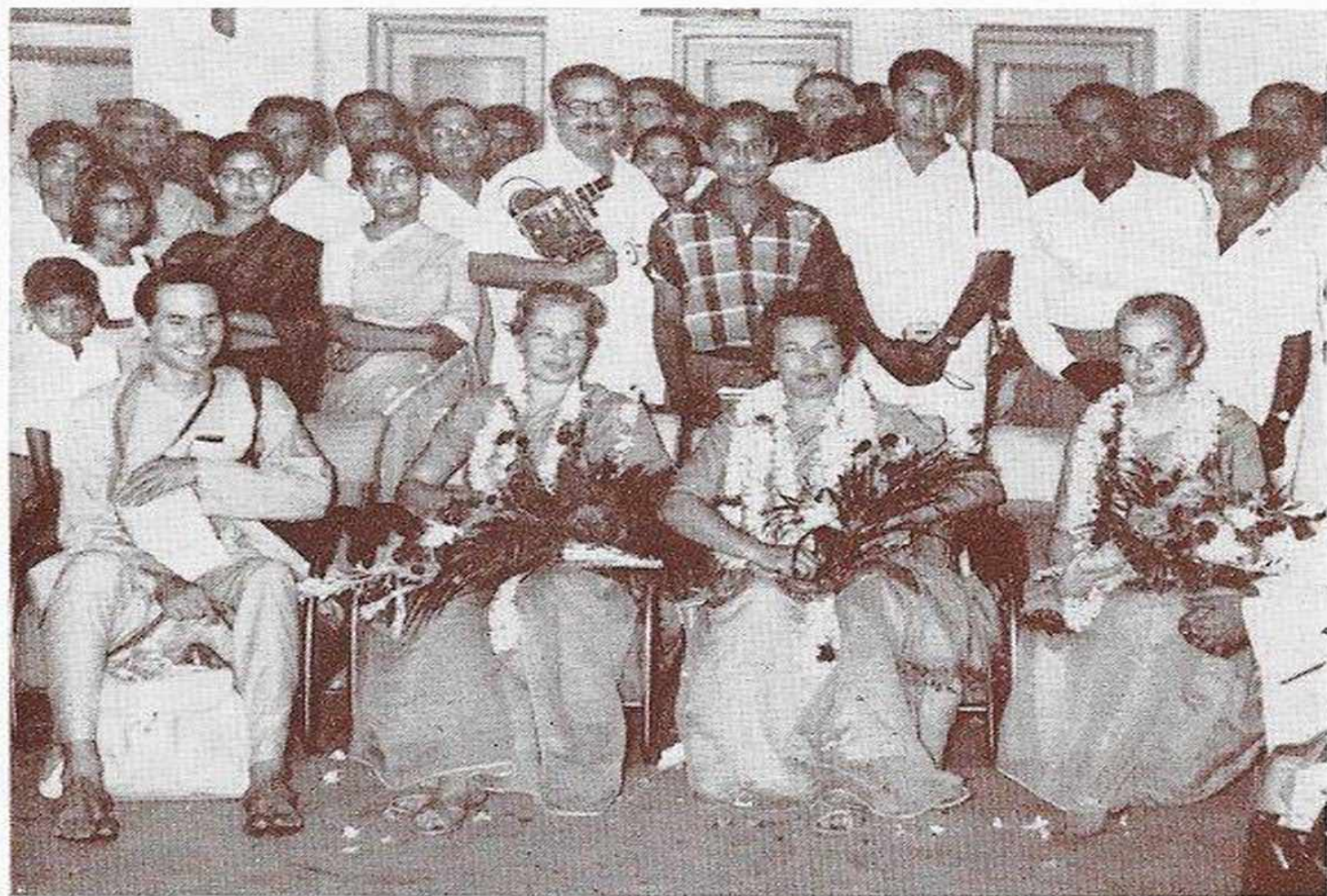




Self-Realization

MAGAZINE

Founded in 1925 by PARAMAHANSA YOGANANDA

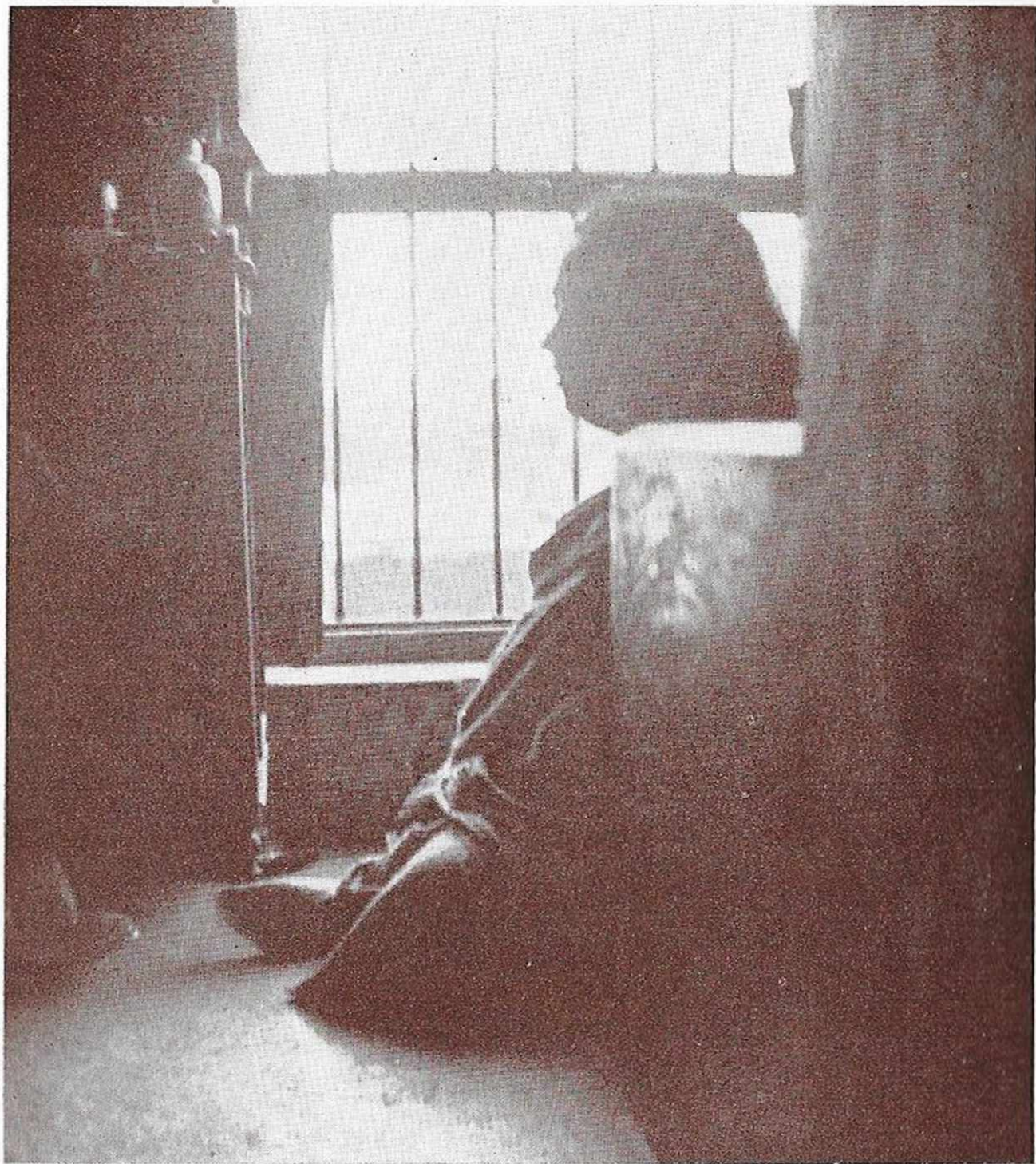


ARRIVAL OF SRI DAYAMATA IN INDIA

Sri Dayamata (*seated, second from right*), president of Self-Realization Fellowship and Yogoda Satsanga Society, with Sisters Mataji and Mrinalini (*right*), in waiting room at Calcutta airport, July 27th. A hundred members and friends of SRF-YSS were present to welcome the three American *sannyasinis* (women renunciants).

Healing of Body, Mind, and Soul

Sept - Oct 1961
25¢



PARAMAHANSA YOGANANDA

The great master, revisiting in 1936 his boyhood home at 4 Gurpar Road, Calcutta, gazes out the window of the little attic room where as a youth he spent countless hours in divine communion. (*See page 31.*)

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Self-Realization Magazine

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September-October 1961

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YOGAVATAR LAHIRI MAHASAYA

Revivalist of Kriya Yoga



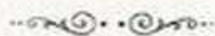
Statue of Lahiri Mahasaya (1828-1895), YSS-SRF *Paramparamguru*, inside the shrine on grounds of ashram of his still-living disciple, Sri Bhupendra Nath Sanyal, in Puri.

The Sanskrit inscription means:

“The religion of Yoga puts new life into the dead; it has limitless power.

“O Lord of Yogis, again and again I bow to you!”

One Hundred Years of Kriya Yoga



The year 1961 marks the centenary of the introduction of *Kriya Yoga* to the whole world. In the autumn of 1861 the great *Yogavatar*, Lahiri Mahasaya, *Param-paramguru* of all SRF-YSS *Kriya Yogis*, received initiation in the sacred technique from his guru, Mahavatar Babaji.

The inspiring story of the meeting in the Himalayas near Rani-khet is told in Paramahansa Yogananda's *Autobiography of a Yogi*. He had heard the story many times from his guru, Swami Sri Yukteswar, and from his saintly Sanskrit tutor, Swami Kebalananda, both of whom were direct disciples of Lahiri Mahasaya.

After his initiation Lahiri Mahasaya implored Babaji to let him remain with him in the Himalayas, but Babaji said:

"My son, your role in this incarnation must be played before the gaze of the multitude. Prenatally blessed by many lives of lonely meditation, you must now mingle in the world of men.

"A deep purpose underlay the fact that you did not meet me this time until you were already a married man, with modest family and business responsibilities. You must put aside your thoughts of joining our secret band in the Himalayas. Your life lies amid the city crowds, serving as an example of the ideal yogi-householder."

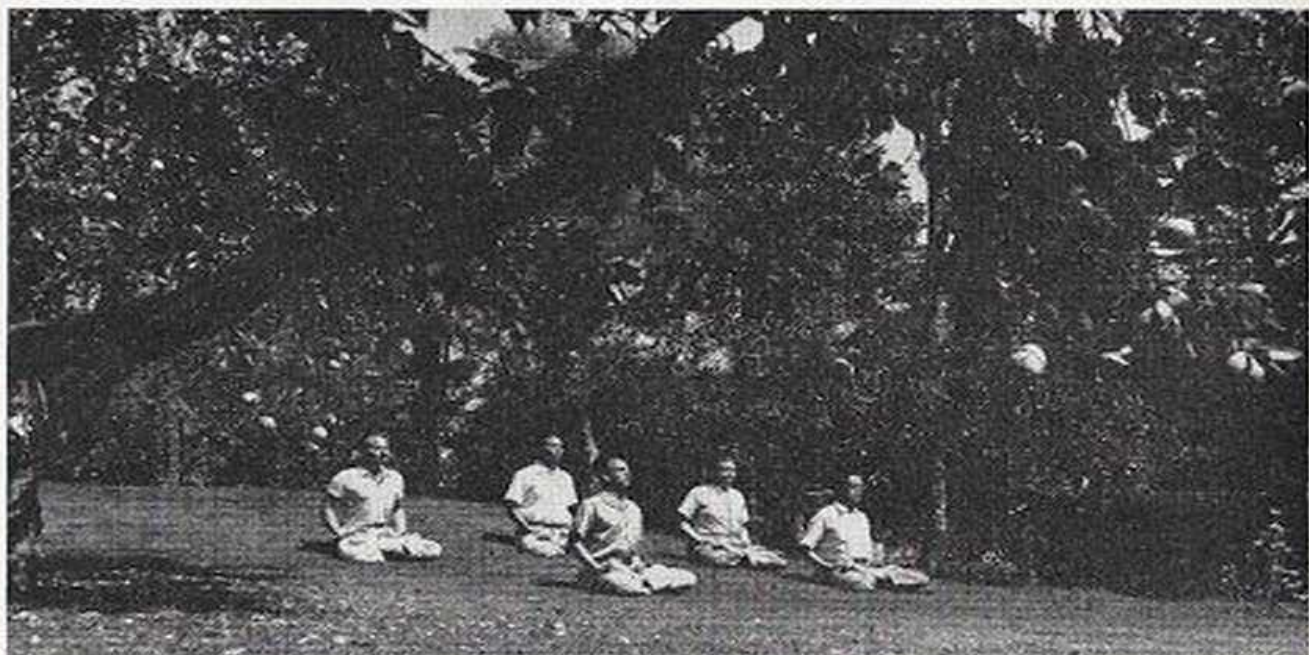
Lahiri Mahasaya returned to Benares; at his home in the remote Garudeswar Mohulla section of the city a great spiritual renaissance began. Day after day he initiated one or two worthy devotees in *Kriya Yoga*; in time hundreds came to him, even from distant parts of India, seeking *diksha* (initiation). As a result of his visits to relatives in Bengal, this section became honeycombed with small *Kriya* groups that are active to this day. Lahiri Mahasaya initiated 5000 persons in India in *Kriya Yoga*, including Hindus, Moslems, Christians, and those of other religions. Paramahansa Yogananda writes:

In addition to these spiritual duties and to the responsibilities of Lahiri Mahasaya's business and family life [he gave, altogether, thirty-five years of service in one department of the government], the great master took an enthusiastic interest in education. He organized many study groups and played an active part in the growth of a large high school in the Bengalitola section of Benares. At weekly meetings, which came to be called his "Gita Assembly," the guru expounded the scriptures to many eager truth seekers.

By these manifold activities, Lahiri Mahasaya sought to answer the common challenge: "After performing one's business and social duties, where is the time for devotional meditation?" The harmoniously balanced life of the great householder-guru became the inspiration of thousands of men and women. Earning only a modest salary, thrifty, unostentatious, accessible to all, the master carried on naturally and happily in the path of disciplined worldly life. . . .

"Remember that you belong to no one and that no one belongs to you. Reflect that some day you will suddenly have to leave everything in this world—so make the acquaintance of God now," the great guru told his disciples. "Prepare yourself for the coming astral journey of death by riding daily in a balloon of divine perception. Through delusion you are perceiving yourself as a bundle of flesh and bones, which at best is a nest of troubles. Meditate unceasingly, that you quickly behold yourself as the Infinite Essence, free from every form of misery. Cease being a prisoner of the body; using the secret key of *Kriya*, learn to escape into Spirit."

Yoganandaji's parents were devout disciples of Lahiri Mahasaya. When Yogananda was but a baby his mother took him to the great master to be baptized. "Little mother," Lahiri Mahasaya said, "thy son will be a yogi. As a spiritual engine, he will carry many souls to God's kingdom."



Monks of the Self-Realization Order meditate in *padmasana* (lotus pose) on grounds of SRF headquarters, Los Angeles, California. Tree branch in foreground is laden with grapefruit.

Although the *Yogavatar* entered *mahasamadhi* shortly after this incident, he made numerous supernal visits to the little boy Yogananda while he meditated at the family shrine. Lahiri Mahasaya also healed him of the usually fatal Asiatic cholera.

When Swami Sri Yukteswar, one of Lahiri Mahasaya's greatest disciples, attended a *Kumbha Mela* at Allahabad in 1894, he met Babaji, Lahiri Mahasaya's guru, for the first time. Babaji told him:

"Some years hence I shall send you a disciple whom you can train for yoga dissemination in the West. The vibrations there of many spiritually seeking souls come floodlike to me. I perceive potential saints in America and Europe, waiting to be awakened."

The disciple whom Babaji had chosen was Paramahansa Yogananda. Sri Yukteswar initiated Yoganandaji in *Kriya Yoga* in 1910. After ten years of spiritual training in the hermitage of Sri Yukteswar, Paramahansa Yogananda sailed for America. During the more than thirty years that he taught Yoga in the West, Paramahansa Yogananda initiated 100,000 students in the *Kriya* technique.

Diksha or initiation in *Kriya Yoga* involves more than instruction in a particular scientific technique; the disciple receives with the instruction a hidden and eternal blessing from the SRF-YSS Gurus that is an essential ingredient for spiritual success.

Since ancient times, the technique of *Kriya Yoga* had been bestowed only on disciples who could vow complete renunciation. In initiating Lahiri Mahasaya, a householder, Babaji explained: "No necessity compels you to leave the world, for inwardly you have already sundered its every karmic tie." But Babaji added: "Bestow the *Kriya* key only on qualified chelas. He that vows to sacrifice all in the quest of the Divine is fit to unravel the final mysteries of life through the science of meditation."

Lahiri Mahasaya then pleaded with his guru: "I pray that you permit me to communicate *Kriya* to all sincere seekers, even though at first they may not be able to vow themselves to complete inner renunciation. The tortured men and women of the world, pursued by the threefold suffering,* need special encouragement. They may never attempt the road to freedom if *Kriya* initiation be withheld from them."

*Physical, mental, and spiritual suffering; manifested, respectively, in disease, in psychological inadequacies or "complexes," and in soul ignorance.

"Be it so," Babaji said. "The divine wish has been expressed through you. . . Give *Kriya* freely to all who humbly ask for help. . . Repeat to each of your disciples this majestic promise from the *Bhagavad-Gita: Swalpampyasya dharmasya, trayate mahato bhayat.*" ["Even a little practice of this *dharma* (religious rite or righteous action) will save you from great fear (*mahato bhayat*)" — the colossal sufferings inherent in the repeated cycles of birth and death.]

Paramahansa Yogananda was the last of the line of four Indian gurus* who were divinely ordained to revive and spread the technique of *Kriya* in the world in this age. For the perpetuation of the liberating science Yogananda established a monastic Self-Realization Order, from whose numbers a few qualified disciples are chosen from time to time to initiate others.

Lahiri Mahasaya extolled the efficacy of *Kriya* and meditation. "He only is wise who devotes himself to realizing, not reading only, the ancient revelations. Solve all your problems through meditation. Exchange unprofitable speculations for actual God-communion." No matter what the disciple's problem, Lahiri Mahasaya advised *Kriya Yoga* for its solution. "I am ever with those who practice *Kriya*," he would say consolingly to chelas who could not remain near him. "I will guide you to the Cosmic Home through your ever-enlarging spiritual perceptions."

Sri Bhupendra Nath Sanyal, a still-living disciple of Lahiri Mahasaya, tells us that as a youth he was unable to go to Benares and prayed to the master for spiritual instruction. Lahiri Mahasaya appeared before him in a dream and gave him *diksha*. Later the boy went to Benares and asked the guru for *diksha*. "I have already initiated you, in a dream," Lahiri Mahasaya replied.

"The yogic key will not lose its efficiency when I am no longer present in the body to guide you," Lahiri Mahasaya said to his disciple Swami Kealananda. "This technique cannot be bound, filed, and forgotten, in the manner of theoretical inspirations. Continue ceaselessly on your path to liberation through *Kriya*, whose power lies in practice."

Yoganandaji writes: "Although the great master did not adopt the system of preaching through the modern medium of an organization, or through the printing press, he knew that the power of his message would rise like a resistless flood, inundating by its own force

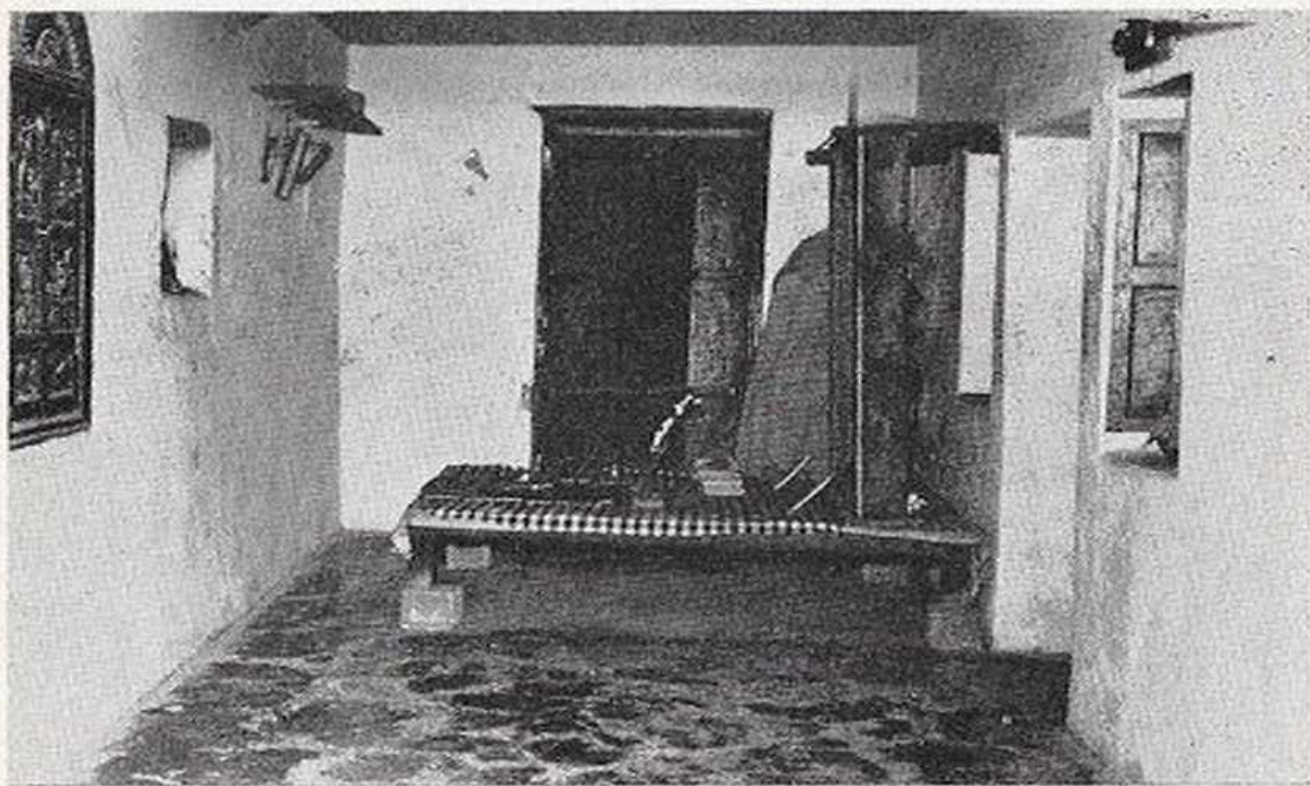
*Babaji, Lahiri Mahasaya, Sri Yukteswar, and Paramahansa Yogananda.

the banks of human minds. The changed and purified lives of devotees were the simple guarantees of the deathless vitality of *Kriya*."

Through *Autobiography of a Yogi* thousands of earnestly seeking men and women have come to know about *Kriya Yoga*, and to remold their lives through the divine power of this science and through the spiritual benedictions of Babaji, Lahiri Mahasaya, Sri Yukteswar, and Paramahansa Yogananda.

"The blessed role of *Kriya Yoga* in East and West has hardly more than just begun," Yogananda wrote. "May all men come to know that there exists a definite, scientific technique of Self-realization for the overcoming of all human misery!"

One hundred years have passed since Lahiri Mahasaya gained Babaji's permission to spread openly the ancient, carefully guarded *Kriya* science. For his compassionate understanding of their highest need, *Kriya Yogis* throughout the world bow mentally at the feet of the incomparable *Yogavatar*: Lahiri Mahasaya.



Parlor in Benares home of Lahiri Mahasaya, *Param-paramguru* of all SRF-YSS *Kriya Yogis*. "Here the great guru sat in silence most of the time, locked in the tranquil lotus posture... No visitors departed without upliftment of spirit; all knew they had received the silent blessing of a true man of God." Photograph taken in 1957.



Interior of recently repainted and redecorated SRF India Restaurant, Encinitas, California. Indian appointments, including draperies and table coverings of madras cloth, have been added.

A SPIRITUAL INTERPRETATION OF THE BHAGAVAD - GITA

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

By PARAMAHANSA YOGANANDA



Chapter XIII, Stanza 25

To behold the Self in the self (purified ego) by the self (illuminated mind), some men follow the path of meditation, some the path of knowledge, and some the path of selfless action.

The three main approaches to Self-realization are mentioned here: (1) *Dhyana Yoga* (meditation), the path taken by *Kriya Yogis* and by followers of other scientific methods of inner awakening, (2) *Sankhya Yoga*, the path of discriminative wisdom, *jnana*, outlined in *Sankhya*, one of the six orthodox systems of Hindu philosophy, and (3) *Karma Yoga*, the path of right actions, in which the devotee dedicates all his works to God.

Chapter XIII, Stanza 26

Some men, ignorant of the three main roads, listen to the instructions of the guru. Following the path of worship, regarding the ancient teachings as the Highest Refuge, such men also attain immortality.

Listening to the guru is an art that will take the disciple to the Supreme Goal. If the devotee knows nothing of scientific yoga and *Sankhya* reasoning, and is unable to dissociate himself sufficiently from his activities to qualify as a *Karma Yogi*, still, by following with full faith his guru's teachings he will achieve emancipation.

Sometimes students say to me: "Such-and-such person is making better spiritual progress than I am. Why?"

I reply: "He knows how to listen."

All men would be able to transform their lives by hearing with deep attention the simple counsel given in the ethical codes of all religions. It is the stony core of egotism in the hearts of most men that prevents their listening carefully to the wisdom of the ages.

Chapter XIII, Stanza 27

O Best of the Bharatas (Arjuna)! understand that the birth of every being and the existence of all creation, animate and inanimate, arise from the (seeming) union of Nature and Spirit.

The connection between Nature and Spirit is *adhyasa*, illusory, in the sense that all forms, all created beings and objects, are by their limited and fleeting nature unrelated to the formless, eternal Spirit.

By clearly comprehending the essential difference between *kshetra* (matter) and *kshetrajna* (soul), the devotee no longer confounds one with the other; he throws off all mortal confusion and is free.

The phenomenal worlds are a dream of God's. Because the Cosmic Dreamer projects His cosmic dream, the delusion of Nature persists. Man identifies himself with his dream body, so the influence of the delusive physical form continues.

However, if the Lord withdrew His dream consciousness from the cosmic-dream creation, it would necessarily disappear. Similarly, man the soul-dreamer, by detachment from the dream body can rise above its disturbing dream-performances.

Chapter XIII, Stanza 28

He sees truly who perceives the Supreme Lord present equally in all creatures, the Imperishable amidst the perishing.

The Lord as consciousness (*chit*) and existence or being (*sat*) is the ground of all creatures. Because all forms of life are composed of the same substance, God, only the ignorant see distinctions where in reality none are present.

As creatures or mortals, all men are in delusion and must perish. But as children of the Most High, sons of the Creator, we partake of His uncaused and indestructible nature.

Travel Notes: Calcutta and Simla

By SRI SRI DAYAMATA

Bombay, India

July 23, 1961

Beloved Ones:

It is now eight o'clock in the evening and I am sitting in my hotel room in Bombay. This is our first day in India. I want to share with you some of our experiences here.

The flight from Beirut to Bombay was not exactly smooth, but it was not too bad. The plane rolled from side to side like a cradle being rocked. My mind was occupied with so many thoughts pertaining to India that much of the night was spent in reflection and in deep meditation and prayer to God: that I might be able to serve His work in India devotedly and selflessly and wisely.

As we alighted from the plane in Bombay and looked toward the airport building we saw an ocher-clothed figure holding an umbrella and waving to us. It was Sri Kriyananda, who had come from Calcutta to greet us here in Bombay. After customs formalities were over, our party motored to Hotel Maribelle.

At eleven o'clock a large group of devoted members of Yogoda Satsanga Society arrived, and we talked and meditated with them until noon. When they departed, we took the opportunity to get some sleep.

July 24th. You will remember our beloved friend, Manjula Trivedi, who, with her late husband, accompanied the late Jagadguru, of the Shankaracharya Math in Puri, to America in 1958. She and several relatives visited us this morning, and we had such a pleasant time reviving many, many happy memories of the visit of His Holiness to our ashrams in America and our visit two years ago to his ashrams in India. Some essence of India is missing by his absence. He showed us so much kindness, love, and understanding that we feel a great loss not to be able to pay our respects to him once again.

In the afternoon our dear friend and YSS member, Sri B. B. Bhagat, came to see us, and we had an opportunity to meditate together and to talk about the YSS work. He has been so kind and loving to us. He brought a huge basket of fruit that we have feasted

on all day. I wish it were possible to share with you some of the delicious mangoes.

Returning to India is like coming home. So many customs of the West, so many things we look upon as necessities there, are here forgotten. It is as if an invisible net falls away and I feel free.

On the other hand, I am remembering Sri Dubey's comments about the ideal environment for soul growth that is afforded Master's chelas in the SRF colonies in America. It is not important where we are, but it is important to adjust ourselves harmoniously wherever God places us. To be able to shed false notions and wrong habits that bind men in all countries is indeed the only way truly to feel spiritual freedom.

As I sit here in this little room and see the simplicity around me — the floor bare, a couple of wooden chairs and a fan for furnishings — I feel that this is what Guruji meant when he said, "Learn plain living and high thinking." The ability always to live plainly no matter where we go, the ability always to keep our thoughts on a lofty, yet practical, plane is the way to express the Divinity within each one of us. It can come only by meditation, more meditation, and more meditation.

It is my hope while in India to get in as much meditation as possible, for my soul is crying night and day for more and more of that solitude in which there is only the thought of God and I, God and I. Throughout all our travels this thought has been uppermost in my mind. Even as I think of it now, tears fill my eyes in humble gratitude to Divine Mother and Master that they are giving me this opportunity to seek Them and serve Them. And I pray that I may always do the best and give the best that is within me to the auspicious work of YSS-SRF.

July 27th. We are at Yogoda Math, our ashram on the shores of the Ganges, having arrived in Calcutta by plane early this morning. A great thrill surged through our hearts as we looked out over Dum Dum airport and saw in the distance the yellow garb of a *brahmachari*, our Allen from America, and by his side other YSS devotees waving their hands in greeting.

A large crowd had gathered on the airfield to pay their respects as we came down the steps from the plane. As flowers and garlands were presented, we inwardly bowed at the feet of our beloved Guru, Paramahansa Yogananda, to whom these tributes belong. By a happy

coincidence, we had arrived on Guru Purinima Day, on which each devotee in India pays honor to his guru.

After the reception at the airport we motored to Yogoda Math. We were simply amazed to see the thorough transformation and improvements since our visit two years ago.

After being greeted by more YSS devotees and receiving beautiful garlands from them, we entered the *Mandir* where we sat in silent meditation, thanking our divine Guru for the great blessing he had brought us all on this sacred day.

In the evening we drove to Gurudham, a YSS branch in Kadamtala founded by Sri Sri Moti Lal Thakur, a disciple of Swami Sri Yukteswarji. There we presided over a large function celebrating Guru Purinima.

July 28th. This evening we drove to the ashram of Ananda Moyi Ma, on the Ganges just a short distance from Yogoda Math. She had come to Dakshineswar for a few days to celebrate Guru Purinima,



(From left) Sister Mataji, Sri Chatterji, Sister Mrinalini, Sri Dayamata, Sri Binay Dubey, Sri Debi Mukherji, Brahmachari Allen (face partially hidden), Sri Mohini Chakravarty, an unidentified man, and Sri Kriyananda at Calcutta airport on July 27th. A large party of YSS members escorted the three American Sisters to Yogoda Math, YSS Ashram on the Ganges.

and we feel it is by the grace of our own Guru that she has come to the city where we are staying, making it unnecessary for us to seek her out. (She travels endlessly throughout India; from one town or village to another.)

Ananda Moyi Ma was out visiting some devotees at the time of our arrival, but we were glad to sit quietly on the upper porch of her ashram and to become deeply absorbed in meditation. Words are inadequate to describe the soaring of my soul during this period of communion.

After a short time Ananda Moyi Ma arrived and we were ushered into her presence. Our meeting was, once again, an unforgettable experience for me. My mind was immediately sucked within to behold the Beloved Mother in all Her divine raiment, in all Her beauty, in all Her glory, in my soul, in my heart. The state that comes upon me in the presence of Ananda Moyi Ma is one that I first experienced through the blessings of my divine Guru, to whose life, to whose service, to whose thought my soul is utterly dedicated. I feel, as always, that it is he who is silently and secretly blessing me through this holy Mother.

As we took leave of her she extended her tiny hands and again and again spoke of me as *pandu*, "friend," to which my soul re-



Kitchen on grounds of Yogoda Satsanga Ashram, Puri, India

sponded, "mishti ma, mishti ma," which means "sweet mother." On the way back to our ashram my consciousness remained in that lofty state wherein no thought penetrated save this: God alone, God alone, God alone.

Beloved children of Master, I cannot fully describe this experience, nor have I the wish to do so. I only pray that the Divine Beloved bless each one of you with a sweeter and deeper glimpse of Her sacred presence within you. I am convinced beyond all doubt of the illimitable love She feels for each one of us. It is we who are lacking in that love for Her. Try again and again to become ever more absorbed in Her sweetness. Seek Her night and day, crying to Her, talking to Her; scolding Her when necessary with loving childishness, that She might draw closer to you, Her babe divine.

I do not know by any name what state my soul entered during this period of communion with the Beloved of my heart, but I am reminded of a few lines from Master's poem, *Samadhi*:

"From joy I came, for joy I live, in sacred joy I melt. . .
I, in everything, enter the Great Myself.
Gone forever: fitful, flickering shadows of mortal memory;
Spotless is my mental sky — below, ahead, and high above;
Eternity and I, one united ray.
A tiny bubble of laughter, I
Am become the Sea of Mirth Itself."

These lines express better than any words of mine the joy that filled my heart, the sacred longing that permeated my being during this period of communion. By this I do not mean to imply in any way that I have entered or do enter any great and deep state such as our Gurudev experienced in *samadhi*. I say only that a glimpse, perhaps a very small and fragmentary glimpse, of that intoxicating state was given me by our beloved Guru. I realize more than ever that every spiritual boon we receive comes by his grace; that from his gentle hand come all gifts of blessings, of joy, of love divine.

These words from a chant that our blessed Guru used to sing have been ringing for days through my consciousness:

"Oh, life is sweet and death a dream,
When Thy song flows through me.
Then joy is sweet, sorrow a dream,
When Thy song flows through me.

Then health is sweet, sickness a dream,
When Thy song flows through me.

Then praise is sweet and blame a dream,
When Thy song flows through me."

July 29th. This evening we had a public meditation for YSS members and friends in this locality, and I was deeply touched by the wonderful spirit of devotion they showed. The fans had gone off; the electricity had blown out, and remained off for several hours. Yet we all sat there in silent meditation even though our bodies were dripping wet with perspiration and not a breath of air was moving through the chapel. I told them about Master's early training of us wherein he taught us to sit in complete stillness, allowing nothing to disturb our bodies or our minds so that we might dive deeper and deeper within. And these dear devotees were so inspired by him that they sat long and quietly. Even after I had said the closing prayer, they asked if we wouldn't sing a few chants: they wanted to stay on in the chapel and continue their meditation.

July 30th. It is Sunday and I received devotees most of the day. We also had another visit with Ananda Moyi Ma. She had arranged to see our party alone and we meditated for over an hour in her divine presence. Some of the conversation that passed between us on our first visit was recorded by Mataji on the Soundsciber, and we will bring it back with us to America. There is just a very little of our talk, but you will hear her speaking of me as *pandu* — she always calls me "Daya *pandu*," which means, "Daya, my friend." To those who are single she considers herself a friend; to those who are married she considers herself a daughter or a child. As with our beloved Guru, in her presence I never have any wish to talk. I want only to sit quietly and meditate in a little corner of the room where she is, because I am looking not to personality, but to the One Beloved behind all personalities. And I long to become so deeply immersed, enmeshed, absorbed in the One that I may behold always only the One in the many, no matter what duties come, no matter what trials come, no matter what earthly distractions come. This is my goal and has always been so. And in the same way I pray that this is the goal of each one of you.

August 10th. We arrived this afternoon in Simla, on a tiny express train that had climbed for five hours through the foothills of

the Himalayas to bring us to our destination. Master described Simla in his *Autobiography* as "a queenly city resting on the throne of Himalayan hills." It was here that the "strawberry incident" occurred.

Tonight we were welcomed by members of the Yogoda Satsanga Ashram in Simla, and for the next three days we will hold two functions a day, meditating with the devotees and speaking to them about our beloved Guru and his work.

A Talk Before Members of Parliament

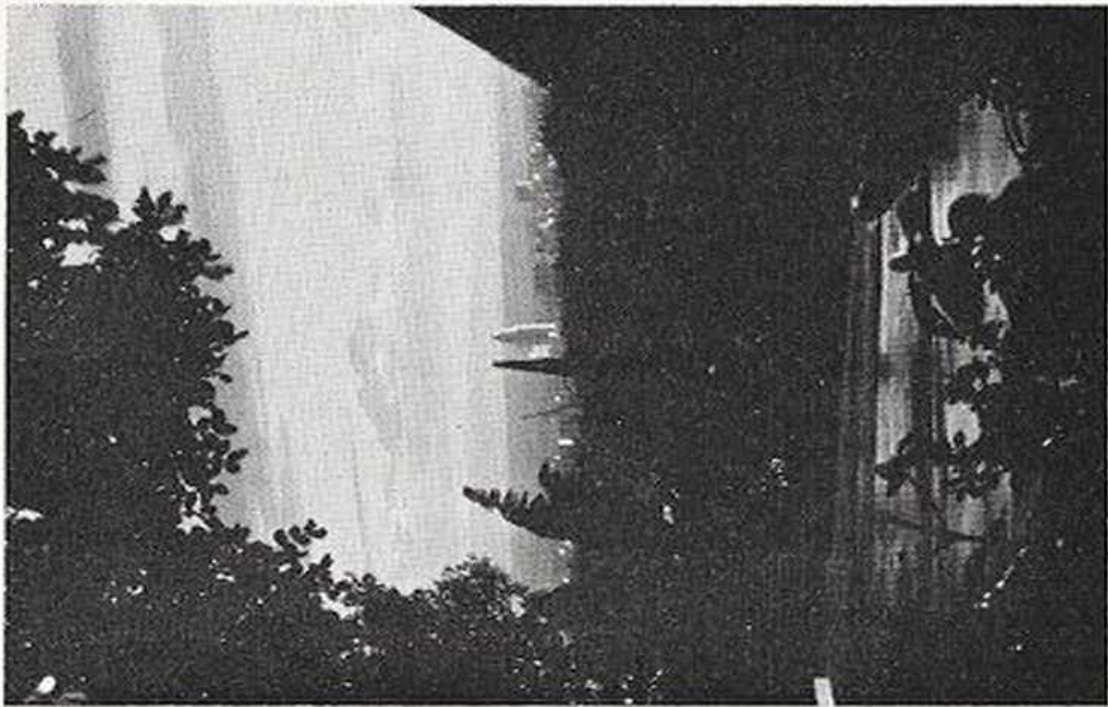
Last night I spoke in Delhi before a large audience: members of the Parliament of the Indian Government. I had accepted the invitation just a few hours before we entrained for Simla.

It has been deeply satisfying to my heart, my mind, and my soul to see interest in Master's work continually increasing in India. Oftentimes when we are walking along in cities we hear passersby say: "Are they not from the Yogananda Ashram?" This delights us and we are humbly grateful that Divine Mother is using us to help spread the name and message of our beloved Guru in his native country.

It was sweltering in Delhi, but through the grace of the Divine Mother the heat didn't seem to affect me. It is true that there were times when the body was wringing wet with perspiration, but Divine Mother has given me an opportunity to dive deep within, and my mind is immersed in that world of inner joy, love, and peace. No words can describe the marvelous freedom that is felt when one is able to close out the outer world and soar into the world beyond. I am enjoying that freedom once more through Her great grace.

It is quite a contrasting experience, after the humid heat of Bombay, Calcutta, and Delhi, to be here in Simla where we feel very cold. We are living in a cloud about seven thousand feet up in the foothills of the Himalayas, and it is so chilly we have had to put on all our woolen clothing and to wear socks and sweaters and so forth. It is also very damp here. Clothes that we washed three days ago are still as wet as when we first hung them on the line.

One learns in traveling like this in India to live very simply, and to do without many, many things that we think we cannot live without in America. I have said to Indian women that actually the most prized possession I have here is a safety pin to hold up my sari! They laugh about this because most of them never use a safety pin to keep the sari in place.



The spire of City Hall (*center*) in downtown Los Angeles, California, as seen from grounds of SRF headquarters on Mt. Washington



Section of counter in recently redecorated SRF India Restaurant, Encinitas, California. Photo of Paramahansa Yogananda on wall.

The room in which I am staying is quite simple. The bed is nothing but a board; with my sleeping bag and a blanket thrown over it, however, it serves as a wonderfully comfortable place to sleep. We can see chattering monkeys in the trees outside our window.

In the mornings we have just a little bit of milk and some fruit and perhaps a hot drink. At noon we have curry. Our evening meal is milk and apples. The diet appeals to all of us, and we are thriving on it.

August 12th. Tonight Raja Bajrang Singh of Bhadri, Lieutenant Governor of Himachal Pradesh, presided over a meeting at which Kriyananda and I also spoke. The Lieutenant Governor paid high tribute to the YSS teachings.

August 13th. Tomorrow we will hold our last services in Simla, one at nine-thirty in the morning and another at six in the evening. The following day, Monday, we entrain in the afternoon for Delhi, stopping there for just a few hours; then go on to Kashmir. Before we depart on Monday I will give initiation to a few devotees and will hold many interviews. I will also visit a hospital where the sick are asking for an opportunity to see us. Though I feel most unworthy of their desire, still the wish to serve wherever and however I can makes me happy to go and see these dear children of the Divine Mother who are suffering physically.

In India a renunciant's life does not belong to himself. He must be available at all times for devotees to come and see, so there is no privacy or solitude for him. Once one becomes a *sannyasi* or *sannyasini*, his life is no longer his own; he belongs to the people and is expected to be available to them at practically all hours of the day and night.

There have been some periods of solitude where I could be alone and rest, but most of the time belonged to the devotees. I have been deeply touched, in Delhi and here in Simla, by the manner in which they sit so quietly, so still, deeply meditating. That same spirit I found in our ashram in Dakshineswar, and I was so pleased to see the manner in which those whom we had left in charge of the work at Yogoda Math have carried out the wishes of Gurudev. The stillness in the ashram, the devotion of those who reside there, are very inspiring to me. Credit for this goes to Sri Binay, the secretary of our Society, and to Br. Allen and to the other Brahmacharis and Swamis in residence at Yogoda Math.

Soul Whispers

By Paramahansa Yogananda

✽

O Self-Illumined, O Ineffable Effulgence, glance Thou into my ardent eyes, that I be blind forever to all but Thee.

✽

Orientwise, with sacred rites I offer at Thine altar the candles of my senses. May their spiritualized light mingle with Thine in the first pale shaft of dawn, the brash noon brightness, the muted glow of dusk, and the night's moon silver.

✽

I am Thy love-enchanted dewdrop, sliding safely over the leaf of earthly lures to enter Thy taintless waters of wisdom. I want not to lose myself but to become infinitely enlarged by merging in Thy Sea.

✽

O Eternal Lover, O Kingly Kinsman! teach me to make a bouquet of all the flowers of my human loves and to lay it on Thine altar.

✽

Thou art my Father, I am Thine offspring. Thou art Spirit; I am made in Thine image. Thou art Creator and Owner of the universe. Good or naughty, I am Thy child, with the right to command the cosmos.

✽

O Fathomless Ocean of Treasure! may I dive deep in seas of meditation for Thy wisdom pearls.

✽

No matter what tasks we are performing, teach us to feel the divine undercurrent, the hidden river of bliss, ever flowing beneath the sands of our myriad thoughts and the rocky soil of our difficulties.

Yoga Postures for Health

By B. TESNIÈRE, M.D.

SARVANGASANA — THE SHOULDERSTAND

(Continued from July-August issue)

Some of the benefits of *Sarvangasana* are common to all inverted poses; others are specific to the Shoulderstand. In the first part of this article on *Sarvangasana** and in earlier articles on *Viparita Karani* (the Dorsalstand)† and *Sirshasana* (the Headstand)‡ ample experimental and clinical information was given on the physiological effects common to the inverted poses. These effects will be reviewed briefly here.

The Shoulderstand Stirs Up the Blood Circulation

Inversion of the body affects the whole circulatory system — which in the average adult is a 60,000-mile pipeline of arteries, veins, and capillaries carrying 5 liters of blood.

The downward pull of gravity causes the blood to move toward the head, almost emptying the veins of the legs, pelvis, and abdomen, and completely filling the veins of the upper part of the trunk, arms, neck, and head. The vessels respond variously to this shifting of the blood mass: the veins passively undergo depletion or repletion; the arteries, on the contrary, actively respond through local or general nervous reflexes to the new circulatory needs created by the topsy-turvy position of the body.

In previous articles we have indicated how in *Sarvangasana* the release of venous congestion from the lower extremities of the body has been found helpful in the cure of many diseases: varicose veins, hemorrhoids, elephantiasis, hydrocele, congestion of the reproductive organs, gonorrhoea, appendicitis, constipation, intestinal parasitosis, congestion of the liver and spleen, dyspepsia, etc.; and how, conversely, the swelling of the veins in the upper part of the body, and the greater transudation of fluid that ensues, has been found helpful in the healing of diseases of the lungs (asthma, pulmonary tuber-

**Self-Realization Magazine*, July 1961.

†*Ibid*, Jan. 1958.

‡*Ibid*, July 1959 through Jan. 1960.

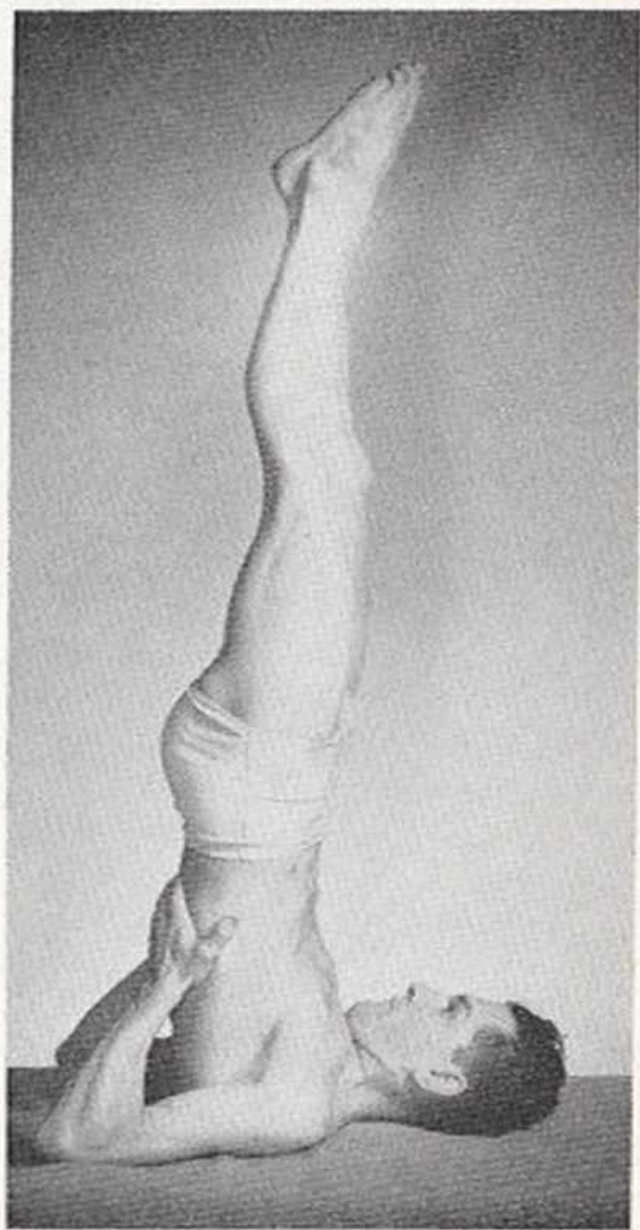
culosis, bronchiectasis, chronic lung diseases); of the heart (right-heart failure); of the throat (tonsilitis); of the endocrine glands (hyperfunctioning or hypofunctioning of the thyroid, parathyroid, and pituitary glands); of the sense organs (ears, eyes); of the nervous system (epilepsy, vascular headaches); and in psychoneuroses (neurasthenia).

Finally, it was indicated how the topsy-turvy position improves the resiliency of the blood vessels, particularly the arteries, which may account for the remarkable rejuvenating action of bodily inversion.

Corrects Sagging Organs

Another benefit of the Shoulderstand common to all inverted poses is the temporary gravitational inversion of the abdominal and pelvic organs. This has been found to be a healing factor in visceroptotic diseases: sagging of the stomach, of the intestines, of the kidneys, and displacement of the uterus.

A dropped uterus ordinarily rests its weight on the pelvic floor. During *Sarvangasana* this condition is relieved. The abdominal wall, also, is temporarily freed from supporting dropped abdominal organs and is given a beneficial rest. This perhaps explains why hernias are reported to be favorably influenced, especially in their beginning stages, by the inverted position. Another benefit of *Sarvangasana* is that during its performance dropped abdominal organs no longer exert harmful tractions on the extremely sensitive peritoneal sheets



SARVANGASANA

that carry the vessels and nerves to these organs. The lassitude that usually accompanies sagging of the organs is thus temporarily banished.

While one practices the Shoulderstand, these organs weigh on the diaphragm (*p. 49*), which sinks deeper into the thoracic cage than normally. The air reserve in the lungs is thus reduced, all the more because the lungs contain a greater mass of blood than usual. The ventilatory activity of the lungs is also reduced. Such effects, although temporary, have been found extremely beneficial in the healing of chronic lung diseases and of right-heart failure.

The Shoulderstand Stimulates the Throat Region

What characterizes the Shoulderstand in comparison to other inverted poses is its twofold action on the neck: compression of its front portion, stretching of its back portion.

The front part of the neck contains important organs belonging to the digestive, respiratory, and endocrinous systems: the esophagus, the windpipe and vocal cords, and the thyroid and parathyroid glands, respectively. Compressed in *Sarvangasana*, these organs receive a greater blood supply during the subsequent relaxation pose. An attentive practitioner can distinctly feel the stimulation of the blood circulation in the throat after practicing the Shoulderstand.

This action is also felt in other asanas that bend the neck forward, such as *Halasana*, the Plow Pose, *Karnapidhasana*, the Ear-Closing Pose, and *Jalandhara Bandha*, the Chin Lock. However, it is particularly noticeable in the Shoulderstand because of the greater build-up of venous pressure in the neck region due to the elevated position of the legs.

Because of the local improvement of the blood circulation, the throat is beneficially affected by the pose: sore throats are successfully checked. More important, the practice of the pose *normalizes* the thyroid and parathyroid glands in the throat region. Any functional disturbance of these endocrine glands, whether a decrease or an increase in their secretion of hormones, may be corrected through regular and continued practice of the Shoulderstand. *Sarvangasana* thus constitutes a thyroid treatment.

Clinical evidences are given: continued practice of the pose helps children achieve normal physical growth and mental development;

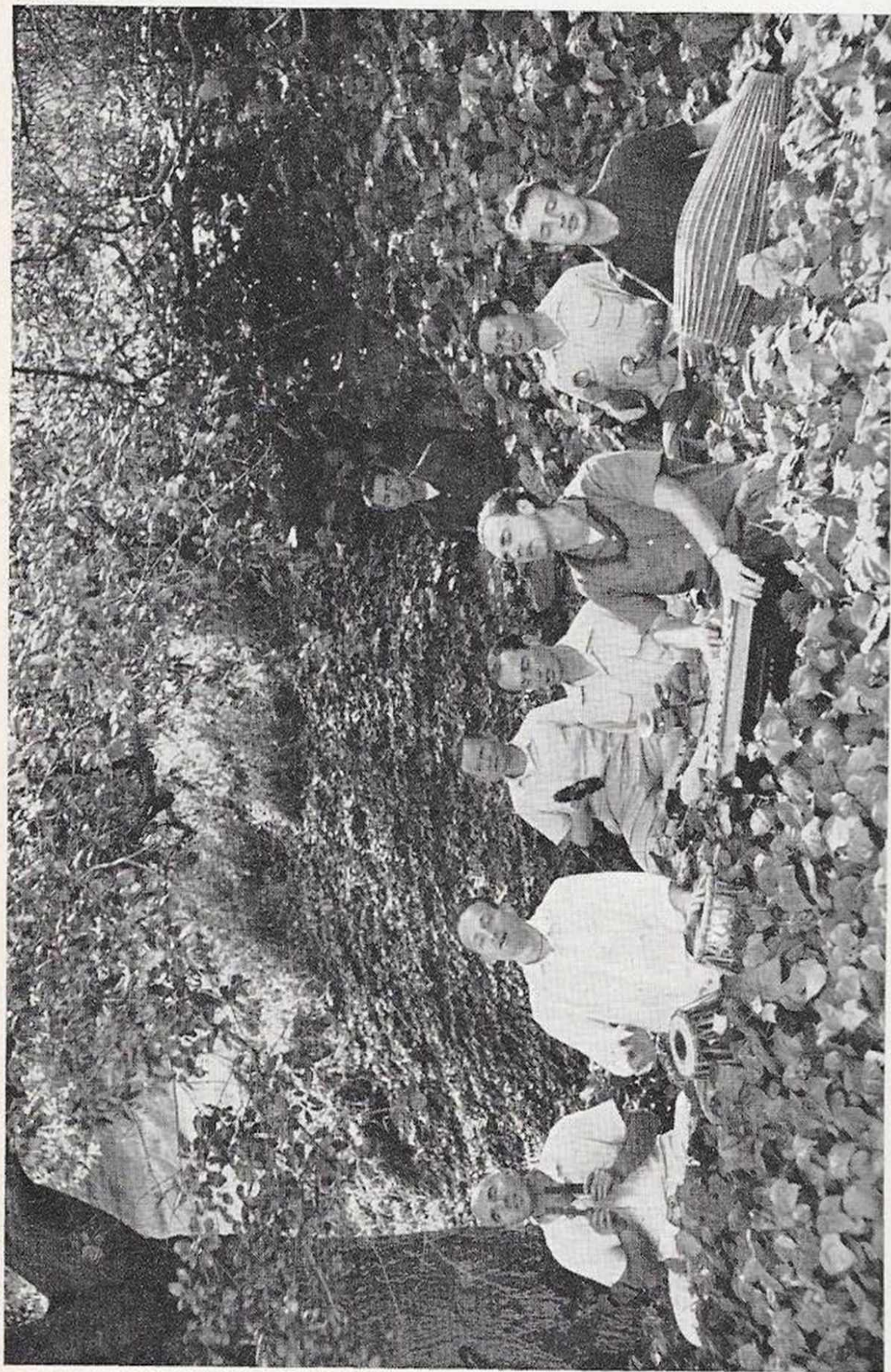
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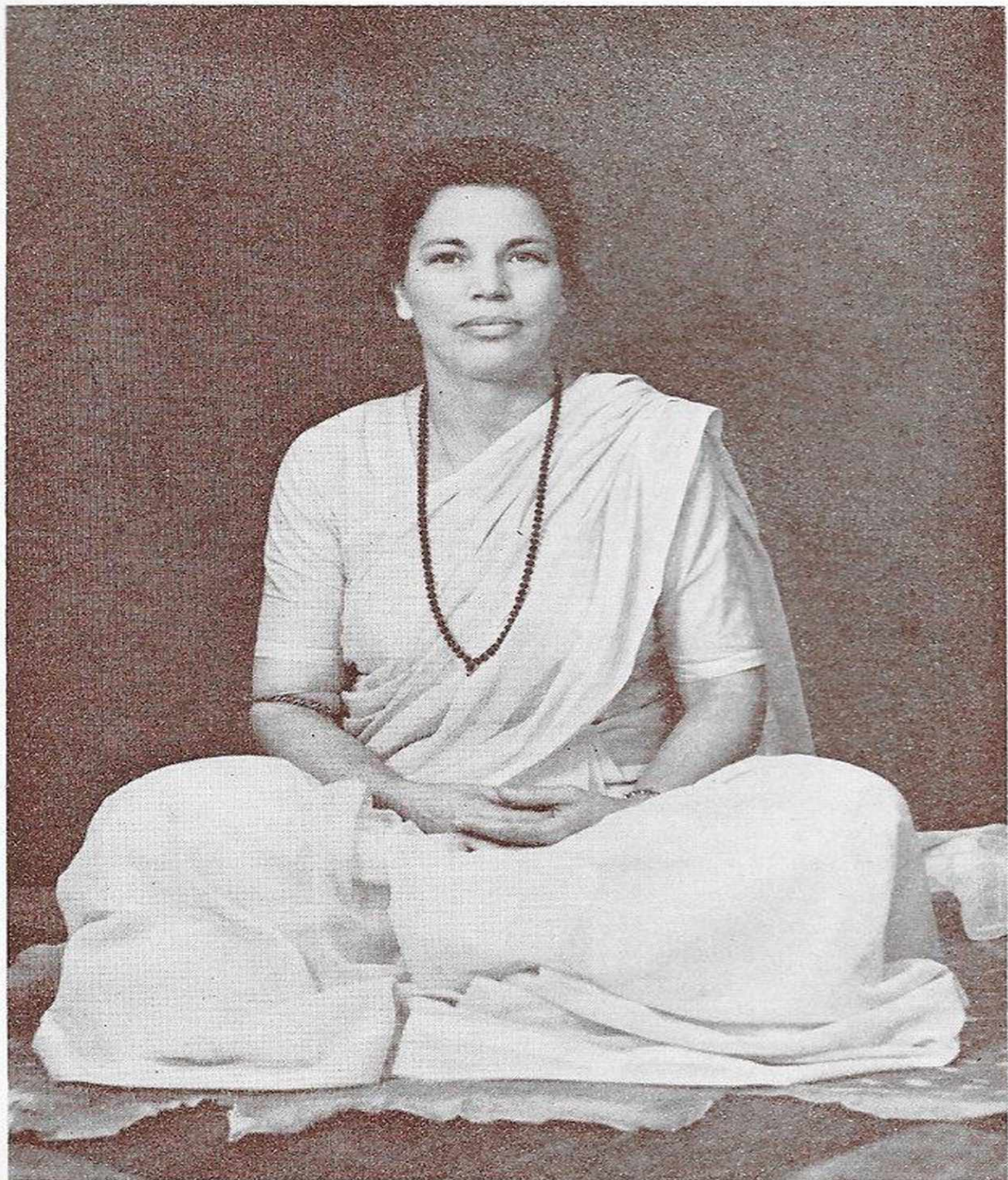
Golden Lotus Towers (*left and right*), designed by Paramahansa Yogananda, SRF World Brotherhood Colony, Encinitas, California



Handicrafts from India and books by Paramahansa Yogananda displayed in Gift Shop section of SRF India Restaurant, Encinitas, California

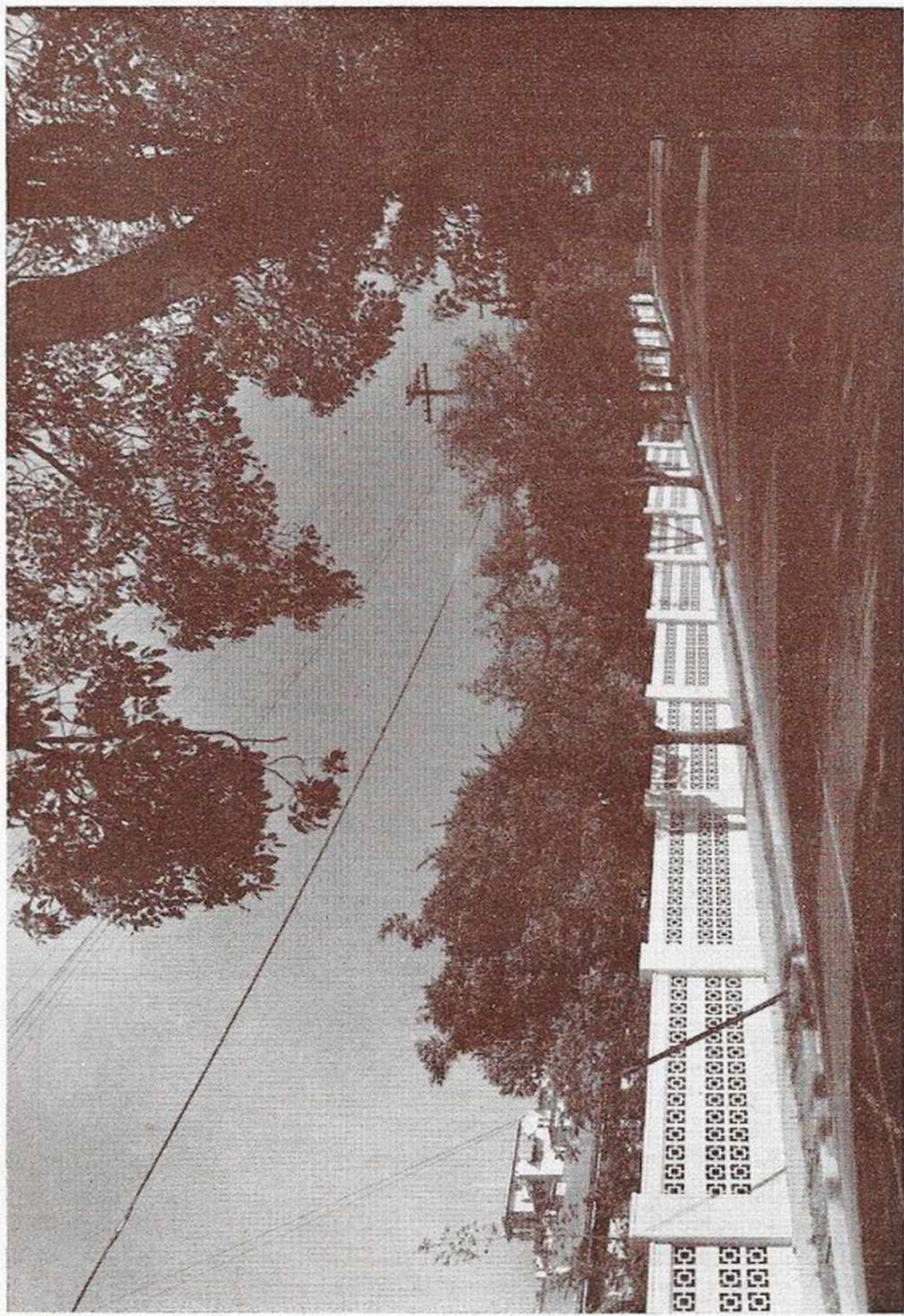


SRF monks at *kirtan* on grounds of SRF headquarters, Los Angeles. Several Indian instruments are employed: *khatal* (castanets with loose metallic discs attached), *tabla* (small drums), *kartal* (flat cymbals), *mandira* (cupped cymbals), and *mridanga* (long drum). A harmonium (*center*) is also used.



SRI DAYAMATA

This photograph of the president of SRF-YSS was taken in Calcutta in 1959 by Sri Sananda Ghosh, brother of Paramahansa Yogananda



A 640-foot wall of concrete block has recently been built by SRF monks at Mt. Washington Center, Los Angeles. Shown here is the part of the wall that fronts San Rafael Avenue. The building (*left*) in the distance is SRF headquarters.