

# SELF-REALIZATION

## Magazine

*Devoted to the healing of body, mind and soul*

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## Letters From A Disciple

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

My Divine and Blessed Master:

The poet Browning said that courage was courage only when you felt the serpent of fear writhe beneath your feet. I believe I understand this. It was what I meant when I said to you that if you sent me out into the darkness, and I went without hesitation, though afraid, that was courage. For, if one never knows the sensation of fear, can one be called courageous?

I well understand the goal that you wish me to dwell upon and finally reach—complete forgetfulness of the body in the thought of God and in His service. I try to overcome my weakness by dwelling on your life in which there is never a thought for anything but the salvation of those who have taken refuge with you. I spent years reading and re-reading the lives of the saints who "climbed the steep ascent of heaven in peril, toil and pain." Now I seldom read. I don't need to, for their words float on the surface of my mind, like leaves on a pool, in my hour of need. I pick them up and "feed on them in my heart, by prayer"—and upward look—"with thanksgiving." Daily I put forth my God- and Guru-given strength to adjust myself to life in this completely changed body. In hours of concentration, or perhaps weakness, when I need them very much, the words of the Holy Ones come to me.

Just now I am reading a most wonderful book. The title is: *Saints that Moved the World*. They are St. Anthony, the saint of renunciation; St. Augustine, the saint of the intellect; St. Francis, the saint of love; St. Ignatius, the saint of will power; St. Teresa, the saint of ecstasy. The author puts something into his book that he has gained by profound study and discipline. I thought I knew all about the life of St. Francis . . . but I found I did not know the half. At times when reading I am stopped by the thought that the best I have ever offered God, can ever hope to offer Him, is but a teaspoonful of water compared to the ocean that lies outside the Hermitage. But though my own smallness is thrown into such strong relief by these saints who reached God by hewing footholds in the solid rock that towered above them, my joy is so great that such Giants, such things can be, that I walk around the Hermitage in a dream of happiness.

As I look back over the years, I am reminded of something I said to \_\_\_\_\_ long ago. "If I were younger and stronger, I would show you!" "What would you do, Sister?" she said, laughing at me. I believe she thought I would say lecture on the platform or teach, but my answer was, "The same things I do every day, only more and better." That is it. That is my only ambition. *More and better!*

— Gyanamata



# Meditation

## FOR THE WEEK

By PARAMHANSA YOGANANDA

- Sept.* 4. Knowing Thee, O Lord, I will be satisfied, and will desire only that kind of prosperity which Thou dost give me.
- Sept.* 11. Father, I have been Thy prodigal son, but now I am returning to Thy home of Self-realization, to share all Thy good things, which belong to me as Thy child.
- Sept.* 18. Oh Spirit, make my heart Thy beloved home, where Thou wouldst dwell with me in ease and everlasting understanding.
- Sept.* 25. Father, make me feel that I am Thy child. Save me from beggary, and let all things, including health, prosperity and wisdom, seek me instead of my pursuing them.
- Oct.* 2. I will use the starry openings, the telescopes of sun and moon, the windows of open flowers, and luminous human minds in which to behold Thy hiding place.
- Oct.* 9. I will start each new day with the realization of my greatest aim—to find Thee, Divine Mother.
- Oct.* 16. I will realize that God's power is limitless, and, since I am made in His image and likeness, I, too, have power to overcome all obstacles.
- Oct.* 23. I know that each seeming difficulty is but a call to release the power which I already possess, and that with each release of power I grow stronger and wiser.
- Oct.* 30. I desire only to attain complete understanding and enlightenment; therefore I shall welcome each suggestion or criticism which shows me where I am falling short of realizing my ideal.



## *Are You Listening?*

### THE VOICE OF SELF-REALIZATION

Written for Radio by PARAMHANSA YOGANANDA

is presented over

KFOX, Long Beach, Calif. — 1280 Kc.

9 P. M. Every MONDAY

(Program begins and ends with "Song of India")

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# FIND YOGI "SHANGRI-LA" ON QUIET L.A. MOUNTAIN TOP

East, West Blended in Seclusion

*(The above headlines and the article which follows are reprinted from the Los Angeles Daily News. Four excellent pictures—two of which are reproduced here in reduced size—accompanied this description of our Headquarters by Sara Boynoff, Daily News feature writer.)*

Mt. Washington rises from the Highland Park area of Los Angeles aloof from the city that long ago abandoned it, and forgotten by even the oldest residents of this sprawling metropolis.

Only 20 minutes by car from the city's heart, even at the highest tide of traffic, it is a remote retreat for the pioneer families who chose to remain there, and for those latter day escapists who discovered its dual charm: so near and yet so far.

On the very crown of the hill, secluded behind an iron gate and tall trees, withdrawn even from the remote world of Mt. Washington, is a white stucco, three-story building overlooking the city.

Once a famed hostelry, it is today the world headquarters of the Self-Realization Fellowship and the retreat of the religious movement's founder, the Paramhansa (teacher, master) Yogananda.

The fabulous histories of Mt. Washington and Yogananda are intertwined. They are recalled by the fact that yesterday the Hindu yogi was host at the Fellowship's

hilltop estate at a garden party for his followers.

This was a rare social event, indeed; a seldom known deviation from the order's self chosen "middle path" of "plain Christian living and high thinking."

The guests at that gathering saw demonstrated, under Yogananda's personal direction, the feats of yoga in which his students are becoming proficient.

Boys and young men—residents and students at the Mt. Washington "colony" and from the Encinitas colony near San Diego—showed their mastery of this ancient Hindu "science" which Yogananda describes as the "development of unity of body, mind and soul."

The guests came by automobile over the Figueroa Freeway, to Marmion Way, and then ascended Mt. Washington Drive's winding course to the crest of the hill and the retreat.

Few of the guests, if any, were aware that the automobile, their only means of access to their Paramhansa, was the downfall of



Mt. Washington. It was the disaster that caused the hill to be abandoned and forgotten by the world below.

Many years ago, in the last decade of the last century, a group of businessmen formed the Mt. Washington Development Co. On the choicest spot of the entire hill, they built the Mt. Washington Inn, and laid out the surrounding land as a subdivision.

By the time the 20th century was under way, Mt. Washington Inn had become a favorite resort for the city below (pop. then 250,000), or at least for those who could afford the 50 cent lunches and dinners.

Access to the inn had been provided by the Mt. Washington Railway Co., which built a little cog railway up the side of the hill from Marmion Way.

But by 1910 there were portents ominous to continued success. The automobile was coming within the financial scope of increasing numbers of people. The owners of these contraptions soon discovered the superior pleasure of traveling to such far away places as San Bernardino and Riverside.

Furthermore, Mt. Washington Dr. was then nothing but a dirt road, and it defied the prowess of those early vehicles. Mt. Washington Inn was doomed. Then as now, nothing could come between a resident of Los Angeles and his automobile.

Thus, by the second decade of the century, the development and railway companies gave up and went bankrupt.

The restless city, its growth given speed and space by the automobile, fanned out in endless extensions, abandoning to obscurity this one time gay resort.

At about the time this minor debacle occurred, there came to Boston from India, in 1920, the Hindu religious leader Yogananda.

In the wake of his national lecture tour, which received spectacular attention, sprang up Self-Realization Churches of All Religions in which Christian and Hindu philosophies were fused in a universalist concept that since has attracted thousands of followers throughout the world.

By the time his tour brought him to Los Angeles, Yogananda was an internationally known personality. He decided to make his headquarters here and to found the first of his new world "colonies."

With the aid of some of his followers he acquired, in 1927, the bankrupt Mt. Washington property, for a price so low as to bring tears to the eyes of today's realtors.

Of the hilltop estate, Yogananda now says that as soon as he laid eyes upon it he knew it was the one "I had seen in a vision long ago in Kashmir."

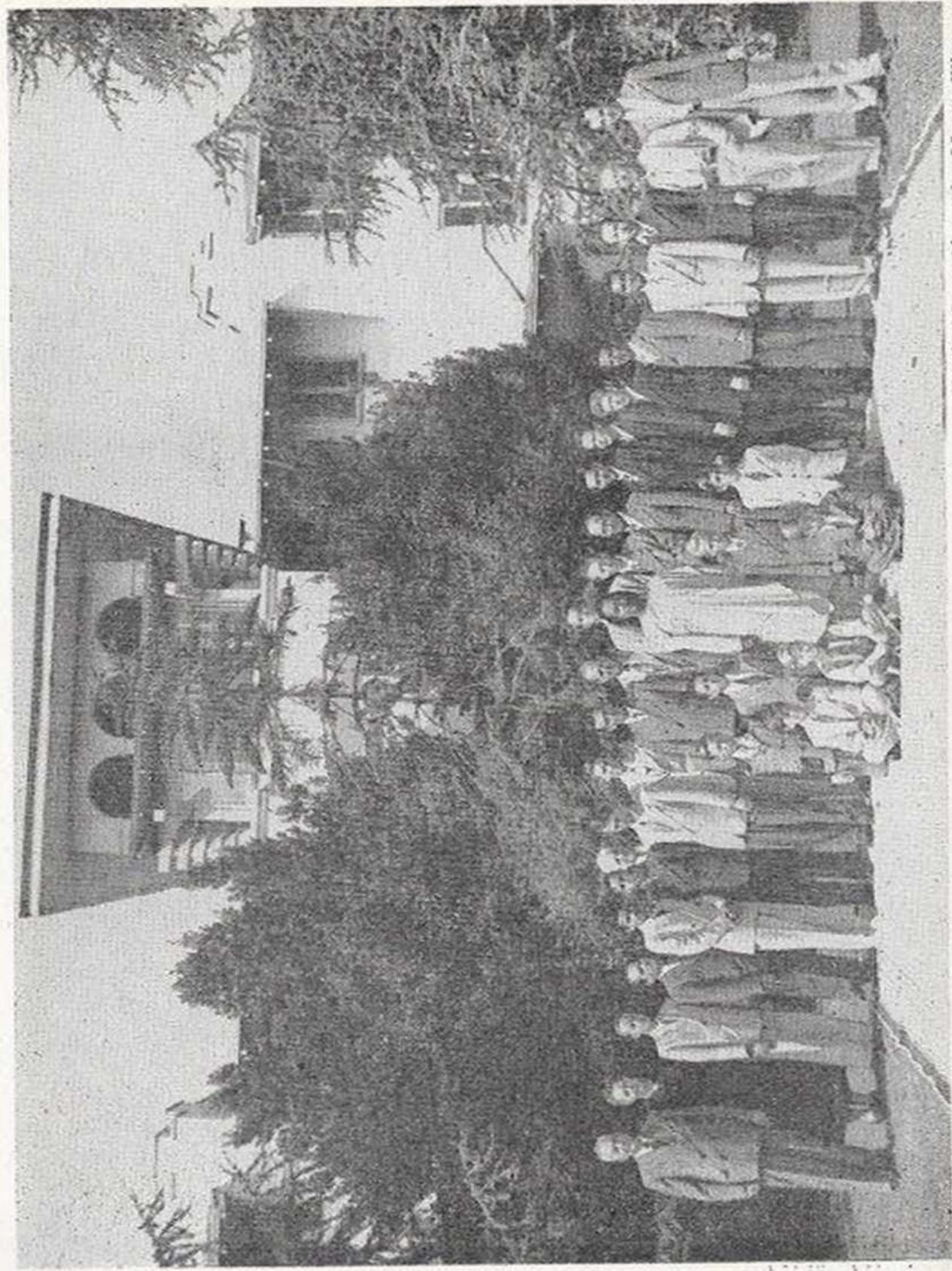
Symbolic of his world-wide following is the cosmopolitan nature





Daily News Photo by Harry Watson  
Paramhansaji watches the boys practicing *asanas* (yogic body postures)  
in the garden.





Daily News Photo by Harry Watson

Paramhansaji (center) and Dr. & Mrs. M. W. Lewis (left), on the lawn of SRF Headquarters at Mt. Washington Estates, with some of the male disciples who live and work there and at the Golden World Colony in



of the 60 resident students at the Mt. Washington colony; there are disciples from British Guinea, Egypt, India, Mexico, Romania as well as from many states in America.

Here in this private world, within earshot of the city's roar, Yogananda moves about his followers and students in a setting where life is a curious mixture of the commonplace and the exotic.

The guests who were greeted yesterday by their long haired, orange robed leader, found only the remnants of the early history of the estate.

There is little to remind them of it except the concrete encasement for the rusty iron wheel that once pulled the little car up the hill, the skeletal remains of the track down the mountainside, the railway station long since remodeled into a garage.

Without the "outside" world's being aware of it, the bankrupt real estate development has been transformed into the world headquarters for Yogananda's faithful, on this secluded hilltop where the jack rabbit, the quail and the coyote still find haven—20 minutes from the heart of the nation's third largest city.



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# Second Coming Of Christ

By PARAMHANSA YOGANANDA



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

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

## In Tune With God Through Guru

*Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.—St. John 14:5-7*

The Christ Consciousness present in Jesus, and in all vibratory creation and phenomena, is the noumenon (truth), the primary substance and life of all creation. No human being who is a part of vibratory creation can take his consciousness to Cosmic Consciousness—which lies *beyond* all vibratory creation and Christ Consciousness—without first passing *through* vibratory creation and Christ Consciousness, and experiencing the

Cosmic Vibration or "Holy Ghost." In other words, to "come unto the Father" every human consciousness has to expand and attain realization of the Cosmic Vibration first, and then know Christ Consciousness in order to reach Cosmic Consciousness.

Therefore, if any of Jesus' disciples had contacted the Christ Consciousness in him, through meditation, then they had also contacted the Cosmic Consciousness which reflects itself as the Christ Consciousness in all creation. He went on to say that all those who had "known" him (contacted the Christ Consciousness in him) must always remember that they had also automatically contacted the Cosmic Consciousness (the Father), for the Cosmic Consciousness and its only begotten reflec-



tion in all creation—the Christ Consciousness—are one.

As you can see, here Jesus clearly explained what his inner Spirit was. Jesus never emphasized his body, always the omnipresent Spirit within the body. It is important to remember the point brought out above: that the Christ Consciousness is the truth, the primary substance, the noumenon, the life which exists behind all vibratory creation. When Jesus said: "Ye know him and have seen him," he never meant that all the thousands of people who saw the body of Jesus realized that here was a manifestation of Christ Consciousness, and therefore of the Father. Only those advanced disciples who attuned with Christ Consciousness by deep meditation could realize the presence of the Father and Christ Consciousness manifested in the body of Jesus.

*Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say*

*unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*

St. John 14:8-21

The disciples still did not understand, and when Philip asked to see the Father, Jesus explained once more. Evidently Philip had not yet "known" him, perceived the Christ Consciousness so long manifested in his body. Jesus spoke briefly, but he meant: "He who has, by ecstasy, contacted the Christ Consciousness in me has



automatically also contacted the Cosmic Consciousness whose reflection I am. Then how is it that you ask me to show you the Father when you cannot contact Him without first contacting the Christ Consciousness in me?" Since one must raise the consciousness by the degrees mentioned above, he repeated, "No man cometh unto the Father but by me," meaning that the Christ Consciousness in him was in the Cosmic Consciousness and that the Cosmic Consciousness was reflected in it.

He went on to say that the words of wisdom uttered through his mouth were actuated not by himself, or by his ego, but by the vibrations of Cosmic Consciousness to which his consciousness was attuned. He was not conscious of his ego working behind the body, as most human beings are, but recognized that the Cosmic Father, dwelling behind his Christ Consciousness, was the sole instrument behind the workings of his body and Christ-mind. He suggested that they should first believe that his Christ Consciousness was one with the Cosmic Consciousness, and that it was reflected in his consciousness, knowing that, by meditation, they could then realize this truth. But meanwhile, if they could not believe that the Father was in him, he asked that they at least believe in the Father's divine manifestation in all the sacred and good work manifested through his life.

### Prophecy of Greater Works

Then—by the present, past and all future truth which Jesus perceived within himself—he prophesied to the disciples that any devotee who, by deep meditation, becomes convinced of the presence of the all-powerful Christ Consciousness in himself and in Jesus, shall be able to do all the miraculous work of healing, raising the dead, etc., which was manifested through the body called Jesus. This prophecy included future devotees, for he meant that all who were (and all who are now or will be) in tune with Christ Consciousness would perform greater miracles than he had demonstrated. He foretold these truths because he knew that his Christ Consciousness was soon to be united with the Cosmic Consciousness.

He promised that whatever a devotee asked, while sensing the Cosmic Vibration and the Christ Consciousness in him (or his "name"), he would materialize, in order that the Cosmic Consciousness might be glorified through its all-powerful reflection in the Christ Consciousness. Furthermore he said that if, in deep meditation, a devotee contacted his name (or Cosmic Vibration, and the Christ Consciousness) and then prayed for any thing, he would materialize it.

Today the same admonitions that Jesus gave his disciples apply. If a devotee loves him (that is, loves



to contact the Christ Consciousness in him) then he or she must be sure to follow the commandments—or laws of bodily and mental discipline and meditation—which are required to manifest the Christ Consciousness in the individual's consciousness.

Then Jesus said that he would pray for his disciples and all truth seekers, that by deep meditation they might contact another Comforter of all human sorrows—the Holy Ghost or Cosmic Vibration which exists in every human Soul forever and forever. The "Spirit of truth" of which he spoke is the Cosmic Consciousness, an ocean that cannot be received in the small cup of worldly human consciousness until it has expanded. With an expanded consciousness, the devotee at moments can feel the ocean of Cosmic Consciousness, dwelling within now, and in time learn to be aware of it constantly.

Finally, he told the beloved advanced disciples that although his body would soon be gone, yet he would leave with them the art of contacting the great comforting

Bliss present in Cosmic Vibration, and through that contact the Christ Consciousness would be revealed to them again.

Only the fact that Christ Consciousness is present in all creation makes it possible for any one to live. He mentioned this, and added that on the day great wisdom manifested in them through an expanded consciousness, they would know that all forms are related: Christ Consciousness is in the bosom of Cosmic Consciousness and the devotee's consciousness is manifested in Christ Consciousness and Christ's life can manifest in the awakened devotee's life. Any truth seeker who is in tune with Jesus' commandments of self-discipline, and practices them in life, will eventually be able to contact the Christ Consciousness present in him (and within every one) and devotedly love it. And any devotee who loves the Christ Consciousness receives the love in that Consciousness and also the love present in the Cosmic Consciousness, and will find it manifesting through his consciousness.



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

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



A SPIRITUAL INTERPRETATION  
OF THE *BHAGAVAD GITA*

By PARAMHANSA YOGANANDA

## How Yogis And Worldly Men Differ

*Chapter IV, Stanza 20*

### Literal Translation

Relinquishing the attachment to fruits of action, always contented, not confined to anything, though engaged in activities he does not perform any (binding) action.

### Spiritual Interpretation



The 19th stanza of the *Bhagavad Gita* emphasized that one must not only act disinterestedly, but also must act for God with the greatest interest. Now stanza 20 further elucidates that the Yogi doesn't want to be the beneficiary of the fruits of his actions, he is ever happy to work enthusiastically for God only. Further, such a Yogi is ever contented, as he does not count on the *outcome* of his assiduously planned and performed actions for God.

The worldly man, on the other hand, who depends only on the favorable results of his actions, becomes unhappy when the results are adverse. The worldly man engages himself in a specific action for self interest and for expected gain or pleasure of some kind. Hence, he is involved in the re-

sults of his actions and bound by the effects of good and bad karma, unable to extricate himself from the karmic law of cause and effect. That does not help to finish his desires in one life, but causes him to carry into the next life those which were not fulfilled.

### Yogic Action

On the other hand, the Yogi who really acts for God enthusiastically does not act for himself; thus such a Yogi who *apparently* "works" for God to please Him, doesn't really act at all, esoterically speaking, for his actions have no connection with the interests of his own ego. Therefore, a Yogi apparently engaged in complex Divine activities such as maintaining a hermitage for his disciples, or engaged in philanthropic activities, is not entangled with any reincarnation-making results of his



karma (action), provided<sup>d</sup> he is working in the above mentioned ways only to please God.

This can be contrasted with the worldly man who performs philanthropic activities for the satisfaction of his ego, or for gaining praise from others, and thus becomes involved in the fruits of his actions.

The Yogi's action of eating to maintain the temple of God is superficially similar to the worldly man's activity when he eats to appease his greed; yet the former is free from the results of his actions imposed upon him by God, whereas the latter is bound by the recurring greed consciousness accruing from the erroneous way of covetously eating for himself. Since a man does know that he came into this world solely because of the desire of God, he should, through good company and introspection, find out his duties and perform them only to please God. In other words, it is disastrous for a man to play a part of his *own* choosing on the stage of this earth and mar the Divine drama by not finding out what part he should play to satisfy the Cosmic plan.

Thus the worldly man goes on performing actions without the guidance of inner wisdom and becomes involved in the whirlpools of alternating sorrow and pleasure. But the Yogi, even though he is busily engaged working for God, is inwardly free from any results of action, for he is satisfied to be

diligently and intelligently and enthusiastically working for God, leaving the results of his actions for God to judge.

To follow the teachings in this stanza of the *Gita* one must learn how to eat, work and perform all duties without being entangled by the law of karma. That law can govern a man's spiritual fate only when he initiates actions for personal interest and a specific result, ignoring God's plan of life.

Nevertheless, one must remember that the idle man and the idle renunciate do not escape the law of karma because they refuse to work for God or for themselves, relinquishing desire for the fruits of action. Such idle renunciates living on the fruits of other hard-working worldly men invite worse karma because of being enslaved by the body and its uncontrolled senses. Even the worldly man who works hard for himself or his family, gets some honest and good results from his worldly karma, and is not subject to the temptations of an idle mind, in which such pseudo-renunciates indulge. The *Gita* advises renunciation of the *fruits* of action and not of dutiful actions. In this way the true recluse and the worldly man, both working for God, can be termed renunciates. They both have renounced the fruits of action. Such hermits and worldly men who work for God can also be called Yogis, for they unite their purposes in life with the Cosmic Plan.



### Literal Translation

By performing mere physical actions a person is not afflicted by any malevolent results, provided he has renounced all sense of possessions and has disciplined his body and mind and freed his Soul from delusive human hopes.

### Spiritual Interpretation

In this stanza the *Gita* is describing the characteristics of a Yogi, or of the wise worldly man who lives in the world without being possessed by his possessions. A renunciate may fly away from his worldly possessions and live in a forest, but he cannot get rid of the inner possessions of reincarnation-making good and bad karma. Wherever a person goes his karma goes with him even as the calf follows the cow.

So the *Bhagavad Gita* emphasizes that a true renunciate is he who has been able to free himself from his moods, results of past good and bad karma, by disciplining his body and mind by ecstatic communion with God. Such Souls are true renunciates and it does not matter whether they are in the world or in the forest or have

little, or much, or no possessions at all. Such Souls do not ride on the crest of false or bright hopes and thus suffer from the ups and downs of pleasures and sorrow which unfulfilled hopes, or even fulfilled hopes, may bring. Acting for God with disciplined minds, such Souls become free from the results of good and bad actions, both of which cause bondage. Even performing good actions with an egotistical complex is better than performing evil actions to appease the ego. Still, both types of actions keep the Soul confined by the law of karma, while actions performed only to please God are better than good karma since they free the individual from this terrible law of cause and effect which governs the lives of carelessly living, uncontrolled individuals.





# Adam, Where Art Thou?

By JOHN D. WATKINS

If Eternity  
Is true,  
Then Time is a lie.  
What is cannot be divided  
Into Was and Is and Will Be.  
The Earth encircles  
The Sun  
And a year has passed.  
Has Eternity aged a year?  
God must become senile in Time,  
Become decrepit  
And die  
In the law of Time.  
That law imposes movement toward  
One point or from another point,  
But Eternity  
Is still  
And so outside law.  
Then where am I? Can the law  
Stand between substance and shadow?  
Has it been  
Answered,  
"Adam, where art thou?"



# Halasana and Karnapitasana

By REV. BERNARD

This fourth in the present series of articles on the *Asanas* (body postures), appearing exclusively in the *Self-Realization Magazine*, concerns the benefits accruing from the practice of the postures seen in the accompanying photographs on pages 20 and 22.

The beneficial effects coincident to the first, *Halasana*, or Plow Posture (so named after its imitation of the shape of the East Indian plow) are also common to the second posture, *Karnapitasana*, or Closing-the-Ear Posture. If you glance at the pictures of the two *asanas* you will naturally surmise from the similarity of their positions that their physiological effects are nearly the same. Actually this is true. Therefore, unless it is specifically mentioned otherwise, it may be safely construed that the beneficial effects described in this article pertain to both *Halasana* and *Karnapitasana*.

Probably you will recall from the previous articles on *asanas* appearing in this series in the *Self-Realization Magazine*, that the purpose of practicing the various body postures is primarily that of promoting good health and perfect neuro-muscular response in the body. These somewhat difficult postures are intended only for children, young adults or those older persons whose bodies are yet limber enough to permit the assumption of the various body positions without undue strain. As the body grows older, the joints be-

coming accustomed to certain very definite limits of movement and the tendons becoming more brittle, it becomes unwise to strain or use force in trying to adopt new positions.

However—as explained rather elaborately in the March-April issue of the *Self-Realization Magazine* under the title of *Padmasana, The Lotus Posture*—it is not at all necessary for every one to practice these difficult postures of the body in order to enjoy the benefits which would normally accrue from their practice.

Those whose joints have become intractable will find at least as great, if not greater, benefits from the practice of the simple energizing exercises taught to all SRF students. By means of these scientific, refreshing exercises it is possible to obviate fatigue. We receive a veritable stream of letters here at the Headquarters of Self-Realization Fellowship from students all over the world expressing their heartfelt gratitude as well as amazement at the remarkable refreshment they experience through the use of these simple techniques. These people have learned to increase their productive efficiency



and expand their capacity for enjoyment of life by banishing fatigue.

### One Boy's Experience

A true incident involving one of the older boys in training at the SRF Golden World Colony in Encinitas (see January-February issue of *SRF Magazine* for article "Planning for Life" which describes the life of the boys and their training there) illustrates quite effectively this important principle which distinguishes the unique scientific exercises taught by SRF (exercises developed by Paramhansa Yoganandaji on the basis of his own original discoveries) from all other forms of exercise.

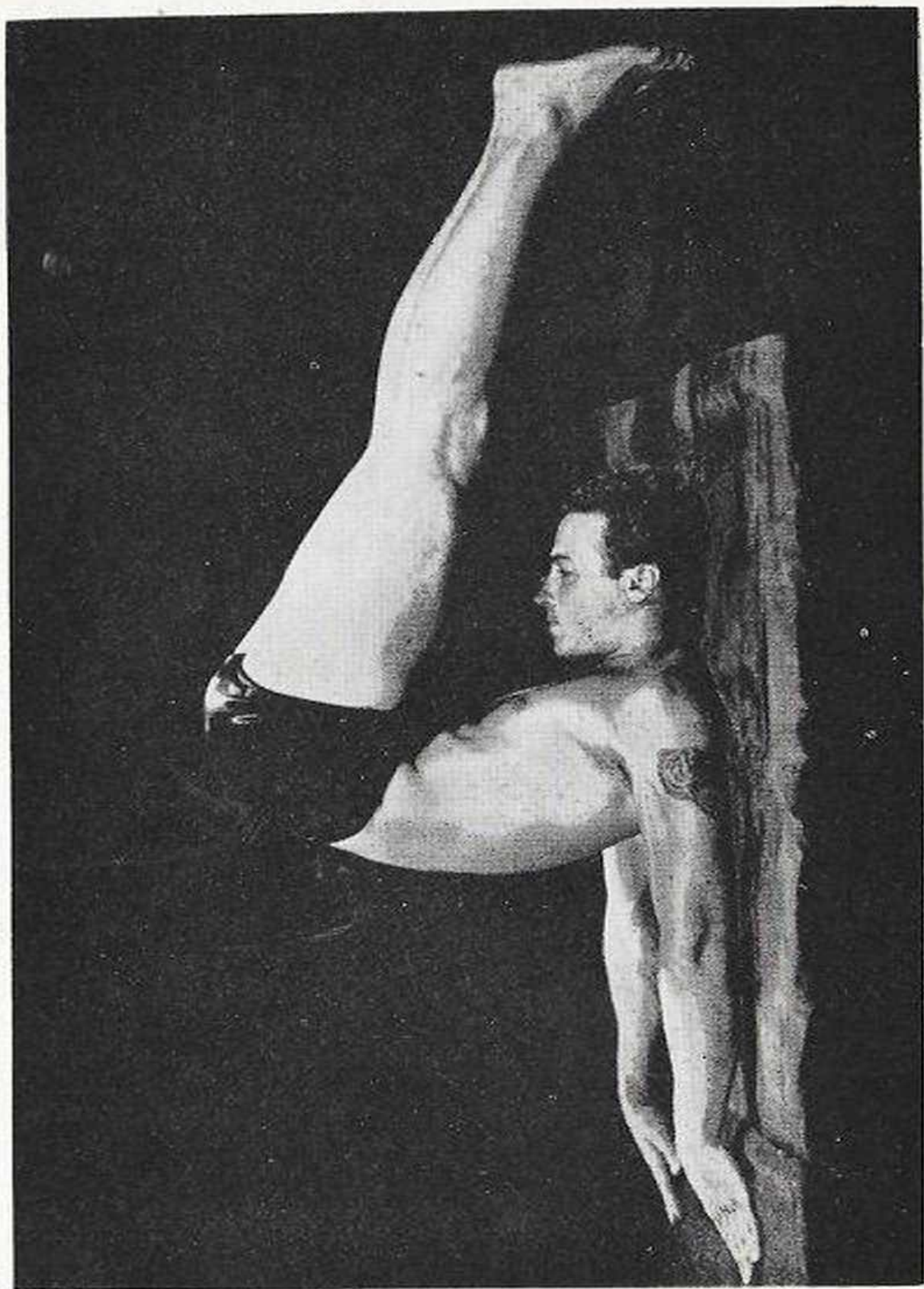
As with most boys his age a well-developed muscular physique held a strong appeal to our boy in question; enough, in fact, that he was not only willing to do something about developing his body, but he was determined to do so. There was a little doubt in his mind, however, as to the exact means which would prove most effective in achieving this end. At that time he had not gained a complete understanding of the important physiological effects of the energizing exercises of SRF. (The only fault of these energizing exercises appears to be their utter simplicity. Because of this very simplicity, it sometimes happens that people do not realize the extent of the profound and far-reaching effects of these exercises in promoting or restoring health to

the body. The same thing is more or less true of the *asanas*. It is difficult for people without a considerable knowledge of physiology to grasp the significance of placing the body in a certain position and merely holding it there. Both this lack of knowledge of the body and the common preconceptions of what actually constitutes exercise, obscure the fundamental nature and importance of the *asanas* and the SRF energizing exercises.)

The boy was discussing the question of exercises suitable for his purpose of building up the musculature. Having learned from past incidents that there is no worthwhile substitute for experience, he decided that before launching on this new program of personal activity he would take advantage of the knowledge which might be derived from the experience of those of more advanced training than himself. Like so many others, he labored under the misconception that only by strenuous movement — such as is involved in weight-lifting, for example—could the muscles be induced to develop great size.

The temptation, of course, on the part of his instructor, was to explain in detail all that happened in the body through the use of the various systems of exercise or calisthenics, and hope thereby to establish in the boy's mind the superiority of the energizing exercises. However, the wiser course was to let the boy find out for himself which possessed the great-





HALASANA



er advantage and desirability. To his surprise he was quickly, and without any further discussion, given permission to practice with barbells if he so desired.

A short time later the boy was observed trudging about somewhat listlessly. His enthusiasm obviously had faded. One could tell he was a little disconcerted. The natural surmise was that all had not turned out as he had anticipated, and, while he was still determined to continue his newly adopted regime, he was not contemplating the morrow's exercise very zestfully.

"Hello B....., how did you make out with your exercise (weight-lifting)?"

The boy looked up rather sheepishly, hesitated a moment (thinking, no doubt ruefully, of his previously adamant stand) and then blurted out, "Well, I'm all in." Conversation was shifted quickly to other things.

Next day he was asked quite casually, "How would you like to try some special exercises, B.....? We'll exercise together so you can see how to do them properly and get the most results." He very attentively watched and followed the directions as the SRF exercises for energizing the body were explained to him. Truly it was a joy to watch him, for one could see a new thought dawning upon him like a revelation: *the importance of mental concentration in bringing energy into the body.* He under-

stood now that no other apparatus than that provided already in the body and mind was necessary. After some ten minutes he was asked, "How do you feel now, B.....?"

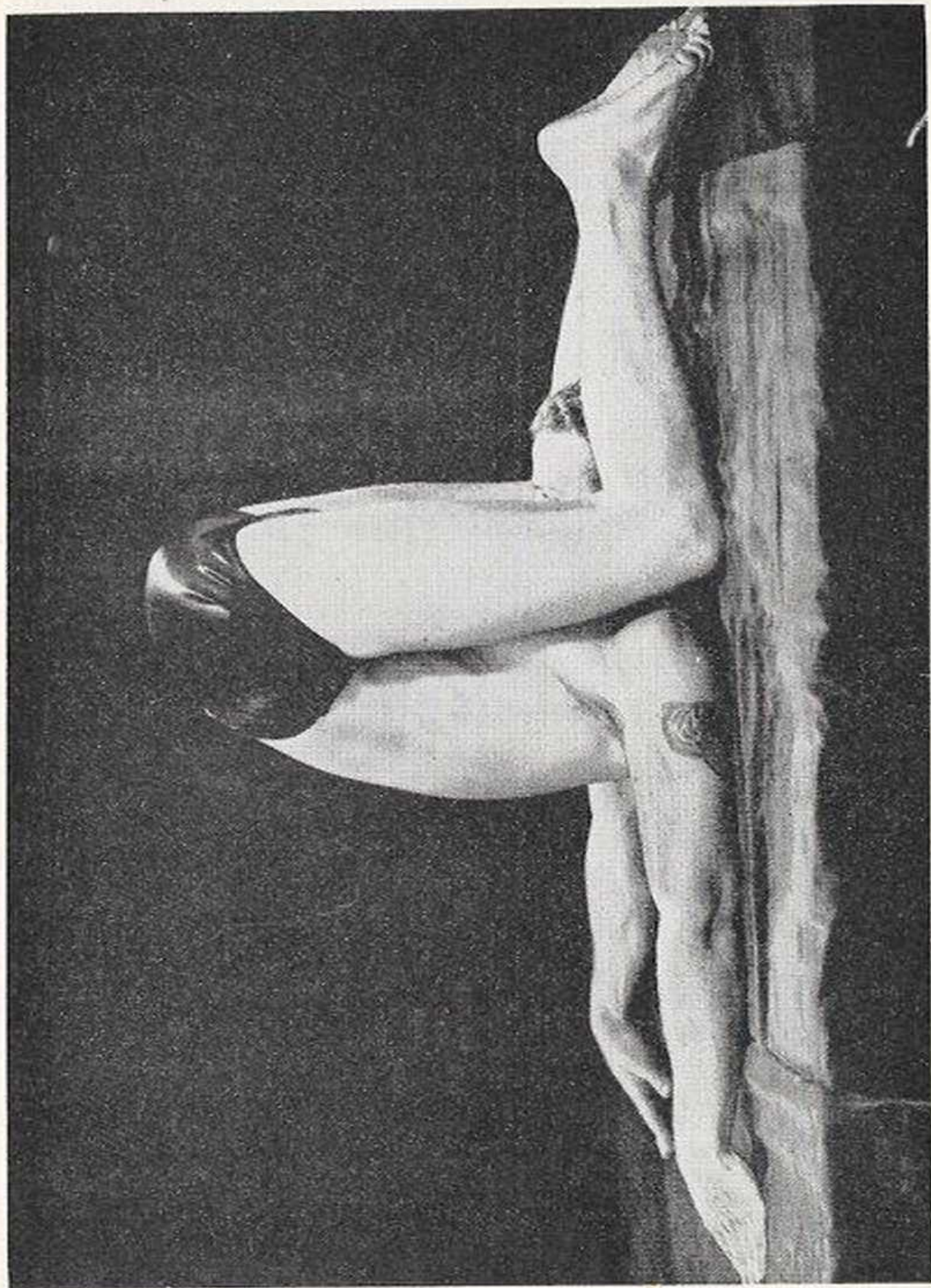
His frank answer burst from his lips with genuine feeling, "I could lick the whole world!" Of course this was an expression of no pugilistic intention or inclination, but simply the feeling that there was enough energy bubbling within him so that with it he could face any difficulty in the world with assurance and self-confidence. Then his smile broadened as he remembered his experience of the day before.

### Halasana

The boys are often asked, when practicing the *asanas*, or SRF exercises, if they enjoy doing them. A pertinent question indeed! But the answer is apparent in each boy. Instead of feeling tired, he feels genuinely refreshed! Why wouldn't he enjoy exercising?

For those who can do the *asanas*, *Halasana* or Plow Posture is very beneficial. It is not difficult to assume. Simply lie flat on your back on the floor, with your arms at your sides, palms down. Now raise both legs together, keeping them straight and bringing them over the head so that the toes touch the floor. To raise the legs one must press the hands hard on the floor. This posture should be assumed smoothly, without any jerking movements. The knees must not be





KARNAPITASANA



bent in trying to touch the floor with the toes. With the toes touching the floor the arms are left flat on the floor in their original position, as shown in the photograph on page 20. This pose can be held for one minute. Exhale and inhale very slowly without breathing deeply.

This particular posture makes the spine flexible and increases the blood circulation in all the muscles of the back and neck. This, of course, not only increases the flow of energy in the body, but aids as well the functioning of the thyroid and thymus glands (held to be important in maintaining youthfulness). The sympathetic nervous system also is toned up by this posture. The practice of this posture definitely helps to cure constipation and dyspepsia. It is even said that those who practice this posture regularly will never suffer from neuralgia, lumbago, or muscular rheumatism.

## Karnapitasana

The benefits gained through the practice of *Karnapitasana* (see photograph on page 22) are virtually the same as from *Halasana*. To practice *Karnapitasana* assume first the Plow Posture. Then bring the knees to the sides of the head. In this *asana* the toes, knees and arms should be in a straight line. The neck, back of the head and shoulders must touch the floor. The thighs should touch the chest and the sides of the knees be pressed against the ears. Breathing is normal. The pose can be retained for two minutes. This is a very refreshing exercise after strenuous mental or physical work.

Be sure to watch for the fifth article in this series in the next issue of *Self-Realization Magazine*, when we will describe and explain the benefits which accrue from the practice of the *asana* known as *Mayurasana*, or the Peacock Posture.

### SRF INN

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

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



## Recipes To Remember . . . *And Practice*

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

### PHYSICAL RECIPE

We hope you have taken advantage of the abundance of fruits available during the summer and early fall months — their high spiritual vibrations and cleansing qualities are highly beneficial to the system. Being the purest of foods, they are readily assimilable and have a cleansing effect on body and mind. To fast one day a week on fruits or fruit juices is very good, for it helps to flush out the poisons which accumulate and to give the system a rest, which it usually deserves. Over-eating and lack of balance in the diet are two of the most common offenses against the well-being of the body. Regular exercise is also a prime requisite of physical health—in addition to the excellent tension exercises taught in the Self-Realization Praecepta studies, walking is an invaluable aid to proper digestion, circulation, muscle tone, etc. A

walk should be a part of your daily routine.

#### Grapefruit Slaw

Mix one cupful of canned or fresh grapefruit pulp with one cupful of diced celery, two cupfuls of chopped or shredded cabbage, and one green pepper chopped fine. Chill, and just before serving pour over the mixed vegetables one cupful of cold French dressing, made with lemon instead of vinegar, if possible.

#### Timbales

Heat 1- $\frac{1}{3}$  cupfuls of canned tomatoes with  $\frac{3}{4}$  teaspoonful of salt,  $\frac{1}{4}$  teaspoonful of pepper and a little sugar. Add 8 salted crackers crushed ( $\frac{2}{3}$  cupful) and mix well. Remove from the heat and add to 2 eggs eaten slightly. Mix and pour into greased individual molds. Set in a pan of hot water and bake in a moderate oven for 40 minutes.

### MENTAL RECIPE

Where our minds are concerned, most of us "do not know our own strength." It is generally acknowledged that sour thoughts can bring on a sour stomach, and vice versa. Without exercise and proper diet our stomachs become flaccid and

paunchy. Even so with the mind undisciplined by concentration and high thinking—it becomes distended with the undigested accumulation of cream-puff thoughts.

A good exercise for the mind is to memorize some worthwhile



bit of poetry or prose each day, or in a certain stipulated length of time which is compatible with your other activities. You will gain not only in concentrative powers, but have the added advantage of lifting your consciousness to higher planes of thought through dwelling on the words of others who have soared high in these realms. Once having memorized the piece, reflect on it and endeavor to comprehend all its deepest meaning.

### SPIRITUAL RECIPE

Belief is good if it inspires you to practice the truths which caused you to believe. *But belief must be converted into experience.* Further, belief must be used to convert the mind to the *conviction* of experience. Jesus said, "And all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive."

The familiar saying, "The proof of the pudding is in the eating," may rightly be applied to the application of spiritual truths to one's life. As long as things move forward smoothly, one can be relatively happy with a set of ordinary beliefs which satisfy and inspire the mind. But life seldom permits us to dwell uninterruptedly on the heights of lofty contemplation, more often rudely tossing us about on the choppy seas of problems, fears, sorrow and the innumerable daily perplexities with which no amount of pious platitudes can help us to cope.

Good company is also extremely important, for the thoughts of others constitute a deep influence on our lives.

A mind jumping with restless and useless thoughts is a poor tool to use to solve a problem—and surely we all have problems! Prodigious feats of mental calculation or logic are not required of the ordinary man, but a keen, calm mind will do much to improve his efficiency in every line of endeavor.

Who can tell us that the truths of the scriptures are livable? Who has proved the words of Christ and the other great prophets and teachers of the ages? The saints and sages of all religions who have lived the life have demonstrated that their words are true—that we may *believe* in them. Their example should encourage us to do likewise. For we also must have their experience in order to truly convert belief into conviction. The very fact that there have been and now are saints in this world should be a tremendous inspiration to us to develop our own hidden potentialities, even as they did. The great Indian leader, Mahatma Gandhi, has demonstrated in this, the twentieth century after Christ, that His advice works now, that it is practical—was not all India freed without the firing of a shot?

So, if you believe, but have not gone to church, it is good to culti-



## Secret Desert Retreat

(How Paramhansaji is showing a new way to freedom in the West)

For some time Paramhansaji and a few disciples of the Fellowship have enjoyed the solitude and healthful India-like climate of a retreat in the California desert. The natural surroundings in this area lend themselves admirably to the meditative state. The expansiveness of sky and open desert lure the mind to an ever-growing sense of the Infinite mirrored there. Here meditation ceases to be an effort as the mind naturally inclines toward God. Periodic sojourns in such beautiful and hallowed places enable one to keep his spiritual balance in an otherwise topsy-turvy world.

There are two hermitages, one for the men and boys, another for Paramhansaji's private use. Here he often remains in seclusion, attending to deep spiritual tasks entrusted to his care, and working on his writings, which include the entire revision of the Praecepta studies, as well as many other important works. Here in this secluded spot, where only the soundless roar of Om breaks the silence, Paramhansaji spends much time in divine communion with the Heavenly Father, and in working long hours to complete the projects which are a part of his mission in the Western world.

The separate hermitage which the boys and men maintain is just a few miles away. There they also

enjoy the privilege of long hours of meditation and outdoor activities in the healthful desert climate. There are fifteen acres of land surrounding the men's hermitage, which is pleasantly located in the shade of a number of large tamarisk trees. A good well, run by a windmill, assures an ample water supply. The boys prepare their own meals here and take care of the upkeep of the house and grounds. They have built a small swimming pool by Paramhansaji's retreat which is also beautifully shaded, by Chinese elms and grape vines which cover the patio, and have made many improvements in the property at both hermitages.

Recently an additional hermitage with garage on about two and one-half acres of desert-city property was added to Paramhansaji's retreat. This is shown in the lower picture of the desert retreat, which also gives some idea of the surrounding country. In it, the foliage at the left hides Paramhansaji's hermitage, pictured at the top of the page. Near there, an entire city block, comprising more than two and one-half acres, contains three exquisite adobe houses. These are built with roofs designed so that inhabitants can sleep under the stars on hot nights, and sun bathe in privacy during the day. The total acreage of this desert retreat is about twenty-two and a half



acres of valuable tillable property.

### Why SRF Colonies Grow

Wherever Paramhansaji has a retreat, it usually turns into a colony of selfless monks and sisters of the order of Self-Realization. For example, the hermitage and grounds at Encinitas were given to Paramhansaji for an exclusive permanent retreat by the sea, to facilitate his writings and God-communion. But, shortly after receiving this gift, he said, "What will I do with such a big place, unless it harbors God-loving faces?" Ever since it has grown, until it has now developed into the big Golden World Colony with ladies' and men's and boys' hermitages, the SRF Inn, the SRF Cafe, Papaya Grove, Administration building and main hermitage.

The result of Paramhansaji's trumpet-call for colonies for housing God-seeking renunciates — instead of expensive churches for occasional use—has been amazing. Numerous colonies (which are actually how-to-live institutions) for young and aged are growing at a fast and furious pace. And there will be others for those among the jobless—the surplus men which industries cannot absorb—who wish to live according to SRF principles and study the teachings.

Mahatma Gandhi showed the East—especially India—how to be free by spiritual means. Paramhansaji has been sent by God, Christ and his gurus to free the thousands

of spiritual seekers in the West from industrial slavery, and from the slavery of that so-called communal life which is actually guided by brute-force.

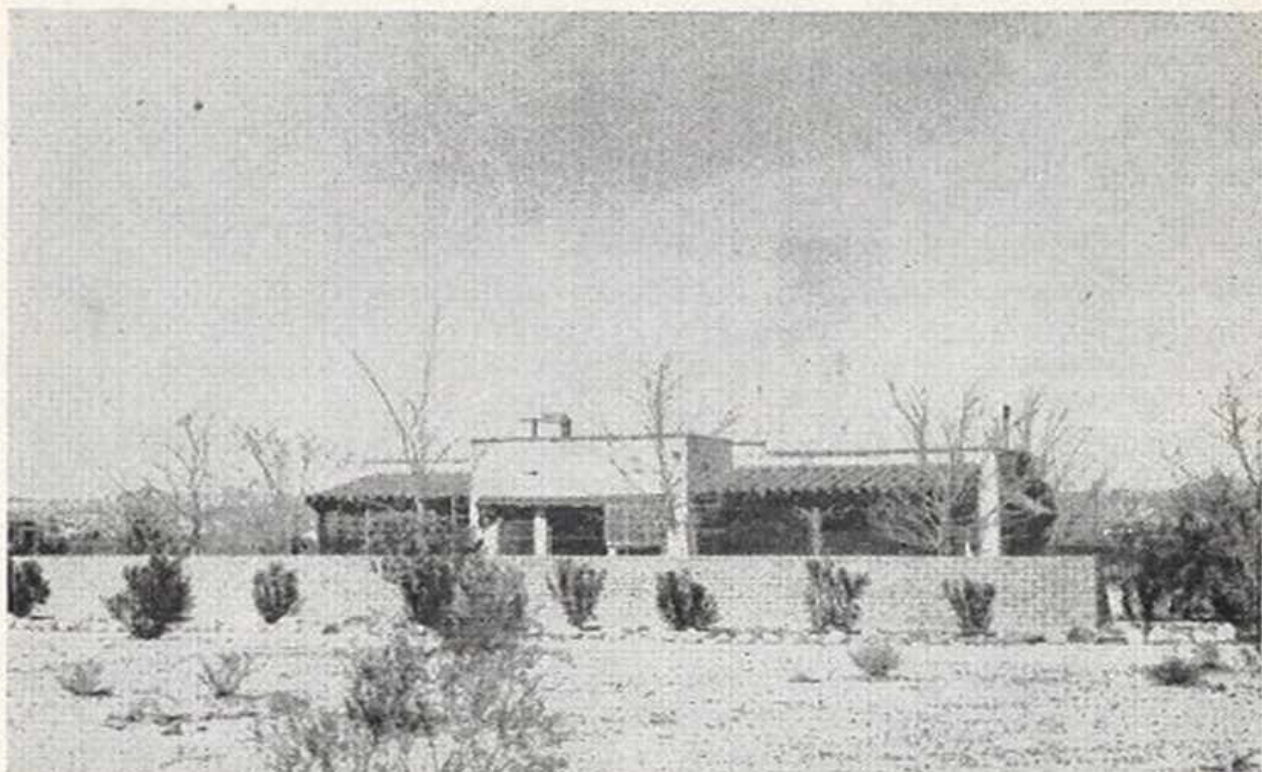
### Future Aims

Paramhansa Yogananda and Self-Realization Fellowship want to give jobs and freedom to thousands of seekers by creating simple colonies of approximately 25 acres each in various areas beyond the city limits where taxes are lower. These will each contain 50 to 100 self-supporting people. Paramhansaji's interest in such colonies is bearing fruit, because he has come to give—and not to beg anything for himself. The young, the middle aged and healthy aged renunciates are welcome in our present and future colonies. In each of them Paramhansaji will show the way to:

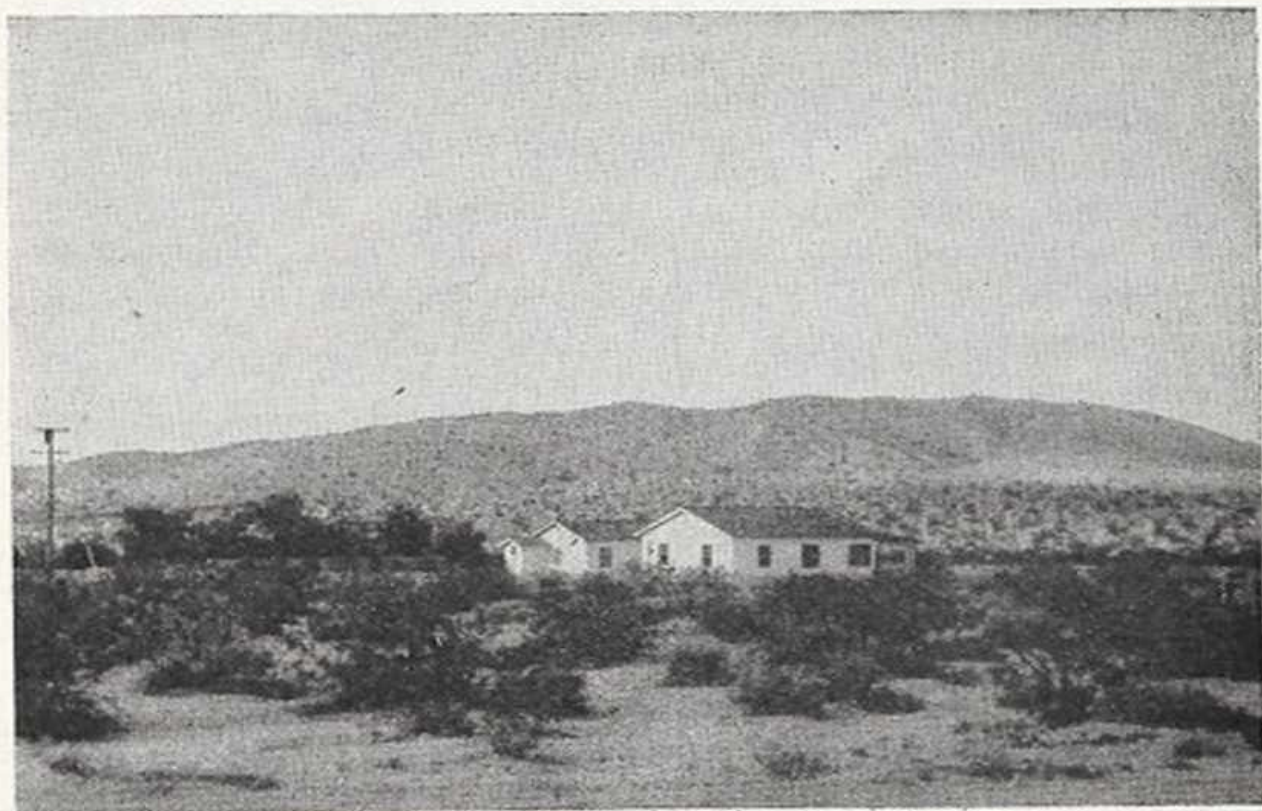
1. Freedom from heavy taxes.
2. Freedom from buying unnecessary necessities on the installment plan.
3. Freedom from slavery to alcohol, smoking, drugs, wrong proteins, excessive sex indulgence and other bad habits.
4. Freedom from job-hunting and insecurity due to fear of being fired. Thus, freedom from industrial slavery or that of so-called communal living guided by brute-force.
5. Freedom from ill health.

Now when Paramhansaji speaks of "jobs" in colonies as providing

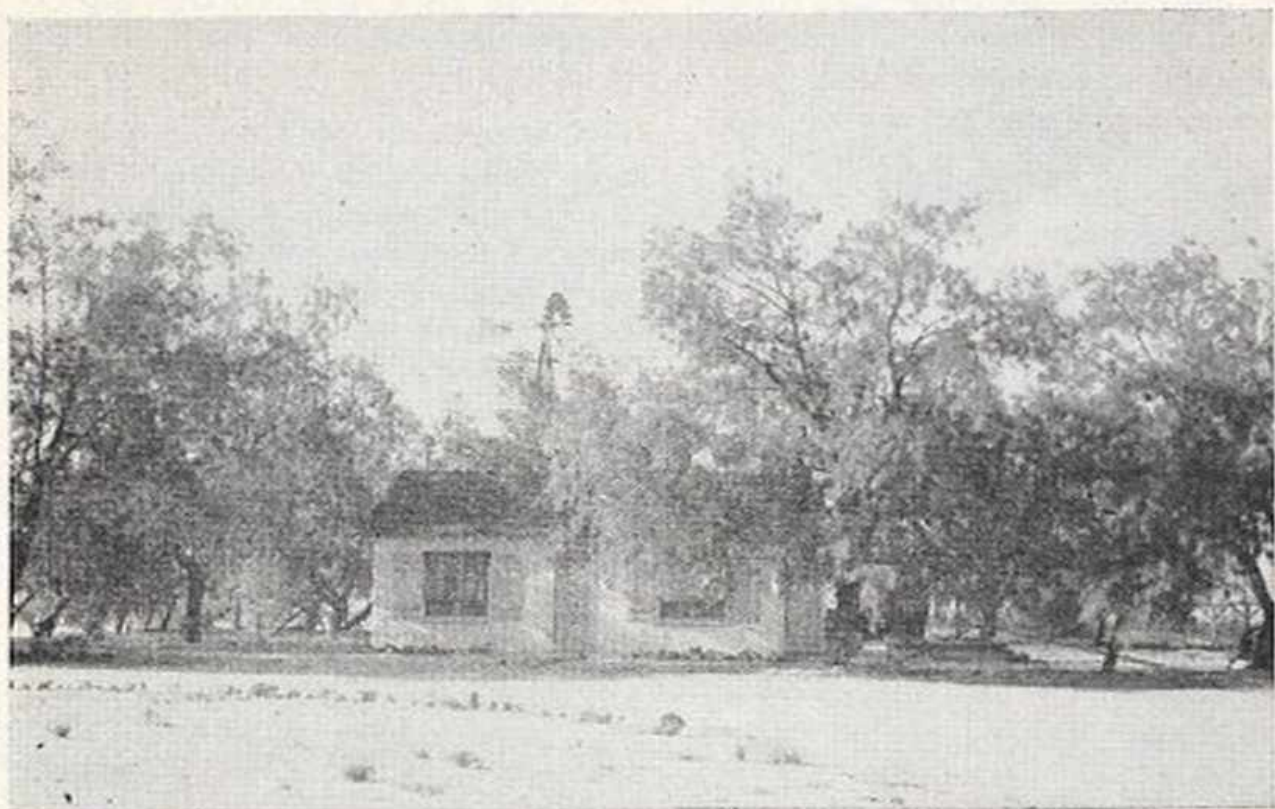




PARAMHANSAJI'S RETREAT (above)  
NEW ADDITION (below)







MEN'S HERMITAGE (above)  
ADOBE ACRES (below)





freedom and security, he means not only freedom from negative trials and desires mentioned above, but a *positive* freedom whose benefits might be listed as follows:

1. Acquirement of Divine happiness by meditation.
2. The sense of fulfillment that comes from useful activities such as producing food from the soil, cultivated for mutual use in the colony.
3. Health (which follows proper exercise and the eating of an abundance of live uncooked foods, sufficient vegetable proteins and fruits).
4. Diseaselessness (which is a result of the body's power to resist infections).
5. Mutual service—each working for all and all working for each. (Paramhansaji often says that if in a colony of 100 each exploits the other, each has to battle the scheming competition of 99 entrapping enemies, but if in such a colony each of the 100 helps the others, then each has 99 friends and divine helpers.)
6. Wisdom-guided freedom. (In other words, freedom of body, mind and Soul through simple

living in a small house on extensive lands.)

To all those young or elderly people, rich or poor, who want to help Paramhansaji to build these colonies, he says, "Please do not sit and wait, but join me with all your Soul to free your God-seeking brothers and sisters in America, India and the world from the slavery of misguided modern life. I will show how by brotherhood colonies, by living in mutual service, the problems of living and finding jobs can be solved."

This plan shows how to avoid the two extremes of: (1) slavery to misguided modern life—which lies in working for luxuries with the vain hope of finding happiness, and (2) resorting to primitive life, or trying to achieve communal content by brute force. On one hand, industrialists, even though reasonable, have not sufficient jobs to offer—and on the other, communal living by rule of bureaucrats would bring back feudalism in its worst form. So remember that a new way to freedom is being shown now through the SRF colonies. Come and join, or help create, such colonies.





## Thanks To You

Many of you have given donations regularly and generously that the needy of other countries might be helped through parcels of food sent by Self-Realization Fellowship. Daily we receive letters from those who have received these packages, expressing their boundless thanks, which we wish to pass on to you by giving a few excerpts from their letters, as follows:

"It was with great pleasure and deep gratitude that I can acknowledge the receipt of the CARE parcel so kindly sent by the Self-Realization Fellowship. It came in our hands just in time, when the need was great. It is a strange phenomenon that I receive them always in moments of urgent need. I attribute it to the blessings of Sri Paramhansaji and the care of our Father in Heaven."—*H. D., Germany*

"First of all I invoke unceasing God's blessings for the last gener-

ous gift, a heavy parcel with many good and wholesome things, all of which made my wife and daughter very enthusiastic. Nothing was forgotten: I got my oil for Kriya, my girls got cocoa, jams, rice, soup, raisins, paprika, sugar, peanut butter, almonds, candies, 'crisco' and soap. Dear Master! You and your faithful band are disseminating joy and bliss all the globe over."—*Prof. V. N., Czechoslovakia*

"Thank you very much for your immense parcel, a great surprise for us. The contents of the parcel were admirable, and included many things we have not seen for ten years. My mother and myself thank you for your love and attention and hope we shall be able to repay sometime your love and all that you did for us."—*N. N. and A. N., Czechoslovakia*

"Counting the tins I felt happy like a child."—*J. P., Germany*

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# A Key To Concentration

By ROBERT FORD

Most people have a terrible time trying to concentrate. Like butterflies savoring flowers, they no sooner settle on one trend of thought than they flit away in search of another. A task begun with determination ends up a crumpled heap in the waste basket. Just as flies, trying to get into the open air, unwittingly beat their wings against a solid window pane, so people, trying to soar into the open air of calm concentration, find their flight impeded by a solid layer of restlessness.

Concentration means a full life, lack of it a dull one. Most people expend their hours and years in such a scatter-minded fashion that life becomes almost a set of symbols. Like skaters on a skating rink, they scratch only the surface and leave all that is underneath untouched. The obvious, the thing they first see, becomes for them the whole story. And this they usually see because it is something with which they are already familiar. Very little that is new occurs in their lives after they once become used to the world around them.

## Restlessness Is Basic

Why is the average person so restless? We could blame him as an individual, but there must be some deeper fault than his own,

since his state is so common. Isn't it because the very nature of this world is restlessness? Everything here is expressed in opposites, in motion and diversity, in constant change. We have heat and cold, pleasure and pain, joy and sorrow, forever getting jumbled up and following right on the heels of one another. We no sooner feel a moment of happiness than up comes sorrow, hastily, already panting for fear of being late.

As long as people focus their attention on the world their minds are bound to be restless; just as, if the floor were moving up, down and all around under your feet you would find it difficult to stand still. Worldliness and restlessness go together. It is for saints and yogis, for all those who have conquered matter, to know the peace of true concentration, for only when the heart is stilled will restlessness be stilled also.

But, even so, there are times in this changing world when most people can concentrate fairly well, times when they are not wholly given over to restless thoughts. Isn't it true that when a person goes to a good movie his whole mind is on the events taking place before him? And sitting by a radio his concentration is completely focused on the program of his choice. Whenever a person is com-



pletely interested in anything he finds it easy to forget everything else.

### Use Enthusiasm

Interest, or enthusiasm, is a most important key to concentration. When we are really enthusiastic over anything we find it difficult to forget about it. Our whole mind and attention are with it constantly. I think it must be enthusiasm we seek in restlessness, for when our minds are running in a hundred different directions it is in order to find something that will hold our interest. When anything succeeds in doing so we are, for that time, well concentrated. Thus it is enthusiasm which we must strive to feel in all our activities.

But enthusiasm is not conditioned by outside things. We need depend on nothing outside ourselves, for it lies within us. An example strikes me which you will be able to match many times over in your own lives. The other morning my alarm clock woke me up as usual for meditation. I felt tired and unambitious. I realized that if I did bother to get up, a bad night's sleep would swamp my desultory concentration with yawns. But then I suddenly determined to

be enthusiastic. At once my sleepiness vanished, I jumped out of bed and, my cobwebs of lethargy gone, I felt wide awake and ready for concentration.

We don't have to *wait* until something interests us. We can be interested all the time, focusing our minds with complete enthusiasm on everything we do. Concentration without enthusiasm becomes haphazard musing. But if we cling to enthusiasm in our every activity we will find our concentration growing very strong. We will be able to turn it one-pointedly on worldly things, achieving complete success in everything we attempt. More important than that, we will be able to focus it one-pointedly on Spirit, quickly attaining the state most devotees strive so long to find.

Great men have their wonderful powers of concentration because they are so completely interested in what they do that the rest of life seems unimportant at the time. But cannot we also become great? Surely we are not doomed to dwell forever in the bog of restlessness. No. Let us leave our bad habits, and learn enthusiasm. That is the road we must travel, if we would redeem ourselves from littleness.

### CORRECTION

In speaking of the well known English biologist on page 13 (middle of the second column) in the July issue, the author was of course referring to Julian Huxley.



## HIGHEST ACHIEVEMENTS THROUGH SELF-REALIZATION

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