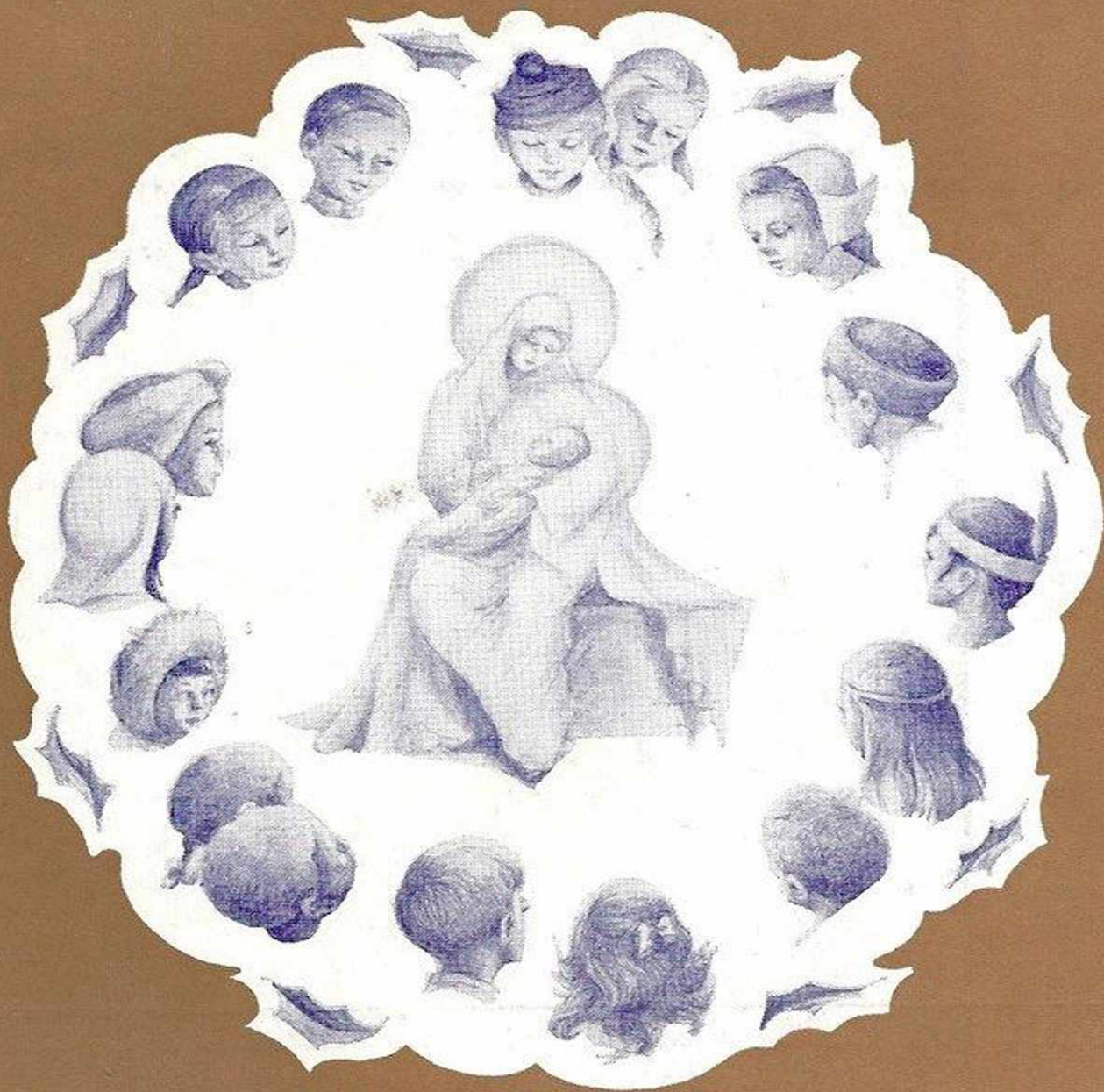


Self-Realization

MAGAZINE

Founded in 1925 by PARAMHANSA YOGANANDA



"For unto you is born this day in the city of David
a Savior, which is Christ the Lord"—(*Luke 2:11*).



MARY, MOTHER OF CHRIST
by Bernardino Luini (1480-1535)



"Remembering the original

sacred significance of the Christmas holy days, celebrate them by presenting your friends with inspiring ideas, noble books, and above all, with the example of your exalted nature and loving actions."

Paramhansa Yogananda

. . . 2

. . . 9

. . . 10

. . . 14

. . . 16

. . . 20

. . . 21

. . . 25

. . . 26

. . . 29

. . . 30

an Rafael
founder.

foreign
copy, 25¢.
(80 pp.);
(80 pp.);
of address

ce in Los
or mailing

at special rate of postage provided for in Act of Feb. 28, 1925, embodied in paragraph 4, section 538, P.L.&R., authorized Dec. 2, 1937. Printed in USA.



Christmas Order Form

SELF-REALIZATION MAGAZINE

3880 San Rafael Ave., Los Angeles 65, California

One Year \$1.50

Two Years \$2.50

Three Years \$3.00

Please enter my subscription for _____ years.

Name _____

Street _____

City _____ Zone _____ State _____

Total remittance _____

Please send *Self-Realization Magazine* for _____ years to:

Name _____

Street _____

City _____ Zone _____ State _____

Sign my gift card: _____

Please send *Self-Realization Magazine* for _____ years to:

Name _____

Street _____

City _____ Zone _____ State _____

Sign my gift card: _____

Please send *Self-Realization Magazine* for _____ years to:

Name _____

Street _____

City _____ Zone _____ State _____

Sign my gift card: _____

Self-Realization Magazine

FOUNDED IN 1925 BY PARAMHANSA YOGANANDA

November-December, 1957

Volume 29, No. 2

Spiritual Interpretation of <i>Bhagavad Gita</i>	2
By <i>Paramhansa Yogananda</i>	
Letter From Sister Gyanamata	9
Answers to Truth Seekers' Questions	10
By <i>Swami Satchidananda</i>	
Thought Seeds	14
Yoga Postures For Health	16
By <i>B. Tesnière, M.D., and Brahmachari Leland</i>	
Know Thou Art the Eternal Brahman	20
By <i>Swami Shankaracharya</i>	
A Modern Yogi Lives on Air	21
By <i>V. B. Aiyer</i>	
Two SRF Pilgrims in India	25
Book Review	26
A Christmas Vow	29
By <i>Paramhansa Yogananda</i>	
News of SRF Centers	30

Copyright, 1957, by Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles 65, California. Paramhansa Yogananda, founder. Sister Daya, president.

Yearly Subscriptions: \$1.50 (no additional charge for foreign postage). Issued bimonthly. Three years, \$3.00. Single copy, 25¢. Paramhansa Yogananda Memorial Number (May-June 1952, 80 pp.); and Rajasi Janakananda Memorial Number (March-June 1955, 80 pp.); each, 50¢. Subscribers will please send notification of a change of address one month in advance.

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

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA



Chapter VIII, Stanzas 1-2

Literal Translation

Arjuna said:

O Best of the Purushas (Krishna)! (Please tell me) what is Brahman (Spirit)? What is Adhyatma (the creative consciousness underlying all manifestations and existing as the souls of all beings in the cosmos)? What is Adhibhuta (the consciousness immanent in physical creatures and the physical cosmos)? And what is Adhidaiva (the consciousness manifest in astral bodies and the astral cosmos)? And what is Cosmic Karma (meditative actions born of Aum)?

O Slayer of the demon Madhu (Krishna)! What is Adhiyajna (the Supreme Cognizing Spirit)? In what manner is Adhiyajna present (as the soul) in this body? And how, at the time of death, art Thou to be known by the self-disciplined?

Spiritual Interpretation

The terms used by Krishna (in the last two stanzas of chapter VII) have bewildered Arjuna. He beseeches the Lord to enlighten him about the cosmic mysteries.

Literal Translation

The Blessed Lord replied:

The Indestructible and Supreme Spirit is Brahman. Its manifestation as the individual soul is called Adhyatma. The Aum (Cosmic Vibration or the Visargah) that causes the birth and sustenance and dissolution of beings and their various natures is termed Karma (cosmic action).

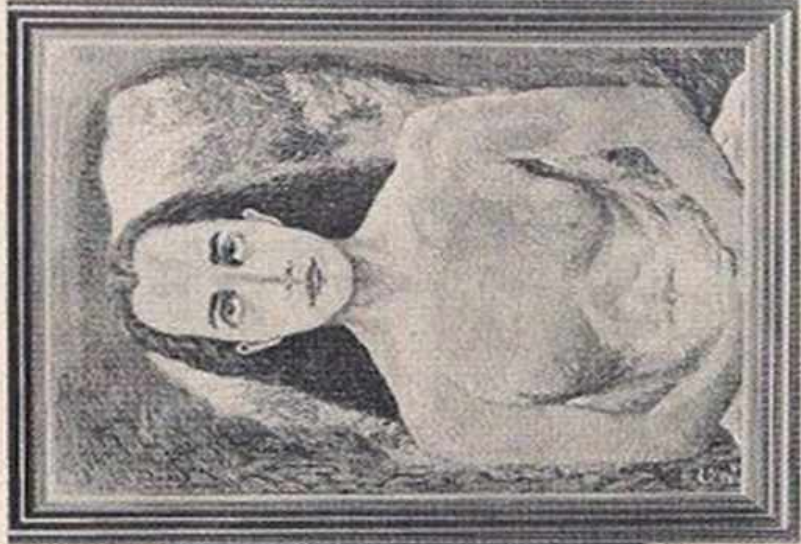
Spiritual Interpretation

The Cosmic Dreamer from His divine consciousness creates by *Aum* vibration the dreams of the physical cosmos and of human bodies. He thus reflects facets of His individuality as dream souls in human bodies and as the Cosmic Builder (*Virat*) in the physical dream cosmos. The Cosmic Dreamer, in order to carry on continuously His objective cosmic vibratory dream drama of Nature and the actings of all dream beings on the stage of life, governs them all by the disciplining rhythmic law of karma.

The Spirit is imperishable, ever-existent in the changeless nonvibra-



Main entrance to Birla Temple between Brindaban and Mathura



Portraits, embroidered in yarn, of many colors, of the line of SRF gurus: Lahiri Mahasaya, Mahavatar Babaji, and Sri Yukteswar. The pictures are the handiwork of Mr. J. S. Anderson of San Jose, California, a devoted student for many years. The framed portraits hang in the halls of the second and third floors of Mt. Washington Center.

Each picture has a symbolic background: behind Lahiri Mahasaya is a Garden-of-Eden scene showing men and women with hands folded in prayer, signifying thankfulness for the great Guru's gift of *Kriya Yoga*, by which mankind may regain the lost paradise within. The ageless Babaji is shown in the fastness of his Himalayan cave, in ecstatic communion with Spirit. Over Sri Yukteswar's head is a blazing sun symbolizing the brilliant wisdom quality of the sublime Guru of Paramhansa Yogananda.

tory sphere. As the moon is able to reflect itself on shining objects, so the nature of Spirit enables it to reflect Itself as individual souls.

The cosmic vibration (*Aum* or *Om*) with its law of duality and relativity emanates from Spirit and causes the birth and sustenance of human beings. The Spirit thus reflects Itself in human bodies as souls governed by the law of karma. This law of action holds sway over all activities of man and Nature.

Arjuna asked seven questions in stanzas one and two: (1) about Spirit; (2) about *adhyatma* (soul); (3) about karma (meditative actions born of *Aum*); (4) about *adhibhuta* (the physical body and the physical universe); (5) about *adhidaiva* (the astral body and astral cosmos); (6) about *Adhiyajna* (the supreme cognizing Spirit-as-soul); (7) and about the yogi's perceptions of God at the time of death.

In this third stanza the first three questions are answered. In the fourth stanza the fourth, fifth, and sixth questions are answered. The seventh question is answered in the fifth and sixth stanzas.

The three questions explained in this section are about the Spirit, the soul, and karma—the cosmic *Aum* vibration that manifests itself internally as meditative and spiritual actions and externally as bodily and cosmic activities.

(1) THE IMPERISHABLE SUPREME SPIRIT, PARAM BRAHMAN

The Transcendental Supreme Spirit exists in relation to the vibratory cosmos but is also beyond it. *Sat* or Being; God the Father of the Christian Bible; Param Brahman of the *Bhagavad Gita* and the Vedanta philosophy; Param Atman of the yogis; and Param Purusha, Transcendental Spirit; are various names of this unchangeable supreme Spirit existing beyond the dream-structures of vibratory creation.

A man in a half-sleep state can remain conscious of himself and of his restfulness without thoughts or dreams. Similarly, the unmanifested Spirit can remain as ever-existing, ever-conscious, ever-new joy, without the dreams of creation. In this state Spirit is without thoughts or vibrations (Its existence, consciousness, and bliss merged as one single perception). In this state Spirit keeps Its existence, Its consciousness, and Its dream creations dissolved in one joyous perception of Itself.

As a man half-consciously can perceive a dream, so the unmanifested Spirit, after creating Its cosmic dream, keeps Its consciousness divided (into three parts).

In the first state the transcendental dreamless God (or Supreme Brahman) exists beyond His vibratory dream creations, beyond the cosmic *Aum*.

In the second state Spirit materializes Its consciousness into a vibratory dream universe. This objective cosmic dream structure is variously

spoken of as the Cosmic *Aum*, possessing *abhaschaitanya* or the reflected light of *kutastha* (intelligence); as the reflection of God in creation, or the Word, the intelligent Holy Ghost vibration, which is the same as the intelligent Cosmic *Prakriti*, the Cosmic Sound, or the Cosmic Light. Still other terms for this objective dream universe are the *Mahatattwa* or the great Vibratory Elements; and Mother Nature, or the Cosmic Virgin Mary, the Cosmic Intelligent Consort of God. This cosmic vibratory force derives its power from the *kutastha* or intelligence in creation and is the mother of all spiritual, material, and evil activities (the three *gunas*) in the world.

This Cosmic *Aum* is called also *visargah* or "the two dots of duality," because by the dual law of relativity and by the triple qualities of the *gunas* it produces the cosmic film of delusion. God's beam of consciousness passing through this cosmic film of relativity produces the cosmic dream pictures. When these two dots of duality become one with God, the Cosmic *Aum* manifests Him. A yogi listening to the cosmic sound of *Aum* can see, on the external side, the dream of creation and all the activities issuing out of it; on the inner side he hears the cosmic sound that melts into the absolute bliss of Brahman.

Then the unmanifested Spirit uses the third part of Its consciousness to reflect Itself as the active intelligence of creation. This intelligence of creation is called the *kutastha* or Christ intelligence, "the only begotten Son of God," the sole reflected intelligence of the transcendental God in creation, or (in Sanskrit) the *Tat*. In the unmanifested state the Spirit is ever-existing, ever-conscious, ever-new bliss. When It dreams creation, It becomes a Trinity. The transcendental God, dreaming through the *kutastha* intelligence and the cosmic vibratory intelligence, becomes the objective dreams of causal, astral, and physical universes. The unmanifested Spirit thus in the creative state becomes the three: *Aum-Tat-Sat*; Holy Ghost, Son, and Father; or the objective Cosmic Dream.

This answers Arjuna's first question as to who is Param Brahman or the transcendental God.

(2) ADHYATMA (SOUL)

Krishna reveals to Arjuna that an aspect of the nature of the transcendental God is to dream the cosmic universe and the creatures in it. As a dreamer in dreamland creates various images having life or soul, so the Divine Dreamer, God, becomes the various dream bodies of human beings and manifests in them as their dream souls. Each soul subjectively dreamed by God as an individuality in a specific body makes a composite dream man in the cosmos. *Adhyatma* signifies the underlying soul, *adhy* meaning underlying and *atma* meaning soul. Therefore, Arjuna's question about *adhyatma* is answered: *adhyatma* is the underlying dream soul, encased in a body dreamed by God. It is said that He loves to dream Himself as separate souls. This gives the Lord an opportunity to play with the conscious dream-souls in His cosmic drama.



(ABOVE) Sign atop only remaining corner of ancient prison in Brindaban that was birthplace of Lord Krishna 4000 years ago.

(BELOW) Another view of the prison ruins.

(3) COSMIC KARMA OR MEDITATIVE ACTIONS BORN OF AUM VIBRATION

Karma signifies all cosmic divine and material activities as well as the good and worldly activities of human beings. These activities emanate from the two cosmic dots of duality of the *visargah*, the cosmic *Aum* vibration. The intelligent cosmic vibration, the Nature-aspect of God, externally emanates all material cosmic activities and good and worldly activities of human beings. Internally it makes manifest all good activities emanating from God in the various universes; and it helps man to adopt those good karmic activities that assist him in understanding his own soul and the Supreme Spirit.

In the vibrationless perfect God there is no action. Action or karma denotes the intelligent vibrations of a Self-conscious being. The *Aum* or cosmic intelligent vibration is the first manifestation of God in creation. Therefore all the cosmic activities emanating from the intelligent cosmic Vibratory Being—the *Aum*—are termed Supreme Cosmic Karma. Man is a miniature or microcosmic manifestation of the macrocosmic Vibratory Being (the invisible intelligent Holy Ghost, or *Aum*, or the Word).

Man's spiritual, worldly, and evil activities are termed human karma. God, manifested as the cosmic vibratory Being or *Aum*, is the direct Originator of all cosmic and human activities, governed by karma, or the law of cause and effect. The whole cosmos and all its sentient beings are subject to this law. The cosmic vibratory Being, as God's representative, is not only the Maker of this law of karma but the Giver of its fruits. According to this divine decree, when man properly uses the gift of free choice he receives good results. Similarly, when man performs material or evil activities he reaps material or evil effects. Animals, not subject to individual karma, are under the sway of group karma.

The word *karma* signifies any intelligent activity issuing out of the cosmic vibratory Being or of any intelligent creature in the cosmos. Each cosmic or human activity according to its specific nature produces good, worldly, or evil results. For example, the planetary positions devised by the cosmic vibratory Being reflect the planetary karma that affects man's life and actions in the world in a good or an evil way. Similarly, when man initiates a good, worldly, or evil activity, that action produces its suitable result.

Therefore each human life is the effect of the activities of past lives. And the sum total of the activities of a man's entire life will determine the specific nature of one or more of his future incarnations. Similarly, a middle-aged man can say: "My life and habits are the results of my activities since childhood."

(Continued on page 49)



A Letter From Sister Gyanamata

Sister Gyanamata (1869-1951) was the most spiritually advanced American woman disciple of Paramhansa Yogananda. She met him in Seattle, Washington, in 1924; eight years later she took the vows of a Sister of the SRF Order.



Christmas Day, 1941

To my blessed and beloved Master:

For recognizing me in Seattle as one of your disciples from the past — for receiving me when I had no one else to turn to — for holding me to the path, when, bewildered by an agony of pain, I knew not which turn to take — for everything that has come since, up to the present day — for all you are that I know you to be and for all you are that I cannot know — I offer you reverence, gratitude, devotion, and love. But not enough, O not enough! It can never be enough.

GYANAMATA



"Why is it that people are so slow to look for God in earnest? When one is looking for a thing and finds no trace of its existence, one hunts halfheartedly and in distress. But lighting on some vestige of the quarry, the chase grows lively, blithe, and keen. The man in quest of fire, cheered when he feels the heat, looks for its source with eagerness and pleasure. And so it is with those in quest of God: feeling none of the sweetness of God they grow listless, but sensing the sweetness of divinity they blithely pursue their search for God." — *Meister Eckhart*.

Answers to Truth Seekers' Questions

Swami Satchidananda Giri, head teacher of YSS Brahmacharya Vidyalaya (school founded by Paramhansa Yogananda in Ranchi, India), gave a talk, in the form of answers to questions, on May 28, 1957, in Simla, Punjab. Some extracts follow:

Ques. Is it necessary to have some sort of *sadhana* (path of spiritual discipline) for God-realization? Or is reading and reciting of the holy scriptures sufficient?

Ans. Book reading and academic discussion are not sufficient. In order to attain Self-realization, even *sadhana* is not enough unless one also has a real desire for God.

Ques. What should be the duties of a householder, judged from the standpoint of religion?

Ans. A householder should perform all his duties as a householder, but remain unattached to the results thereof. His actions should be dedicated to God.

Ques. Can a guru help his disciples in atoning for their sins?

Ans. Yes. The sins of a disciple may be compared with a pile of logs that has to be burnt down. The guru always has with him a divine matchbox. With the help of this matchbox the guru sets fire to the pile and asks his disciple to fan the fire so as to burn up all the logs.

Ques. Is there any necessity for having a guru?

Ans. In every walk of life we need the help of a teacher. Without the help of a teacher we cannot read or learn anything else. Such is the case in the spiritual life; one requires a spiritual teacher, or guru.

Ques. How do the yogis in the Himalayas live? Where do they get their food?

Ans. Rarely, people following *sadhana* get their food through Divine Light — persons who have reached so advanced a stage of spirituality that they do not require any gross food at all. But those who have not reached that stage and who require food are provided for by Nature herself. In certain regions of the Himalayas there are some fruits and root (roots) that might be called "vitamin tablets." By taking them one can go without other food for two or three days.

Not only are these fruits available in abundance, but there are several varieties of foods. There are tree leaves that may be used as a substitute for bread. Another variety serves the purpose of sugar, being sweet like saccharine. And there are cows of the *chamsi* type which,

every day or alternate day, part with their milk; it solidifies upon coming into contact with the ice in those regions. The yogis make use of this hardened milk for food.

Other yogis spend their time in caves either at Yamoratri or Ganguatri or Kedar Badri or Basudhara (near Badrinath), and they are provided with food for the winter by the Kalikamliwala.* They give enough for one person for four or five months.

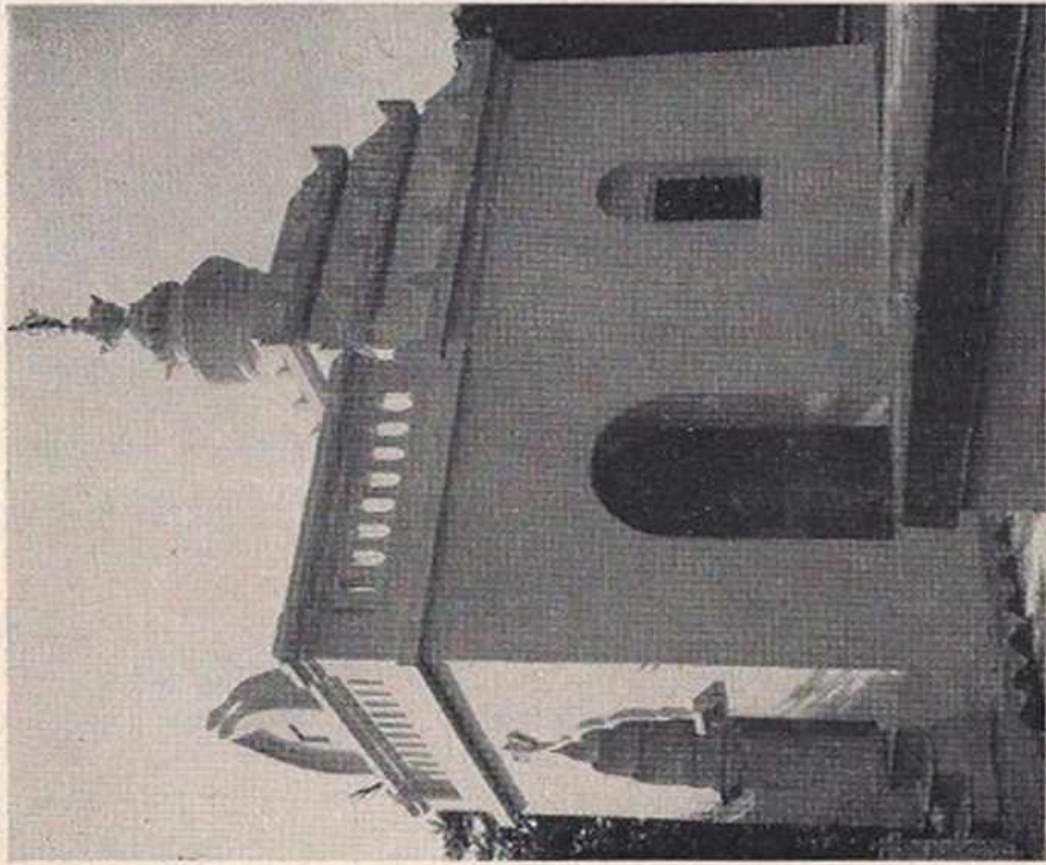
I gathered this information from different yogis that I met during my travels in the Himalayas in 1947 and also from Shankari Mai Jiew,† renowned woman disciple of the famous Trailanga Swami. She spent a substantial part of her life in Himalayan caves.

*A charitable nonprofit organization in India that establishes inns where pilgrims may take shelter and cook food. Its founder's name was Kalikamliwala, a boyhood name of Lord Krishna, and its sponsors are followers of Lord Krishna. The Sanskrit *kamliwala* means "one who wraps a shawl around."

†*Autobiography of a Yogi*, p. 295.



Swami Satchidananda Giri (*standing*), delivering a lecture on "Self-Realization Through Yoga" on May 30th in Kalibari Hall, Simla, India. Sri K. B. Rao (*seated next to Swamiji*), director, Central Water and Power Commission, Simla, presided over the function. Sri G. N. Paul, M.A. (*left*), is secretary of the newly formed YSS Ashram in Simla. Four photos of the YSS-SRF line of gurus are on the table.



(LEFT) Lahiri Mahasaya Shrine on grounds of the ashram of his still-living disciple, Sri Bhupendra Nath Sanyal, Puri, India

(RIGHT) Statue of Lahiri Mahasaya, YSS-SRF *Param-paramguru*, inside the shrine in Puri. The Sanskrit inscription reads: "The religion of Yoga, which puts life into the dead, has limitless power. O Lord of Yogis, again and again I bow to you!"

Ques. Sometimes a devotee gets a vision of gods and goddesses. Are these visions real and reliable? And if a devotee receives a *mantra* (sacred words or syllables with spiritual power) in a dream, is it necessary for him to take initiation a second time?

Ans. Yes, true visions are real and reliable. A guru of one's previous birth often helps his disciple in this way, without the knowledge of the disciple himself. The guru may give one a *mantra* in a dream. I know of one such incident. Sri Bhupendra Nath Sanyal* had his initiation from Lahiri Mahasaya in a dream. Of course he went subsequently to Lahiri Mahasaya in person and had initiation again in order to satisfy his own spiritual thirst. At that time Lahiri Mahasaya told Sri Sanyal: "I have already initiated you, in a dream."

Ques. Does a man ever revert to life in an animal form?

Ans. There are some interesting hints on this subject in our ancient scriptures: *Vedas* and *Upanishads*, especially *Brihat Aranyaka* and *Sandogya Upanishad*. These texts say that a being who has once attained the human state seldom reverts to an animal body. However, it is possible that a man who commits heinous sins may find himself in his next life occupying the form of an animal. Unless his animal instincts are very pronounced, he soon regains incarnation in a human body.

The scriptures tell us that a creature attains human birth after 80 lakhs (8 million) incarnations in animal form. The first human lives are generally spent as members of hill tribes or aborigines of primitive societies. Such beings have the biological form of man but lack the really distinguishing traits of man, such as discrimination and spiritual yearnings. After several such births, one is reborn as a true man in a cultured and civilized society.

Ques. What is spiritual initiation? Is it necessary?

Ans. Yes, initiation is necessary for spiritual progress. The guru that imparts eternal knowledge and helps the disciple to destroy the seeds of his past karma is said to give *diksha*, initiation.

Not all teachers are empowered to give initiation. Only those who themselves have attained Self-realization may rightly initiate others.

Ques. Sometimes we see that a bad man spends his life quite happily, while a good man may be dragging out a wretched existence. What is the explanation?

Ans. Man is the architect of his own future. What he has done in his

(Continued on page 50)

*A still-living disciple of the *Yogavatar*. See *Self-Realization Magazine*, July-August and September-October, 1957.

Yoga Postures For Health

By B. TESNIERE, M.D., and BRAHMACHARI LELAND

UTKATASANA—THE CHAIR POSE

Yoga in its essential aspect is a science of the soul. A true yogi practices certain definite scientific methods of concentration and meditation for the purpose of realizing the indissoluble link between his consciousness (soul) and the Infinite Consciousness (Spirit).

However, the ancient yogis did devise *Hatha Yoga*: the science of body postures, as an aid to physical health, mental concentration, and spiritual advancement. Since it is man's duty to take care of his soul vehicle—the human body in which he must work out his life's destiny—it is good that those who can do so should attempt the postures. They may be said to be *aids* on the path. And whether one practices them for spiritual reasons or not, he will find practical benefits of physical vitality and mental equanimity.

Hatha Yoga (which deals with *asanas* and bodily health) is *not*, however, a fundamental part of yoga, viewed rightly as a science of the soul rather than of the body. Any person who is able to sit for meditation in a comfortable position in which the spine is held straight has mastered the only *necessary* part of *Hatha Yoga*.

All men may learn the essential aspect of yoga: the techniques of meditation, whether or not they are proficient in the *asanas*. This fact should be encouraging to people whose poor health or lack of physical agility prohibits practice of *asanas*.

Some uninformed or misinformed persons, wrongly thinking that a yogi is a physical contortionist or that yoga methods may be harmful, are misled into avoiding yoga altogether.

But *Raja Yoga*, the "royal" or complete science (which includes the techniques of *Kriya Yoga* taught by the line of SRF gurus), has nothing to do with *Hatha Yoga* or the various *asanas* for bodily well-being. Patanjali, classical authority on yoga, simply states that one should master a comfortable position for meditation.

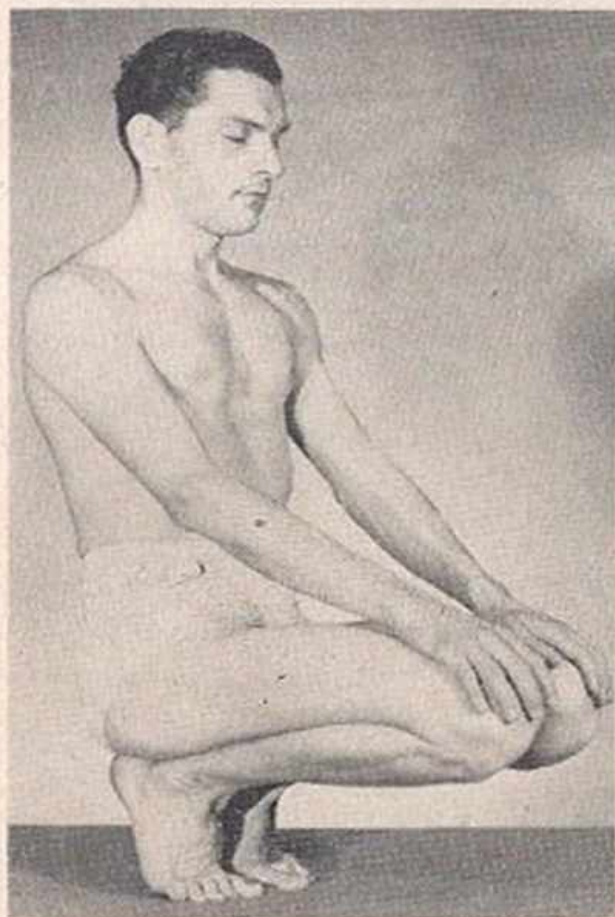
Realizing the truth about the real meaning of yoga—a science of the soul rather than of the body—people will lose all fear of the sacred knowledge, as darkness disappears with the dawn.

This explanation is given to clear up some misconceptions of students who have written to SRF to ask if practice of *asanas* is essential to progress in yoga meditation. The answer is: No.

Many Westerners, however, are interested in the *asanas*; and as the bodily postures confer definite physical benefits, this series of articles in *Self-Realization Magazine* is meeting a certain public demand.

The pose to be explained in this article is *Utkatasana*. Etymologically *Utkatasana* means "raised hips posture" (from Sanskrit *ut* meaning "raised" and *kata* meaning "hips"). There are two quite different ways in which *Utkatasana* may be performed, the only resemblance being the fact that in both cases a sitting position is assumed. The first variation described below is the traditional *Utkatasana* pose.

UTKATASANA — FIRST VARIATION



- (1) Standing with the feet together, rise on the toes.
- (2) Bend the legs at the knees and lower the buttocks so that they touch the upraised heels.
- (3) Balance in this position, so that the soles of the feet are perpendicular to the floor and the spine is perpendicular to the floor; the thighs and calves should be parallel with the floor. Keep the hands on the knees.
- (4) Stay in the pose for fifteen seconds in the beginning. When one becomes proficient in it he may hold *Utkatasana* up to two minutes. Breathing should be normal.
- (5) Lie down in *Savasana*, the Relaxation Pose, for fifteen seconds or longer.

Utkatasana is excellent for invigorating all parts of the legs. It is one of the very few postures that place the whole weight of the body on the balls of the feet and the toes. The tibial and peroneal muscles that help support the arches of the feet are particularly strengthened; hence *Utkatasana* is helpful in preventing flat feet.

Another benefit of this asana is improvement of one's sense of balance. This sense can be more fully developed by practicing the pose with closed eyes, as shown in photograph. When optical sensations are shut out, the cerebellum (coordinator of body equilibrium) has to rely wholly on the coenesthetic messages (the general undifferentiated mass of bodily sensations) to keep the balance of the body. *Utkatasana* improves the reliability of one's coenesthetic messages.

(Continued on next page)

UTKATASANA — SECOND VARIATION

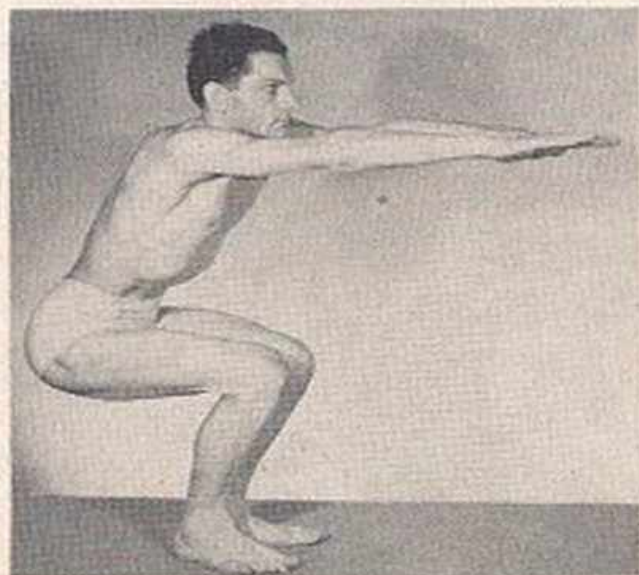
- (1) Standing with the feet together, stretch the arms forward, holding them parallel to the floor, palms downward. Look straight ahead.
- (2) Bend the legs at the knees and hips until the thighs are parallel to the floor. Keep the heels fixed on the floor.
- (3) Keep the spine and head as upright as possible.
- (4) Stay in the pose for fifteen seconds in the beginning. Becoming proficient in this pose, one may hold it up to two minutes. Breathing should be normal.
- (5) Relax in *Savasana* for fifteen seconds or longer.

To achieve one's balance while practicing this variation is more difficult than in the first variation, since the center of gravity of the body is somewhat higher. The difficulty may be lessened by entering the position after sitting on the edge of a chair.

This second variation of *Utkatasana* is beneficial as an all-round exercise. Most of the body muscles are called into play during its performance. The calves, thighs, hips, abdominal and back muscles, chest and shoulders, arms and neck — are all strengthened. As may be judged from the photograph, this pose is helpful to beginners at skiing, as it strengthens the leg muscles and the ankle and knee joints.

The heart, which is also a muscle, is beneficially stimulated by this variation of *Utkatasana*. In this pose, as in others where most body muscles are brought into play,* an acceleration of heartbeat occurs; but the heartbeat rapidly returns to normal during *Savasana*. The acceleration takes place because the venous blood goes to the heart in a larger quantity than usual; and is carrying a greater amount of carbon than usual, owing to the extensive contraction of the body muscles in *Utkatasana*. For this very reason, the pose should not be held long until after one is accustomed to it, or unless one is already accustomed to regular strenuous physical exercises.

The tension of most of the muscles and the consequent acceleration



* *Chakrasana* (Circle Pose), *Dhanurasana* (Bow Pose), *Salabhasana* (Locust Pose), *Kukkutasana* (Cock Pose), *Mayurasana* (Peacock Pose), *Uttitha Padmasana* (Raised Lotus).

of the circulation "warms up" the body in a few seconds. This asana is an excellent one to practice when one is feeling cold.

Self-Realizationists are taught that muscular contractions require not only the physical fuels of glycogen (carbohydrate) and oxygen but also the spiritual fuel of life energy; this energy enters the body through the medulla oblongata; and that it can be drawn into the body with greater intensity by the power of will. Performing *Utkatasana* with the mind concentrated on these subtle truths will help to make them dynamic to one's consciousness.* One soon finds that this pose helps to develop a strong will.

By helping to build a healthy body and by strengthening the mind, the practice of *Utkatasana* aids one's effort at self-improvement.

Next time we shall take up *Viparita Karani*, an inverted pose.

*The techniques of energization and concentration taught by Paramhansa Yogananda in the SRF Lessons are even quicker ways of becoming conscious of the flow of the life energy in the body.



Self-Realization Magazine



3880 San Rafael Ave., Los Angeles 65, Calif.

Enclosed is \$..... for *Self-Realization Magazine*:

- | | | |
|---|--|--|
| <input type="checkbox"/> 1 yr. \$1.50 | <input type="checkbox"/> 2 yrs. \$2.50 | <input type="checkbox"/> 3 yrs. \$3.00 |
| <input type="checkbox"/> Paramhansa Yogananda Memorial Number,
80 pp., May-June 1952 | | 50¢ |
| <input type="checkbox"/> Paramhansa Yogananda Second Memorial Number,
July-August 1952 | | 35¢ |
| <input type="checkbox"/> Rajasi Janakananda Memorial Number,
80 pp., March-June 1955 | | 50¢ |
| <input type="checkbox"/> Sample copy, each 25¢ | <input type="checkbox"/> Back issues, each | 35¢ |
| <input type="checkbox"/> Set of six back issues (our choice) | | \$1.00 |

Name

(Please print)

St. and No.

City Zone..... State.....

News of SRF Centers



Los Angeles, California

Brother Kriyananda of SRF Mt. Washington Center was a guest on the Mary Hickox radio program, KFI, Los Angeles, on October 14th. The twenty-minute interview consisted of a discussion of the aims and ideals of Self-Realization Fellowship, and a history of the work and its founder, Paramhansa Yogananda. Miss Hickox read an extract from *Autobiography of a Yogi*.

Letter of Appreciation

Mr. Justice P. B. Mukharji, senior judge of Calcutta High Court, long-time friend of YSS-SRF, who visited SRF headquarters in Los Angeles on August 16th, wrote to SRF the following letter, dated September 18th, after his return to India:

"My visit to the SRF Mt. Washington Centre remains an outstanding experience and memory. The few hours I spent there meant an abiding peace and an isolation rich with grace and joy. I loved the quiet surroundings, the spirit of reverence, the intimate chapel, and the spiritual aspiration that emanated from the residents. I breathed the atmosphere of bliss and solitude, which was not crowded with the furniture of life but was inspired by life itself."

Pacific Palisades, Calif.

The Art Linkletter "House Party" television program on September 27th presented motion pictures of SRF Lake Shrine; and an interview, which took place at the actual Lake Shrine, with Rev. R. C. Stanley, SRF minister. The interview was also rebroadcast on the Linkletter radio show an hour later.

In introducing the SRF feature to the TV audience, Art Linkletter said, "In southern California we have some 'different' and interesting religions with very devout members. I have asked my son Jack to make a report on one of the most interesting and unusual of all — Self-Realization Fellowship."

Long Beach, Calif.

Pilgrimage to Encinitas

Twenty-five members of Long Beach SRF Church visited Encinitas SRF Colony on Sunday, October 20th. They were accompanied by their minister, Brahmachari Leland, and Dr. B. Tesniere, of SRF Mt. Washington Center. The group attended the Sunday morning service in SRF Retreat Chapel, and then assembled for dinner at the Encinitas Cafe. A part of the afternoon was spent in touring the Colony buildings and grounds, after which



Initiated members (exclusive of children in front) of newly formed YSS-SRF Ashram in Simla, India, founded by Swami Satchidananda Giri (*seated, center, wearing garland*). Among other high Government officials and professors in the group are the president of *Gita Mandir* at Gita Nagar (*standing, extreme left*); manager, Government of India Press (*standing, sixth from left*); and Sri R. C. Gupta, assistant secretary of finance to the Himachal Pradesh Administration (*standing, center, eighth from left*).

the guests gathered at the main hermitage for a devotional service. Rev. M. W. Lewis of the Encinitas SRF Colony told a few stories of the early days with the Master Paramhansa Yogananda. A period of chanting and meditation followed, and then each of the guests visited the Master's room (which is kept as a shrine). Afterward, the group motored back to Long Beach.

Simla, India

Swami Satchidananda Giri, head teacher of *Yogoda Sat-Sanga Brahmacharya Vidyalaya* (high school with yoga training, founded in 1918 by Paramhansa Yogananda in Ranchi), was invited by officials of Simla, famous hill station in the Punjab, to deliver a number of lectures

there in May and June, 1957, before various religious and educational groups.

Under the auspices of *Sanatan Dharma Mandal* in Ganj, and of the Lahore *Sankirtan Mandal*, another influential religious society, Swami Satchidananda spoke twice on "Yoga" before large audiences.

On May 28th Swamiji addressed a gathering at 34 Nava Estate, Simla, the residence of Sri A. Banerjee. Swamiji spoke on "Self-Realization Through Yoga" at Kalibari Hall on May 30th. Presiding over this meeting was Sri K. B. Rao, director, Central Water and Power Commission, Simla. (*See p. 11.*)

Swamiji gave a lecture on the *Gita* at the *Gita Mandir*, Gita Nagar, Tutikandi, Simla, on June 2nd;

and presided over the sixteenth anniversary functions of the *Mandir* on June 3, 4, 5, and 9. He spoke on June 7th on "The Law of Miracles in Terms of Science" at the Sanatan Dharma College.

During his visit Swamiji formed a YSS Ashram, with officers from among the leading men of Simla. *Guru Puja* (religious worship) is held once a week in the new center, and silent group meditations at other times. Swamiji returned on June 22nd to Ranchi.

WORDS AND MUSIC

"I hope you will forward to me the glorious little booklet by Yogananda, *Metaphysical Meditations*. Since a friend of mine lent me this precious little book, great happiness and peace has filled my heart."—*J.V., Bolzano, Italy.*

"May I please have another copy of *Metaphysical Meditations*? I wish to make a gift of it to a friend who saw mine and fell in love with it. I find the size of this little book most convenient. I carry it in my purse, and I never mind when I have to wait for someone, it is such

good company."—*D.J.W., Pasadena, California.*

"I am thrilled with Master's records and have been playing them every spare five minutes I have. I simply love 'My Lord, I Will Be Thine Always' and 'Do Not Dry the Ocean of My Love,' for they appeal to my very depths. 'O God Beautiful' and 'In the Temple of Silence' arouse me another way, for Paramhansaji is full of joy. What a wonderful voice he had! I never expected to feel so completely happy as I do when I play them through—not only do I feel his presence, but his personality, all the color of the East. His *Autobiography* comes to life for me in many places when listening to the chants. No wonder the audience loved 'O God Beautiful' at Carnegie Hall,* it is very appealing. I never expected to find the inner peace I now have. I am no longer alone, I am no longer unhappy, every problem seems to dissolve—just hearing Master's voice."—*J.P., Bexhill-on-Sea, Sussex, England.*

* *Autobiography of a Yogi*, p. 479.

HOW YOU CAN TALK WITH GOD

By Paramhansa Yogananda

How man can commune with his Heavenly Father. The simple and singlehearted path to God, explained by an illumined Master. *Paper, 32 pp., three half-tone illustrations, 25¢.*

SELF-REALIZATION FELLOWSHIP, *Publishers*

CHANTS AND PRAYERS

Records of Paramhansa Yoganandaji's Voice

With accompaniment of harmonium, cymbals, and drums



No. 106 (*In English*)

Cloud-Colored Christ, Come!
God, Christ, Gurus — A Prayer

No. 104 (*In English*)

My Lord, I Will Be Thine Always
Do Not Dry the Ocean of My Love

No. 105 (*In Bengali*)

My Lord, I Will Be Thine Always
What Lightning Flash Glimmers in Thy Face!

No. 101 (*In English*)

No. 103 (*In Bengali*)

O God Beautiful
In the Temple of Silence

No. 102 (*In English—Organ Background*)

Prayers at Dawn, Noon, and Evening
Prayer at Night

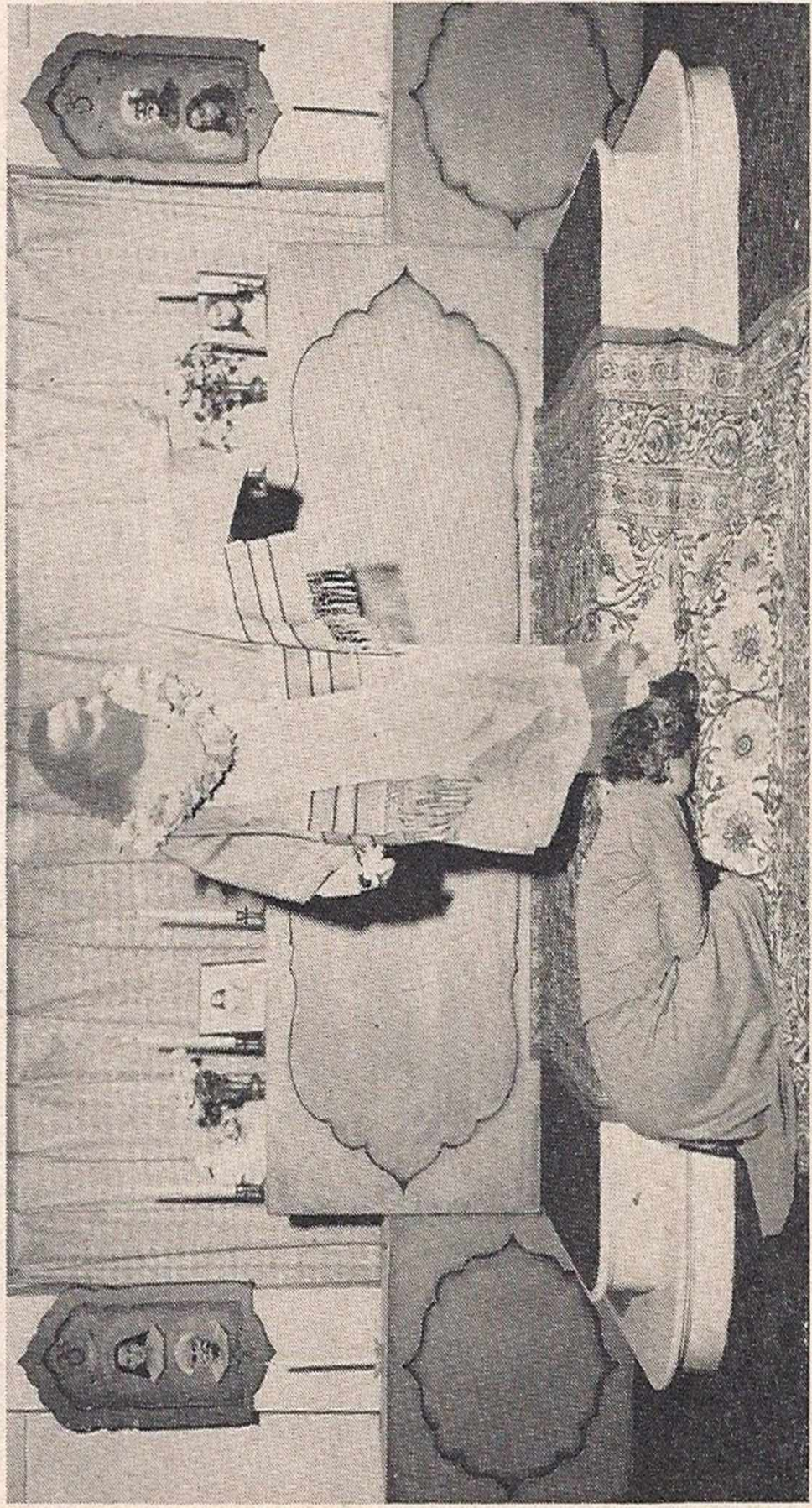
All Nonbreakable Vinylite. Standard Speed.

\$1.50 each, plus 25 cents for wrapping and postage.

3% Sales Tax in California

Order from SRF

*Devotional singing in groups.

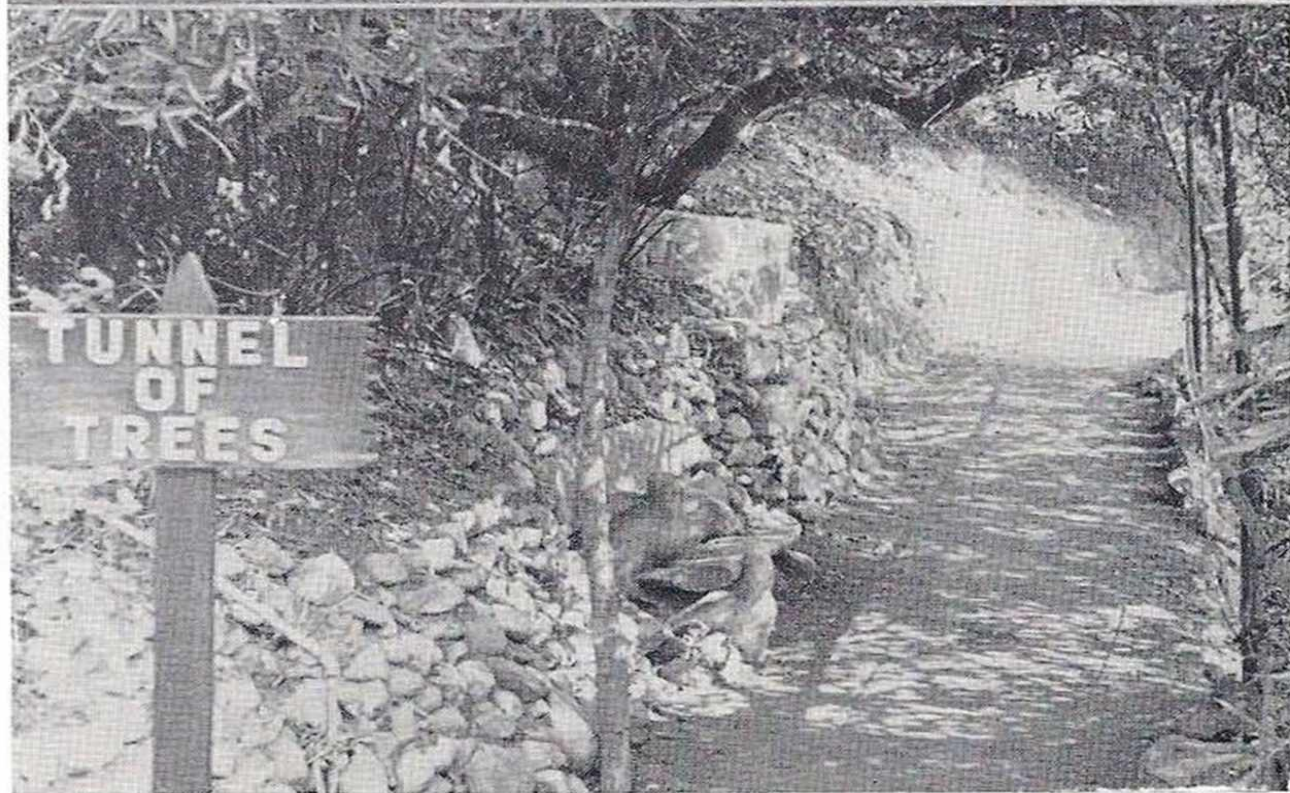
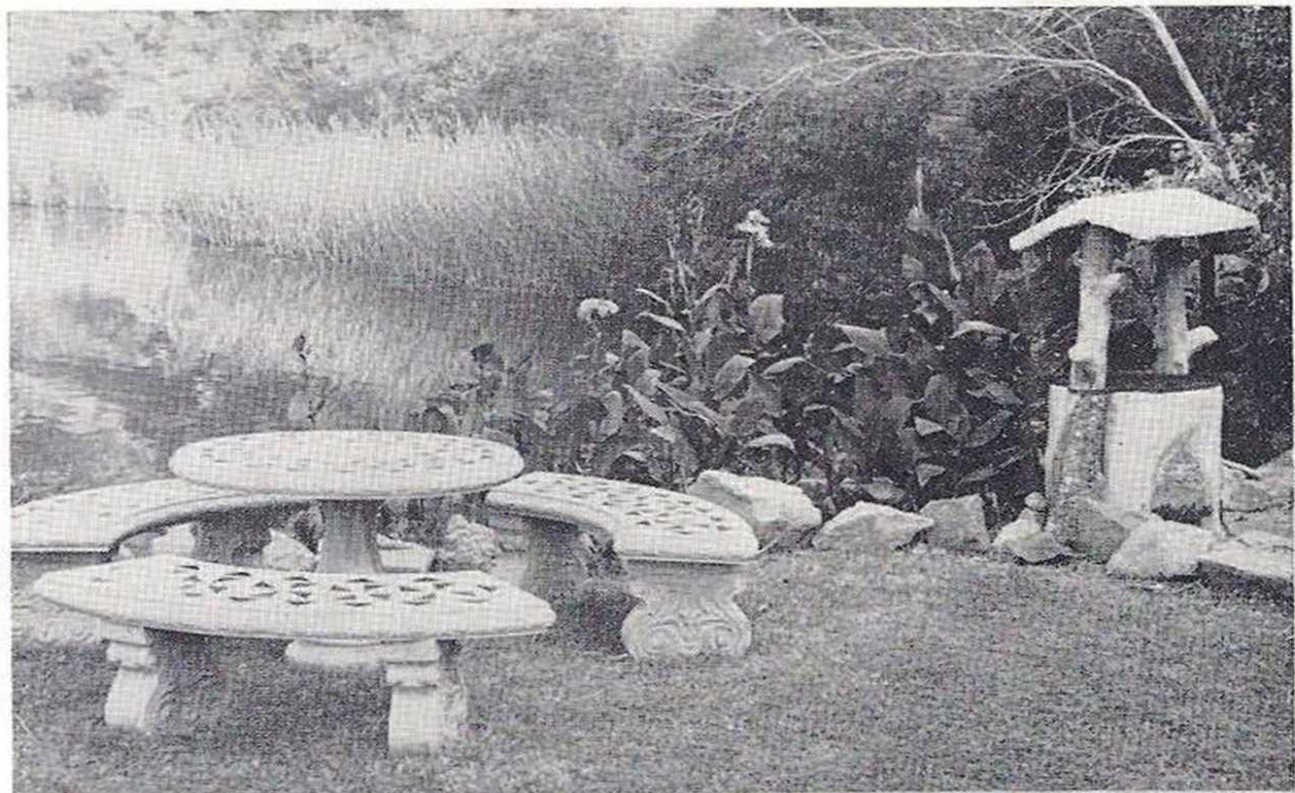


Sister Sailasuta, returning on October 9th to Los Angeles from a nine-month pilgrimage to India, bows at the feet of a lifelike mounted photo reproduction of Paramhansa Yogananda in chapel of SRF headquarters. On the shoulders of the figure is a Mexican shawl the Master often wore. The flower garlands, presented to Sister Sailasuta in a brief ceremony in the chapel, were placed by her around the neck of the figure of the Guru, according to Indian custom.



THAMU, SISTER OF PARAMHANSA YOGANANDA

Of our guru's four sisters, Thamú, the youngest, is the only one still living. Roma, Uma, and Nalini have passed on. This picture of Thamú was taken in 1956 in Serampore, West Bengal, India.



SRF LAKE SHRINE, PACIFIC PALISADES, CALIFORNIA

(ABOVE) The wishing well (*right*), and mosaic-topped table and benches selected by Paramhansa Yogananda, founder of SRF Lake Shrine, for this serene spot.

(BELOW) Arboreal tunnel affords shade for a rustic meditation seat beside path that encircles the lake.