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Healing of Body, Mind, and Soul





An Easter Prayer

By PARAMHANSA YOGANANDA

EASTER may bring lilies, bunnies, and eggs, but as you celebrate Christ's resurrection, I pray that the lily of Christ wisdom grow in the garden of your soul, and that you taste the sweetness of Christ love in your heart and enjoy the infinitely colored egg of true happiness—and that, like the fast-footed bunny, you may quicken your pace toward your divine home.

I want you to pray to Christ the following prayer in the secret temple of deep meditation:

"Thou didst resurrect Thyself from the bondage of flesh, karma, ignorance, and reincarnation, to inspire us with Thy invisible wisdom that we may know how to resurrect the Divine Image within us from the confinement of sense lures. From the miasma of doubt resurrect our vision into the region of Invincible Understanding. From the atmosphere of mental smallness teach us to resurrect our large-heartedness in the kingdom of love for all.

"From the darkness of delusion resurrect us into the sphere of Thy lambent effulgence. From race and class prejudices teach us to resurrect our spirit of brotherhood into the oneness of universal union. Bless us, O Christ, that from this moment we use our inner sense to follow all the mental, moral, and spiritual laws by which we can resurrect our souls from the enthrallment of cosmic delusion into the everlasting freedom of God-contact."

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Paramhansa Yogananda (right) with Dr. M. W. Lewis, of the Encinitas SRF Colony, opening gifts at annual birthday celebration for Paramhansaji January 5th, held at Mt. Washington Estates in Los Angeles. (See page 35).

The True "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.

The spiritual teachings in this series of articles have been received and interpreted through Christ Consciousness. Expounding principles of universal truth, they are one of the means adopted by the Masters to reveal to humanity the perfect unity that exists among the revelations of the Christian Bible, the Bhagavad Gita of India, and all other time-tested world scriptures.

The Final Experience

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.—Luke 23:46

"Oh transcendental God the Father, existing beyond all creation, in Thy powerful presence, in Cosmic Consciousness beyond all space, I unite my Christ Consciousness, after withdrawing it from the delusive experience of confinement in a bodily cage."

Thus Jesus describes his final experience, in which he withdraws not only his body's consciousness and life force, but the acquired Christ Consciousness which he felt within. During his death an ordinary individual experiences a sort of deep sleep in a dark sphere, checkered by certain astral experiences and visions if he is a normal, good individual. Vicious people, due to their violent, passionate, earthly existence experience a sort of nightmare after death.

Christlike souls, during their earthly existence, see not only a limited portion of space but are able, with their intuitive eye, to see the entire cosmos illumined by the astral light and Christ Consciousness. An ordinary individual is only conscious of his body going from one place to another, seeing different portions of space during the state of wakefulness. However, even the ordinary individual during the state of sleep sees the power of the mind working in dreams, and also experiences a limited sphere of joy during the state of deep sleep. In other words, the ordinary individual has limited experiences of space during his lifetime, but the divine, Christlike man even during earthly existence, sees not only limited portions of space through his physical eyes, but also beholds through his inner eye the entire manifested

that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance. The poet's, the writer's duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail."

THE VOYAGE OF LIFE

"Even as in a sea voyage, when the ship is brought to anchor, and you go out to fetch in water, you make a by work of gathering a few roots and shells by the way, but have need ever to keep your mind fixed on the ship, and constantly to look round, lest at any time the master of the ship call, and you must, if he call, cast away all those things, lest you be treated like the sheep that are bound and thrown into the hold: So it is with human life also. And if there be given wife and children instead of shells and roots, nothing shall hinder us to take them. But if the master call, run to the ship, forsaking all those things, and looking not behind. And if thou be in old age, go not far from the ship at any time, lest the master should call, and thou be not ready."

"It is not things, but the opinions about the things that trouble mankind. Thus Death is nothing terrible; if it were so, it would have appeared so to Socrates. But the opinion we have about Death, that it is terrible, that it is wherein the terror lieth. When, therefore, we are hindered or troubled or grieved, never let us blame any other than ourselves; that is to say, our opinions. A man undisciplined in philosophy blames others in matters in which he fares ill; one who begins to be disciplined blames himself; one who is disciplined, neither others nor himself.

An Excellence That Is Your Own

Be not elated in mind at any superiority that is not of yourself. If your horse were elated and should say, I am beautiful, that would be tolerable. But when you are elated and say, I have a beautiful horse, know that it is at an excellence in your horse that you are elated. What, then, is your own? This—to make use of appearances. So that when you deal according to Nature in the use of appearances, then shall you be elated, for you will then be elated at an excellence that is your own."
—*The Discourses of Epictetus*, translated by T. W. Rolleston (Peter Pauper Press).

cosmos with all the planets and stars like glowworms glimmering in space.

A man with Christ Consciousness can not only see all creation but can feel his existence in every atom. The man with Christ Consciousness has also certain limitations in that he beholds and feels all physical creation, but not the vibrationless space beyond, where God the Father exists. When Jesus, in a far-off place, said that Lazarus was sleeping, he demonstrated the state of Christ Consciousness, which is far superior to telepathy. Jesus was conscious of the sensations in his body as well as the sensations of all inanimate and animate creation, including the body of Lazarus.

Jesus had told that the Heavenly Father with His Cosmic Consciousness was not only conscious of the falling of the insignificant sparrow but of everything in manifested creation as well as the infinite space beyond all creation. Jesus with his Christ Consciousness could feel his omnipresence in his body, and in the entire physical cosmos, but he was not completely united with God the Father in the space beyond all creation. After working out the remaining seeds of karma of mortal actions in the three days after his crucifixion, he was able to unite his Christ Consciousness felt in all creation, with the Cosmic Consciousness, or God the Father, existing beyond all creation.

It must strictly be noted that God the Father is not limited to this sphere of transcendental space. He is simultaneously conscious of the eternal void beyond the physical cosmos as well as every atom and vibratory force in the entire physical cosmos. Jesus in his lifetime was conscious of his presence in his body and in all creation, and after certain ecstatic purification rites during the three days prior to resurrection, he attained final liberation by being conscious of the Cosmic Consciousness beyond all space, like his Father, God.

God the Father is not limited to any point of space. He dwells openly in the space beyond all creation, or heaven, and secretly in creation. Great saints can commune with the Father present in all creation, but when they reach the final state they commune with Him in the space beyond creation.

Cosmic Consciousness or God the Father exists in its pure state beyond all creation and in secret as the Christ Consciousness in all creation. The Heavenly Father divides Himself into God the Father beyond all creation, Christ Consciousness in creation, and Cosmic Vibration or Holy Ghost or cosmos. In fact, when God creates Himself into these three manifestations and into many creatures and all creation, human beings have to rise by meditation from the consciousness of plurality to the consciousness of trinity of Holy Ghost, Christ Consciousness, and God the Father. After that the advanced devotee beholds the trinity or triune manifestations of God as the One, ever-existing, ever-conscious, omnipresent, ever-new Bliss.

The Religion and Philosophy of the Vedas

By KURT F. LEIDECKER

Highlights of a lecture given recently by Professor Leidecker for an SRF audience at India House in Hollywood, California.

IF WE TAKE the literal meaning of philosophy as love of wisdom, and define religion with Schleiermacher as the feeling of absolute dependence, we find both illustrated in the *Vedas*, the most ancient compositions of the Indo-European past. Yet a Hindu might take exception to the use of philosophy and religion in the sense given above if applied to the stanzas of the *Rig-Veda* and *Sama-Veda*, the hymns and songs of the earliest period, reaching back more than three thousand years. They are to him wisdom itself, the word of the Supreme Being, and his relation to that Supreme Being is one of identity, rather than of otherness.

Perhaps we in the West do make an artificial distinction between philosophy and religion, and should treat both as phases of one great endeavor to understand intellectually and emotionally the world in which we are placed, but to which we are not strangers. The world and its Creator exemplify themselves in man, and the difficulty of the rationalistic approach, as well as the worshipful approach through religion, consists in giving coherent expression to that fact. The East has generally been wiser than the West in that it never allowed a total separation of religion from philosophy. But on that account it becomes a little more difficult for the West to comprehend the attitudes of the East. Nevertheless, let us try to comprehend in some measure the grand and deep thoughts which probe into the very being of the universe and which in their scope reach back to the very source of human thought and existence. We shall also not make any great effort to keep apart the various portions of the literature of the Vedas, two of which we have already mentioned, but take them as vast literature with different facets. To the *Rig-Veda* with its 1,027 verses and the *Sama-Veda* with its 1,810 verses, must be added the *Yajur-Veda* and the *Atharva-Veda* which complete the earliest portion of the literature composed in Sanskrit. These four are revered by Hindus generally as divinely inspired, and well they might be, for in their totality they represent a titanic tradition of monumental thoughts. Let us accordingly highlight some of these grand ideas.

In the first place, experience is regarded as whole, not fragmentary. Everything, being an expression of the divine Reality, is holy. That all

Yoga Postures For Health

By C. BERNARD

Sirshasana — Head Stand

The various body postures or *asanas*, which comprise part of the physical training of *yoga* because of their beneficial effect on the life forces and circulation, have come down to us over a period of many centuries. The origin of the system is obscured in remote antiquity but contributions to the art have been made from time to time as additional discoveries were brought to light.

According to tradition there are some eighty-four basic *asanas*, naturally varying in the degree of difficulty of performance as well as in their salutary effect on health and concentration. While there are accorded to be only eighty-four fundamental positions, some estimates of the number of variations run as high as 84,000. This latter figure is in a practical sense ridiculous as the variations are inconsequential. On the basis of such infinitesimal differences, *yoga* could admit of an endless number of postures, considering the slight differences between one person and another in doing the same pose.

There is no definite relation between the difficulty of practice and the benefits to be derived. The most beneficial are not necessarily the most difficult. In fact, some of the easiest to perform are the most conducive to health and vitality. However, some of the more difficult—either by reason of position or exertion—are certainly worth the time and trouble necessary to master them.

In the November, 1951 and the January, 1952 issues of *Self-Realization Magazine* you will find descriptions and photographs of two variations of the one basic head stand position. The photograph accompanying this article shows a third variation of the same general pose.

For the benefit of those who may have missed the complete description in earlier articles brief directions for assuming the *Sirshasana* or head stand pose are repeated here. (The reader is referred to the previously mentioned issues of *Self-Realization Magazine* for a complete description of the physical benefits from practice of *Sirshasana*.)

Place a pad or folded blanket on the floor. With legs placed in lotus position, press with the arms and pull the legs up along the arms until the body weight is fairly well distributed on the head, with the hands merely balancing the body. The knees are then held parallel to the floor as shown in the photograph. The pose should be retained for a period of up to two minutes with normal breathing.

Besides restoring fluid balance to the body, practice of this or any of the upturned postures is sure to benefit conditions of prolapsis. As

A Letter From A Disciple

May 26, 1945

Blessed Master:

I hope my silence speaks my deep gratitude as eloquently as the most beautiful words could. But sitting up in bed this afternoon, trying to rest—I say trying, because resting involves as much effort as does anything I am faced with the necessity of doing—a tidal wave of thanksgiving flowed over me for the relief that God gave me through you on Thursday night. I dare not say more, because my life ought to match my emotion and my words, and it never, never can.

I was sitting up in bed at the time. It is the most comfortable position I can take when I feel the worst. Suddenly the divine benediction came. The finger of God touched me. Just the very first touch was enough in itself, if there had been no more.

Blessed Master, I would like to say to you words I have said before:

"I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

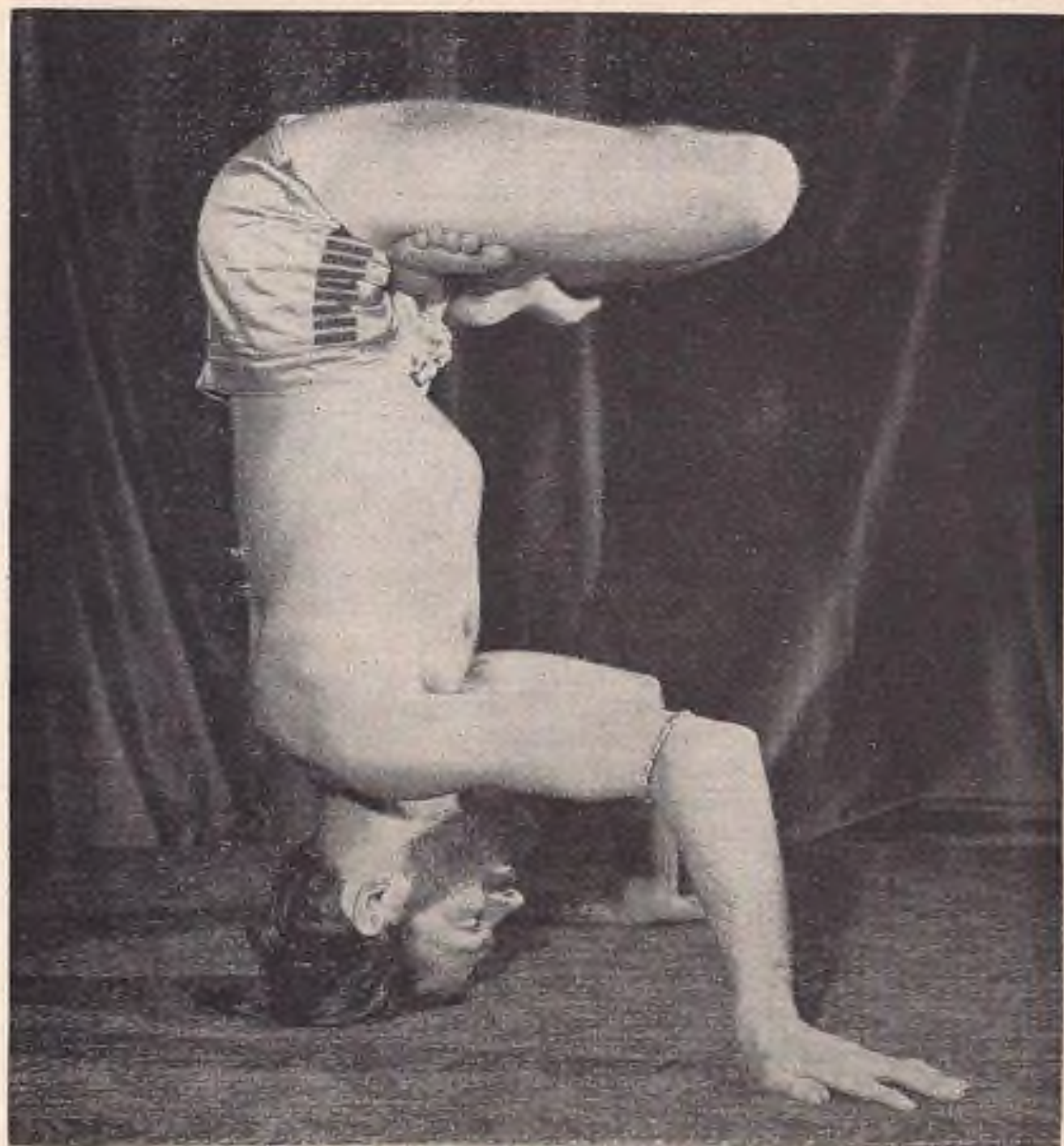
I will try to live a life that corresponds to these words. Do not reject it because of its weakness and imperfection.

GYANAMATA

The letters of Sister Gyanamata, written to her spiritual sisters and to Paramhansa Yogananda during the twenty-seven years she served God as a sister of the Self-Realization Order, have endeared her to many since they first appeared in *Self-Realization Magazine*. We are pleased to publish the following letter from an SRF student who read in the last issue of the passing of Sister Gyanamata, "Mother of Wisdom."

God showed His love for me in permitting me to see, speak to, and touch the beloved Sister Gyanamata before she was allowed to rest in the arms of the Divine Mother. She left such a deep and lasting impression in my heart and soul, and she has been constantly in my thoughts.

One night, I feel certain it was the time she passed away, I was lying in bed and I could not go to sleep for thinking of her. So I turned



Variation of Sirshasana, or head stand.

a matter of fact, the headstand pose has been found to assist greatly in restoring a misplaced uterus to proper position. All the *asanas* of the general class of the headstand help also in toning and normalizing the gonads, thus aiding one's efforts of sex control.

Again let it be said as a gentle reminder that only by regular practice—even a few minutes several times a week if not every day—will you really appreciate the health-giving power of this scientifically sound ancient art.

A SPIRITUAL INTERPRETATION
OF THE *BHAGAVAD GITA*
By PARAMHANSA YOGANANDA

Established in God

Chapter 5, Stanza 13

Literal Translation

The embodied (soul), controller of the senses, having mentally relinquished all (attachment to) activities, remains blissfully in the bodily city of nine gates—neither performing actions himself nor making others (the senses) perform actions.

Spiritual Interpretation

"The yogi who sees the omnipresent Cosmic Beam operating in his own body and in the bodies of all creatures and in all objects of the cosmic dream suddenly realizes he never was the doer of any action nor the cause of any material effect."

When the devotee, by self-discipline and concentration, rises above all attachment to the body, he becomes the king-victor of the senses, happily enthroned in a bodily palace. In the state of inner ecstasy he remains an aloof witness of the activities of his body and consciousness that perform all works solely by the silent power of the Divine. He refers none of his actions to his own powers, nor does he compel the senses to work according to the desires of the ego. In this state of highest ecstasy the yogi is conscious of Spirit within and of his environment without, yet is not entangled in any fruits of action.

The "city of nine gates" refers to the nine openings of the body: two eyes, two ears, two nostrils, two excretory openings, and the mouth. The yogi, like a retired king, beholds his subjects (the bodily cells, senses, thoughts, and emotions) as guided by the inner presence of God and not by the ego. In this way the yogi sees and feels himself to be inactive.

All actions connected with the body no longer concern the yogi; he beholds himself as the non-performer of any action. Even as a man may observe unconcernedly the activities of a nearby individual, so the yogi established in God beholds his body to be performing all actions without affecting him.

It is very difficult for an ordinary man to picture the state of the yogi as described in this stanza of the *Gita*. Therefore it is well again to emphasize the point that a yogi united to God does not act like a

puppet or an automaton. A man who is identified with his body suffers from any untoward results of his actions. But the devotee, seeing the Lord as the sole Doer, remains detached from all fruits of actions that have been performed by the body and mind. In this way the yogi is not only free from the fruits of present actions, but also from the unpredictable future effects of past actions. As the victorious king of a city may delegate its regency to his virtuous son, and himself live there in peaceful retirement, so the clever yogi conquers the bodily city of the unruly senses and then turns over its government to his beloved Lord; he himself remains quietly within, ensconced in bliss. In this high state the yogi finds that God guides him in all necessary forms of actions without making him responsible in any way for the fruits thereof.

An actor spoils a show if he plays a different part than the one assigned him by the director. The good thespian does justice to the director and his drama. The ordinary mortal may be said to be a bad actor, disrupting the dream drama of God. The yogi creates no dreams of his own; he unites his consciousness with the Lord and learns to dream with Him. He enjoys the cosmic dream as God blissfully dreams it, without egotistically introducing into it any disrupting nightmares of his own. Man may look around at the modern chaotic world and fervently declare that the ego has no regard for the dramatic unities!



CREDO FOR A DISCIPLE

The desire to know God is not merely that we may have Him for ourselves alone, but that we may make Him known to humanity. Its object is not personal liberation, although liberation is a necessary condition of the union, but the liberation of all the human race. It is not personal bliss, but the bringing down of divine bliss to all, that Christ's Kingdom of Heaven may come upon the earth.

The goal marked out for us is not to speculate about these things, but to experience them. The call upon us is to grow into the image of God, to dwell in Him and with Him and be a channel of His joy and might, and an instrument of His works.

Purified from all that is evil, transfigured in soul by His touch, we have to act in the world as dynamos of that divine Electricity and send it thrilling and radiating through mankind so that wherever one of us stands hundreds around us may become full of His light and force, full of God, and full of the bliss of the Spirit.

Our work accomplished, eternal life, freedom, and joy would be fulfilled in all here, even in this material universe. Small is his work even if he succeeds, who labors for his own salvation or the salvation of a few; infinitely great is he even if he fails or succeeds only partially, or for a season, who lives only to bring about peace of soul, joy, purity, and perfection in all mankind.

SRF Celebrates Guru's Birthday

Customs of India and America Honored

The celebration of Paramhansaji's birthday on January 5th at Mount Washington Estates began with the traditional Indian ceremony honoring the guru. Garlanded with flowers, the Master received the spiritual salutations of individual disciples, then took his place at the head of the banquet table as they joyfully sang, "Happy Birthday!"

The tables and the birthday cake were beautifully decorated in the traditional spiritual colors, blue and gold, and flowers were everywhere in abundance on this happy occasion. As he opened a seemingly endless stream of cards and gifts, Paramhansaji chatted informally with the assembled disciples, who had come from all the SRF colonies to do him honor on this day. Some of his comments are given below:

"God bless you all. Although I expect nothing, I see the kindness and love I have given unconditionally to you being returned in the same unconditional way to me. I feel the great love of God, and I share it with you all.

"We cannot conquer the Lord by reason, because He has all the reason and everything else He wants except our love. But when we say, 'Thou art my Father, I am Thy child,' He responds with His great love. That is why Jesus Christ said, 'Thou dost not reveal Thyself unto the prudent and the wise, but unto babes.' Before Him I am a babe, as I am before all that are kind to me. And I am very happy on this occasion; that is why I am expressing myself in this way. Your words will be engraved in my heart; your love and kindness I give to God.

"I see by the candle on the cake that my age is one. My age is infinite; it is wonderful to have only one candle. Shall I blow it out now?" Dr. M. W. Lewis, sitting nearby, laughingly replied, "If you can, yes!" Paramhansaji smiled and said, "I still have a little strength of breath. I must take care I don't blow the cake away!"

Dr. Lewis read some of the telegrams of congratulation which had been pouring in from SRF Centers and students all over the world, and Paramhansaji spoke of how he used to ask his guru, "Will they remember me?"

"I am so grateful," he went on, "to all of you who have followed in my footsteps. Krishna said that all his soldiers were like him. So it is that those who try to live ever rightly in the eyes of God are much blessed. I take no individual names because I know you all have helped, and it is for God, Christ, and the Masters.

"You think sometimes that God is somewhere away from you. That is why you seldom call on Him. But those who think Him near find Him

to be nearest of the near, dearest of the dear. He is purposely hiding. If we talk to Him without love, he is only pestered to death; that is why He remains quiet. To make Him talk you have to give Him the third degree of your love. Then He will talk. And I assure you, if I didn't know that He talks I wouldn't tell you. It is so touching, because it is He who has become all human beings. When you see Him, you see Him working through all. The Gita says, 'Behold Him through every niche of space, on the altar of every heart, and He shall behold you wherever you see Him.' It is only by loving God that we can love others as God."

Dr. Lewis, friend and disciple of the Master since he first came to America in 1920, read a poetic tribute sent to honor Paramhansaji on his birthday. Dr. Lewis added, "I had made up my mind that I wouldn't talk tonight. I am so happy, and we all are, because at this Christmas time, and at this birthday party we have our beloved Guru with us in person." A thunderous wave of applause filled the room for several minutes.

Deeply touched, Paramhansaji spoke: "This shall never be forgotten by me, especially what is behind those cheers; in your kindness to me, and the way it was expressed, the Lord leads me to speak of Him whom I love. It is a great day and this birthday is successful because impersonally and through the virtue of God we exchange our kind love in His name. Thus the law is fulfilled.

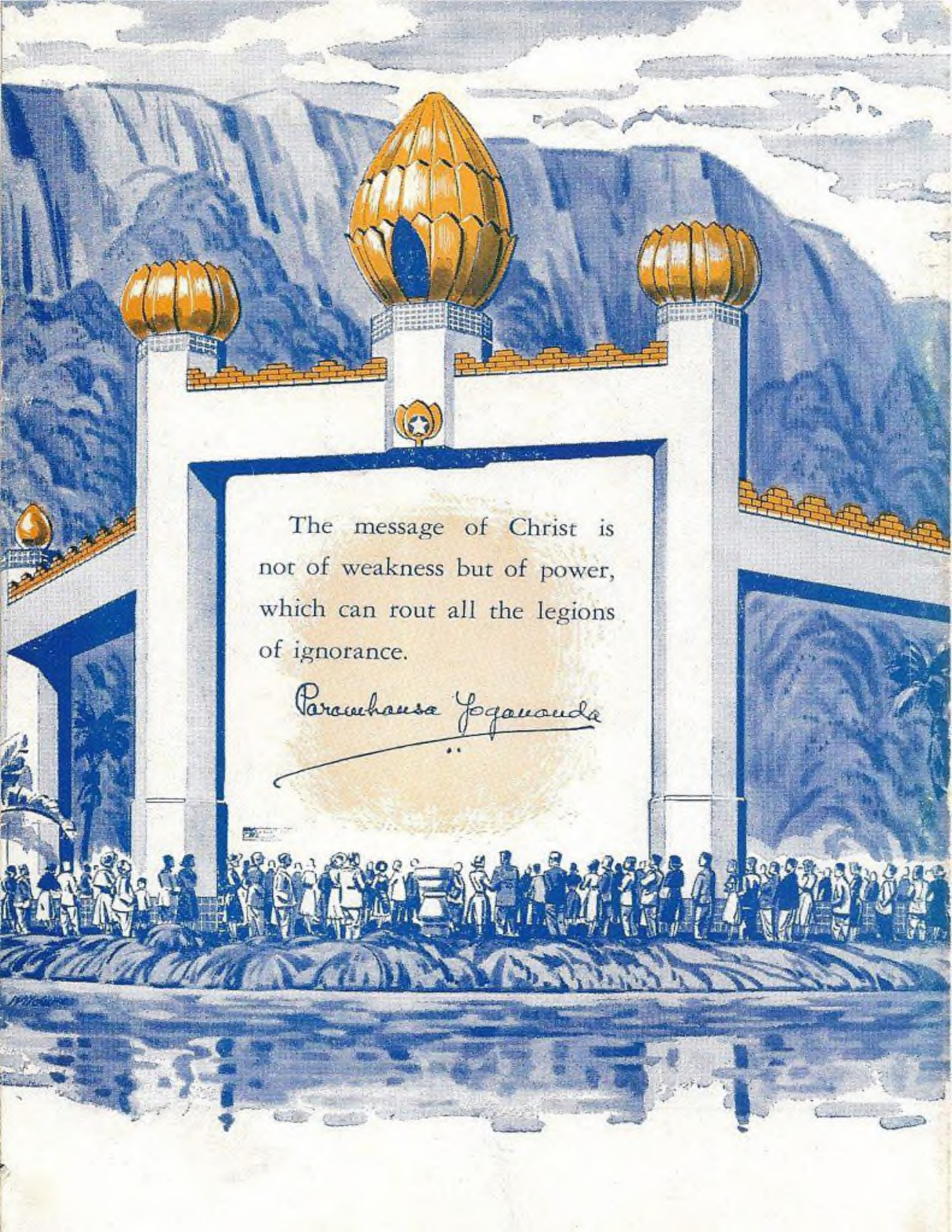
"I see the same great God in the candle and the lights and in the light of your faces and your souls; it is He that is born in you and rejoices in me. That is the most important thing. Dream images are not the important thing, but the Dreamer. When we lose sight of that and become separated from Him, life becomes a nest of troubles. It is He that is doing everything.

"You must work and play in this world; you can't get away without it, but you must always say, 'Thou art the Doer. Thou art playing. Thou art dreaming. Thou art the Ocean. I am the wave.'

"I first emphasize, make your hearts a hermitage. And I know when you do, because you can't hide your heart's feeling from me. I am sure of your hearts, and I have given you all as a bouquet of souls to God.

"Everything you do, do with the consciousness of God. Meditate more, especially after Kriya, so that you feel Him everywhere, in the breeze, in the heart of a rose."

The disciples stood, and with uplifted hands received Paramhansaji's closing benediction: "I bless you, and may the great presence of God descend upon you through the antennae of your hands. And may that love of God be strong in your brains and hearts forever and forever. I give my appreciation for all the love behind your gifts. I bow to the great Lord in me and in all of you."



The message of Christ is
not of weakness but of power,
which can rout all the legions
of ignorance.

Paromhansa Yogananda