

SELF-REALIZATION

Magazine

Devoted to the healing of body, mind and soul

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Letters From A Disciple

(Sister Gyanamata has been one of Paramhansa Yogananda's disciples for 24 years. Her name, which means "Mother of Wisdom," was given to her by Paramhansaji in 1932 when she took the vows of a sister of the Swami Order.)

In a previous issue, Sister Gyanamata told us of the unusual Sage of Sakori, who angrily threw stones at his disciples. Those disciples who, with devotion, picked up the stones and carried them home, found that they had golden nuggets. Those who left them lying on the ground missed the blessings. Sister pointed out how this story illustrates a great truth concerning the relationship between guru and disciple, that the devotee who humbly and cheerfully accepts whatever the guru assigns him, even though it may be a painful or unpleasant task, will find that he has "carried home" a golden nugget. The attitude in which he receives the order and performs the duty determines whether he shall receive the benefit or not. Sister has since written further on this subject, and we give her counsel below:

Dear ———:

The Master has come from the other side of the world to seek and gather his disciples around him. You have welcomed him joyfully. Perhaps you have said, as I did, "He came for me," shutting out all the others in order to make this great moment more intensely personal—that the thought, "I have met my Guru! He has come! Now I must be receptive to him," might burn with a living, deathless flame on the altar of your devotion.

What follows? That, each disciple will discover for himself. None may have another's. The time will come when you will realize that this is so. Therefore, have no jealous or resentful thoughts which poison both Soul and body.

As the Soul is before God, so the disciple is before the spiritual teacher—either in the wrong, or, in the case of the disciple before the guru, free to make a suggestion if it is done in a respectful and detached manner.

One thing is outstandingly necessary—the right attitude toward the Guru. The importance of having the right attitude toward the guru cannot be ignored. Without it, the disciple is like an automobile without a steering wheel, or a boat without a rudder. With it, he need have no fear. He will safely pass through all that may chance.

—GYANAMATA

Meditation

FOR THE WEEK

By PARAMHANSA YOGANANDA

March 6th. I will not beg for limited mortal prosperity, health and knowledge. As Thy child I demand, without limitations, a divine son's share of all these things.

March 13th. Beloved Lord, I want to receive gifts without measure; not material gifts from earthly sources, but ever-new Joys from Thine abundant, all-possessing, all-powerful, all-bountiful hands.

March 20th. Having Thee as the deepest joy of deepest meditation, I know that all things—prosperity, health, and wisdom—will be added unto me.

March 27th. Divine Mother, may Thy touch of peace open my matter-blinded eyes, that I may perceive Thy goodness, and certain protection, ever flowing through me.

April 3rd. Oh, Divine Shepherd of Infinite Perception, rescue the lambkins of my thoughts, lost in the wilderness of restlessness, and lead them to Thy fold of silence.

April 10th. The Christ Consciousness in all things must some day be born in the poor manger of my consciousness. With It's arrival, I shall behold myself, and all things, existing in Cosmic light.

April 17th. With the coming of Easter, I sense the resurrection of Christ in the young plants, in the hopeful grass, and in the sparkling eyes of all living creatures.

April 24th. Through the transparency of my deepest meditation I shall receive the light of the omnipresent Father, letting it fully pass through me.

Spirelling

By ROSE NOLLER

Oh, lilting—sky-high.
Filled with the ebullition of the unseen! . . .
Gathering, gathering, gathering, forces
For their fashioning into the raiment of the seen!
Watching the rainbow spectacle of our Being
 building girders for reality.
Lifting, lifting, lifting,
 the drift of the wind
 into the zenith height.
Patient as the grasses and subtle as secrets!
Latent, striking a new melody on lutes from the
 very heart of life.
Brushing the spirit alive and awakening the
 fire and sun-spangled water of the
 ethers;
Spiralling into the very center of the circle
 of infinity
 And burning with its stillness!



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Breathing And Heart Trouble

By AARON FRIEDEL, M.D.

The following excerpts from *Automatic Attentive Breathing in Angina Pectoris*, are reprinted with the kind permission of the author and *Minnesota Medicine*, in which it first appeared (Volume 31, Pages 875-881, August, 1948).

It was in August of 1924 that P. C., aged fifty-four, emphasized the relief he had obtained one day from a severe attack of angina pectoris, when his attention was suddenly diverted to a bird singing on a treetop nearby. At that time this patient had had frequent attacks of chest tightness and chest pain for eight months. He volunteered information further that after that experience he found he could abort an attack at will or shorten one by actively pretending that he was "listening to a bird sing on a treetop," providing he promptly stopped whatever he happened to be doing at the moment and turned his attention to his breathing, while he endeavored to keep himself fully at ease and relaxed. As he demonstrated it to me, his technique consisted in a slowed-up and protracted inhalation, with his chest expanding very slowly during this inhalation. His exhalation was slow also, and there was a definite pause between each phase of his respiration. He paid special attention, he informed me, to maintain the chest muscles and his arms relaxed,

I have since modified that technique. I teach diaphragmatic breathing with attention to both

phases of respiration and the intervening pauses. In addition, have added at least one breathing exercise that I prefer to call obstacle breathing. It is done by alternately closing one nostril while inhaling slowly through the other. In so doing, one seems to improve the diaphragmatic type of breathing.

I encouraged this patient to continue this practice because he thought it helped him, but I did not comprehend the significance of it for several years, even though in December, 1927, P. Yogananda called my attention to the values of attentive breathing. Later, circumstances, a search through the literature on respiration and a careful analysis of the physiological factors involved in the act of "listening to a bird," as demonstrated to me by P. C., on several occasions, finally convinced me that "attentive respiration" may be a valuable exercise in some heart ailments, and should be investigated for its potentialities. Hence I am reporting on eleven cases* carefully observed for long periods, in which I considered that breathing exer-

*Only three of these reports are reprinted here.

cises were of definite value although I did not consider the controls fully adequate. It was not possible to make my patients quit the respiratory exercises that they learned and which they felt gave them relief in times of distress. After they mastered attentive breathing, it gradually became automatic with them, and they would automatically turn to those exercises at the first approach of any sign of distress. My only control was to keep each patient under observation for at least four weeks or more, on medication, rest and sedatives, before teaching the automatic attentive breathing exercises. However, I am offering this for what it may be worth, and so that others may try it.

Case Reports

Case 1.—P. C., mentioned above, was fifty-three years of age when he had an attack of coronary thrombosis in the fall of 1923 and was confined to his home for over one month. He came to my office the first time in July, 1924, with the chief complaint of frequent attacks of sudden severe pain in his heart area radiating to his left arm. All of his physical findings, as well as blood studies, blood Wassermann test and urinalysis, were negative. The electrocardiographic findings were indicative of myocardial damage on the basis of coronary disease. A diagnosis of coronary disease with angina pectoris was established, which was later con-

firmed at the Mayo clinic. The patient was a railroad passenger locomotive engineer. He was given the usual medical care, including 1/100 gr. nitroglycerine tablets for sublingual use which he required to obtain relief from symptoms about three or four times a day. However, a few weeks after his accidental discovery of "listening to a bird," and subsequent repeated use of this respiratory technique, he no longer required any drug therapy.

The railroad company did not allow him to work on a passenger locomotive after his first attack, because of the possible risk to lives of passengers, but he worked on freight engines in the roundhouse until his retirement, because of his age, when he became seventy years old. Thus he worked at a harder job for those sixteen years following the initial attack. He died on October 6, 1947, from a cerebral hemorrhage at the age of seventy-seven years. He was in good condition as far as his cardiac ailment was concerned up to the date of his sudden death.

Case 2.—H. R., at the age of thirty-one, had noticed chest pressure and pain after exertion. This became progressively worse and often radiated to either arm or both arms. His attending physician found hypertension and left heart enlargement. He recommended a vacation, sedatives and nitroglycerine, and later a reduced work schedule.

This patient came to me in September, 1946, one year after his first attack but still having symptoms. His physical examination was essentially negative except for a rigid and malformed right elbow which he had fractured at the age of eleven. His blood studies, the blood Wassermann test and urinalysis were all negative. His six-foot chest plate showed a left-sided hypertrophy of the hypertensive type. His blood pressure varied between 190 and 174 millimeters of mercury systolic, and the diastolic remained constantly at 108 millimeters of mercury. His pulse varied between 76 and 84 per minute. His basal metabolic rate was plus 3.

One day, this patient called soon after P. C. (reported above) had left my office. Because of the recent experience with P. C., it occurred to me that I might try to teach H. R. attentive respiration exercises. Of course, I did not discontinue any of his medications. He always carried nitroglycerine tablets for sublingual use, and he had used them occasionally. He noted gradual improvement of symptoms over the next twelve months' period, and during the following year he discontinued all drug therapy. He has been free from chest pains now for over eighteen years. I see him frequently and I consider him as being fully relieved of his symptoms. He is carrying on his vocation with full

responsibilities. He still has his hypertension, usually 170/100. His electrocardiogram has always been normal, and it is normal now.

Case 3.—G. T., a retired minister, aged sixty-seven, came to me in October, 1937. He gave a history of having had an acute attack of coronary thrombosis three years previously and another attack of lesser severity one year later. He had been taking sedatives regularly and nitroglycerine sublingually, two to four times nearly every day, for about two years before calling on me. Any exertion or a rapid stride in his walking would bring on chest tightness and pain. A diagnosis of angina pectoris and coronary disease was made. After he was under my care for ten weeks, he too was taught breathing exercises. He continued with other medications as before. He called on me about once a week at first and later less often. It is now nearly ten years since he has taken any medication at all, and he states that he has "forgotten whether he has a heart or not." The improvement in this case also came on gradually, so that I was not aroused enough to attribute seriously the improvement in his cardiac trouble to respiratory exercises. However, later cases observed more carefully and a search through the literature have caused me to think that there could be respiratory techniques or exercises for easing cardiac distress.

How To Be Happy At Will

By PARAMHANSA YOGANANDA

As you watch the faces of human beings, you can usually classify them as expressing one of the following four states: smiling faces usually denote inward and outward happiness; grim faces usually express sadness; dull unsmiling faces express inner boredom; calm faces denote inner peace. When a desire is satisfied it produces pleasure. When a longing is unfulfilled it creates sadness. Between the high mental crests of happiness and sadness are the mental troughs of boredom. When the waves of pleasure and pain and the depressions of boredom become neutralized, the state of peace is produced.

Beyond the state of peace there is an ever-new state of Bliss which the individual can find within himself, and recognize as the real native state of his Soul. This state of Bliss is buried beneath the exciting waves of exuberant pleasure and deep dolefulness and the mental hollows of indifference. When these waves disappear from the mental waters, the placid state of peace is felt. In the calm waters of peace the ever-new Bliss is reflected.

Basis of Reactions

Most people in the world are tossing on the waves of exciting

pleasure or pain, and when these are wanting they are bored. As you watch the faces of people during the day—at home, in the office, on the streets, or at gatherings—you can classify their mental states according to their pleased, doleful or bored expressions. There are only a few people who manifest peace instead of recording in their faces the dualistic pleasurable or painful excitements, or boredom.

When you see a merry face, and ask, "What makes you happy?" the person answers, "I had a raise in salary," or, "I met an interesting person." Behind happiness lies the fulfillment of a desire.

When you see a sorrowful face and accost its owner concerning the cause, he replies, "I am sick." That is, his desire for health has been contradicted by sickness.

When you see a face registering a sort of blank neutrality, or a vexed dissatisfaction, and you ask him, "What's the matter with you? Are you unhappy?" he promptly answers, "No." But if you continue, "Are you inwardly happy," he replies, "Oh no—I'm just bored."

Negative Peace

You might see some refined rich man living on an estate, looking healthy and plump, and neither too happy nor sad nor bored. In

that case you might say that he is peaceful. But when this well-to-do individual has too much of such negative peace—which few people are fortunate enough to experience—he thinks within, or he says to his friends, "I have had enough peace—I must have some hobby." Or, "Please knock me on the head to make me feel that I am alive."

This *negative* state of peace is derived from the absence of the states of happiness, sadness and boredom. It is enjoyable after protracted indulgence in the above-mentioned three mental states; but too much negative peace without change or excitement becomes stale and unenjoyable. That is why the yogis advocate that one first neutralize mental thoughts by concentration and achieve negative peace. But after the yogi stills the waves of thought and begins to look beneath the lake of calmness, he finds there a positive state of peace—the ever-new joy of the Soul.

I met a very wealthy man in New York, and during my conversation with him he drawled, "I am disgustingly rich, and disgustingly healthy—" and before he finished I won him as a student when I exclaimed, "But you are not disgustingly happy! I can teach you to be perpetually interested in becoming ever-newly happy."

By practicing Kriya Yoga, and by leading a balanced existence, he lived to a ripe old age, always bubbling with ever-new happiness.

On his deathbed he told his wife, "I am sorry for you—that you have to see me go—but I am very happy to join my Beloved of the Universe. Rejoice at my joy, and don't be selfish by sorrowing. If you knew how happy I am to go to meet my Beloved, you wouldn't be sorry; rejoice to know that you will some day join me in the festivity of eternal Bliss."

Drink Deep of Bliss

Now, as you watch people registering in their faces pleasure, sorrow, boredom or temporary peace, you wouldn't want to be like them—you want to reflect in your face the contagious ever-new Joy. To be able to do this you must drink and drink of Bliss from the cask of deep meditation until you become a Bliss alcoholic and manifest Bliss in sleep, dreams, wakefulness and all the circumstances of life which might otherwise have a tendency to make you boisterously happy or deeply doleful or saturated with boredom or temporary negative peace. Your laughter must echo from the caverns of sincerity. Your joy must flow from the fountain of your realized Soul. Your smile must spread over all Souls you meet and over all the universe. Every look of yours must reflect your joyous Soul — and spread its contagion to gloom-drunk minds.

No matter what happens, stop dreaming that you are just a man,

(Concluded on Page 49)

Padmasana

The Lotus Posture

By REV. BERNARD

This is the first in the series of articles dealing with the art and science of the various *asanas* or body-postures of yoga. There have been many different forms of exercise devised to promote better health for the body. Even a few of these have taken into consideration the effect of physical exercise in improving the efficiency of the brain and nervous system so as to provide conditions which would permit a greater expression of the intelligence. But in no other systems of physical exercise or body control is such a peak of efficiency reached as in the exercises (the unique discovery of Paramhansa Yogananda) taught by the Self-Realization Fellowship and in the *asanas* (postures) of yoga.

Asanas And Tension

However, not every one will be able to practice the more difficult body-positions. Let it be said at the outset that it is not necessary for every one to accomplish the difficult *asanas*. In fact, they are intended primarily for younger people whose joints and tendons are still pliable. When the joints and tendons have been long conditioned to certain positions, such as sitting in a chair, and to certain definite limits of stretch, it is only

natural that it will take some time to recondition them to respond to new positions. Even so, elderly people sometimes have been able, after a period of determined practice, to do them.

Now, while it is true that not all can practice these *asanas*, this does not mean that they cannot enjoy the physical and mental benefits which do accrue from their practice. The simple, refreshing, energizing exercises of the Self-Realization Fellowship will accomplish for every one virtually the same result. These any one can practice to advantage.

Each of the eighty-four basic body-positions is intended to facilitate the attainment of a definite and characteristic result. These we shall undertake to explain in full detail in subsequent issues of the *Self-Realization Magazine*.

Body And Mind Linked

There is such a close connection between the mind and body that a sympathetic, or we might say reciprocal, relationship exists, such that the condition of either one will definitely affect the other. The relatively new field of therapeutics known as "psychosomatics" is based on this fact. Just for example, health of body naturally reflects

itself in one's mental outlook and attitude, in the feeling of self-confidence, in a generally optimistic attitude, etc. Ill health or long suffering is likewise often seen to affect one's mental outlook by inviting the sense of fear or pessimism, feelings of inferiority or incapability, etc.

The same is true of the way in which mental attitudes affect the health and efficiency of the body. Those who indulge in moods of anger, moroseness, pessimism, etc. will find in time that the body responds with nervousness, indigestion, metabolic disturbances, and many forms of ill health including distinct and characteristic lesions. On the other hand, a happy frame of mind is the best medicine and health insurance. Those who are really happy seldom have much trouble with their health.

When we consider body-control and its place in religion, we can begin to see both the relationship which exists and the necessity of its practice. If we cannot even sit still, how shall we be able to calm our minds and concentrate our mental power on the things we desire? The mind is linked to the body (or body-consciousness) through the intelligent Life Energy. Repeatedly it has been demonstrated in research work that our thoughts elicit muscular reflexes in the body, and, conversely, the activities of the body affect the mind (since even the movements of muscles are possible only be-

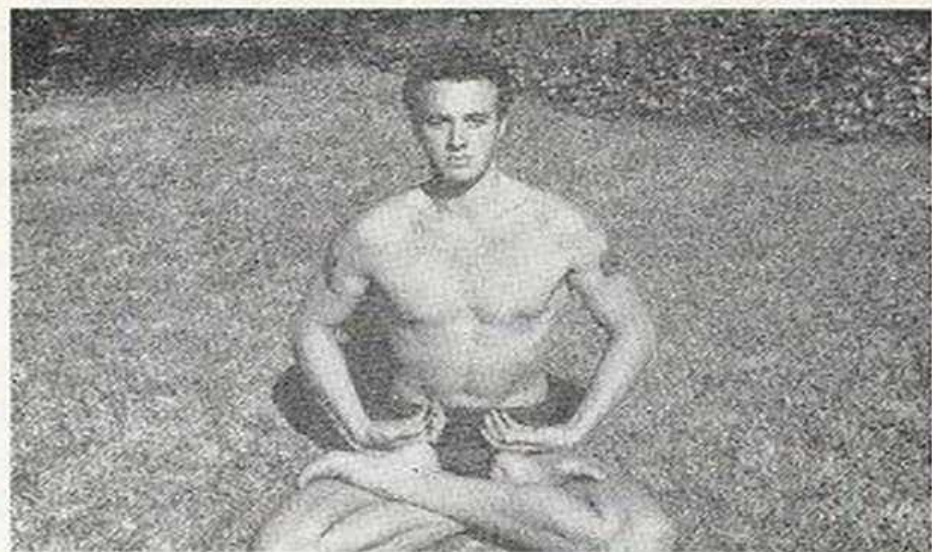
cause of an activity of the mind). Therefore, the attainment of the deeper states of concentration (and in fact the entire art of scientific concentration) depends upon the ability to control the life energy, and so free the mind consciously from the otherwise continuous disturbing influx of sensory impressions. As long as there exists this reciprocal relationship of body and mind, calmness of mind and mental peace presume the calmness (i.e. still position) and relaxation of the body.

Not only do the various postures or *asanas* strengthen the body, but they facilitate the control of the mind through controlling the Life Energy. Of all the sitting positions, the one which is taught in the Self-Realization studies (sitting on a chair) and the posture about to be described, are the most scientifically correct as aids to establishing mental calmness and concentration.

The Lotus Posture

The Lotus Posture is so named because Yogis meditate on the Lotus-Stars in the seven nerve centers in the spine; and many of them first see the beautiful lotuslike luminous seven centers in the spine during ecstasy while meditating in this posture.

This posture was originally inaugurated by the yogis to prevent the body from falling to the ground during ecstasy. In it the feet are so locked as to preclude the possibility of the body's sprawling on



the floor or swaying sideways, or to and fro, during certain ecstasies when the body becomes rigid.

The Lotus Posture especially helps to keep the spine erect. An erect spine is necessary during meditation or ecstasy. A crooked spine pinches the nerves in the vertebrae and prevents the current flowing from the cranium to the nerve endings to return unobstructedly during ecstasy. Pinched nerves also prevent the proper flow of energy to the bodily organs, thus causing disease.

So, in many ways, the Lotus Posture is helpful in meditation. Western children with supple limbs can easily practice this Lotus Posture, but adult Westerners, accustomed to sitting on chairs and keeping their knees at right angles, or obtuse angles, often find that the knee joints have hardened, and when they try the Lotus Posture they find their knees very intractable and unbendable.

So we advise any one who *can* practice the Lotus Posture, even with difficulty, to practice it for short intervals to limber up the knees, and then—if successful—for longer periods. But we do not advise Westerners to start by attempting long meditations in Lotus Posture, for their minds would be wholly on the aching knees. Therefore, we say that the Lotus Posture or any posture with erect spine is helpful during meditation if it does not produce discomfort.

Meditating On Floor

It is best to meditate on the floor, or in the middle of a large bed, equipped with a spring mattress under which is placed a flat supporting surface of boards. Then, if the student happens to go to sleep, he will not fall, as he might were he sitting on a chair. A removable spring cushion from a divan, placed on the floor, makes an adequate East-West seat for

meditation. (Of course, the ancient Yogis did not have this type of seat for meditation.) When practiced on a thick blanket, the meditation posture often causes the legs to go to sleep, due to the pressure of the body on the floor; but sitting upon a spring cushion when meditating usually prevents this.

The Lotus Posture itself is simply executed by sitting on the floor (preferably on some pad or cushion to prevent discomfort), drawing the right foot towards the body and placing it, with the sole of the foot turned upward, upon the left thigh. The left foot is then drawn toward the body and placed in a similar position upon the right thigh. In this position the left ankle crosses over on top of the right ankle. The spine is kept perfectly straight, the chin held parallel to the ground, the shoulder-blades thrown somewhat together, and the hands placed,

palms upward, at the junction of thighs and abdomen. In this position the arms give some measure of support to the spine.

Unless your joints are already quite limber so that you experience little discomfort or difficulty, it is best to proceed a little slowly. There is nothing to be gained by trying to hasten unduly the accomplishment of this or any other posture by extreme efforts or strain in practice. Any exercise which will help to stretch the muscles and loosen the joints will prove helpful. It is best to practice a number of times for short periods and sit longer when you find the position becoming more comfortable.

Watch for the second article in this series in the next issue of the *Self-Realization Magazine*, when we shall explain and describe the special benefits which accrue from the practice of *Sarvangasana*, or the Shoulder Stand.



Each of our readers can help to spread the message of SRF by addressing a post card to his local library, requesting the library to procure a copy of:

Autobiography of a Yogi by Paramhansa Yogananda
Publisher: Philosophical Library, Inc., New York City, N. Y.

Second Coming Of Christ

By PARAMHANSA YOGANANDA



The teachings of the Self-Realization Fellowship point out that the Christ Consciousness of Jesus, free from theological crucifixion, can be brought back a second time into the Souls of men.

These spiritual interpretations are born of intuition, and will be found to be universally true if they are meditated upon with intuitive perception. They are received and interpreted through Christ Consciousness. These spiritual interpretations are the means which the Masters have taken to show the world the common, scientific platform of intuitive perception, where the Christian Bible, the Hindu Bhagavad Gita, (i.e. the Hindu Old and New Testaments) and the true scriptures of all true religions can find unity.

An Unfailing Method Of Prediction

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. St. Luke 22:24-30.

Jesus warned his disciples not to strive to imitate the kings who ruled the Gentiles. He also emphasized one of the important points in his teachings—a principle frequently quoted today, but seldom followed—namely, that he who is actually the greatest must be the least, and the servant of all. He who is a real leader is the person who serves all; for he who constantly wants superficial praise and approval from people gets little sincere admiration, but he who serves all sits as the king of love on the thrones of their hearts and, therefore, is the greatest.

In the so-called civilized world, he who sits at the table and eats is usually considered socially greater than he who serves at the table; but it is different in heaven. That is why Jesus stressed, by example

and illustration, the importance of service. According to divine laws he who serves is the greatest; for all the heavenly beings find supreme joy in serving one another, and not in acquiring or demanding empty adoration.

Then Jesus made it clear that he realized those to whom he was speaking were the faithful ones—having continued to follow him through tribulations, and through trials due to the temptations and tests of Satanic delusion—and that he was getting ready to receive them in the kingdom of Christ Consciousness, since his Father had ordained him to be the Christ Consciousness present in all creation. There, he promised, they would commune (eat) and be permeated with Divine Bliss (drink), for they would be on his plane of existence (at my table) in the kingdom of Christ Consciousness, and each would sit on the throne of his own divine perception and be able to behold the law of karma, and comprehend that law's judgment as it judged the descendants of the twelve tribes of Israel and all humanity.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him. Whither I go, thou canst not follow me now; But thou shalt follow me afterwards. St. John 13:36.

In answering Simon Peter, Jesus might have clarified his meaning this way: "I am going to unite the

consciousness of my body permanently with the Christ Consciousness in everything. At the present stage of your spiritual development you cannot meditate deeply enough to let your consciousness rise through subconsciousness and superconsciousness and ecstasy and follow me to the omnipresent Christ Consciousness in everything. But the time will come when you can do this."

And the Lord said, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. St. Luke 22:31-32.

In looking at Simon through the eyes of intuition, Jesus saw that he had attracted the Satanic Cosmic Delusion through certain past weaknesses and evil Karmas. Because of his miraculous perception, Jesus knew what lay hidden in the Soul of Simon Peter. He realized that Simon had a few past tendencies of mental weakness hidden within him, and thus he would temporarily succumb to the temptations of evil. But Jesus also saw the good tendencies and wisdom in Peter and decided to reinforce them by heavenly power, even as Satan influenced and worked on the evil tendencies of Peter.

Therefore—since, with the combined influence of Satanic delusion and his past karma, the wisdom in Simon might be shaken from his

consciousness as wheat is sifted from the chaff—Jesus prayed to the almighty Father on his behalf, asking that his intuitive conviction of wisdom be not dislodged from him by the shakings of temptation. Then he instructed Simon that when—through the grace of God, his appeal and the influence of Simon's stored good tendencies—he became free from delusion, he should strengthen his brother disciples and truth-seekers with the power of his regained wisdom.

And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. St. Luke 22:33-34.

After judging the influence of Satanic delusion on his past weak tendencies, Jesus predicted — through his omniscient knowledge — that Simon would thrice deny

him before the cock crowed. Being one with God and all space, he saw the future occurrence of different events as actuated by the universal law of causation.

There are many ways of divining the future. The future of a person can be foretold by observation of his character, by astrology, and by tracing his past actions of this life and of past lives. This last method of predicting the future of a person involves the power of omniscience. That is the only power Jesus used in prophesying. Intellectual people usually predict the future behavior of a person through observation and inference. This method is defective, inasmuch as the conclusion about a person's future behavior may be entirely wrong if there is the slightest mistake in the observation of his true behavior. Whereas any knowledge arrived at through the power of omniscience is known to be invariably true.

SELF-REALIZATION MAGAZINE

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SELF-REALIZATION FELLOWSHIP

3880 San Rafael Avenue
Los Angeles 31, California

The Timeless Day

by

DALE SUTHERN

As day is reborn in the lotus of the east
So have I come to you since time unknown;
And so shall I return, fair Earth, again
Till I be drained of Will.
Only then may this Earth-hunger be appeased;
Only then can zest for life be flown
As filmy clouds drift off when drained of rain—
The day when time stands still.

SRF CAFE

Be sure to visit the SRF Café when you come to the Golden World Colony in Encinitas. You'll be very much pleased with the home cooked foods served here, and with the atmosphere of peace and cheer which pervades this unique establishment.

In addition to the hot foods, sandwiches, etc., which are all prepared with pure butter, the SRF Café features home-made desserts, and carrot juice made daily from our own garden-fresh carrots.

Analyzing Yourself

By a Disciple

"The material and the spiritual are so far apart," is a favorite phrase for debate and consideration. Exactly how far apart are they? Of what use is one to the other? Are they individual, or are they but two portions of a single intention?

To begin, let us practice introspection. Looking deep into the hidden caverns of our being, let us with honesty and courage take the truth of what we are by the hand, and lead it gently to the surface. We will all have discovered an amazing sameness of feeling and need, provided that we have gone far enough within, guided by a serious determination to end once and for all the longing to know what we are.

Competitive Thoughts

In my searching, I have come to understand that just as my body is a mass of whirling electrons and protons, so is my consciousness a well of thoughts, each filled with the will to progress in its own direction. Like politicians, they all have their share of campaign promises, and through the medium of my senses each advertises its own advantages. At one time or another each has eclipsed the rest with a spasmodic, but furious, attack on my personality. The manner in which I rejected or gathered in

the thought — and the length to which I went in materializing it — has altered my life either for better or for worse.

Every person has his or her own way of analyzing life, and with the conclusions drawn by today's analysis are the pathways of tomorrow paved. It certainly does take all kinds to make a world. There is a metaphysical truth in that statement which only the man versed in meditation can fully comprehend. This plane of consciousness upon which our mortal forms exist is the playhouse of delusion. It is also the palace of the Cosmic Queen. Our mental attitude determines which it is, and will be for us. The mind, with all its power, and its tendency to weakness, must of necessity act as intermediary between the Soul and body. The development of our mind depends in turn upon the welfare of our physical being to a certain extent, and upon the awareness of our Soul almost entirely.

Desire's Death Struggle

Threefold advancement is the only safe and certain method by which to move upward and inward through the curling, deceptive corridors of time into timelessness. It is not difficult to understand the psychology and scientific logic behind such a statement. The diffi-

culty is born in the death struggle of desire, for invariably desire of a material or mental nature will lead to neglect of all save fulfillment of itself. We seek cessation of dissatisfaction by the importation of more causes. Just as brightness is an integral part of the sun, so is effect an ever present companion of all cause; but, the clouds of what might be boil across our common sense and for a time the picture is lop-sided, in favor of our desire. It is too bad that the rays of "what actually is" so seldom make their way into our vision before we suffer the anguish which comes when the appetency has been fulfilled without the fulfillment of the comfort and happiness it had suggested. Therefore, if we intend to express ourselves as threefold, we must cease to express ourselves as bundles of whims and misguided mental demands.

In advocating the putting off of desires, one does not suggest the nullification of ambition. Actually, ambition can be retarded in the individual whose desires master him, and therefore, is accelerated by the latter's dethronement.

By ambition I refer to that noble phase generally referred to as aspiration. It is this quality that urges us forward, and in the normal, healthy individual, is an ever-present factor. In the spiritual man it becomes a blessing to all humanity, for his ambitions, qualified by lack of desire, attain omnipresence, and seek the common good.

This man is the product of threefold living. He has discovered the bridge connecting the three worlds, and has crossed the raging river of delusion. In his life hope and fancy have been replaced by faith and truth.

The Paramount Question

This is the man our inner will commands us to become. Until we reach this joyous balance our lives will ever wear the black and blue of excitement and boredom, sorrow and false pleasure, pain and over-awareness of health. It will be a season of success followed by a season of failure, and the former gives little more satisfaction than the latter to him whose mind has asked the question fatal to life's delusion—Who am I?

Seek now to know. Bring your body, mind and Soul into deep understanding. Teach them to work together for the common goal—happiness. Remember, not by oppression, but by attraction we win our enemies, and convert them into friends.

How do we develop this attraction? By this alone: "Seek ye the kingdom of God first, and all else shall be added unto you." In our seeking after Spirit, we learn self-control, discrimination, and above all to love, not with attachment, but with the singing heart of freedom; and, what is so magnetic as the love of the Soul in man for the God in all creation?

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA

Make God The Doer -- Avoid Karma

Chapter IV, Stanza 16

Literal Translation

Even the wise are confused as to what is considered action and what inaction. Therefore, I will explain to you what constitutes true action by the cognition of which you will be free from all non-goodness or disaster.

Spiritual Interpretation



Even sages who have attained a few communions with Spirit become identified with the senses again after their ecstatic state is gone, and thus become bewildered as to what is right action and what is not. A saint who can retain his ecstatic state not only during God communion but after God communion, finds his actions directed by Divine Wisdom. All actions performed in this Divine state of consciousness are considered proper actions, but all such actions are practically performed by God through the yogi. In this way the yogi, by thinking of God in all his actions, becomes free from responsibility as the doer.

In this stanza, the *Bhagavad Gita* is sounding a deep note of warning to all ecstatic devotees that they should retain the experiences of God communion dur-

ing the mortal state, and thus perform right actions actuated by Divine discrimination. But devotees who carelessly do not remember, and strive to retain, their original perfect Soul state—perceived during God communion—find that the Soul, being identified with the body, becomes the pseudo-Soul or the Ego, motivated by physical impulses. The Soul wakes up in the ecstatic state and falls asleep, or dreams the body, in the human wakeful state. So the Soul in the wakeful state becomes the Ego.

In this Egoic state even wise yogis become bewildered as to what is right action and what is wrong action. The yogi in the Egoic state begins to feel the bodily states and impulses as his own state. This body consciousness deludes him, and he begins to feel the needs of the senses as his own needs. While conscious of the

body, the yogi becomes misled to act wrongly, in accordance with the dictates of the senses. This confusion between true action and false action can be recognized if one keeps a constant vigil during the wakeful state. For example, a wise yogi, being led by the impulse of hunger, begins to eat and enjoy food. But as he eats good food his mind begins to be concentrated on the taste. Being lured by the delicious taste, he goes on performing the act of over-eating. Even the wise man thus forgets to distinguish the dividing line between joyous self-controlled eating and joyous uncontrolled over-eating.

The Devotee's Duty

All the evils and miseries of human existence begin when the Soul forgets to use the body and the senses as its instruments and servants. When the Soul becomes identified with the body, its consciousness is turned senseward and it often forgets its own inner intuitive perception of truth, and thus becomes confused about true actions and evil actions. After once attaining ecstasy and communion with God, all devotees must try their utmost to be conscious of the Divine state even during the Egoic or human state. This will preclude all confusion between good and bad actions.

During the ecstatic wisdom-state, and during introspection, every Soul feels the urge to act differ-

ently. In this state it wants to perform all actions guided by wisdom and self-control. But usually as soon as the Soul becomes identified with the senses it forgets to guide itself by Soul wisdom, and instead is apt to be guided by the dictates of the senses. So many, after eating too much good food and suffering from stomach aches, make up their minds never again to over-eat, but the very next day during dinner they forget their resolution of the previous day and, lured by tasty food, they over-eat and suffer stomach trouble once more.

The *Gita* warns against any form of sense indulgence which leads to physical, mental or spiritual pain or suffering. The yogi, therefore, must deal with the senses with ever-watchful vigilance so that he controls them and doesn't become controlled *by* them. The ecstatic yogi who is watchful during the sense-identified state is less confused between actions guided by self-control and sense-impulse-guided actions.

In the next stanza* Lord Krishna mentions different forms of action. If the yogi knows the different forms of action and avoids improper activities then he becomes free from the after effects of wrong physical and mental actions.

* Stanza 17 will be interpreted in the next issue of Self-Realization Magazine.

How To Photograph God

By M. W. LEWIS, D. D. S.

When we photograph matter, we do not photograph all of matter. We see only a small portion; then we apply our faculties of mind, intellect, reason, etc., and with these faculties build our conception of matter as a whole. So it is with things of the Spirit. We photograph only a small portion and then through the faculty of intuition of the Soul, we become cognizant of the Astral or Heavenly realm.

God has two aspects, the manifest and the unmanifested. The unmanifested, or vast unmoving part of God we cannot photograph. When He moves or manifests, then that aspect of Spirit can be photographed. In the beginning God said, "Let there be Light*." God vibrated Himself, and this primal vibration is Light. From this Light of free electrons all things are formed. This is the astral or spiritual light. Ordinarily this aspect of God cannot be seen or photographed.

Changing Opinions

As recently as twenty-five years ago, it was the consensus of opinion among medical men that once highly specialized tissue, such as that in the kidney, had broken down, it would not regenerate.

* Genesis, Chapter 1:3.

Within the last year or two, Dr. Walter Kempner**, working in conjunction with the facilities of Duke University, has proved this to be untrue.

In his experiments with hypertension, Dr. Kempner found that a healthy pair of kidneys can stand a lot of abuse. They can handle salt and break down certain fats and proteins. Damaged kidney cells, however, only partially break down these substances. The half-altered remains are returned to the blood stream where they irritate the entire circulatory system, causing hardening of the arteries and capillaries with a resulting high blood pressure. This puts a heavy load on the heart and leads to undesirable heart conditions. The greatest offender, no doubt, is animal protein.

By using a diet of rice, which contains about 8% protein, of which 90% can be broken down by the kidneys and utilized by the body, Dr. Kempner found that

** Dr. Walter Kempner is a graduate of the University of Heidelberg. His father was a German physician, and his mother, a famous scientist, taught bacteriology at the Women's Medical College in Philadelphia. Dr. Kempner, more recently affiliated with Duke University in North Carolina, is now actively furthering the study of the science of Geriatrics.

there were no "half-altered remains" left floating in the blood stream to irritate the arteries and especially the kidneys. He now joyously found that under such conditions the kidney cells slowly regenerated and the organ would again function normally.

In God's thought the kidney is perfect. Remove the inhibitory influences and His will again manifests the normal organ.

I have dwelt on the foregoing points at length to suggest strongly to my readers that they remove the conventional limitations placed upon other specialized tissues in our bodies—for instance, the retina of the eye.

No doubt, in God's thought is the perfect retina which will respond not only to solar light but, when we remove the inhibitory influences, will respond also to the astral or spiritual light.

The Eye And The Camera

The eye is like the lens of a camera; the retina can be compared to the film or plate. We interpret the chemical change produced in the film of a camera by developing and printing it, so likewise the change or stimulation of the retina is interpreted in the brain. The eye, like the camera, by the aid of solar light photographs matter. Now God is Light. In that Light He manifests. Therefore, focus that Astral Light and you photograph God because that Light is an aspect of His Consciousness just as

are Wisdom, Love, the astral sound of Om, etc. But that Light is different from solar light. It is the Light from the Astral sun. When the retina becomes sensitive to the Astral Light, the eye will photograph God.

Sensitizing The Retina

If you "single the eye," it will focus the astral light. This is referred to in Matthew, Chapter 6, Verse 22, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." The retina now becomes sensitive not only to solar light but to the Astral or Heavenly Light.

By keeping the eyes focused at a point between the eyebrows, the light from the medulla center will sensitize the retina to this astral or spiritual light. The more the retina is stimulated by repeated applications of Astral Light, the more sensitive it becomes to that Light. By being baptized in His Light again and again, the Heavenly realm, illuminated by the astral sun, will be known to us just as this material world illuminated by the solar light is now known to our consciousness.

The greatest inhibitory influence to the focusing or "singling of the eye" to see God, is the restlessness of the mind. Just as an unsteady camera gives a blurred distorted picture, so a clear picture of God is impossible unless the mind is one-pointed by proper

concentration and meditation. I have found proper concentration and meditation techniques in the Self-Realization Fellowship teachings. They are proper because they are highly scientific. They are the result of the noble efforts of Paramhansa Yogananda to place the finding of God on a sure, exact and scientific basis.

In conclusion, let me repeat what I said in the beginning. As you photograph God's Light, remember that from His Light all things are formed. Therefore, whatever portion of God you desire to see, you can, because He manifests by molding the astral light through a change or variation of His consciousness. You are His consciousness only you do not realize it.

The next and last article of this series by Dr. Lewis will be **In Business With God.**

When you do realize this, or attain Self-realization, you can consciously see and be one with His activity.

There is no question but that the conventional limitations of our eyes can be superseded and the Astral Light made visible if we zealously, with regularity and steadfastness, focus upon and sensitize ourselves to God's Light. After a time, His Light will be ever visible—our beacon light back to God. As the children of Israel were guided by "a pillar of a cloud by day and a pillar of fire by night*," so shall we trek homeward along the astral highway of Self-Realization illumined by God's eternal Light.

* Exodus, Chapter 13:21-22.



THE SELF-REALIZATION FELLOWSHIP
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Written for Radio by PARAMHANSA YOGANANDA
KFOX, Long Beach, Calif. — 1280 Kc.
9 P. M. Every MONDAY
(Program begins and ends with "Song of India")

Curing Mental Alcoholics

By PARAMHANSA YOGANANDA

Alcoholism results from excessive drinking. The individual who drinks too much forms a pernicious habit. When he does not make any effort to get rid of his indulgence in liquors, then he becomes an alcoholic and helplessly suffers from the overwhelming desire to drink without any limit, rhyme or reason. Such chronic alcoholics often spend all their money in drinking, eat very little and seem to get some nourishment from the liquor itself. Such people lose all sense of responsibility in maintaining good health, honorable standing in family, society and the world, and may even lose all sense of pride and be picked up dead drunk in a ditch, in the middle of the street, or anywhere, meanwhile being exposed to the dangers of being run over or being robbed.

No amount of reasoning, counselling, scolding or jailing can help such chronic alcoholics. Their minds have become enslaved by the sensation of drinking. The only way to cure such people is to confine them for a long time in a place where they cannot drink at all; or where small doses of liquor can be given, lessening its quantity until all liquor is taken away from them. The vital thing about curing alcoholics is change of environment, change of company,

good exercise and food, and confinement in a place where liquor is not available at all.

The above comments about liquor alcoholics were necessary so that the reader may understand about mental alcoholics, who can be classified under anger alcoholics, fear alcoholics, sexual alcoholics, sadistic alcoholics, gambling alcoholics, stealing alcoholics, jealous alcoholics, hating alcoholics, crafty alcoholics and alcoholics of chronic stupidity.

Prenatal Traits

When, from the very beginning of his life, an individual displays extraordinary tantrums of anger, fear, jealousy—or any of the above-mentioned characteristics—then he is known to have acquired such abnormal mental habits in a previous form of existence.

Whenever parents notice any evil psychological tendency in their child, even in his infancy, they should get busy and prevent the child from becoming a psychological alcoholic by changing his environment and putting him under the good care of spiritual teachers.

Through such means as continued good company and proper environment for many years, a mental alcoholic may become free from the octopus grip of the in-born evil. As the mental alcoholic

receives thoughtful care in a good environment, he should be told about the evil consequences of his bad habits, and that he should reason with himself about them and make a distinct effort not to display them under any circumstances. *For every indulgence in a prenatal mental habit makes it stronger and stronger until the possessor becomes a veritable slave to it.*

A False Conception

The angry man, the sexual man, the greedy man, will forget their own positions, and their relations with society, and commit great blunders which will ruin their lives and the lives of others. Many of these alcoholics think that if they give expression to their evil psychological habits, then they become somewhat relieved. But the self-indulgent habit of giving in to evil impulses is extremely pernicious and it is by repetition of such evil expressions that a person becomes a chronic mental alcoholic, making a fool of himself any time and anywhere.

If children are subjected to an evil environment while their minds are in a plastic state, they will develop bad mental habits which, when unchecked, may lead to chronic mental alcoholism. Parents who notice a sudden change in a child—for instance, if he suddenly turns from a calm-natured boy into a repeatedly angry boy—should immediately take care of

this. The boy should be reasoned with, and persuaded to get rid of that specific bad habit, lest it become a chronic mental habit.

Those who are habitual mental alcoholics—displaying any of the above-mentioned mental traits—and indiscreetly let themselves helplessly ride down the Niagara Falls of continuous bad habits, usually smash their happiness to pieces as they helplessly, but willingly, indulge in giving violent expression to their bad traits. It is not good to remonstrate with mental alcoholics who constantly indulge in violent moods of disgust and boredom with the world—a result of their constant indulgence. They should be treated as psychological patients suffering from chronic mental diseases.

Counteractive Influences

The angry mental alcoholic should live with a person or persons who don't get angry, even under irritating circumstances. The sexual person should live with persons of self-control; the habitual thief should live with honest people. The chronically timid alcoholic should associate with brave people and read stories of men who were heroes. Moody or scornful or "sourpuss" individuals should live with habitually cheerful people.

A change of company is the best remedy for acute mental alcoholism of any kind: for mental alcoholics find the will a slave to

habit, hence they have no resistance to evil whatsoever. The best remedy is immediately to move them to that specific environment which can be an antidote or antitoxin to cure their toxic mental condition.

A mental alcoholic must also remember that meat eating (especially beef and pork) and constipation will aggravate his mental alcoholism, firmly fixing it even more in his brain. An abundance of fruits and vegetables in the diet and a day-long fast each week—with occasional longer fasts—on fruit juices, will greatly help to change the cerebral grooves which entrench the pernicious habits.

Sexual indulgence impairs the nervous system and the brain cells and, therefore, aggravates anger in a mental alcoholic. Over-indulgence in sex destroys will power. Hence all mental alcoholics must learn to have control over the sex impulse.

Petty Dictators

Often we find the bread-winners in a family—father or sons or, sometimes, mother or daughter—displaying a tendency toward mental alcoholism due to the consciousness that they are in a position to dictate. Such little dictators in families must not indulge in unloading their moods on innocent, harmless dependents, and thus lose their inward self-respect. When a family dictator thinks he can get away with doing what he pleases

at home he gradually begins to do what he pleases in expressing violent moods or evil traits outside of his family. Eventually he does this any time and anywhere. If such petty tyrants don't check themselves from indulging in their sadistic habits, they gradually become mental alcoholics, making fools of themselves and causing untold trouble to those who are immediately or even remotely associated with them.

Don't Infect Others

If *you* are a mental alcoholic, try to cure yourself; but, meanwhile, at least refrain from trying to infect or influence others. For whether or not you succeed, you will probably cause yourself added trouble. Think what pandemonium would break loose if suddenly somebody dropped a skunk in your peaceful home, where you were sitting quietly meditating or reading a book by the fireplace. You, and all around you, would no doubt try to kill the skunk and, in doing so, get drenched with its evil odorous chemicals. Both the family and the skunk would suffer.

So it is not wise for a skunk to force himself into a peaceful environment where he is unwanted. He is liable to get kicked out, beaten, or killed, and at the same time cause trouble for all those around him. So please remember that a human skunk, carrying a vibration of terrible moods in the mind and on the face, creates in-

calculable harm in peaceful environments and is an unwanted biped.

It is even better to hide mental alcoholism than to give in to its influence in public. Continued shameless indulgence is the soil on which prenatal or postnatal alcoholism thrives. The individual disposed to prenatal mental alcoholism must be doubly careful not to live in any environment which waters the innate seeds of his psychological bad habits or moods.

Of course when you meet a formal individual and, with a galvanized smile, he says, "How do you do, I am awfully delighted to see you." while inside he thinks, "I could chop off your head for disturbing me," you don't like it. I myself like to know where I am with individuals. I prefer blunt treatment rather than hypocritical behavior. No one likes to risk having the snake of insincerity jump at him from under a rosebush of smiles. But, anyway, it is better for a mental alcoholic even to be nice to people hypocritically than to indulge in giving expression to his evil moods. Self-control practiced daily, even in insignificant matters, will help the mental alcoholic to come out of his evil indulgences little by little.



PHOTOGRAPHS OF THE MASTERS

Paramhansa Yogananda: Three poses now available—the long-time favorite and folded hands, both on heavy paper, sepia, 4½ x 5¼ in. New pose, seated, heavy paper, grey, 4½ x 6¼ in. Each, \$1.00. Photos of **Lahiri Mahasaya** and **Sri Yukteswar** are also available in sepia, heavy paper, 4½ x 5¼ in., \$1.00 each. Reproductions of portrait of **Babaji** in *Autobiography of a Yogi*, heavy paper, 4½ x 5¼ in., sepia, \$1.00.

AMULETS

Sterling silver, lotus shaped, about the size of a dime, bearing individually the likenesses of **Paramhansa Yogananda**, **Sri Yukteswar** and **Lahiri Mahasaya**. Can be worn on necklace or bracelet. Each \$1.25; set of three \$3.75.

FOR FRAMING

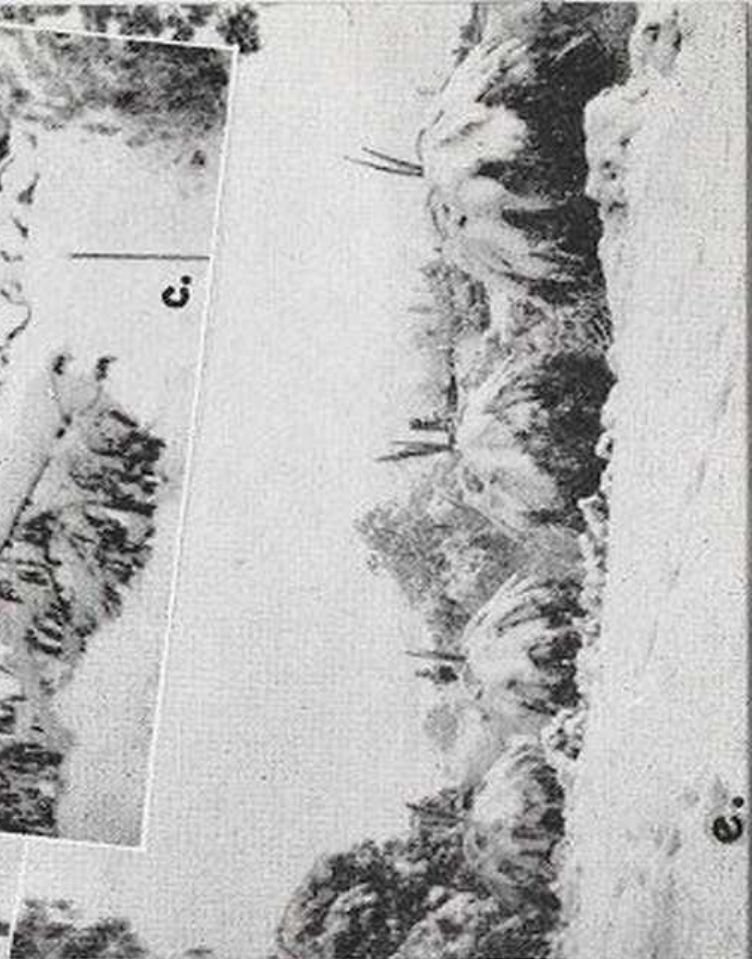
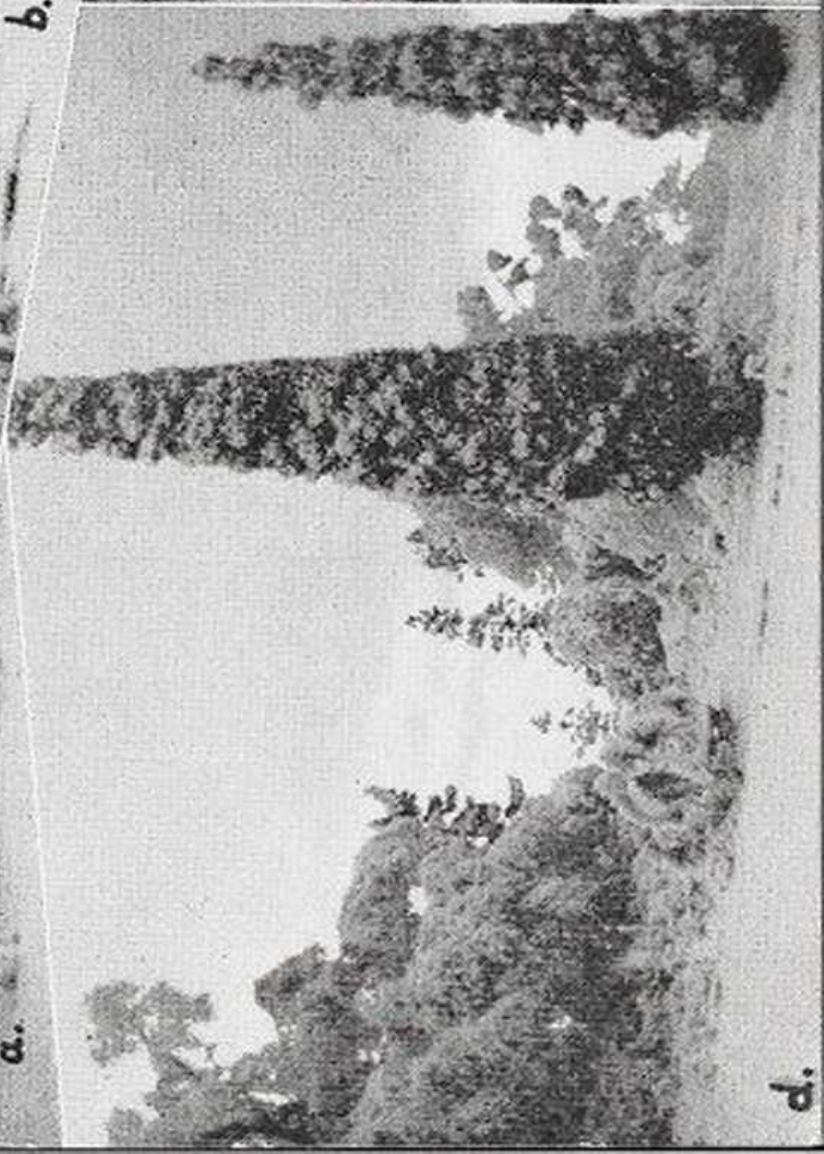
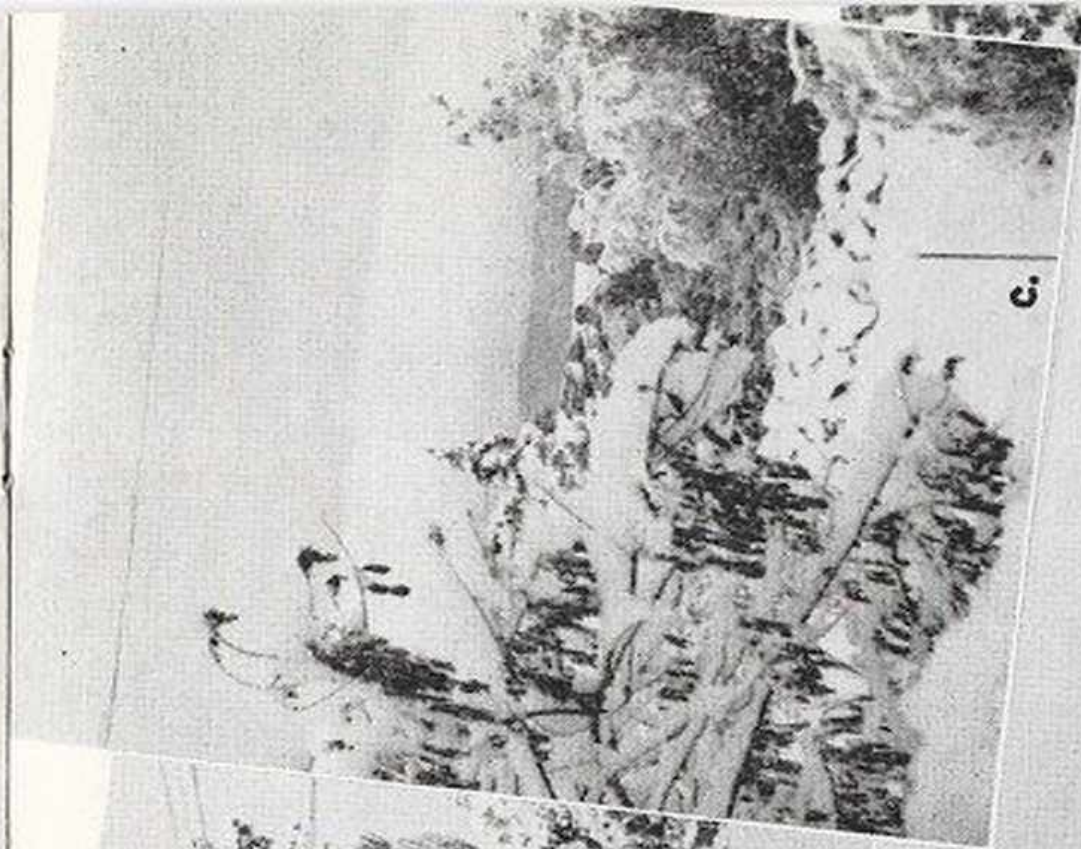
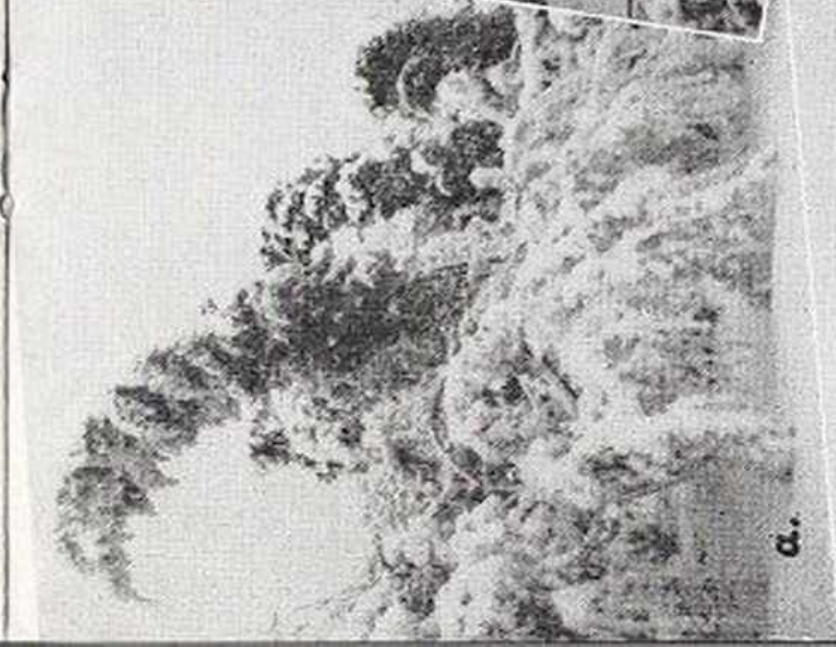
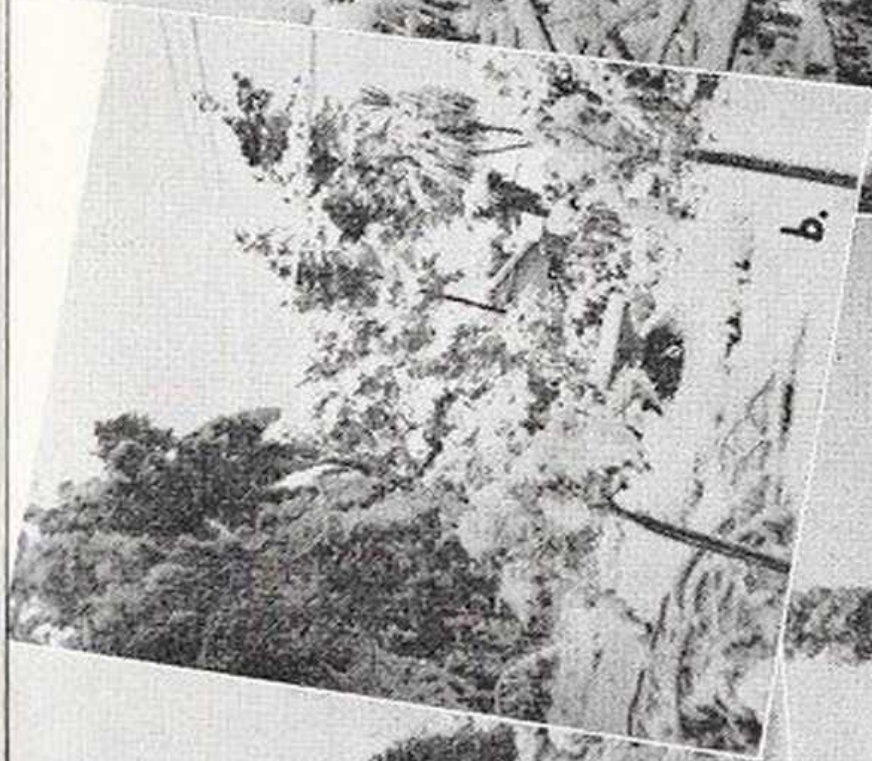
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An Unexpected Visitor

The pictures on the preceding and following pages will attest the fact that on the morning of January 12th Mt. Washington slept peacefully under its first blanket of snow, nearly four inches of it.

Paramhansa Yoganandaji was first to see it, about 4:00 that morning, and shortly after that a number of the Mt. Washington residents were out rollicking in this totally unexpected delight. For some, it was a first experience in snow; for most, it was the first experience of snow here in Los Angeles.

The many trees and shrubs adorning the grounds drooped low with their unusual burden—the sight of the graceful pepper trees and the palms laden with snow was strange indeed!—and each scene seemed more lovely than the last. The southern cactus (developed by, and a gift from, Luther Burbank) looked somewhat out of character with snow spread on its broad leaves (3); and fat palms, like elephants in white trappings, lumbered through the snowy yard below the East porch (e). Shrubs were transformed into snowy lambs and elves gamboling over the fence (a) and the rose trees masqueraded as cotton plants in full bloom (b).

But the pictures tell their own story, even though friends who have seen Mt. Washington may not recognize such views as those seen from the roof top (4), San Rafael Ave. (1), and the side driveway (2).

SPECIAL NOTICE

Students who wish to visit Headquarters will find an ideal haven in the SRF Inn by the sea at Encinitas, which has more guest accommodations available now. Our Headquarters itself is overcrowded by volunteer workers, monks and sisters of the order of Self-Realization, whose numbers have grown to 95, so we strongly advise our students and friends who wish to visit the Golden World Colony to make reservations in advance.

The special classes given by Dr. M. W. Lewis on Thursday evenings are open to all, and Sunday morning services at the Inn under the leadership of Rev. Michael are being planned.



1.



2.



3.



4.



5.



5.

Recipes To Remember . . . *And Practice*

No truth is yours unless you practice it in daily life.

PHYSICAL RECIPE

Don't overload your stomach in the early morning. Your stomach often isn't any more awake than you are, and to devour a great quantity of food before it has prepared for action is to abuse it.

Don't eat too much at any time. Shrink your stomach a bit! If you are new to the vegetarian diet, and feel that vegetables are not sufficiently satisfying, or don't fill you up, you will find that potatoes provide wonderful bulk, and are nutritious too. They are much better for you than bread, as we will explain.

Man's intestines, like those of most herbivorous animals, are very long (from twenty to twenty-five feet in the small intestine, five to five and one half feet in the large intestine) and lie in numerous convolutions within the abdominal cavity. The interior of the small intestines is corrugated. They were not meant for meat or bread, which lodge in these corrugations and rot there unless persistently cleaned out. Bread becomes a sticky paste which lodges in these crevices in the walls of the intestines and

cakes there, preventing the good food that you eat from being assimilated into the blood through the intestinal walls. In addition, these deposits produce toxic poisons of their own, which infiltrate the system. Avoid white bread entirely, and eat but sparingly of the other varieties. Toasted well, the latter are more readily assimilable.

Nutmeat Loaf

- 1 cup English walnuts
- 1 large potato
- 1 large onion
- 1 large carrot
- 1 cup cooked rice
- 1 cup milk
- ½ cup tomato juice
- ½ cup chili sauce
- ½ cup chopped parsley
- 4 tablespoons butter
- 1 tablespoon curry powder
- ½ teaspoon salt

Put nuts, potato, onion and carrot through the food-chopper. Add the rice, milk, tomato juice, chili sauce and the seasonings. Mix well. Turn into a well-buttered baking dish and bake one hour in a moderate oven (350 F).

MENTAL RECIPE

Moods are parasitic grafts on the mind which suck its vitality away, and in time take unhindered possession of it. They are the malevo-

lent destroyers of the fruit of good thoughts growing in the soil of the mind. Octopuslike, they tenaciously hold the mind and ulti-

mately enslave it, once we permit them to gain entry and begin to indulge them. You would not deliberately permit a dubious-looking stranger to walk into your home, eat up everything in your refrigerator, sleep in your bed—forcing you to a hard pallet on the floor—help himself to the contents of your wallet, and then beg him to stay longer if he tired of your hospitality. Yet there are very few people who do not occasionally allow a mood to invade the premises of their minds, who do not indulge it and fairly revel in its presence there, perversely spell-bound by a delicious misery.

When you feel that a mood, like some subtle Svengali, is trying to cast its hypnotic spell over you, resist with all your might. Fight it tooth and nail and do not let it take possession of your consciousness.

Moods are the enemies of the spiritual aspirant and the material man as well, for they hamstring the will. Without will power, there is neither spiritual nor material progress, hence indifference is one of the worst moods with which to cope, for initiative withers, and the victim has neither the desire to go ahead nor the will to resist sliding back. Worst of all, he is usually aware of his mood, and while wishing to escape it, feels helplessly unable to unmesh himself.

Moods are not superficial mental whims, but usually stem from some

subconscious feeling which rises to the surface of consciousness as the result of karmic impulses so subtle we may not even be aware of them. A mood is a close relative to a habit, and if indulged in, may actually become a habit. Like many a human relative, a mood once admitted to your mental household may be difficult to evict. So, whether you are nursing a slow-burning anger against some one, or against the world in general, or lolling on the soft couch of indifference, or indulging in nostalgic remembrance of how things used to be and how different they might have been, or feeling blue and sorry for yourself — analyze the situation. Consider whether or not this frame of mind will in any way better your position. Observe how much time is wasted, to say nothing of the expenditure of mental and emotional resources, and to what purpose? Is it not better to utilize your faculties in a more profitable way? Regarding moods from a strictly selfish viewpoint, we can easily discern that they take a good deal from us and give us absolutely nothing in return.

See how they work — certain moods, especially those involving anger or jealousy, unhappy events, etc., by paralyzing will and reason, lead us to actions which we may later regret with all our hearts. Moods have fostered many a deteriorating habit, creating false appetites for false pleasures and palliatives. Alcoholism, excessive

EASTER MESSAGE

Resurrect Your Soul In God

When Jesus resurrected, or lifted, His consciousness from the consciousness of the body to the consciousness of the Universal Intelligence in all space, He realized that He was not only the little body called "Jesus," but that He was also all forces and all substances. The resurrection of Jesus was not performed to glorify the little material residence of flesh, but to show man what can be done by tuning in with Christ Intelligence. Jesus was resurrected not only on Easter morn; He also reanimates Himself in the dawn of each Soul's awakening. Let this be your Easter awakening!

The Omnipresent Christ Intelligence is caged in your physical body. You must release this vast consciousness from imprisonment behind the walls of your body consciousness and let it realize its own omniscience. Lift your eyes and concentrate within. Behold divine wisdom and let the wise thoughts in you follow the Christ everywhere. Let the omniscient Christ Consciousness come to earth a second time and be born in you, as it came into the body of Jesus.

Lift your consciousness from the domain of matter into the vastness of the silence within your own temple, and commune with the risen Christ. Rise above the body consciousness. Resurrect yourself from the tomb of ignorance.

Your God-love has long remained hidden within you, crucified by your indifference. Awaken this God-love and resurrect it into the consciousness of Absolute Bliss by daily deep meditation.

With unceasing blessings,

Parahansa Yogananda