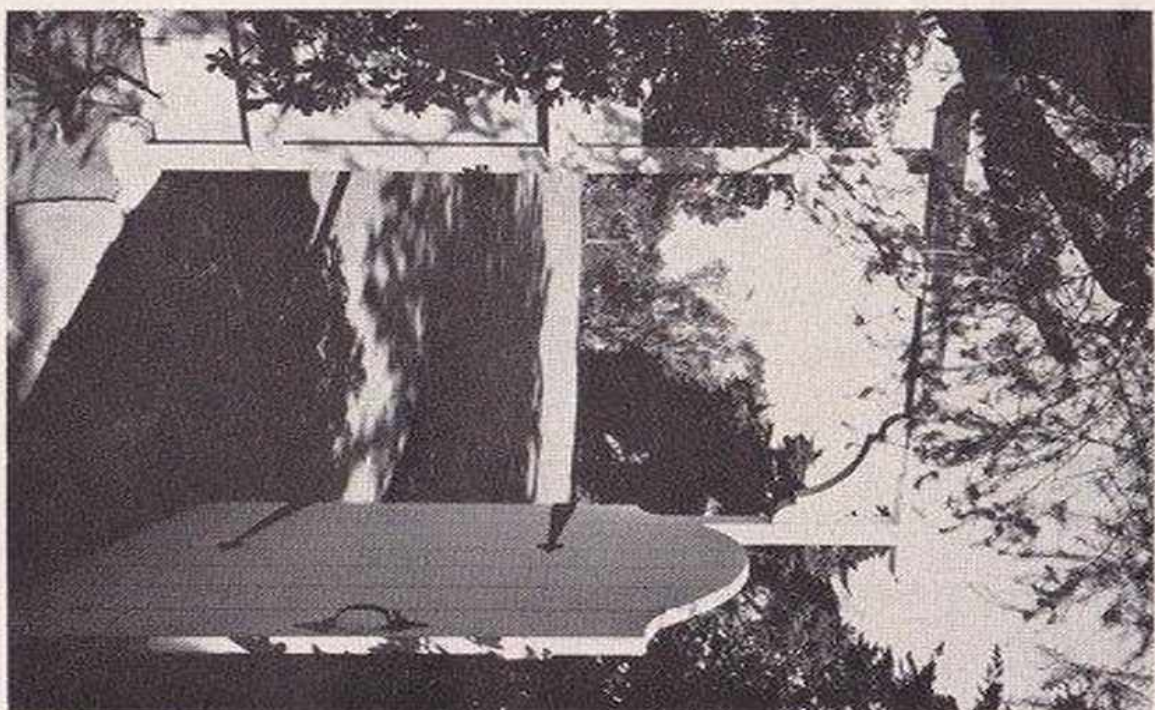
23. That man who lives devoid of longing, devoid of all desires, devoid of the sense of 'I-and-mine,' attains to peace.

24. Achieving this, no one becomes deluded. Established therein, a man attains to oneness with Brahman.

25. By nonperformance of work, the state of worklessness is not reached. By merely giving up work no one comes to perfection.



Picture of Mahavatar Babaji, India Hall, Hollywood, at July 25th ceremony in his honor



Gate opening on driveway of SRF World Brotherhood Colony, Encinitas, California

26. Verily no one ever rests even for an instant without action. All are indeed forced to act by the *gunas* born of *Prakriti* (Nature).

27. He who restrains the organs of action but sits revolving in the mind thoughts about sense objects is of deluded understanding and a hypocrite.

28. He who controls the senses by the mind, unattached, and directs his organs of action to the path of work, excels, O Arjuna!

29. He who is devoted to the Self, satisfied with the Self, and content in the Self alone, has no obligatory duty.

30. He has no object to gain in the world by doing an action. He does not incur any loss by nonperformance of action. He has no need of depending on any being for any object.

31. While the *gunas* of *Prakriti* perform all action, man, deluded and egotistic, thinks, "I am the doer."

32. True insight into the domains of *guna* and *karma* reveals that *gunas* as senses merely rest on *gunas* as objects. Knowing this, one does not become attached to anything.

33. Give all actions to Me. Center your mind on the Self. Get rid of (worldly) hope and selfishness. Fight free from mental fear.

34. Attachment and aversion of the senses for their respective objects being natural, let none come under their sway. They are foes.

35. Better is one's own *dharma* (duty) though imperfectly performed, than the *dharma* of another even though well done. Better is death in one's own *dharma*; the *dharma* of another is fraught with fear. He who does the duty ordained by his nature incurs no sin.

36. The senses are superior to the body. The mind is superior to the senses. The intellect (intelligence) is superior to the mind (sense consciousness). That which is superior to the intellect is He, the Atman, the Self.

37. Know thus the Self that is superior to the intellect: restrain the self by the Self. Destroy desire, the unseizable foe.

38. Many have attained My Being, freed from attachment, anger, and fear; absorbed in Me, taking refuge in Me, and purified by the fire of wisdom.

39. In whatever way men worship Me, in the same way do I fulfill their desires. It is My path that men tread in all modes of worship.

40. Actions do not touch or taint Me. I have no thirst for the

result of action. He who knows Me thus is not fettered by action.

41. He who sees inaction in action, and action in inaction, is intelligent among men (because he realizes that the Lord as *Prakriti* is the sole Force and Doer in the universe).

42. The sages call him wise whose efforts are devoid of selfish plan and desire for results and whose karma from actions is burnt by the fire of knowledge.

43. He who has given up the clinging to fruits of action, ever content and dependent on nothing, though engaged in action does not do anything (incurs no karma).

44. He is not bound, though acting, who is content with what comes to him effortlessly, who is unaffected by the pairs of opposites, and who is even-minded in success and failure.

45. That man is devoid of attachment, liberated, his mind centered in knowledge. Performing work only as *yagna* (sacrifice), his whole karma dissolves away.

(Continued on page 31)



Scene at SRF India Center, Los Angeles, between sessions of the annual Summer Classes in July. Beyond trees at right is rear wall of India Hall. (In center background is Kaiser Foundation Medical Office Building.)

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.



What is this life coursing in my veins? Could it be other than divine?



With open eyes I behold myself as the little body. With closed eyes I perceive myself as the cosmic center around which revolves the sphere of eternity, the sphere of bliss, the sphere of omniscient, living space. I feel the Lord like a gentle breath of bliss breathing in my body of universes.



O Lord, Thy love flowing through human hearts has lured me to find the source of perfect love in Thee.



Teach me to feel that I am enveloped always in the aureole of Thine all-protecting omnipresence; in birth, in sorrow, in joy, in activity, in meditation, in ignorance, in trials, in death, and in final emancipation.



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

BOOK REVIEWS

THE SPIRIT'S PILGRIMAGE, by Madeleine Slade, 318 pp., cloth, 1960, \$5.75 postpaid. Order from publisher: Coward-McCann, Inc., 210 Madison Avenue, New York 16, N.Y.

A lifetime of self-discipline is symbolized in the simplicity of this chronicle. "With charity for all, and malice toward none," Madeleine Slade (called Mira Behn in India), daughter of a British naval commander, records her unique part in the Indian struggle for freedom. Her search for soul emancipation was strongly linked with India's independence movement. The descriptions of her inner personal upheaval and of her part in outer national events are distinguished by their unpretentiousness. In this selfless, undauntable woman the Mahatma found a great-souled disciple.

In a chapter describing her joyful childhood, she writes:

While I was still very small, five or six years old, in spite of the happy and loving surroundings in which I lived, my mind began to search in the region of the *unknowable* and was stricken with awe. I heard my elders talk about the stars and the infinite space which was beyond. I tried to think it out for myself, and a sickening dread would come over me, so that I would hurriedly seize on some mundane interest to drive away the horror. I never spoke of this to others, but silently tried to live it down. . . . The church attitude about Heaven and Hell also worried me a lot. How could people be fixed up for eternity as the fruit of one short life, especially as no two people had the same opportunities for winning through? What about people who died young, and what about poor colored people, who, I heard, were all heathens? Obviously something was wrong. It was an impossible puzzle. I could not make it out, and would again seek escape in the happy life around me.

But there was something which every now and then wafted me far away. It would come at quiet moments, and always through the voice of Nature—the singing of a bird, the sound of the wind in the trees. Though this was the voice of the unknown, I felt no fear, only an infinite joy.

In 1924 Miss Slade, then thirty-two years old, read Romain Rolland's book on Mahatma Gandhi. The account so inspired her that she impulsively bought a steamer ticket and arranged to leave for

India. Then, with characteristic conscientiousness, she realized how ill-prepared she was. Canceling her passage, she stayed in England and Europe for a year under severe voluntary discipline: sleeping on the floor, becoming a vegetarian, studying Urdu, working in the fields, and learning carding, spinning, and weaving.

In the pages describing her first meeting with Gandhiji, the reader is caught up in her feelings of intense anticipation. She was met at the train in Ahmedabad by several of the Mahatma's followers. Later, as they motored along, she inquired at the sight of every building: "Is that the Ashram?" Finally the party reached it. She writes:

As I entered, a slight brown figure rose up and came toward me. I was conscious of nothing but a sense of light. I fell on my knees. Hands gently raised me up, and a voice said: "You shall be my daughter." My consciousness of the physical world began to return, and I saw a face smiling at me with eyes full of love, blended with a gentle twinkle of amusement. Yes, this was Mahatma Gandhi, and I had arrived.

Her devotion to her guru Gandhiji (whom all called "Bapu," the Gujerati word for "father") was childlike and single-minded. She tells us:

By God's infinite blessing I had arrived, not on the outer edge of Bapu's activities, but right in the intimate heart of his daily life. The impact on my emotions was tremendous. From early morning to the last thing at night I lived for the moments when I could set eyes on Bapu. To be in his presence was to be lifted out of oneself. Not that there was anything imposing about his physical appearance, or striking about his manner of speech; indeed it was the perfect simplicity of both which held one. Here one was face to face with a Soul which, in its very greatness, made the body and speech through which it manifested itself glow with gracious and natural humility. At the same time there was a sense of spiritual strength, quietly confident and all-pervading, while the whole presence was made intensely human and appealing by the purehearted and irresistible humor which kept peeping out like golden sunshine through the leaves of a deep forest.

*

The one comparatively quiet spot in the whole place was Bapu's room, where only the principal actors in the great national drama could come and go. I watched with interest. Here was a standard of life which made mixing and meeting and moving around so easy and simple — no stiffness and no botheration with the trappings and fetters of Western civilization.

The great leaders of that time — and how many there were — came

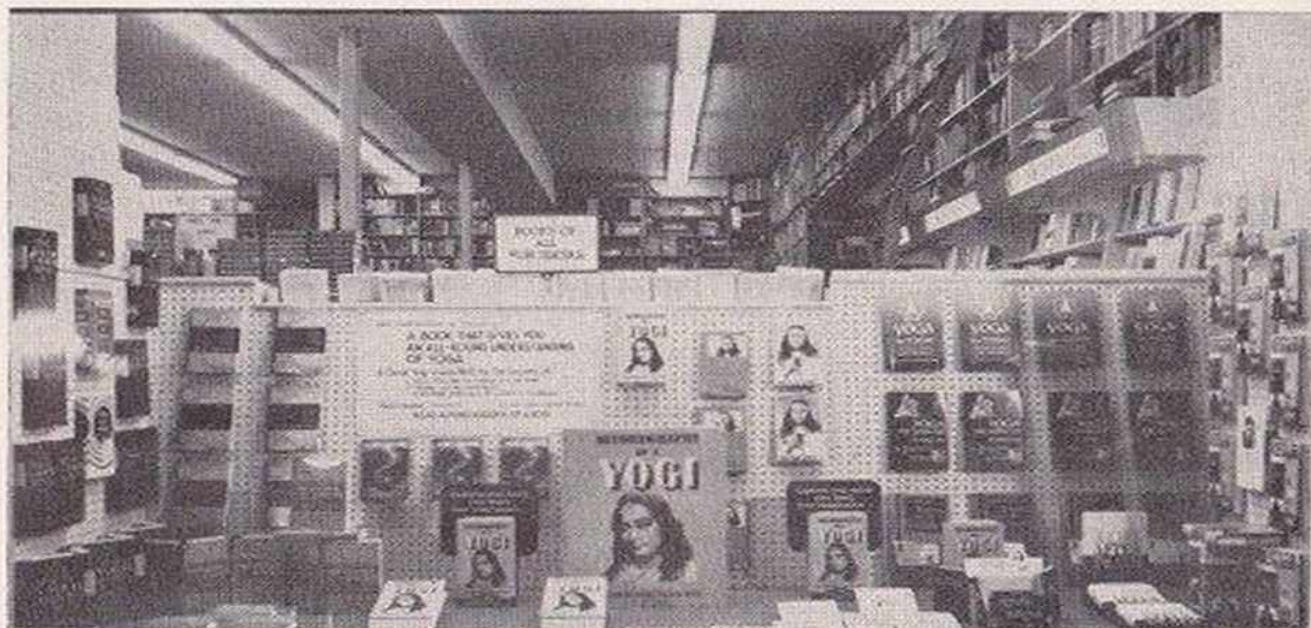
and went with the gracious charm of Eastern culture. They sat on the floor with natural ease, and the only extra thing for which Bapu would sometimes call was a pillow or bolster for one of the elder leaders to lean against.

*

I remember my daily routine was so tightly packed that even the minutes taken in going from one part of the Ashram to another were written down. That is to say, Bapu told me to work out my program in every detail to show him, and when I sat down to write it on paper, I found that I had to make these minute calculations in order to be sure of keeping to time throughout the day, which began and ended with the absolutely punctual Common Prayer.

Gandhiji and Mira went to London in 1931 for the Round Table Conference. She writes:

Here is a picture of a typical night. . . . Bapu arrives tired out at 11:30 P.M. I receive the spinning wheel and case of papers from the detective who accompanies him to the top of the stairs, and as soon as Bapu lies down I rub his feet hard to try to bring some warmth into them. He falls asleep within a few minutes and I go off to my room, where I carefully set my alarm clock for 2:50 A.M. At 3 A.M. sharp I awaken Bapu and by 3:15 we sit together for the morning Prayer. By a quarter to four he lies down to sleep again, and returning to my room I set my alarm clock, this time for



Front window of Pickwick Bookshop, Hollywood, California, displaying *Autobiography of a Yogi* and five other books by Paramahansa Yogananda

4:45, when I get up again and prepare Bapu's drink of hot water, honey and lemon, after taking which he goes for a walk along the dimly lighted streets of Bow. . . . In the daytime, of course, there was never any time to sleep, and the result was that if I happened to sit down to listen to a discussion or attend a meeting, I had the greatest possible difficulty keeping awake.

Back in India, Gandhi frequently sent Mira into villages to work; she would demonstrate spinning, proper methods of sanitation, and so on. She was not always cordially received, but worked away quietly, until example proved her point.

As the days went by, the attitude of the villagers gradually softened. Close to the back of my cottage there was a biggish room where the Mahars used to foregather for singing *kirtans*, congregational singing of Hindu religious hymns and chants accompanied by cymbals. One day a young man came and invited me to join them. Here was something new indeed! I followed him to the room. About a dozen men were sitting around in a circle. "Come along, come along!" they said, and made room for me to sit down in the ring. Then the young man who had fetched me handed me a pair of cymbals. The old men in the circle were quite fatherly about showing me how to hold them, and then off they went singing with throbbing rhythm to the clanging of cymbals of all sizes and sounds. It was rather deafening, but certainly exhilarating.

Not a little time was spent in prison, where, though conditions were often grim, occasionally there were humorous sidelights.

A charming little cat joined us, particularly at meals. He behaved very well to begin with, only taking what he was given, but when he noticed that we closed our eyes while repeating the grace, he started helping himself at that moment. After this I kept my eyes slightly open watching him, and as a result he sat perfectly still, looking as if butter would not melt in his mouth.

Mira was working on a cattle-improvement project near Rishikesh when, on January 30, 1948, the tragic news reached her of Gandhiji's death. She kept on with her work. Of events that happened a few days later she wrote:

A small quantity of his ashes was being brought from Delhi, and I had been asked by the local people to perform the immersion ceremony at the sacred ghat at Rishikesh, where the Ganga races past fresh and young from the mountains.

When the ashes arrived in a little copper urn, they were brought to me with the request that they should be divided into three parts, the main

(Continued on page 37)

Appreciation of Others

By PARAMAHANSA YOGANANDA

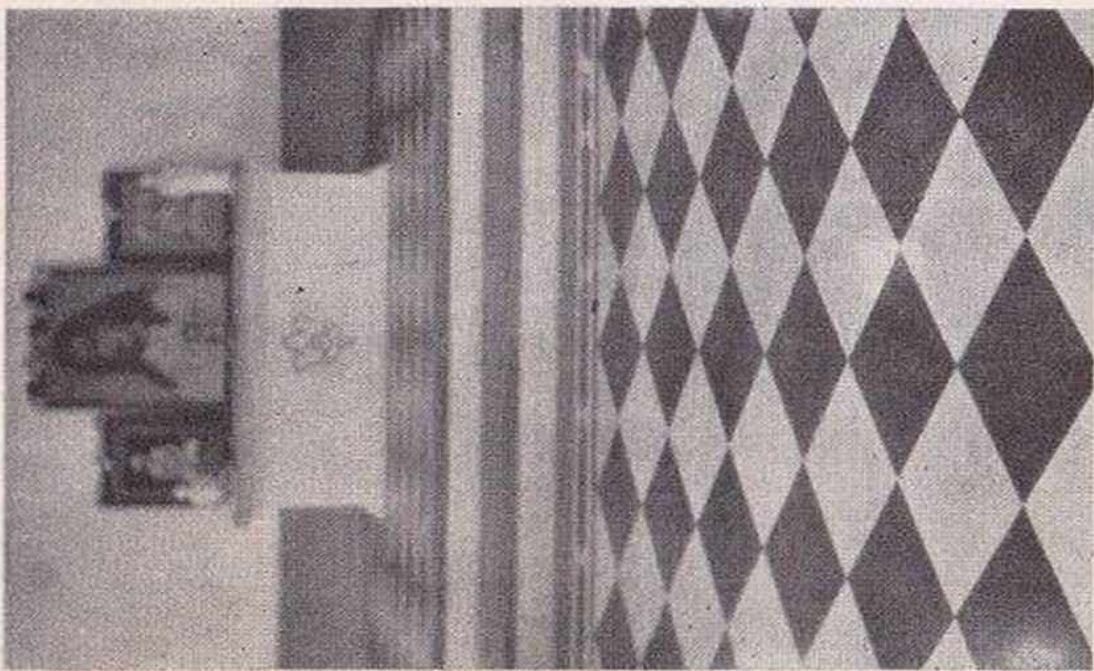


On earth God is trying to evolve the universal art of right living by encouraging in men's hearts feelings of brotherhood and appreciation of others. He has therefore allowed no nation to be complete in itself.

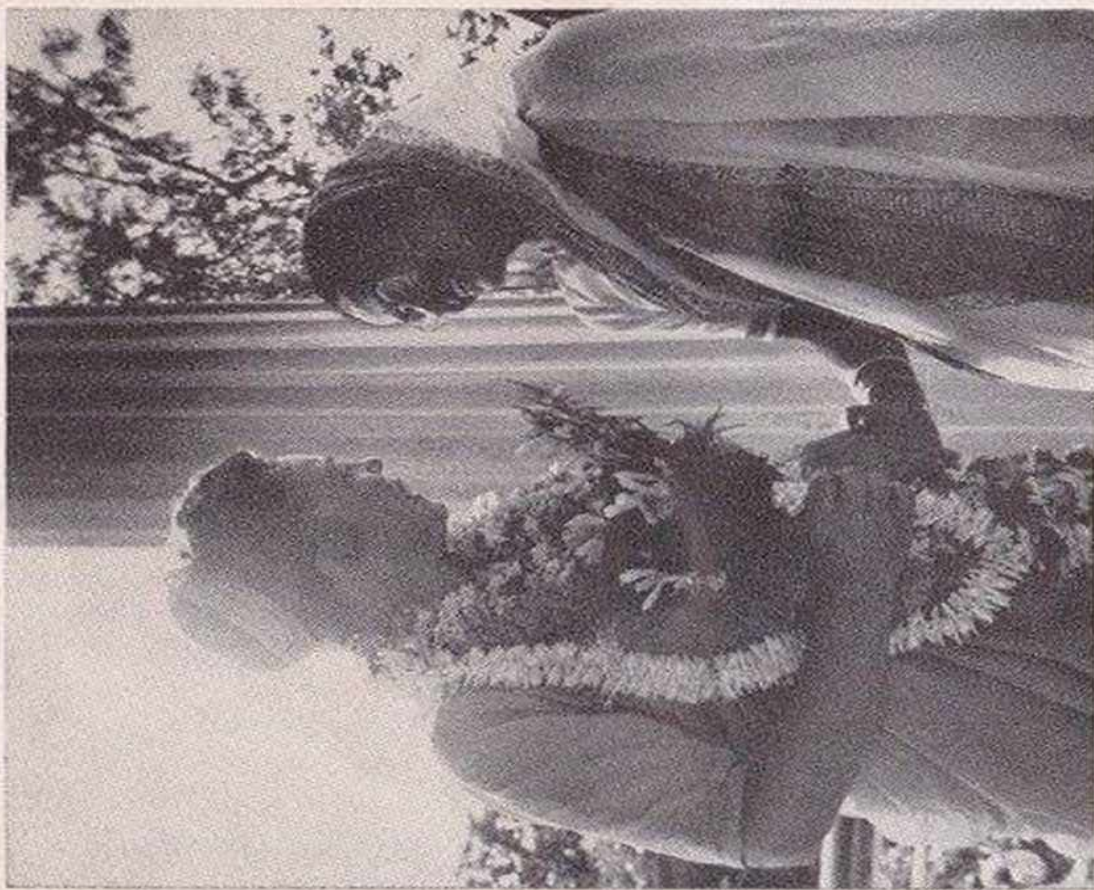
To the members of each race He has given some special aptitude, some unique genius, with which they may make a distinctive contribution to the world civilization.

Peace on earth will be hastened by a constructive exchange among nations of their best features. Ignoring the faults of a race, we should discern and emulate its virtues.

It is important to note that the great saints of history have personified the ideals of all lands and have embodied the highest aspirations of all religions.



Altar in temple hall of YSS Ashram, Ranchi,
India, showing mosaic work in floor



Dayamata greeted by Mrs. Tulsi Bose at Yogoda Math,
Dakshineswar, on her first visit to India in 1958

News of SRF Centers

Los Angeles, California



The annual SRF Summer Classes were held at SRF India Center, Los Angeles, from July 24-29. Many of the students came from places outside California, including several foreign countries.

Class instruction was given in the exercises and meditation techniques that all Self-Realizationists learn from the weekly SRF Lessons and practice daily. In addition to attending the series of twelve classes, the devotees made a pilgrimage to the crypt of Paramahansa Yogananda in Forest Lawn Memorial-Park, followed by a reception at SRF headquarters. In the evenings at SRF India Hall they attended meditations and motion-picture showings of Paramahansa Yogananda at the dedication of SRF Lake Shrine in 1950 and Dayamata's travels in India in 1959. For those students who were eligible, the week's events were climaxed by the sacred initiation in *Kriya Yoga* on July 28th in the chapel at Mt. Washington Center.

The following message from Dayamata, president of Self-Realization Fellowship, was read by Brahmachari Leland at the opening meeting:

Message from Dayamata, SRF President

Warmest greetings to each of you who have come from far and near to participate in the 1961 Summer Classes. Though I am on my way to India, I am close to you in thought and prayer as you meet together in divine friendship for the five-day period of study and practice of Self-Realization Fellowship teachings.

I would encourage you to make the most of this opportunity, that you might reap the fullest measure of blessings from God and our great Gurus and carry back with you into your daily lives a lasting perception of Spirit—a deeper awareness of the all-loving, all-encompassing, all-knowing presence of the Cosmic Beloved.

All devotees who reside in the SRF colonies extend to you their sincere friendship and affection and fellowship. They welcome you as fellow travelers along the spiritual highway of Self-realization, as devotees of God and the Masters who have come together for one purpose—to know the Truth.

I would like to share with you the following words of our blessed Guru, Paramahansa Yogananda—words impregnated with divine inspiration and the wisdom of his Self-realization:

"If you would have God, you must learn to seek Him with all the fervor and sincerity of your heart. Every moment mentally, consciously, invoke Him in the temple of your inner silence. Then go forth and find Him in the temple of selfless service.

"Love comes from the Lord. It is the panacea for all our human sufferings. There is nothing greater than love, for it is a quality of God Himself within our beings. When we manifest this love under all circumstances — in family life, in our social and national life — it expands to greater, universal love. Such love is divine. When you have that kind of love, then and then only are you One with Him.

"The time has come for mankind to unite in God. The time has come for you to behold Him in the inner mirror of silence. He is ever with you: you cannot talk, move, or feel without the Lord. Early in the morning, and before going to bed, keep your engagement with God. And during the daytime work for Him, giving to Him the fruits of all your actions. Realize that He is the Doer; you are only the instrument. Become a willing, devoted one, that His power, love, and wisdom may flow through you."



Swami Amar Jyoti (*left*), head of Ananda Niketan Ashram, Poona, India, and Brother Anandamoy, Self-Realization minister, on ramp leading into monks' refectory, SRF headquarters, Los Angeles, on July 23rd. In background are SRF monks' offices and ashram.

(Continued from page 21)

46. Though thou mayest be the most sinful among all the sinful, yet by the raft of wisdom alone thou shalt go across the ocean of all sin.

47. As the blazing fire reduces wood into ashes, the fire of knowledge reduces all karma to ashes, O Arjuna!

48. The doubting self, being ignorant and faithless, goes to destruction. The doubting self has neither this world, nor the next, nor happiness.

49. The knower of Truth, being centered in the Self, thinks, "I do nothing at all" — though seeing, hearing, and so on — convinced that it is the senses which move among sense objects.

50. He who does actions unattached, resigning them to Brahman, is not soiled by evil.

51. The wisdom of Self destroys ignorance and, like the sun, reveals the Supreme, the Brahman.

52. Whose revelation is within, whose relaxation is within, whose realization is within, that yogi alone, becoming Brahman, gains absolute freedom.

53. A man should uplift himself by his own self. He should not weaken this self. This self is the friend or the foe of each man.

54. The self is a friend of the man who has conquered himself by this self. The self is inimical like an external foe to the man who has not brought the body and the senses under control.

55. That yogi is steadfast whose heart throbs with the joy of wisdom and realization, whose senses are subjugated, and to whom lumps of earth, stone, and gold are the same.

56. With the heart concentrated by yoga, with an eye of evenness for all things, he sees the Self in all beings and all beings in the Self.

57. He sees Me in all things, and sees all things in Me. He neither gets separated from Me nor do I get separated from him.

58. That yogi is established in unity. He worships Me, the One who is dwelling in all beings. Whatever his mode of life, he abides in Me.

59. One, perchance, in thousands of men, strives for perfection. One, perchance, among those striving, knows Me in reality.

60. Realize that My lower and higher *Prakritis* are the womb of all beings. I am the origin and the dissolution of the whole universe.

61. There is nothing else. All the worlds are strung on Me as a row of jewels on a thread.

62. I am the radiance in the moon and the sun, the *Om* in all *Vedas*, manhood in men, the seed of life in all beings, the austerity in ascetics, the intellect of the intelligent, the heroism of the heroic.

63. All states pertaining to *gunas*, know them to proceed from Me. Still I am not in them (in My essence), though they are in Me.

64. Deluded by these states, the modifications of the three *gunas* of *Prakriti*, this world does not know Me. I am beyond all modifications, and immutable.

65. Verily this divine illusion of Mine is constituted of the *gunas* and is difficult to cross over. Those who devote themselves to Me cross over this illusion or delusion.

66. Four kinds of virtuous men worship Me, O Arjuna! —the distressed, the seeker of knowledge, the seeker of happiness, and the wise.

67. Of them, the wise man, free from worldly desires, ever-steadfast, and entirely devoted to the One, excels. I regard him as My very Self.

68. He is firm in Me alone, as the Supreme Goal. He realizes that all this (phenomenal world) is Vasudeva (the innermost Self). Very rare is that great soul.

69. Without an iota of doubt, he who at the time of death, meditating on Me alone, goes forth, leaving the body, attains My Being.

70. Whoever with devotion offers Me a leaf, a flower, a fruit, or water, that I accept — the devout gift of the pure-minded.

71. Thou shalt be freed from the bondages of actions bearing good and evil results. Thou shalt come unto Me with the heart steadfast in the yoga of renunciation.

72. Fill thy mind with Me, be My devotee. Sacrifice unto Me, bow down to Me. Make thy heart steadfast in Me, take Me as the Supreme Goal. Thou shalt come unto Me.

73. He who hates no creature, is friendly toward all, even-minded in pain and pleasure, steady in meditation, self-controlled, possessed of firm conviction, free from the feelings of "I and mine,"

and whose mind and intellect are rooted in Me, is dear to Me.

74. He who neither agitates the world nor is agitated by the world, who is free from feelings of pleasure, envy, fear, and anxiety, is dear to Me.

75. He who is free from dependence on the body, the mind, the senses, and sense objects; unconcerned, untroubled, pure, prompt, and filled with the spirit of renunciation, is dear to Me.

76. He who neither rejoices nor hates nor grieves nor desires is dear to Me.

77. He who is the same to friend and foe, in honor and dishonor, in heat and cold, in pleasure and pain, in censure and praise, free from attachment, silent, content with anything, steady-minded, full of devotion to Me, is dear to Me.

78. Humility, unpretentiousness, noninjury, forbearance, uprightness, service to the teacher, purity, steadiness, self-control, absence of egotism, reflection on the evils of birth, death, old age, sickness, and pain; nonattachment, firm even-mindedness in the occurrence of the desirable and the undesirable, constant application of spiritual truth — all this is declared to be knowledge and what is opposed to it is ignorance.

79. Triple is the gate of hell, destructive of the self — lust, anger, and greed; therefore one should forsake these three.

80. The man getting beyond these three gates of darkness practices what is good for himself, and thus goes to the Goal Supreme.

81. The man who is filled with arrogance, ostentation, self-



Renunciants at SRF headquarters, Los Angeles, at a farewell reception on June 19th in honor of Sisters Mataji, Dayamata, and Mrinalini (*wearing garlands*) prior to their departure for India

conceit, anger, harshness, ignorance, insatiable desires, hypocrisy, pride, and hatred, who holds evil ideas through delusion, who is beset with immense cares ending only in death, who is bound by a hundred ties of worldly hopes, who is intoxicated by wealth and power, possesses the *asurika* (demonic) nature of those who know not what to do and what to refrain from doing. Purity, good conduct, and truth are not found in such persons.

82. Worship of the wise, purity, straightforwardness, continence, and noninjury are called the austerity of the body. Speech causing no vexation, truthful, agreeable, beneficial; and regular study of the scriptures are said to form the austerity of speech. Serenity, kindness, silence, self-control, and honesty of motive are called the austerity of the mind.

83. The work of *yagna*, *dana*, and *tapas* (sacrifice, almsgiving, and penance) should not be relinquished but should be performed for one's purification.

84. Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of his actions is called a renunciant.

85. He who is bereft of the notion of egoism, though he kills, he kills not; nor is he bound by karma. He is free from the taint of ego-centered action.

86. To feel "to give is righteous," to bestow at a fit time and place and to a worthy person, expecting no service in return, makes one's gifts *sattwik* (pure).

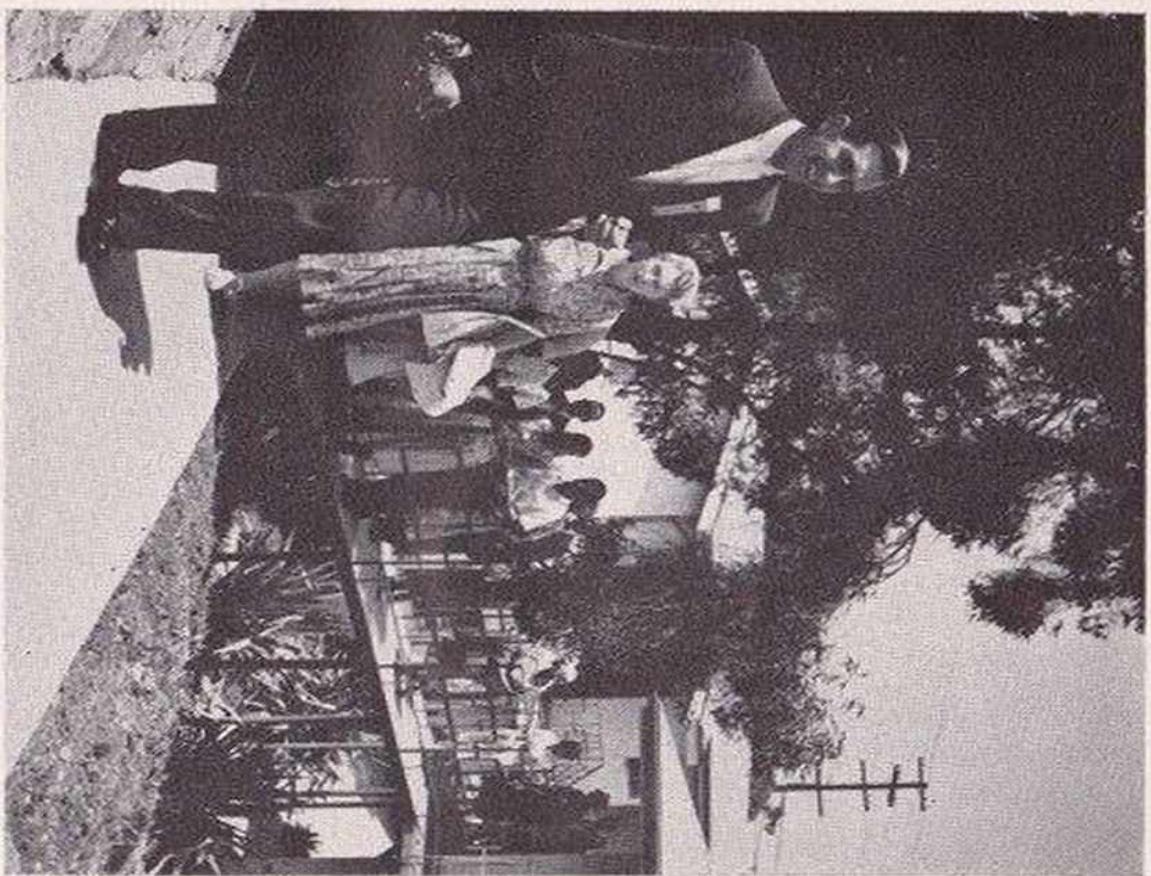
87. To feel "to give is to get," with a view to receiving something in return; or to bestow alms reluctantly, makes one's gifts *rajasik* (ego-tinged).

88. A gift bestowed at the wrong time or place, or to an undeserving person, or given disdainfully and without respect, makes one's gifts *tamasik* (evil-filled).

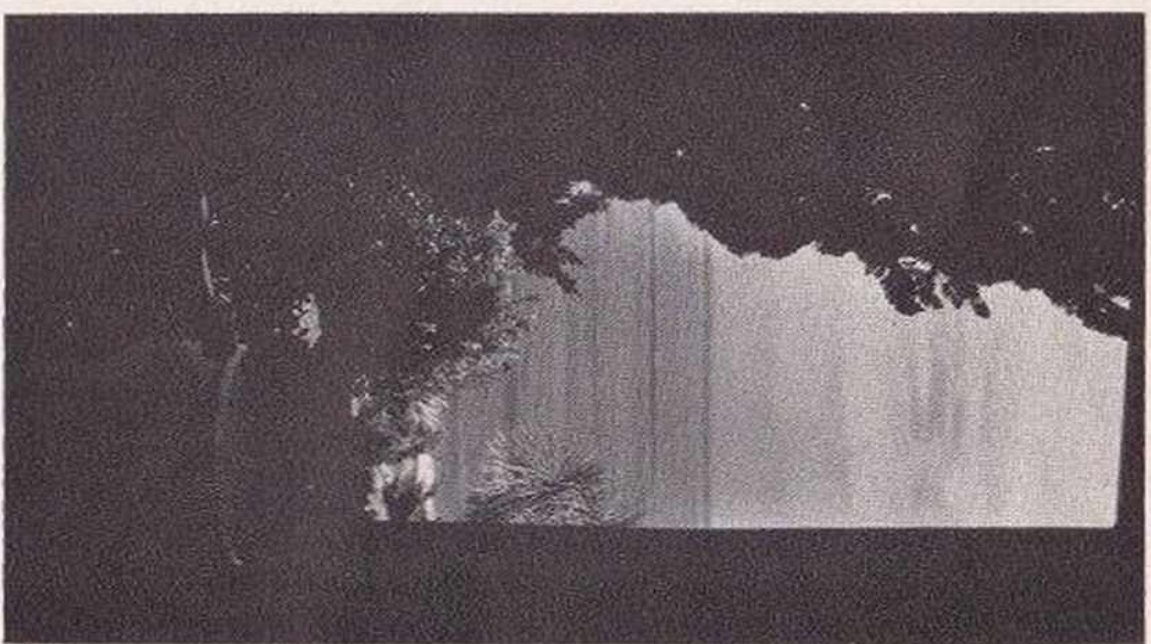
89. *Om Tat Sat* is declared to be the triple designation of Brahman. (*Om* is the sound symbol of the Divine, the Name of the Nameless, inclusive of the manifest, the unmanifest, and the beyond.)

90. The acts of sacrifice, almsgiving, and penance as enjoined in the ordinances are commenced by the followers of the *Vedas* by uttering *Om*.

91. These acts are performed without aiming at their fruits by a seeker of *moksha* (salvation) by uttering *Tat*.



Brahmachari Melvin guides SRF students on a tour of SRF headquarters buildings and grounds on July 22nd, during Summer Class Series in Los Angeles



A west window in the drawing room of the SRF hermitage in Encinitas, California, presents this view of the Pacific Ocean

92. In the sense of an auspicious act, the word *Sat* is used to indicate reality and goodness, austerity and almsgiving, steadiness in *yagna*, action for the sake of the Lord.

93. Fearlessness, steadfastness, austerity, purity, almsgiving, non-injury, truth, renunciation, tranquillity, compassion, uncovetousness, gentleness, modesty, courage, forgiveness, fortitude, and the like belong to one born for a divine state, O descendant of Bharata (Arjuna)!

94. Without and within all beings, the moving and the unmoving, incomprehensible, far and near, impartible, shining by the functions of the senses, absolute, sustaining all, devoid of *gunas* yet their experiencer, existing as if divided in beings, sustaining beings, devouring as well as generating beings, the light of all lights, beyond all darkness, the goal of knowledge, dwelling in the hearts of all — I am the One to be known.

95. With hands and feet everywhere, with eyes and ears everywhere, with heads and mouths everywhere in the universe, That exists pervading all.

96. Knowing which everything else becomes known, knowing which nothing else remains to be known, knowing which one attains to immortality, that is the beginningless Supreme Brahman.

97. He sees truly who sees the Lord in all beings, existing equally and deathless in the living and the dying.

98. He sees truly who sees the Lord existent everywhere and who injures not the Self by the self but goes to the highest Goal.

99. He sees truly who sees that all actions are done by *Prakriti* and that the Self is actionless.

100. He sees truly who sees the separate existence of all beings inherent in the One and their expansion from That (One) alone.

101. The Goal Eternal this sun illumines not, nor the moon, nor fire. That is My supreme abode, going whither the undeluded return not.

102. The light which, residing in the sun, illumines the whole world and is in the moon and in the fire — know that light to be Mine.

103. I am centered in the hearts of all. I am verily That which is declared by all the *Vedas*. I am the Knower of the *Vedas* and I am indeed the author of *Vedanta*.

104. The Lord, O Arjuna, dwells in the heart of every man; causing all beings, by His *maya*, to revolve, as if mounted on a machine.

105. Take refuge in Him with all thy heart and soul, O Bharata! By His grace shalt thou attain supreme peace and the eternal abode.

106. Relinquishing all *dharmas*, take refuge in Me alone. I will liberate thee from all sins. Grieve not.

107. Fix thy mind on Me only, place thy intellect on Me; thou shalt live in Me hereafter.

108. Tranquil-minded, attain devotion unto Me. By devotion and discrimination know Me in reality, what and who I am. Having known Me, forthwith enter into Me. — *"The Call Divine," Bombay.*

(Continued from page 26)

portion for Rishikesh, and two tiny portions, one for the Bhagirathi Ganga at Uttarkashi, and the other for the little river that flows by the villages in the Kisan Ashram area.

A strange and ethereal feeling came over me as I carried out the division of the ashes with friends standing round chanting *Ramdhun* (repetition of God's names). I lost any feeling of the body, and when I walked with the little urn in my hand to the ghat, I did not sense the ground beneath my bare feet.

Ganga's pure and sparkling water was swirling by the wooden platform that had been built out over the stream. As I cast the ashes into the swift blue current I felt, as never before, the glory of Nature who takes our earthly remains back to her bosom in all-embracing love.



Spice cake, iced with a map of India, served on June 22nd at farewell reception in Los Angeles for Dayamata, Mataji, and Mrinalini.

PHOTOGRAPH OF TAGORE

Photo was taken by Sananda Lal Ghosh, a brother of Paramahansa Yogananda.

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SELF-REALIZATION
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SELF-REALIZATION FELLOWSHIP

Comments on "Autobiography of a Yogi"

"At present I am a junior in college; but over eight years of my life were spent with the Air Force. I believe I have a good working knowledge of atomic warfare and the destruction it can cause. In fact, I have given several talks on the effects of the atom bomb. This book by Yogananda has released me forever from fear of any bomb, atomic or what-have-you. Much more than that, however — yes, a thousand times more important — it has sparked within me a fire of love for God." — *H.B.J., Lakeland, Florida.*

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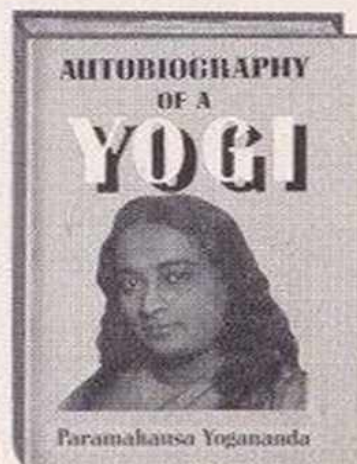
— *Grandy's Syndicated Book Reviews*

514 pp., 32 pp. photos. Foreword by
W. Y. Evans-Wentz, M.A., D.Litt., D.Sc.

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(Continued from page 9)

Keep the weight on the shoulders — not on the elbows!

Do not move forward or backward. Keep relaxed and motionless.

Get into and out of the pose slowly, smoothly, without jerks, strain, or hurry.

Hints for Success

Persons whose neck and upper back are stiff may find it difficult to raise the trunk completely off the floor. Practice of the Plough Pose (*Halasana*) will help them to achieve greater suppleness of the spine in a short length of time, provided they concentrate on relaxing the muscles of the upper part of the back and of the neck during the pose. Stiff-spined persons who also have an accumulation of abdominal fat should practice the Knee-to-the-Chest Pose (*Pavana-muktasana*).*

Keeping one's balance in the Shoulderstand is difficult for beginners. They may tuck a pillow under the back; or they may practice by a wall, gradually "walking" up the wall with the feet.

To some minds, the compression of the throat represents an obstacle in maintaining the pose, because they assume it is responsible for any difficulty experienced in breathing during the Shoulderstand. However, X-ray examinations clearly show that the air passage in the throat remains open throughout the pose. The mental obstacle will vanish if one relaxes sufficiently in *Savasana* before performing the Shoulderstand, and if one breathes slowly with the abdomen. To breathe through the mouth may also help, although it is always better to breathe through the nostrils. (Continued on next page)

**Self-Realization Magazine*, May 1959.

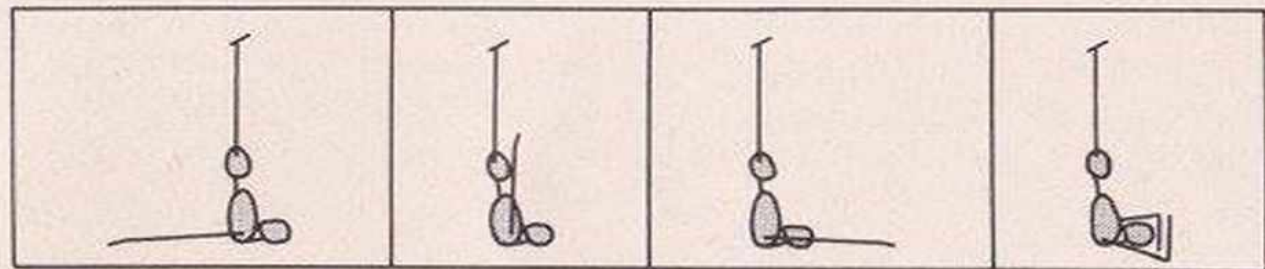


FIGURE 2. ARM VARIATIONS

Four arm positions, including (second from left) *Sarvang-Uttanasana*

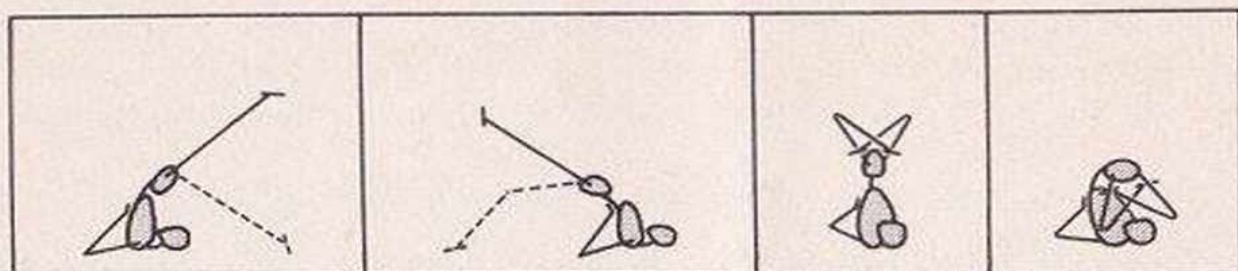


FIGURE 3. SPINE AND LEG VARIATIONS

(Left to right) Variation of leg and spine position approaching *Halasana* (dotted line); backward-bending variation approaching *Setubandhasana* (dotted line); and two phases of *Sarvanga-Padmasana*.

Variations of the Shoulderstand

The many variations of the Shoulderstand may be classified under three headings according to the position of the arms, spine, and legs.

Position of the Arms (Fig. 2). The arms may be extended on the floor, or brought upright along the sides of the body (a variation known as *Sarvanga-Uttanasana*, the All-Limbs-Raising Pose), or made to lie on the floor above the head. They may also be bent, hands clasping the elbows, in the overhead position.

Position of the Spine (Fig. 3). The spine may be bent forward, approaching the position of *Halasana*, the Plough Pose; or backward, approaching the position of *Setubandhasana*, Rama's Bridge Pose; or sideways.

Position of the Legs (Fig. 4). The legs may be folded and kept at a right angle to the trunk in a position called *Ardha-Sarvangasana*, the Easy Shoulderstand. A dynamic variation of this position is the

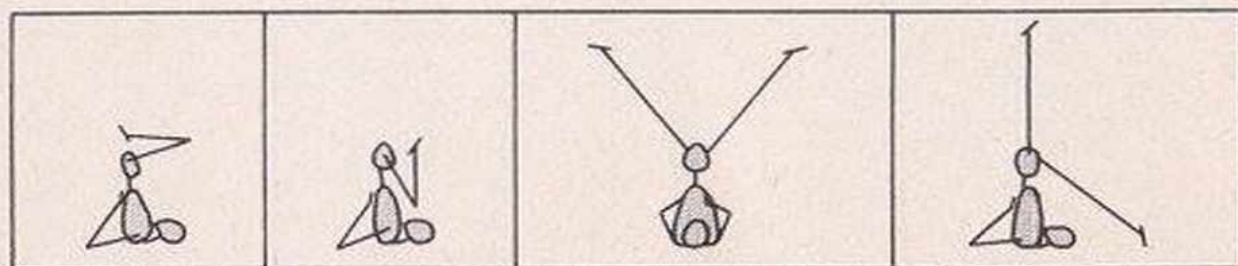


FIGURE 4. OTHER LEG VARIATIONS

Ardha-Sarvangasana

Urdhva-Pavanamuktasana

Vistritapada-Sarvangasana

Anjaneya-Sarvangasana

pedaling exercise. The folded legs may also be brought close to the trunk in a jackknife position, which can be termed *Urdhva Pavana-muktasana*, the Raised Knee-to-the-Chest Pose.

The legs may also be split sideways (*Vistritapada Sarvangasana*) or forward (*Anjaneya Sarvangasana*). A dynamic variation of this latter posture is the scissor exercise.

Finally, advanced students — that is, those who have mastered the Lotus Pose (*Padmasana*)* — may cross their legs in the lotus lock while in the Shoulderstand. From this position, known as the second phase of *Sarvangasana* or *Sarvanga-Padmasana* (Fig. 3), they bend forward so as to bring their legs over the head — a difficult variation that combines three major types of *asana*: an inverted pose, a cross-legged pose, and a posterior-stretching spinal pose. This last position is known as the third phase of *Sarvangasana* or as the second phase of *Sarvanga-Padmasana*.

Physiology of Sarvangasana

The physiology of the Shoulderstand was studied in one of its aspects in 1926† at the Yogic Laboratory of Lanovla, Bombay, India. It was found that the pose raises the blood pressure. When, starting from a sitting position, one assumes the Shoulderstand, the blood pressure in the arm rises an average of 15% above its normal level in the sitting position with arm at heart level. The pressure remains rather constant throughout the pose and decreases when the sitting position is resumed (Fig. 5, Pose A).

These blood-pressure changes can be explained on the basis of a mechanical factor: the downward pull exerted by gravity on the blood mass. This factor was clearly expounded in 1954 by the English anesthetist G. E. H. Enderby of Queen Victoria Hospital, East Grinstead, Sussex.‡ His observations on both anesthetized and unanesthetized patients showed that “at heart level the blood pressure remains constant, irrespective of posture; but elsewhere, unless the body is horizontal, there is a gradient of arterial pressure.”

This gradient follows a hydrostatic law that takes into consideration the density of the blood: “for every 15 inches of vertical height above heart level, there is a reduction in the local blood pressure of

**Self-Realization Magazine*, January and March 1959.

†*Yoga-Mimamsa*, 1926, 2, 12-38 and 92-112.

‡*Lancet*, 1954, 266, 185, “Postural Ischemia and Blood Pressure.”

about 30 mm. Hg; conversely, when the site is below heart level, the pressure is raised by a similar amount."

It is thus true, but incomplete, to say that the Shoulderstand raises the blood pressure. It does so in the territories *below* the heart in that position. But in the areas located *above* the heart in that position, there is a decrease in blood pressure that becomes more and more pronounced the farther up the area is from the heart.

Anesthetists use the gravitational effects of posture on the blood circulation to lower, through postural changes, the arterial blood pressure in the region to be operated upon. By raising that region above heart level, they can reduce the capillary bleeding below the level where it is troublesome for the surgeon and the patient.

Yogis, on the other hand, use these postural blood-pressure changes throughout the body to maintain the resiliency of the blood vessels. They have long known that each man is "as old as his arteries" and that the topsy-turvy poses are among the best exercises to keep the arteries youthful.

Enderby's laws, however, give only a simplified picture of what happens in the Shoulderstand. His experiments were carried out on subjects who did not sharply bend their arms or necks as one does in the Shoulderstand. There are reasons to believe that these sharp bends engender nervous reflexes* that modify the local blood pressures or

*Local reflexes due to the action of the local sympathetic nervous system, or general reflexes due to the action of the carotid sinuses (small formations located in the upper part of the neck, at the angle of the jaw.)

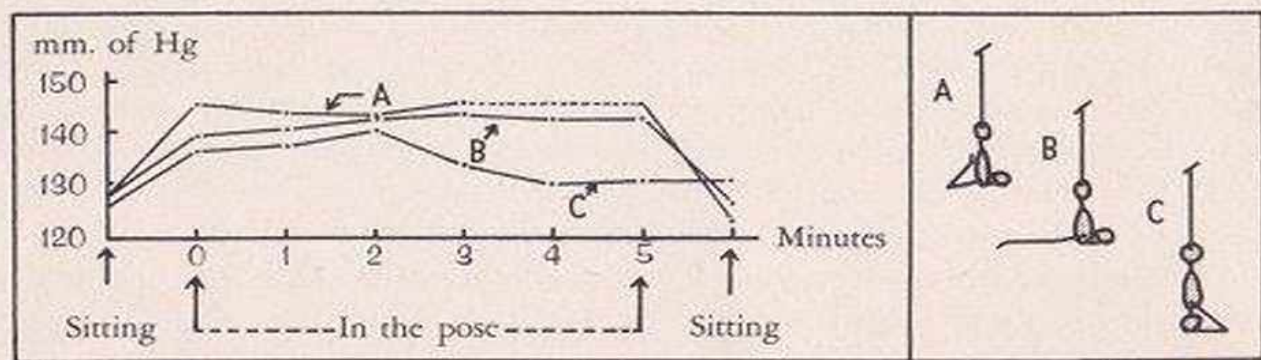


FIGURE 5. BLOOD PRESSURES IN THREE INVERTED POSES

Average blood pressure at arm level in five subjects in Pose A, eleven in Pose B, and ten in Pose C. All subjects were young adults. The pressure in *Sarvangasana* proper (A) was not recorded after the third minute.

even the general blood pressure, according to the new demands of the body created thereby.

For example, the variation of the Shoulderstand with arms extended on the floor (*Fig. 5, Pose B*) does not give the same rise of blood pressure in the arm (taken just above the elbow) as *Sarvangasana* proper: 10% instead of 15%. Yet in both positions the arm-heart vertical distance remains the same (*Fig. 5, Pose C*).

Another significant example: in the Headstand, the arm-heart vertical distance is greater than in the Shoulderstand proper. Yet the blood pressure rise in the arm is lower: 10% instead of 15%.

These facts open a new chapter of physiology which, to our knowledge, has hardly been explored. One cannot elaborate on this subject in the limited scope of these articles, but the following point is interesting. It would seem that in the Headstand, with the neck extending vertically downward and the carotid sinuses submitted to the whole vertical column of arterial blood coming from the heart, the carotid sinus depressor reflexes receive greater stimuli—hence provoke a greater lowering of the general blood pressure—than in the Shoulderstand, where the neck is lying horizontally on the floor and the column of arterial blood in the carotid is almost horizontal (*Fig. 6*).

(*To be continued*)

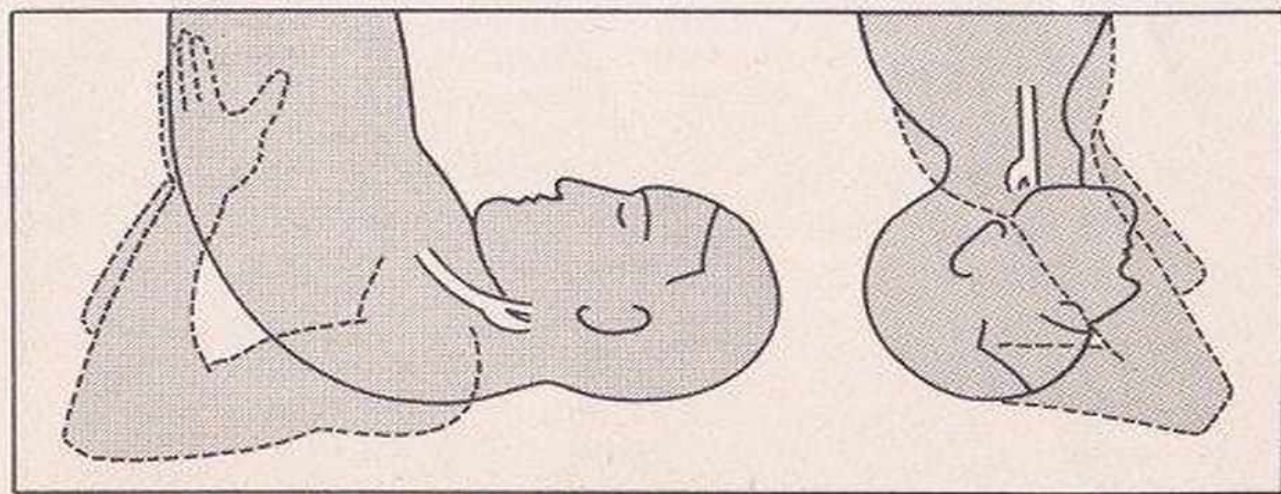


FIGURE 6. THE CAROTID SINUS

The carotid sinus—dilated origin of the internal carotid artery (by the angle of the jaw)—is a formation sensitive to blood pressure. Its role in relation to the blood pressure changes recorded at arm level in the Shoulderstand (*left*) and the Headstand (*right*) is discussed in the text.

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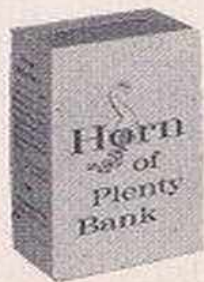
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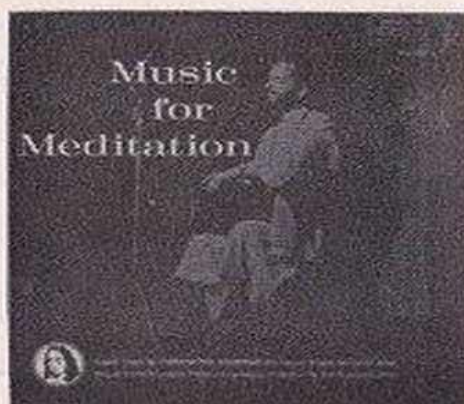
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KOFORIDUA — J. Sakordee Memorial School, Form 1 Classroom. Tues. 5 p.m. Sun. 5 a.m.

TAKORADI — Community Center at Takoradi. Sun. 4 p.m.

SOUTH AFRICA

PORT ELIZABETH — 22 Upperhill St. Tues. 8 p.m. Tel. 2-3273.

PIETERMARITZBURG — 388 Boom St. Sun. 6-7 p.m. Fri. 4-5 p.m. Tel. 2-4952 or 2-8144.

AUSTRALASIA

AUSTRALIA

SYDNEY — Adyar Hall, 25 Bligh St. Sat. 4 p.m. (biweekly). Telephone XB. 3140 (Kirribilli).

NEW ZEALAND

AUCKLAND — 25 St. Stephen's Ave. Meetings at Higher Thought Temple, Wellington St. Sun. 6:30 p.m. and 7 p.m. Wed. 8 p.m. Telephone 44-710.

ASIA

INDIA

West Bengal

DAKSHINESWAR — Yogoda Math, 21 U. N. Mukherji Road. (P. O. Ariadaha, 24 Parganas Dist.), Dakshineswar; YSS India headquarters; accommodations for guests.

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

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Punjab

SIMLA — YSS Ashram, Woodfield.

INDONESIA

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



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PACIFIC PALISADES — Br. Arne. SRF Lake Shrine, 17190 Sunset Blvd. Tel. GLadstone 4-4114.

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

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vau. Tel. CLinton 4-1020.

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

SAN DIEGO — Brother Bhaktananda, 3072 First Avenue. Tel. Encinitas, PLateau 3-2888.

OAKLAND — Mrs. Kamala Silva. Tel. GLencourt 1-8608.

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EAST BRUNSWICK — Mr. A. E. Bardwell, 62 Jensen St. Telephone CL. 7-6638.

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Dr. Alfredo Cuaron, Loreto Num. 13. Telephone 22-36-91.

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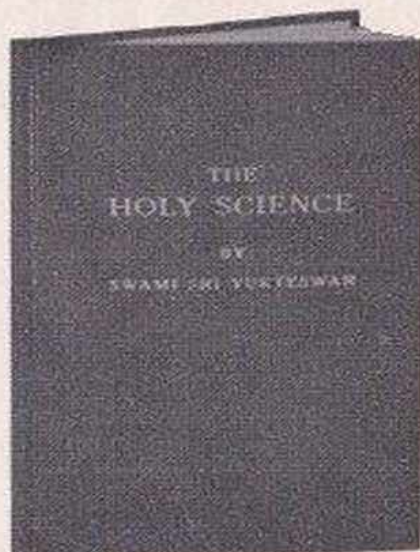
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Travelers on Highway 101 (*right*) enjoy the sight of this lovely landmark:
Golden Lotus Tower, Encinitas, California