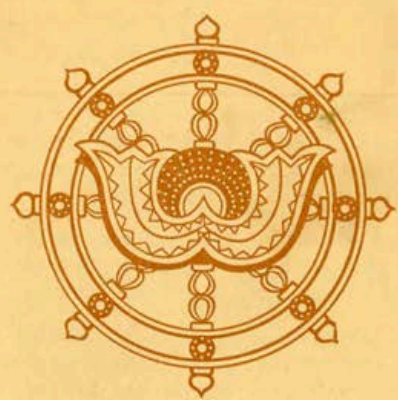


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TRI-RATNA

BUDDHA — BUDDHISM — BUDDHIST



April, 1951

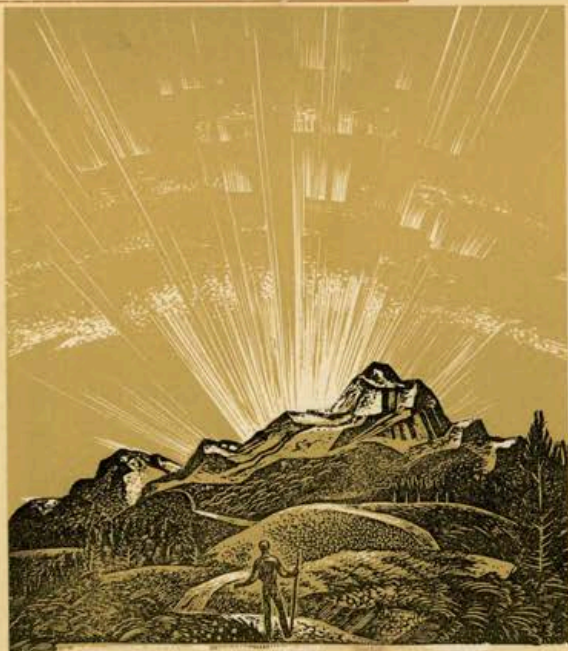
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The Disciples of Gotama are always wide awake and watchful, and their thoughts day and night are ever set on Buddha.

The Disciples of Gotama are always wide awake and watchful, and their thoughts day and night are ever set on the Dharma.

The Disciples of Gotama are always wide awake and watchful, and their thoughts day and night are ever set on the Sangha.

(from the Dhamapada)



TRI-RATNA

Itsuzo Kyogoku

Ti-sarana

In the Sunday School and YBA services and at all meetings of Buddhist followers, we are accustomed to reciting the *Ti-sarana*:

I put my faith in Buddha
I put my faith in Dharma
I put my faith in Sangha

This is not limited to our age; we may trace this back to the ancient time of Shakamuni Buddha. After His Enlightenment at Gaya, the Buddha decided to deliver his first sermon to the five friends who had deserted Him when He gave up self-mortifications. He found the five at Midagaya on the outskirts of Benares and He preached to them of the Four Noble Truths and the Noble Eightfold Path. His friends listened earnestly and finally understood the teaching perfectly. After the sermon, they asked the Buddha to be allowed to become His disciples. As the vows of the ordination, the five solemnly uttered the *Ti-sarana* three times. Since that time, the *Ti-sarana* has been repeated in all the corners of the world whenever Buddhists assemble.

Tri-ratna

“Tri” means three and “ratna” means treasures or jewels. Thus “Tri-ratna” means the three treasures of Buddhism—Buddha, Dharma, and Sangha—the keywords in *Ti-sarana*. If you understand these words completely, you master the fundamental thoughts of Buddhism.

Buddhism is founded on Perfect Wisdom:

“Buddhism is the religion of deliverance from evil by enlightenment. Enlightenment means recognition of the truth affecting one’s whole personality; it illumines the head, warms the heart, and guides the hand.”

(Paul Carus, “The Dharma,” p. 96)

The three principal words in *Ti-sarana* express this enlightenment in three ways. If one comprehends these words fully and lives according to these words, he will have a genuine treasure of inestimable value.

“Buddha” means the Enlightened One. A perfect man, who has conquered self, become freed from ignorance, and has attained supreme wisdom,

is called a Buddha. "Dharma" means doctrine, the teaching of Buddha, the Enlightened One. It is the way to attain unto Enlightenment. "Sangha" means an assembly. It is the congregation of those who desire enlightenment; the community of all followers of Buddha who strive to live according to the Dharma.

If we study and follow the Dharma, we shall be members of Sangha, and shall finally reach the goal, Buddha.

Symbol of Tri-ratna

On the front cover of this publication, we see a mark which is a combination of two symbols. One is the wheel of Dharma which expresses the eternal movement and universal spreading of the teaching of Buddha. The other placed in the center of the wheel is the symbol of Tri-ratna. It originally came from a kind of ancient arms, the head of a three-forked spear. Tri-ratna is the best weapon for conquering greed, hatred and ignorance which are the real roots of sorrow and delusion.

Let us use this spiritual weapon, Tri-ratna, deliberately and bravely. By doing so, we may enjoy a peaceful life in the turmoil of the present world. When each Buddhist attains unto this state, all problems will be solved and the peoples of the world will be able to enjoy the peaceful life of Buddha's land on earth.

GUIDES FOR BUDDHIST SOLDIERS

from Cards printed by the
Fresno Buddhist Church

-
- ☆ Remember: Buddha is always with you.
 - ☆ Recite His Sacred Name, Namu Amidabutsu, wherever you are.
 - ☆ His Name will bring you comfort and peace, for Buddha's Love is all enfolding.
 - ☆ His Name is a golden chain linking you with your loved ones.
 - ☆ Write to your family. They see your image between the lines of the letter and are comforted.
-

HONZON

A play in one act

by Yuzo Yamamoto
Translated with special
permission from Mr. Yamamoto
by Yurii Kyogoku

CHARACTERS:

Aged Priest
A Tramp
Many Priests

TIME:

No particular place (any place)

PLACE:

No particular time (anytime)

SETTING:

Beneath the veranda of a temple. Heavy timber pillars supporting the floor above and a portion of the temple stairs can be seen but the temple itself cannot be seen being concealed by the darkness of the night.

A tramp has built a small fire in the space under the veranda and is warming himself when an aged priest comes along.

* * * *

- A. P. Hello, there.
(The tramp in confusion tries to put out the fire.)
- A. P. There's no need to put out the fire. Let me warm myself too.
- T. Oh, you don't belong to this temple? You certainly gave me a bad scare.
- A. P. As you can see, I'm a wandering priest.
- T. You don't have to go around frightening the wits out of people.
- A. P. I didn't mean to frighten you. Please let me warm myself a while.
- T. (Reluctantly). I'm doing this on the quiet, you know.
- A. P. Let me join you. (Goes in under the veranda and warms himself). Thank you. This is the best thing when it's cold. This year's cold is very severe, don't you think?
- T. Uh-h.
- A. P. Thanks to you I can feel my fingers again.
- T. Where are you bound for?
- A. P. I? I have no particular destination. I'm just going here and there on a pilgrimage.

T. Why travel around when you're so old?

A. P. Well, that's true, why?

T. You bet that's true. It's an unthankful business when it's so cold. Don't you belong to a temple of your own?

A. P. Well, I guess I don't. By the way, what are you—?

T. Who? Me?

A. P. Yes, what are you doing here?

T. Sh!

(A moment of silence)

T. Can't you see that? (pointing)

A. P. Where?

T. There—over there.

O. P. Ah, there seems to be some one.

T. They're priests of this temple. There'll be hell to pay if we're found out.

A. P. Oh, your night sight and training certainly do you credit.

T. Don't make fun of me. You sure have a sharp tongue in spite of your age.

A. P. Oh, I'm not such a bad chap.

T. You don't say? You don't look too trust-inspiring.

A. P. Ha, ha, ha. But I hope I look better than you.

T. Darn you! — you leave me stumped for words. All priests are good for nothing. Hey, you, do you know where those priests are going?

A. P. No, I don't.

T. They're all going to town — to the gay districts.

A. P. Ah-h.

T. Every night they go in turns. What kind of priests are they?

A. P. You certainly know a lot.

T. Sure, I know everything because I hang out around here.

A. P. But where do they get the money to play around with?

T. They have a lot of money, don't worry.

A. P. Why?

T. Don't you know how popular this temple is?

A. P. No, I don't.

T. Why, tens of thousands of people come every day. It's certainly a good thing.

A. P. Why is this temple so popular?

T. There's no why about it. The statue of Buddha at this temple has miraculous powers.

A. P. Oh. But it's strange that this temple's statue alone should be miraculous.

T. You'll be punished by heaven sure enough if you say such a thing.

A. P. Oh, I'll be careful. But why is it so miraculous?

T. Well, there was a big fire in this neighborhood a while ago. Look over there, you can see everything's burnt up. But this temple was saved miraculously.

A. P. I see.

T. The statue must have miraculous power to have saved the temple in that big fire.

A. P. So that's why this temple is so popular.

T. Yeah. You should see how the temple's fire prevention charms sell like hot cakes.

A. P. The temple priests certainly have hold of a good thing. Oh, the fire's going out. Isn't there anything else we can burn?

T. There's nothing more.

A. P. It's getting colder.

T. Aren't you starting out?

A. P. I? I can go or I can stay.

T. You're sure easy going.

A. P. Isn't there anything else we can burn lying around?

T. The big fire took care of everything that could be burned.

A. P. We're in a fix.

T. Yes, it's really getting colder.

A. P. Wait a minute. There's something—(starts to go out).

T. There's nothing outside.

A. P. I have an idea. Wait and see.

T. Say, where're you going? If you take something out of the temple there'll be a fuss.

A. P. Don't worry.

T. If you're caught—.

A. P. Don't worry. Leave it to me. (climbs stairs and goes into temple. After some minutes reappears carrying something under his arm.) I found something.

T. Did you?

A. P. Yes, I found a good thing.

T. That's good. I had a hard time keeping the fire from going out.

A. P. Thanks.

T. What ever it is looks heavy.

A. P. Oh, not so very.

T. It's a good thing you weren't caught.

A. P. You don't get caught when you do a "job" do you? It's the same with me.

T. Don't make fun of me.

A. P. Look. This will keep us warm for some time. (shows what he has brought.)

T. Why it's a statue of Buddha.

A. P. Yes, it's of wood so it will burn well. (T. surprised beyond words) Why, what's the matter?

T. What's the matter? You can't do such a fearful thing.

A. P. What's fearful about it?

T. Darn it, I can't make you out. Where on earth can you find someone who would steal a holy statue and burn it? (A. P. smiles strangely.)

T. Don't stand there smiling like a fool. Take it back where you found it.

A. P. You're more chicken-hearted than your appearance shows.

T. I don't deny doing a few petty evils but I've never yet touched anything belonging to a temple.

A. P. So you think you'll be punished by heaven, eh? Quite a believer aren't you?

T. Say all you want but just don't put that statue in the fire.

A. P. Oh, don't worry. Leave everything to me.

T. This is no joking matter. It's different. Listen, please don't do it.

A. P. If I listen to you what happens to our bonfire?

T. Well, I can bear the cold.

A. P. You're young so perhaps you can bear the cold but I'm old and simply can't stand it.

T. Then you can find some twigs or something. There's no need to burn a holy statue.

A. P. You say "holy statue" — but the arms are gone and the lacquer's worn off — it's just like twigs or something.

T. But it's still a holy statue.

A. P. Never mind, this is only an old wood statue.

T. You're certainly a hard customer all right.

A. P. Wait a minute the fire will be brighter in a jiffy (After reciting a prayer beneath his breath, he puts the statue in the fire.)

T. Is it really all right to do such a thing?

A. P. No, one shouldn't do this sort of thing but let us be forgiven to-night.

T. Let us be forgiven.

A. P. (Laughs.) Excuse me for annoying you.

T. Where in hell did you come from, you beggar priest?

A. P. As you know, I came out of the darkness.

T. Darn! How shameless you are!

A. P. Why, I'm not so shameless. Look, it's starting to burn. It'll soon get warmer.

T. I don't want to warm myself at such a fire.

A. P. Don't say that — please warm yourself. After all, I went to a great deal of trouble, you know.

T. I don't want to.

A. P. You're a funny chap. There's no use in standing off and trembling with cold. Come over here, don't be so stand-offish.

T. (Fidgeting and undetermined.)

A. P. Ah, it's caught on now — what a strong blaze. (Laughs.) You've put out your hands at last. No, no, don't draw away from the fire. Come, let's warm ourselves.

T. Well, I just couldn't resist your invitation.

A. P. In spite of saying this and that, a fire is still a warm thing, isn't it?

T. Of course it's warming but —

A. P. A bonfire's the best thing on a winter evening.

T. That's true.

A. P. Look, this is the way to warm the whole body (turns his back to the fire and warms his seat.)

T. You're a surprising person.

A. P. Why? There's no need to be backward. Why don't you do the same thing. It's very warming.

T. Don't joke so much.

A. P. You do it yourself when no one's looking, don't you?

T. Of course, I always do.

A. P. Well then, why don't you do it? Come on.

T. It's too sacrilegious. I can't do it. Why — to burn Buddha's statue and warm one's seat by its fire —

A. P. (Laughing.) It's the same as warming one's hands. What, you're drawing away your hands again. You're certainly not very smart. Putting out your hands and drawing them back again like a petty thief sneaking goods from an out-door stall doesn't make a pretty sight.

T. Darn you.

A. P. Do you want to warm yourself or don't you? Oh, you're shaking with cold. Don't stand there, come closer to the fire over here. It's certainly a pretty blaze, isn't it?

T. (Approaches the fire.)

A. P. (Laughs.) In spite of everything a fire isn't a bad thing, is it?

T. Of course it's not a bad thing but to think we are burning Buddha's statue gives me the creeps.

A. P. You look healthy but your heart seems to be very weak. What's a statue — it's just made of wood and glossed over with gold lacquer. There's nothing to be afraid of.

T. You'll be punished by heaven for saying such things.

A. P. If anyone's going to be punished, it's Buddha. You and I, we're human beings but in this cold we're homeless while this piece of wood has a huge house to itself. That's not fair.

T. I don't think so. When I see the rich lording it, it makes me angry but I don't think anything about Buddha's statue having a large house.

A. P. (Laughs.) You're very laudable. You seem to have given up your resentment as an offering (with a stick turns over the statue and sparks fly high.)

T. Oh, be careful.

A. P. Don't be afraid, there's no danger.

T. Oh, the heads fallen off at last. Poor Buddha.

A. P. Perhaps it's better this way than to be placed in a glittering shrine and to receive offerings from false priests.

T. Oh, say anything you like.

A. P. Now there's no shape left — it's just the same as any old piece of wood — lift up your clothes and warm your seat.

T. You're a priest and you can do such a thing? You're a really wicked priest.

A. P. Perhaps.

T. What's this statue anyway? I'm getting scared.

A. P. This?

T. Yeah.

A. P. This is Nyorai Sama.

T. Nyorai Sama?

A. P. You know, the one you were talking about — the one with the miraculous power.

T. What?

A. P. It's miraculous all right. The color of the flame is wonderful.

T. Don't joke — It's not that statue!

A. P. Oh it is, all right. It seems to be made from very hard wood so it burns much better than any old wood.

T. Then this is really that miraculous statue?

A. P. How many times must I say so?

T. But you said this statue was worm eaten and like any old piece of wood.

A. P. Most holy statutes are like this once they're removed from the altar and looked at closely. Why, what's come over you?

T. I don't want any more of this.

A. P. What's the matter? Why draw away so?

T. How awful! I didn't know anything about this. I'm not guilty of anything. (Runs away.)

A. P. (Laughs.) So you're going to run away. The roads are frozen so take care you don't slip and fall.
(T. runs out of sight without replying.)

A. P. (Laughs.)
(After some minutes a priest on his night rounds comes with a lantern.)

Priest 1. Hey, you.

A. P. Good evening.

P. 1. What are you doing, burning a fire in there?

A. P. It was so cold, I was just warming myself. How about warming yourself too.

P. 1. Don't be stupid. You can't make a bonfire here. What if it should get out of control and start a real fire?

A. P. Oh, that's right. I hear you had a big fire some time ago. It's a wonder the temple was saved.

P. 1. Stop chattering and put out the fire.

A. P. It's quite all right. I'm looking after it. It only develops into a big fire when one goes to sleep without putting it out.

P. 1. You're a priest, aren't you?

A. P. Yes, I'm a wandering monk.

P. 1. How can you, as a priest, do such an irresponsible thing?

A. P. When it's cold, even priests are cold.

P. 1. Put out the fire, I say!

A. P. But there's no water or anything.

P. 1. What an obstinate fellow you are. Get out, I say, get out!
(Starts to put out fire.)

A. P. Be careful. You're letting sparks fly all over.

P. 1. (Stamping and putting out fire.) Why, this is a statue of Buddha!

A. P. Yes, I got it out of the temple.

P. 1. What, the temple! (Surprised, tries to take out statue from fire.)

A. P. There was nothing else to burn so I got it out of the temple.

P. 1. What, what are you saying? (Still trying to take out remains of statue.) Oh, it's crumbled to pieces.

A. P. I heard it was a miraculous statue but it's a fragile thing just the same seeing how it's crumbled already. What's miraculous about it? Oh, the tragic transiency of all things—

P. 1. (Quickly taking hold of A. P. from behind.) You, I've got hold of you and won't let you go.

A. P. (Laughs.) (Calmly.) What are you going to do?

P. 1. Don't you dare move. (Shouts in loud voice.) Everybody come quickly! Hurry! Something terrible has happened!
(Many priests come rushing.)

All. What's the matter? What happened?

P. 1. This beggar priest took our statue and burnt it up.

P. 2. What, this good for nothing old priest —

P. 3. This unmentionable, depraved, beggar priest! (Pounces on A. P. and beats him.)

A. P. What are you doing?

P. 3. What am I doing? That's what I want to ask you. What do you mean by burning our precious statue?

A. P. They said the statue had miraculous powers so I wanted to take a little of the holy remains with me.

P. 1. You fool! Did you think you could get some remains from a wooden statue?

A. P. What? You can't even get remains from this statute? Well then, warming my seat at the fire was an act of benevolence.

P. 4. Because this temple is so popular you came here to interfere out of jealousy, didn't you?

A. P. (Laughs.) I'm not at all jealous of a statue from which one can't get any remains.

- P. 3. Don't be so impudent. (Strikes him again.)
- P. 1. Let's at him and knock him to pieces.
- P. 2. Beat him! Kill him!
(All start to strike, beat and kick A. P.)
- P. 5. Wait! Wait! What if you commit the sin of murder?
- P. 3. Even if I do, I won't have any regrets.
- P. 5. But wait — no matter what we shall do, we must investigate first or we shall be at fault. Please draw back, all of you.
(They let him go.)
- P. 5. Where are you from?
- A. P. (Remains silent.)
- P. 5. Why don't you answer? It won't be for your good, if you don't.
- A. P. (Silent.)
- P. 6. Why don't you speak? Answer!
- A. P. Why do you want to know my name? Instead of asking such pointless questions, I think you are confronted by a greater problem now.
- P. 1. Don't be so fresh.
- A. P. If you want to beat me, go ahead and beat me all you want to. But hasn't the loss of your statue made you realize yet?
- All What?
- A. P. What I did of course was an extraordinary thing. But I committed the sacrilegious act of burning a holy statue because I felt so sorry for you all. The existence of that statue was leading you all to corruption. Why do you cling so tenaciously to such an idol? Why do you delude people with an idol and are misled yourselves? Can't you find a symbol that cannot be burned or cannot be broken by an axe?
(All move uncertainly. Suddenly P. 5 comes forward.)
- P. 5. High Priest!
- A. P. What is it?
- P. 5. What is the symbol that can not be burned or be broken by an axe?
- A. P. Listen.
(All at his voice suddenly fall to earth and kneel.)
- A. P. The Buddha has said:
"Have Faith. I will give you pillars of strength.
Have no Faith. I will take away your pillars of strength."
(Reverently, A. P. clasps his hands in prayer. All pray. It is getting lighter from the East.)

The End

THE BUDDHA AS MAN

by Rev. Ryugyo Fujimoto

It is a profound question whether the infant Siddhartha, who was born in a flower-perfumed park called Lumbini twenty-five hundred years ago and whose birthday we celebrate on April 8, was the eternal Buddha or simply a son of man. Varieties and diversities of Buddhist thought and its development can be attributed to the very answers to that question. But as far as the earliest records that we have are concerned, his peaceful eighty years of life was more human and nearer to us than that of any spiritual teacher. For instance, let us refer to the New Testament, especially its synoptic gospel, which describes the Life of Jesus Christ. Although the Gospel is meagre and vague in depicting His life up to His Galilean ministry, no one can deny that His whole life from the conception of the Virgin Mary to the resurrection three days after His death at the Cross is densely packed with miracles. If His Resurrection and Ascension was possible and at His disposal. His suffering at the Cross would not be what we would have suffered in the same situation. Accordingly, the suffering as well as the Resurrection could not be but a show or an exhibition; and we wonder what significance His redemption of our sin could retain. But such an approach may not be right and proper for such a great teacher as Jesus Christ. Still it is not too much to say that it may be a possible reason for the prolonged struggle between Christianity and science. When Jesus cried twice at His death agony or crucifixion: "Eloi, eloi, lama sabachthani," we find no miracle but a true and sincere voice of humanity.

Man has a peculiar disposition to idealize a person whom he admires. That is the reason why we have even a Lincoln myth today. A series of Buddhist scriptures not stained by that disposition and preserving a comparatively realistic record of the life of the Buddha is said to be the *Agama* which was compiled a hundred years after His final entrance into Nirvana. "I was born as man," said He in the *Agama*, "brought up as a man, and became a Buddha." "I also am a son of man." He repeated in some other part of the *Agama*, and my father is Suddhodana, my mother Maya." He never claimed that He was a Son of Man. He loved a maiden called Yasodhara and married her; and they had a son Rahula. After all He lived and experienced everything all men do today. In His youth, He was accomplished in what we call liberal arts, and invincible in His athletic skill. According to the Sutras, in order to win Yasodhara, Siddhartha challenged all her suitors to a contest of martial skill as was the custom in the state. He was not only of matchless valour in them, but also in all fields of liberal arts, such as mathematics, an indispensable base of all science, in which He also showed His brilliance.

Siddhartha was of a meditative nature too. We Buddhists are familiar with the story of His riding out of the four gates of the royal palace, when He penetrated into the four phases of human life and concluded that life was a fetter, and, in order to seek after the way of emancipation or spiritual freedom, He became a wandering seeker after truth. As we go abroad

visiting one university after another in our scientific research, He applied Himself to one spiritual teacher after another for six years. None of them having been able to lead Him to the way of emancipation, this hungry and thirsting seeker, secluded Himself under a Bohdi tree and began the death-like struggle of His meditation, and finally was enlightened to the Four Noble Truths. Then began His forty-five years of ministry all over Northern India. During those years, the Buddha was urged to resort to miraculous power at critical moments, but He refused not only to do so, but also put its practice by His disciples under a ban because it is based upon a heretical conception confounding the law of causation. He saved many thousands of afflicted people, the blind, the crippled, the insane, and even the dead, but it should be understood that in every case, there was no other than a spiritual conversion. That is why few people betrayed Him as we see in followers of other religious leaders. Beloved and mourned by the people of India, He died of an intestinal affliction at the age of eighty.

Some of the Buddhist Scripture compiled later ventured to embellish his life with some miraculous events, but the above is exactly according to the original record. It is indeed, "I was born as a son of man, brought up as a man and became a Buddha." And we may be allowed to add: "And died as a man." But it may be preferable to say that, "He entered into Nirvana," according to Buddhist phraseology because He united Himself with the Eternal Truth. Is not His Life like the career of great scientists and scholars throughout world history? Is it not an example to be set before us to follow, if we earnestly try to solve the riddle of life? Is it not a Life so human and near to us that it is accessible to us?

The method of approaching the Truth that the Buddha taught to His followers and disciples is indispensable for all men who strive to learn something. He wishes us to listen, think, and practice. Simple as it is, it has so universal a validity that even a school-boy does not fail to see it. There is no dogma in it, yet authorities cannot do without it. The Buddha therefore, leaves us to listen freely, think freely, and practice freely.

But, when we look at the Life of the Buddha and His Teachings closely, there is one principle prior to the above three steps that we cannot overlook. That is Right Observation, the first and the origin of the Noble Eightfold Path, to which all the tenets of Buddhist doctrine can be focused, and which runs through the whole Life of the Buddha.

It is well known that the First Noble Truth is the ripe fruit of the serious observation which the youthful Siddhartha practiced even when he went out of his royal palace for a joy ride with Channa. We can see the tendency to lucid observation even in his boyhood. One Spring He attended with His father, the national ploughing-festival when the Father-King set the first plough to the soil like the pitching of the first ball in a classic game. We find Him slipping out of the gay, excited crowd to sit under a tree in solitude, watching the behaviour of insects, animals, and birds. Re-

ferring to various Scriptures and Sutras, Edwin Arnold describes in verse what was mirrored in the boy's eye:

"... then marked He, too,
How lizard fed on ant, and snake on him
And kite on both: and how the fish-hawk robbed
The fish-tiger of that which it had seized;
The shrike chasing the bulbul, which did hunt
The jewelled butterflies; till everywhere
Each slew a slayer and in turn was slain,
Life living upon death"

Is this not one of the pictures that Darwin describes in his "Origin of the Species?" But, while the teaching of the Buddha is not in variance with the theory of evolution in the sense that a man may become a Buddha, He did not forget to supplement it with that of devolution, because we are not so sure that man could keep his status when he habituates himself to animal behaviour.

Let us now look at a verse from the Dharmapada:

"As the bee collects nectar and departs
Without injuring the flower, or its color
Or scent, so let a sage dwell in his village."

This beautiful observation also applies to our naturalists. But we should not merely identify it with the anarchist, Kropotkin's theory of mutualism with which he contradicted Darwin's theory, for the Buddha is deeper and more spiritual, His observations cover all these theories and goes beyond them.

The Buddha however, never went so far as to say, "Let no fruit grow on thee henceforward forever," as Jesus in hunger commanded a fig tree bearing no fruit. Nor did He display miraculous power to "wither the fruit presently." We do not know whether such a thing could be performed in the world of biology. But it is sure that there is in such words of Jesus a fire of self which the Buddha warned us to quench, as much as scientists try to wipe out all subjectivity from the lens of their mind when they observe a thing. When every action of ours is without self, it deserves to be called right, noble, and even divine. This is the reason why each of the Eightfold Path invariably has the adjective "Right."

Look at the Noble Eightfold Path: Right Observation, Right Resolution, Right Conduct, Right Words, Right Vocation, Right Effort, Right Mindfulness and Right Concentration. Each is the common road in whatever pursuit in life you may engage—in a state cabinet or in a small business shop; in a scientific laboratory or on a ranch; in the navigation of an ocean liner or in driving a car. It assures us of the attainment of Enlightenment as was experienced and proved by the world-honored one, The Shakamuni.

THE MAN IN THE SKY-BLUE UNIFORM

By Itsuzo Kyogoku

(Persons I Remember Series)

My father told me, "Being the eldest son, you must carry on after me and become a priest." And so I entered a Buddhist high school.

As my graduation neared, I could not help entertaining serious doubts about entering the priesthood merely because I was the eldest son. In the same way that a farmer's son learned farming and became a farmer or a shop-keeper's son learned shop-keeping and carried on the family business, could I become a priest in charge of a church just by learning how to recite prayers and deliver sermons? Wasn't Faith the most important qualification for becoming a priest? I, who had no deep faith, how could I dare become a priest?

I poured out my misgivings to my father who listened quietly and then said, "Yes, what you say is true, of course, but it is also a very delicate problem far beyond your present comprehension. You must be very careful not to make an irrevocable mistake in your thinking. Buddha's teachings have come down to us through great teachers. Your task is to study these books thoroughly and pass on the teachings to the congregation. Your own faith is a personal matter."

At school I was taught: your duty is to convey Buddha's teachings to the congregation in the same way that a mailman delivers mail carefully, according to the addresses on the envelopes.

I was not fully satisfied by these answers as to where my duties lay but decided to bide my time for another talk with my father.

In the meantime, although I had my heart set on entering the Naval Training College, I could not tell my father and instead received his permission to go on to a Junior College.

My father died when I was 18 and I made up my mind to carry out his wishes and become a priest. I entered Kanazawa Junior College in 1906 and was ordained a priest, while still a student, in 1907.

It was just after the Russo-Japanese War. Prosperity was in the air and the military were in the ascendency. About this time I began to glimpse the erect figure of a foreign officer in a sky-blue uniform on horseback, around the town. I found out that the man in the sky-blue uniform was Major von Schultz, one of a group of thirty officers sent to Japan by the German Kaiser to study Japanese Army methods because Japan had just won a military victory using modern armaments. With the forwardness and inquisitiveness of youth, I often dreamed how wonderful it would be

if I could become acquainted with the Major and listen to his tales of a foreign land. But how was this to be accomplished?

This dream of mine became a reality unexpectedly. In Kanazawa, there was a club composed of the native sons of Hiroshima prefecture and the scarcity of Hiroshimans in the city led the club to offer membership to students at half rate. At one of the meetings, I begged Colonel Hakusui who was chief of staff of the Kanazawa regiment at that time, to introduce me to Major von Schultz. He consented readily saying the Major had often expressed a wish to meet as many persons of different occupations as he could.

After that, from time to time, I went to see the Major and using broken English and German, even at times Japanese, we used to talk of many things.

One day the head of the Kanazawa Buddhist Church sent for me and asked me to take part in a funeral service; and that afternoon, I cut classes, put on borrowed robes and took part in the service. While riding in a rickshaw in the train of the funeral cortege to the cemetery, we encountered the regiment coming back from field work. Bringing up the rear was the familiar figure in blue on horseback who seemed to be watching the funeral procession with intense interest. Wondering if he would recognize me, I drew near to him. At that moment, he bowed silently to me and I returned his greeting.

The next time I visited the Major, he said, "I knew you were a Buddhist priest so I was glad to have an opportunity of seeing you in your formal robes. By the way, I want to ask you about the surplices the priest wore over their shoulders. It looked to me as if they were made of many small pieces of material sewn together instead of being made from one whole material."

I thought, what an amazing power of observation he has, many of us are not even aware of this fact, as I answered, "Yes, that's right; they are made up of many small pieces of cloth sewn together."

"Why is that?" he asked.

So I explained that Buddha and His disciples always wore robes made up of rags picked up from graveyards and dumpheaps and the custom had remained to this day.

"Mr. Kyogoku," he asked with a gently satiric smile, "Can you find such pieces of beautiful gold brocades in the dumpheaps and graveyards of Japan?"

Being young and unthinking, I missed his implication and replied heatedly, "Don't be stupid, you can't find such pieces of expensive cloths in dumpheaps!"

"Then the surplices are made of new whole cloth cut up in pieces and sewn together again?"

I finally realized what the Major was driving at and fell silent.

After some time, the Major said quietly, "If you will allow me to say so, Buddhism as practiced today seems to me to have lost the living spiritual quality and has become vitiated. Cutting up a fine piece of cloth and sewing together again is just one example of forgetting the real teachings, the real spirit of Buddha and being too concerned only by the dead rituals and formalities. Don't you think so?"

The truth of what he said struck me hard.

That night I lay awake thinking over many things. I finally seemed to have grasped the root of the problem I had discussed years ago with my teachers and my father. As they had said, it was important to strive to transmit the teachings of Buddha and His disciples, but first it was more essential that I, myself, as a priest should believe whole-heartedly in the teachings and try to live accordingly. I must not be content to remain a mere road sign pointing toward Heaven and Hell (good and evil) or a mailman delivering mail mechanically, but I must walk the difficult path of faith hand in hand with my congregation and be saved with them.

In this way, I was able to start anew, to enter a life of studying and seeking after the True Path and of ever striving to live according to the great teachings.

My grades had not been good enough for me to enter the school of my choice at Tokyo and so I had gone to the school at Kanazawa, which proved to be a very fortunate thing. For at the turning point in my life, I there met the man in the sky-blue uniform from a far land who helped to open my eyes to the Truth.

EDITORIAL NOTES

A shortage of funds and my poor health had forced the suspension of the publication of "Tri-Ratna" for a long period. Now, through the kind Dana of many friends and an improvement in my health, I am happy to be able to publish this little pamphlet again. If conditions permit, Tri-ratna will be issued bi-monthly. As the long interval of forced suspension has made the mailing list out-of-date, I shall be very grateful for your cooperation in sending me the names and addresses of your friends who may be interested in getting Tri-ratna.

* * *

Mr. Yamamoto, whose *Honzon* appears in this issue, is one of the leading contemporary writers in Japan. He has written many plays and novels of high distinction. Three of his plays in an English translation by Glenn Shaw appeared two decades ago here. At present he is a member of the Upper House of the Japanese Diet. I owe a special debt to Mr. Yamamoto for his kind permission to include *Honzon* in this number.

* * *

The Rev. Mr. Ryugyo Fujimoto is an instructor in the Ryukoku University at Kyoto, Japan.

* * *

The design on the front cover is a combination of the symbol of Tri-ratna and the Wheel of Dharma. The Tri-ratna is in the center of the Wheel. I am deeply grateful to Miss Julia Ikawa for her kindness in executing the design.

* * *

Please send your criticisms and suggestions for improving Tri-ratna.

* * *

I shall be very glad to answer any questions you may have, to the best of my ability.

* * *

Guides for Buddhist Soldiers, which are small cards to fit into a wallet, may be obtained free of charge by writing to 561 "E" Street, Fresno, California.

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... as Dr. Kissinger implied last week when he gave a White House Press briefing that had a touch of oriental inscrutability about it. Talks would be "free-wheeling," there would be no dramatic confrontations, nothing concrete was likely to emerge, bilateral issues were expected to dominate. "We are attempting to set a philosophical direction," he said.

For the first meeting of minds, seven days have been set aside.

The real violence, of course, exists as the rivalry between the Count and Figaro. Geraint Evans has been encouraged to heighten the tension with the Count in his classic interpretation. But he is still the Count's man: he begins the opera unaware of the threat to his marriage, and ends with it passed and their old friendship renewed. He is not proposing to hang the Count from a lamp-post but teach him a lesson; though for

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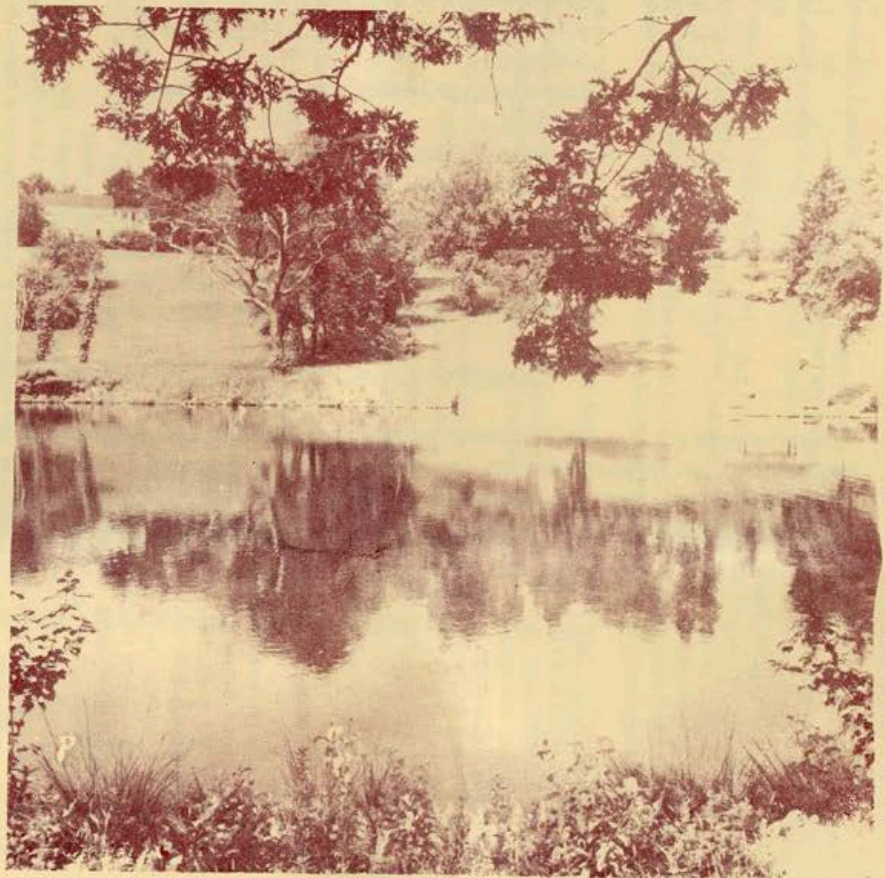
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Shri Brahmananda Sarasvati
(Rammurti S. Mishra, M.D.)
Author of 'Fundamentals of Yoga'
Textbook of Yoga Psychology



Shri Brahmananda Sarasvati (Shri Ramamurti)



Shri Brahmananda Sarasvati, formerly known as Shri Ramamurti (Dr. Rammurti S. Mishra), is the founder and spiritual director of Ananda Ashram / Yoga Society of New York and of Nadabrahmananda Ashram in San Francisco. He also founded several other Ashrams in the United States and I.C.S.A. centers throughout the world.

He is a recognized authority on Yoga and the ancient Sanskrit scriptures, and has an extensive background in both Eastern and Western medicine. After resigning from his medical career in 1966, he concentrated more and more on his teaching of Meditation, Yoga philosophy and psychology, Sanskrit, and Holistic Healing.

He is the author of "Fundamentals of Yoga", a classic on the subject, "The Textbook of Yoga Psychology" (Yoga Sutras), "Self Analysis and Self Knowledge" (Atmabodha), as well as of numerous essays and other modern translations of classical Sanskrit scriptures.

Shri Brahmananda Sarasvati's life is dedicated to bringing about the full realization of universal harmony and peace, in spiritual unity. Through his integration of ancient and modern, Eastern and Western sciences, culture and philosophy he presents the timeless message of Yoga and Meditation in a truly contemporary form. It thus becomes an immediate and living experience, especially meaningful in the challenge of the present world situation.

Ananda Ashram is the country center of the Yoga Society of New York, Inc., a Non-Profit Organization. It was established in 1964 by Dr. Rammurti S. Mishra - now Shri Brahmananda Sarasvati - a recognized authority on Yoga and the ancient Sanskrit scriptures, who at the same time has an extensive medical background. Under his guidance the program of Ananda Ashram has been to promote universal harmony and peace.

A residential educational center and a spiritual retreat for guests year-round, the Ashram is also known as the University of East-West Unity - with classes and seminars on all aspects of Yoga and meditation as well as on Eastern and Western creative music, dance, drama and visual arts; Sanskrit; and Eastern and Western natural healing arts. Included are Native American Wisdom studies. Also, selected guest speakers and teachers from a variety of religious, cultural and scientific backgrounds give special weekend programs throughout most of the year.

Ananda Ashram is located 1-1/2 hours north of New York City in the foothills of the Catskill mountains. With its hundred acres of mostly wooded countryside, including a beautiful lake, the Ashram offers a peaceful natural environment with clean air and pure water, together with many special facilities. Come and experience for yourself an atmosphere conducive to physical, mental and spiritual healing.

Fundamentals of Yoga Class Dates:

July 5-18 July 19-Aug. 1 Aug. 2-15

ANANDA ASHRAM SPECIAL FACILITIES: Crystal Pyramid Gift Shop ~ Natural Healing Center with Sauna ~ Art Studio ~ Temple for Silent Meditation ~ New Therapeutic Swimming Pool to be opened soon! ~ Lake for Boating & Woods for Hiking

ACCOMMODATIONS: Our guest facilities are simple and clean, and many of our rooms have lakeview. They range from semi-private (limited) to dorms with 3-6 beds each. Camping space is available, with use of guesthouse bath facilities. (Bring your own tent or live-in vehicle.)

MEALS: Our Ashram meals are twice daily - vegetarian and delicious, prepared with natural, fresh and wholesome foods. Additional snacks are available from our Gift Shop.

WHAT TO BRING: Comfortable, loose clothing, firm shoes, rain gear, extra blanket (shawl) and towels, flashlight, notebook, alarm clock, sheets or sleeping bag. . . .

WHAT NOT TO BRING: Please, no pets. Alcohol and illegal drugs are not permitted on Ashram grounds. (No smoking allowed in buildings.)

TRANSPORTATION: **By car:** 1-1/2 hours from New York City by way of Palisades Parkway/Rte. 6, N.Y. State Thruway, or Rte. 17. See diagram. **By bus:** from New York City, take Shortline bus from Port Authority to Harriman, New York. From Kennedy or La Guardia airports, take Shortline "Flight Catcher" bus to Central Valley, N.Y., and from Newark airport to Monroe, N.Y.. Call us when you arrive, and we will pick you up for a small donation (\$2 from Harriman, \$3 from Monroe or Central Valley).

REGISTRATION & PAYMENT: Minimum registration fee is 50% of total amount (\$20 non-refundable); remainder to be paid upon arrival. Make check (single party only) or money order payable to ANANDA ASHRAM or Yoga Society of N.Y. U.S. dollars only please. (If a program is cancelled due to limited enrollment, you will receive a full refund.) For further information please call us.

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II. CREATIVE ARTS

Art therapy; Life Drawing; Writing about the Self and Spirit Ways.

III. MUSIC AND MUSIC THERAPY

Nada Yoga Intensive, Improvisation, Intensive with Laraaji, Creative Musical Expression.

IV. DANCE AND DRAMA

Bharata Natyam Classical Indian Dance Intensive with Matteo, Kathak Classical Indian Dance with S.N. Charka and Rehearsals for the Ramayana; Drama & Magic with Jack Adams, Dance of Many Nations with Henry Smith.

V. YOGA AND MEDITATION

Daily meditation and satsang with Shri Brahmananda Sarasvati; Yoga Sutras Intensive; Hatha Yoga; The perfection asana for meditation with Vyasananda; Celestial Yoga; Acu-yoga Intensive; Water Yoga.

VI. BODYWORK

Polarity Therapy; Swedish Massage; Shiatsu Jin Shin Do; Acu-Yoga; Aura Balancing.

VII. WOMEN CIRCLES, TRADITIONS, AND HEALTH

Pre-natal Yoga; Underwater Birth films; Beauty and Dressing techniques for the Spiritual Woman; Women's Ritual Circles.

VIII. NATIVE AMERICAN TEACHINGS & EARTH ATTUNEMENT

Lakota Drumming and Rituals; Introduction to Vision Quest; Organic Gardening; Earth Rituals and walks with Bro. Phillip Francis; Herb Walks & teachings with David Wingedstone.

IX. SANSKRIT

Pronunciation and chanting of the inner language of meditation; Science and sound vibration; sound and the chakras; Mantra Yoga.

X. MOVEMENT AWARENESS

Aikido; Dance; Contact Improvisation; Tai Chi.

XI. CRYSTALS AND CRYSTAL HEALING

Quartz Crystal Healing/ Communication: the effects of Crystals; Crystal Energy; Crystal Homa Healing; Dael Walker Intensive.

XII. REBIRTHING

Healing, Spiritual purification and transformation through the development of conscious connected breathing rhythms.

XIII. RAMAYANA EPIC DRAMA

Readings and workshops on the Epic Drama; participants are invited to act & dance or participate in costuming, lighting, production.

CONCERTS

Fri. 15	Priyamvada Shankar - Bharata Natyam Classical Indian Dance
Sat. 16	Satyanarayana Charka / Param Jyoti - Kathak Dance & Tabla
Sun. 17	John Weissmann Blues Guitar/ Robin Skinner Songs of the 60's
Mon. 18	Mathi Neda - Bharata Natyam Classical Indian Dance
Tues. 19	Raphael Anand - Chamber Music
Wed. 20	Dramatic Readings & Storytelling
Thur. 21	Merlin Magic Show - Jack Adams
Fri. 22	Henry Smith - Dance of Many Nations
Sat. 23	Roop Verma / Sitar - Narendra Verma / Tabla
Sun. 24	San Geet Singers

Mon. 25	Matteo & Carola Goya - Bharata Natyam Dance / Castanets Solo
Tues. 26	Leela Puppet Theatre - Nasrudin Stories / Rajastani Circus
Wed. 27	Shelly Shepherd H. / Radha Krsna / Rekha Dance and Awakening the Inner Dance of Light
Thur. 28	Ramayana Puppet / Marionette Performance
Fri. 29	Laraaji/Celestial Concert - Ginny Flowers Belly/Eastern Dance
Sat. 30	Sachdev / Classical Bansuri Flute - Param Jyoti / Tabla
Sun. 31	THE RAMAYANA EPIC DANCE DRAMA
Mon. 1	2 pm Performance of All Participants on the Island

PERFORMING ARTISTS AND TEACHERS

Priyamvada Shankar's dancing skills have been witnessed by many people from many parts of the world and have been appreciated unanimously by every audience who was captivated by the rhythm, style, elegance and color of Bharata Natyam.

WORKSHOPS

Shri Bodhisattva (Rev. Tom Sandell) is a minister, psychic, and gifted teacher of Huna Wisdom. He has taught all over the world. His knowledge of Huna is respected by Polynesians and Westerners. He is the founder of the 23 year old Aquarian Research Center in Palm Beach,

Priyamvada Shankar's dancing skills have been witnessed by many people from many parts of the world and have been appreciated unanimously by every audience who was captivated by the rhythm, style, elegance and color of Bharata Natyam.

Satyanarayana Charka (Kathak Dance/"The Ramayana") is an esteemed dancer, choreographer and teacher specializing in Kathak Dance. He has performed and taught worldwide.

Param Jyoti, a chemical engineer by profession, is better known as one of the foremost Tabla players in the United States. Param Jyoti studied under the illustrious Ustad Amir Hussain Khan.

John Weissmann mastered the bottleneck style of master blues guitarist Robert Johnson by the age of 18 and went on to develop and perfect his own unique style.

Robin Skinner performs in night clubs & restaurants in South Florida songs from the 60s and 70s; Cat Stevens, Beatles, Simon & Garfunkle.

Mathi Neda & Co. - (Bharata Natyam) Born in Sri Lanka - her present Guru is Dakshinamurti of New Delhi. She has performed in the U.S., Canada, Hong Kong & India. Dance style formed in Tamil-Nadu of South India.

Raphael Anand (Chamber Music) spent 12 years at Esalen Institute as a Music healer and many years as a leading musician for such noted movement specialists as Anna Halpern and Gabrielle Roth.

Merlin Magic Show - Jack Adams is a gifted actor, quick change artist and magician for all ages. He tours the world with his show.

Henry Smith (Dance of Many Nations) is widely experienced as a dancer, martial artist, choreographer, and teacher. He has initiated several unique and dramatic cross-cultural dance projects throughout the world.

Roop Verma is an internationally renowned musician, an accomplished composer and teacher of Indian Classical and Creative Music. His training has been under famous masters of our time - Shri J.P. Kaushik, Ustad Ali Akbar Khan and Pandit Ravi Shankar.

Narendra Verma is a foremost disciple of the great master of Tabla, Alla Rakha. His subtle and energetic rhythm compositions make him one of the outstanding tabla players of North America.

San Geet Singers - A performance of Indian "Soul Music" consists of singing and chanting accompanied by various musical instruments, guitar, harmonium, flute, dolak, dotara, and Indian cymbals. All members of the San Geet have traveled and performed with Swami Shyam in India.

Matteo & Carola Goya - Matteo is an extraordinary teacher of dance. He has mastered dances from all over the world. He will teach and perform Bharata Natyam.

Carola Goya had dedicated herself to the study and performance of dances from around the world and her unique gift is the teaching of the graceful dances with Castanets.

Leela Puppet Theatre - Mavis & Gary Gewant have studied at the Bharatiya Loka Kala Mandal Museum in Rajasthan, India. They perform throughout the world with their traditionally crafted marionettes. They will perform the Gypsy Marionette Circus of Rajasthan, India.

Shelly Shepherd H. has directed, choreographed, taught and performed in the U.S. for the past eight years. Shelley is a Certified Movement Analyst, trained at the Laban/Bartenieff Inst. of Movement Studies. She has explored and developed a unique stylization based on the concept of "dynamic alignment".

Radha Krsna & Rekha - Radha Krsna has presented workshops and meditative multi-media "environments of transformation" throughout the U. S. on the healing significance of color, pattern, imagery, and "Sacred Art" from Eastern and Western traditions. Rekha Schoenfeld has presented Kathak & creative dance for many audiences on the East coast, and has participated in many of Ananda Ashram's creative dance dramas. She is a student of S.N. Charka. Together they have created the "Dance of Inner Light", a multi-media dance event.

La Raaji communicates the meditative experience of transcendental consciousness through electrified zither, voice and keyboard.

Gini Flowers (Oriental Dance), has been an oriental dancer since 1971. She is director of the N.Y. studio of the Yoga Society of N.Y. where she teaches Yoga and Bellydancing. She performs regularly in the New York area.

G.S. Sachdev devotes most of his time performing in and outside the U.S. His frequent European and Asian concert tours and numerous recordings have brought him into international prominence as an established classical musician.

Shri Bodhisattva (Rev. Tom Sandell) is a minister, psychic, and gifted teacher of Huna Wisdom. He has taught all over the world. His knowledge of Huna is respected by Polynesians and Westerners. He is the founder of the 23 year old Aquarian Research Center in Palm Beach, Fla.

Martin Brofman & Diana Stagner will teach an intensive course in Healing the Human Energy System. They have been teaching in Europe and the U.S. Their course work explores physical, emotional, psychological and metaphysical dimensions of vision and health releasing participants from identification with a physical cause and effect reality which they are helpless to change.

Br. Philip Francis (Earth Attunement) is a composer, gardener and counselor. He has just completed a one year Peace Pilgrimage across America.

Gayatri (Myrna Cohen) (Rebirthing, Art) has been a Rebirther since 1979, trained by Leonard Orr and by Bob & Mallie Mandell. Rebirthing is a continuous, connected breathing process. This process gently restructures the subconscious as well as the conscious mind, releasing the suppression of memory or ego identity. She is also a distinguished artist, and has taught life drawing, she sees her work as a combination of Western Expressionism with the mystical approach of the East.

Rabbi Gelberman is President of the New Seminary for the training of Interfaith Ministers and is Rabbi of the Tree of Life Synagogue.

Jeanne Greening, licensed Reiki healer has developed a healing technique using crystals and healing stones to balance the aura, clearing away negative emotions and anxieties.

Lewis Harrison is director of the Harrison Institute and has developed a comprehensive research program on contemporary health care in the U.S. He currently teaches the Make Choices-Not Excuses Program in private consultations and workshop programs. He has been a guest on numerous TV and radio shows and is currently writing 2 books for Prentice Hall on health care.

Ellen Simon Irving (Reiki Treatments & Crystal Energy) has pursued holistic approaches to health since 1971. She teaches Yoga and meditation and is a second degree Reiki therapist.

Ron Mangravite, a scientist, mystic and parapsychologist who teaches workshops country wide on psychic healing, transpersonal psychology and spiritual development.

Bishop Daniel Maziarz will teach an introduction to the Essene scriptures and techniques for peak performance of body, mind, and soul. Daniel Maziarz is one of the world's leading authorities and practitioners of the Essene way of life.

Martin Ravitsky (Shiatsu) is a founder of the New York School for Shiatsu and reflexology.

Dr. Sarasvati (Mary Tasch, Ph.D.) (Acu-Yoga) is a clinical psychologist, gifted healer and teacher. Acu-Yoga is the modern health practice which integrates two ancient healing sciences - Acupressure and Yoga, and is helpful in treating simple, but nagging maladies that limit the flow of energy in the body.

Michele Stettler is a certified Jin Shin Do practitioner & authorized teacher. She has studied Taoist Yogic practices with Master T.K. Shih and oriental medicine with Keichi Murata.

Robert Stewart is director of the Homeopathic Information Service of Woodstock, N.Y. and of Classical Homeopathic Consultants in New York City.

Vyasananda (Yoga Sutras) has studied Yoga for the past 17 years. He holds an M.A. in Sanskrit from Columbia University. His thesis was Yoga Sutras: An Interior Diagram.

Dael Walker is the author of the 'Crystal Book', a how-to hand book on the use of crystals for healing and mind expansion. He is the founder of Crystal Awareness Training which has 28 certified instructors.

Milton Hood Ward ('The Age of Consciousness') is an author, playwright, and national lecturer. He is known for his books: 'The Brilliant Function of Pain', 'Our Perfect Imperfection', and 'Your Infallible Instinct.' His newest book, 'The Age of Consciousness', has just been published.

David Wingedstone is a nationally known teacher of herbal medicine and plants. He is apprenticed to a number of Native American teachers and tells stories and sings and drums traditional songs of the Lakota.

Terry "Health" Wright is a nutritionist with 8 years of experience counseling on wellness through diet, attitude, and superior food supplementation. Terry's specialities are helping people lose weight and guiding athletes to top performance.

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CONCERTS 8:30 PM. ADULTS \$7 / CHILDREN \$4

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FUNDAMENTALS OF

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COURSE OUTLINE taken directly from Fundamentals of Yoga

SAT:	Ch. 1	Yoga and Its Application with Shri Brahmananda
	Ch. 2	The Power of Suggestion: Dharana, Dhyana, and Samadhi
SUN:	Ch. 3	Samyama and Yoganidra - Trayam Ekatra Samyama
	Ch. 4	The Cittam: Mind, Ego, and Intellect - The Laws of the Mind
MON:	Ch. 5	Rules for Practice of Yoga
	Ch. 6	Tratakam: Training the Gaze
TUE:	Ch. 7	Pratyahara
	Ch. 8	Practice of Pratyahara through Seven Cakras
WED:	Ch. 9	Yoganidra
	Ch. 10	Methods for Creating the State of Yoganidra
THUR:	Ch. 11	Combined Power of Tratakam
	Ch. 12	Techniques to Magnetize the Body
FRI:	Ch. 13	Group Relaxation and Group Magnetism
	Ch. 14	Postoperative and Postmeditative Suggestions
	Ch. 15	Anesthesia Produced by Yoganidra
SAT:	Ch. 16	Satkarmas: Six Methods to Remove Mental and Physical Diseases
	Ch. 17	The Senses and Extrasensory Perception
SUN:	Ch. 18	How to Open the Third Eye
	Ch. 19	Awaken Your Kundalini
MON:	Ch. 20	Heal Yourself by your own Hormones and Tranquilizers
	Ch. 21	The Heart and Consciousness
TUE:	Ch. 22	How to Control Vitarkas
	Ch. 23	The Five Great Suggestions
WED:	Ch. 25	Prana and Pranayama
	Ch. 26	The Aura and Astral Bodies
THUR:	Ch. 27	Supernatural Powers
	Ch. 28	Anahata Nadam - OM - Sphotam (Inner Sound Current)
FRI:	Ch. 29	Samadhi
	Ch. 30	Yoga and our Daily Business

Chapter 24, Asanas-Postures-Discipline of the Body, will be taught through daily Hatha Yoga classes. There will also be a special class in Sanskrit for Yoga Instructors. And three times a week a class in The Yoga Sutras of Patanjali will be offered.

Those Yoga Instructors who would desire certification in this course and the use of the text for their classes must attend the above 2 week course and 4 additional intensive weekends at the Ananda Ashram facility or in our N.Y.C. Studio.

If you are interested in this course outline, but cannot attend the course, the beautifully reprinted Fundamentals of Yoga is available through the Shri Brahmananda Foundation at Ananda Ashram.

ONGOING PROGRAM & CLASSES

Morning and evening Meditation and Satsang with Shri Brahmananda Sarasvati

Meditation & Satsang:

with Homa fire ceremony for World peace and healing, readings, Sanskrit chanting, including Bhagavad Gita, and more! Please join us wherever you are!
*weekdays 8:30am & 8pm
Sat. & Sun. 9am & 8pm*

Hatha Yoga:

Classes on weekend mornings; (See schedule for weekday classes.)

Sanskrit:

Beginners' and intermediate classes offered.

Dance:

Beginners' and intermediate classes in Kathak, one of the six ancient styles of classical Indian dance. Taught by Satyanarayana Charka, Director of our East - West School of Creative Dance.
Special classes can be arranged by appointment.

Drama:

Theater of Awareness: Elements of Theater technique & actor training in an active process towards the discovery of one's True Identity. The Fools of the Gods Project will involve the group in stage magic & illusion, improvisation & play production.

A PERFORMANCE CELEBRATION.

Jack Adams of the Incredible Merlin Magic Show -Instructor

Visual Arts:

Life Drawing classes with Gayatri.

Holistic Healing:

Individual treatments and group classes in Eastern and Western massage therapies, crystal healings, and more at our Healing Center. Sauna available.

Rebirthing:

A continuous, connective Breathing process, where the inner and outer breath merge. This process gently restructures the subconscious & conscious mind by releasing suppression, which causes a shift in awareness to one's true identity.

SUGGESTED CONTRIBUTION POLICY

Room & Board included.

1 day (24 hours)	weekday	\$30
	weekend day	\$40
1 weekend (Fri. eve. - Sun. eve.)		\$80
1 week		\$175
2 weeks		\$300
1 month		\$500
6 weeks		\$700
1 day (without overnight)	weekday	\$20
	weekend day	\$25
Single class or program		\$6*
*unless otherwise stated		

Discounts (only one per person):

Outdoor Structures (including Ashram tents)	10%
Camping (in your tent or live-in vehicle)	20%
Full time students with I.D.	20%
Senior Citizens	20%
<u>Children & Youths:*</u>	
14-18 years: 25%	9-13 years: 50%
3-8 years: 75%	under 3: no charge

* We are offering a children's meditation program during morning and evening meditation.
Participation by parents either on a rotational or fee basis must be agreed upon.

Supporting & lifetime members of the Yoga Society of N.Y. receive 10% (additional) discount on all Ananda Ashram programs.

CONTRIBUTION POLICY FOR WEEKEND WORKSHOPS

For Ashram guests, staying one week or longer, who wish to take part in any of the weekend workshops, special rates are available.

Discount for full time students with I.D. and Senior Citizens: 10% of total fee. About work scholarships available for Room & Board fees, inquire at least 2 weeks in advance.

If you enroll 4 fully paying people in any of the weekend workshops you receive 100% scholarship on your tuition fee.

Note: We reserve the right to cancel any program due to limited enrollment.

ANANDA ASHRAM WEEKLY CLASS SCHEDULE

Summer 1986

Monday:

Beginners Sanskrit	10:00 am
Kathak Dance	
(Rehearsals for Dance/Drama)	11:15 am
Tai-Chi	7:00 pm

Tuesday:

Intermediate Sanskrit	10:00 am
Relaxercise - Yoga	12:30 am
Hatha Yoga	6:30 pm
Yoga Sutras	6:30 pm

Wednesday:

Beginners Sanskrit	10:00 am
Relaxercise - Yoga	12:30 pm
Kathak Dance	
(Rehearsals for Dance/Drama)	6:00 pm
Hatha Yoga	6:30 pm

Sunday:

Hatha Yoga	7:30 am
Art Class (Life Drawing)	12:00 pm
Theater of Awareness	2:00 pm
Crystal Homa Healing	4:00 pm
Introduction to Meditation	6:30 pm

Thursday:

Intermediate Sanskrit	10:00 am
Tai Chi	3:00 pm
Hatha Yoga	6:30 pm
Yoga Sutras	6:30 pm
Theater of Awareness	6:00 pm

Friday:

Beginners' Sanskrit	10:00 am
Hatha Yoga (Acu-Yoga)	6:30 pm

Saturday:

Hatha Yoga	7:30 am
Tai Chi	11:00 am
Hatha Yoga	11:00 am
Group Rebirthing	
(Breathing to Reduce Stress)	1:00 pm
Massage Class	1:00/2:00 pm
Yoga Sutras	6:30 pm

Morning and Evening Meditation and Satsang with Shri Brahmananda Sarasvati
Weekdays: 8:30 am & 8:00 pm, Sat. & Sun. 9:00 am & 8:00 pm.

For those who are not guests of Ashram there is a \$6 donation per class requested.
For the rebirthing session \$20
For the art classes \$10

Ananda Ashram, R. D. 3, Box 141 Monroe, NY 10950 (914) 782-5575

SPECIAL CELEBRATIONS, Summer 1986

July 21, Mon.	Full Moon, Guru Purnima
Aug. 16, Sat.	Shri Bhagavandasa's Birthday
Aug. 27, Wed.	Lord Krishna's Birthday

Membership with the Yoga Society of New York, Inc. (A Non-Profit Organization)

General Membership	\$25/year	Family	\$40/year
Supporting Membership	\$100/year	Family	\$160/year
Lifetime Membership	\$1000		

Your love, cooperation and generous support are greatly appreciated.
Please ask for our membership policy.

Fundamentals of Yoga Course Rates

Tuition for 2-week course	\$300
Room & Board & Text	\$300

HEALING ARTS FESTIVAL RATES

1 day	weekday	\$35
	weekend day	\$45
1 day (overnight)	weekday	\$50
	weekend day	\$60
Weekend		\$120
Labor Day weekend		\$175
1 week (7 days)		\$260

Individual classes (open to public)	\$5 / per hour
Concerts at 8:30 pm.	\$7 Adults
	\$4 Children



Ananda Ashram Summer Workshops & Intensives

July 3 - Aug. 15, 1986



Quarterly the Ashram sponsors weekend workshops with teachers of many philosophies and backgrounds. Guests are housed in clean, simple rooms. You will spend at least 7 hours per day with the course instructor and have time to wander on our beautiful forest trails, swim in our lovely private lake & swimming pool, have a sauna, receive therapeutic massage (additional fee) and attend hatha yoga classes. Morning and evening meditations with our Spiritual Director Shri Brahmananda Sarasvati are open to all. (At 8:30 am & 8 pm daily.)

You may also attend individual class sessions of some of the courses.
Please phone & inquire.

ANANDA ASHRAM'S 4TH OF JULY, 22ND ANNIVERSARY CELEBRATION July 3 - 6

This year's 22nd celebration of the opening of Ananda Ashram as the Guest Retreat of the Yoga Society of New York will be days of music, dance, and drama performances. Our traditional Fire Ceremony on our beautiful island in the lake will be on Friday, July 4th at noon, for World Peace. With special guest speakers.

On Sunday afternoon there will be a celebration of Music and Dance with HEAVEN SONG - The Concert-Celebration of Maitreya & Mloah Stillwater is an event which offers an experience for inspiration and healing through songs of the heart. With a background in Eastern & Western spirit studies, the Stillwaters are gifted with the ability to create an exciting, devotional & enjoyable atmosphere based on the theme of personal and planetary transformation.

See NATIVE WISDOM SERIES July 11 - 13

BEND YOUR LIFE INTO SHAPE July 18 - 20

Diana Gazes

Come enjoy one of New York City's most popular teachers in a lovely forested setting. Drop your pre-conceived notions of what you think reality is. Experience directly the Power of the Mind when YOU bend metal and then go deeper with Diana's guidance into bending your physical, emotional, business and spiritual life in the direction you want. Demystify the mystical and get in touch with Your Power. A unique opportunity to experience a full weekend in nature with Diana.

Diana Gazes is founder of Gazes Productions. She has hosted and produced many television shows and is a noted TV interviewer of trend setters such as Buckminster Fuller, Dick Gregory, Jean Houston, and Ed Mitchell.

PAST LIVES & YOUR PRESENT KARMA/YOUR SPIRIT GUIDES July 19 - 20

Deer Domnitz

Regresses you to your most appropriate past lives to see what Karma you need to work out in this lifetime. Group process connects you to your spirit guides and teaches you how to do it again in the future, gets messages and guidance from them. It also enables you to connect with your Higher Self to see who you really are.

Deer Domnitz is a medium and a facilitator who has lectured, offered workshops and private readings around the country to affirm people's intuitional contact with their highest self and soul purpose to manifest individual and planetary peace and transformation. She has published a book of transmissions from John Lennon, entitled The John Lennon Conversations (Coleman), and has produced a series of cassette tapes.

See NATIVE WISDOM SERIES July 25 - Aug. 1

YOGIC PURIFICATION KRIYAS AND ASANAS Aug. 1 - 3

Bal Yogi

Hatha Yoga includes various postures which facilitates meditation energy, body flexibility, weight control, and mental control. Demonstration and practice of all 14 Kriyas, Pranayama, and discussion of Yoga Philosophy. The Kriyas and Asanas improve circulation, purify the blood and lungs and internal organs, reducing hypertension, blood pressure, and toxins.

Bal Yogi has a M.B.A. diploma in Yoga from Vishwayatan Yogashram Katra in India. He was Yoga Director of Maharshi Dayanand University for 2 years and is now living in the United States.

SIM - SALA - BIM - I AM Aug. 1 - 3

Jack Adams

Learn the Secrets of Magic & the real key to being a magician. A practical course in stage & closeup-magic for all ages. Jack will also teach sleight of hand & illusion, quick change and characterization.

Jack Adams of the Incredible Merlin Magic Show is a professional performing magician, illusionist and actor. He is teaching an ongoing program at Ananda Ashram this summer in theater. He has been a student of our founder Shri Brahmananda for 25 years.

ESSENE SECRETS OF BODY, MIND, AND SOUL Aug. 8 - 10

Daniel Maziarz

The Essenes are the oldest, most democratic mystery tradition in the West. They trained Jesus, were great healers, and enjoyed incredible longevity. This weekend will explore their thoughts and techniques for peak performance. The emphasis is on good humour and practices you can use in your daily life.

Bishop Daniel Maziarz is one of the world's leading authorities on the Essenes and the Dead Sea Scrolls. His musical play, The Original Incredible Joyous Jesus, is now in pre-production.

AN INTRODUCTION TO ASTROLOGY AND METAPHYSICS Aug. 8 - 10

INTENSIVE WORKSHOP Aug. 11 - 15

Louis Acker

This workshop deals with a study of archetypal Universal energies as they relate to karma, human psychology, astrology, and Spiritual Evolution. Louis will teach from his vast knowledge of Astrology, the Theosophical teachings of Alice Bailey, and the newest scientific research taken from wave mechanics and holographic theory. All manifested creation results from energy. Particular emphasis will be placed on the psychological and astrological correlations of the Seven rays. There will also be visual slide shows and artistic presentations.

The week intensive will expand on the above topics, as well as include an indepth study of the individual participants' astrological chart study and interpretations.

Louis Acker is the author of 3 major books on astrology published by Harper & Row. He has been a student of Ananda Ashram for 23 years.

TUITION FEES

4th of July & Anniversary Celebration* July 3-6

\$125



Ananda Ashram

NATIVE WISDOM SERIES

THE TRADITIONAL WOMEN'S LODGE With Grandmother Shanadii

July 11 - 13

This weekend will prepare women for the Apache Traditional Women's Lodge and fasting ceremony, which will take place in the fall. We will prepare the ground & Sacred Path, and build a women's lodge, under the careful instruction and guidance of Shanadii. We will explore our inner woman self through a series of guided meditations in nature. We will learn the responsibility for being Daughters of Mother Earth. Those participating will be living in a natural setting in our newly erected tipi-tent village.

Attendance of this workshop is a pre-requisite for the Women's 4 day Ceremonial fast and Lodge to be held here next fall.

This workshop is for women only, and women on their moon are more than welcome.

Shanadii is an Apache Ta-Sha-Mah (guardian). She is a grandmother and a teacher of survival skills. She is assistant director and guiding force, as well as teacher, in our new children's camp - CAMP IAMYU.

A WEEK WITH YANKTON SIOUX TEACHER Ellsworth Chytka

July 25 - Aug. 1

Ellsworth, a traditional Nakota, travels and teaches throughout the U.S. He will share with us the wisdom of his grandfathers & grandmothers, the way of the Great Spirit, the Sacred Hoop, and his Vision, that the people of the world be united and at peace. His people have listened to and cared for Mother Earth, and in our experience of sharing with Ellsworth we will directly experience the lessons of his traditional ancestors. You may attend for the weekend or the entire week. We will live in a beautiful tipi-tent encampment and share our dreams, problems, and prayers. Nakotas have always been the Peace Keepers and the caretakers of the Sacred Pipestone quarries.

Women's weekend with Shanadii	July 11-13	\$90
Weekend with Ellsworth	July 25-27	\$90
5 days with Ellsworth	July 28- Aug. 1	\$200

Room & board (encampment with platform wall tents & tipis)*

Weekend	\$35
Bring your own tent	\$25
5 days	\$85

* Some space may be available in guest rooms (inquire)

We hold our Sweat Lodge as Sacred Ground and do not charge for ceremonies. All are welcome!

Ananda Ashram, R. D. 3, Box 141 Monroe, NY 10950 (914) 782-5575

TUITION FEES

4th of July & Anniversary Celebration*	July 3-6	\$125
Native Wisdom Series	July 11-13	\$90
Bend Your Life Into Shape	July 18-20	\$150
Past Lives & Your Present Karma	July 19-20	\$90
Native Wisdom Series	July 25-27	\$90
> Native Wisdom Intensive	July 28- Aug. 1	\$200
Yogic Purification Kriyas and Asanas	Aug. 1-3	\$90
Sim-sala-bim- I Am	Aug. 1-3	\$90
Essene Secrets of body, mind, and soul	Aug. 8-10	\$90
Intro. Astrology and Metaphysics	Aug. 8-10	\$90
> Astrology Intensive	Aug. 11-15	\$200

*Room & Board Included.

ROOM & BOARD FEES

(Includes 5 vegetarian meals - Friday 6 pm - Sunday 6 pm)

Dorm	\$40
Semi-private	\$45
Your tent	\$25
Encampment	\$35

Please provide your own linens or sleeping bags & towels.

We reserve the right to cancel any program due to limited enrollment.

The Healing Center

Classes in:

Foot Reflexology	Beginners Shiatsu
Saturday, June 21, 1-4 pm \$40	Saturdays, July 12-Aug. 16, 2-5 pm \$125
Sunday, June 22, 2-4 pm	

Yoga Massage	Head, Neck & Shoulders Workshop
Saturday, June 28, 1-4 pm \$25	Saturdays, Aug. 23-30, 2-5 pm \$45

Individual Treatments By Appointment:

- * European-Swedish Massage
- * Electro-Crystal Therapy *
- * Shiatsu-Acupressure
- * Crystal Homa Healing
- * Rebirthing *
- * Reflexology
- * Deep Tissue Work
- * Music Therapy
- * Sauna *

All Classes and Treatments are offered by certified professionals. Inquire for more details.

THE HEALING CENTER ANANDA ASHRAM

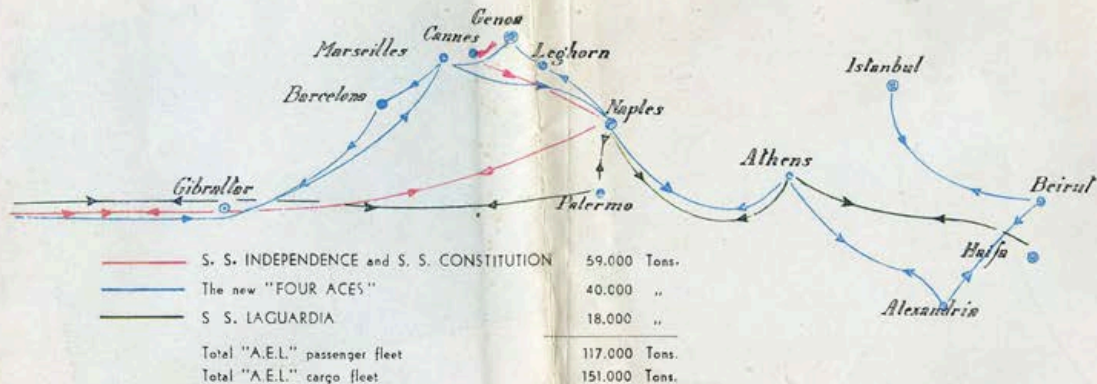
Sapphire Road, Monroe,
New York 10950
(914) 782-5575 / 782-4009





AMERICAN EXPORT LINES

CHART OF « A. E. L. » MEDITERRANEAN/U.S.A. PASSENGER SERVICES



MINIMUM FARES FROM ITALIAN, FRENCH, AND SPANISH PORTS TO U.S.A.

S.S. INDEPENDENCE
S.S. CONSTITUTION

From NAPLES, GENOA, CANNES to NEW YORK		
	low season	high season
	\$	\$
1st class	335	360
cabin class	260	300
tourist class	205	250

S.S. LAGUARDIA

From PALERMO, NAPLES to NEW YORK		
	low season	high season
	\$	\$
1st class	300	325
tourist class	175	210

THE « FOUR ACES »

From NAPLES, LEGHORN, GENOA, MARSEILLES, and BARCELONA to BOSTON and NEW YORK		
	low season	high season
	\$	\$
1st class	280	320

LOW SEASON - October 16th to July 14th

HIGH SEASON - July 15th to October 15th

SOMETHING NEW UNDER THE SUN

American Export Lines' principal claim to fame is a service maintained in accordance with the public demand. To achieve such a service the Corporation operates seven passenger vessels totalling 117,000 tons, the largest, finest and most modern fleet under the American flag between Mediterranean ports, Boston and New York. It comprises:

THE NEW FOUR ACES: EXETER — EXCALIBUR — EXOCHORDA — EXCAMBION — conceived to provide a one-class service between Mediterranean ports and New York for 125 First Class passengers. Air-conditioned, with individual stateroom temperature control, polarized portholes, bedrooms convertible into livingrooms by day, they offer to the cruise passenger, the vacationing professional, the retired businessman, the discriminating «habitué», the acme in comfort, and above all that «country-club» atmosphere which turns an ordinary ocean crossing into a delightful cruise.

THE LAGUARDIA — First and Tourist class only, operates a rapid, efficient service between Israel, Greece, Italy and New York, carrying 157 passengers in First Class and 452 in Tourist. Often commended officially, the LAGUARDIA claims no spectacular lounges, no unnecessary lavishness in its furnishing. It offers a skilful blending of the artistic and functional and has a well established reputation for «riding well».

THE INDEPENDENCE and CONSTITUTION — American Export Lines' proud new additions to the fleet are the largest (29,500 tons), fastest (Naples/New York in less than 8 days), safest (constructed entirely of incombustible, fire-resistant materials) vessels on the Mediterranean/U.S.A. route. Accommodating 1,000 passengers in three classes; they also provide a crew of 578, ensuring irreproachable service. The sister ships, with their new concept in

Modern American Living at Sea, are air-conditioned throughout, from staterooms and public rooms to crew quarters, each room having its own thermostatic control. Henry Dreyfuss, one of America's outstanding industrial designers, is responsible for the interiors, a careful blending of Modern and Colonial American themes. No flamboyant decor, but a completely new approach to luxury, deep pastel rugs, gay draperies, soft, subdued indirect lighting, and above all a mellowness in colours and lines.

Staterooms are convertible into livingrooms by day. All have private shower or bath. Tourist class cabins offer high standards of comfort; many have private showers. Tourist class facilities are attractive and spacious. There are twenty-one public rooms on each ship, two swimming pools, a salt water cascade, an American soda fountain, a Pool cafe, and a beautiful theatre with a seating capacity of 150. The Promenade Deck is spectacular; one may take his morning constitutional around and around 235 meters of uninterrupted deck. All that and Barber Shops, Beauty Parlor, Tailor, Photographer, Library, Gift Shops, Children's Playrooms, Gymnasium, Electric Bath, Kennels etc. There is a telephone in every First and Cabin Class stateroom, and a perfect service, including ship-to-shore communications, is ensured by a switchboard handling 365 lines throughout each vessel.

The galleys on the INDEPENDENCE and CONSTITUTION prepare 4740 meals per day, and the cuisine is worthy of the most lucullian of palates.

Briefly, every conceivable detail has been studied on board to ensure the comfort and delight of the passengers

All American Export Lines vessels represent Modern American Living at Sea, a standard heretofore unequalled on the SUN LANE to the U.S.A.

the mediterranean gateway to the U.S.A.

AMERICAN EXPORT LINES

TRAVEL AGENT

S.S. EXCALIBUR
S.S. EXOCHORDA

THE NEW "FOUR ACES"

S.S. EXETER
S.S. EXCAMBION

FROM TURKEY, LEBANON, EGYPT, GREECE, ITALY, FRANCE, SPAIN
to BOSTON AND NEW YORK

10,000 TONS. - FIRST CLASS ONLY



ACCOMMODATING 125 PASSENGERS



Bright, airy salons with furniture and hangings in light colors, imaginatively decorated by some of the best American artists; a cosy atmosphere conducive to relaxation, rest and enjoyment; ample passenger space with special emphasis on outdoor living; irrefragable service: these are some of the principal attractions of a crossing on these ships, on the SUN route, from and to the SUN LANDS!



The first passenger vessels equipped with air conditioning throughout, and with individual cabin temperature control.



All staterooms are convertible into living rooms by day and are equipped with private bath or shower and toilet. Luxurious suites composed of a double bedroom, sitting room (which may also be used as a bedroom), dressing room and bath, decorated with typical American simplicity and good taste, offer to passengers a home-like atmosphere even when hundreds of miles away from home.

Although over 18,000 tons in size, the passenger accommodation of this modern liner is limited to 609 persons, including, 157 in First Class.

This has enabled the designers to devote greater space to public rooms, promenade decks and play areas, to provide large staterooms and to eliminate inside rooms.

FIRST CLASS AND TOURIST



First Class welcomes the passengers with its fine salons, its large, airy staterooms, beautifully furnished and equipped with private baths or showers, its broad decks for promenades or sports, its select cuisine, and offers them a wonderful opportunity to enjoy a brief but delightful vacation during the speedy, pleasant crossing.

S.S. LAGUARDIA

FROM HAIFA, PIRAEUS, NAPLES, PALERMO, GIBRALTAR
to NEW YORK



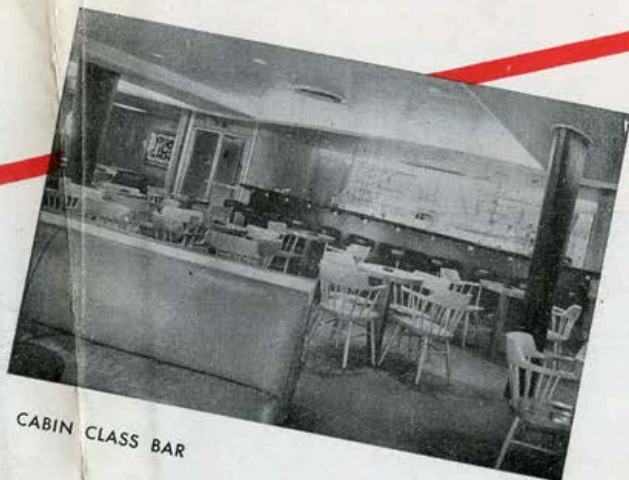
11 DAYS from NAPLES and PALERMO to NEW YORK
13 DAYS from PIRAEUS to NEW YORK
16 DAYS from HAIFA to NEW YORK

The high engineering standards, the comfortable accommodations in both classes, the large public rooms, the selected and varied cuisine (Italian, American, Greek and Jewish) and the irreproachable service make this ship a favorite with American and European passengers.

18,000 TONS. - 609 PASSENGERS



No less attractive is Tourist Class which, with its outside rooms, many with private shower and toilet, its pleasant lounges, dining room, bar and writing rooms, offers to passengers a comfortable, swift and economical crossing.



CABIN CLASS BAR



TOURIST CLASS BAR

The witching hour on the INDEPENDENCE and CONSTITUTION comes at cocktail time. In the Beat'n Bottle bar, the Barbary Tavern, or the Vulcan bar the tinkling of the crystals, the rhythmic shaking of the cocktails, the soft lights, the music, create a sparkling atmosphere of gaiety, and warm friendliness. Passengers linger here for long and memorable hours.

AMERICAN EX
GENERAL EUROPEAN HEADQUARTERS

S.S. INDEPENDENCE AND CONSTITUTION

SAILINGS EVERY

29,500 TONS

6 DAYS FROM GIBRALTAR

8 DAYS FROM NAPLES

9 DAYS FROM CANTON

TO NEW YORK



PARALLEL EAST

PORT LINES

RTERS: GENOA, VIA CAIROLI. 6

D s.s. CONSTITUTION

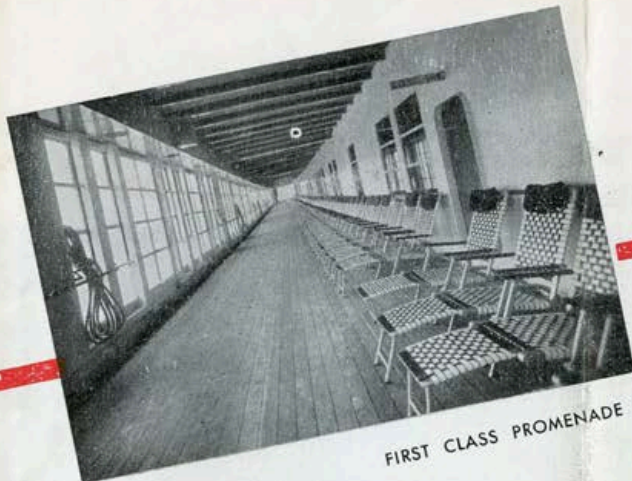
RY 12 DAYS

26 KNOTS

TAR TO NEW YORK
ES TO NEW YORK
ANNES/GENOA
Y YORK



CH CROSSING IS A DELIGHTFUL CRUISE



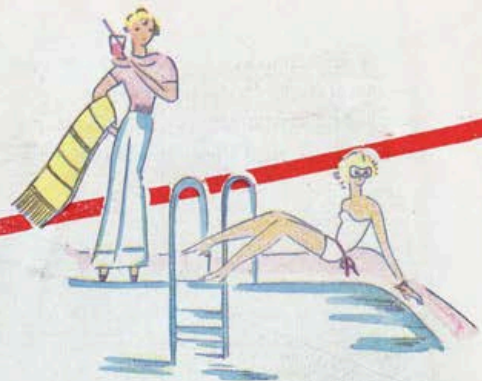
FIRST CLASS PROMENADE

The «Sun Lane to the USA» affords the tired city dweller outdoor relaxation and recreation. The Sea Island Club, a spectacular play area with swimming pools, Sun-Club Café, and a real American soda fountain, offers deck sports, swimming, sun bathing etc. The wonderful Promenade will attract the stroller.

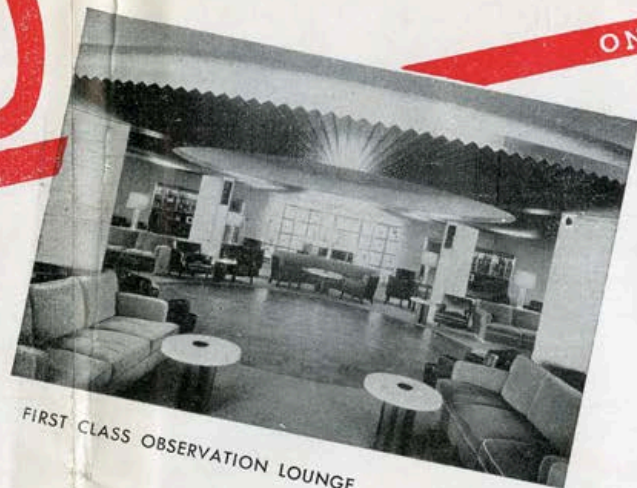
For indoor amusement, movies and concerts are held in a real theatre.



THEATRE



40



FIRST CLASS OBSERVATION LOUNGE



CABIN CLASS LOUNGE

The Observation lounge, with its broad circular windows, is one of the many beautiful lounges on board. All luxuriously appointed, they offer to the passenger an ideal atmosphere for social gatherings, games, dances etc., or the comfort and intimacy of a living room at home.

ON THE ROUTE OF THE 40



All cabins are so
can be transformed
night to living rooms
furnished, decorated
they provide a welc
the brilliant social life

Specially trained per
Children's Rooms pro
small passengers.



On the INDEPENDENCE and
of inside staterooms is elimi
up-to-date air conditioning
Individual thermostat contr
create his own atmosphere
summer days, pleasantly we
in the cabin constantly rene
Eliminated also is the glare
in outside cabins, with AEL's
it is possible to regulate the
simple manipulation of a kn

appointed that they
from bedrooms by
by day. Luxuriously
soft pastel shades,
a cosy spot after
on board.

annel and charming
side happy hours for



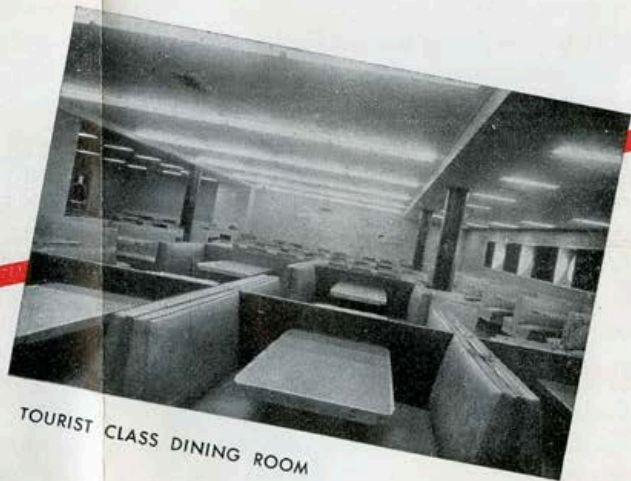
CONSTITUTION the problem
ated by virtue of the most
installation on any vessel.
enables the passenger to
delightfully cool on hot
arm in winter, with the air
wed.

oming through the portholes
polarized glass. Here again
intensity of the light by the
ob.



CABIN CLASS DINING ROOM

Beautifully appointed dining rooms in all
classes reflect an atmosphere of quiet luxury
and offer fine food and wines, served with
care and skill.
A glance at the menu will reveal an interna-
tional cuisine, appealing to the most discrim-
inating palate.



TOURIST CLASS DINING ROOM