



# Self-Realization MAGAZINE

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA



Sri Daya Mata (*extreme left, sitting on bench*), president of Self-Realization Fellowship, with a group of SRF nuns in the Temple of Leaves at SRF headquarters, Los Angeles. The photograph appeared in the *Los Angeles Times* on May 19, 1963.





PARAMAHANSA YOGANANDA AND SIR HARRY LAUDER  
Strathaven, Scotland, June 1935



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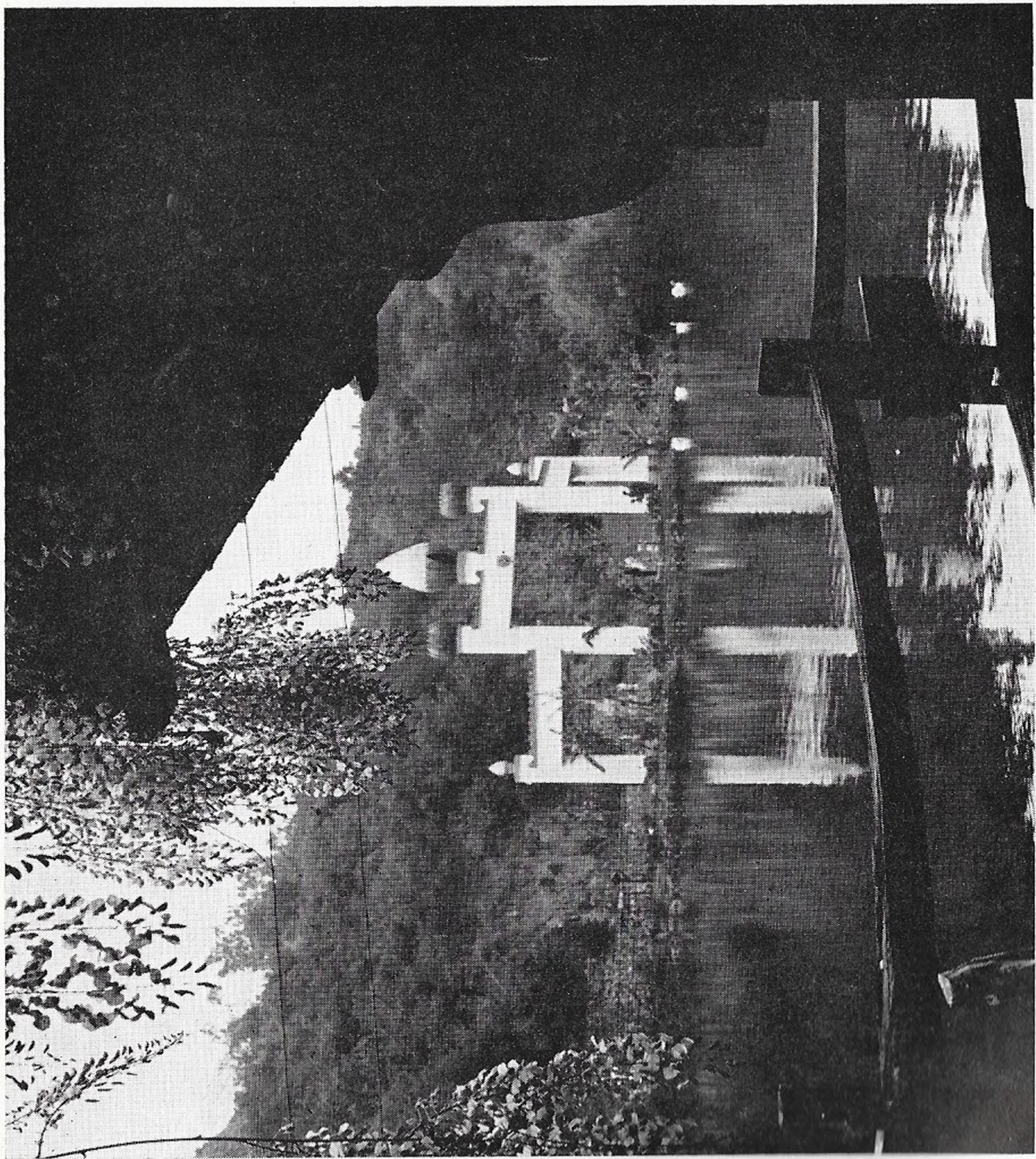
Paramahansa Yogananda, founder. Sri Daya Mata, president.

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Golden Lotus Gateway and Gandhi World Peace Memorial, Self-Realization Fellowship Lake Shrine,  
Pacific Palisades, California



# A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD - GITA*

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

By PARAMAHANSA YOGANANDA



## *Chapter XV, Stanza 2*

*Its branches spread above and below, nurtured by the gunas; its buds are the sense objects; and downward, into the world of men, extend the rootlings that force man to actions.*

The branches of the *Ashvattha* Tree are the three phenomenal worlds: the causal, astral, and physical. Some of the branches extend upward to the astral and causal realms, and some stretch downward to the physical plane. The cause of the Tree of Life is twofold: God as the only Originator of All, and man's desires that impel him to take rebirth to fulfill them.

The "rootlings" that flourish "in the world of men" (as distinguished from the higher and the lower spheres) keep human beings bound to life-and-death through the power of their desires. Past habits continuously instigate man's performance of specific actions — good or bad as the case may be.



## The Ashvattha Tree Symbolizes Transitoriness

The *Ashvattha* Tree is thus *samsara*, the cyclic wheel of reincarnation. *Ashvattha* means "that which does not last until tomorrow," signifying the world of transitoriness in which all unenlightened men have their being.

The one light of superconsciousness in the human brain flows downward to become the five searchlights of optical, auditory, olfactory, gustatory, and tactual perceptions; these can reveal only the troublesome bodily sensations and the realm of delusive matter.

Man, as the body-identified ego, concentrates on the five sense-searchlights and on the material phenomena disclosed by them. Beholding only the physical world, man remains enmeshed in the miseries of reincarnation.

### *Chapter XV, Stanzas 3-4*

*The true nature of this Tree, its beginning, its end, and its modes of continuity — none of these are understood by ordinary men. The wise, having destroyed the firmly rooted Ashvattha with the powerful axe of nonattachment; thinking, "I take refuge in the Primeval Purusha from whom alone issued the eternal processes of creation," seek the Supreme Goal. Reaching It, they return to phenomenal existence no more.*

Though the triple tree of consciousness, life force, and nerves is present in man, he does not understand himself or Nature. The elusive ever-changing modes of cosmic creation bewilder him.

### Wield the Axe of Nonattachment

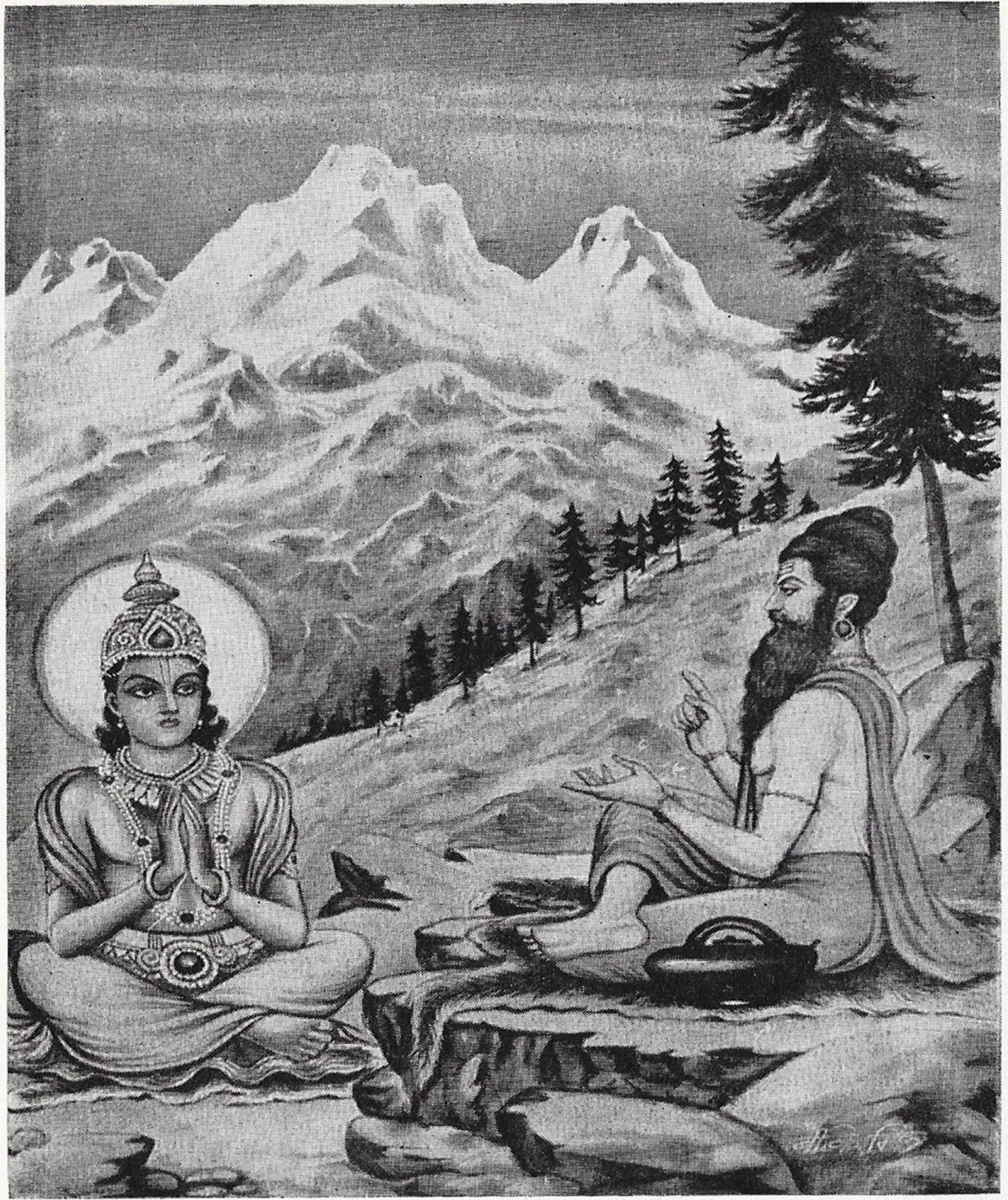
Only a sage determines to wield the strong axe of nonattachment, nondesire, to destroy the *Ashvattha* tree within him, the deeply rooted habits of material living. He alone attains the Divine Goal.

The worldly man, living under the thick-leaved tree of sense pleasures and egotism, does not perceive the skies of liberating cosmic consciousness. But the sincere devotee cuts down the obscuring tree and sees the skies of the Infinite. He is never again forced by cosmic law to reincarnate on earth.

### *Chapter XV, Stanza 5*

*Without craving for honor, free from delusion and attachment, with all longings banished, disengaged from the pair of opposites —*





— Kalyana-Kalpataru

### SRI KRISHNA AND SAGE UPAMANYU

The *Shiva Purana* relates that Sri Krishna once approached Sage Upamanyu, a great devotee of Lord Shiva, and sought instruction from him in Shiva worship. Sri Krishna is shown here with his palms pressed together in a respectful *pranam* (literally, “complete bowing down”) as he receives instruction from the sage in the Himalayas.



*pleasure and pain, ever established in the Self, the undeceived attain the Eternal.*

The man who has escaped from *maya* is filled with unalloyed supreme bliss. Free from the storm of delusion, he perceives the one ocean of cosmic consciousness undistorted by waves of pride, changing moods, misery-producing attachments, or the undulating, contrary pair: passing joys and griefs.

The ego-saturated man, on the other hand, swims in a heaving ocean of material activity and is tossed and broken by the fierce waves of relativities.

#### *Chapter XV, Stanza 6*

*Where no sun or moon or fire shines, that is My Supreme Abode.  
Having reached there, men are never reborn.*

The *Bhagavad-Gita* contains the essence of the wisdom in the *Upanishads* (summaries in the *Vedas*). The following thought is found in several *Upanishads*: "Where sun and moon and stars and lightnings dare not peep with their glaring eyes, there I remain in My unmanifested abode. It is My unseen light that appears in the borrowed lights of creation." When God withdraws His secret light at the time of the end of a cycle, all lamps of Nature lose their luminescence.

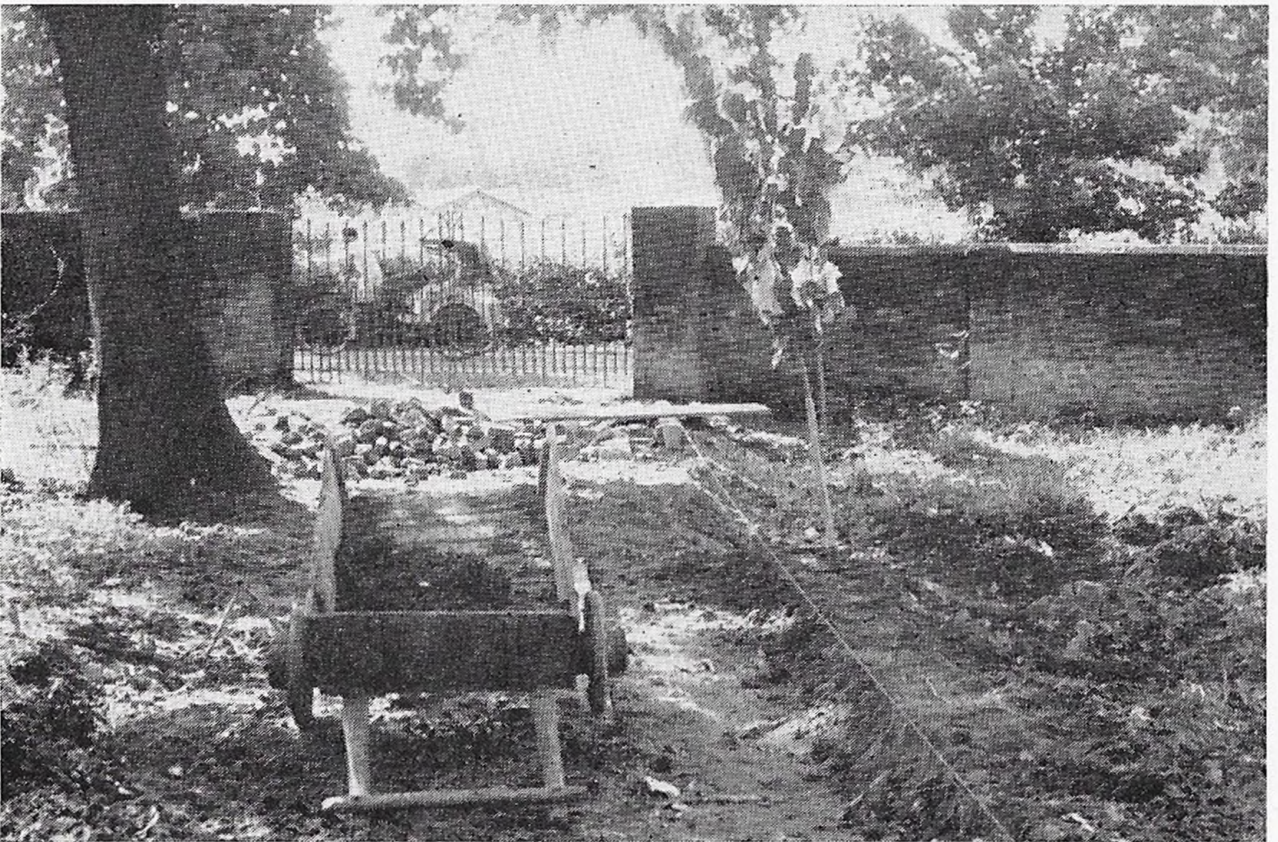
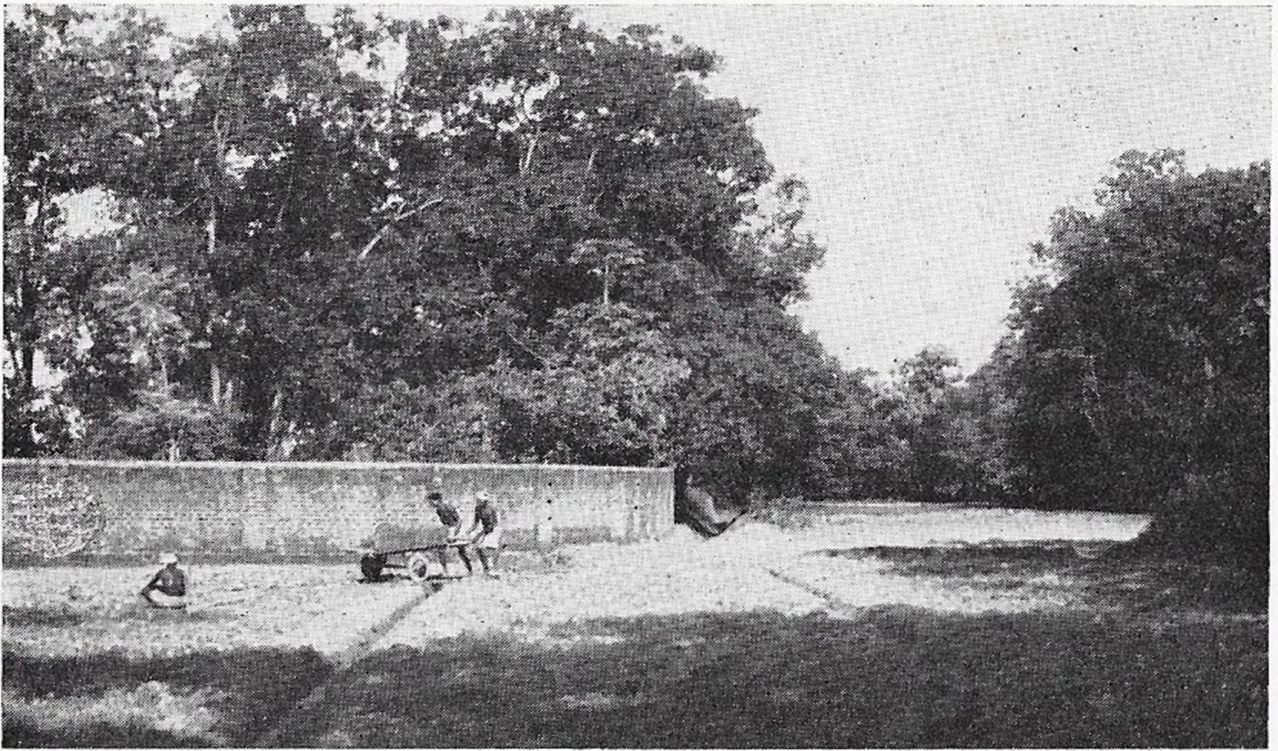
#### **God's Vibrationless Realm**

This stanza of the *Gita* refers to the liberated waves of human lives returning to the tranquil ocean of cosmic consciousness, in which even the slightest vibrating tremors of the suns and the moons and fires of creation are absent.

The phenomenal worlds and all their creatures exist in an ocean of tumultuous flux. The yogi stills the storm of desires and delusions within himself and attains the cosmic consciousness that exists beyond all vibratory creation.

God abides in the realm free from all vibrations. Sun, moon, fire — all belong to the agitated seas of cosmic vibration. Just as the eddies below a waterfall cannot disturb the reservoir of water at its source, so the eddies of vibration issuing out of cosmic consciousness cannot create commotion within it. Even the finest vibrations of light or movement are not present in the indescribably subtle sphere of the Lord's vibrationless omnipresence.





(ABOVE) Workers use improvised "railway" of wooden planks as they clear grounds at Yogoda Satsanga Society headquarters, Ranchi, India. Ditches help to carry off floodwaters during monsoons.

(BELOW) Main gate of Yogoda Math, YSS headquarters, Ranchi. Work is under way to improve entrance area.



The ordinary man is buffeted on waves of emotions. In the peaceful yogi not a wavelet of excitement arises.

### Chapter XV, Stanza 7

*A part of My eternal Self, manifesting as a living soul in the world of beings, attracts to itself the six senses, including the mind, which rest in Prakriti.*

God is the Ocean, man (the *jiva* or individualized soul) is a wave. This stanza tells us that man is a part of God and hence may return to Him. As a storm projects a portion of the ocean into a wave, so the cosmic storm of *maya* projects a portion of the ocean of God's cosmic consciousness into the form of a soul wave. This soul wave manifests through a body fitted with five external senses and one internal sense, mind. Each soul wave possesses six senses of relativity, instead of the one intuitive perception that characterizes the Divine Ocean.

The Ocean of God, being one, unalloyed by any relativity, perceives Itself by Its one intuition. But complex man, created out of the relativity of cosmic delusion, ordinarily requires six senses to perceive his finite existence. When the soul wave wisely refuses to remain isolated and is no longer driven by the storm of *maya* and by misuse of free choice, it cooperates eagerly with the perpetual involitional pull of the Divine Ocean to draw it fully within Its omnipresent bosom.

### God Displays Himself Differently in Different Jivas

As the vast sky becomes a little V-shaped sky when reflected in a V-shaped brass vessel, so the Spirit of God becomes differently displayed in different human beings and in multifarious other creatures.

However, though God is seemingly more manifest in transparent and in only slightly darkened souls than he is in opaque evil *jivas*, still He is equally present in every being — human or animal. A *jiva* may associate itself with an ignorant mind and commit cruel deeds; nevertheless, by meditation and wisdom the *jiva* may withdraw from its dark coverings and again become one with the Infinite.

As the vast sky is not different in essence from the little sky reflected in a vessel, so the illimitable Spirit of God is the same in essence in the pure soul in all beings. Only when the *jiva* becomes identified with the body does it put on its apparent limitations.



## Thoughts to Ponder



“A fool always accuses other persons; a partially wise man, himself; a wholly wise man, neither himself nor others.” — *Johann Herder*.

“If man only keeps the truth before his eyes in all its purity, is not untruthful to himself, then he will find a way to act in the best manner according to his strength.” — *Leo Tolstoy*.

“Knowledge cannot spring up by any other means than inquiry, just as perception of things is impossible without light.” — *Shankara*.

“It is only a few more days, in this world, and each shall return to its own fountain; the blood-drop to the abysmal heart, and the water to the river, and the river to the shining sea; and the dewdrop which fell from heaven shall rise to heaven again, shaking off the dust grains which weighed it down, thawed from the earth frost which chained it here to herb and sward, upward and upward ever through stars and suns, through gods, and through the parents of the gods, purer and purer through successive lives, until it enters the Nothing, which is the All, and finds its home at last.” — *Hypatia (died A.D. 415), quoted in “The Philosophy of Life” by A. M. Baten*.

“Do not consider any vice trivial, and so practice it; do not consider any virtue trivial, and so neglect it.” — *Chinese Proverb*.

“There is not a thought nor a feeling, not an act of beauty or nobility whereof man is capable, but can find complete expression in the simplest, most ordinary life.” — *Maurice Maeterlinck*.

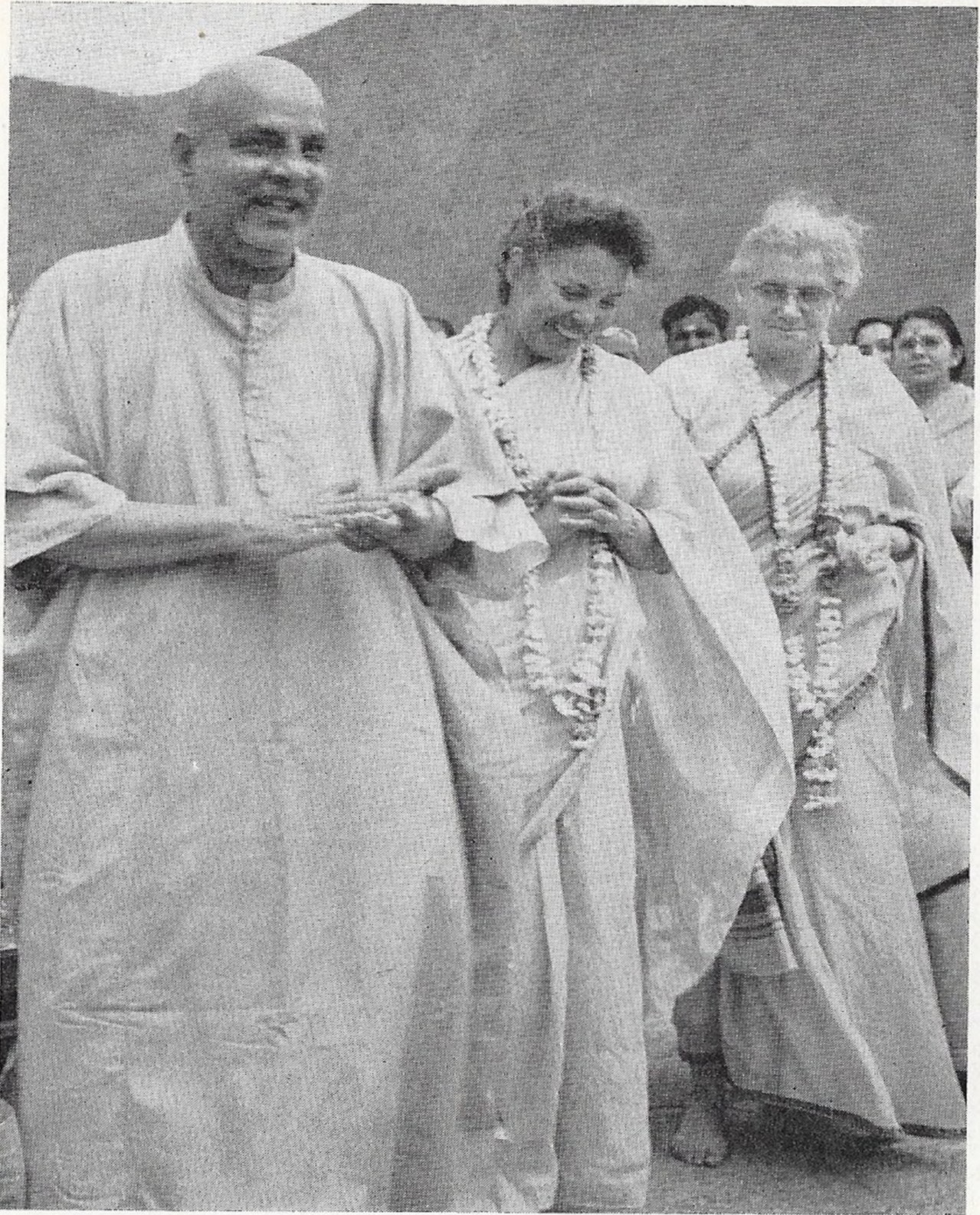
“Put yourself in harmony with the things among which your lot is cast; love those with whom you have your portion, with a true love.”

— *Marcus Aurelius*

“I have nothing new to teach the world. Truth and nonviolence are as old as the hills.” — *Mahatma Gandhi*.

“Great works do not always lie in our way, but every moment we may do little ones excellently, that is, with great love.” — *St. Francis de Sales*.





Swami Sivananda with Daya Mata (*center*), president of Self-Realization Fellowship, and Sister Revati at headquarters of The Divine Life Society in Rishikesh, Himalayas, April 20, 1959



## Swami Sivananda -- In Memoriam



The beloved world teacher Sri Swami Sivananda entered *mahasamadhi* on July 14th at his ashram in Rishikesh, India. A fortnight earlier he had had a cerebral thrombosis. He was approaching his seventy-sixth birthday.

The life of the great saint was a long paean of love and service. He founded the Divine Life Society in 1936 in Rishikesh, to which came thousands of disciples from all parts of the world. He established a General Hospital and an Eye Hospital in Rishikesh, and wrote 300 books that shine with the light of holy inspiration.

Though Paramahansa Yogananda and Sri Swami Sivananda never met, they loved each other. In a speech in 1947 Yoganandaji said: "The life of the great rishi Swami Sivananda serves as a perfect example of selfless activity. He blesses India and the world by his presence." At the time of Yoganandaji's *mahasamadhi* in 1952, Sivananda wrote: "A rare gem of inestimable value, the like of whom the world is yet to witness, His Holiness Sri Paramahansa Yogananda has been an ideal representative of the ancient sages and seers — the glory of India."

Daya Mata visited the great sage in Rishikesh in 1959. She wrote in her Travel Notes, published in this magazine: "How warmly Sivanandaji greets us! as though we had met many times before. He is so jovial it is impossible to feel shyness in his presence. There is a bubbling quality in him, as though he drinks constantly from a deep inner fountain of joy and love. Our party came away with profound admiration for this great spiritual teacher and for all that he has accomplished in spreading the universal message of The Divine Life Society. We will always remember with warm affection this man of God — his childlike simplicity and purity of heart. He truly radiates the Life Divine."



# The Conquest of Mind

By SRI SWAMI SIVANANDA

Founder of The Divine Life Society, Rishikesh



An undisciplined mind is the cause of all sufferings. Control of mind is Yoga. A disciplined mind leads one to Self-knowledge. Every mind has two aspects — the lower and the higher. The lower mind is predominant in most persons. It is rooted in impulse. The higher mind is guided by reason and discrimination. The lower mind is the destroyer, the higher mind the redeemer. The higher mind should be used to discipline the lower mind. Mind performs the function of attention, selection, and synthesizing of sense impressions. It is the seat of pleasure and pain. Mind is called *ahankara* or egoism when conceptions of “I” and “mine” assert themselves with the signs of anger, jealousy, likes and dislikes, and so on. Mind is called *buddhi* or intellect because of its faculty of reasoning and discernment.

Though intellect, emotion, and will are separate functions, they are interconnected and interblended. The intellect is dependent on the *Atma* or soul and cannot work without its help. The intellect is very near to the *Atma* and reflects the intelligent quality of the soul, just as a heated iron ball possesses the burning and lustrous qualities of fire. As heat is inseparable from fire, fluctuation or oscillation is inseparable from mind.

*Chitta-vritti* (fluctuations of the mind) can be subdued either by continuously thinking of one thing alone, or by trying not to think at all. In the former method, one should be careful that the mind does not flit to any second object; in the latter, that the mind does not slump into torpor or inertia or unconsciousness.

Balance of mind is attained by cultivating an objective attitude, thinking of the imperishable Reality and of the impermanence of objects, and by discrimination, dispassion, and other spiritual disciplines.

Thoughts are dormant seeds of action. The mind's acts, and not the body's acts, are alone true acts. It is actions of the mind that are



truly termed *karmas*. Thought and act are interdependent. There is no such thing as mind apart from thought. Thoughts constitute the mind. Words are nothing but the outward expressions of thoughts, which are imperceptible. Actions are caused by feelings of desire and aversion (likes and dislikes). These feelings are caused by the fact that man attributes a pleasurable or a painful nature to objects. Thought is finite. It is inadequate to express even temporal processes, not to speak of the Absolute, which is inexplicable. The body with its organs is no other than an outward expression of the mind.

### **Your Thoughts will be Expressed in Your Life**

The thought that you hold will manifest in your life. If you are courageous, cheerful, compassionate, tolerant, and kind, these qualities will manifest in your physical life. The only impurity of the mind is base thought and desire. Guard your good thoughts as an alert watchman guards the treasury. When there is not the "I" thought then there will be no other thought. Life is an interplay of thoughts. Duality ceases when the mind stops its function. Thinking is bound by the time factor. Thinking must cease. Then alone will you attain the Timeless. Be still. Let all the waves of thought subside. In that stillness, when the mind melts, there shines the self-effulgent *Atma*, pure consciousness. Watch the mind. Observe the thoughts. Pursue serenity. Make your heart a fitting abode for the Lord.

Your mind should be empty of all worldly thoughts. It should be pervaded with thoughts of God and with nothing else. Keep your mind filled with good, divine, sublime, lofty thoughts so that there will be no room for evil thoughts. Never speak the unnecessary word. Never allow any wrong or vain thought to occupy your mind.

The expansion of the mind's thoughts toward objects is bondage, while the abandoning of *sankalpa* (desire) is emancipation. Perception is the result of the conjunction of the sense organ and the object. The individual soul desires to see, makes an effort to see, and immediately a vision is formed. The mind is made alert. The corresponding objects of all the senses are alerted. It is the mind alone that brings on pleasure and pain to itself and reaps them through its excessive inclination or aversion toward objects. The psychological tendencies are caused by your actions in this life and in previous lives.

Mind is a feeling. That which makes you aware of pleasure and pain is mind. Just as a minister obeys a king, the five organs of the body act in accordance with the dictates of the mind. All that man



pursues in this life has no existence except in his mind, not in reality. Separateness is an illusion caused by mind. Mind is like a mirror. It collects dust while it reflects. It must be cleansed by reciting the names of the Lord.

Find out the source of the mind and keep the mind there. The mind will perish (*manonasa*). The mind becomes of the nature of *jnana*, wisdom, through one's efforts in a spiritual direction, and also becomes of the nature of the world through *ajnana* or ignorance. If the mind is divested of the thought of "I" then through meditation on the *Atma* you can attain immortality and eternal bliss. If the lower mind is annihilated through the higher mind, then you will attain perennial joy. All men become subject to bondage through their own thoughts and desires, like a silkworm in its cocoon.

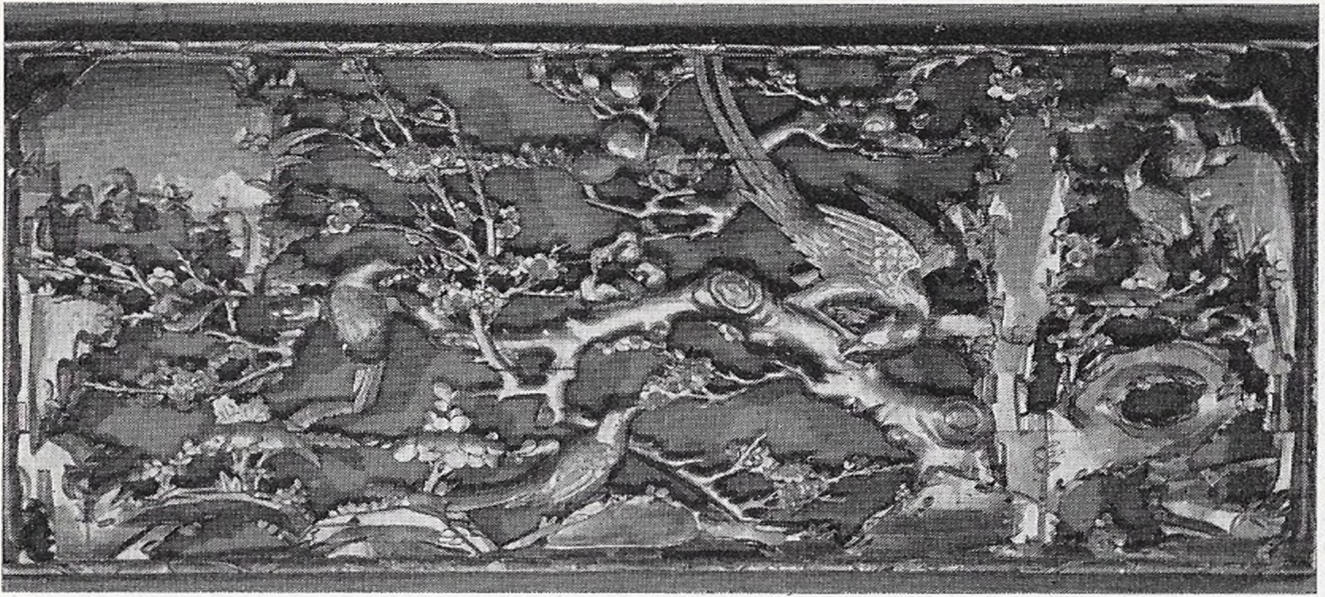
### Mind Conquest by Self-Knowledge

Like a caged lion, the mind is always restless. Know the Self. The restless mind will become peaceful. The mind attains through discrimination the peace of the Eternal. If the mind turns away from discrimination, it entangles itself in the folds of *vasanas*, desires. Detach your mind from the world and attach it to the All-pervading Reality, *Atma*, the Supreme Self. If all doubts vanish through spiritual knowledge arising through meditation on the Supreme Self, then the mind ceases to exist in the form it now has. If all objects that once had an enchanting appearance become eyesores and provoke the reverse of one's former feelings about them, the lower mind ceases to exist. With the destruction of mind, all the three periods of time (past, present, future) vanish into nothingness. When the mind is purged of all its impurities, it becomes very calm and all delusions attendant on man's birth and death are destroyed. Like one iron mold shaping another iron, the pure mind can correct and mold the impure mind.

The sacred syllable *Om* is the bow. Brahman or the Absolute is the target. Just as the arrow becomes one with the target, so by the practice of meditation the mind becomes united with Brahman.

Meditation releases a great amount of spiritual power. By constant meditation on the Self, one attains liberation. Meditate upon purity and other qualities associated with purity, such as simplicity, guilelessness, frankness, truthfulness, openheartedness, innocence, and goodness. Attune yourself with the Infinite by stilling the mind, by silencing thoughts and emotions. Mind is the greatest radio. It is the





Chinese carved and gilded screen, Yogananda Museum, SRF Lake Shrine

most perfect receiving set. Attune it with the Infinite. Enjoy the bliss of the Supreme Soul.

Meditate. Root yourself in Divinity. Shut down in meditation the conscious mind, that part of your mind which thinks of the external world, your body, and its wants. Meditation on Brahman is the highest form of religion. You can realize the Absolute when you have stillness or serenity of mind. Meditate regularly in the early hours of the morning. Let the mind taste the bliss of the Self. The meditative mood comes and goes. Restrain the senses; be eternally vigilant.

### **The Soul is the Unchanging Substratum of Mind**

Mind is ever changing. You feel happy now. In the next second you may feel miserable. The mind is active now. The next moment, it may become dull and inactive. It is pure now. The next second it may be filled with anger or lust. The mind thus undergoes various transformations. There must be a basis or substratum that does not undergo any change. Just as there is a substantial rope for all the changing, illusory appearances as snake, garland, or stick, so there is the invariable *Atma* as the basis of one's ever changing mental phenomena. This eternal *Atma* connects all the states of the mind and underlies all the changes in the body. Thus alone is memory possible.

Annihilate such ideas as "This is mine," "That is mine," which spring from the identification of the Self with the body and mind,



and which cause bondage and attachment. Identify yourself with the nondual Brahman, which will relieve you of the fear of death and bestow Immortal Bliss. Know the Self as the witness of the mind and its three states: waking, dreaming, and deep sleep.

Mind alone sees, hears, and tastes. "I had my mind engaged elsewhere; so I did not see. I had my mind engaged elsewhere; so I did not hear." This is the experience of all. Wherever there is mind, there is sense awareness. Wherever there is no mind, there is no functioning of the mind. If the mind is not linked to the ear, you cannot hear sounds. If the mind is not linked to the eye, you cannot see objects. Hence mind alone exists. If anybody touches your back, you feel the touch of the hand and fingers. The eye does not see the spot. The skin can feel only the hardness or softness of the touch. The mind alone is the cause of awareness. Mind alone really feels the touch.

Eye can only see; the ear can only hear. Eye cannot do the function of ear; but the mind hears, sees, and so on. Mind performs the functions of all the senses. It is a synthetic organ. It unifies, collects, and synthesizes. It is a great unifier. It is like an administrator or office superintendent. It supervises the functions of the ten organs. Body is made of several parts, viz., hands, legs, toes, chest, hip, and so on. It is the mind that connects itself with all the parts of the body. If there is a pinprick to the body, the mind feels it at once.

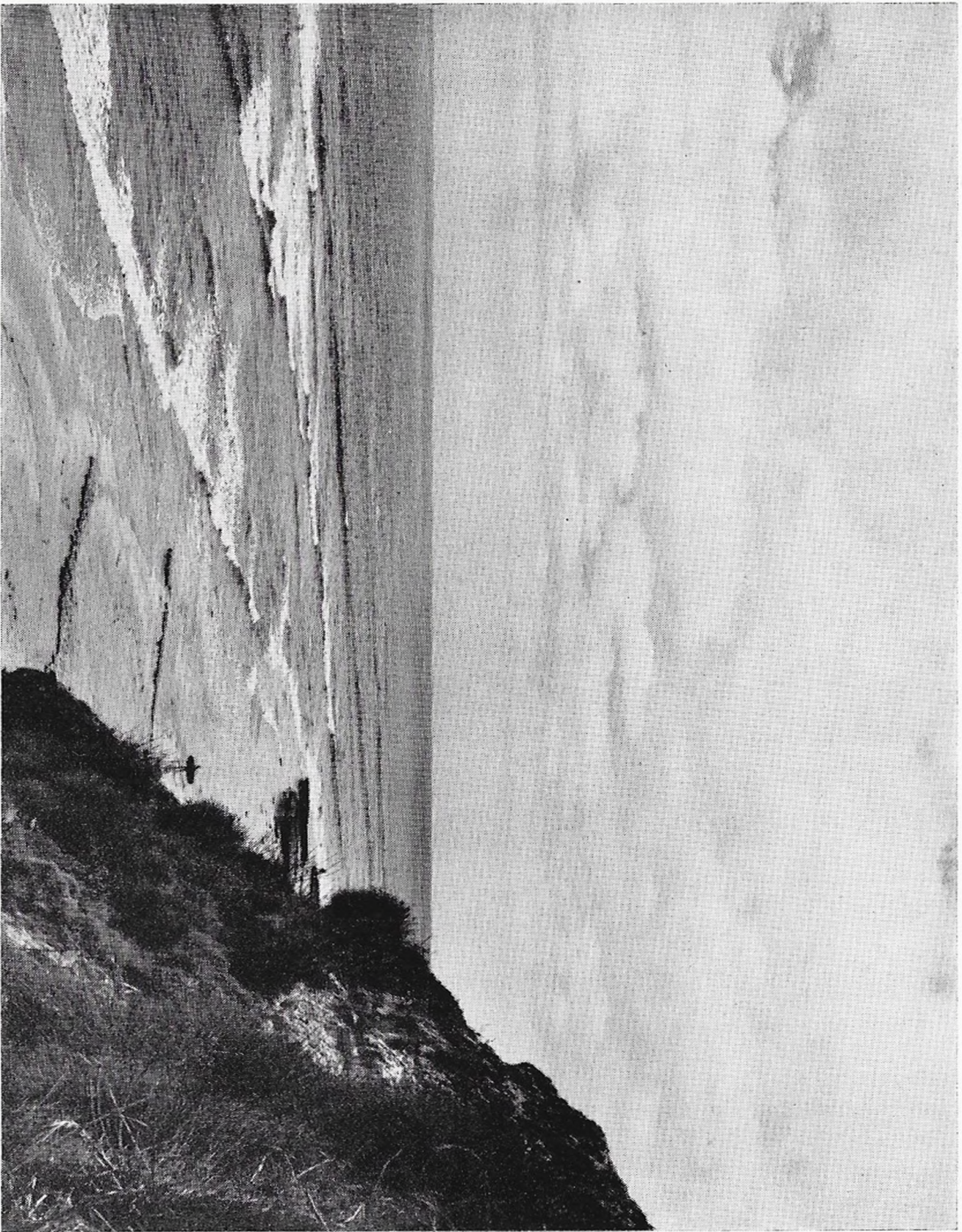
### Liberate Yourself from Desires

Desire is death. Desirelessness is immortality. Desire is an enemy of peace. It cuts at the root of wisdom and knows no satiation. Therefore, cultivate dispassion, discrimination, meditation, and enjoy everlasting bliss. Conquer desire and attain Self-realization or knowledge of the *Atma*. Resist. Conquer all worldly attractions through prayer, *japa* (repetition of God's names), meditation, and *vichara* (reflection on and inquiry into divine matters). Craving for sensation gives pain. Meditate, and this craving will die. Peace is the immortal fruit of the death of all emotions and cravings.

A perfect life is attained by liberation from desires. The cause of all pain and sorrow is rooted in desire. If desire is annihilated all pain and sorrow will vanish. Detach your mind. Control desires. Meditate on the *Atma*. You will attain Self-realization.

The dynamic power of substitution is the safest way to conquer desire. Your longing for objects will disappear if your eyes turn upward





Pacific Ocean viewed from palisade on which Self-Realization World Brotherhood Colony in Encinitas is situated



to God. The practice of contentment and meditation leads to fewness of wants and to peace.

*Vairagya* or dispassion is true power. With the development of dispassion and discrimination all pains will cease. You will attain bliss eternal.

Walk in the path of renunciation of desires. Consider as fire or poison all objects which ignorant men consider to be pleasures. The longing after the stainful material enjoyments is itself bondage; renunciation of them is *moksha* or freedom.

Sensual pleasures make you oblivious of the painless blissful state of *moksha*. Renunciation of worldly pleasures is only an effective means to attain God-realization; it is not an end in itself.

Empty your mind; you will be filled with God. Wisdom is a better support than are all other possessions. Dispassion is wisdom. Therefore, attain the wisdom of the *Atma*. Make wisdom your provision for the journey from this world to the Absolute, the domain of eternal bliss.

### Some Secrets of the Mind

Mind binds a man. He who has controlled his mind is a veritable God on this earth. We live in a world of thoughts. First is thought. Then there is the expression of that thought through the organ of speech. Thought and language are intimately connected. Thoughts of anger, bitterness, and malice injure oneself and others. If the mind, the cause of all thoughts, vanishes, the external objects will disappear. Thoughts are things. Sound, touch, form, taste, and odor; the five sheaths; the waking, dreaming, and deep sleep states — all these are products of mind. Thoughts, passion, anger, bondage, time — know them to be the result of mind. Mind is the king of all the *indriyas* or senses.

The true laboratory is the mind. Study of the mind is essential. Test the mind. Go beyond the mind. You will realize the Truth. You will discover the hidden soul. If only your mind is quieted, you will enjoy peace in your own home as well as in a forest. For one whose mind is entirely fixed and purified, forest and house are alike. Man has a mind but mind is not man. Mind is a good servant; it is an instrument. You should utilize it tactfully and properly. The prime requisite for happiness is control over the mind or the lower self. Your thought is imprinted on your face. Mind is a bridge that connects the human with the Divine. Your body, your business, your home — they are only ideas within your mind. Thought is a dynamic force. Good thought is the first perfection. Right thought is the real wealth.



Emotion is the driving force at the back of thought. Will power is a master key to all success. Knowledge, thought, intellect, reason are one. Spirit and courage are one. The mind is the master of the body. The soul is master of the mind. Thou art in essence the immortal soul above body and mind. Always remember this supreme fact. Live in the awareness of thy spiritual nature.

### As You Think, So You Become

As you think, so you become. As your thoughts are, so must be your life. Improve your thinking. Better thoughts bring better actions. Mere thinking of the objects of this world is pain. Bondage is caused by the very act of thought. Pure thought is a mightier force than electricity. The mind which is attracted by objects of sense tends to bondage, while that which is not so attracted tends to emancipation. Mind is a robber. Slay this mind-dacoit. You will be happy and free forever. Manifest all your strength in the task of conquering your mind. This is true manliness or *purushartha*. Self-denial is a means to the purification and refinement of mind. The layers of ignorance covering knowledge cannot be removed without a calm mind.

The subtle part of food forms the mind. Mind is manufactured out of food. The subtle part of food is transformed into mind. Food does not mean merely what we eat, but what we gather through all our senses. Learn to see God everywhere. This is real food for the eye. Purity of mind depends upon purity of food. You can see better, hear better, taste better, think better, when you entertain sublime, divine thoughts.

Look at an object through a green or red glass; the object appears green or red. Similarly, objects are colored by the desires through the mirror-mind. All mental states are transitory; they produce pain and sorrow. Have freedom of thought. Free yourself from the slavery of prejudice that blunts intellect and dulls thought. Think of the immortal *Atma*. This is the right method of direct, original thinking. The *Atma* reveals Itself after the purification of the mind. When the mind is serene without any want, without any motive, without any craving or desire or thought, without any compulsion, without worldly hope, then the Supreme *Atma* shines. There comes the experience of Bliss. Live the way in which saints live. This is the way to victory over mind and the lower self. — *Extracts from the book, "The Conquest of Mind," by Sri Swami Sivananda, published by The Divine Life Society, Rishikesh, U.P., India; \$3 postpaid.*





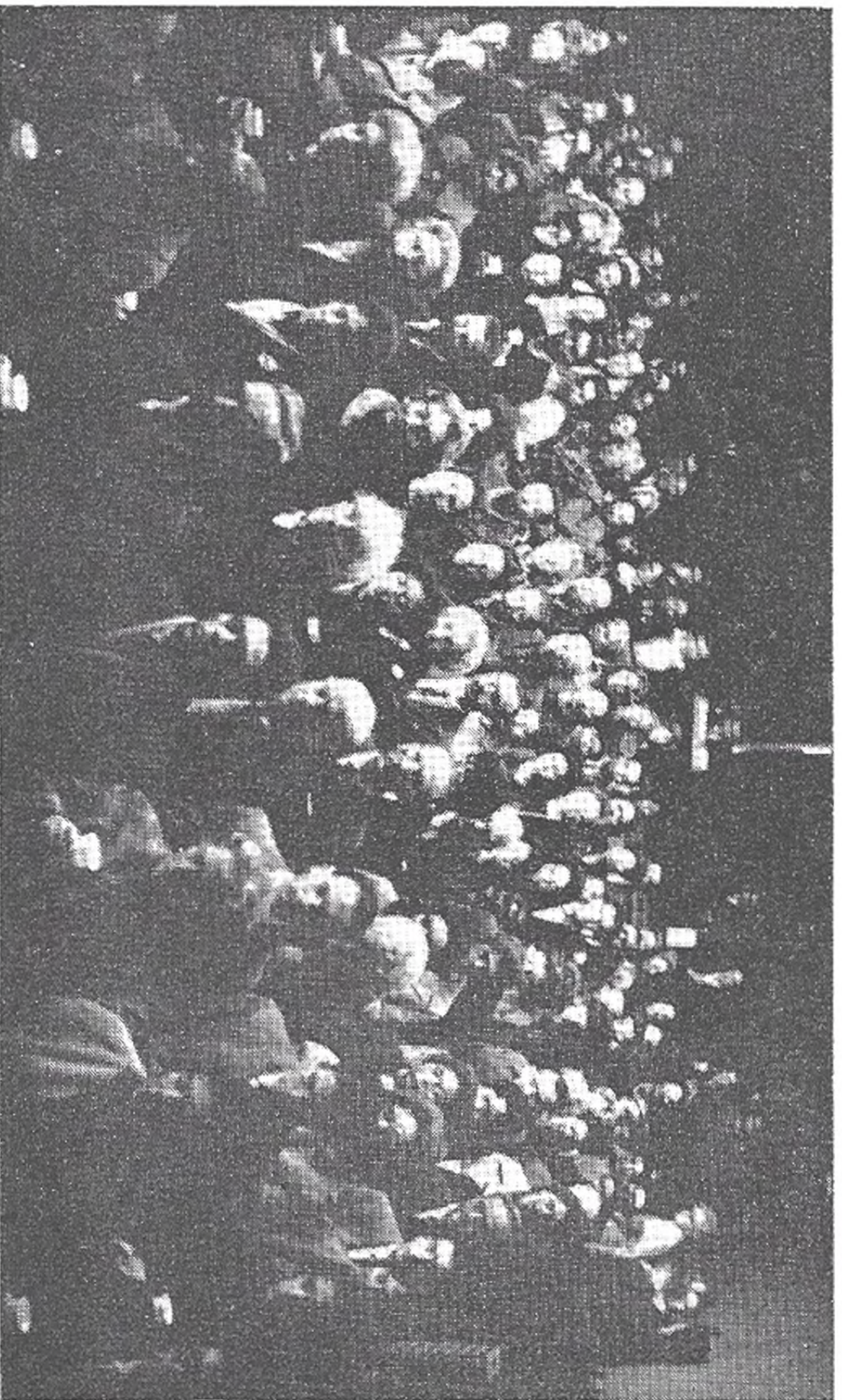
Mrs. Ingibjorg Thorarensen (*left*), translator of *Autobiography of a Yogi* into Icelandic; with Sri Daya Mata, president of Self-Realization Fellowship, on grounds of SRF headquarters, Los Angeles; August 1, 1963





Self-Realization Fellowship students in SRF India Hall, Hollywood, during Annual Week of Classes July 1-7





Self-Realization Fellowship students in Buenos Aires, Argentina, who received initiation in *Kriya Yoga* on May 5th during visit of Yogacharya Cuaron and Brahmachari Melvin. On May 12th another large group in Buenos Aires received *Kriya Yoga* initiation.



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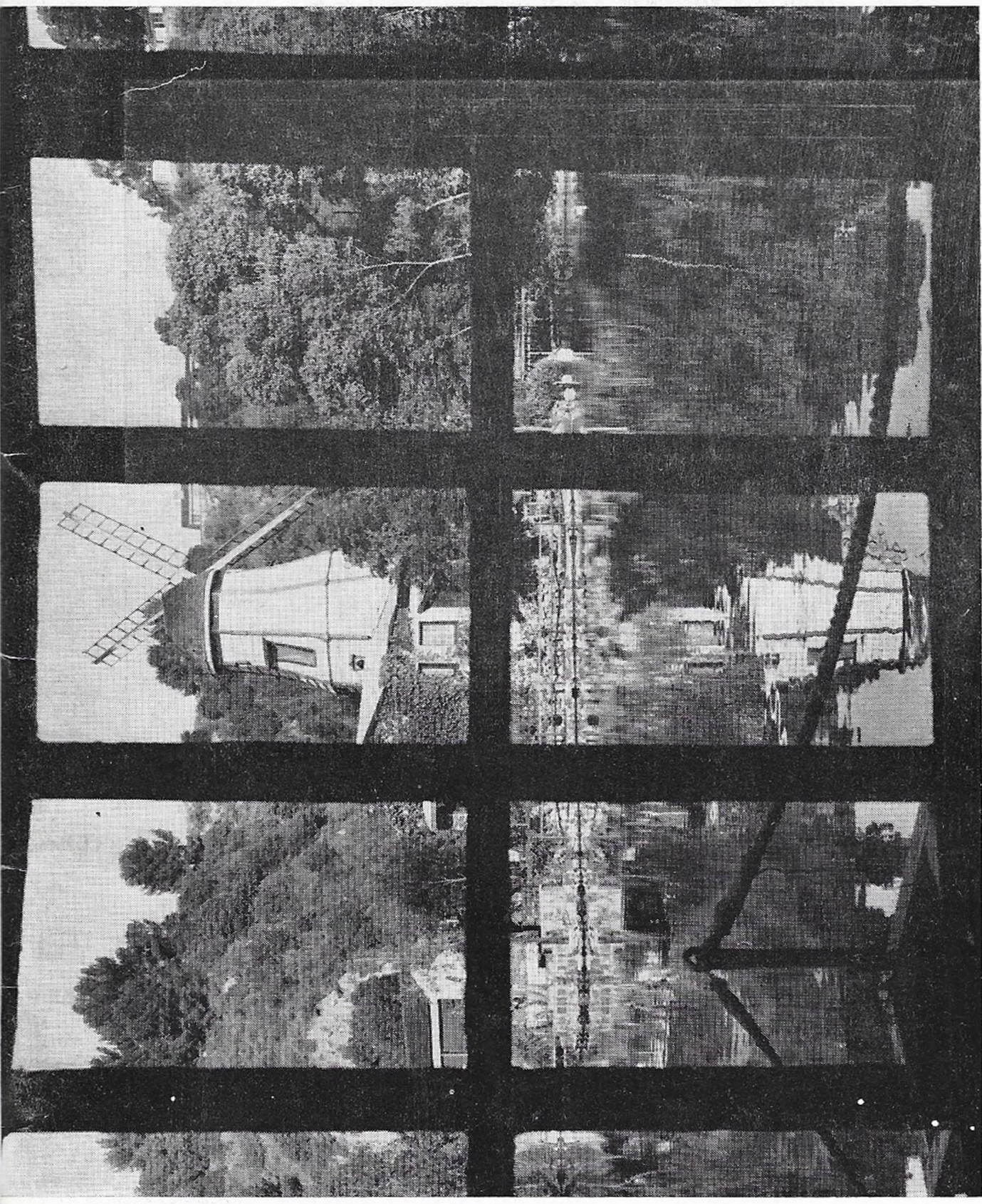
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Windmill House Chapel, Self-Realization Fellowship Lake Shrine, Pacific Palisades, California. Photo taken from window of houseboat across the water.