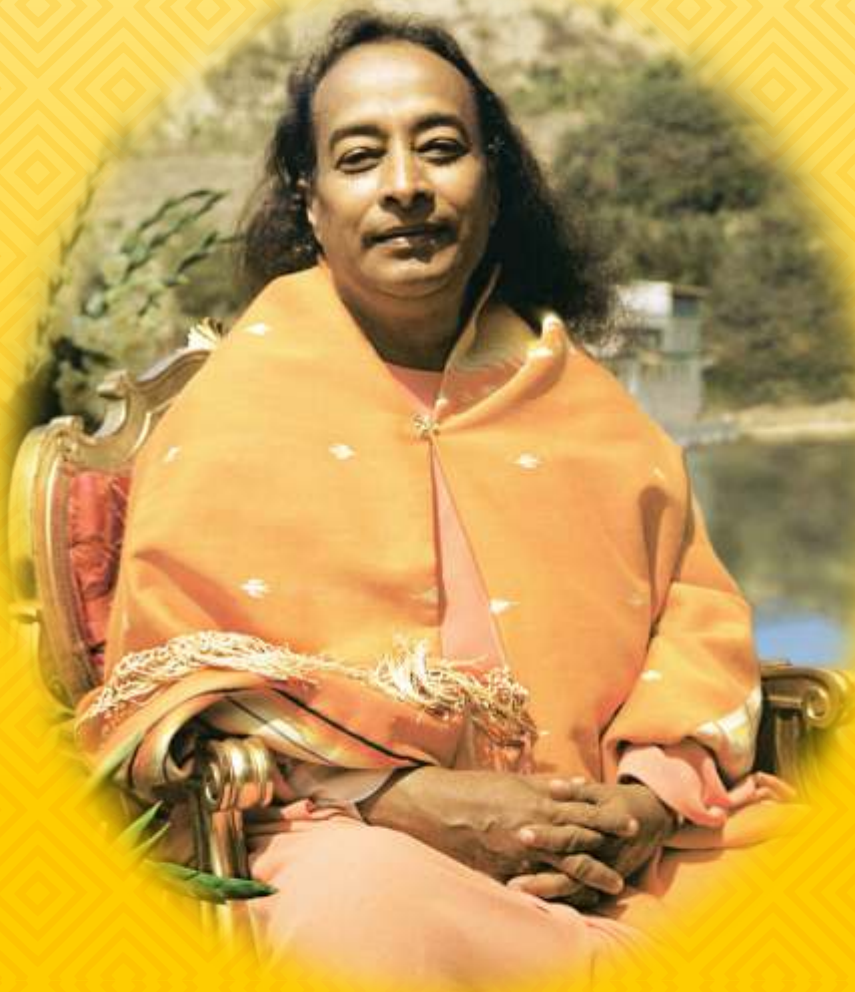




THE DIVINE QUEST

YOGANANDA CENTRE FOR THEOLOGY
SHOOLINI UNIVERSITY, INDIA



Everything else can wait, but your search for God cannot wait.
- Paramahansa Yogananda

December, 2021



Statue of Paramahansa Yogananda at
Yogananda Centre for Theology

असंशयं महाबाहो मनो दुर्निग्रहं चलम्। अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥
(Bhagvad Gita 6:35)

Meaning: O mighty-armed son of Kunti, it is undoubtedly tough to curb the restless mind, but it is possible by constant practice and by detachment.

THE DIVINE QUEST

1st Edition of Annual Magazine of Yogananda Centre for Theology
Published in December, 2021

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About Us

The Yogananda Centre for Theology was founded on the idea of Shoolini University's founder and chancellor, Prof. P.K. Khosla, and dedicated to Sri Paramahansa Yogananda, one of India's greatest emissaries to the West. The centre's main goal is to spread, debate, and develop thought, ideas, and learning from the world's great spiritual, religious, and philosophical pathways.

Paramahansa Yogananda, author of the world-acclaimed spiritual classic, *Autobiography of a Yogi*, and founder of Self Realization Fellowship/Yogoda Satsanga Society of India, has been universally recognized as a pioneering and towering spiritual Guru.

Shoolini University has developed into a well-known premier academic institution, frequently placed among India's best institutions. In every subject, the quality of teaching, research achievements, outperforms the average of the country's top ten NIRF 2020 universities. Although higher education is essential to reach materialistic success in the present competitive age, including spiritual knowledge in education helps our younger generation to attain a higher level of awareness and the ultimate purpose of human life. The Centre for Theology has aimed to make our students aware of the science of spirituality with a special focus on the teachings of the world's great religions, and spiritual paths. All of the Centre's activities will emphasize the unity of all religions and the underlying truth that lies behind varied paths.

The Centre is located on the premises of the Yogananda Library at the campus of Shoolini University. However, it is envisaged that the Centre will have a universal and global outreach, with no confinement in its space or sphere of intellectual impact. The centre offers learners a platform where students and faculty members learn and share ideas.

The field of theology has been a fascinating field for students across the world and the university has planned to invite and encourage them for research related to religion and spirituality. The Centre for Theology intends to be a one-of-a-kind abode true to its name, where a variety of spiritual programs and activities, such as spiritual webinars/seminars and conferences, will be held regularly to provide a platform for senior academicians, scholars, and writers, as well as students of all faiths and linkages, to discuss and debate diverse viewpoints. In addition, students enrolled in various streams of Shoolini University will be encouraged to opt for short-term certificate programs conducted by the Centre. For spiritual studies, the Centre has procured books and publications in the related field both in printed and electronic form and made them available to students and members, under the overall ambit of the Yogananda Library, Shoolini University.

MESSAGES

Chancellor



Professor P.K. Khosla

I am delighted to inform you that the Yogananda Centre for Theology has been set up at Shoolini University on January 5th, 2021, the birth anniversary of Paramahansa Yogananda.

The ancient Indian science of spirituality has been a great source of knowledge and wisdom throughout the world. Our Vedic tradition is an eternal treasure for both tangible and intangible aspects of knowledge. However, British education and modern culture dominated the scene at the time. Of course, modern professional education is necessary for our survival and progress, but human development encompasses mental, emotional, physical, social, and spiritual growth. To fulfill the real aim of value education and creating awareness about the ancient Indian philosophy, culture, tradition, and society the Centre for Theology has been set up in the university premises. The center aims to disseminate the understanding of the ancient Indian science of spirituality to every student along with his academic studies.

The center is named after Paramahansa Yogananda, a great Indian spiritual master of East and West, and therefore, one of the aims of this center is to make students aware of his great personality and his valuable teachings. Shoolini University is a research-driven university, recognized for its focus on innovation and high quality of research in every field of knowledge and hence, Yogananda Centre for Theology aims to provide a worldwide platform to the research scholars who are taking interest in research in the field of theology for quality of research in the field of religion and spirituality. I urge the students to set their goals clearly and chalk out a detailed plan of action for academic learning and professional and life skills development. At the same time, make the best use of the Centre for Theology on the campus to imbibe core human values to lead a complete and balanced life.

Professor P.K. Khosla

(Founder and Chancellor, Shoolini University,
Patron, Yogananda Centre for Theology)

Vice Chancellor



Professor Atul Khosla

Establishing the Yogananda Centre for Theology in Shoolini University was an idea and dream of our Chancellor Prof. P.K. Khosla since the university's inception, which has been fulfilled in the year 2021. This is the university's twelfth academic year, and it has already achieved several milestones and is acknowledged as a quality learning institution with integrated academic programs, quality research, and human resource development.

The university has gained widespread acclaim for its student work, research, and academic facilities, among other things. I'm glad to share that the year 2021 will present me with a unique opportunity to welcome students from around the country and throughout the world and provide them with a platform for discovering the true meaning of spirituality while also completing the educational program.

We seek to create the finest possible environment for teaching, learning, research, and public services in the age of globalization. I believe that students learn better when the genuine meaning of spirituality in life is revealed. We can assist the students to evolve physically, mentally and spiritually to forge holistic identities. Our Vedas and ancient Indian texts include a profound comprehension of scientific knowledge and spiritual maturity, which the center strives to make accessible to its students and scholars.

The Centre also aims to promote diverse scientific, philosophical, and religious researches in partnership with scientists, intellectuals, and religionists from around the world to gain a deeper understanding of spirituality science and its application in our daily lives. To do this, the Centre is constantly planning national and worldwide conferences to provide a common platform for bringing together some of the brightest intellectual personalities from all fields of study for knowledge-based spiritual discussions and spiritual research.

I would like to appreciate the efforts of all the dedicated faculty and team members who have put immense heart, energy, and above all their pure loving devotion for the set-up of the Yogananda Centre for disseminating the true understanding of spirituality worldwide.

Professor Atul Khosla

(Vice-Chancellor, Shoolini University)

Swami Smaranananda Giri



Swami Smaranananda Giri

Vice-President, Yogoda Satsanga Society of India

It gives me immense pleasure that a center of theology has been set up at Shoolini University on the 128th birth anniversary of Paramahansa Yogananda and named after the great spiritual master of the world as 'Yogananda Centre for Theology.' I have visited the University many times. The continuous effort of Professor P. K. Khosla for all-round development of our younger generation delighted me every time. With the establishment of the Yogananda Centre for Theology, Shoolini University has taken a step to add elements of spirituality and mediation in the education system and I hope that every student will be benefitted by the regular practice of meditation in his/her daily life.

The two things are required for meditation: one, a quiet spot, and the second, motivation. The first requirement for the practice of meditation has been provided by Prof. Khosla at the Centre. The second requirement is motivation: why should we meditate and practice the science of spirituality? The answer: we are always surrounded by storms; the storm of worries, anxiety, duties, apprehensions, conflicts, and several other emotions, and, hence, we need a shelter to find peace. That shelter is within us which can be reached by regular practice of meditation. By following the path of spirituality and practice of mediation techniques each of you can be **calmly active and actively calm**. Paramahansa Yoganandaji says that the ordinary life is like a pendulum, always moving, but a peaceful person is like the pendulum which is stable and swings into action when there is a need and as soon as the action is finished he comes back to the center of calmness, ready to swing into action and again come back into the shelter of calmness. It is possible only by sincerely following the path of meditation and values of spirituality in our day-to-day lives.

In the preface to Paramahansa Yoganandaji's book '*The Science of Religion*' Douglas Grant Duff Ainslie wrote that in barbarian period, when people elsewhere were just striving for survival, in India, people were pondering over the mysteries of life and searched for truth which they have revealed to the whole world. Of course, educational institutions will help to impart the knowledge among the young generation and tap into the ancient Indian Wisdom through academic researches, but what is more important for each of us is to practice the techniques of mediation and values of spirituality in our everyday lives. And I am hopeful that the Centre for Theology at Shoolini University will help to disseminate the true understanding of ancient Indian science of spirituality to every student along with academic studies for all-round development.

For effective and advanced techniques of meditation, you may contact Yogoda Satsanga Society of India, Ranchi (yssofindia.org).

With love and divine friendship,

Swami Smaranananda Giri

(Vice-President)

Yogoda Satsanga Society of India

President



Mrs. Saroj Khosla

As a devotee of the world's great spiritual master, Sri Sri Paramahansa Yogananda Ji, and following his teaching, I envisioned adopting value-based education system for converting our graduates into successful professional on one hand and good human beings on the other hand. I also hope that through the Yogananda Centre for Theology it will be easier to impart spiritual education to our younger generation. It is a matter of immense pleasure that we have established the Yogananda Centre for Theology in Shoolini University on the 128th birth anniversary of one of the pioneering fathers of yoga and spirituality in the West. The establishment of the Yogananda Centre for Theology in Shoolini University will go in a long way for clubbing yogic science in higher education for the betterment of students's career. I believe that the holistic development of the students by imparting physical, intellectual, social and spiritual aspects will go in a big way to achieve physical, mental and spiritual fitness amongst the younger generation. In this endeavor of cut throat competition the younger generation exposes themselves to stress, anxiety and depression. The only way to subdue the social impacts of modern life can only be mitigated by imbibing the age-old science of yoga as scripted in Vedas, other Indian scriptures and epics. The Centre for Theology of Shoolini University will provide socio-spiritual academic education for balancing the spiritual and professional growth of the students. The proposed conference sponsored by the Centre will facilitate wider and interdisciplinary deliberations amongst the researchers, scholars, teachers and educators.

My best Wishes

Mrs. Saroj Khosla

(Founder, SILB,
President, Shoolini University)

Chairman, YCT



Sh. Vivek Atray, Ex IAS

It gives me great pleasure to introduce to you the first edition of the Divine Quest, the annual publication of the Yogananda Centre for Theology, Shoolini University. With the formation of the Yogananda Centre at Shoolini University, a new horizon in the study of theology and spirituality has been attained. By organizing several discussions around important aspects of spirituality in its very first year, the Centre has been able to spotlight the importance of the intrinsic universality of all religions as emphasized by Paramahansa Yogananda and all great saints. Divine Quest endeavors to capture and present all significant activities of the Yogananda Centre and it also includes articles of great importance authored by eminent authorities on relevant subjects. Our first annual conference is also on the anvil and we do hope to continue to shed light on the true and universal aspects of spiritual thought, practice and learning in the years to come. We seek collaboration and cooperation from like-minded universities across the world so that people at large may understand and imbibe the true goal and purpose of spiritual thought.

Warmest regards

Sh. Vivek Atray

(Chairman, Yogananda Centre for Theology,
Shoolini University)

Coordinator, YCT



Dr. Prerna Bhardwaj

The journey of a thousand miles begins with just a single step. So, Yogananda Centre for Theology is also a first step towards educating young minds about the inner journey and universalism of religion. I am filled with immense pleasure to get an opportunity to be a Coordinator of the Centre. I firmly believe that the Centre will provide student-centered learning and research as we strongly affirm that learning does not come only from theoretical knowledge but it is all about practical use. The Centre is supporting the health and happiness of young minds through spiritual activities like chanting, spiritual book reading, and meditation. Our Centre ensures that we will produce more intellectual, higher achievers students and ultimately better citizens and humans.

Dr. Prerna Bhardwaj
(Coordinator, YCT,
Shoolini University)

From the Editor



Dr. Supriya Srivastava

It gives me great pleasure to present the first edition of the Divine Quest, the annual publication of the Yogananda Centre for Theology, Shoolini University. The Divine Quest endeavors to reflect all significant activities of the Yogananda Centre for Theology and it also includes the priceless words of Swami Smaranananda Giri (vice-president, Yogoda Satsanga Society of India) and eminent professors in the form of articles. First of all, I would like to express my profound sense of reverence and gratitude to my beloved spiritual master Sri Paramahansa Yogananda, for His showers of blessings to complete this work. Further, I express my gratitude and sincere regards to the chancellor and Patron of YCT, Prof. P.K. Khosla, vice-chancellor, Prof. Atul Khosla and chairman of YCT, Sh. Vivek Atray for giving me an opportunity to be associated with entire spiritual curriculum. I am grateful for their continuous support and contribution to materialize the thought of releasing the first edition of the Divine Quest.

I extend my heartfelt thanks to my colleagues, Dr. Purna Bharadwaj, Dr. Lalit Sharma, Dr. Hemant Ku. Sharma, Dr. Amita and Mr. Sorabh Aggarwal who went through the first draft and offered constructive suggestions. A word of special thanks goes to our student's co-coordinators, Ms. Prakrati, Mr. Apar Kaushik and Ms. Anoushka who sincerely contributed towards the publishing of the first edition of the Divine Quest in various ways. Their sense of dedication towards the work is really appreciable. I also extend my heartiest congratulations to all the authors whose articles have been selected for publication.

It is a sincere hope that this edition of the Divine Quest would be helpful to reveal all the spiritual works, activities, and ideas of the Yogananda Centre for Theology at Shoolini University to every reader.

With best regards,

Dr. Supriya Srivastava
(FMSLA, Shoolini University)

Key Resource Persons: Yogananda Centre for Theology



Dr. Perna Bhardwaj, Coordinator (YCT)
M.Sc. PhD (Botany)

Dr. Perna Bhardwaj, Assistant Professor at Shoolini University. She did her Ph.D. in Botany from Shoolini University and currently working on fundamental principles of biology across multiple subfields such as anatomy and physiology, cell biology, and biochemistry of Himalayan medicinal plants. She's also attempting to comprehend the variation pattern of plants, notably gymnosperms, that thrive in altitudinal clines and environmental situations. She is devotee of Sri Paramhansa Yogananda and believes in spirituality. She is practicing spiritual techniques and meditation from last nine years. She works at Yogananda Centre for Theology as a Coordinator.



Dr. Supriya Srivastava
NET/JRF M.A., M. Phil, PhD (Social Science)

Dr. Supriya Srivastava, a senior faculty in the Department of Management Sciences and Liberal Arts. She has completed her Masters in Sociology and Rural Development and received her doctorate in Social Sciences from Lucknow University. Besides, she also has a degree in Education and Advance Diploma in Yoga Education. Her researches area includes – Social change and development, human resource, gender, and spirituality and yoga. She has been a devotee of Sri Paramahansa Yogananda and member of YSS/SRF committee for the last twenty years and believes in the ancient Indian science of spirituality. She holds around 10 years of teaching experience and her academic contributions include several reviews, book chapters in many national and international publications. She is member of the Indian Sociological Society (ISS) and actively contributes to research in different fields of human society. As a faculty and member of Yogananda Centre of Theology she involves in several academic activities and working as a main editor for YCT annual magazine – 'The Divine Quest'.



Dr. Lalit Sharma (Member, YCT)
M.Sc., PhD (Pharmaceutical Science)

Dr. Lalit Sharma, Assistant Professor in Pharmacology and Research Neuropharmacology. He received a Ph.D. (2020) in doctorate Jaypee University of Information Technology, Wagnaghat, Solan. He is a registered pharmacist with the Himachal Pradesh State Pharmacy Council; he is also a life member of the Society of Pharmaceutical Education and Research (SPER) and the Hong Kong Chemical, Biological & Environmental Engineering Society. With over five years of teaching experience, he serves in many capacities like reviewer in several reputed scientific journals and other committees in the university. He is associated with the Brahma Kumaris World Spiritual University for the last ten years and believes that regular practice of meditation brings happiness and a new life.



Mr. Sorabh Aggarwal (Member, YCT)
M.Tech, PhD (Pursuing)

He is an Assistant Professor of the School of Mechanical, Civil and Electrical engineering. He did M.Tech in Machine Design, from the NIT, Kurukshetra and also completed M.Sc in Yogic Science from Shoolini University. Currently he is pursuing a Ph.D. from Shoolini University. Along with teaching, he is interested in patents designing and filed several patents filed. As a team member of the Yogananda Center of Theology, he is in-charge of spiritual tours and travel at YTC, Shoolini University.



Dr. Amita Kumari,
M.Sc., PhD (Botany)

Dr. Amita is an Assistant Professor in School of Biological and Environmental Sciences at Shoolini University and teaches Botany. She has Received PhD from Shoolini University, Solan in Botany and currently working on nutraceutical value of wild plants of Western Himalaya and Biological properties of forest trees.



Ms. Prakrati Garg (Student Coordinator)
M.Sc., Phd (Pursuing)

Ms. Prakrati Garg, PhD scholar-cum-Research Associate in the Faculty of Applied Sciences and Biotechnology, Shoolini University. She is currently working on inflammatory skin disorders for their effective herbal treatment using different Nanotechnological approaches. She has a keen interest in ancient Indian science and Spirituality. She is working as a student coordinator in Yogananda Center of Theology, Shoolini University.



Mr. Apar Kaushik, (Student Coordinator, YCT)
M.A. Yoga Science, PhD (Pursuing)

Assistant Professor in the School of Yogic Sciences. He received his Bachelor's Degree in Tourism Management from Kurukshetra University. After completed his MA from Shoolini University and currently he is pursuing a Ph.D. in Yogic Sciences. Kaushik has completed his Foundation Course in 'Yoga Science and Wellness from Morarji Desai National Institute of Yoga, New Delhi, and taking yoga and meditation sessions in the University premises.



Ms. Anoushka Jain, Student (BAJMC)
Shoolini University

Ms. Anoushka Jain, a sincere and hard-working student of journalism, Shoolini University. As a part of the Yogananda Centre of Theology she has worked sincerely as a member of the editorial team for YCT annual magazine - 'The Divine Quest'.

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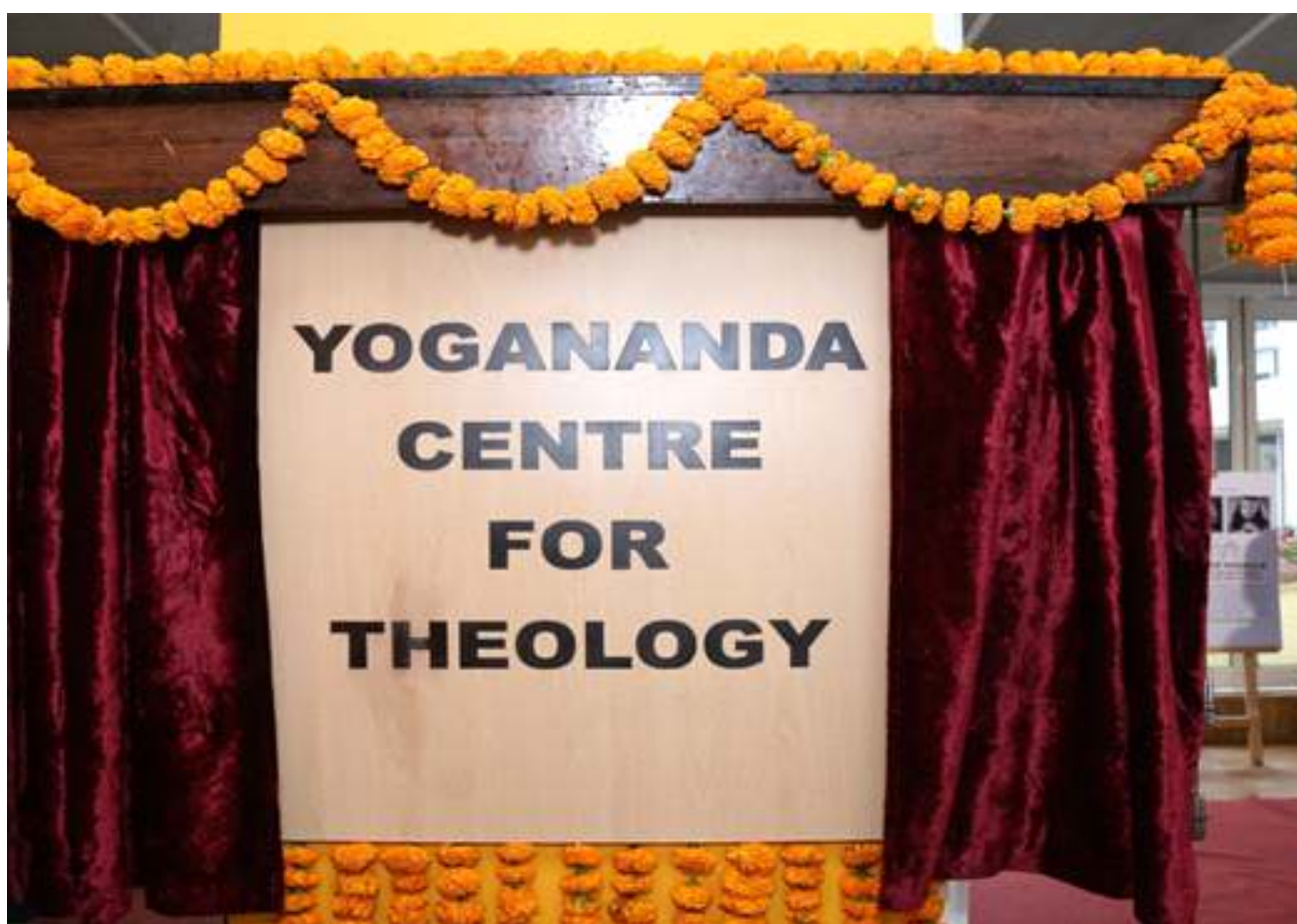
Activities

Inauguration of Yogananda Centre for Theology

The Yogananda Centre of Theology and Sri Paramahansa Yogananda Gallery was inaugurated on January 5th, 2021 at Shoolini University, Solan to commemorate the 128th birth anniversary of the great Yogi.

Paramahansa Yogananda, founder of Yogoda Satsanga Society of India/Self-Realization Fellowship and author of the celebrated “Autobiography of a Yogi” was a great spiritual master of the East and the West. Mahavatar Babaji, Lahiri Mahasaya, and Swami Sri Yukteswar — all three param masters in Swami Yogananda's spiritual lineage — personally blessed his life to carry out the task of disseminating Kriya Yoga throughout the world.

Paramahansa Yogananda's Statue was unveiled at the Yogananda Centre for Theology on the day of the inauguration. Swami Smaranananda Giri, Vice-President of Yogoda Satsanga Society, inaugurated the institution during a virtual ceremony. Sh Vivek Atray, a former IAS officer, Author and TEDx Speaker and Author, welcomed the attendees. While addressing the gathering, Swami Smaranananda Giri talked about theology followed by the importance of meditation in life. Professor P.K. Khosla, the university's chancellor, encouraged students to practice yoga. He said that practicing Yoga and meditation will help them focus better on their studies and improve their overall mental health. On the occasion, Pro-Chancellor Mr. Vishal Anand, SILB President Mrs. Saroj Khosla, President Innovation and Marketing Mr. Ashish Khosla and Vice-Chancellor Prof. Atul Khosla students and all faculty and staff were present at the inaugural ceremony.



Inauguration, Yogananda Centre for Theology at Shoolini University



Installation of Sri Paramahansa Yoganandaji's Statue by Chancellor, Shoolini University, Prof. P.K. Khosla (right), President, Shoolini University, Mrs. Saroj Khosla (left), Pro-Vice Chancellor, Mr. Vishal Anand, Registrar, Prof. Sunil Puri, Col. TPS, Gill and other faculty members.



Vice-President of Yogoda Satsanga Society, Swami Smarananda Giri virtually inaugurating the YCT at Shoolini University



A group Photograph on the day of inauguration, YCT at Shoolini University

Unveiling of Yogananda Gallery on the 128th birth Anniversary of Sri Paramahansa Yogananda

Sri Paramahansa Yogananda was born in Gorakhpur, Uttar Pradesh, India, to a Hindu Bengali Kayastha family on January 5, 1893. His childhood name was Mukunda Lal Ghosh. His inner quest of God and deep prayer helped him to meet his guru, Swami Yukteswar Giri in 1910, at the age of 17. After passing his Intermediate examination in Arts from the Scottish Church College, Calcutta (now Kolkata), in 1914, he graduated with a degree similar to a current-day Bachelor of Arts (which at the time was referred to as an A.B.) from Serampore College. In July 1914, several weeks after graduating from college, he took formal vows into the monastic Swami order and Sri Yukteswar allowed him to choose his name: Swami Yogananda Giri.

In 1917, Yogananda founded a 'how-to-live school' for boys in Dihika, West Bengal. The school combined modern educational procedures with yoga training and spiritual goals. A year later, the school relocated to Ranchi. In 1920, he founded the Self-Realization Fellowship, and in 1925, he established the international headquarters of the Self-Realization Fellowship in Los Angeles, California, USA. Swami Yogananda's life and works have inspired millions of people all over the world. He lived in America for about 32 years and wrote several books, including *The Second Coming of Christ*, *The Resurrection of Christ Within You*, and *God Talks with Arjuna – The Bhagavad Geeta*, which have served as spiritual guides for millions of people who follow the path of spirituality.

On March 7, 1952, Paramahansa Yogananda entered into Mahasamadhi just after attending a dinner, honoring the visit of Indian Ambassador to the U.S., Binay Ranjan Sen, and his wife at the Biltmore Hotel in Los Angeles. After the banquet, Swami Yogananda spoke of India and America, their contributions to world peace and human progress, and their future cooperation expressing his hope for a united world, that would combine the best qualities of “efficient America and spiritual India”.

On the 128th birth anniversary of Sri Paramahansa Yogananda, Shoolini University has dedicated a gallery, named after him ‘Paramahansa Yogananda gallery’ at the center of theology, located in the premises of the Yogananda Knowledge Center (YKC Library) at the campus. The gallery is themed on Sri Paramahansa Yogananda's life and works.



Entrance of Yogananda Knowledge Center



Entrance of Yogananda Knowledge Center



Paramahansa Yogananda Gallery at the Centre for Theology

Paramahansa Yogananda Mahasamadhi Diwas – 7th March'21

Sri Paramahansa Yogananda's Mahasamadhi diwas was commemorated on March 7, 2021, at the Yogananda Center of Theology, Shoolini University. The uplifting morning session comprised a unique meditation, chants, bhajan, and pushpanjali, followed by prasad distribution by Dr. Prernana Bharadwaj, the YCT coordinator, and other team members. The program was attended by students and faculty members of Shoolini University.

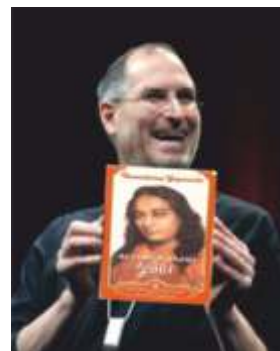


Altar - Sri Paramahansa Yogananda at Yogananda Centre for Theology. (From left) Dr. Supriya Srivastava, Dr. Amita Kumari, Dr. Prema Bharadwaj, Ms. Gayatri (on Harmonium); (from Right) Dr. Lalit, Mr. Saurabh, Mr. Kamlesh (on tabla)

On March 7, 1952, Paramahansa Yogananda, a great spiritual master of the East and the West entered into mahasamadhi - a God illumined master's conscious exit from the body at the time of physical death. He had just finished giving a short speech at a banquet honoring India's ambassador to the United States, Dr. Binay R. Sen, at the Baltimore Hotel in Los Angeles. His death was marked by an extraordinary occurrence. "No physical disintegration was visible in his body even twenty days after death," according to a notarized statement signed by the Director of Forest lawn memorial park. According to mortuary annals, this state of perfect preservation of the body is unparalleled... Yogananda's body appeared to be in an extraordinary state of immutability."



Paramahansa Yogananda's
Last Smile on 7th March, 1952

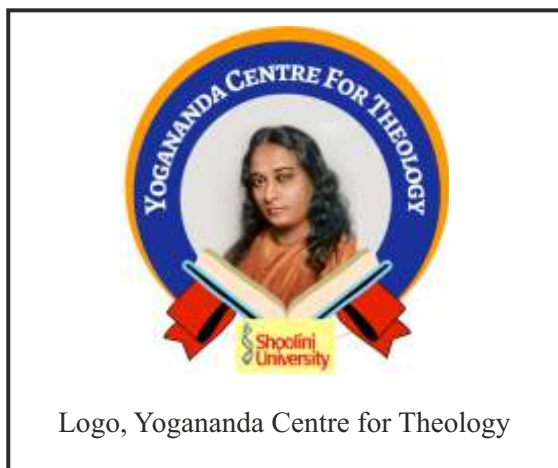


Steve Jobs
American Inventor, Designer, Entrepreneur, Co-founder,
Chief executive & Chairman of Apple Compute

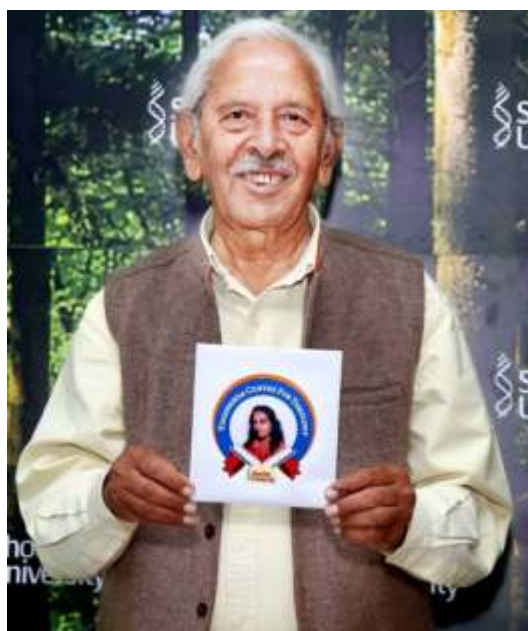
The life and teachings of Paramahansa Yogananda continue to be a source of light and inspiration to people of all races, cultures, and creeds throughout the World. He wrote the book *Autobiography of a Yogi*, which inspired the spiritual journeys of countless people around the world, including Steve Jobs, Ravi Shankar, Virat Kohli, Raju Kanth, and many others.

Logo Design Competition at YCT

On the 10th of April 2021, a tournament among UG students was held at YCT, Shoolini University named for Sri Paramahansa Yogananda. Swami Yogananda recognized as the father of yoga in the West and founder of the Yogoda Satsanga Society of India and the Self-Realization Fellowship in the United States, was introduced to the students that day. He was a prominent spiritual guru and the author of Yogi's Autobiography.



The logo contest was organized by YCT and coordinated by the coordinator, Dr. Prerna Bhardwaj, and her team. In the virtual contest, around 50 students participated from different streams and the winner was selected for the trademark. The theme of this contest was YCT, where the handmade logo was created and designed by students of Shoolini University. The event was judged by Mr. Vivek Atray, former IAS Officer, Prof. Rohit Goyal from the School of Pharmaceutical Sciences, and Dr. Lalit Sharma, Assistant Prof. School of Pharmaceutical Sciences, Shoolini University.



Founder and Chancellor Shoolini University
Prof. P.K. Khosla
releasing the first selected logo as trademark of YCT.

Guided Meditation and Mindfulness Workshop (25th May, 2021 to 25th June, 2021)

The Yogananda Centre for Theology (YCT) at Shoolini University organized a month-long (from 25th May 2021 to 25th June 2021) virtual certified workshop on guided meditation and mindfulness for Inner Transformation. Meditation is the art of discovering your inner being. Practicing meditation allows us to convert our daily lives into a more focused, invigorated, and fulfilling existence. Meditation can also help us reduce stress and improve our mental and physical well-being, according to research. The pandemic has negatively affected physical and mental health around the globe. The situation has affected us socially, economically, and psychologically. To protect our younger generation from the pandemic's adverse emotional effects, the YCT at Shoolini University planned a virtual session of meditative 'mindfulness' for all students and faculty members of the university, attended by more than 200 participants, students, and faculty members of the university.



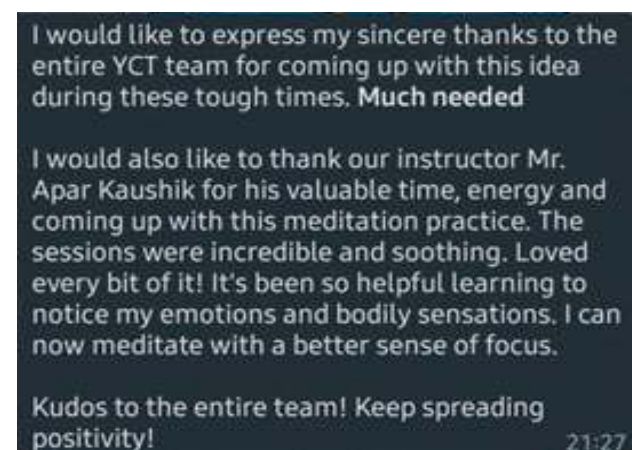
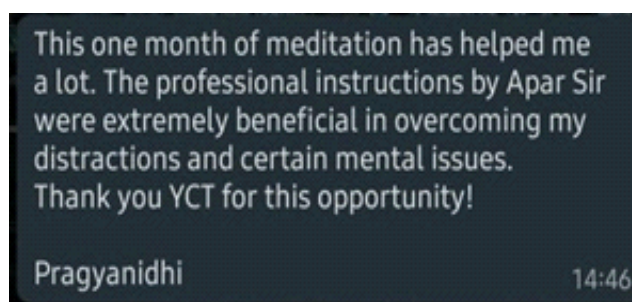
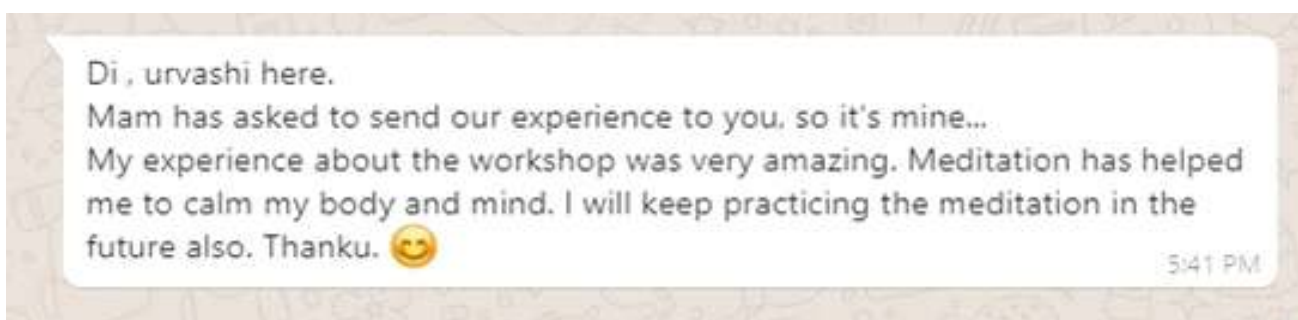
Online Meditation session joined by students and faculty members of Shoolini university

Sh. Vivek Atray, former IAS officer and Chairman of YCT, presented the welcome note address and motivated the participants with his inspirational words. The workshop was inaugurated by Prof. P.K. Khosla, Chancellor of Shoolini University and Patron of YCT, and the Vice-Chancellor Prof. Atul Khosla.

The meditation workshop introduced the participants to meditation and its benefits, pranayama techniques and mantra recitation, and their physical, mental and spiritual benefits. The timing was scheduled daily from 7 am to 7.30 am. The sessions were taken daily by Mr. Apar Kaushik, Assistant Professor in the School of Naturopathy and Yoga. The vision and mission of the workshop are to make people aware of the simple techniques of ancient yoga, meditation, and pranayama to help them lessen stress, depression, anxiety, and all negative thoughts. On the last day of the workshop, participants shared their experiences of pre and post effect of the meditation workshop.



Participants sharing their experiences of one month workshop



Dr. Ginni Kaur

7th International Day of Yoga

On June 21, 2021, the Yogananda Centre for Theology commemorated the 7th International Day of Yoga. Due to Covid guidelines and precautions, a one-hour virtual session was held, with Shoolini University students in attendance. Chairman and keynote speaker was Mr. Vivek Atray, ex. IAS officer. The session initiated with Mantra chanting. Prof. P.K. Khosla, Chancellor of Shoolini University, spoke about his yoga experiences and the value of doing yoga daily. He also explained the science of Kriya Yoga and elaborated upon how it rejuvenates each cell of the body and keeps us physically and mentally sound for our spiritual evolution.

Vice-chancellor Prof. Atul Khosla delivered a welcome note. Yoga, he claims, allows us to live a happy, healthy, and balanced existence. The chairman, in his keynote presentation, emphasized the value of yoga in the modern times. He also said that yoga is for all and every student must practice meditation regularly, at least for thirty minutes a day. Mr. Vivek Atray believes that practicing meditation daily is the key to success since it assists us in harmonizing our body, mind, and soul. Prof. Poonam Nanda, Dean of Students Welfare, gave a vote of appreciation, and the coordinator of theology, Dr. Perna Bharadwaj, gave closing remarks.



Yoga Day student joined the session of yoga and meditation on International day of Yoga



A Student virtually demonstrated Yoga postures (left), Parents also attended in International Yoga Day celebration (right)

International Youth Day & Spiritual Awakening

Shoolini University marked International Youth Day by hosting a variety of online and offline programs, including the Youth Spiritual Awakening Program. The event was inaugurated by Prof. Prem Kumar Khosla Chancellor, Shoolini University and Patron, YCT accompanied by Prof. Sunil Puri (registrar), Prof. Y.S Negi (Dean of School of Agriculture). In the opening address, Professor P.K. Khosla motivated all students and said that they should add meditation to their regular life. Regular practice of meditation from an early age helps to get good results in every walk of life and helps us balance our material and spiritual life.



Founder and Chancellor, Professor P.K. Khosla lighting the lamp with Registrar, Prof. Sunil Puri & Prof. Y.S. Negi (right)

The Yogananda Center of Theology held a competition called 'Youth Awakening' on that day. Three groups competed in devotional Bhajans/songs, mantra recitation, and storytelling (from the scriptures). The contest was open for students of all streams at Shoolini University, where around 60 students participated in both offline and online modes. The event was judged by Dr. Rajesh Sharma (Dean Basic Sciences, Shoolini University) and Dr. Chander Mohan Gupta (faculty member, School of Law, Shoolini University). The contest started with a beautiful Bhajan, sung by young faculty members of different departments to motivate other young participants. In devotional chanting, Jagriti Kaushal got the first prize, Muskan Gupta was second; in Mantra recitation, Krishna Ayush was the first winner, Jagriti Kaushal was second and Komal Sharma was third, and in storytelling, Daniel Rizvi was the first winner while Krishna Ayush got the second prize.



(From Right) Faculty members: Dr. Amita Kumari, Basic Sciences,
Dr. Supriya Srivastava, FMSLA, Ms. Suman, Yoga Sciences and Dr. Purna, Basic Sciences



Jagriti Kaushal, M.Sc. - Yogic Science
(1st Winner, Devotional Chant)
Awarded by Dr. Chander Mohan Gupta and
Dr. Rajesh Mishra



Krishna Ayush, Research Scholar
(1st Winner, Mantra Recitation)
Awarded by Dr. Chander Mohan Gupta and
Dr. Rajesh Mishra

Eminent Speakers of the Webinars



Swami Smaranananda Giri
Alumnus, IIT, Khaaragpur,
Vice-President,
Yogoda Satsanga Society of India,
Ranchi



Dr. Janki Santoke
Philosopher, Speaker and Author,
Vedanta Institute, Mumbai



Dr. Ishwar V. Basavaraddi
Professor
Morarji Desai National Institute
of Yoga, Ministry of AYUSH,
Govt. of India



Prof. Makarand Paranjape
Director of IIAS,
Shimla



Prof. Balaganpathi Devarakonda
Former Head,
Department of Philosophy,
Delhi University, Delhi



Prof. P.K. Khosla
Founder and Chancellor
Shoolini University
Patron,
Yogananda Centre for Theology



Mr. Sunil Sheoran
An Entrepreneur &
Management Consultant,
Toronto, Canada.



Dr. Kedar Nath Banarjee
Emeritus Professor,
Spiritualism,
Shoolini University



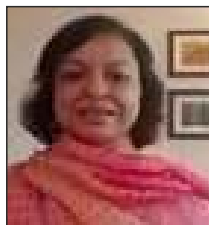
Smt. Prabhjot Kaur,
Principal (Retd.)
Punjab Higher Education
Department



Mr. M.L. Chauhan
Ret. Deputy Director of
Education



Mrs Saroj Khosla
Founder, SILB
President Shoolini University



Mrs. Neena Atray
Director-Principal JPA Toddlers
World Preschool, Panchkula



Mr. Amrit Lal Gupta
Ret. Director of Audit,
Indian Audit & Account service

WEBINARS / LECTURE SERIES

The Scientific Aspects of Spirituality



Dr. Janki Santoke

Philosopher, Speaker and
Author, Vedanta Institute,
Mumbai

Dr. Santoke delivered a talk on the scientific aspects of Spirituality. She said that rituals and mythology of various religions are different, but the philosophical aspect of every religion is similar everywhere – known as 'The Eternal Truth' of our existence. She also stated that its only by using our intellect we can make our lives better, and the best way to make our intellect strong is by self-study and reflection of Vedanta in our daily lives.

The science of spirituality is a fascinating subject for an academic institution and we must understand this thoroughly. Before going to discuss the science of spirituality, first of all, there is need to know the meaning of Science. People define science differently; the most applicable definition is science is a systematic and rational body of knowledge that employs techniques such as observation, experimentation, and theoretical explanation to explain observed phenomena. Science is a systematic approach to comprehending the natural world. Of course, some other definitions necessitate physical proof, but I believe that in light of today's understanding of the science of spirituality and all of the great advances that we have, they are no longer relevant. As a result, science is the systematic reading of the body of knowledge.

What is spirituality? Spirituality means something to do with spirit. It is the search for transcendental Reality. Usually, we call it religion. But religion now reveals a name of the community so most people have shifted to the word spirituality. Let's just understand what religion itself is? The English word religion comes from Latin word "Religare. 'Re' as you know is again and the word 'ligature means to join or link. So, what exactly is religion? It is the procedure for reuniting. What are you going to rejoin now? Something we have separated from, and what we have separated from is our true source of origin. Yoga is derived from the Sanskrit word 'Yuj,' which means to join, to return to our source. As a result, the original meaning of religion is returning to our original spirit.

Religion broadly got three characteristics: rituals, mythology, and philosophy of Vedanta. Every religion has its rituals; it may be havan, pooja, etc. Similarly Muslims and Christians, Sikhs also have rituals that they follow in their life. So everybody has their own sort of rituals. The second part of religion is mythology, which is made up of all the stories told to communicate its ideas. Every religion has its story which is the mythology of that religion. And the third aspect of religion is philosophy contains the ideas, principles, and laws that religion elucidates. Rituals and mythology differ from religion to religion, but the philosophy of all religions is common as it is based on eternal truth. The rituals and mythology are different because they came in a different time, created because of different needs by a different prophet who explained in whatever way they wanted to explain. But all explanation has the same original philosophy. So what is religion? It is nothing but the combination of rituals the mythology and philosophy.

The philosophical aspect of religion is an understanding of the fundamentals of life. In Vedanta, it is called Shruti and Smriti. Shruti refers to the prophet's assessment of a specific group of documents at a specific time in their

evolution and therefore it is eternal and permanently true. Smriti (means whatever you remember) is the instruction that you have been given. The dos and don't. These change with time and place. So shruti is one of the aspects of religion that is always true and it never changes; and the smriti or the instruction that the prophet gave us for our evolution. For instance; if shruti is MBBS then the prescription that doctors give us is the Smriti. So we fight with one another because my doctor gives me this prescription and your doctor has given the other prescription and now the question of fighting is to identify that who is best and we want a prescription to judge. But when we understand the basic knowledge of the self then immediately begin to see - everybody is saying the same thing.

Today we are talking about 'the science of spirituality' i.e the shruti aspect of religion. The eternal law is always true for all people overall period. We are listening to Vedanta knowledge. Vedanta is nothing more than a compendium of all life's laws. It is derived from pure texts, primarily the Upanishad, Bhagwad Geeta, and Bramha sutra. Since the knowledge of life or philosophy is found at the end of the Vedas, it is known as Vedanta - this knowledge is available at the end of Vedas.

There are three components of religion – rituals, mythology and the philosophy. The first two (rituals and mythology) are unique to each individual and the third (philosophy) is universal. There is need to understand the philosophy. It is defined as the Anubhav – the Sanskrit word Avirbhav means the experiences. Life is nothing but all the experiences we put together. All our good experiences make our life good and vise-versa. If we have lots of experiences we call it a dynamic life. If we have a few experiences called dull boring life. So life is nothing but our experiences. Experiences are made up of a subject of an individual. Currently, you are going through an experience – you are listening to the lecture. There are two things – one lecture which is going on and the second you are listening. These combinations make the particular experience. For some, it will be enjoyable, but for others, it will be extremely tedious. For some, it will be instructive - everyone see the same object, but the experiences are different. The object is the same however the play of the subject will make it different. So life is made up of experiences, it is made up of subject and object.

Now what is the role of science here? The role of science is to attain the objects of the world? And the object of the world is nature. Science studies nature. It proves amazing things. We are all from different parts of the world. Communicate with each other – amazing. So science is what – it studies the object and it has done absolutely a brilliant job. Science has improved our lives to the point where we are content with technology such as computers, the internet, and so on, even today, Can anyone say I'm happier than my grandfather was? While science has done a fantastic job of improving the world, neither you nor I can say we are happier. So, if we want to live in a better world, we must first prepare ourselves. This world has presented to us many more challenges than any other world before. All of you studying today - whatever you are studying ten years later, what would be the field we do not know. But one thing - whatever you have made out of yourself that will stay with you. It means your character as a human being that will stay with you forever.

The study of Vedanta is the study of the individual. Making sure that I am capable of dealing with whatever my life has to show me. Making sure I can make my way through all the challenges in the world whatever happens but I should be able to reach my Goal - that is where we understand the aspect of spirituality.

Today we will understand first principle of the right thing – living properly - is whenever your body acts. Remember the Vedanta is nothing but the study of our personality and our body act accordingly. Each action comes from our mind / manah - what does it mean. It means I like to do this so I do this and I do not like to do this so do not do this etc. The other way of working is the body should do something right. So the principle is whenever the body acts, every action should come from the discrimination of your intellect and no actions should come from the mind. Let's imagine you offer a sweet to a diabetic; the mind says yes, I like it, while the brain says no, this isn't for you. Do you know what will happen? If you follow the mind/manah you create another problem. So if we perform any action only with the help of our mind we cannot solve the problem but may create another problem. The more we use our discrimination the better we will get in every situation come. We should use our intellect to choose the correct path in life. We have to make our intellect strong enough by self-study and reflection of Vedanta. This is the ultimate science of spirituality.

Life's Dream



Prof. Makarand Paranjape

Director of IIAS,
Shimla

“Anubhav se hi Parmatma ko paaya ja sakta hai, akshar gyan se kuch nahi ho payega.”

Professor Makarand Paranjape delivered his lecture on 'Life's dream'. Dr. Paranjape also shared many stories from the Autobiography of a Yogi and recited a poem written by Paramahansa Yogananda. He appealed to young minds that though time is infinite but the time to evolve and find the truth is right now so one should not wait for tomorrow.

He said that he was quite surprised to know that there is the Yogananda Centre of Theology. "First and foremost, I want to congratulate you on the center, and I am confident that the name of Yogananda will earn a great deal of goodwill from people all over the world, as many of us began our spiritual journeys by reading the Autobiography of a Yogi."

I would like to discuss the world theology. If we take western terminology, we're talking about orthopraxy, since in India, experience (Anubhav) is more significant, and without any experience there can't be cognition or behavior. In Vedas, experiences of Saint and sages are written. And experience-based knowledge cannot be called theology. The word 'logy' comes from 'logos and when we say theology – it means systematic knowledge about God. But Indian Saints and sages say – Anubhav se hi parmatma ki pahchan ho sakti hai. Sirf akshar gyan se to kuch nhi ho payega. Brahmavid Brahmaiva Bhavati (The knower of Brahman becomes Brahman)

He added, "I would like to give reference to my own life. I was a young man when I read the book Autobiography of a Yogi. I also read the book 'The Gospel of Swami – Ramakrishna and my spiritual journey started after reading these books. This morning I was also reading the book Autobiography of a Yogi. I would like to share the incident when Yogananda's mother passed away. He was very young at that time. Fourteen months after his mother's passing, he got to know that she had left a message for him with a spiritual amulet. And when he got that amulet he remembered his past life. He also met his Guru, Swami Sri Yukteshwar Giri. His quest for relief from his suffering was ultimately realised when he had an encounter with the Divine Mother."

"I think many of you might ask why my topic is Life's dream? I decided this because of a poem. Paramhansa Yogananda wrote about Mount Washington. And why I have chosen this, I will let you know at the end of my presentation. I had the good fortune to go to the Headquarters of SRF, Mount Washington, and Los Angeles. It is a beautiful place. I met very wonderful people there. I went into the room, which was beautifully preserved. The last breakfast of Yogananda ji has also been preserved. All these things are there in that room in Mount Washington. Then I was fortunate to go to the Lake Shrine. Outside India, this is the only spot where Mahatma Gandhi's ashes have been stored (Mahatma Gandhi World Peace Memorial, Lake Shrine). This memorial attracts thousands of visitors a year and silently reminds us of the entire eternal message of ahimsa, forgiveness, and universal love for which this great soul lived and died.

"In the Autobiography of a Yogi, you can read that the way he acquired the property was miraculous. I also went to Ranchi and went to the spot where Paramahansa Yogananda had the vision to go to America in 1917. This is the place where all American followers appeared to him over the screen and that place is commemorated and preserved very beautifully. I was invited by the judiciary academy of Jharkhand actually for that place on law and literature, but I think the real purpose of going there was to meet the great masters, they wanted me to go to that room. I thought I

must go there to see the place. The time was up, it was 5 p.m. when I went there I saw a lady in charge. She said I was waiting for you. Though the time is now up I open it for you. There is a small Shiva temple and I also offered water to Lord Shiva. A small paragraph of the poem – 'Life's Dream' -

Here one path,

Shall merge with all other paths.

Here the love of earthly Freedom's paradise, America,

Shall blend fore're with spiritual Freedom's paradise, India

Here the church in deepest friendliness shall all other churches meet.

Here the temple and the mosque shall greet.

Here the long-divorced matter-laws,

Will wed again in peace the spirit laws.

Here all minds will learn that true Art,

Of living life and the way to start, Straight to the one great place,

Where all must meet at last.

Jehovah! this is the land of solace

Where my life's dream in truth reappears!

So of course, he was a great unifier and in this unity, he had combined America and India long ago in a beautiful poem. He tried to combine the people of the world, people of all races and this is the path of evolution. We are talking about a unified epistemology, long ago science was called natural philosophy. All the disciplines split up after the European enlightenment and now we know the time of conversion and reappearing because no subject has the knowledge to address the complex problem of humanity. We need something different, we need a new language because our medium of communication is not sufficient to express the complexity. Another problem confronts humanity, and only a mix of science and spirituality will be able to assist address it. Many effects have been going for hundred years to discover and this was Paramahansa Yogananda's life dream as he says.

Every religion talks about the mystery of death. Life and death are a mystery. This evening I had a wonderful lecture on Himalayan Buddhism. A young son of an old lady has died and Buddha comes. The lady believes that a Mahatma has come and he may bring her dead child back into life. Buddha said, yes I will do it but go to the village and find me one mustard seed from any house which is not known as death and the old lady goes house to house and then she comes back and Buddha says, 'oh great every home has known death'. Coming back to Autobiography of a Yogi, about Paramhansa Yogananda, when his guru passed away was distressed and after that the third day his guru reappeared. Yogananda said that normally I do Pranams, but today I am going to embrace you because I want to know you are in flesh, you are the real. He also asked his Guru what is doing these days. His guru said, 'I am doing the same thing as I did in the physical world. I helped people to grow spiritually and here also I am trying to do the same.

So what I am trying to say – life and death are a mystery. This is an eternal journey and there is a paradox of the science of spirituality. We do not know how much time we have. Even young people claim that they have lots of time, they are confident that time is unlimited, but we do not know anything. This is continuous in our consciousness. And the truth is that self-realization or Atma bodh is a simultaneous process. You can't say, "First I'll get the money, then I'll get married, then I'll figure out who I am." You have to start the process now, and Yogananda da center of theology gives you the environment, it provides you space without any propaganda just to come here and sit quietly, so come with your deeper self and I assure you that you will find the experience deeply meaningful and it will lead you to success in the worldly life as well.

Ingredients for Good Research

(Courage, Critical thinking and Depth of Knowledge)



Mr. Sunil Sheoran

An Entrepreneur & Management consultant,
Toronto, Canada.

In a webinar (April, 2021), organised by Yogananda Centre for Theology, Shoolini University, Mr. Sunil Sheoran shared his views on three basic ingredients for good researcher: courage, critical thinking and depth of the content.

Yogananda center's team is getting ready to operationalize its spiritual and academic activities and therefore I would try to compile my learning from different experiences which are relevant to this context. I think the spiritual (adhyatmik) side comes from Bhagavad Gita and Patanjali Yog Sutra. These are two scriptures to which I have paid a little bit closer attention and Self Realization Fellowship / Yogoda Satsanga Society of India teachings since my teenage years. In terms of research and building a research team, there are two things to remember: the first is with the Infinity Foundation or establishing Darnmik things and the second is management practices. So with this sort of amalgamation of my experiences, I will offer you thoughts and hopefully you will find it relevant.

The first thing I would like to say is the whole undertaking we are talking about at the Yogananda center is very humbling, challenging, and most serious as well. So, if we think, I think of Patanjali as a scholar or researcher who put out the Patanjali Yog Sutra for thousands of years and how much it has impacted everybody. Think of Scholar, researcher Ved Vyas, we have Bhagavad Gita, Mahabharat. We need to think over the content they have produced. We are in knowledge-generating work; it needs to be taken with utmost sincerity, humility and with values point of views. In Patanjali yoga sutra, I guess we have three traditional criteria of what is good research and what is the proof, it's a piece of right knowledge. When it comes to spirituality and other aspects of life, everyone has an opinion, but the knowledge should be based on some definite criterion named Pratyaksha, Anumana, and Agama in the Yoga sutra. One is Pratyaksha, which is direct perception; the other is Anumana, which is impacted by other experiences; and the third is Shastra. When all these three intersects then we can say that yes, it is validated by all three. There are three words to use for the same thing – swa- pramana, Atma-pramana and Shastra-pramana.

Secondly, when we are doing any research particularly on our scriptures we should keep three thoughts in our mind- courage, critical thinking, and depth of our content. Courage, the first thing that comes to our min when we think of courage is loyalty. Now, what is loyalty? Loyalty, whoever you have learned from, let us say your Guru or loyalty to your heritage, the ideology you belong to. Loyalty is our ideology, so precious. It is about the energy, chetana (consciousness) or prana (life) that is the same in all human beings. Loyalty also means when you are a researcher, you should be an obedient disciple of a guru with clarity in mind and thoughts. This is a prerequisite to being properly loyal. He/she must first have a fundamental understanding of the notions that are necessary - what is dharma, what is consciousness, what is anatomy, what is metaphysics, what is the cosmology of our ideology, what are some core concepts - because if you don't know the basics, you can't be loyal to anything. Once you've figured that out, you'll need to commit to what your job is in this vast universe, so you can stay true to your swadharma. Another I guess the prerequisite is the idea of a character that means, one must be careful about some temptation, some pressures and one practical thing is a partnership. These are some practical considerations that

hopefully give the idea of being courageous to do something. The second point is critical thinking. It means truth is never a small box but it is a multi-level and multi-dimensional thing. So, when we are trying to understand multi-level, multi-dimensional things, we understand something and don't understand certain things.

I will give you my example, when I was a teenager I got from the Gita, Chapter eighth and verse tenth which says person leaves a body by their own choice just like superman and in my teenager period I felt that is an awesome thing that one can leave his body by his own choice otherwise most of the people say, they are miserable and they don't want to die. So this is very good when a person can check out by their own choice and I thought that is so cool. Then, after some years I got the opportunity to read the book Autobiography of a Yogi, and it was full of miracles. I started to think who is the right one? The more you dig, you can resolve many answers, and then you can get more questions at the same time. One of the recent things I was thinking about, I wish I had studied genetics, biology, and stuff as I read Gita, Patanjali Yog Sutra. I give a small example, in the first chapter itself when the conversation happens about Arjuna, vanished yoga, the concept of how a woman needs to be taken care of, how your kula/varna our nation needs to be taken care of, how jati (caste) needs to be taken care of and I said how this can be done genetically. And again, the same thing happened in chapter six, chapter four and in Patanjali Yoga Sutra. If you say somebody is a scholar, these are deep concepts of how you connect this caste, feminism, and this entire topic that you see in the mainstream. Somebody wants to research from a scientific perspective, connecting to the prana (life) and chetana (consciousness) and how the system needs to be built and that could be just like a world-changing kind of practical topic. I just want to add critical thinking to find the quest and it is multi-level, multi-dimensional. You can't study something with your head since this type of research eventually moves beyond logic and into intuitions, which emerge as you live a lifestyle that allows for intuitions. I came across so many examples, and one of them is Vaisudheva kutumbkam (the whole world is a family), then I said Vaisudheva Kutumbkam is a great simple example of the world as a family but the Mahabharat also happened in the same family. We never talk about the war, we just say Vaisudheva kutumbkam and we just move on. We better understand, Vaisudheva kutumbkam means bandhuttva (brotherhood), it is universal love. However, in most of the families/people have some prediction that it cannot be practical in the present situation. So this is critical thinking, I hope you can connect the idea of courage and critical thinking. In critical thinking one big problem is language. If you go outside of the languages which are non-Indian, then sometimes in translation the real meaning of the word may lose. For example - mind and Mann / manas are not the same things. So many people do not make difference between kama, kartavya, and Karya; similarly, Ahmkara, ghamanda, abhiman, dambha are different things. Sometimes we label it under one word i.e. ego and we move on, but scholars must distinguish between these words and generate the appropriate information. The three things - courage, critical thinking, and depth of your knowledge are very important for any researcher / scholar. I hope that we are going to produce genuine knowledge of ancient Indian Wisdom that is supposed to be recycled as Dr. Khosla wants to re-establish through this institution.

Science of the Soul



Dr. Ishwar V Basavaraddi

Professor at Morarji Desai National Institute of Yoga,
Ministry of AYUSH, Govt. of India

Spirituality is the systematic knowledge of soul or self, and to experience the 'Self', there are different methods in Yoga like dhyana (Meditation). Through dhyana and some other scientific techniques like Kriya yoga or hatha yoga, we can transform our moving mind to a concentrated mind.

Spirituality is a very broader term, and sometimes in the Indian context and western context it is misunderstood many times with the words like yoga, philosophy, and sometimes scientific spirituality. We are all mixing up so many theories. Being a professor of two subjects physics and later I did masters in Philosophy and then Ph.D. in yoga I would like to give a very logical conclusion by studying philosophy and putting it into practice as yoga and experiences.

We experiment in science to learn the logical conclusion and rational thinking, and then we practice putting that empirical information into practice. On that basis, I would like to share my views – from a common man's point of view. How they understand yoga, the spirit of spirituality to the students who are the beginners,

I ask the question to myself, what is the essence of man? Is the body essence; is the mind essence of a human being or person himself? Vedas, Upanishad also emphasize the same question i.e. who am I? And they all conclude that ultimately the spirit is the essence of Man. Now, what is spirit? Where it is and how to realize it? What is the role of spirit in one's life? So all the questions come in the mind and different philosophers try to define, explain and present their understanding as to the spirit. Then, what are the methods? In science, we want repeated experiments and it confines the empirical knowledge as it depends upon senses. So science has limitations to understand. The scientific phenomena are the same everywhere so we accept them. But we understand that the great scientists who got the Nobel prize especially in the field of physics disprove the earlier findings and get something new and it is a continuous process. So whatever we are seeing in science is confined to a particular time and space. Because the ultimate reality is something else and it is one. Now come to rational thinking which starts to analyze various thinking processes. Both this empirical knowledge and rational thinking are scientific but are they enough to understand the infinite essence of man? Both are having the finite they have limitations and therefore yoga or our ancient philosopher who are yogis try to find out the essence of man through yoga. So there is a close relationship between yoga and Indian philosophy. They find out the method of going beyond of senses and the intellect or the *buddhi* which is called supra-sensory or supra-intellectual experience and this is called mystic experience.

We are traveling from finite to infinite journey. So the self is infinite and to experience the infinite it is necessary to be infinite state of consciousness. Hence, the self is the essence, it has no bondage. Bondage of body, the bondage of mind, the bondage of emotions, birth, and death, etc. all these things are beyond and that is why in Patanjali Yoga sutra it is said, 'everything is God'. क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः (God is a special Being who is free from afflictions, actions, fruits of actions and impressions).

Dr. Basavaraddi states that the systematic knowledge of the self or the soul and understanding is one thing and experiencing it is another thing. Therefore I simply say that spirituality is systematic knowledge of soul or spirit. To experience the soul there is a method and that method is called yoga. So it is exactly spiritual and the medium to understand the soul.

To experience the infinite self, there are various methods developed in yoga. First is *Dhyan*. From Advait philosophy, the Self is real, endless, and limitless and also means eternal or infinity. The body is temporary, after several years this body is going to dissolve. Mind and intellect is also not permanent. That is why it is said which is real, actually not real. In scriptures, there are defined ways of understanding this reality. There are three basic ways of understanding reality; dhyana yoga, bhakti yoga, and karma yoga. Dhyana yoga based on Patanjali yoga sutra. Bhakti yoga is based on unconditional love. Man is an emotional being and our emotions are attached to our relationship with our nation, with our karma, and so on. In our life, we are conscious of our father, our mother our nation our servant, etc. but all forms of love have some conditions. Therefore Scripture says, 'only God has unconditional love'. But who is God? It is believed and what we believe is God. And Bhakti Yoga is a process of converting conditional love into unconditional love. And in this process who is the beneficiary? I am the beneficiary as I am free. I have no desire. Desire is the root of all suffering as Buddha says.

If we talk about karma yoga, then this should be selfless action. People have different roles in society and everyone has to perform their duties in a different role. But all this karma should be selfless, which teaches us we should not be attached to the fruits of action. All philosopher says, 'work is worship, and it leads us to the path of God-realization. The principles of karma yoga teach us how to do work. Some people reach the ultimate reality only through karma yoga. For making all our actions like karma yoga we have to convert the mind from a fickle mind to an oriented mind, from the moving mind to the concentrated mind, calm and concentrated mind that is possible only through yoga. In the body, there is prana or life energy moving on. Then we have to think about how to orient prana into the body to make this body healthy. Then it is Kriya yoga or Hath yoga principle, helping us to keep the body healthy. The mind has dual nature. If comes in contact with senses it goes out but we need to have an oriented mind to live a peaceful and healthy life. We can transform our moving mind into a concentrated mind by practicing dhyana and other scientific approaches such as Kriya yoga or hatha yoga.

Now, we are going through a pandemic period and talking about Dhyan or Yoga but this is a lifelong process. Pandemic is sometimes maybe for 6 months or 8 months more but understanding the self is a life-long process. For this, we have to find the path of oneness which is possible only through yoga. We should also have an understanding of self-less action. Only when *dhyan* is deeply planted in the mind can we comprehend the full meaning of *Nishkaam karma*, which is critical for being free of the consequences of our deeds. In dhyan, we try to pluck out all the roots of karma that is why it is चित्तवृत्तिनिरोधः (Patanjali Yoga Sutra). So once we start doing dhyan we start doing karma with self-less action. When we are detached from the fruits of action we can experience the ultimate truth. In *dhyan* we go beyond the energy flowing into the body we go beyond the emotions, mind, and intelligence and we may realize oh I am not this or that. That is why Shankaracharya says- मनोबुद्ध्यहंकारचिन्नाहम, नचश्रोत्रजिह्वेनचग्रानानेत्रे, नचव्योमाभूमिनतेजो नवायुह, चिदानंदरूपहशिवोहम, शिवोहम!!

Spirituality and Education



Prof. Balaganpathi Devarakonda
Former Head, Department of Philosophy,
Delhi University, Delhi

Spirituality must be added as a part of education because it is relevant to the system of education. Once spirituality explained in a systematic way this will help the students to know their true Self. Professor Devarakonda also guided students to add spirituality in their daily routine because through the regular practice of spirituality they can discover what actually they are, what their inner nature is, and use their potential to its fullest.

'Education' and 'Spirituality' are two terms that are often used interchangeably. When we try to connect the two, we all have some basic questions, and understanding education and spirituality will be incredibly difficult unless we first define spirituality, then define education, and finally understand the relationship between the two. Before I begin to talk about education, I would like to cite Prof. Raddy as he has rightly pointed out that there are lots of misconceptions about spirituality. The concept of spirituality is misunderstood by most of us. This is the case with philosophy as well. The term philosophy is also grossly misunderstood by many of us even in academia. People do not have a clear understanding of what philosophy is; therefore they assume it is tied to religion. This misunderstanding of spirituality has as mostly we think that this is inaccessible to the earth and beyond and since it is beyond and inaccessible it is mythical or mysterious and we cannot reach that.

Others believe it is the polar opposite of empirical evidence, which, while not true for everyone, is true for some of the world's greatest thinkers, so they reject it; others believe it has no relevance, so why bother talking about spirituality when it has nothing to do with my day-to-day activities in this world? Most of the time people think that it is only for old people and not for young people so these are misunderstandings. There are some root causes because of which people tend to conclude that spirituality cannot be a part of education. First, it is inaccessible. Secondly, it's the polar opposite of empirical. Third, it has no relevance and is only relevant to individuals beyond a certain age, and fourth, it has no significance in the educational system, which is why, according to so-called great people, it cannot be a part of education.

With the establishment of Yogananda Centre for Theology, Shoolini University has taken a step to add the teachings of spirituality in education. In general, people think that it should not be the part of educational institutions and should not include in education system because education is to prepare an individual for a happy life. About this particular aspect, all of us have to agree that the end product of education for an individual is to lead a happy life whether you are spiritual or biological. And therefore all of us do agree that we look toward a happy and good life. Unfortunately, people who define education, think that education is only material prosperity. There is a big problem we are facing contemporary society now. For some people, education makes you something that you are not. But if you add spirituality in education, it will never say that we want you to make which you are not. But it

would say we will make you discover what you are. Spirituality says go inside and discover what you are. There are certain misunderstandings - we mistakenly believe that we simply know beings, yet we are also beyond the knowing being.

In Advaita Vedanta, it is said that you are the subject; just the knowing being. You are the truth. The second misunderstanding is that spirituality is not empirical means that we know only the external world or object. The reason is that something that is not external to you is only helpful to you, as you believe, and not for the modern human being. We are only thinking about the useful things, otherwise are discarded. Because of ignorance, we think that this is something that is not useful. And forgetting that knowing the 'Self' is the prerequisite of all-knowing and we access the quest only knowing how to use it. For example, all of us are very engrossed with the usefulness of the world. We look at anything around us only in terms of its use. The artificiality whatever human being made, made only for a particular purpose and the things exist because of its utility. If we find things are not useful we do not care about them. For instance, something around us is a natural disturbance. We as humans believe that these are not useful, and we believe that the useful notion is formed as a concept of man's pursuit for a happy and comfortable life in the empirical world. Everything has an intrinsic world, whether it is an animal or the five elements, and we, as individuals, have an intrinsic universe as well. So this is a misconception that we are created only for a kind of purpose and that kind of conception we extended to the natural world and we started looking at the natural things with the same concept. This is the major problem that we find and this is rooted in our wrong conception of education and spirituality. I would like to clear it one by one where knowledge is the central point of utility.

I'm quoting Gilbert Ryle, a great philosopher, who argues that we look at the environment around us and try to figure out how to cope with it and what the object is. But we have a certain kind of epistemology. When we say, "I know mobile", we are referring to the fact that we understand how to utilize the device, but not how it is constructed. So know means how to use it, which is a dangerous sign. But actually, we have to know what they are rather than just utility only then we can know how to use them properly. So here the understanding of spirituality is to extend you to others and the second step is to extend beyond human beings and beyond that thing. And how you would be able to extend yourself beyond the others is the major point here where spirituality is more helpful to us.

In contemporary society, knowledge means know-how. If you know only how, but don't know what, then where will you go? If you have a biological problem then you go to a doctor but it may not always be a biological problem. It could be a spiritual problem then you do not have to go anywhere but within yourself then you get into yourself. That is why Indian tradition strongly tellsतत्त्वमसि and अहम् ब्रह्मास्मि (I am the Absolute). Knowing yourself is atmvidya and that is spirituality. By knowing yourself, you would be extending. You would be receiving to others and the universal self as well. By externally going beyond you, you can never reach out to the universality. By internally going inside you can understand your true nature the nature of the universe. Let me say, we understand that the goal of education is the knowledge of a good life. Look at the definition of education we come across over some time. Some people say education means the acquisition of knowledge skills, values, beliefs etc. Such kind of definition added segregated elements one by one but not the whole. Some of our thinkers also explain education in terms of utilizing the potential. There is potential inside the individual. Even in this regard, what is the meaning of potential we grossly misunderstood and we understand that education in terms of development of a particular branch of knowledge in the aspect of human being and we also get a definition manifestation of perfection in human beings? According to Mahatma Gandhi, the all-round development of body, mind and spirit is the right kind of education. One of the very similar thoughts of Paramhansa Yogananda Ji is Tagore's thought – He argues education is something which makes our life in harmony with all the other existence. You must comprehend in the world that we live in a modern society where man is at the center of the universe and we are on the lookout. Only in terms of utility are we able to see everything around us. We have to be defocused on this concept.

Once we defocus then you understand that we are one among many others and that is the point we are trying to relate ourselves to others in a better way. When we talk about knowledge, we don't mean a fragmented form of

knowledge; rather, we mean a holistic idea of knowledge anchored in each of the pieces, which emphasizes the value of each component in integrating the full item. When we talk about knowledge we talk about selfish knowledge of course but we have to go beyond the selfish knowledge. Selfless knowledge, and finally self-knowledge is very important. When we talk about knowledge and experience we talk about knowledge and experience of the empirical world. We have to reach out to something greater with scientific knowledge, and in the process, we are expanding to the virtual world in modern times. We are quite happy to extend ourselves in the virtual world which is completely constructed but when we extend to the spiritual world we say No- no how can we do that we question and then argue and that is why we miss knowledge of our self.

The classical Indian thought – तत्त्वमसि and अहम् ब्रह्मास्मि (I am the Absolute). Not only in Indian tradition but in the western world Scholars, a Greek philosopher argues – 'know thy self. Unless you know yourself you cannot know anything else'. So knowing yourself is the first step. If you are not able to examine your life– such kind of life is not worth living.

To deal with things or objects knowledge of things is needed. To deal with people you need in-depth knowledge and sympathy but to deal with yourself you do not need anything at all just to be with yourself and try to understand what you are. So as a conscious being do not try to be away from yourself.

Ashtanga Yoga in Modern Times



Dr. K.N. Banerjee
Emeritus Professor, Spiritualism,
Shoolini University

Dr. Banerjee is B. Tech from Indian Institute of Technology, Mumbai and PhD in Economics and Management from Lisbon University, Portugal. He has held a high position in several corporate organizations and a senior advisor. He has been one of the members in Planning Commission. Currently associated with several corporate organizations and also engaged in Social activities.

Dr. Banerjee talked about Ashtanga Yoga (the eightfold path of yoga) in the modern context. He briefed about the Vedas and the Upanishads. “Everyone wants peace, tranquility, and bliss,” he said, by explaining how the Patanjali Sutra was dedicated to mental and physical wellbeing. “Our main goal should be to attain eternal peace and bliss, which is possible only by understanding the importance of Astanga Yoga,” he stated, Astanga Yoga' : Why is this important to explain in a modern context? Our scriptures are around five thousand years old and the examples are also according to that time which is not easy to connect with our young generation; and therefore there is a need to present this in such a manner which is more understandable for the masses.

Hindu Darshana is very old and is derived from Shruti and Smriti. There are around 108 Upanishads where eleven are the main. If one can read these Upanishads, he or she can virtually understand the entire knowledge. The book 'Holy Science' is also one of the Upanishads. Gita is an Upanishad, which gives us knowledge of several Upanishads.

To understand yoga, first of all, we have to understand what an eternal quest is. The eternal quest of all living beings is food, shelter, and passion. From a psychological theory given by A. Maslow's theory of human motivation (1943) we find that food, shelter, and passion is basic needs then the creativity takes over and from the creativity, we finally go to peace –tranquility, and bliss. Over eternal quest on every level, there is peace –tranquility, and bliss. Yoga is like Ayurvedic medicine. The Patanjali Yoga Sutra teaches us mental and physical well-being that's why it is important. Yoga Sutra has 196 sutra, divided into four parts; Samadhi Pad, Sadhana Pad, Vibhuti Pad and Kaivalya Pad. Samadhi pad explains what we are looking for, Sadhna pad – how one can attain that in Vibhuti pad explain and what we expect out of it, and at last Kaivalya pad what we have attained. Now, what is 'Yoga'? Yoga, the meaning is to add or join. It is to create harmony among prana (life force) and body and Chitta. The Pran Sharir (body) and Chitta (mana) combine and make what we are.

If we close our eyes we can realize that we are living because of Pran, Sharir, and Chitta. These three are complete in themselves, and when combined, they make 'I' and 'Chitta' highly dynamic. Pran and Sharir can leave behind and Chitta is roaming. One can leave Pran and Sharir but Chitta can go anywhere to anywhere. For instance, sometimes we are in the class, listening to the lecture and same time my mind goes outside and starts thinking about what happened with my cycle. See the mind is traveling, it is not constantly in the body and this is the thought. The synchronization of Pran, Sharira, and Chitta is all the time creating thoughts in our minds. Now, what is Astang yoga to create this harmony? The procedure is laid down in the scripture. How do these

eight steps create harmony? There are eight steps in Astang yoga; Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. We must comprehend the significance of these words in today's context, and only then can we realize how critical this is for everyone, including families and ordinary people.

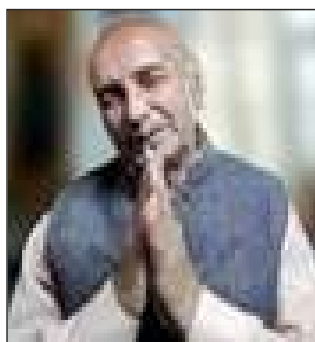
Yama and niyama are the foundations to discipline our life. Asana is essential for a comfortable posture. Pranayama is energy control. One has to learn how to control the energy that helps us to be concentrated. Pratyahara means staying away from distractions. Dharana – all this knowledge you have to hold in your Sharira and mind (Chitta) without that you cannot go to the next station, which is dhyana (Mediation) . This is all concentration and that concentration power leads you to success and success is nothing but Samadhi. Now, what is success in modern times attaining material possession to attain material salvation like wealth, house land power, and others? All of them are trinkets and all of them come with attached miseries. If our goal is eternal peace, tranquility, and bliss, we have to get ourselves released from the Chitta Shakti. One can be free from the body and Pran but very difficult to release from Chitta because this is the root of all miseries. The miseries derived from attachment, ignorance ego fear of tomorrow and death, etc. and freedom from these miseries is the way of success. *Atha kleshamukta jivanah!! Kaivalyam*. Whatever we are along in this life is just for klesha mukta jivan and that kleshamukta jivan is Kaivalyam and Kaivalyam is salvation. Om Shanti !!

Experience of Kriyabans - A Conversation with Spiritual Practitioners of Yogoda Satsanga Society of India



Prof. Prem Kumar Khosla
Founder & Chancellor,
Shoolini University and Patron,
Yogananda Centre for Theology

Yogonanda Centre of Theology in the centre of Shoolini University is playing very important for the uplifting moral education in the educational institution. Kriya Yoga is a scientific technique disseminated by Sri Paramhansa Yogananda. This is scientific technique, as explained in the Autobiography of a Yogi and also mentioned in Bhagwat Geeta this is a scientific process of inhaling and exhaling. In both the processes the currents flow within the body activate metabolically our body cells. Those who practice this technique know what the benefits of this on the physical side and how this technique helps to keep us healthy, energetic and always active.



Mr. M.L. Chauhan
Ret. Deputy Director of Education

As a Kriya Yogi, I'd like to share some of my spiritual journey experiences. Years ago, I was supervising work during a section of the Shimla spiritual retreat when a lady appeared and began shouting at me and abusing me. I was taken aback by what had occurred, but I continued to listen to her quietly and patiently. When she stopped rebuking me, I said to her, "My sister, why are you shouting at me?" We are not taking someone's land to build this temple where all the devotees will come to meditate, and you can be one of them. My humble demeanor moved her so much that she threw the weapon she was holding and burst out laughing, saying, "You may do whatever you want; I will never interfere." So there's a lesson here: if you have humility and love, you'll be fine.

When our cottages, temples reached roof level funds were exhausted. I started thinking about what will happen now. A very strong thought came as if Guru Ji was shaking me, who you are thinking about it, do you think you are doing it or you are making it, it's me doing everything through you. I kept silent and the next morning some miracle happened, I received the phone of a devotee who asked about the status of the retreat and I explained everything to him. He said how much I need I said about 10 to 12 lakhs. Send somebody this is my address, and collect the money and he sent 21 lakh rupees. There was a great lesson to me in that, that's not me, but the God and Guru Ji who is the one, doing everything.

I had two homes: one in Shimla and one in the village. Both houses were completely destroyed by fire. And it had no effect on me. Guruji provided me with strength through meditation and Kriya Yoga. My houses demolition taught me that I needed to disconnect from the world and devote myself to Guru and God. And this is what I've been attempting ever since. I have no desire for worldly possessions.

Swami Krishnanada Ji once asked me if we could see snow somewhere. It was the month of October at the time. I said it's extremely difficult, to which he replied, "Let's go to a higher peak and try." The next day, we went to peak and began early in the morning; there had been no cloud, no rain for the previous month. The sky was clear. When we arrived in Narkanda, clouds began to form, and when we arrived at the peak. To our surprise, it began snowing, and within minutes there were 2-3 inches of snow on the ground. We set out on foot, and the clouds and sun vanished, and Swami Ji began photographing. This is an extension of Swami Ji's intuition. I'd like to suggest to the students a meditation practice called 'Kriya Yoga,' which will help them excel in their studies and achieve success through concentration.



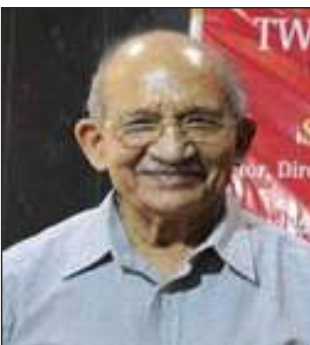
Mrs Saroj Khosla
Founder, SILB
President Shoolini University

I (Mrs. S. Khosla) was inspired by the book 'Autobiography of a Yogi' and became a member of the Yogoda Satsang society in Solan. In the city there was a meditation center, Mr. Khosla went there very frequently. But I never went with him to that temple. I used to visit my younger sister the time when he went for meditation. This process continued for 2-3 years. After that, we went to Palampur after the posting of Mr. Khosla. One day Khosla Ji told me that I am booking my seats at Ranchi. I told Sir please book two seats one for me also but I was not a member of the society. We reached Ranchi and stayed there. I also met my school friend there, I got so happy. She took me with her, to the room. And due to a coincidence, we got introduced to the senior-most Swamis there. Then after that, we went to meet Swami Smaranananda Ji and we had a long conversation with him and then we were given the form which says that those who want to pay their services here in the ashram can fill this form. So we filled that form there and after 6-8 months we got an email from Swami Krishananda Ji that your application is accepted, you can come here. Then we went there and I also filled my membership form. Although I was not consistent in my meditation, I relished every time at the ashram. Then we went to Shimla and met Chauhan Ji, and after that, we went to his meditation center every day then we never missed meditation there. Swami Ji also visited Shimla, and we thoroughly enjoyed his spiritual company. Swami Smaranananda Ji once asked me, "Are you Dikshit?" I said I couldn't do it, but Swami Ji told me to fill out the form. I attended a Diksha ceremony in Chandigarh. Swami Smaranananda Ji and I have a very close relationship, and he has always inspired me. In my opinion, Everyone should practice meditation. It focuses solely on positive aspects. If we have faith in ourselves, God will also be with us. God has blessed us abundantly, and we should be grateful to him.



Mrs. Neena Atray
Director-Principal
JPA Toddlers World Preschool, Panchkula

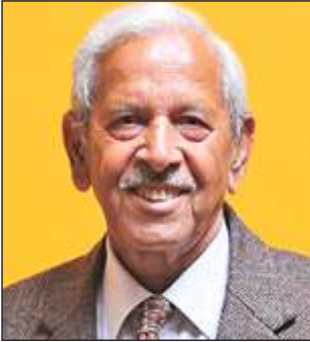
My journey on this path started twenty years ago. Though I was not very spiritual, some of my uncles gifted me the book 'Autobiography of a Yogi'. I didn't like to read books but for his sake, I just started reading one, two pages of that book, and I got interested in that book and I so realized that I am not going to stop reading this book. Such a beautiful book. I read through it and, it has changed my life. I started reading, but after that because of Shri Paramhansji's Powerful, witty, humorous, insightful, and simple written words in this book. I was more interested in his writings than meditation. As a result, I applied for the classes. There we learned how to meditate as well as how to live our lives. I simply wanted to read more from the same author who had written such a delightful book, and as I went through the lessons one by one, I realized I was changing from within. When people say that meditation makes you peaceful, happy, and calm, they are absolutely correct. Meditation promotes mental well-being. It changes us from roots and after following this path, I felt that all my negative traits are vanishing within me. Today after twenty years I am such a different person because I have been meditating the way that Guruji taught us. When we meditate not only do our inner conditions change but our outer conditions also change. Kriya yoga is the highest form of pranayama technique and through this technique, we make our life better. We get happiness and joy within and can also change our karmas by doing this meditation. We all are looking for happiness and we can achieve it by doing meditation. Guruji explains that finding God is the goal of life. We can replace God with happiness and joy. So it means that finding happiness is a goal of life, and if we want that then meditation is the way.



Mr. Amrit Lal Gupta
Ret. Director of Audit,
Indian Audit & Account service

Kriya yoga is an ancient science. In the present era, it has been revealed only through our Gurus, otherwise, it was a hidden science. What happens with Kriya Yoga is that it calms your breath. It is a kind of pranayama and when you start doing it, it calms your breath. Unless the breath slows down we cannot achieve spiritual goals. Breath is very important in meditation. Monkeys breathe 32 times per minute, humans breathe 18 times per minute, while tortoises breathe 4 times per minute and live longer than other animals. So this Kriya Yoga technique calms your mind, regulates your breath. The base for Kriya Yoga is meditation. Meditation is a technique that changes you from within. So I will suggest you start meditation. Kriya Yoga decarbonizes the blood and as a result, you start taking more oxygen that brings calmness to your mind and you will succeed in every field of life. I started Kriya Yoga about 30 years ago and the effect of Kriya Yoga in my life is that there is an all-around development, in life, every segment of life and happiness has entered. Jealousy, hatred, and other negative emotions have gone. My suggestion to students is to start meditation just by putting five min, sitting in silence.

Understanding the Yugas



Prof. Prem Kumar Khosla
Founder & Chancellor,
Shoolini University and Patron,
Yogananda Centre for Theology

You might have probably heard people claim that this is Kaliyug, and the number of misdeeds is increasing, wherever you live and in whatever family you were born. And if you studied the statement a little further, then the belief is Kalyug has brought lots of fear and you start thinking about other yugas like Satyuga with all positive virtues. Firstly, from kali yuga, you cannot get Satyug directly. If there are four Yugas, Satyug, Treta Yuga, Dwapar yug and Kaliyug. If the Kaliyug is still going or has ended, it will first climb to Dwapar, then Treta, and finally Satyug. Even if we believe, even if we say that kali yuga will end, still it will take time. So let us clear our myths that we are in kaliyuga and soon Satyug will come, it will not come soon, it is a journey of the yuga, Step by step, inch by inch, break by a break from one yug to enter in the second Yuga. It is a time scale. According to the Krishna Calendar, your clock lasts day and night, 360 days, as well as the Indian denomination of 365 days.

Similarly, Shri Yukteshwar Giri put forward a hypothesis that our sun revolves around the other nearest sun. It revolves around its orbit to that other sun, not alone but with his family. What is the family of sun, earth, and the other planets and also the satellites? So, this is the family of our sun which revolves around another sun. Yukeshwar Giri proposed in 1894, based on astronomical and astrological sciences, that when the sun circles around another sun, when it is closest, there is 100% purity and spirituality, and when the separation between them widens, good attributes decline. After death whenever the body is released the soul comes out. The soul in the Astro body goes to the astronaut in the Astro world. All of his friends or relatives will be meeting not from one generation but for all the generations. So what will be your relation, your relation will befriend to a friend, soul to soul. So, our relationship here on the earth is ephemeral. It talks in the language of Maya, but this is not real. So coming to the concept of yugas Yukteshwar Giri mentioned that we descend from Satyug to Treta just in 4800 years, we lose 25% of the spirituality, 25% of kindness, 25% of the people almost here, whatever the parameter you may call. It means in Treta 75% of people are still in the same race that we had in Satyug. So this descends from Satyug, we call the age of Satyug 4800 years. When we reach Treta, now synonymous with Ramayana. Some people say epic but why epic, it's the reality. It is only the pressure that they don't understand things and they call it epic. How can the thought continue on the north, South East, West in the mind of every Hindu? Except for the here and there is little deviation, little changes in the historical part of the Ramayana.

Ram spent 14 years in the forest on the advice of his father because his father desired it. And his brother Laxman accompanied him, dedicating 14 years to his brother. Consider his commitment to leaving his wife to serve his elder brother. There cannot be a more exemplary example of brotherhood. That type of relationship is found, that is why Ramayana is one of the Hindu sacred texts where we call Rama as our God. And then we descend to dwapara. Dwapara means that the 3600 years of Treta, 2400 are allocated to Dwapar, 2000 years his life and 200 years plus 200 years reduction. Because you cannot expect the count in view the impact on the last Yuga and the coming years. So they call it the union years. United time, so that comes to 2400 years. 50% of the virtues are lost. And naturally, for the Indians, and especially the Hindus, there is another story of Mahabharata, Where our Lord Krishna was on the one side with the Pandavs who are the embodiment of honesty, character, and commitments. This is a fight between two cousins, with the elders getting involved as well. Great grandfather, Bhishma Pitamah

was committed to the throne. The vow he had given to his father that he will serve his family, whatever he made so that his father can marry some other girl and with whom he had fallen in love with and he also promised that he would never marry, and as a result, he became a part of the negative thought. Yogananda has called this ego that he forgot that in the game of dice, Pandavas lost everything. Eldest Pandu, Yudhishtir, lost his wife in the game, and she was said to be naked in the court. They didn't dare to tell the younger people what they were doing. She's the daughter-in-law of the family. That is, a representative of 50% of the negativity, but at the same time 50% of positivity. So this is descending. According to Yuktेशwar Giri, there is a descending of virtues and ascending Kaliyug ascending. Again, come back to the center, the one-half cycle is 12000 years and the total is 24 thousand years. Half of the devatas, gods', and other types of devatas' years are believed to be the day of the 24000-year cycle.

Hence, the belief of Sri Yuktेशwar Giri was the scientific basis of the movement of the Sun. On that basis, he accepts in comparison with the Westerners, Indians were far ahead in their astronomical science, in their calculations, we didn't have the telescopes as they have. They say that we have the telescope of the moon in the human body itself, that is through concentration. Over thousands of years ago, Tulsidas gave the distance between the sun and the earth in the 17th or 18th century in 'Hanuman Chalisa'. Very recently, scientists have given the distance between the sun and the earth. Even, it is given in the poem, why should you don't believe it. The prayer which is being recited from years even then it was known as the distance of the earth from the Sun. Similarly, Yuktेशwar Giri has also explained all the movements of the Sun whether the daily movement, yearly movement, or seasonal movements. Why did he give these four movements, which are affecting the Spiritual value of the mind of human beings?

Nearer the star Verity is there as you go away from the star and most another end of the circle there is variety the lowest that in Kaliyug we have 75%. We have used the most and 25% are left. So obviously it appears as if everybody is a thief. It will not be like that, there may be saints even more than even more. Now the next question is if yugas are of 24000 years and one cycle is of 12000 years is it continuing Kaliyug or Kaliyug has passed. Yuktेशwar Giri says that Kaliyug has passed and it happened in 1699 AD. In, 1699 was the last date of kali yuga and after then we entered into Dwapar, and as it stands, 321 years of Dwapar have passed and he gave evidence that in Kaliyug from the European point of view. The Western world referred to our Kaliyug as the Dark Age because it was a time when there was no science, prosperity, or even when things were at their most basic. In terms of Indian, Hindu religion, there is deception invaded by other rulers, Arabian countries, and our kingdoms began to disappear, and we lost our culture. I would say that foreigners came to India to rule, and this was followed by Britishers, who came to Dwapar. If Britishers had not come to India, then the conversion from Hinduism to another religion, which I won't name due to the sentiments of others, would have occurred. It could have happened 100% because historically the Mughal kings were busy converting the Hindus to their religion. I believe it because the family of Khosla's received the letter from that king and that letter is still somewhere preserved in the Khosla's Estate.

Understanding the Yugas in Sikhism



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I also believe that Kaliyuga has ended, and we are in the beginning of Dwapar yuga. Now, Hindus, Muslims and people of other religion can live the way they want to live. If we remember the British period, all of us know that Britishers wanted to utilize our raw materials as a resource, but it was the Renaissance age and they use the resources for the purpose of development. They developed science, and with the help of science, technologies they had done a lot for the developed. Because of technological development, they could become investors of many companies and for that they came to the other countries which they conquered. But from the spiritual point of view, that period gave us comfort, fidelity, and united India. We see the negative side like the partition of India and Pakistan, but if we positively look at the contribution of the Britishers, they gave us a railway system, telegraphic system, army force which indirectly contributed to united the country by uniting states into one unit and indirectly they also made us realize. Although they were doing it for their benefit, eventually we got an independent India.

I believe that in future, India will come up with a developed economy, and science and technology along with spirituality which Yuktishwar Giri has pointed out. Since this is the Dwapar era, the myth that we are in Kaliyug has to be removed. Now in India most of the people believe in spirituality and they search some spiritual master or saint for getting some guidance. In India, said were always there at any time the only thing is that the extent and the magnitude of the purity were higher in Treta yuga, which was a little less in Dwapar yuga followed by Kaliyuga. I mean descending was followed by ascending for 2400 years. The World history can give us several references to the real Dark Age. Hindus have emphasized physical prosperity to spiritual prosperity, so their concept is more towards the spiritual roots from falling from one yuga to another yuga. I remember, when I was young, nobody taught me meditation, but now in every institution and organization most of the people talk about spirituality and they also practice some one or more technique to understand the science of spirituality. I am a disciple of Yogananda Paramhansa and I read the book 'autobiography of a yogi'. When I read that book I asked myself, 'can the body decomposed into the matter, and we can move the speed of the light then come out and recompose our body, the atoms into the matter. Paramhansa Yogananda has given us his league; it is also a divine drama that now thousands of people in India and abroad believes and follows the scientific technique, given by Swami Yogananda. The present time is the witness of Swami Yuktishwar Giri ji's statement that that time is not far when the West will learn the Eastern scriptures and methods of meditation, through which the matter would be comprehended, and the East will understand the ways of science and technology from the West.

Sikh religion was founded by Guru Nanak Dev Ji, 550 years ago when it was a Kaliyuga or the Iron Age. Social, ethical, and spiritual regeneration was at its peak, and so this is what history says that Guru Nanak appeared on the same day. The history is witness of our helpless time. For thousands of years, we had no self-respect. So obviously, it was the time of degeneration of religious and moral values. Gurunanak as a dynamic person realized the problems and decided to do something for awakening. He traveled around 25,000 miles on foot during those years, and met the people who had lost touch with their highest sense that we are originally made to be. We are made to be spiritual beings but we lost that spiritual consciousness. Guru Nanak also believed that the effect of Kaliyuga is external, not internal. He wanted to make the people realize it in the self to the higher self. Kaliyuga has been

discussed in Gurubani in three ways, time, space, and mind. Once Kaliyuga disappears from the mind then the outer world will automatically be managed.

In kaliyug, fire is the chariot and falsehood is the charioteer. The driving force includes SAT, RAJ, TAM guna. Yugas have also been defined based on these three Gunas. Satogun (saintly characters) – means being truthful and it was the main quality of the people of Satyug. In Treta it was driven by rajogun (Kind like characters), and some extend of Satogun and slight tamogun. In dwapar, people were driven by tamogun, little proportion of rajogun, and shotgun. Kaliyuga is driven by tamogun - greed, laziness, imbalance, being violent, etc. This is how kaliyug has been defined in brief.

In Treta yuga, men's minds were ruled by power, celibacy, and self-discipline, but one leg of dharma was removed. When Dwapar came, people suffered in doubt. They performed sacrificial rites and other rituals and there were only two legs of religion. In Kaliyug, three legs of religion were lost. There was one unique thing about kaliyug was that in the other yugas people perform sacrificial rites, but in kaliyug people are governed by indolence, laziness, disharmony, grief, and violence. Veda's composition has been included in Guru Granth Sahib, which says that the golden age was the truth, the silver was a sacrificial feast and the bronze was the performance of good worship and pre ages are men held to fast to these three. In Iron Age man should live attuned with Lord and that is the only way to remove the ill effects of the kaliyug. Another important figure in Sikh academics is Ravidas whose compositions are called the key to the Gurubani. He too has written about Satyug but he says that Satyug was very good but the bull was sad. The four legs of the bull were intact. But the bull was sad because kings like Indras and other kings, rishis, munis had large empires, when they fought with each other the bull was sad. This was the reason that why people living in Satyug fought with each other and the second injustice in Satyuga was that if one man committed some offense, the whole country was punished. Similarly in Treta, if one man committed a mistake, the whole city was punished, in Dwapar, if one man committed some offense then the whole family was punished and in Kaliyuga, it is good that if one man commits a crime then only he has to suffer. In Kaliyuga, one can be liberated only under the guidance of a true Guru. One should engage himself in loving devotion and exercise humanity only then can one be liberated. But being liberated is also not a very high ambition or destiny in Sikhism. Because Sikhism says that I don't want to be a king or don't want to be liberated, rather I always want to be at the loving feet of the almighty lord. This is the final destination and the mission of our life that Sikh gurus want people to achieve.

The True Purpose of Religion



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Religion – we all are familiar with the word, but did we contemplate what it means or what religion means to us? Throughout the centuries, the pursuit of truth has been an important aspect of Indian culture. Yugas come and go, but the search for truth continues. Outward civilizations and cultures, such as food habits and modes of interaction, may change, but the quest for truth continues. Whether it is Satyuga or Kaliyug, some people renounce everything else to find the truth. One famous Britisher, Douglas Grant wrote in the preface to book 'The Science of Religion' (the book written by Paramhansa Yogananda Ji in 1920s, a century back) that when people were just looking for survival, hunting of food in the forest, in India, people were wandering for the mysteries of life, the search for truth which they have revealed to the whole world. “When the forefathers of Briton and Gaul, Greek and Latin, were roaming the vast forest of Europe in search of food, true barbarians, the Hindu was already engaged in pondering the mystery of life and death, which now we know to be one”, he said. Another writer says Paramhansa Yogananda's teaching is not speculated but practical. Real Hinduism has penetrated the veil of Maya, processing knowledge that is not primarily philosophical but a mixture of wisdom, not just discussion but experience. I'd like to emphasize that it should be an experience for all of us, not just those who can hear. For us, religion must be an experience.

Now, what is religion – what is the term defined as, and what term do we have for understanding? Religion must be universally accessible and practically necessary. Otherwise, this is useless for us. Whatever the religion, everyone should understand and accept, and once you understand the meaning of religion then the person should and say, 'yes I want to be religious' because this is necessary for me to be religious. That should be the understanding of religion. Just to start with this discussion - I have read the meaning of religion in Webster dictionary, it says that the service and advice of God, the awareness and conviction of the existence of a Supreme Being arousing reverence, love, gratitude, the will to obey and serve and delight as man only is capable for religion. This definition, to me, is not impressive, although it is accepted by many; because if religion is conceived as adoration of worship of God rather an unknown entity then it is not important for me. Another set of definitions of religion was given by Maulana Abul Kalam Azad, a freedom fighter and also first education minister in the Indian Government. He wrote that one type of religion is inherited and that he still believes what his father and grandfather believed. Another type of religion is geographical, in which a specific part of the act has been choked out. That is something that everyone walks under, and you do as well. A framework of religious rituals and customs has been established. You are a member of that religion if you were born in that location. Another type is based on the senses, and the next is based on customs. Follow them and don't interfere in any way, but that is again these customs matter. Abul Kalam says, “After deliberating all these types of religion, something religious is still left”. Unfortunately, the way of religion has been lost, and reaching this stage the truth is revealed that the conflict of religion is not due to religion is left but the evil deeds, worship of external forms, and illogical explanation to the religion.

True religion may take various paths, but they all lead to the same destination. There is no conflict between

religions, only between their adherents, and this is due to misunderstanding rather than lack of understanding. On the other hand, there is something written by Sri Shyamacharan Lahari Mahashay (Paramguru of Paramhansa Yogananda Ji), that is the only wise who devotes himself to realizing the meaning of the religion and not reading only the ancient revolutions. Solve all your problems through meditation; engage unprofitable religious speculations but engage with actual God communal. Clear your minds from all illogical dogmatic depresses, let in the fresh air – healing water of direct perception, attune yourself to the inner active guidance, divine voice will answer every dilemma of life. Though men put themselves in so many troubles which appear to be endless, the infinite has no lesser resource to resolve that. And if religion is understood in this way, it implies that there is some inner guidance that can solve all of life's problems. Thus, religion is necessary to follow because it guides me in daily life while also being universally acceptable. True religion is not limited to temples, churches, or mosques or the procedures they follow. We are all seeking eternal bliss to avoid pain and suffering - this is true religion. People are involved in the gravity of action only to avoid pain and suffering and to obtain eternal happiness. That's what we're seeing. This is our ultimate end. No matter what we do, enter into a business for the sake of happiness we seek wealth, we seek friends, write books, acquire knowledge, explore countries, help the needy or look for philanthropy... all just for the sake of happiness. Moreover, people do crimes to get happiness. So religion means something that avoids pain and wants and something that can give us permanent bliss. In this sense, everyone is religious, because everyone is looking for permanent joy but at the same time not all are religious because they are not seeking that permanent bliss, but they are seeking joy in the wrong place with the wrong method. If you have an attitude of reverence, you live your life and view for a blissful consciousness; you are just as religious in the temple or out of the temple. Thus, your actions confirm that you are seeking true happiness to avoid pain and suffering. Even if you are very calm and quiet, focused, service-oriented, and compassionate, this is not the true sense of religion. It does not imply that one should not visit the temple, but one should not limit himself to temple visits and a few rituals and claim to be religious, as this is insufficient.

People are unable to convince themselves that they need to seek permanent happiness as they tend to seek gratification to their senses. This is a general thought that if one has senses, he or she gets so much joy through senses and so happy. But only the immediate gratification comes to the senses, this is not permanent. For an understanding of the true meaning of religion, we have to go just beyond what we get through senses and mind. It is not surprising that ordinary man seldom looks beyond the circle of his existence. He gives much less importance to the things beyond his existence. For example, there is a lawyer and for him whatever comes from the law is very important. His eyes and ears are opened, what is happening within the law and the thing maybe one day he will become the legal judiciary the chief justice of India. Similarly, for a sports person, whatever matters is sports, for a scientist, J.C. Bose or Einstein maybe his role model. If one wants to understand the meaning of religion i.e. to attain permanent bliss and how to reach Him, they have to know God – because normally when we say religion – we try to connect us with God. So if we cannot know about God we cannot know about the purpose of religion and eventually the purpose of life.

There have been many differences with many descriptions and there are many books on God. But the real definition of God to me at least - God is Satchitanand – Sat – Chit- Ananda. I do not know God, I have no clue, but whether God is or some entity of God – it is joyful. God is ananda and ever-new joy. We can understand with an example. If I take a mango – it gives happiness, the second mango gives further joy; the third mango does not give the same joy because their marginal utility goes down and forth mango – no I don't want because it loses its charm gradually. This is not only with the mango but with every item. Every experience of this creation initially gives us a very good experience and once, twice, and thrice it loses its charm. Then what is the thing in this creation which is not subjected to the theory of diminishing... that is God, God, and God. So He is ever new joy i.e. nityanaveen ananda. God is always conscious of His ever-new joy so God is Satchidananda i.e. ever existing. The full definition of God and the fundamental truth is that God is ever-existing, ever-conscious, and

ever-new joy. And to understand this completely there is a need to add on the meaning of Aham Brahmasmi – I am God. We are made in the His image, we are the son of God so we are God. God's reflection in us is - Divinity. If this is so then we are the part of Satchidananda – ever existing, ever conscious, ever-new bliss.

Now, what is bliss? There are three sheds of Joy. 1. Physiological, 2. Psychological 3. Spiritual. Physiological - If one contacts God in mediation, there is a change in his physical body in the brain that makes you happy, body feels – I am happy. Psychological – If you have contact with God, you feel everything is all right. And third is spiritual. Here I would like to quote Paramhansa Yogananda Ji from ‘Autobiography of a Yogi’. He says, “When bliss comes over you, you recognize it as a conscious universal being. You get the conviction of some higher presence. So tangible that is the beauty of contacting God and that always results in the inner joy, because you are the joy”.

Now relate God and the Religion. True religion is something that makes us free from pain and wants and reaches permanent bliss. And here is the definition of God Satchidananda – ever existing, ever conscious, and ever new bliss. Hence God and religion are related. Religion is something to seek for bliss and God is here full of bliss.

Now, who is God for an individual? God is not something to discover outside but we need to seek Him inside. Man is running away here and there to find the true purpose of religion but not systematically practice in their life. Some people question the purpose of religion and the existence of God because they have not experienced it. In science, we have to prove something then we accept, the same thing with religion. God is joy, firstly you prove yourself. To follow some religious path where you will get some proof - Paramhansa Yogananda Ji said, the masters of India counsel direct development of the inner faculties such as will power to fight temptation feeling for serving fellow being and intuition for directly releasing the truth. The true proof of religion is not found outside of you, but within you; however, we tend to look for it outside of ourselves. This is similar to Kasturimrig, the source of fragrance that is embedded in the navel, but the deer searches for the source of the fragrance until death. The same is true for us...the true joy is within us, and the true religion is to feel the joy within us.

If religion is defined in this way that is something to make us free from pain and wants, then the question is why people are not religious. We must understand this with a couple of examples. Once alumni of one university met after 15 -20 years, they met together. They are happy in their lives and want to go to the house of their favorite professor to meet him and share their happy hours. In the process, they shared their life experiences and it is found that each one of them has a list of problems and complaints. Professor heard them all and said all right. Let us have some tea. So he does, and he brings a large container with a tray and many cups. However, these cups are not identical; some are beautiful, some are painted, and some appear to be ugly and dirty, and the professor instructed students to help themselves to a cup of tea. One by one, the students went there, selected a cup, drank tea, and sat in their chairs for a discussion. In the end, the professor said look at your cup it is beautiful. In the tray all were not beautiful; some were good and some were dirty and you picked up only the beautiful cups and the cups which were not beautiful still aligned. But all of you picked up only the good cups. So it is natural. What is good is the cups or the contents. The contents are the same, but each of you wants the nicest cup, but what matters is that the content within is the same. Similarly, life is similar to a container. What happens on the inside of a person is significant. Your life's problems are all external to you. Be grateful for what you've been given in life. You are complaining only about the external conditions. All the time we are conscious about the outer world and complaining about this and that and forgetting the real religion which gives us joy.

Now, there are three things to get this religious knowledge – 1. Perception, 2. Inference and 3. Intuition. Perception – what I can perceive through senses - they are very limited, the real bliss is beyond the senses. So through perception, we cannot attain permanent bliss. We cannot know God or understand religion. Second, Inference – depends on perception and experience. If we see some smoke we think about the fire – because it is our experience to have always associated smoke with fire. Because this is experience again depends upon senses

and intelligence. So perception can go wrong inference can go wrong the third is intuition – what is the ultimate highest faculty. Intuition is the faculty why one can know God and it comes from within. Intuition does not come through senses, experience, memories, and logic, etc. This is sahjawbodhan. As man has thoughts, the power of God, he also has the power of intuition. As thoughts can be calculated, intuition can also be calculated. And we should develop our intuition which comes through stillness, calmness. When we are calm, intuition manifests its glory. Hence with the process of religion, one can develop his intuition and that intuition reveals God in us.

There are four general religious methods 1. Intellectual, 2. Devotional, 3. Meditation and 4. Scientific method (Raj Yoga). All the paths are integrated. Raj yoga is a systematic path of religion; it gives the advantage of all the elements from Guyana/ Janana yoga which is the path of intellect. It takes some elements from Bhakti yoga i.e. devotional path and takes some elements from the meditation path. As a result, Raj yoga integrates and unifies them, providing us with a direct expression of God. Because all religions do the same thing: they enjoy controlling the life force and going into stillness, whereas Raj Yoga directly controls the life force through scientific techniques of meditation and when you go into the stillness within you, you will know your true self – that is permanent bliss / permanent joy. So we define religion as a procedure for avoiding pain and desires and assisting us in attaining eternal bliss, and it is universal, which is why everyone wants to be religious. The Raja yoga path, which includes almost all religions scientifically and systematically, is the best way to go within and touch the eternal joy – the true religion.

ARTICLES

On Spirituality, Yoga and Indian Scriptures

Ambassador of Yoga: Paramahansa Yogananda's Timeless Classic, Autobiography of a Yogi



Mr. Vivek Atray
Chairman (YCT),
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The Autobiography of a Yogi is a universally acknowledged spiritual classic that has uplifted the very existence of millions around the world and has now scaled the landmark of seventy-five years since it was published. Very rarely in the annals of publishing history has a volume been written with such depth, candor, insight, and wit, for the benefit of our planet's largely clueless and hapless denizens.

The saintly author of this momentous best seller, Paramahansa Yogananda, lived a life of such inspiration and global impact that his autobiography introduces even greenhorn newcomers to the deeper meaning of life. For those who have already been on the spiritual path, the Autobiography of a Yogi illuminates their journey from being mere wanderers to being able to make a true mark in life.

"Everything can wait but your search for God cannot wait", said Paramahansa Yogananda said, so memorably. And as his guru, Swami Sri Yukteswar Giri said, even more powerfully, "Everything in the future will improve if you are making a spiritual effort now!"

Quotes and phrases that inspire and energize the reader have originated from the pages of this autobiography, in which Yogananda effortlessly weaves a tapestry of spiritual wisdom, love, and devotion that leaves a lasting impression on the reader's mind and soul.

This iconic book and indeed its author can easily be designated as ambassadors of yoga in the world. Paramahansa Yogananda spent thirty years of his life in the West propounding yoga and meditation while Autobiography of a Yogi has made its way to all corners of the globe, and has been translated into over fifty languages.

The very concept of 'Yoga' means union with God and Yogananda's teachings were centered primarily on how such union can be attained by one and all. Yoga was little understood in the western world, and largely even in India until great spiritual leaders like Yogananda began explaining its intrinsic meaning. Yogananda's writings and teachings, as well as those of other saints, had such an impact in the US and other parts of the world that Yoga meditation has now been adopted as an essential way of life by millions.

Yogananda was one of the first to point out the scientific nature of Yoga to people of the modern era. The science of 'Kriya Yoga', a meditation technique mentioned by Lord Krishna in the Bhagavad Gita, was brought to the masses through the teachings of Yogananda who explained in simple, doable, terms which are easily understood by all. It has been extolled as the 'airplane route' to divine fulfilment or self-realization. Kriya Yoga is an exact science, and as Yogananda said, when combined with devotion, it works like mathematics.

Yogananda had been trained meticulously by his venerable Guru, Swami Sri Yukteswar Giri, and the chapter titled 'Years in My Masters Hermitage' remains a favourite for a large number of followers of *Autobiography of a Yogi*. Sri Yukteswar was a disciple of the inspirational Lahiri Mahasaya, who in turn was guided by the great deathless Guru, Mahavatar Babaji.

With centers in almost all countries on the planet, Self Realisation Fellowship (SRF), the organization established by Yogananda in the United States, and its Indian counterpart, Yogoda Satsanga Society of India (YSS), have carried out yeoman's service in spreading the universal truths to millions of seekers. Both organizations are run and manned primarily by monastics who have donned ochre robes and bequeathed the materialistic world in a divine quest for 'eternal verities' (another of the matchless phrases used by Yogananda in his *Autobiography*).

Chapters like 'Outwitting the Stars', 'Materialising a Palace in the Himalayas' and 'The Law of Miracles' further enrich the glittering bounty of *Autobiography of a Yogi* and make it an unputdownable book of unimaginable depth and quality. The reader would do well to take his or her time to read it, and dive deeper into the true meaning of the message of Yogananda, so powerfully portrayed through its pages.

Even a cursory reading of this autobiography leaves an individual's life enhanced in many respects, especially in spiritual understanding. The book's global impact can be gauged by positive reviews that continue to be published in many countries, as well as the availability of copies in almost every bookstore in every country.

Autobiography of a Yogi is an unrivalled, one-of-a-kind, once-in-a-lifetime introduction to life's true meaning as a messenger of the true import of yoga and the timeless, priceless teachings of India. The radiance and splendour of its message have only increased over the decades, and today it stands mightily amongst the foremost publications of this era, one to be savoured and celebrated, for all time to come.

Reincarnation Can Be Scientifically Proven



Dr. Adelson Pinon

Ph.D. Psychology

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According to a seminar given by Paramahansa Yogananda in 1937, "reincarnation can be scientifically proven." Yogananda gave a presentation in which he briefly described three types of afterlife proof. (Yogananda, 2003a).

Firstly, the case of a clergyman who fell into a state of suspended animation. Medical records documented that although the man was declared dead, he could hear people talking around him, and managed to move his body when he was about to be taken away for burial.

Second, the case of Sadhu Haridas, an individual who could have voluntary Out-of-Body Experiences (OBEs). His body was buried underground after an OBE and exhumed some months later. Doctors who examined the body declared him dead, but he regained control of his body a few minutes later, much to their amazement.

The third was a practical procedure for voluntary OBEs. The 4-step plan, testable by any advanced yogi, consisted of learning to have lucid dreams, where the individual can produce dreams at will, disconnecting the senses consciously, and temporally stopping the heart.

From Yogananda's collected talks and essays, one may gather at least three additional remarks suggestive of reincarnation listed below.

After his guru's death, Yogananda claimed to have seen him numerous times. Sri Yukteswar appeared to him not just as an apparition, but also in resurrection form, he claimed (Yogananda, 2003b). Yogananda seems to have a remembrance of experiences from previous lifetimes. For example, he said that everyone in his family he knew was from his past life. (Yogananda, 2005).

Finally, he explained that the ability to communicate with the dead is already present in some people with psychic abilities (mediums), but that it may be cultivated by sincere people via meditation and spiritual development (Yogananda, 2003c). When one considers these incredible assertions, one would wonder. What do we know about the science of the afterlife today? Is it capable of substantiating these claims?

Several researchers from all over the world are working to understand the phenomena that contradict current notions about the nature of the mind-brain connection. They have been documenting evidence suggestive of survival, grouped under four main categories: (1) cases of near-death experiences (NDEs), (2) cases of apparitions, (3) cases of reincarnation, and (4) cases of medium ship. These primary sources of evidence match very well with the remarks suggested by Yogananda.

- (1) A NDE is a common pattern of events occurring to people who have been physiologically or psychologically close to death (Greyson, 2021). NDEs are understood to involve one or more combinations of the following features: (i) an OBE, (ii) seeing or moving through a tunnel, (iii) communicating with a being of light, (iv) observing a celestial landscape, (v) meeting with deceased persons, (vi) a life review, (vii) loss of sense of time and space and/or (viii) a conscious return to the body. These experiences are often transformational, prompting (for example) psychic abilities; encounters with

apparitions; communication with the deceased; past-life memories; changes in life insight; and changes in spiritual beliefs.

The first three cases presented by Yogananda during his lecture are examples of NDEs. His talk entailed that some NDEs are involuntary, as in the example of the clergyman, while other NDEs may be self-induced, as in the case of Sadhu Haridas and the OBE procedure. While most NDE research focuses on involuntary cases, there is currently one paper validating the claim that NDEs may be self-induced as well (Van Gordon et al, 2018).

- (2) Thousands of cases of veridical apparitions have been investigated and reported (Kelly, Greyson & Kelly, 2010). Some of the experiences that might be considered veridical apparitions, according to Stevenson (1982), provide proof for death's survival. This category includes collective apparitions (apparitions that occur to two or more observers); post-mortem apparitions with evidence of purpose (i.e., post-mortem experiences that are not marionette-like and lack consciousness); and reciprocal cases (i.e., experiences where the apparition is that of a living person who remembers seeing the percipient at the place where the latter saw the apparition).

This category includes collective apparitions (apparitions that occur to two or more recipients); post-mortem apparitions with evidence of purpose (i.e., post-mortem experiences that are not marionette-like and lack consciousness); and reciprocal cases (i.e., experiences where the apparition is that of a living person who remembers seeing the percipient at the place where the latter saw the apparition).

In addition, visions on the deathbed are also worth mentioning (Kelly, Greyson & Kelly, 2010). These visions are experiences in which people on the deathbed seem to imagine or converse with people not physically present. For example, in so-called "Peak in Darien", cases, the dying person sees and often expresses surprise at seeing, a person whom he or she thought was living, but who had recently died.

- (3) Past-life memories may be reported by adults as well as children, but they tend to come more naturally to young children (Tucker, 2021). A typical case concerns a child between 2 and 4 years of age who spontaneously makes remarks about a previous life he would have led before his birth. Very often, these remarks contain information about a person who died before the child was born and was unknown to the child's family. His statements are typically accompanied by emotional behavior. The child often shows skills related to his activities in the past life he claims to remember. In several cases, investigators have discovered birthmarks and birth abnormalities that match the death after the supposed prior life. By the time he is 6 or 7, the boy appears to have forgotten most of these recollections.
- (4) Mediumship research includes studies of the accuracy of mediums' statements under controlled conditions as well as examinations of their psychology, phenomenology, and biology (Rock, 2014). This research has demonstrated that certain mediums can report accurate and specific information about the deceased using research protocols that eliminate fraud, cold reading, and similar explanations for the source of their information.

In conclusion, there are currently various forms of scientific evidence suggestive of reincarnation both in book-length treatments and in scientific reports in refereed journals. This growing body of research shows that spirituality and science can be satisfactorily reconciled.

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Spirituality in Indian Culture & Social Organization



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Spirituality is a broad term that refers to a belief in something greater than oneself, which is associated with higher consciousness. However, the term "spirituality" refers to spirit, which is man's non-material and immortal component, in its most basic definition. According to Sri Aurobindo, the spirit is a self-existing being with infinite consciousness and unconditional delight.¹ "Spiritual" refers to any activity that connects with the Spirit, Higher Consciousness, or Divine. Spirituality is the state of having a spiritual connection to God or the spirit realm. He went on to define spirituality as "the attempt to know and live in the highest self, the divine, the all-encompassing unity, and to raise life in all its parts to the most divine possible values." As a result, spirituality refers to a man's ability to become divine in consciousness and to act and live the Divine life both inside and outside of himself.

Regarding culture, there are numerous interpretations, ranging from simple to complicated but simple it is defined as the man-made aspects of human life for the successful continuation of human life in any given community. According to Sri Aurobindo, culture encompasses different actions of the trained aesthetic being². Culture is defined as the whole accumulation of tangible items, ideas, symbols, welfare, attitudes, values, and social structures passed down from one generation to the next in any particular civilization in a book 'Traditional Cultures of South East Asia,' funded by UNESCO. Another related term is civilization, which refers to the morally evolved state of a society that encompasses mental life activity, such as arts and learning, and is made up of four basic elements: social and political organization, economic provision, moral traditions, and the pursuit of knowledge³. In a nutshell, human civilization has progressed to a higher level of social development. And therefore, this is culture and civilization which organize the superstructure of any society.

In Indian culture, spirituality — the union of 'self' with Divine consciousness – is deeply rooted.⁴ Spirituality has played a role in every civilization, and no society can claim to have a spiritual monopoly. Nonetheless, India has been a unique home of spirituality that has evolved into the Science of Yoga - unparalleled exploration, discovery, and accomplishments in this enormous field of spirituality. The motivating force of multi-sided spirituality and its secret knowledge of yoga has affected and molded the entire spectrum of Indian culture, including its religion, ethics, philosophy, literature, art, architecture, sculpture, dance, music, and even its polity and social-economic organization⁴. Spirituality as a foundation of Indian culture, specifically Hindu social order, is the subject of this paper. Although, culture is a wide topic, and this article has just scratched the surface of Indian culture's history. However, to understand the spiritual core of Indian culture, a little explanation is required.

The Vedas and Upanishads, which are a record of profound spiritual investigation, are the true beginnings of Indian culture and civilization. The Two revolts against Vedic culture, as well as the origin of Buddhism and Jainism, must not be overlooked in Indian History. However, a closer examination of these revolutions reveals that they were sparked by an overwhelming emphasis on Vedic ritualism and animal sacrifice associated to gain pleasure in heaven.^{5,8}

Shamanic culture, on the other hand, represents Buddhism and Jainism as spiritually as Brahmanical civilization. According to all of these religions, the only purpose of life is moksha or nirvana⁵. Indian nationhood was founded on culture, which was influenced by spirituality rather than politics. The Divine Incarnations of Vishnu, Rama, and Krishna, were born in the north, but their teaching traveled throughout the land, and their great proponents Acharyas, Ramanuja, Madhva, and Vallabha, were all from the south. Shankaracharya, another renowned Adventist, traveled the length and width of the country preaching spirituality.⁵

Furthermore, the Bhakti movement is a spiritual movement that began in the 9th century A.D. by Shankaracharya and lasted till the 16th century A.D. The movement has played a significant influence on India's socio-cultural history. During this time, several saints and reformers emerged, all of whom attempted to make Bhakti (love and devotion) a central component of religion. Religious views gained increased depth, cohesiveness, and a liberal attitude as a result of the movement. Though the movement began in the south, it quickly moved to the north, with saints like Kabir, Ramanuja, Nanak, Namdev, Surdas, Tulsidas, Dadu Dayal, Meerabai, Eknath, Vallabhacharya, and Sri Chaitanya spreading the principles of equality, fraternity, and love as universal virtues across all religions⁵.

Indian culture was under British authority at the time, and western consumerism and Indian spirituality were put to the test. Throughout this time of Indian history, the Brahmo Samaj in Bengal, the Arya Samaj in the West, the Prarthana Samaj in Maharashtra, and the Theosophical Society, among others, strove to merge the inextricable western civilization and Christianity. Bal Gangadhar Tilak, Sri Aurobindo, Sri Ramakrishna, Swami Vivekananda, Ramana Maharshi, Mahatma Gandhi, Sarvapalli Radhakrishnan, and others⁶ were born during this period of spiritual renaissance. Spiritual values inspired the leaders who were the heart and soul of the Indian liberation movement. In the age of globalization, the concept of spirituality has now transcended geographical boundaries. The age of Yoga, an Indian science, has spread throughout the globe. There are a plethora of websites dedicated to Indian spirituality. People from all over the world visit Indian religious towns such as Haridwar, Rishikesh, and Varanasi in pursuit of spirituality, demonstrating that spirituality lies at the heart of Indian culture.

Art, music, literature, sculpture, and architecture are all important aspects of any society's culture. There is an unmistakable stamp of spirituality in Indian art and music. The Samaveda, the first of the Vedas, is the wellspring of Indian music. "Among Vedas, I am Samaveda," Sri Krishna asserts in Bhagwad Geeta (10.22). Apart from the Vedic Rishis, India's finest poets were all saints, such as Surdas, Tulsidas, Meera, Kabir, Nanak, and others, with spiritual themes in their poetry, and Krishna is described as a poet in the Gita (Songs of the Lord). When one sees ancient Indian art and paintings, one can notice that almost all of them depict religious and spiritual themes in general, as well as the lives of Rama, Krishan, and Buddha in particular. Paintings on the Ajanta and Ellora caves, Indian sculpture, and the construction of massive temples are all examples of this. According to Bharat Muni, the author of *Natyashastra*, Lord Brahma created the *Natyaveda*, which is why Indian dramaturgy is spiritual at its core. Lord Shiva is depicted as a cosmic dancer, and Lord Shiva and Goddess Parvati are the performing deities of Indian classical dance's Tandava and Lasya dances.^{5,15}

Furthermore, the social organization has a significant part in the development of culture in any society, and the purpose of this article is to explain the main characteristics of Hindu social organization in the context of the Purushartha (goal of human life) and Ashram Vyavastha doctrines (four phases of human life).^{7,12,14} The purpose of this part of the explanation is to demonstrate the significance of spirituality in Indian social organizations as a part of its culture. The term 'Purushartha' is sometimes used by itself to denote human endeavor¹⁰ or as a synonym for Purushkara¹¹. In this case, of free will versus fate, with the former denoting free will. Purushartha is a Hindu phrase that refers to the goal and purpose of human life. It is recognized as the foundation of human life, i.e. valid life goals⁷. Human beings are similar to animals in various aspects, however, the objective of human activity distinguishes man from animal; and human goals and acts are directed by Dharma (the understanding of choosing the path of virtue).¹¹ On a higher level of consciousness, the end goal of both humans and animals is not to identify different goals but to find distinctive ways to achieve those goals¹¹. Purushartha is a phrase with two meanings: it refers to a goal that is set out to be achieved, either for its own sake or as a means to another goal's fulfillment.^{11,12}

According to Hindu Shastra, the four Purushartha or life goals are Dharma, Artha, Kama, and

Moksha—righteousness, wealth, fulfillment of desires, and freedom or ultimate liberation. Dharma comes from the Sanskrit root 'Shri,' which means to hold together or sustain. As a result, several classical Hindu writings highlight the social implications of Dharma as a principle for societal stability^{7,12}.

Dharma is the principle capable of preserving the universe and ensuring humanity's well-being. It safeguards and preserves all people. Artha and Kama are connected through Dharma. The pursuit of pleasure and money was regarded as legitimate, but it had to be guided by the principles of social behavior and the fulfillment of social responsibilities, or dharma. Dharma directs man's acquisitive and emotional desires, achieving a balance between worldly interest and spiritual liberation in the process. It establishes a rule of conduct by which man must live his daily existence^{11,12}. It has also been recognized that, while earning wealth and satisfying cravings are crucial aspects of living in the world, they must be done following dharma—righteousness and social sanction. As a result, the individual will come to recognize that such interactions only provide partial and temporary satisfaction, and will eventually pursue moksha, or complete spiritual freedom. As a result, the entire social organization was geared toward the ultimate purushartha, moksha, or spiritual emancipation, or the realization of man's inherent spirituality. Some say that Moksha is the most significant Purushartha and that the other three Purusharthas are merely means to Moksha's destination.^{11,12}

Apart from the four purusharthas, Hindu society is built on four Ashramas, each dedicated to certain aims that ultimately help to reach the final destination i.e self-realization. The name Ashrama comes from the Sanskrit root 'Srama,' which signifies exertion. As a result, Ashrama refers to both the area where exertions are performed and the process of performing them. As a result, the word denotes a halt, a standstill on a stage in one's life journey solely to rest to prepare oneself for the next step on the path to ultimate emancipation, which is the ultimate goal of life.^{7,9,11} A hundred years of human life is split into four stages, according to the scheme: Brahmacharya, Grihastha, Vanaprastha, and Sanyasa.

According to Vyasa in the Mahabharata, the four stages of life form a ladder or a flight of four steps. These lead to Brahmana, implying that they can be used to enter Brahma's realm. Ashramas are a series of life stages that prepare a person for a specific period while also requiring him to exert himself to qualify for the next step. Every level has its own set of responsibilities and obligations. The Hindu plan of Ashramas gives physical embodiment to the Purusharthas doctrine. A man might prepare for Moksha by traveling through these Ashramas and fulfilling the specified responsibilities^{7,10,12}.

According to Swami Vivekananda, human civilization goes through four ages, each of which focuses its force on spiritual or religious purposes. Purushartha and Ashrama Vyavastha are inextricably interwoven and essential for the organization of human life. These assist in the conduct of human acts that lead to Moksha (Self-realization)¹³. As a result, the Ashrama and Purushartha systems coexist. There are four phases of life: Brahmacharya, Grihastha, Vanaprastha, and Sanyasa, much as there are four purushartha: Dharma, Artha, Kama, and Moksha. Purusharthas philosophy is concerned with the understanding, justification, administration, and conduct of the individual's life about the group in and via Ashramas⁷. Purusharthas is the Ashrama system's psycho moral foundation for structuring human existence in a way that helps people achieve their goals (purushartha).

Bhramhacharya, or studentship, is the initial stage of life. The life of a student is organized in such a way that his or her personality grows in a balanced way. A hard life necessitates a disciplined life, self-control, and good human conduct, or Dharma (righteousness). The life of householders is the second phase (Grihasthashram). This is a significant time in one's life because it allows them to undertake five maha Jajnas, or great sacrifices (Brahma Jajna, Pitra Jajna, Deva Jajna, Bhuta Jajna, and Nara Jajna), which are ultimately committed to God. The Pancha

Purushartha	Ashrama System
Dharma	Brahmacharya
Artha and Kama	Grihasthashram (Householders)
Dharma	Vanaprashtha
Moksha	Sannyasa

Maha Jajnas include a broader range of societal responsibilities. Within the framework of Dharma, this Ashram is primarily intended to satisfy man's material and emotional desires, i.e., (Purusharth'Artha' and'Kama'). The third is Vanasprastha Ashrama, in which an individual is required to delegate all household tasks to his adult children and to engage in 'Tapas' (penance) to purify his body and spirit. A Vanaprasthi must commit himself to self-study and meditation in this manner. The wife's presence is permitted to ease the fulfillment of social tasks. A Vanaprasthi must live a life of self-control, friendliness, and altruism. If a person dies during the Vanaprastha Ashrama, he will attain Moksha. After passing through the Vanaprastha Ashram, the individual enters the ultimate Ashrams, the Sanyasa Ashrams. At this point, a person should devote all of his time to meditation to recognize the delicate nature of all organisms, both high and low. The focus of the third and fourth phases of life is the completion of the fourth purushartha, i.e. Moksha. In this way, the Ashrams system aspires to carry out the Ashrams Dharma. The Ashrams' Dharma is not just social, but it also emphasizes spiritual qualities. The Ashram system is a method of training that allows a person to achieve his or her goals. i.e. Moksha/self-awareness. The concept of Purushartha and the ashram system, as well as its coordination in Hindu social organization, play a significant role in balancing human existence between worldly aspirations and spiritual life, and in achieving the highest and ultimate goal of human life, spiritualization.

In a nutshell, our country's biggest strength is its spiritual culture and civilization, which is deeply embedded in the country's existence, philosophy, and also influences the human behavior of millions of people. Vedic knowledge – a way of life – is a guiding principle for maintaining a perfect balance between material prosperity and spiritual enlightenment in human life. There is a need to rediscover and revitalize our culture's and civilization's innate strength to achieve the highest purpose of human life.

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The path of Spirituality - Discovering your own self



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When we talk about Spirituality, we get a lot of questions. We keep thinking, but we rarely get convincing answers. How would I know if I'm ready to embark on the path of Spirituality? It's one of many questions that come up. Being on the spiritual path to ultimate enlightenment is different from other people's perspectives. In many cases, we believe we have sought some guidance from a mentor, so just like that, we will achieve MOKSHA in no time. This type of attitude is somewhat like ignorance. It is not a rat race to achieve something within the timeline. It is not constrained by time. It is something you accomplish daily. We learn as we go along. We get enlightened during the journey. That is the reason whether we follow Buddha or Christ, among the thousands and thousands of people only a few achieve that state. The Gurus/Mentors distribute their knowledge openly but why only a few reach that state. The reason behind this is we dream a lot about the spiritual path, but very few choices do that. People think if they start meditation, maybe today itself, they will reach "Samadhi/Siddhi". They think it is just a beautiful dish that can be cooked and consumed in no time and is just a piece of cake. They pre-decide their destination even without starting their journey. So, these are like some instances that come across with people thinking or talking about spirituality. As a result, there is no single factor that can determine or quantify your spiritual readiness. It is a procedure. There are no such shared characteristics among people who practice spirituality. Some people do not sit in church to worship. They work for the betterment of society as a means of finding peace on the spiritual path. Even though many of the people who are engaged in family lives are highly spiritual. It never fits well if you think those who have family life cannot be spiritual; this is entirely a wrong/misconception. The world is full of so many fake people who challenge themselves to be spiritual, but they are not. Now, how can we recognize it? It only depends on the person that he/she has chosen this path for his life. There is no particular character or age to be able to get recognized as a person in his/her characterization. So, the basic characterization of that person will be that they are not living only for themselves. The person who is always busy with himself, being sad by thinking what they have and what not? Such an individual has no time for others or the betterment of others. Even in their dreams, they will be self-engaged. So, people who do not have empathy are never ready to walk on the spiritual path.

So, compassion is the first step. We need to sacrifice even our most loved ones, by not being their support may be of the utmost necessity. But here is the question while choosing this path. Whether my choice will benefit others, or it will hurt a lot of people. So, what is the purpose of choosing this path? If these queries are clear in our mind then the sacrifice is worth it. Our parent's blessings must also be with us. The desire for spirituality can emerge as early as childhood, which explains why many flee their homes and seek refuge in ashrams. They find peace in a place where they can meditate and connect with their soul. All the questions will be answered when we connect with our souls and meditate. That is why it's referred to as a spiritual process. It is a journey, not a destination to be reached within a specific time frame.

The GURU



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The world is relentlessly and aggressively marching toward liberation. People may wonder if we are living in the Dwarpar Yug or the Kali Yug. If we closely examine how people's living and spending habits have changed dramatically across nations. COVID19 gave the world a new face, and as a result, the world has united. While it does not appear that we are in Kaliyuga, people from all over the world are raising funds and donating to help those in need. People's spiritual development has increased, as has their abandonment of religion in favor of Spirituality.

When we talk about spirituality, the east has always been the GURU of the west and the way the east has given the right way of living to the people around the world is something mind-blowing. India is known to be the Global Guru and the way it has taken up the challenges that the world has sent its way there is no doubt that we have pioneered the art of finding solutions and guiding masses to wellbeing. India is also known to be the land of GURU's and when the word GURU comes into mind certain points are said by sages in the past that are still going strong. These points can be studied in the following:

Importance of GURU

There is a story that can simplify the point. We all love to travel and explore extreme destinations, which are tough to reach and are remotely located. If one wants to enjoy the way and reach the destination it is always said to accompany a guide who knows the area and knows about the potholes and animals that area has and make it safe for the travelers to reach the destination unharmed and in time. The same is the importance of the GURU in the spiritual journey in which he has found the ultimate truth only knows to guide and lead his followers to the destination.

But it is also true that it is not necessary to have a physical guru, as this relation is eternal, and you found him, or he finds you when it is destined.

Position of GURU

It was stated in the book, 'Be here now' - "Whatever may be GURU- He may be a lunatic or any common person, once you have accepted him, he is the lord of Lords". Once chosen Guru is Guru you need to be with him and that is not physical, but it is mentally. (And please do not get yourself mentally, physically, and materialistically used by some fake gurus in the market).

Is it true that everyone who accepts a person as a guru reaps the benefits? This is a significant topic on people's minds: if they have a guru, they're out of the vicious cycle of the world. Having a guru is important. Just like if the pupil isn't good, growth will be stifled. It's the same as the mango trees buds. If all of them mature into full-grown mangoes, the tree will be destroyed. The time and trials that cause students and gurus to walk away roads are analogous to how winds and rain cut down trees.

How long are you attached to the GURU?

The relationship between a student and a Guru is always a long one. It is said that the guru won't leave a student till the time the student is liberated for the chakras of life and death. So it has been said these lovers of spirituality are together for more than one lifetime.

How to choose a GURU?

One of the most difficult jobs is to find the right GURU. The way so-called gurus and gurukuls have come up in the last two decades and the way they have been misusing the faith of people it has become very tough to find the right guru. There are a few checkpoints though which can be followed before you go for a *Diksha*. Read their literature first Try to understand the frequency you want in a guru. Take your time, analyze, interpret and focus to make sure that you are ready to give it a go as walking the path of spirituality is not a cakewalk. It is always said that Sadhu and Guru don't have anything to do and their life is a perfect life that an individual wants to live, but it is not true the strict rules and regulations to be followed is the biggest challenge that one has to go through. Once you select a guru you need to be under his supervision and follow the instruction if not 100 % still need to try to walk on the path.



Yogic Diet in Hindu Scriptures



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Food is the most basic requirement for all living beings' survival; whether human or animal, all living beings require food for their general growth. The sole purpose of the diet is to lengthen life, purify the mind, and provide bodily vigor. Diet is a food substance (solid or liquid) that living beings consume and absorb into their bodies to compensate for the energy expended in physical and mental activity.

A diet that is beneficial for a person and coordinates with his yogic practice and spiritual upliftment; is consumed unadulterated i.e., without any additives. It is called the 'Yogic Diet'. According to various yogic texts, 'Yoga' is a sacred discipline that aims to unify the body with mind & ultimately results in cessation of all kinds of physical & mental distress. A proper yogic diet consumed in the right quantity at the right time helps in achieving this goal. In Yogic scriptures, it is termed as “Mitahara” i.e., “Abstemious Food or Moderation of Diet”

Yogic Diet is an integral part of yoga without which a person can never get success in his spiritual upliftment. It is written in Grand Samhita (GS) “He who practices Yoga without moderation of diet, incurs various diseases and obtains no success”

मिताहारं विना यस्तु योगारम्भं तु कारयेत् । नानारोगो भवेत्तस्य किञ्चिद्योगो न सिद्ध्यति ॥ (GS. 5.16)

HathYog Pradipika (HP) has also described Yogic Diet as “Abstemious feeding is that in which ¼ of hunger is satisfied with food, well cooked with ghee and sweets, and eaten with the offering of it to Śiva”.

स्निग्ध-मधुराहारश्चतुर्थांश-विवर्जितः । भुज्यते शिव-सम्प्रीत्यै मिताहारः स उच्यते ॥ (HP. 1.58)

Swami Swatmaram described the following food items under the Yogic diet category – Wheat, rice, barley, shâstik (a kind of rice), good corns, milk, ghee, sugar, butter, sugar-candy, honey, dried ginger, the five vegetables, moong, pure water;

गोधूम-शालि-यव-षाष्टिक-शोभनान्नक्षीराज्य-खण्ड-नवनीत-सिद्धा-मधूनि । शुण्ठी-पटोल-कफलादिक-पञ्च -शाकं मुद्गादि-दिव्यम् उदकं च यमीन्द्र-पथ्यम् ॥ (HP. 1.62)

पुष्टं सुमधुरं स्निग्धं गव्यं धातु-प्रपोषणम् । मनोभिलषितं योग्यं योगी भोजनम् आचरेत् ॥ (HP. 1.63)

Rice, barley, mungo dal, urad dal, Patola, jackfruit, manakachu, Kakkola, jujube, bonduc nut, cucumber, plantain fig, unripe plantain, small plantain, plantain stem, roots, eggplant, eat green, fresh vegetables, black vegetable, Patola leaves, Vastuku shaka, and Hima-lochika Shaka are also included in the Yogic diet category.

शाल्यन्नं यवपिण्डं वा गोधूमपिण्डकं तथा । मुद्गं माषचणकादि शुभ्रं च तुष वर्जितम् ॥ (GS. 5.17)

पटोलं पनसं मानं कक्कोलं च शुकाशकम् । द्राढिका कर्कटीं रम्भां डुम्बरीं कण्टकण्टकम् ॥ (GS. 5.18)

आमरम्भां बालरम्भां रम्भादण्डं च मूलकम् । वार्ताकी मूलकं ऋद्धिं योगी भक्षणमाचरेत् ॥ (GS. 5.19)

बालशाकं कालशाकं तथा पटोलपत्रकम् । पञ्चशाकं प्रशंसीयाद्वास्तूकं हिलमो चिकाम् ॥ (GS. 5.20)

Shri Krishna has divided food based on three modes of nature – Mode of Goodness; Mode of Passion; Mode of Ignorance

Persons in the mode of goodness

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः । रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ (BG. 17.8)

A person on the way of goodness prefers foods that promote life span and increase virtue, strength, health, happiness, and satisfaction. Such foods are juicy, succulent, nourishing, and naturally tasteful.

Persons in the mode of passion

कटुम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः। आहारा राजसस्येष्टा दुःखशोकामयप्रदाः॥ (BG. 17.9)

Foods that are too bitter, too sour, salty, hot, pungent, dry, and chili preferred by a passionate person are the foods that cause pain, grief, and disease.

Swami Swatmaram said, ब्रह्मचारी मिताहारी त्यागी योग-परायणः। अब्दाद् ऊर्ध्वं भवेत् सिद्धो नात्र कार्या विचारणा ॥ (HP. 1.57)

A Brahmachari, sparing in diet, unattached to objects of enjoyment, and devoted to Yoga, gains success, no doubt, within a year.

Shrimad Bhagwat Gita says.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु। युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ (BG. 6.17)

“He whose food, enjoyment, actions, sleep, and waking is balanced; his yoga becomes an eliminator of sorrows.”

In Chhāndogya Upaniṣhad (7.26.2) it is stated that “By eating pure food, the mind becomes pure.”

Quantity of Yogic Diet – A yogi must take a diet in moderate quantity i.e. neither over-eating nor fasting.

Maharishi Gherand says, अत्रेन पूरयेदर्धं तोयेन तु तृतीयकम्। उदरस्य तुरियांशं संरक्षेद्वायुचारणे ॥ (GS. 5.22)

“Stomach should be half-filled with food, one quarter with water, and one quarter should be kept empty for practicing Pranayama.”

As per Ayurveda “One should always consume a moderate quantity of the food as it activates Agni – digestion power. Consuming less quantity of food decreases immunity & strength. And, over-eating disbalance Vata, Pitta & Kafa”.

Yogic/Satvik diet is of the vegan category which is easily digestible and keeps a person healthy. All ailments (such as diabetes, obesity, acidity, and others) are kept at bay when food is digested properly. But in modern lifestyles, people are more inclined towards non-vegetarian diets like chicken, fish, pork, meat, mutton, etc. Such diets cause harm to the physical body as well as make a person violent and psychologically ill. It's also said that “Killing animals to eat them is a practice for demons.” Non-vegetarian diet is brutally criticized in Ancient Texts –

Manu Samhita says, "Meat can never be obtained without injuring living beings." (5.48-49)

In Mahabharata, it's written that The Saptarishi speaks highly of abstention from meat - “He who kills animals, He who purchase the flesh, He who eats that flesh are equally responsible for the sin of slaughter”.

“Flesh-eating is simply immoral, as it involves the performance of an act which is contrary to moral feeling—killing.” Leo Tolstoy.

"It's debatable if butchers' meat is a necessary part of life anyplace... Nowhere in the Bible does it say that a man must consume butcher's meat." Adam Smith.

Conclusion – Based on the preceding discussion, we can conclude that a yogic diet aids the entire human race in staying fit and active, whether physically, mentally, emotionally, or psychologically. Such a vegetarian and satvik diet, if followed religiously, can be beneficial to persons who lead sedentary lives.

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Can We Perform Miracles?



Ms. Ashi Parashar
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Oxford dictionary defines 'miracle' as a wonderful event that seems impossible and is believed to be caused by God. Thesaurus explains that 'miracle' is an extraordinary event in the physical world that surpasses all known human or natural powers and is described to be a supernatural cause. Thus, in literary terms, 'miracle' seems to be the work of gods/supernatural/divine. Most of us pray to God for miracles such as success and happiness in our lives. We believe that if we please the gods, they will grant us wishes. It will result in us having everything we desire.

If the dictionary definitions of 'miracle' are to be believed, then some of our worlds' luminaries could easily join the ranks of Gods or supernatural beings. Consider Dr. Stephen Hawkings' case. He was only twenty-one years old when he was diagnosed with Amyotrophic Lateral Sclerosis, a fatal disease. This disease causes motor neuron degeneration, resulting in loss of voluntary muscle control, and is known to kill patients within two years of diagnosis. Any normal person would have plunged into a deep depression but not Dr. Hawkings. He used assistive technology to compensate for mobility and speech difficulties. He used a thumb switch and a blink switch attached to his glasses to control his computer. By squeezing his cheek muscles and 'blinking' an infra-red switch was activated and he was able to scan and select characters on the screen to compose speeches, surf the internet, send e-mail and speak through a voice synthesizer. He showed the world that 'miracles' could be performed right here on this earth by ordinary human beings. Defying logic, physical and natural laws, Dr. Hawking went on to live for fifty-five years more!

What he attained was something even able-bodied people cannot dream of. He became the best-known scientist of his time, authored inspiring books, headed the center for Theoretical Cosmology at the University of Cambridge, and led a successful life of a researcher. Does that elevate him to the level of a supernatural being? Do we call his feats and amazing success against all odds as 'miracles'.

"Verily, verily, I say unto you, He who believeth on me, the works that I do shall he do also, and greater works than he will do, because I go to my Father," Lord Jesus says strongly in the Holy Bible in response to these queries. Without a doubt, he is referring to the inherent human power which is capable of creating marvels right here amongst us in our physical world. You don't have to be a god or a saint to be worthy of being in the upper echelons of creations.

There is a power, waiting to be exercised. Deep within us, lies a determination so strong that it can change the course of our life completely in our favor. Our world is replete with examples of these super humans.

An ordinary couple, the Kellers, had an extraordinary catastrophe hit their lives unannounced. Their only daughter, Helen Keller, 19 months old, was rendered deaf and blind because of Scarlet Fever. These common people had their lives torn apart in no time. Suddenly an incredible faith remarkably overtook the minds of distraught parents. They decided to educate their disabled daughter and make her self-sufficient. After a dedicated hunt, they zeroed down upon Annie Sullivan, a teacher par excellence. All of 20, Sullivan started making Helen learn spellings by marking them on her student's palm. She painstakingly taught young Helen,

fingerspelling, a letter-by-letter form of sign language. Sullivan spelled words directly into Helen's hand. Slowly the little girl was introduced to Braille and a method is known as Tadoma. With the help of hands-on a person's face, touching lips, throat, jaw, and nose, vibrations and movements associated with speech are felt. Bit-by-bit, Annie was able to educate Helen so brilliantly that both managed to create miracles defying all odds. Helen became the first deaf-blind person to earn a bachelor's degree, published 12 books, and worked for the American Foundation for the Blind for more than 40 years. An inspiration to millions of people, Helen Keller was honored by the Presidential Medal of Freedom and the Legion of Honor. Plays, books, and movies were made about her life. From a hopeless disability, Helen rose like a Phoenix mastering several languages and making 'impossible' look meaningless.

In 'Life Resurrected' Jesse Birkey, a Firefighter, and Paramedic, shares some astonishing miracles performed by ordinary people. According to him, "God uses ordinary people to do extraordinary miracles." The Hindu Upnishads proclaim "Aham Brahmasmi," in an attempt to persuade us that as God's children, we possess all of the necessary elements for greatness. Instead of looking up at the heavens to shower blessings on us, we shall realize the divinity that lies within us, aptly summed up by the revered Jalaluddin Rumi- "I searched for God and found only myself. I searched for myself and found only God".

Purushartha Chatushtaya



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Man lives for a specified and ordained life expectancy. He does and leaves this world in the wake of finishing his life expectancy. Amid life and death, man must continue to live a meaningful life, regardless of the length of his life. He is bound to play out certain obligations, acquire goodness in all regards of life, with certain things occurring and some not and carry on with life in a moral way fulfilling duties. Ancient Indian sacred writings and ways of thinking, including Upanishads and Ayurveda have enrolled four objects of desire which should be followed by every individual who is part of this creation.

Meaning of Purushartha Chatushtaya-

The word purushartha has been derived from the Sanskrit language and it consists of two root words Purusha and Artha. Purusha means human or soul while Artha stands for goal or objectives, hence the meaning of purushartha can be depicted as purpose or objectives of human life. Chatushtaya implies a gathering of four. This concludes that we have four objectives in life as explained below.

Dharma is the moral method of living or pursuit of righteousness. Dharmashastras like Manu Smriti deals with this.

Artha signifies ethical earning. Pursuit of material wealth, guided by dharma. Artha Shastra of Kautilya deals with this.

The Kama is the Pursuit of pleasure, guided by dharma. Kamasutra of vatsyayana deals with this.

Moksha=Pursuit of liberation. Moksha shastras like Upanishad and Bhagwat Geeta deals with this.

All the four purusharthas are the four pillars of human life. Moksha is considered to be the main Purushartha. Artha and kama are not considered to be bad purushartha but they should be guided by dharma. Arth means the desire for material wealth and kama is the desire of pleasure within the framework of dharma. The Kama does not only signify sexual desires only it means desires in general. It means the pursuit of pleasure. Once we have acquired the knowledge of dharma, then we should adopt the path of righteous to earn money which help us to fulfill all the needs of family and further all the responsibilities in this world. We should wish to attain moksha. This is what purushartha chatushtaya tells us through the way of living and that one should adopt for reaching the real purpose of our life..

Significance of Purushartha Chatushtaya in the modern era-

Purushartha Chatushtaya is an integral part of Ancient Indian education system. Purushartha chatushtaya was taught to all gurukul students to instill the proper mindset in the students. This instilled in the students a foundation of ethical values that they will adhere for the rest of their lives. Purushartha Chatushtaya is no longer taught in our schools today. Now, in the modern education system, students are just been taught, how to earn more and more money so that they may fulfill all their desires. As a result, because they have little knowledge of dharma, many nowadays do not bother with unethical methods of acquiring money. Dharma is the main pillar that should guide Artha and Kama otherwise man will continue to run blindly after Artha to fulfill all the desires (ethical and unethical) in pursuit of happiness and will keep ruining life.

Vedic Mathematics: Looking Back to Move Forward



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Mathematics is indubitably a universal language and it is astonishing to realize that how ordinary numbers can give meaning to the entire cosmos. However, it's even more wondrous to learn that the most significant advances in Mathematics took place right here, in our very own Bharat and that too in the Vedic age (Singhal, 2003) and post-Vedic-age, which was more than a millennial ago. May it be the decimal number system (Dutta, 2015) advanced chronometry and astronomy (Aabae, 1974) or proficiency in mental calculation, the Vedic and post-Vedic period was a blessing to the totality of humanity and we should have been rejoicing in that blissful knowledge for generations to come. But, as tragic as it is, Vedic Mathematics was forgotten, lost, and undervalued because, with the development of civilization, we went astray from spirituality which is the key factor that binds all of that divine knowledge together.

In ancient times, Vedic Mathematics was predominantly used for Astrophysics, Trigonometry, Astronomical tables, and mental calculations. Great Indian Mathematicians such as Bhaskara I, Bhaskara II, Varahamihira, Aryabhata I, Aryabhata II, and Bhramagupta produced revolutionary concepts that were developed in Western Science hundreds of years later (Swamy, 2012). For example, the Brihadishvara Chola Temple in Tamil Nadu (Britannica, 1998) was built 1000 years ago without any adhesives and is heavily based on symmetrical geometry. The construction is so precise that at noon, the shadow of the temple vanishes since it merges with the original structure. Thus, it is nothing but preposterous and ignorant to think that our civilization was unaware of intricate Mathematics and Engineering

Principles.

Modern Science fundamentally contradicts Vedic Mathematics and Science because Vedic knowledge intertwines with spirituality at the grassroots level rather than providing tangible, complex, and empirical arguments that warrant conceptual rigor. But, contradictory to Modern Science, in the year 1961, Kirlian photography (Krippner, 1979) scientifically proved the existence of 'Aura' or energy fields in living organisms which has been an essential notion of spirituality for ages. This discovery paved the path of understanding for our present world that spirituality is misunderstood science that needs to be accepted and disseminated.

In the status quo of the planet, if we are to bring Vedic Mathematics into prominence, it is crucial to involve it in the curriculum of schoolchildren. The mind must be trained from a young age by being exposed to basic Vedic Mathematics, i.e. mental calculations. In the 1900s, Shri Bharati Krsna Tirthaji published a book containing fast mental calculation tricks for elementary level mathematics that is claimed to be based on Vedas (Tirthaji, 1992).

Many people wonder why invest in mental calculations when calculators and computers are already available. Well, no one has put it more delicately than Pablo Picasso that “Computers are useless. They can only give you answers.” To familiarize the brain with mental math accelerates logical reasoning skills by enhancing the number sense of an individual, especially of a child (Graven, 2013).

Legendary Indian mathematician and mental calculator, Shakuntala Devi (Jensen, 1990) recognized the essence and gravity of mental calculation for which she even published books and conducted workshops with students to simplify numerical problems. Realistically speaking, to eradicate digital computation now with its pre-existing

includible use is analogous to removing the life ventilator system from the ICU (Intensive Care Unit).

Smartphones, data analysis software, database management tools, and all such necessary systems just can't be removed from our lives. Their application and utility have become so vast that it is impractical and unreasonable to withdraw from their usage. However, they can still be improved. Any processor fundamentally relies upon multiplication and basic arithmetic to function. By utilizing mental calculation principles of Vedic Mathematics, it has been found by Researchers that the efficacy of the processor increased several fold because the faster and easier route of calculation in the primary algorithm led to better processing (Sona, 2020) Also, DSP (Digital Signal Processing), which is ubiquitous in almost every engineering discipline can be refined that would transmogrify Informatics (Itawadiya, 2013). Recently in 2021, effective breast cancer diagnosis techniques have been developed using Vedic Mathematics in Imaging procedures too (Sumathi, 2021).

The combined use of calculation techniques from Vedic Mathematics along with VLSI (Very Large-Scale Integration) Technology and ASIC (Application Specific Integrated Circuit) chips will prove to be of utmost benefit, bringing the best of both worlds (Saha, 2011). Similarly, the astronomical and chronometry-based applications of Vedic Mathematics are unparalleled. The study of planetary motion, planet conjunctions, and meteors (Iyengar, 2013) is deeply rooted in our general Sanskrit literature. Jantar Mantar (Dougall, 1996) built much after the end of the Vedic period, is one of the most accurate observatories and sundials constructed based on surviving knowledge of ancient times. Highly significant and accurate scientific measurements like the speed of light (Rigveda, 1.50.4) and many others are found in abundance in Sanskrit Shlokas. Even deeper concepts of Physics requiring tremendous mathematical understanding like nuclear reactions are mentioned in Chapter 11, Verse 12 of the Bhagavad Gita, which is the most spiritual book found in our civilization. Dr. J. Robert Oppenheimer, Father of the Atomic Bomb, publicly admitted in media in 1965 to be a follower of the Bhagavad Gita and even recalled a shloka from the holy book. Consequently, extending our comprehension of how ancient Indian mathematicians and astronomers could produce findings with such remarkable accuracy and precision is imperative if we are to use this Vedic knowledge in the modern era. The key to bridging the gap between Vedic Mathematics and the modern period is to merge the past and present in such a way that they become one, much like the belief in God's oneness. The following spirituality demands belief and only then can we intensify our understanding of Vedic Mathematics because history hasn't been kind to our educational reserves. Many of it is lost and there are a lot of loopholes in whatever is left but the belief that we can unlock such divine greatness is the only thing that would keep us persistent in our research and will help us to reach our sacred goal. Srinivasa Ramanujan (Rankin, 1995) the intuitive mathematical genius, has said "An equation for me has no meaning unless it expresses a thought of God."

In conclusion, the pursuit of groundbreaking scientific research in Vedic Mathematics must not challenge the ethos of the modern era, but rather work with it in synergy through spirituality; all in all, for the betterment of science and humanity worldwide.

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The Spiritual Journey of Srimanta Sankardev



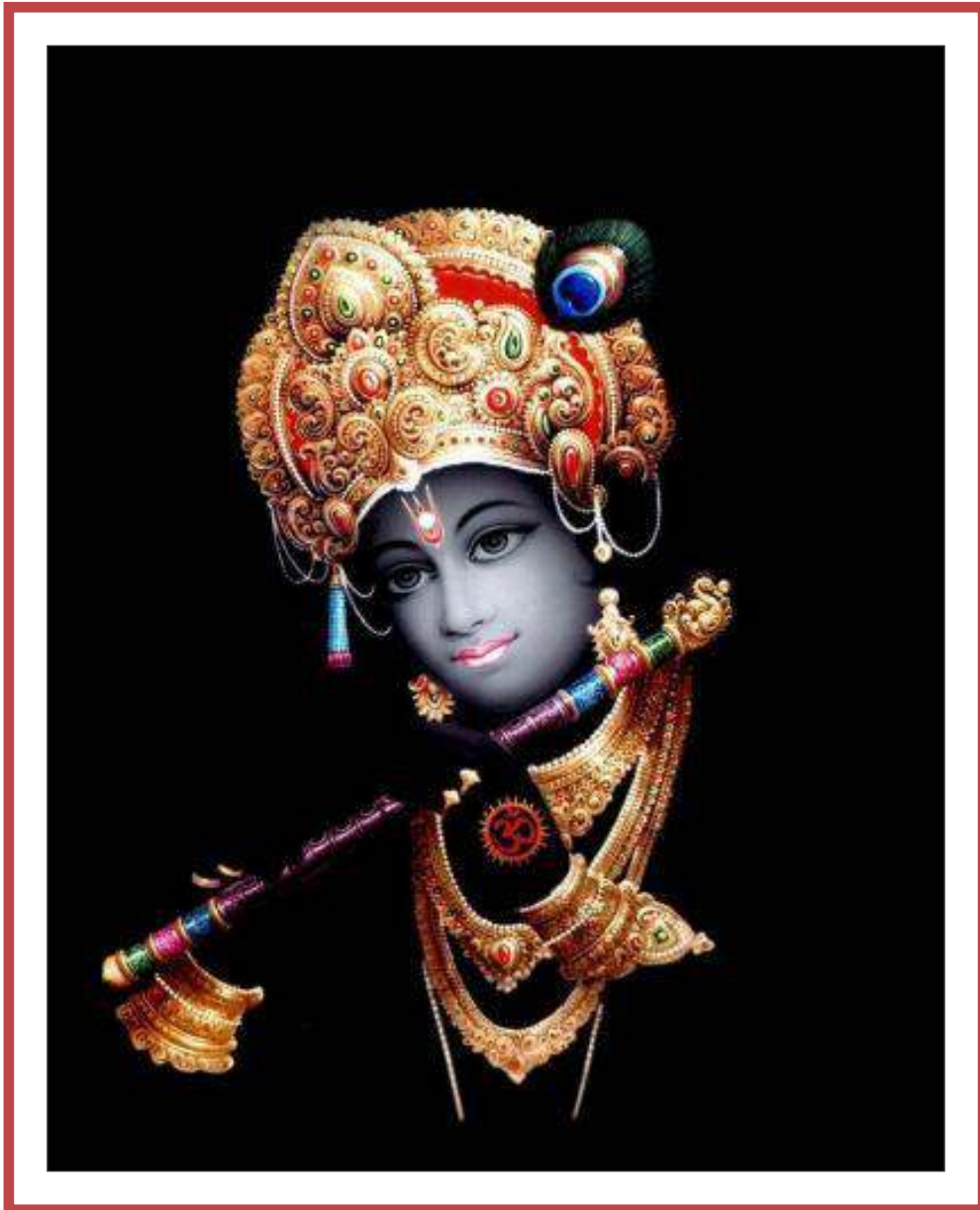
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Religion denotes man's faith and creed concerning his vital relations to the mysterious and his duty and destiny. The founder of religion serves as a light of intellect – a light kindled in darkness. Sri manta sankardev is a harbinger sent into the world with tidings from the Infinite. The great Vaishnavite saint and reformer Srimanta Sankardev was born in Alipukhuri, Nagaon in 1449 (15th to 16th). His father was Kusumbar Bhuyan and his mother's name was Satyasandhya. Mahapurush Srimanta Sankardev was a saint, scholar, playwright, social and religious reformer. He is considered to be a colossal figure in the cultural and religious history of Assam. He was destined to play a significant role in preaching to humanity and protecting human religion. 'Ek Sarania Nam Dharma' preached by him believed in the worship of Lord Vishnu. Mahapurush Srimanta Sankardev was a great scholar and literary genius. His literary creations are the 'Kirtan Ghosa', 'Gunamala' et. all. The holy songs written by him are known as 'Borgeet'. The dramas written by him are known as 'Ankia Naat' and Sattriya Dance at that time was a part of it. In the 'Ankiya Naats,' Srimanta Sankardev used the style of storytelling through drama, mostly depicting the life of Lord Krishna and Lord Rama. The first dramatical work by him was 'Chihnajatra'. The various 'Ankia Naats' written by him are 'Kaliya Daman', 'Patni Prasad', 'Keli Gopal', 'Rukmini Haran', 'Parijat Haran' and 'Rambijay' naat. When he started going to school at the age of twelve, he wrote a poem on the praise of Lord Vishnu -'Karatala Kamala Kamala Dala Nayana' without using any vowels as he had learned only the consonants till that time.

The Neo-Vaishnavite movement, spearheaded by Saint Sankaradeva is a great socio-cultural revolution in Assam, which takes an important role to create a strong social bond among the people of Assam. It concentrated on the theme of working towards the upliftment of the backward classes and minimization of the rigidity of caste distinctions. He believes that to obtain a final release or to feel the existence of God, one need neither be a Brahmin, nor a Sage, nor should one know all the scriptures. So, he accepted his disciples from all castes and tribes and they could even act as teachers in his Vaishnava order. He spread the idea of the Eka-Sarana-Naam-Dharma and dispelled the darkness of ignorance, superstition, and irrational beliefs and practices. The Neo-Vaishnavism faith developed a democratic outlook that permeates the entire teachings and practices in Assam. Moreover, the Neo-Vaishnavism of Srimanta Sankaradeva became a powerful mechanism and a cementing force in the process of acculturation of the different social groups.

The Neo-Vaishnavite movement brought about a cultural revolution in the Brahmaputra valley apart from playing a significant role in unifying the people and imbuing in them a catholic sensibility. The moral standards set at the naamghars and xattras rescued the society from the depravity of earlier days and ushered in cultural renaissance along with religious reform. The xattras established by the disciples of Sankaradeva have become the hubs of cultural activities, where classical music, dance, and drama were cultivated. The Neo-Vaishnavites also gave birth to a distinct Assamese school of painting, with vibrant paintings adorning holy scriptures. They exploited the modes of song, dance, and drama intending to explain and popularize the new religion. In this way, they could touch the minds and hearts of the common people. Apart from establishing Assamese prose, the

rendition of Sanskrit and Vaishnavite treatises into vernacular as well as their original compositions resulted in a body of literature which led to a literary movement. The Ankiyanaats composed by them were immensely popular and gave rise to a vibrant theatrical movement. Their musical compositions formulated a culture of classical music and they left behind a rich legacy of classical dancing in the Xattriya dance form. When the society in Assam was in turmoil, fragmented and faction-ridden at that time Neo- the Vaishnavite movement spread the idea of universal brotherhood. It helps to spread this idea as there was no concept of caste, class, and racial distinction. The uniqueness of the religion lay in the fact that the practice of Ek-Saran-Hari-Naam-Dharma brought about an ethnic integration and spiritual upliftment through an innovative model of religious conduct based on indigenous elements of the region. Through the various institutions, Srimanta Sankaradeva tried to remove various superstitious beliefs and practices from Assamese society and it greatly impacted the social conditions of the people of Assam. His religion is the most liberal, tolerant, simplest, and easiest way of attaining God and being able to maintain social order. In this light, we can term Sankaradeva as a great social thinker, a philosopher who brought about equality of existence among all sections of people.



*He who perceives Me everywhere and beholds everything in Me
never loses sight of Me, nor do I ever lose sight of him.*

— The Bhagavad Gita, Sloka VI:30

Janmashtami Celebrations

On the auspicious occasion of Bhagavan Krishna's birth anniversary, Janmashtami, the Yogananda Centre for Theology hosted an event on the University campus with students and all faculty members. Janmashtami is a wonderful opportunity to align our minds and hearts with this kingly incarnation of divine love in the company of students and faculty members from all over the world. Janmashtami, also known as Gokulashtami, is a major Hindu festival in India and celebrates the birth of Lord Krishna, who happened to be the eighth incarnation or avatar of Lord Vishnu, the supreme God of the Hindus. The eighth day of the *Bhadrapada* month or *Ashtami* as per the Hindu lunar calendar marks Janmashtami.

Krishna was born in Mathura, India, in 3228 BCE, and was destined to transform humanity's spiritual and worldly destiny. Sri Krishna left an indelible mark on mankind's collective consciousness over his 125-year existence, re-educating the world on devotion and dharma, as well as the ultimate reality. His life served as a model for people in the past, the present, and, without a doubt, future generations. Seeing Krishna as a perfect personification of divinity, to this day hundreds of millions of people pray to him, chant his names, meditate on his form and try to put his teachings into practice. His story is a source of joy and inspiration for people from all walks of life.

Shoolini University has also planned festivities honoring Lord Krishna in Kanha, a kid form of love and uprightness. Dr. Prerna Bharadwas and the YCT team organized the event on the evening of August 28, 2021. Students from all streams at Shoolini University participated in a variety of cultural events and reflected on the historical significance of the day.

Chief Guest, Professor Balaganpati Devarakonda, Founder and Chancellor of Shoolini University, Prof. P.K. Khosla, President of the University, Mrs. Saroj Khosla, lit the lamp at 5:30 p.m. at open air theatre. Students who took part performed dancing, music, and *bhajans* to honor Lord Krishna's greatness. The program concluded with *bhajan sandhya* and the distribution of prasada. The University encourages its students to become prosperous professionals who foster goodness in society and grasp the ultimate goal of human life through spiritual teachings..



Krishna, as Bal-gopal decorated by Students, Shoolini University



Lamp lightening by chief guest, Professor Balaganpati Devarakonda and Mrs. Devarakonda (**at centre**), (*from the right*) President, Shoolini University, Mrs. Khosla with founder and chancellor, Prof. P.K. Khosla.



Professor Balaganpati Devarakonda addressing the audience and students on Janmastami occasion



Ritika Rastogi, B.Tech. Vth Sem., as Radha (left) and Vaishnavi, B.Tech, Vth Sem. (right) in a dance performance of Krishna-Radha Raasleela.



Students performing dance on Janmashtami Celebrations



Vaibhav Rana, (Student of B.Sc. Zoology) playing flute



Bhajan Shandya on Janmashtami at Open Air Theatre, Shoolini University, Anmol as little Krishna (at the Centre)

Theology Library @ Yogananda Knowledge Centre

The Yogananda Knowledge Centre (YKC) is a library in the heart of the Shoolini University campus. It is an award-winning Himachal Pradesh National Library. According to Col. TPS Gill, Director of Yogananda Knowledge Centre, the Vice-Chancellor of Shoolini University aims to open this library for students of all streams and for youth who aspire for higher studies or for appearing in competitive examinations such as ICS and Allied services, Himachal Pradesh State Public Services, Banking, and Defense Services, etc. The library is open for 24 hours every day, and it constitutes a large collection of books, magazines, research journals on diverse subjects. It also has a fully Wi-Fi compound. Students and faculty members have access through open sources to millions of books. The library has an institutional membership of one such source with the name of EBSCO for which the Solan residents do not have to pay anything.

In the year 2021, YKC opened the Yogananda Centre for Theology, which will be open to all national and international students interested in religion and spirituality research and studies. The top floor of the YKC is dedicated to books on theology, yoga, and spirituality. Geeta-press Gorakhpur, Ramkrishna Mission, Bhakti Vedanta Sansthan, Yogoda Satsanga Society of India/Self-Realization Fellowship, USA, Dev Sanskriti, Shanti Kunj, Prajapati Bramhakuri University, and other national and international sources have helped to collect these books. The theology library section also serves as an open space for academic meetings, spiritual discourses, and studies on spirituality and religion.



Top floor, Yogananda Knowledge Center dedicated to Yogananda Centre for Theology



Yogananda Knowledge Center with a collection of books and literatures related to Spirituality and Ancient Indian wisdom



Theology section at Yogananda Knowledge Center with an open space for spiritual studies
Contacting on mail: artikushal.564@shooliniuniversity.com



Ancient Indian Wisdom

Yogananda Centre for Theology, Shoolini University, added a new course in education curriculum - 'Ancient Indian Wisdom' since the year 2021. The course would be treated as a foundation course of theology.

Knowledge Outcome of the course:

- Understanding the concept of theology, spirituality and religion.
- Understanding the concept of body, mind and soul.
- Learning 'Self' and God realization.
- Understand laws of success.

Spiritual Excursion

The true nature of the human beings demands spirituality – connecting oneself with the spirit, and that's why sometimes our inner being wants us to reflect on the innate mysteries of our nature. Providing an opportunity to the students to connect with their inner selves, The Center of Theology, Shoolini University organized a spiritual trip to Hatu peak, Narkanda, Himachal Pradesh. The three-day spiritual trip from October 2 to 4, 2021 was an ideal retreat for our students. It included spiritual activities like the practice of yogic asanaas, regular group meditation, Bhajan, chanting, introspection, self-study, and connecting oneself with nature and attunement with the inner self. The spiritual trip covered major devotional places like Sri Tara Devi temple and Sankatmochan temple in Shimla where students spent a few hours in meditation. Being away on this retreat helped the students and teachers focus on their spiritual development through involvement and participation in the aforementioned high-impact activities. This also helped in creating an atmosphere that is more conducive to teamwork, creative thinking, consensus-building, and articulating a personal philosophy of life.



Students in practice Group Exercise along with facilitator



Students Practicing of Group Meditation along with facilitators

Yat tour
Amita, Bishal, Chirag, Jagriti, Jatin, Komal, P...

Vaishnavi Food Teach

1. On this trip I learnt journey is always long for the beautiful destination, and enjoying the journey can always lead to happy destination
2. Best time was on Sunday bhajan session we had on our way back
3. I learnt about positiveness, enlightenment of our inner self.

9:01 am

Yat tour
Amita, Bishal, Chirag, Jagriti, Jatin, Komal, P...

Valbhav YCT

The Faculties and seniors can be good travel partners

Best part of trip was dancing and singing, coming back to narkanda from resort as well the spiritual bhajan session.

Spiritual motivation, getting connected to divine power gives us hidden energy

9:17 am

Yat tour
Amita, Bishal, Chirag, Jagriti, Jatin, Komal, P...

Rishika Food Teach

3. This trip was true awakening for me. I was not so spiritual initially but now I want to know each and everything about hindu religion and all the concepts related to it
2. Best moment for me was when we were coming back and we all enjoyed bhajans
1. I learnt to be positive and happy in each and every moment

5:13 am

Yat tour
Amita, Bishal, Chirag, Jagriti, Jatin, Komal, P...

Komal Sharma YCT

1. I learnt there is nothing like being lost that's just a part of journey and that's how we explore new things.
2. Best time was Sunday morning meditation time, those morning vibes were just awesome.
3. Spiritual motivation- practice mindfulness.

12:36 pm

Yat tour
Amita, Bishal, Chirag, Jagriti, Jatin, Komal, P...

+91 84368 02040 -@VISHAK mandal

Dr. Prerna Ma'am 🙏🙏🙏🙏

Points

1. What you learnt
2. Best moment of the trip...

1. What I learned is that every single soul out there is on their spiritual journey. Whether they're aware of it or not. Everyone has a unique path and soul purpose and its goal is to work towards self-betterment so it eventually reaches a stage of being ready to perform its mission and fulfil its individual purpose.
2. Best moment of the trip is the fun with you all, Food and me as a mugli.
3. One spiritual motivation I got from the trip was having a positive thought is more difficult than a negative thoughts.

11:40 am

Yat tour
Amita, Bishal, Chirag, Jagriti, Jatin, Komal, P...

+91 70185 22063

Dr. Prerna Ma'am 🙏🙏🙏🙏

Points

1. What you learnt
2. Best moment of the trip...

1. I learnt how to overcome frustration, dipression and how to come to Peace with the world by spirituality
2. This was best and magnificent spiritual journey I had ever been into. I enjoyed best moments of my life with all greatly pleasing or entertaining souls.
3. The moment you touch down in the new destination, your intentional exploration of life paths and values combined with that of your fellow travelers creates an opportunity for unparalleled conversation, personal growth, and insights.

-Anshul Thakur 12:13 pm

Yat tour
Amita, Bishal, Chirag, Jagriti, Jatin, Komal, P...

Bishal Borah

Dr. Prerna Ma'am 🙏🙏🙏🙏

Points

1. What you learnt
2. Best moment of the trip...

I learnt that everything has its own positiveness in its own way. When Amita ma'am got the hit point by shooting the first shoot of the bottle. You think positive you get positiveness you think negative you get negativety in life

5:59 pm

Yat tour
Amita, Bishal, Chirag, Jagriti, Jatin, Komal, P...

Sorabh Sir Engineering

1. I rediscovered myself on this trip
2. Best moment was amita ma'am hitting bottle with gulel
3. Spiritual motivation is that we should always be a part of solution rather than problem

11:28 am

Yat tour
Amita, Bishal, Chirag, Jagriti, Jatin, Komal, P...

+91 98829 96045

Relaxation n rejuvination of our body and soul.

Personal development.

Health.

Relaxation of mind.

Connecting with new people n knowing them.

Connection with nature.

And most important is strenthening of faith.

12:19 pm

Durga-Ashtami Celebrations - 2021

On the auspicious day of Navaratri, Shoolini University celebrated Durga-Ashtami and Mahanavmi on October 14, 2021 at Mata Kali Temple with devotion, love, and fervor. Various spiritual and devotional activities were organized by students and faculty members as a part of religious rituals like the Havan ceremony and the Sandhya- bhajan. The Havan ceremony was performed by a pujari in the presence of the Chancellor, Vice-chancellor, faculty members, and the students of the university. The bhajan-sandhya was carried out by a renowned singer of Himachal Pradesh, Ajya Bharadwaj, who is known for Shoolini Mata's bhajans. The altar of the Divine mother, Durga echoed with various enchanting devotional bhajans. The function started with the lighting of a lamp by our esteemed chancellor Dr. P.K Khosla and President, Mrs. Saroj Khosla, and other dignitaries present in the program. The program was spearheaded with Ganesh Vandana and thenceforth the function was interspersed with the Divine Mother's classical bhajans. The celebrations ended with a bhajan, dedicated to Shoolini Mata. It was a truly memorable evening pulsating with the highly devotional vibrations of soulful hearts. Many other spiritual activities were also organized by Shoolini students with faculty members as a part of the celebrations.



Bhajan Sandhya dedicated to Divine Mother



Havan Ceremony at Kali Mata Temple, Shoolini University

Webinar on experiences of spiritual devotees held



Swami Smaranananda Giri, Vice President, YSS, Ranchi delivered a talk on 'The True Purpose of Religion' at Shoolini University, (From the left top) Vice-Chancellor, Prof. Atul Khosla and Sh. Vivek Atray



(From right to left) Meditation Session attended by President, founder and Chancellor, Pro- Vice Chancellor and other faculty members of Shoolini Univeristy



Organizing members of Janmashtami celebrations



Students on Spiritual Excursion

Yogananda Centre for Theology on Social Media

Facebook, Instagram and LinkedIn

Yogananda Centre for Theology - Shoolini University is a Facebook, Instagram, and LinkedIn page for the Yogananda Centre for Theology. The goal of YCT's social media accounts is to reach a large audience and communicate with them. Dr. Lalit Sharma, who oversees social media, keeps the YCT informed about all upcoming and scheduled events. YCT's media page also features quotes about spirituality, positivism, and life, which are shared with all affiliated individuals. Yogananda Centre of Theology also has a YouTube channel named Yogananda Centre of Theology - This channel will be updated with live recordings of the webinars so that students and other interested parties can watch them at their leisure. The spiritual information disseminated through YCT media channels strives to keep all students and related members up to date on YCT spiritual events.



- ✉ yoganandacentrefortheology@shooliniuniversity.com
- in <http://www.linkedin.com/showcase/yogananda-centre-for-theology>
- f <http://www.facebook.com/Yoganandacentrefortheology>
- @ http://instagram.com/yoganandacentrefortheology?utm_medium=copy_link
- ▶ <http://youtube.com/channel/UCRHEvhY-QYNcvWxdawrLhTA>



SRI SRI PARAMAHANSA YOGANANDA
(1893 – 1952)

Born in Gorakhpur, Uttar Pradesh, on January 5, 1893, Sri Paramahansa Yogananda devoted his life to helping people of all races and creeds to realize and express more fully in their lives the beauty, nobility, and true divinity of the human spirit.

After graduating from the Calcutta (Kolkata) University in 1915, Sri Yogananda was initiated into sannyas by his guru, Sri Sri Swami Sri Yukteswar Giri. Sri Yukteswar had foretold that his life's mission was to spread throughout the world, India's ancient meditation technique of Kriya Yoga. He accepted an invitation, in 1920, to serve as India's delegate to an International Congress of Religious Liberals in Boston, USA.

Paramahansa Yogananda founded Yogoda Satsanga Society of India/Self-Realization Fellowship as the channel for the dissemination of his teachings. Through his writing and extensive lecture tours in India, America, and Europe, as well as through the creation of numerous ashrams and meditation centers, he introduced thousands of truth-seekers to the ancient science and philosophy of Yoga and its universally applicable methods of mediation. Paramahansa Yogananda entered mahasamadhi on March 7, 1952 in Los Angeles.

Today the spiritual and humanitarian work is carried on by Yogoda Satsanga Society of India/Self-Realization Fellowship, which he founded to disseminate his teachings worldwide.



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