

Self- Realization MAGAZINE

FOUNDED BY PARAMHANSA YOGANANDA

MOTHER LAL OF KASHMIR	2
<i>By Shankar Lal Kaul</i>	
DISCIPLINE ON TIPTOE	6
INTERPRETATION OF <i>BHAGAVAD GITA</i>	14
<i>By Paramhansa Yogananda</i>	
Letter From a Disciple	8
Yoga Postures for Health	9
St. Francis and the Wolf	11
Meditation Thoughts	13
Six Months at SRF Headquarters	17
After This (<i>poem</i>)	20
Kabir—Great Medieval Master	23
Paramhansaji: <i>In Memoriam</i>	25
India's National Anthem	29
News of SRF Centers	38

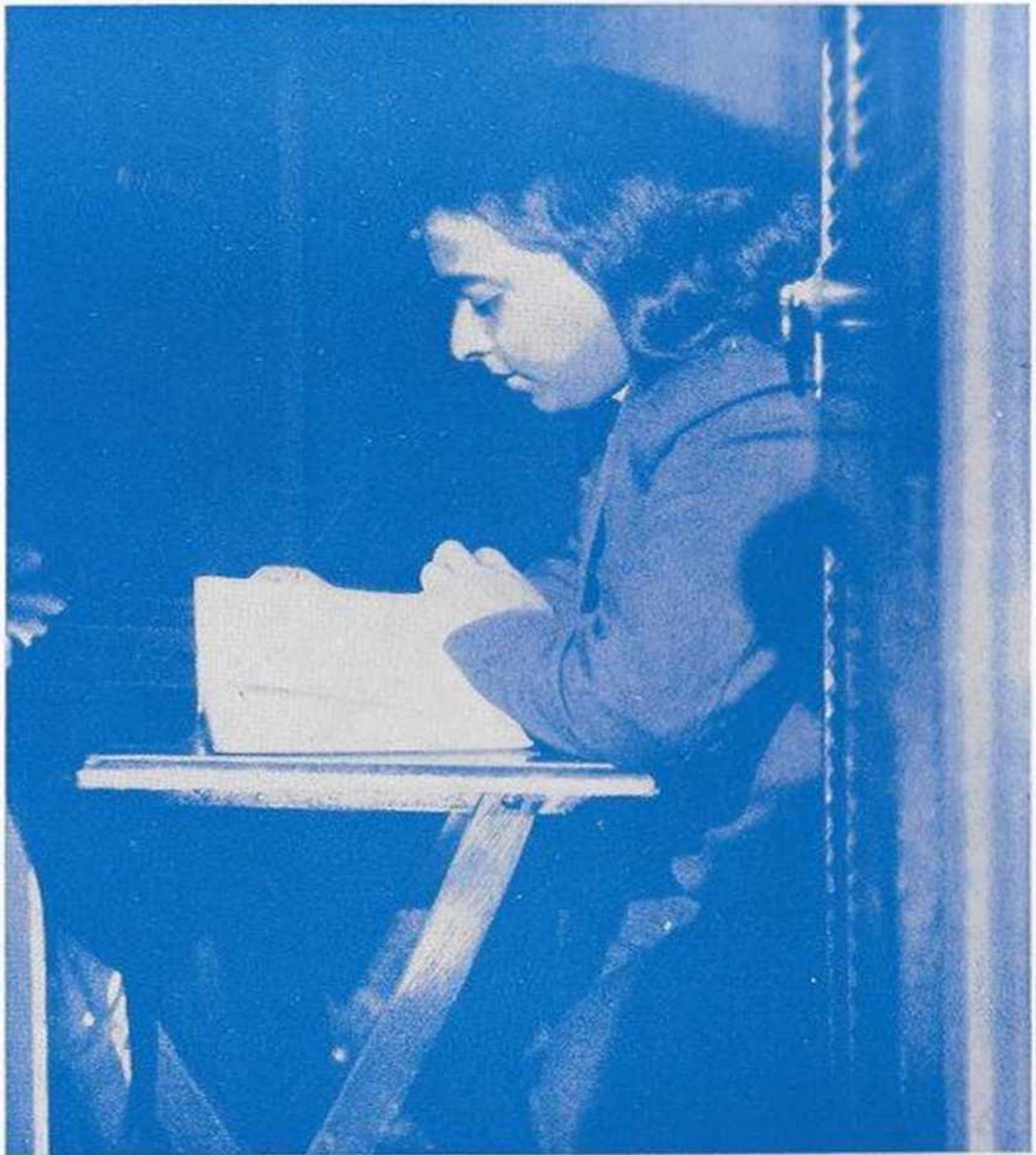
Healing of Body, Mind, and Soul

January-February, 1953

Vol. 24, No. 4

25¢



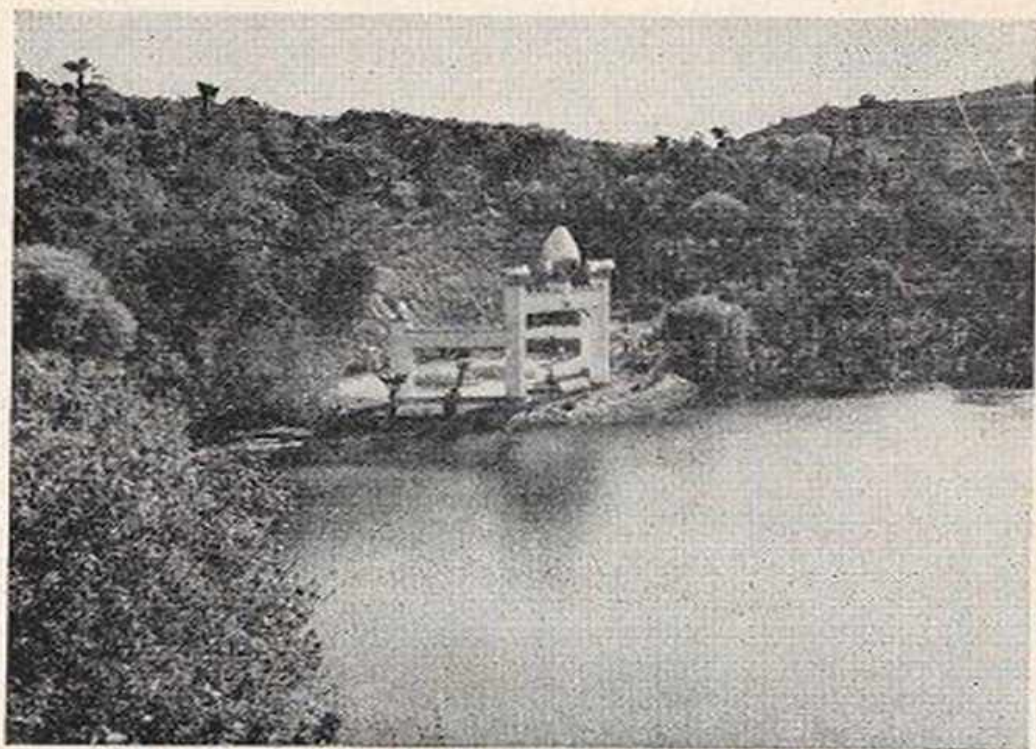


Paramhansa Yogananda reading in his steamer cabin en route to Alaska in 1924.

Self-Realization Magazine

January-February, 1953

Vol. 24, No. 4



SRF Lake Shrine, 17190 Sunset Blvd., Pacific Palisades, California, founded in 1950 by Paramhansa Yogananda.

Copyright, 1953, by Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles 65, California. Paramhansa Yogananda, founder.

Yearly Subscriptions: \$1.50 (no additional charge for foreign postage). Issued bi-monthly. Three years, \$3.00. Single copy, 25¢. Special May-June 1952 issue, 60¢ (Paramhansa Yogananda Memorial Number, 80 pages).

Entered as second-class matter Sept. 7, 1948 at the Post Office in Los Angeles, California, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of Feb. 28, 1925, embodied in paragraph 4, section 538, P.L.&R., authorized Dec. 2, 1937. Printed in USA.

A Letter From a Disciple

(Sister Gyanamata (1869-1951) was the most spiritually advanced woman disciple of Paramhansa Yogananda, whom she met in Seattle in 1924. She took the vows of a Sister of the SRF Order in 1932. Publication of her inspiring letters, each of which was originally written to one or another of her sister-disciples, is a regular feature in this magazine.)

Dear ———:

The saints have a way of expressing in a few words thoughts that others might take hours to express. I quote an example:

"Suso describes a vision he had of Meister Eckhart after death* The Master [Eckhart] told him that he was in great glory, into which his soul was transformed and made Godlike in God. Suso inquired what exercise was best calculated to advance a man who wished to be taken into the abyss of the divine essence. Eckhart's reply was that *he must die to himself in entire detachment, receive everything as from God, and keep himself in unruffled patience with all men.*"

These three instructions, plus meditation, contain the only rule of life that any disciple needs. Detachment — realization of God as the Giver — unruffled patience. As long as we fail in any one of these three, we still have a serious spiritual defect to overcome.

Reading the *Gita* the other day this thought came to me very strongly: that calmness is the soil, and the only soil, in which all that we most desire to be will grow.

With love in God and Guruji,

GYANAMATA

*This conversation between Suso and Meister Eckhart after the latter's death is similar to the sublime experience that Paramhansaji had with his guru Sri Yukteswar after the latter's death (as described in chapter 43 of "Autobiography of a Yogi").



Yoga Postures For Health

By Rev. C. BERNARD

GARUDASANA — "GARUDA-BIRD POSE"

It is only natural that the *asana* names should in many cases be terms that graphically describe the posture. Many of the *asanas* or body-postures are named after some object in nature, oftentimes an animal whose characteristic appearance the posture seems to imitate. Thus by a little stretch of imagination we see in the particular posture described in this article the *Garudasana* or "Garuda-bird pose." It is sometimes referred to as the "twisted pose"; a glance at the photograph will reveal the reason.

The various muscle groups found in the body are intended to give support to the internal organs as well as to provide the means for motion to the parts of the bony structure. Motion is one of the important muscle functions. It is not the only one, nor are the muscular motions connected with everyday activities sufficient to maintain perfect muscle tone.

Muscle contractions increase the circulation of blood and lymph fluids. Naturally this improvement of circulation tends to assist in the removal of toxic wastes from the body. However, the very motions of the muscles in such activity contribute to the formation of toxins, the natural end-products

of the chemical activity involved in muscular efforts. Despite the fact that the muscles are making some waste matter in their action of improving the circulation and elimination, the net result is very good. The increased circulation in the muscles provides better nutrition. This in turn produces greater vitality. From this sequence we should understand that we are not solely concerned with the removal of toxins in order to promote or maintain a healthy state. Adequate cellular nutrition is very important, too.

Some muscular activity is absolutely necessary to maintain the body in a healthy state. Such actions as are provided in work or sports are good. However, muscular motions should be supplemented with another kind of exercise that will release the residual toxins left in the muscles after motivity.

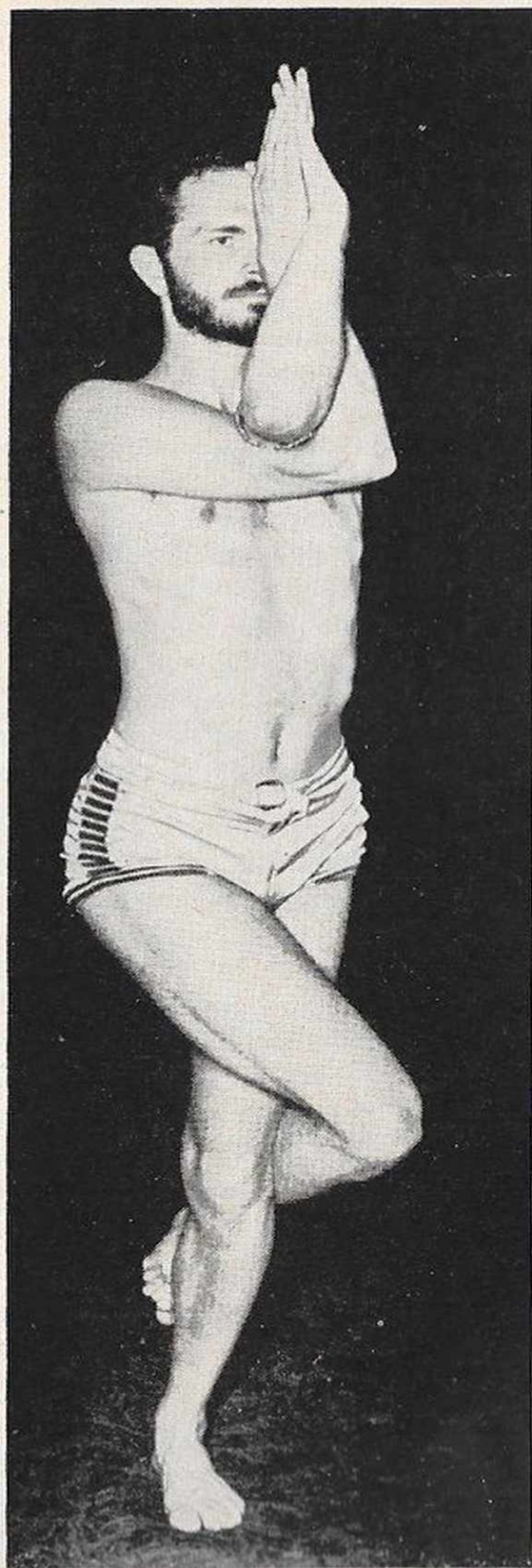
Repeated thorough stretching of the muscles and muscle groups tones up the fibers and squeezes out the residual toxins. Because there is little motion involved in such stretching (and the frictional action of individual muscle fibers against one another is known to be one of the principal causes of cell breakdown) the circulation and elimination are improved even

more than with motions, and are free from an amount of waste matter that would accompany motions.

Repeated stretching of the muscles is the vital principle of practically all the *asanas*. For this reason the body-postures form a perfect complement to all other physical activities. Only one precaution is enjoined: the postures should not be done immediately after any vigorous physical exercises or after much walking. At least half an hour should intervene.

In practicing *Garudasana* you will find it easy enough just to imitate the position shown in the accompanying photograph — easier than trying to follow a written description! The leg supporting the body can be bent to allow the other leg to be twisted around it, after which it should be made as straight as possible. The palms should be directly in front of the face as shown, and an effort should be made to have the thumb-points touch each other. The pose should be held for one minute, after which the position of the arms and legs should be interchanged.

Garudasana practice helps appreciably to lengthen arms and legs and to increase one's height. It is considered a very good exercise for under-developed children. By its stretching it helps also to cure sciatic rheumatism. It is hardly necessary to enumerate the muscles that will be benefited by this practice—you will definitely feel them as they are stretched!



A Spiritual Interpretation of the *Bhagavad Gita*

By PARAMHANSA YOGANANDA



Chapter V, Stanza 18

Literal Translation

*Self-realized sages behold with an equal eye a learned and humble
Brahmin, an elephant, a cow, a dog, and an outcast.*

Spiritual Interpretation

Undiscriminatingly engrossed in a motion picture drama in which appear mountains, oceans, skies, priests, merchants, beggars, cows, dogs, and elephants, a spectator accepts the illusion that all the objects are "different." Yet the differences are in appearance only; essentially all the images are composed of relativities of light and shadows.

The sage rejects a superficial acceptance of the seemingly objective reality of the world (a synchronized motion picture of sound, sight, smell, taste, and touch) and perceives all phenomena as manifestations of cosmic divine light and "technicolored" shadows.

Another illusion will explain how a true devotee actually sees equality in inanimate and animate objects. A sleeping man, beholding a dream, may cry out: "There's a low pariah! And there's my friend the priest! How noisy it is here! Dogs barking, cows lowing, and ele-

phants trumpeting!" Yet, on awakening, he realizes (if he remembers the dream) that the various "living" creatures possessed no inherent differences, all being unreal mind-spinnings.

Similarly, the animate and inanimate objects of this world are nothing but the sheer dreams of God. The man who is awake in wisdom realizes all objects of mundane experience to be ephemeral expressions of the divine dream-stuff. When a devotee can view the earth with all its vast variety and perceive the unity of its underlying God-structure, then and not until then does he rightly know this world to be a dream creation.

If a dreaming person becomes half-awakened, his consciousness embraces a dual comprehension: he partly believes his dream objects to be real, and partly realizes them as mind-spun or unreal.

Similarly, in a "half-awake" state of ecstasy, a devotee beholds the world as manifoldness and yet also as a unified divine apparition. He sees all objects in it—whether a thief or a sage, a cow, an elephant, whether matter or mind—as dream expressions of the one consciousness of God. It is in this state that a man of realization looks with an equal eye on inanimate and animate creation.

The first stage of divine ecstasy (*sabikalpa samadhi*) gives the yogi the experience of God-union in which no memory is present of the phenomenal universe. When he returns to mortal consciousness, he finds it hard to retain his divine realization. By further practice of Kriya Yoga the devotee is able to experience God-union even during the wakeful state of activities in the world. He has then achieved the "half-awake" ecstatic state in which with open eyes he consciously sees the world around him as the divine dream. If the yogi makes no effort for further progress, the "half-awake" state slips away; he begins to perceive the world as it appears to the ordinary individual.

By deeper development, however, the devotee is able to remain in continuous ecstasy with open or closed eyes (*nirbikalpa samadhi*); he learns to commingle his consciousness fully in the Lord and also to produce from that consciousness the dream of the cosmos. In this state he can choose to remain awake in God, without viewing the dream of creation, or can remain in the "half-awake" blissful state, realizing the cosmos as a varied dream. When *nirbikalpa samadhi* is attained the yogi no longer perceives the "actuality" of the world as does the ordinary man.

Modern science has discovered that the various material elements are nothing more than differently vibrating atoms. The universe is a

cosmic motion picture of dancing atoms, which in turn are energy-sparks—not matter at all, but vibratory waves.

The vast steps by which a yogi becomes able to say, through Self-realization, that "this universe is a divine dream" are as follows:

In the initial state of ecstasy the yogi is flooded with a super-conscious joy. He begins to perceive lights and glimpses of the astral world. As his *samadhi* waxes deeper his vision embraces the entire astral world that contains the astral counterparts of all the physical universes roaming in space. The yogi then dissolves his vision of the astral cosmos into sheer thought forms (the ideational or causal universe); he rests in the ever-existing, ever-conscious, ever-new Bliss, feeling It as all-pervading and infinite.

The yogi later comes down to the astral sphere again and then back to body-consciousness. He opens his eyes and looks steadfastly at the world before him; he sees himself surrounded by his spiritual eye of astral light. When at will he can vastly expand the sphere of his astral eye, he at once sees within it all the floating island universes. Many suns and moons are there! vapors of nebulae, endless worlds, tier upon tier, zone after zone, all revolving within him and finally resting in the center of that infinitely expanded astral eye.

It is in this state that the yogi is able to perceive the physical cosmos and the astral cosmos to be no more than differently vibrated thoughts of God. Unless and until the yogi with closed or open eyes can feel everywhere the bliss of cosmic consciousness, and can behold at will the entire astral cosmos within his astral eye, and can see the astral island universes floating within him, he should not say that he has realized creation to be a dream.

A guru does not encourage a beginner-yogi to say "the world is only a dream," lest he develop apathy to the performance of his rightful duties.

A man of God-consciousness learns to dream at will, perceiving then his dream world as reality. He learns, too, to dissolve his dream at will, realizing then that his dream creation was a mere mental phenomena. All illusory nightmares gone, he merges his consciousness with the Divine Dreamer, ever witnessing the colorful premieres of "super-colossal" spectacle plays.

"The Self is eternal and real by nature; the body is transient and unreal. And yet men identify the two. Can any ignorance be worse than this?"—*Shankaracharya*.

Six Months at SRF Headquarters

By HELEN ERBA-TISSOT of Switzerland



(The following article appeared in the November 1952 issue of Synthese Universelle, Geneva, Switzerland. Translated from the French.)

When in January, 1951, I set out from Europe for California in the hope of seeing Paramhansa Yogananda, the great spiritual Master, and of studying with his disciples the techniques of meditation he brought to the Occident, I imagined that the ashram where I was to spend the next six months was a place of meditation where disciples led a purely contemplative life. And, in fact, the silence and the profound peace which reigned during that week-end of my arrival confirmed to me that everything in that house and garden with its magnificent trees was peaceful contemplation. But when, on Monday, after the morning exercises and meditation, I went back to my room, the noise of the printing press temporarily located in a wing of the building under my room made me realize that meditation is not all that occupies the days of the disciples.

In the vast room that is used as the office, the disciples, seated before their typewriters, answer the hundreds of letters that pour in from all corners of the globe, class the correspondence, translate, send out the printed lessons, deal with the thousand problems that are entailed in such an organization. Others do the cooking, tend the garden, or, assuming the role of mistress of the house, receive guests. At Mt. Washington Estates as well as at Encinitas they work intensively with brain and hands. The young ministers who, on Sundays, speak with such warmth in the SRF churches, on weekdays build and plant with their own hands, repair, and serve everywhere that they are needed. When it happened that I stayed up working in the office until two or three

o'clock in the morning, I was never alone. No one, there, measures his efforts; they don't measure, they give themselves.

At the same time there is nothing nervous or feverish about the work. The same atmosphere of peace reigns in the office as elsewhere. Not that problems and personal cares do not exist. Because they are often different from worldly problems does not make them any the less acute. This atmosphere of peace does not come from the absence either of troubles or of the feeling of responsibility, nor from apathy; it does not come from an absence, but from a Presence, the invisible Presence.

Little by little, leaving my reserve, I saw faces smiling at me, and bonds of friendship were established. Affectionate marks of attention, unostentatious gestures, revealing a delicacy of heart; rarely a long conversation. At Mt. Washington Estates and at Encinitas people talk little; friendship finds other means of expression, as if the feeling of affection that one disciple entertains for another is not an isolated thing but emanates from a common source from which they draw their substance and which scarcely needs to be expressed. No, this group of young women* who surround me are not a sum of isolated units. Something is common to them all which transcends them, an invisible Presence making of this group a unit, while respecting, however, the individuality of each.

In the office at five o'clock in the evening, the bell has rung. On the porch the disciples slowly practice the exercises of tension and relaxation. What a difference between this and the usual physical culture in which, giving ourselves over to the joy of movement we abandon ourselves to the rhythm of the body. On these faces I read a deep concentration. The attention is turned on that energy which we are to feel flowing in our body like a vivifying wave, that energy which gives us life, force, joy. In these exercises created by Paramhansa Yogananda the disciple does not identify himself with the bodily movements any more than he identifies himself with his daily work.

Mind and body are relaxed, refreshed, a necessary condition for meditation. In the chapel the disciples sit silently. Nothing passive in that meditation; the silence is not emptiness of thought; and those whose intuition is sufficiently developed to feel the vibrations which are too subtle for the coarse senses know what deep work is accomplished in silence. In profound concentration the disciples practice the techniques which are of such great help in realizing how near God is.

*The SRF residential women disciples do not mix with the men disciples. The office is staffed entirely by women disciples. Certain other duties are assigned only to *brahmacharis* (male renunciates).

Activity — spiritual, mental, physical — without ceasing to live a life of inner meditation, a life in which the love for God comes before the love for one's neighbor. Paramhansa Yogananda unceasingly reminded his disciples: Love God first!

In the chapel at Mt. Washington Estates, in the drawing room at Encinitas, vibrations never before felt penetrate me, vibrations manifested in the Om and the light, infinite strength and tenderness that fill the hearts of the disciples. It is that tenderness which envelops us and goes beyond and makes of us a unit; it is that which I distinguish in these discreet smiles exchanged in the midst of the intense work, it is that force which flows in our bodies and refreshes us, giving calmness and deep concentration. Power and love, not an abstract idea, a philosophic thought, but a tangible reality, a continual Presence which makes of life not a variable sum of friendships and activities, but a true unit. This God often so far away and silent, did He not come more within our reach in this chapel, in the drawing room at Encinitas, than elsewhere? I would no doubt not understand fully if I had not seen the eyes of Paramhansa Yogananda on me; I would not understand the joy he speaks of, which we have the right to possess as children of God, if I had not seen, marked on that powerful forehead which plunged into other worlds, all the suffering of humanity; if the light in his eyes, a light which seemed to come from the Infinite, had not enveloped me with an ineffable tenderness during that evening of farewell on March 7th at the Biltmore Hotel.

MASTER'S BIRTHDATE

Paramhansa Yogananda was born in India on Thursday, January 5, 1893 at 8:38 p.m. (local mean time) in Gorakhpur (lat. $26\frac{1}{2}$ N., long. $83\frac{1}{2}$ E.). The life span of the blessed master, who entered *mahasamadhi* on March 7, 1952, was thus 59 years, 2 months, and 2 days.

Students interested in Western astrology will find the following data of interest: his MC was Taurus 27; his Ascendant was Leo 29. The "Lion of God" was indeed a beautiful and very striking example of Leo rising. He was able to give his birth hour (to one of his dis-

ciples) by consulting a Bengali horoscope that had been cast for him shortly after his birth by his family astrologer.

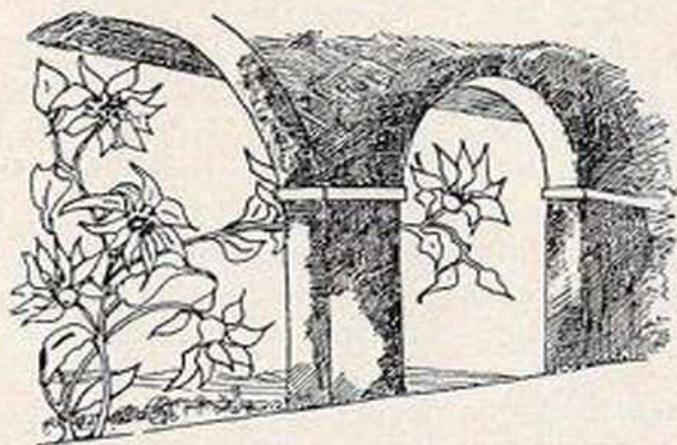
NOTHING THERE?

"God dwells in all, and yet we find
To Him the faithless is blind.
Water or stones or what you will—
What is it that He does not fill?
Lo, God is present everywhere,
Yet faithless eyes see nothing there;
If Eknath unfaithful be,
Then God he also shall not see."

—By Eknath, 16th-century Indian master; quoted in MacNicol's Psalms of Maratha Saints.

After This

By PARAMHANSA YOGANANDA



After the prison-petals of earth-life fade,
And the soul-scent slips
Into the mighty cosmic wind of Spirit,
No more would I love a flower-cage life—
If I must return—
Unless to mingle the dewdrop tears of other prison'd souls
with mine,
And show them the way that I, at last, my freedom won.
Oh, I would not mind dwelling
In roses and daffodils, for a time,
If by mine own free will;
But *forever* to stay behind the bars of beauty
Of violet-sun-gold rays, I care not.
No more will I be compelled to live
Even in a golden, heavenly cage.
From flower to flower will I fly.
I will wear the blackness of the night,

Shimmering with busy stars,
And be the twinkle of their lights;
And be the waking of the dawn,
Bursting forth in the warming rays of friendship.
I will be the shepherd of stray souls,
Or the humblest lamb in all His fold —
The most famous man
Or the least-known one of a cycle.
I will be the tiniest cosmic spark;
Or roll as the mighty vapors of life,
Dashing my power-fed soul
Against the rocks of worldly strife.
I will be the clouds, donning rainbow garlands.
I will puff bubbles of planets with my breath
And float them on the waves of space.
I will be the babble of the brook
And the voice of the nightingale.
As emotion-waves I will surge in the sea of souls.
Holding to the log of laughter
I will float to the shores of bliss.
I will sing through the voices of all,
I will preach through all temples and prayers,
I will love with the love of God.
I will think with the thoughts of all,
The hearts of all will be my heart,
The souls of all will be my soul,
And the smiles of all—my smile.

News of SRF Centers



Pacific Palisades, Calif.

An informal musicale was presented December 10th at the Windmill House on the grounds of the SRF Lake Shrine in Pacific Palisades. The musicians included Dr. A. J. Lipovec and Rev. R. C. Stanley, resident minister at the Lake Shrine, organists; Mr. Clifford Grassmuck, resident disciple, flutist; and Mr. E.H. Hahn, an SRF student whose birdlike whistling provided delightful accompaniment to several organ numbers. Light refreshments were served to fifty guests.

Los Angeles, Calif.

Self-Realization Fellowship received in November 400 tulip bulbs from Holland, gift of Dutch SRF members. The presentation, which was made through Mrs. J. C. Schreuder van den Berg, SRF representative in Holland, is intended for the grounds of a proposed mausoleum for the sacred body of Paramhansa Yogananda. In the meantime the tulips will be planted in the gardens of the SRF Mt. Washington headquarters. This living gift from across the sea, token of love and esteem for SRF's founder, was deeply appreciated by disciples of the Master, and will be enjoyed by countless devotees who make pilgrimage to Mt. Washington.

Thanksgiving Banquet

Renunciate disciples at the SRF Center in Hollywood were hosts to their fellow-workers from Mt. Washington at a Thanksgiving Day dinner. The tables were decorated with sprays of bright red berries and cornucopias overflowing with fruit. A large colored picture of Paramhansa Yoganandaji was placed on a chair at the open end of the U-shaped table arrangement, and before it was a table with a huge cornucopia from which spilled a variety of choice fruits. The disciples went one by one to the table and selected a fruit as a symbol of Paramhansaji's ever-present blessings.

Distinguished Indian Visits Mt. Washington

Mr. Prasanta Chandra Mukerjee, general manager of Chittaranjan Locomotive Works, Bengal, visited several of the SRF centers in southern California on November 13th and 14th. Mr. Mukerjee, an official in the Ministry of Railways of the Government of India, has been touring the United States of America at the instance of the Indian government and the UNO. He spent one night at the hermitage in Encinitas. In Los Angeles



A display stand for some of the dolls dressed by residential disciples at the Mt. Washington headquarters. Over 200 dolls, distributed at Christmas to under-privileged children, were donated by members of SRF Voluntary League.

madhab Sasmal in charge. P. O. Sabong (Nakindi Khagrageri).

YSS Ashram, Sabong. Sri Gosta Behari Das in charge. P. O. Sabong, Vill. Julkapur. R. R. Sta. Ballychak.

YSS Ashram, Dongabhanga, Sri Abinash Ch. Pramanick in charge. P. O. Yotghanasham.

YSS Ashram, Bhusulia. Sri Anukul Chandra Jana in charge. P. O. Pingla. Vill. Bhusulia. R. R. Sta. Ballychak.

YSS Ashram, Pendroi. Sri Rai-charan Puranratna in charge. P. O. Pindiru. R. R. Sta. Haur.

Puri, Orissa, India

Yogoda Ashram, Swargadwar, Puri. Sri Yukteswar Vidyapith. Acharya in charge, Brahmachari Rabinarayan; resident teacher, Swami Narayan Giri. Project under construction in Puri through the generosity and devotion of American and Indian disciples: Assembly Hall Temple, also a shrine to honor the earthly resting place of Jnanavatar Sri Yukteswar, guru of Paramhansa Yogananda.

Madras, Mylapore, India

Conducting teacher, Sri M. P. Thyagarajan, B.A., Kanaka Vilas, 14 Warren Rd.; ass't conducting teacher, Sri C. L. Sundara Rajan; treasurer, Sri Vedanta Varada Ramanujan. Sunday meetings, 7:30 p.m.



Boys performing *asanas* (yogic postures for health), at the SRF-YSS school in Ranchi, India.

BHAGAVAD GITA (Song Celestial), translated by Edwin Arnold; cloth, \$1.25.

GANDHI LIVES, an interpretative account of the Mahatma's life, by Marc Edmund Jones; cloth, \$1.00.

SRF GOLD PINS, lotus emblem, \$2.40.

FOR FRAMING

Paramhansa Yogananda's poem, **Friendship**, 8½ x 11½ inches, 25c.

By **SWAMI PREMANANDA**

Cloth Binding

Path of Eternal Law
(Dhammapada) . . . \$3.50

Three Upanishads
(Origin of Soul;
Sons of Immortality;
Path of the Self) . . . 3.00

Katha Upanishad
(Dialogue of Death;
Vision of Immortality) 1.50

Isha Upanishad . . . 1.00

Mandukya Upanishad . . . 1.00

Paper Binding

Universal Truth25

Thine is the Glory25

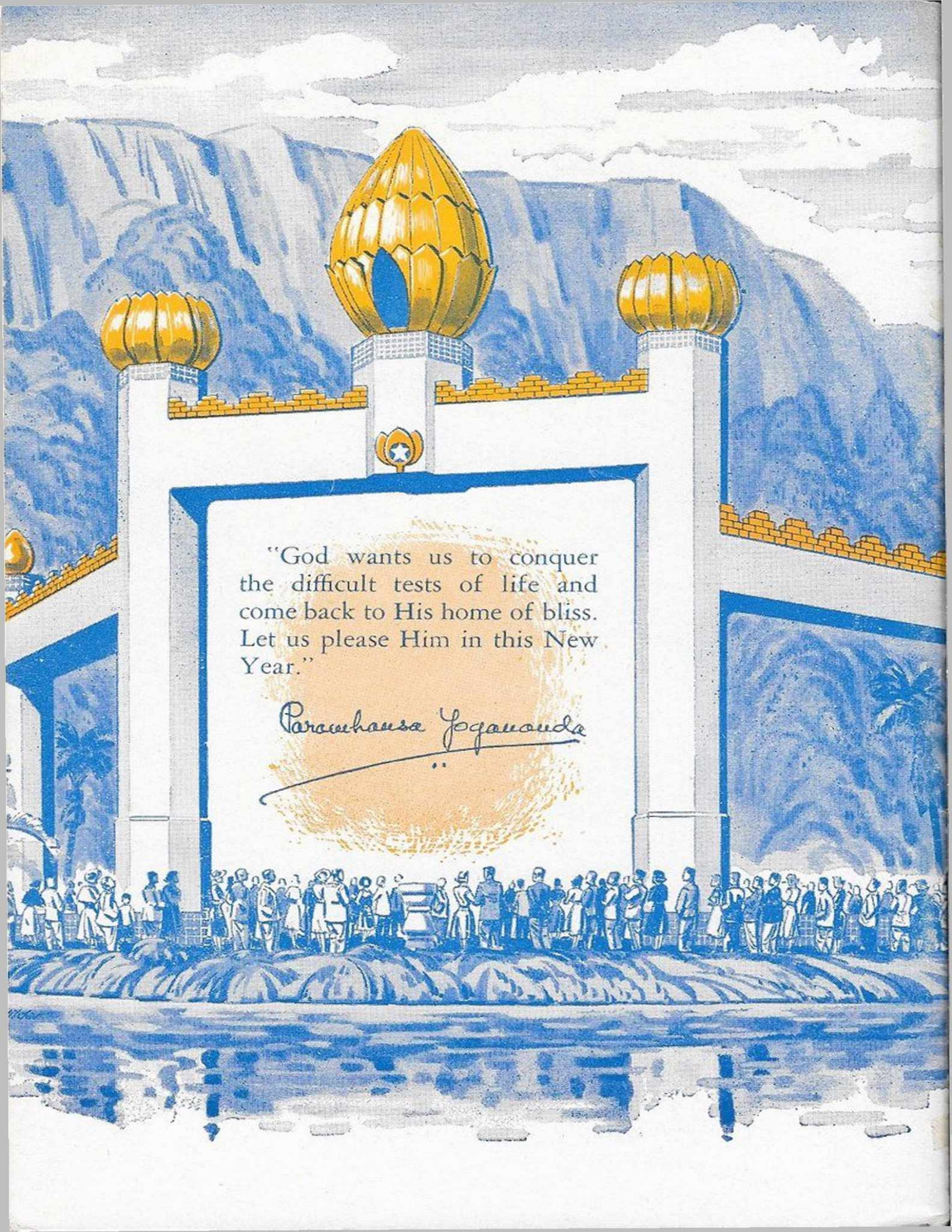
Self-Realization Fellowship
3880 San Rafael Ave.
Los Angeles 65, Calif.



—Ranoda Ukil (Delhi)

SARASWATI, GODDESS OF WISDOM

(See explanatory note on page 40.)



"God wants us to conquer
the difficult tests of life and
come back to His home of bliss.
Let us please Him in this New
Year."

Paravhansa Jogauada