



Self-Realization Magazine

FOUNDED IN 1925 BY PARAMAHANSA YOGANANDA

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Kunsthistorisches Museum, Vienna

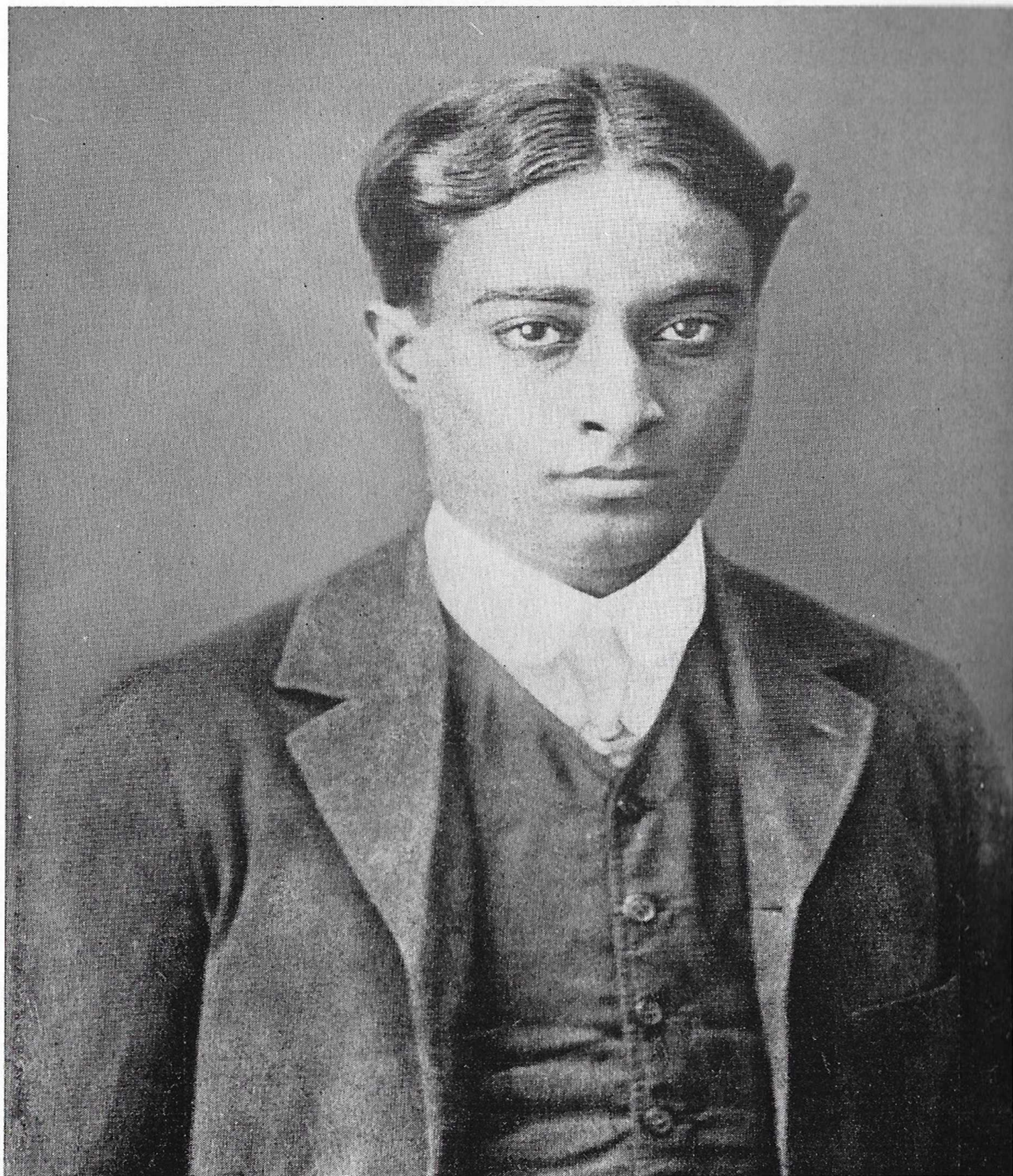
THE HOLY FAMILY

Virgin Mary with the Christ Child and St. Joseph

By Martin Schongauer, 1450-1491

October - December 1964

25¢



PARAMAHANSA YOGANANDA

Photo was taken in 1916, just before a brief trip to Japan. (See *Autobiography of a Yogi*, pp. 237-8.) His age was 23. He cut his hair for the trip, and let it grow long again after his return to India.

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Paramahansa Yogananda, founder. Sri Daya Mata, president.

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Brother Anandamoy (*standing*), SRF minister, and audience at his lecture on Self-Realization Fellowship teachings, October 10th, New York City



Brother Mokshananda (*standing in rear*), SRF minister, addressing a public gathering on October 11th, San Francisco, California

Invite the Christ Consciousness Within You

By PARAMAHANSA YOGANANDA

Extracts from an informal talk at Self-Realization Fellowship headquarters, Los Angeles, California, on December 23, 1934



This morning is blessed in that it precedes the great celebration of Jesus' birth. Do not think of Christ on that day as only a helpless baby. Though the Christ Spirit was born on earth in the physical vehicle of the infant Jesus, within his consciousness was omnipresent God.

Why do we celebrate the sacred birth of Christ on a certain day? So we may then especially and distinctly revive the thoughts of his perfect qualities. If you hold a picture before you, it reminds you of the qualities of that person.

It is sad when people forget the purpose of Christmas. That is why, tomorrow, we are going to have our meditation day. From ten to six o'clock we will be meditating on Christ. To feel his presence and his consciousness is our purpose. Christ has remained unknown to men. They have kept the gates of their devotion closed. I want everyone to take the spiritual celebration of Christmas seriously. Our aim is not anything less than to bring Christ into our consciousness.

The Justice of God

John said, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (*John 1:12, 13*). These sacred words reveal the justice of God. What would be our position and our hope if God made and equipped only one man, Jesus Christ, with the insight and will power necessary to conquer temptation? Jesus was both human and divine, as all of us are. He was a perfect type and an ideal model that all God-seekers may follow. How could we be expected to overcome the myriad temptations of *maya* unless we too are made in the image of God and are as much chosen and loved by Him as was Jesus? The only difference between Jesus and us is that he conquered the tests that most other men have yet to go through. Jesus was like us,

so that gives us courage and the desire to be like him. He attained his divine awareness by continuous effort and will power. To achieve Christ Consciousness he had to overcome all worldly temptations and attachments.

Even great saints may feel attachment to the body on the last day, Patanjali pointed out, just as a man who has lived long in prison hesitates to leave it. By his words on the Cross, Jesus revealed that he had to struggle to destroy the last shred of attachment to the body.

There is a vast difference between imagination and Self-realization. If you only imagine, you may have subconscious dreams and visions of Christ every day. But that does not mean that you are truly in touch with him. The real visitation of Jesus is the communion with Christ Consciousness. If you are in tune with that Christ, your whole life will change.

The love of God uplifts and enlarges us. I can never think of myself any more as exclusively in this body; I feel that I am present in all bodies. I have no awareness of race or other distinctions at all. In my perceptions, just as I feel my own consciousness in every part of my physical form, I feel you all to be a part of me. Everything that is living I feel within this body. I know the sensations of all. It is not imagination; it is Self-realization. This consciousness is far beyond telepathy. It is awareness of the perceptions of every being. That is the meaning of Christ Consciousness.

A Christ Precept: Love Your Enemies

You should love your enemies. Why should you hate anyone? To do so is against your own interest. Even though someone may hate you, if you give love in return you will feel wonderful. I am a friend to all. If I try to dislike anyone it burns me within. Do not abhor your enemies; to love them is the best way to conquer them. If you find the infection of hate spreading around you, why increase that infection by contracting the disease? Make yourself immune.

Remember, your enemies, too, are children of God, and are loved by Him as dearly as you are. They have gone astray and God wants intensely to bring them back to His fold. Another reason you should love your enemies is that they don't know what they are doing. No thinking person *wants* to do wrong; but most people do not realize that they are doing wrong. They have no vision or power of reflection; they act on impulse. That is why they "know not what they do." Such

people do great harm to themselves, and therefore should be objects of our sympathy. It requires greater strength and purity of mind to love than to hate. A sage finds it easier to love than to hate, because he knows that to love others is to love his own Self; for we are all indissolubly bound together by the universal Christ Consciousness.

To bring divine awareness into our human consciousness we must outgrow the limited conventional conception of Christ. To me Christmas is a thought of spiritual grandeur — a realization that our minds are an altar of Christ, the Universal Intelligence in all creation. Jesus was born in a little crib but the Christ Spirit is omnipresent.

Who is the devotee that knows what Christ really was? To human vision he was born as a little baby. To the divine vision he was the



Paramahansa Yogananda, founder and first president of Self-Realization Fellowship, is seated between two future SRF presidents: Rajasi Janakananda (*right*) and Daya Mata. In foreground: William Ewing and Mauna Pratt, eight-year-old hermitage resident. The group is part of a large gathering at a birthday dinner for Yoganandaji, Jan. 5, 1939, SRF Hermitage, Encinitas.

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Christ-awareness in all space and in every atom. You should aspire to know that he is in you. Banish every prejudice and love all men. See Christ in them, because your real Self is in them. How can you hate yourself in somebody else? If you do, it shows that you do not understand the path of truth. The Christ Consciousness is behind your human mind. When you hold a wrong thought about anybody you obliterate Christ from your inner vision.

Christ is born in the cradle of tenderness. Love is a greater power than hate. Whatever you say, say it with love. Harm nobody. Judge not others. Hate none, love all; behold Christ in all. Think of everything in terms of universality. What you have, desire that all should have. The things you own are not really yours but are given to you temporarily. When you die they will be taken from you. Banish the consciousness of possession. Share with all; then you naturally attract good to yourself. Give and you shall receive. Many times I have been left without a cent but I always rely on the Bank of God, His prosperity and His power.

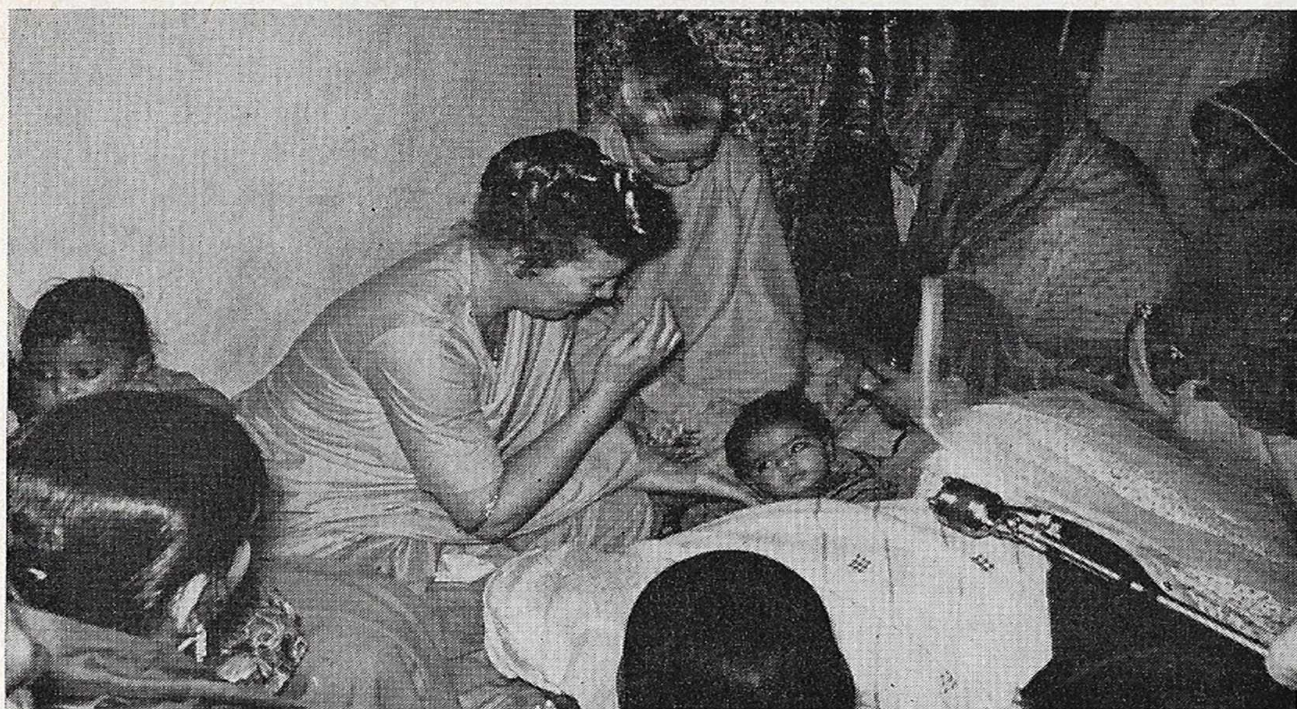
Remember, to bring Christ into your body temple you must carefully prepare your consciousness. Then, wherever you go, the universal law will work with you.

Love All Countries and All Races

Do not be interested only in your own country. Love all nations. We should not fight, but should strive to establish the consciousness of Christ in the hearts of all. It is foolish to create divisions among nationalities and races and religions. Every church is a church of God and every man is a child of God. If you believe in Christ and in what he stood for, how can you feel differently? Christ must be invited into a cathedral of silence. Christ must be awakened in the cradle of each heart. So instead of taking this coming Christmas as just an occasion for material happiness, make your heart a cradle wherein Christ can be born.

If you want really to feel Christ and know him, meditate. Christ is ever within you and you can realize this truth by using the ancient yoga techniques of meditation. Still the body, withdraw energy from the senses into the brain, calm the heart: and Christ will be there.

Have greater zeal! Buddha sat eight years under a banyan tree until he realized the Universal Consciousness. It can be attained by anyone who makes the effort. Buddha, Christ, Krishna, and other



Daya Mata blessing a child at a meeting of Yogoda Satsanga Society students in Simla, in the Himalayas, 1961. She is making a symbolic gesture, touching her fingertips first to the center of her forehead (the mystical seat of man's spiritual perceptions) and then to the forehead of the child.



Yogoda Satsanga Vidyalaya, boys' school founded in 1917 by Paramahansa Yogananda in Ranchi, India. Photo taken in 1963.

prophets had that consciousness. All men can achieve it. Lock your door at night and follow the spiritual techniques. Meditate! What are you waiting for? You should bring Christ to the altar of your consciousness now, that you may have him still when you pass on.

May Christ Have a Second Coming Within You

May Christ have a Second Coming, within your own consciousness! That is my humble prayer for you today. And I am giving this special blessing to you all, that if you will meditate deeply during the Christmas period, you will feel the presence of Christ.

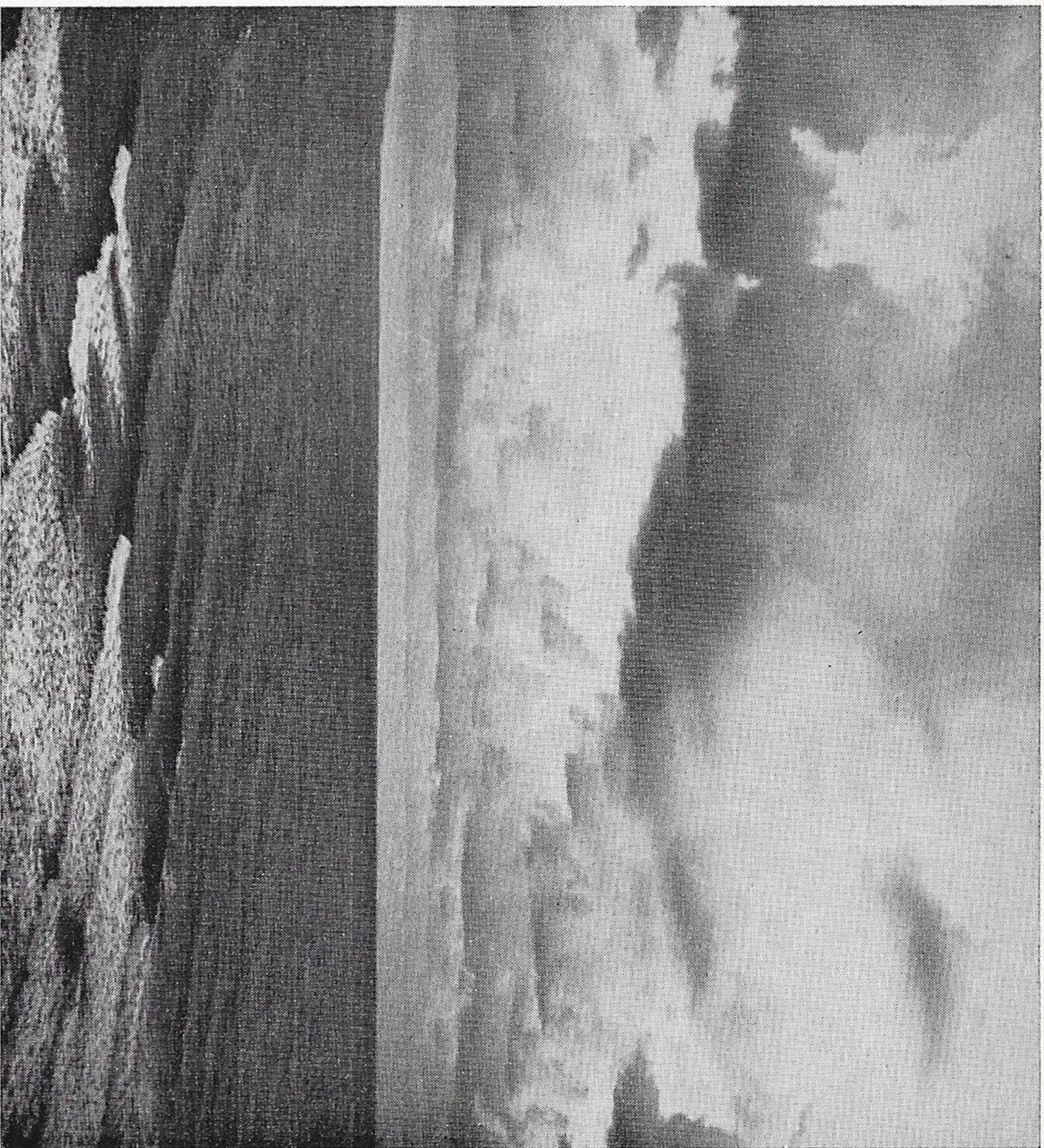
At this time the angels in the ether celebrate Christmas. An Infinite Light shone on the earth that day and now at this holy time the ether is filled with that Light. To honor Christ in meditation is the real celebration. May we start a new era on earth by celebrating spiritual Christmas everywhere! Tell your friends wherever you go, as long as you live, to pass a day in meditation during the Christmas season. Then within their hearts December 25th will be a real birth of Christ.

Christ is the joy of meditation. It is his perception you feel in the deepest hours of silence. And this is my wish for you, that you may bring that Christ into your heart every day, every hour.

Meditate whenever you can. Practice *Kriya Yoga*. Any time that you are calm and have leisure, meditate. Jesus said he would send the Comforter — the Holy Ghost. When you are in tune with its vibration you feel great joy, the joy that is present in every atom.

The eternal consciousness behind all creation is that of God the Father. The Son or Christ Intelligence is hidden in the womb of Mother Nature, the Holy Ghost or invisible creative power of *Aum*. At any time Christ takes birth anew in the cradle of your awakened soul perceptions. Coming out of the secret fastnesses of Nature, he reveals to you his infinite love and wisdom.

Lord, we pray that the Universal Consciousness of Christ be manifested in the minds of all. Heavenly Father, make us One with Thee. Let the heart of every member of Self-Realization Fellowship and every member of our world home and every living creature on all planets be a perfect cradle to hold the Christ Consciousness. May the celestial joy that comes through awareness of Thee be awakened in the hearts of all our brothers. O Christ, make us diamonds of spirituality sparkling in the ornament of thy Being!



Clouds hang low over the Pacific Ocean in this view from grounds of Self-Realization
Fellowship hermitage, Encinitas, California

Yoga Postures for Health

By B. TESNIERE, M.D.

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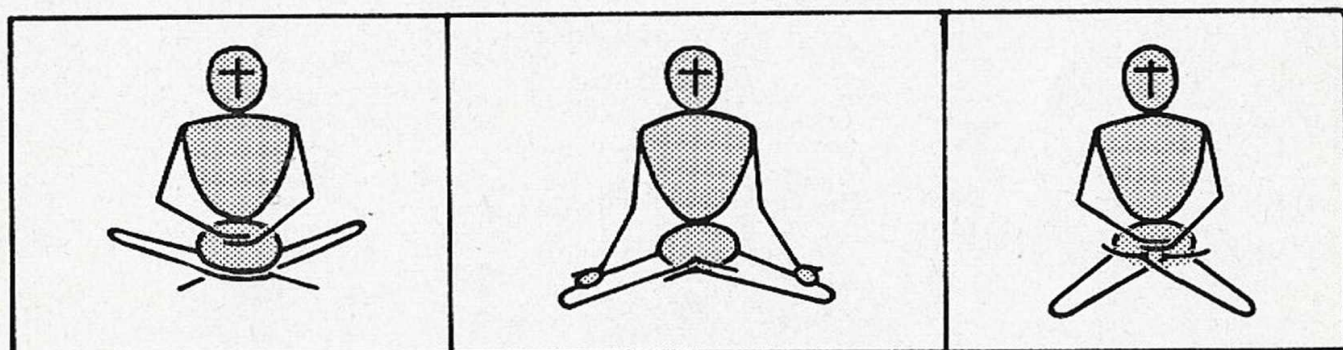
SIDDHASANA — "POSE OF THE ILLUMINED ONES"

Siddhasana is a basic cross-legged sitting pose used by yogis in their spiritual exercises of concentration and meditation. There are three main cross-legged meditation postures (fig. 1): *Sukhasana*, the Easy Pose, with the feet tucked under the thighs: the simplest; *Siddhasana*, Pose of the Illumined Ones, with the feet at the same level as the thighs: more elaborate; and *Padmasana*, the Lotus Pose, with the feet placed above the thighs: the most complicated. Mastery of *Siddhasana*, a pose of medium difficulty, constitutes an intermediary step in learning *Padmasana*.

Siddhasana is an ancient posture that has been adopted by various schools of yoga, each adding its own ideas of the pose.

Definition of Siddhasana

The word *siddha* comes from the Sanskrit root *sidh*, "to succeed." This root is better known in the form of *sadh*, which gives *sadhu*, "holy man," and *sadhana*, "path of spiritual discipline." In ancient India real success was associated not with material gains but with spiritual achievements. Therefore the word *siddha*, which literally means "accomplished, fulfilled," also refers to a *siddha* or perfected being who achieves spiritual success (complete union with Spirit).



Sukhasana
Easy Pose

Siddhasana
Pose of the Illumined Ones

Padmasana
Lotus Pose

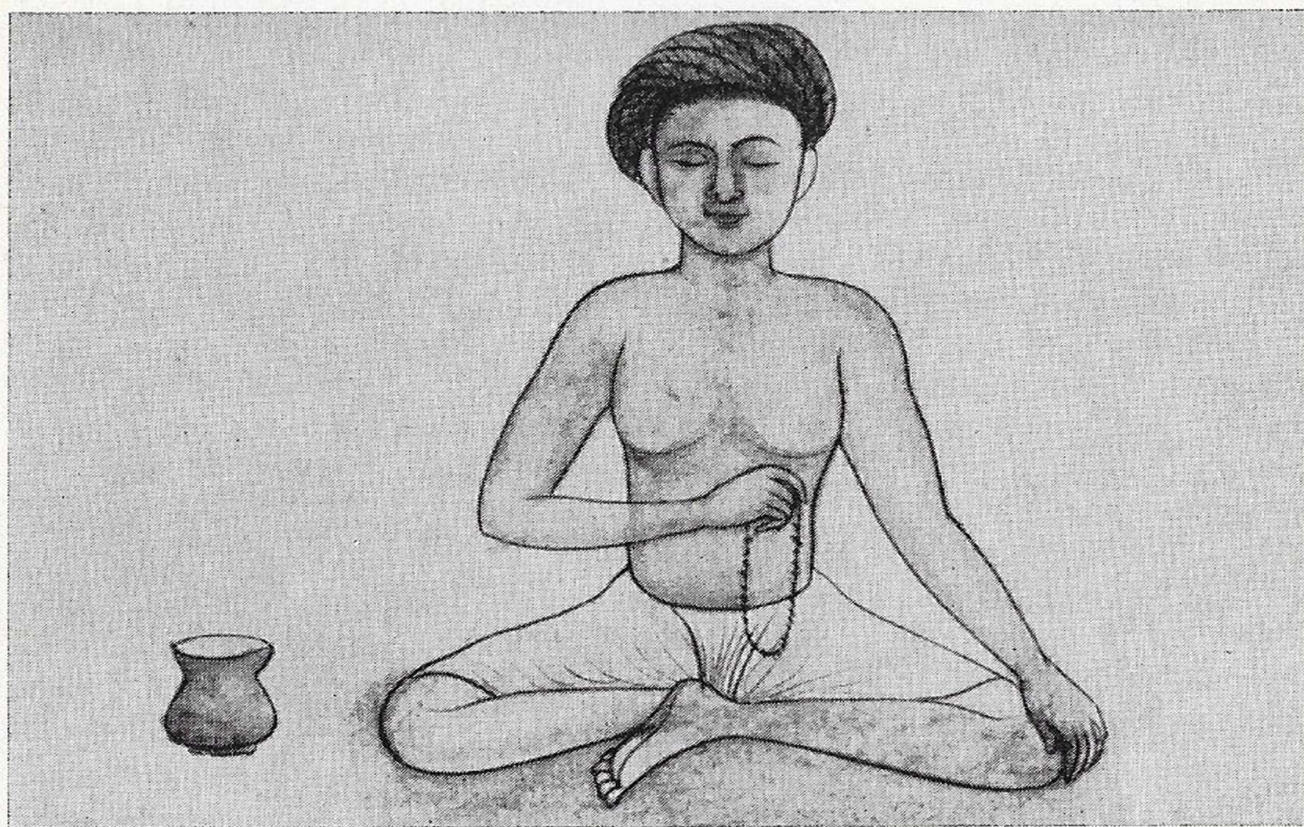
FIG. 1 — THE THREE MAIN CROSS-LEGGED POSES

It ensues that *Siddhasana* may be understood in two ways: either as the “accomplished posture” or as the “posture of illumined beings.” The first interpretation is accepted today by many exponents.

The second interpretation is supported by a listing of thirty *siddhas* at the beginning of the *Hatha Yoga Pradipika*, an important late medieval treatise on the yoga postures. Among these *siddhas* are Matsyendra, a famous 10th-century *Hatha Yoga* expert, and his renowned disciple Goraksha. (Two yogic postures are named after them, *Matsyendrasana* and *Gorakshasana*.)

The pose *Siddhasana* was already known to these two *siddhas*, or at least to Goraksha, since it is described in his “Century of Stanzas.”* Nowadays *Siddhasana* proper is sometimes referred to as *Matsyendra-Siddhasana*, as distinguished from the other varieties of *Siddhasana*, since it is practiced by the followers of Matsyendra.

**Goraksha Shataka* (verse 8 or 11, depending on the edition).



Courtesy Tuebingen Indological Seminar

FIG. 2 — Yogi practicing a concentration exercise (fixing the gaze at the spot between the eyebrows — *Sambhavi Mudra*) while seated in an easier variation of *Siddhasana* sometimes called the Half-Siddha Pose

References to Siddhasana in Sanskrit Literature

Siddhasana is abundantly referred to in the Sanskrit texts on yoga. Besides appearing in the *Hatha Yoga Pradipika*, it is found in the *Gheranda Samhita* and the *Siva Samhita*,* which belong to the same late medieval period. In these three treatises *Siddhasana* is given first rank; *Padmasana*, the Lotus Pose, comes second. This preference for *Siddhasana* is encountered also in several *Yoga Upanishads*.†

Most historians of Indian philosophy believe that the *Yoga Upanishads* are comparatively modern in origin; in some cases it has been possible to prove that they are later than the *Goraksha Shataka*. All these documents, therefore, may be taken as indicating, since the 10th century, the same trend of thought about *Siddhasana*.

Two *Yoga Upanishads*, on the other hand, present a different picture, placing *Siddhasana* in the second half of their lists of postures, while *Padmasana* figures in the first half: the *Trishikhi Brahmana Upanishad* (49) and the *Shandilya Upanishad* (3:8). The former describes the greatest number of postures of all the *Yoga Upanishads*¹ and may be considered a very late document; the latter, although a late composition because it quotes from the *Goraksha Paddhati* (an enlarged version of the *Goraksha Shataka*), contains almost a paraphrase of the *Yoga Yajnavalkya*,² a much earlier work on yoga, which has been attributed to a period falling between the second century B.C. and the second century A.D. The listing of the postures in the *Shandilya Upanishad* resembles that in the *Yoga Yajnavalkya* (same postures, same order), with the exception that it describes one more pose — *Siddhasana* — as if its author, after having read the *Goraksha Paddhati*, felt the necessity of incorporating *Siddhasana* in his compilation of the *Yoga Yajnavalkya*.

Other literary documents are of interest. They deal not with *Hatha Yoga* but with *Raja Yoga*, and are mainly commentaries made throughout the centuries on the *Yoga Sutras* of Patanjali. The *Yoga Sutras* itself does not mention any particular asana, but the commen-

**Hatha Yoga Pradipika* (1:36 to 44 or 1:37 to 45, depending on the edition); *Gheranda Samhita* (2:7); *Siva Samhita* (3:99-103).

†The *Nada Bindu* (31) and the *Tejo Bindu* (1:25-26) *Upanishads*, which mention or describe only one posture, *Siddhasana*; the *Yoga Cudamani Upanishad* (3), which like the *Goraksha Shataka*, notes only two postures, *Siddhasana* and *Kamalasana* (i.e., *Padmasana*); the *Dhyana Bindu* (43) and the *Yoga Tattva* (29) *Upanishads*, which list four postures, *Siddhasana* being the first, and *Padmasana* coming either second or fourth.

taries are more explicit. All those examined,* from the earliest in the 4th to 8th century A.D. to one of the latest in the 18th century, mention *Padmasana* and give it a prominent place, usually the first. None of them refers to *Siddhasana*.

Archaeological Representations of Siddhasana

Turning to archaeological evidence, we see that *Siddhasana* was practiced by Indian yogis as early as the 3rd century A.D. At Nagarjunakonda⁴ on the Krishna River in South India, sculptures in stone depicting the life of Buddha show him seated in *Siddhasana* (fig. 3). This is remarkable, as Buddha is usually shown in the Lotus Pose.

*4-8th century	A.D.	—	<i>Yoga Bhashyam</i> , by Vyāsa
9th	"	"	— <i>Tattva Vaicaradi</i> , by Vacaspati Misra
11th	"	"	— <i>Raja Martanda</i> , by Bhoja
13th	"	"	— <i>Sarva Darsana Samgraha</i> , by Madhava (a work on Indian philosophies)
14th	"	"	— <i>Yoga Sara Sangraha</i> , by Vijnana Bhikshu (a work on yoga)
16th	"	"	— <i>Maniprabha</i> , by Ramananda Sarasvati
17th	"	"	— <i>Yoga Siddhanta Chandrika</i> , by Narayana Tirtha
18th	"	"	— <i>Yoga Sudhakara</i> , by Sadasivendra



Courtesy Archaeological Survey of India

FIG. 3 — Stone reliefs in Nagarjunakonda, South India, depicting episodes in the life of Buddha. (LEFT) The enlightened Buddha (*with halo*) receives the homage of King Ajatasatru. (RIGHT) Buddha in meditation at Urvilva.

Therefore it may be possible that the name of *Siddhasana* goes back further than Matsyendra, Goraksha, and the Natha school to the time of early Buddhism. Buddha is sometimes referred to as *Siddhartha*, the "one who has accomplished (*siddha*) his aim (*artha*)."
Several names of *Hatha Yoga* practices have been traced to medieval Buddhism: for example, *Uddiyana Bandha*, the Stomach Exercise, is thought to have been named after an important seat of Buddhist Tantrism: Uddiyana. These points argue a greater antiquity for *Siddhasana* than has generally been considered likely.

Directions for Assuming the Siddha Pose

- (1) Sit with legs outstretched.
- (2) Bend the left leg at the knee and place the heel against the perineum, the space between the anus and the reproductive organs. The heel should be in contact with the two bones of the pubic arch on each side of the perineum, and the sole should be in contact with the right thigh. One may lift the trunk on the hands in order to set the heel correctly against the perineum.
- (3) Bend the right leg at the knee and place the right heel above the left, against the lower part of the trunk. The outer edge of the right foot is inserted in the cleft formed by the left thigh and the calf. Men should avoid pressure on the reproductive organs.
- (4) Straighten the spine and place the hands, palms upward, at the root of the thighs or in the center front or in any other comfortable position.

Additional Instructions for Improving Practice

Remain one minute in the pose. Then, if you have time, interchange the position of the feet, and stay another minute in the new position. By daily practice morning or evening, or both, one gradually

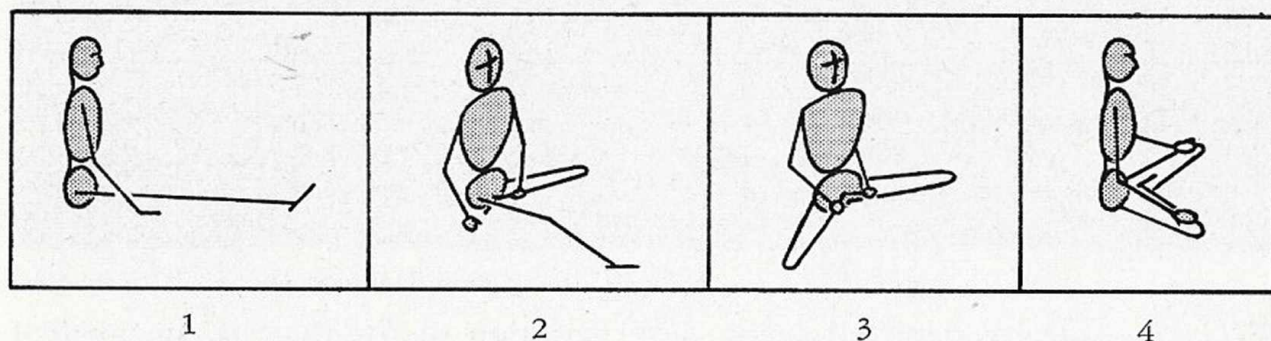


FIG. 4 — TECHNIQUE OF SIDDHASANA

gets used to the posture. You can then increase the period of time to five minutes, ten minutes, and so on, or as long as you can remain in the pose with ease. When one is practicing yoga exercises of concentration and meditation in this position, the time may be extended to half an hour, one hour, or even several hours, if no discomfort is experienced.

Breathing is normal, unless special breathing exercises are being practiced while in the pose. The attention may be concentrated on the spot between the eyebrows, the center of spiritual perception; or on the feeling of stillness, balance, and peace experienced in *Siddhasana*. For better concentration, the eyes should be closed (fig. 2).

The body should be held erect, with the spine, neck, and head in perfect alignment. It should be still, motionless, and relaxed. There should be no strain, no stiffness whatsoever. The knees should be lowered as much as possible, for when they touch the ground they give greater stability to the pose.

All these keypoints may be difficult to observe in the beginning. They are rendered much easier if one sits on the edge of a pad, cushion, or folded blanket. The weight of the body then does not rest so much on the left heel as on the ischiatic bones of the pelvis, where the weight normally falls in the Lotus Posture and when using the prosaic Western sitting-on-a-chair pose.



Courtesy Danish National Museum, Copenhagen

FIG. 5 — Deity depicted in an easy variation of *Siddhasana*, on ancient silver cauldron discovered in the 19th century in Jutland, Denmark.^{3,5}

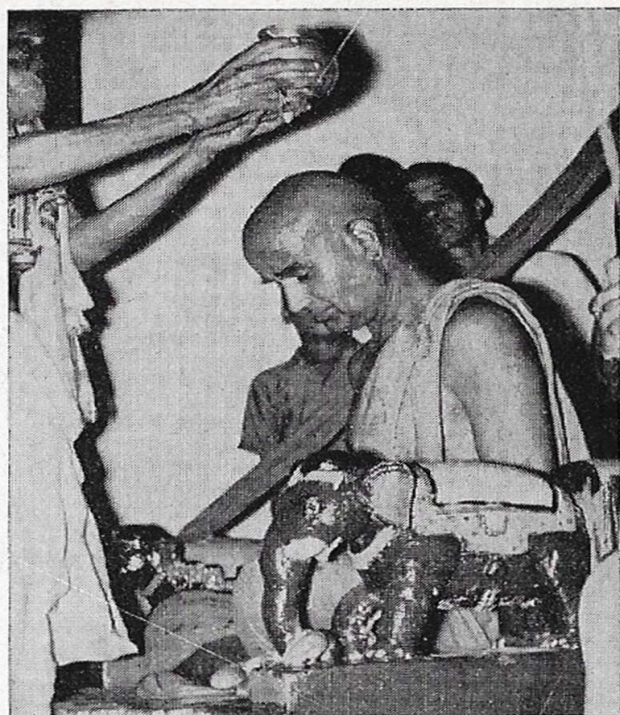
If the pressure of the left ankle against the rug-covered floor is too painful, one may sit on a bed to practice this pose. Among other problems are the pain due to the pressure of the ankles on each other and the tendency for the right foot to slide off the left thigh-calf angle. These difficulties may be removed by placing the right foot in front of the left one, instead of above it, in an easier variation of the pose called *Ardha-Siddhasana*, the Half-Siddha Pose, or *Yajnavalkyasana*, Yajnavalkya's Pose. The position of the legs may be reversed (fig. 5).

The ability to perform *Siddhasana* varies greatly with individuals. Some find it very easy, others difficult. The barrier is not so much in the doubling up of the legs (even persons with large thighs can accomplish this with ease) as in the spreading apart of the folded legs. To overcome this obstacle, practice of *Ardha-Siddhasana* or one of the other variations of *Siddhasana*, as well as *Gorakshasana*, Goraksha's Pose, is recommended.

Our study of *Siddhasana* will continue in the next issue with a description of some of the variations of the pose, and a look at its benefits in the light of *Raja Yoga*.

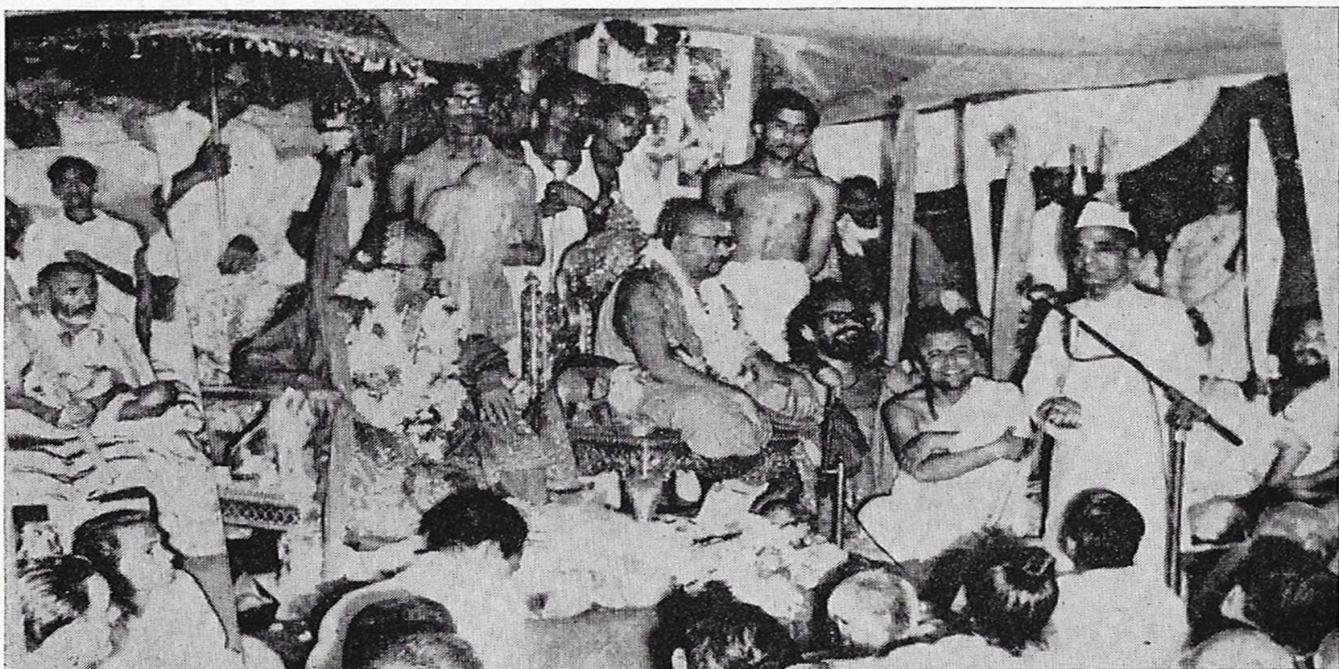
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Copenhagen, 1893, 3, 134-150.



(LEFT) Jagadguru of Dwarka whispers *mantra* (sacred Vedic affirmation) into ear of Shankaracharya-designate of Puri (*left*).

(RIGHT) Priest holds jar of waters from Indian holy rivers and seas, to be used in ritual sprinkling on Shankaracharya of Puri.



After the installation ceremonies, the Shankaracharyas of Puri and Dwarka (*center, enthroned*) attended a huge gathering at Jagannath Temple, Puri. Many revered holy men and celebrated pandits were present. Sri Bishwanath Das (*right, standing near microphone*), Governor of Uttar Pradesh State, presided. At left is a life-size photo of Jagadguru of Joshi Math.

Colorful Rites for New Shankaracharya of Puri

The 144th installation of a Shankaracharya of Puri was announced in the last issue of *Self-Realization Magazine*. Recently the secretaries of the Shankaracharyas of Puri and Dwarka kindly sent SRF some additional news and photographs.

The solemn yet joyous occasion was blessed by the presence of three Jagadgurus ("world teachers") — His Holiness Sri Abhinava Sachidananda Tirtha, the Shankaracharya of Sharada Math, Dwarka; His Holiness Sri Krishnabodhashram, the Shankaracharya of Joshi Math, Badrinath, in the Himalayas; and the new Pontiff of Gowardhan Math, Puri. The Shankaracharya of Sringeri Math in South India sent a representative who participated in the various rites.

Respectful messages were read to the assemblage from Sri S. Radhakrishnan, President of India; Governors of most of the Indian States; Dr. Jivraj Mehta, India's High Commissioner in London; Sri Daya Mata, President of Yogoda Satsanga Society of India and Self-Realization Fellowship of America, and many other dignitaries. Yogacharya Binay Narayan, YSS Secretary, attended the colorful ceremonies as the YSS-SRF representative.

The formal proceedings started on July 1, 1964, at ancient Gowardhan Math, Puri, where Pandit Chandrashekhar Shastri, the Shankaracharya-designate, performed various Vedic rituals and *yajnas* ("sacrifices") before a sacred fire. Sixteen renowned Brahmin priests celebrated *Mahavishnu Yajna* (rites of homage to God).

The Shankaracharya of Dwarka then led Sri Shastri to the Puri seashore. Melodious *kirtans* and *bhajans* (religious singing) were going on, and thousands of people gathered. Amid chanting of Vedic hymns by the *pandits* (learned Brahmins), Sri Shastri bathed in the waters of the Bay of Bengal, discarded his clothing there, and received from the Jagadguru of Dwarka an ocher Swami cloth to wear. Also bestowed on him at this time were the holy *danda* (monk's staff), *kamandalu* (water pot), and *rudraksha mala* (rosary of sacred beads).

The procession returned to Gowardhan Math. There, before the beautiful lifelike marble image of Adi ("the first") Shankaracharya, the Jagadguru of Dwarka initiated Sri Shastri into *sannyas* (the Order of monks) by whispering in his ear a Sanskrit *mantra* (Vedic words of power); and gave him the monastic name and titles of His Holiness Sri Jagadguru Niranjan Deva Tirtha, Shankaracharya of Gowardhan

Math. The new Pontiff was then bathed with earth and other holy substances. Later he spoke before a large assemblage on *Advaita* (Oneness) and world brotherhood.

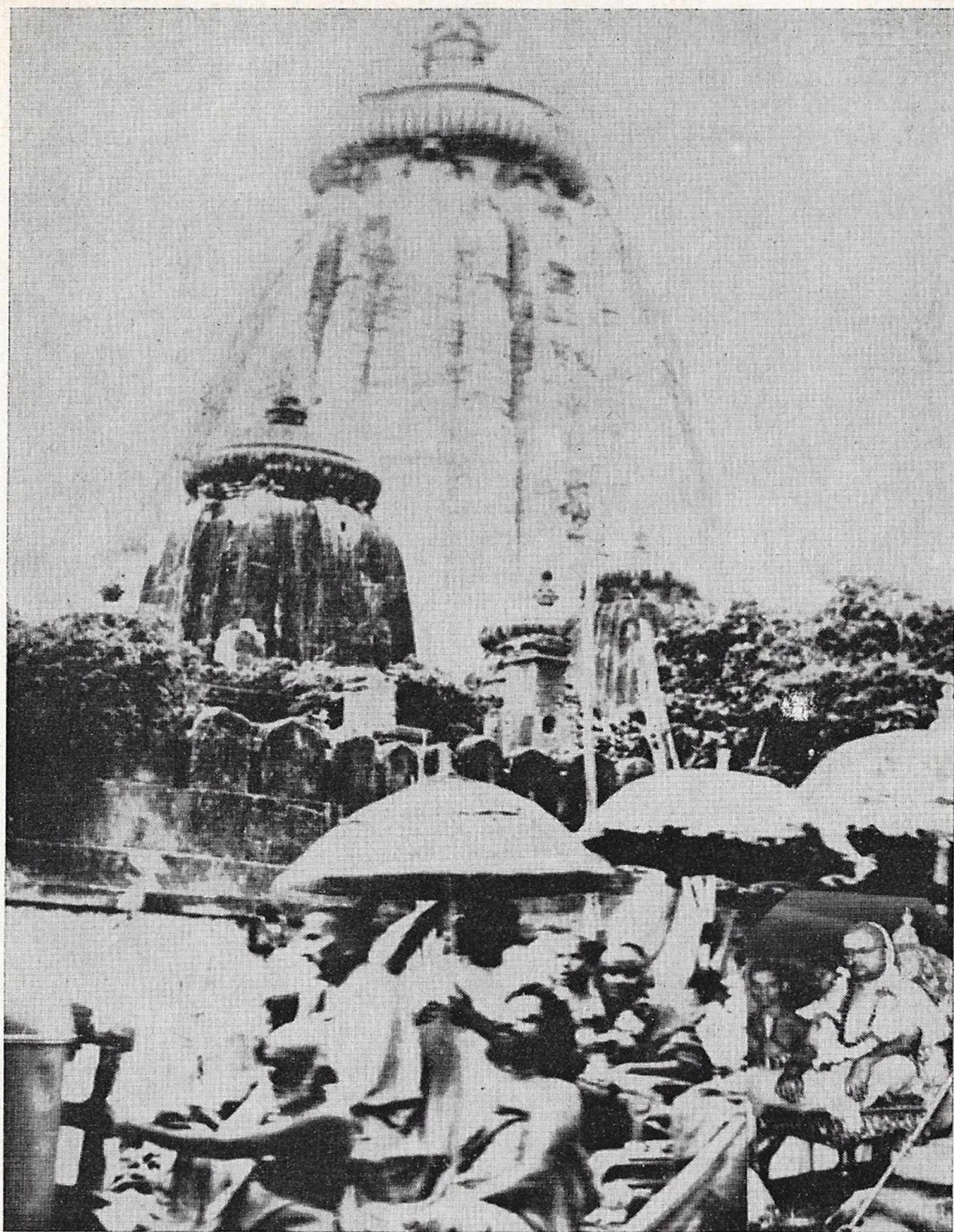
In the evening an All-India Religious Conference was held in front of Gowardhan Math in an artistically decorated *pandal* (temporary pavilion). The dais stood on an altar constructed around an old banyan tree, said to have been planted centuries ago by Adi Shankaracharya. Revered Brahmins and *sadhus* (renunciants) chanted Vedic verses, and songs from the *Rig-Veda* were rendered by Brahmachari Santi Prakash of Gowardhan Math and Brahmachari Bhakti Prakash of Yogoda Satsanga Ashram in Puri. Inspiring talks were given by the Jagadgurus of Dwarka and Joshi Math and by distinguished pandits.

Film from SRF about the Late Shankaracharya

On this occasion a motion picture, mostly in color, was shown to the audience. Assembled by Self-Realization Fellowship, it presented scenes in the unprecedented tour of America by the late Jagadguru Bharati Krishna Tirtha, beloved Shankaracharya of Gowardhan Math. On his visit to the West in 1958, under the auspices of Self-Realization Fellowship, he gave much-appreciated talks at many noted universities and churches.

At noon on the following day, July 2nd, the *pattaviseka* or installation ceremonies took place at Gowardhan Math. The new Pontiff was seated on the ornate chair reserved for the Shankaracharyas of Puri. There, amid soft chanting by the pandits, he was sprinkled with waters from various holy rivers, seas, and tanks at *tirthas* (pilgrimage spots). At midafternoon a *Chaturamnaya Peeth Sammelan* or meeting for the followers of the four maths founded by Adi Shankaracharya was held. Thousands of devout persons made offerings of garlands, fruit, and cloth to the new Jagadguru.

Later the Shankaracharyas were carried to Jagannath Temple on decorated thrones in an immense procession with all royal insignia — an elephant of the Rajah of Puri, police escort, and music bands. After prayers the Shankaracharya of Dwarka laid the foundation stone of *Veda Bhavan*, an institute for Sanskrit studies. It will be built near the venerated Jagannath Temple, erected in the twelfth century by the Hindu king Choda Ganga. Jagannath is a Sanskrit word for God in His aspect of "Lord of the World."



The Shankaracharyas of Joshi Math, Puri Math, and Dwarka Math en route to Jagannath Temple (*shown in background*), Puri, July 2, 1964. The long procession included thousands of devout Hindus.

A SPIRITUAL INTERPRETATION OF THE *BHAGAVAD - GITA*

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

By PARAMAHANSA YOGANANDA



Continuation of commentary on Chapter XVI, Stanzas 1-3

8) *Tapas* or self-discipline includes celibacy, restraint of appetite, and various methods of training the body to withstand cold, heat, and other discomforts. These mortifications, if practiced with discrimination and right resolve, help the devotee to attune his body and mind to spiritual vibrations.

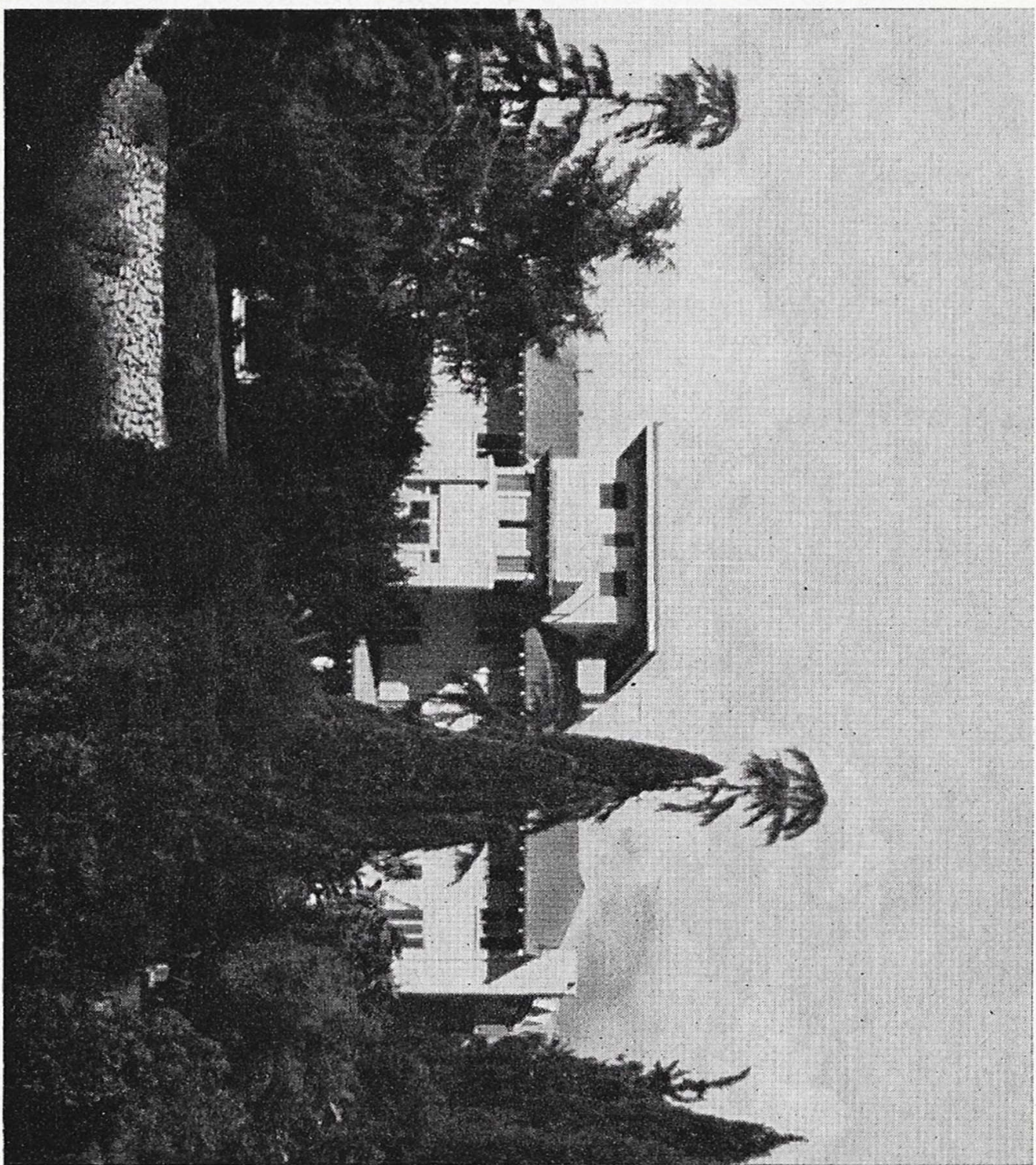
Self-discipline is not self-torture. The aim of *tapas* is not served by startling exhibitions, such as "yogis" on beds of sharp nails, whom one may occasionally see on streets in India's cities. The profound purpose of *tapas* is to change man's "bad taste" in preferring transient sense pleasures to the everlasting bliss of the soul.

Becoming a Spiritual Athlete

A habitually lazy person who is forced to become a day laborer feels a bodily distress unknown to those who are used to hard work. Similarly, the devotee who compels himself to follow a course of self-denial feels physical and mental misery in the beginning. Ignoring the rebellion of his body-identified ego, he should gradually accustom himself to the strenuous life of a spiritual athlete.

When, by renunciation of worldly pleasures, man savors even once the superior joys of the inner heaven, he realizes his past misjudgment and becomes overwhelmed with happiness. Human beings can never be satisfied even by experiencing every possible sense delight, which they mistakenly pursue in the hope of finding their lost soul-bliss.

Some form of self-discipline is necessary to transmute man's desire for lesser pleasures to the desire for supreme spiritual pleasures. By



Administration building, Self-Realization Fellowship international headquarters,
founded in Los Angeles in 1925 by Paramahansa Yogananda

tapas and meditation he gives himself a standard of comparison between the two kinds of pleasures: physical and mental on the one hand, and spiritual on the other. As he continues the purificatory actions of *tapas* he finds not the dreaded torment but deep peace and joy.

Austerity, self-denial, renunciation, penance: all are means, not ends. The real goal is to regain through them the infinite realm of Spirit. As a poor man is glad to discard his rags when he becomes rich, so the successful God-seeker, entering the world of bliss, jubilantly casts away all shabby pleasures.

Straightforwardness, Uprightness, Sincerity

9) Straightforwardness (*arjavam*) is a quality of honorable men. It denotes sincerity. The eyes that see God are artless and honest. Only he who is free from deceit may gaze upon the Utter Innocence.

A dissembler is out of tune with the universe. Hiding selfish motives under a guise of altruism, making false promises, injuring others while pretending to befriend them, a hypocrite invites disaster from the cosmic law.

The aspiring devotee strives to be free from guile and crookedness. To regain the *sahaja* or natural state of his being he makes himself as open and candid as the sun.

10) Noninjury (*ahimsa*) is extolled in the Hindu scriptures. One of the Ten Commandments in the Bible is: "Thou shalt not kill" (*Exodus 20:13*). The prohibition refers to the wanton destruction of any of God's creatures: human beings, animals, plants. But the universal economy is so arranged that man cannot live without "killing" vegetables for food; nor can Eskimos live without drinking seal oil and eating seal meat. When it is an urgent matter of survival, a man is justified in saving his more valuable life by killing fish and animals, which are lesser manifestations of Divinity. Each day millions of bacteria perish in man's body. No one can drink any liquid or breathe without destroying many microscopic forms of life (and sometimes these bacteria kill the consumer).

In a righteous battle to save his people, a soldier is forced to shoot others. Mahatma Gandhi has suggested that it is better to kill an enemy than to run away from him through cowardice. But Gandhi also points out that a better course in opposing an evildoer is to employ the weapon of mental resistance, even at the cost of losing one's own life. "Resist by soul force," the great Indian leader of nonviolence said, "without the desire to harm another."

BOOK REVIEWS

SAINT ANGELA, The Life of Angela Merici, Foundress of the Ursulines (1474-1540), by Philip Caraman. Cloth, 188 pp., \$4.50.

Order from publisher: Farrar, Straus and Company, 19 Union Square West, New York, N.Y. 10003.

The great Master Paramahansa Yogananda often compared creation to a cosmic motion picture in which we are all involved as transient actors. Most persons have no clear understanding of their part or how they should play it; but to those who are in tune with Him, the Cosmic Director gives definite intimations of His wishes. Such a one was Angela Merici, who was to become foundress of the Ursulines, a Catholic Order of uncloistered nuns. She was but a pious young Italian girl when she was blessed with a vision — in broad daylight, as she walked across a farm near her home — that shaped her destiny.

Not that she immediately understood the meaning of the vision or how she was to accomplish the instruction from the Divine Voice; the Lord left it to her to figure out the ways and means, by reason and by wisdom garnered from her experiences during a lifetime of unceasing effort to perform His will. God sometimes does not give specific advice in temporal affairs even to His saints, but never fails to work interiorly to help and guide all receptive devotees.

Saint Angela's life was inwardly cloistered with the Lord, yet outwardly she was amazingly active, traveling about and counseling the people who flocked to her for advice. Wherever she stayed for any length of time, she gathered about her a few dedicated women who desired to live and work as she did, "in the world but not of it."

The first part of the book is concerned chiefly with the historical and geographical background of Saint Angela's life; and of revealing, through various anecdotes, the timbre of her nature: loyal, humble, sympathetic, discriminative, and unostentatiously ascetic. Her special abilities lay in straightening out human relations by helping people to understand their relation to the Heavenly Father.

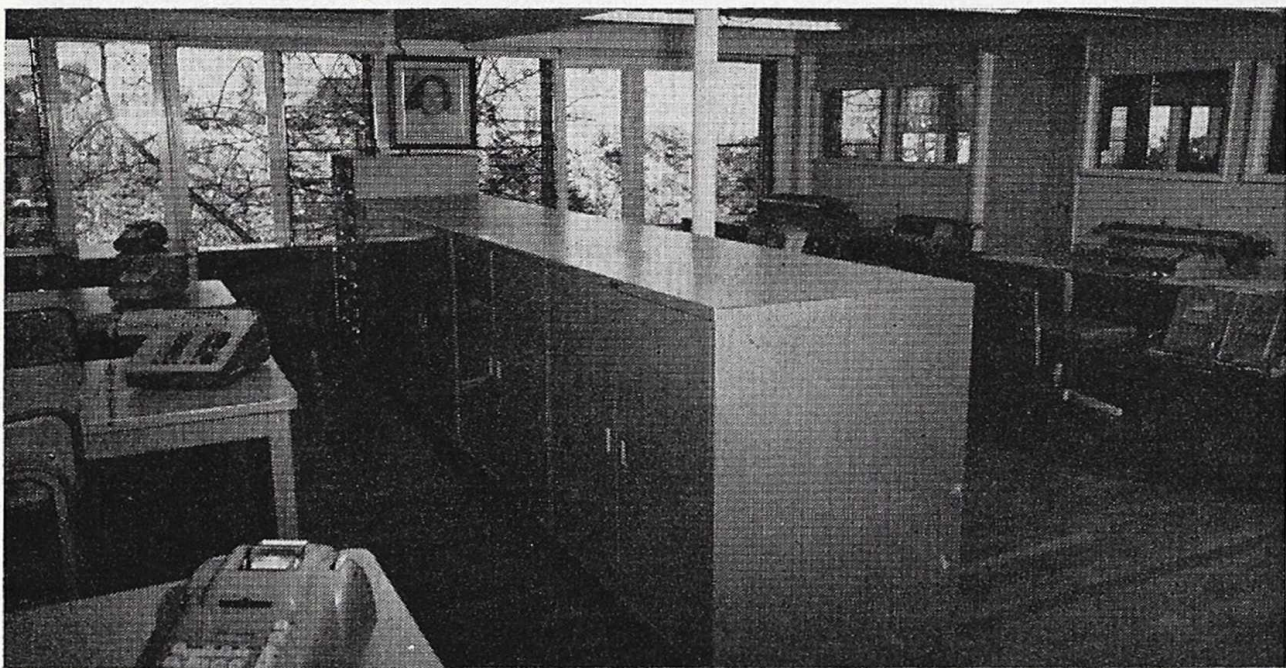
The following extracts from the book deal with the latter part of Saint Angela's long life, when all that had been portended in her

or thirst or need for sleep. It seemed as though I spent the last week in the company of angels.

"Behind Brother Anandamoy's words we perceived the greatness of the Gurus who sent him. Through the classes and the questions we were privileged to ask him I received real spiritual help and a much better understanding of the meditation techniques. And there was peace, deep spiritual peace; I have steadily felt the divine energy at the Christ Center in the forehead ever since the first class began.

"*Kriya Yoga* initiation was the highlight of this most blessed week. As I received the rose petals and the spiritual baptism it seemed as though the whole world sank away from me: there were just Guru and I, standing on the edge of Eternity. I longed to enter into everlasting Spirit. I bless Paramahansaji, whose teaching gives us once more in this age the special grace to discover that the Kingdom of God is verily within us." — *I.K., Milwaukee, Wisconsin.*

"My wife and I received *Kriya Yoga* initiation in New York. It was a wonderful event in our lives. We are practicing the SRF exercises with renewed enthusiasm twice a day and are increasing our meditation periods. Nothing else in our lives has equaled the rapturous feeling that has come to us." — *G.G., Brooklyn, New York.*



Accounting Department, Self-Realization Fellowship headquarters, Los Angeles. This office was completely equipped recently with cabinets, files, desks, and chairs: a generous gift of Mr. Jay C. McDowell, president of McDowell-Craig, manufacturers of office furniture; and his family, all SRF students.



Daya Mata (*center*), Uma Mata and Ananda Mata (*behind her*), Mr. Hiroshi Yura (*right foreground*), leader of the SRF Meditation Group in Tokyo, and other SRF members; June 28, 1964. Daya Mata and her companions visited Japan on their way home from India to America.

"The message that Brother Mokshananda brought was simple yet subtle, and those who "heard" were rewarded with a spiritual awakening. Self-Realization Fellowship is an oasis of bliss in the desert of world suffering. It teaches the essential truths about life, the principles that govern living, and the inner healing that all may find." — C.H., *San Jose, California.*

AAUW Study Group Visits SRF Lake Shrine

Sixteen members of the Occident and Orient study group of the American Association of University Women, Valley Branch, Los Angeles, visited Self-Realization Fellowship Lake Shrine and Mahatma Gandhi World Peace Memorial in Pacific Palisades on October 20th. The women expressed their delight and appreciation after a tour of the SRF Chapel, Mississippi houseboat, India Gift Shop, and Yogananda Museum. Members of the group study the historical, cultural, economic, and political aspects of Japan and India.



New entrance gate, Yogoda Math, headquarters in India of Yogoda Satsanga Society, founded in 1917 by Paramahansa Yogananda in Ranchi, Bihar



DAYA MATA IN THE HIMALAYAS

Daya Mata, SRF-YSS president, and Ananda Mata (*holding camera*) en route to Gulmarg, 8500 feet, in the Himalayas in August, 1961. Daya Mata is seated in a dandy, the common mode of conveyance in these regions. She and her companions at first were reluctant to use the vehicles but consented when told that one of the hillmen's few means of livelihood in these remote areas is to carry dandies. The bearers were particularly eager to serve Daya Mata's party because of the natural Indian respect for *sannyasis*.

James Hickernell
Mount Washington

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Lawn near north wing of Self-Realization Fellowship hermitage, Encinitas, California. Visitors in background stand at edge of palisades overlooking the Pacific Ocean.

