

SRI SRI SWAMI SRI YUKTESWAR GIRI

**The Prophet
and His
Mission**



A tribute on his 150th Birth Anniversary





Dedication

This Souvenir is brought out on the occasion of the one hundred and fiftieth year of Swami Sri Yukteswarji's Janmotsav (birth celebration).

We hereby express a humble tribute dedicated to the great Jnanavatar, a monarch in his own spiritual kingdom, beyond which, as he himself put it, is the vast world, interested only in the externals.

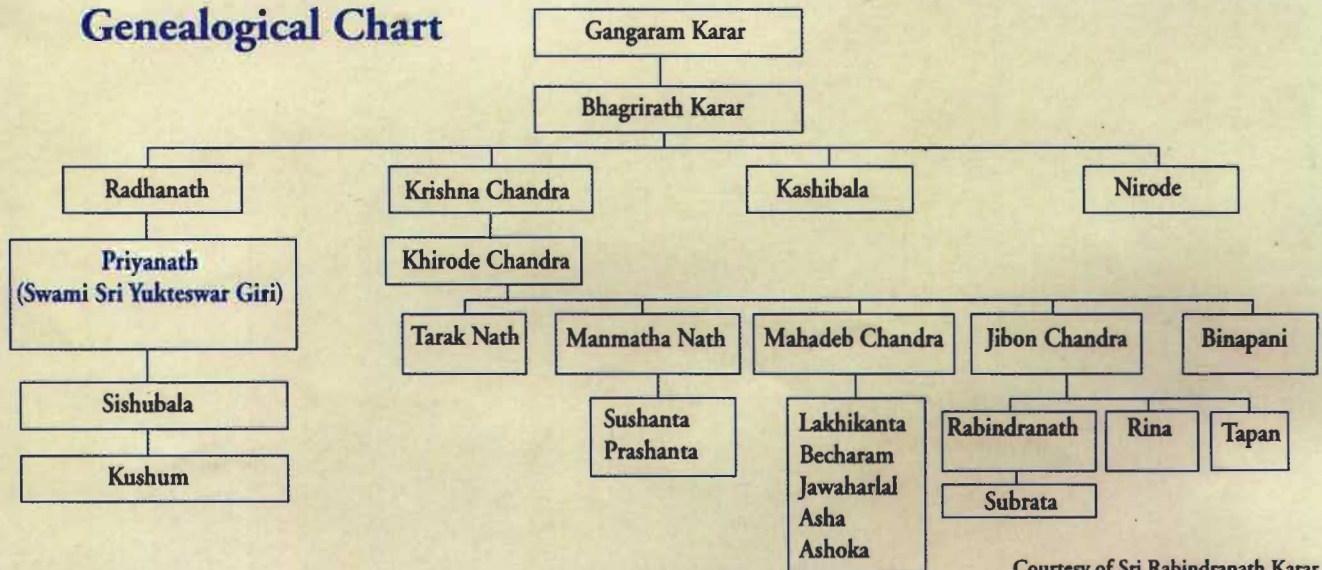
Though this saint's undissembling speech prevented a large following during his years on earth, nevertheless, through an ever-growing number of sincere students of his teachings, his spirit lives on in the world today. Warriors like Alexander the Great, seek sovereignty over the soil; *rishis* like Sri Yukteswar win a farther dominion — in men's souls.



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Genealogical Chart



Courtesy of Sri Rabindranath Karar

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A Spiritual Trainer



"It has been my privilege to meet Sri Yukteswar Giri. A likeness of the venerable saint appeared as part of the frontpiece of my *Tibetan Yoga and Secret Doctrine*. It was at Puri, in Orissa, on the Bay of Bengal, that I encountered Sri Yukteswar. He was chiefly occupied in the spiritual training of a group of youthful disciples. He expressed keen interest in the welfare of the people of the United States and of all the Americans, and of England too, and questioned me concerning the distant activities, particularly there in California, of his chief disciple, Paramahansa Yogananda, whom he dearly loved, and whom he had sent, in 1920, as his emissary to the West."

— W.Y. Evans-Wentz, M.A., D.Litt. D.Sc. Jesus College, Oxford (Author and translator of many classic works on yoga and the wisdom traditions of the East).



In the words of Sri Prafulla Hajra who had the blessed privilege to have been a student of Swami Sri Yukteswarji at the Puri Ashram from December 1932 to December 1935.



"In the Puri Ashram, as students, we dressed in yellow cloth knotted in the middle, just as it is in a photo of Swami Sri Yukteswarji.

"It was quite an experience to be with Swami Sri Yukteswar. We boys looked up to him for every little thing. He had infinite patience while dealing with us. He kept a close watch over us always with loving concern — even while we bathed at the Ashram well. Even one's parents cannot take care as much as he looked after us. He played the role of a father, a mother, a teacher, all rolled into one. And it was never boring to be with him. Whether we were studying, or at play, we considered it a joy to have him before us. In fact, one of our favourite games was to go round and round him.

while he kept sitting in his arm chair reading something. We virtually did *pradakshina* around him. It was of greatest pleasure to us.

"He never used to beat any student. At the most he would scold. Even then, if any boy started to weep on being scolded, tears would start to trickle down his own eyes also.

"We also traveled with him. We went to places such as Lucknow and elsewhere with him. While travelling in the train he used to sing. We sang along with him. On our way back to Puri, we would walk back all the four miles from the station to the Ashram with him. We enjoyed every moment with him."

"Master always had young *chelas* (disciples) in his ashram. Their intellectual and spiritual education was his life long interest."

"All those in his charge were carefully trained; discipline and discipline are etymologically and practically related."

"The Ashram residents loved and revered their guru; a slight clap of his hands sufficed to bring them eagerly to his side. When his mood was silent and withdrawn, no one ventured to speak; when his laugh rang jovially, children looked upon him as their own."



— Sri Sri Paramahansa Yogananda

"Forget the past. The vanished lives of all men are dark with many shames. Human conduct is ever unreliable until man is anchored in the Divine. Everything in future will improve if you are making a spiritual effort now."

— Swami Sri Yukteswar Giri



Childhood and Youth

Birth

Swami Sri Yukteswar was born on 10th May 1855 in Srirampur (Serampore; a suburb of Calcutta). He was the only child of his parents. His family name was Priya Nath Karar. His father was a wealthy businessman.

The Absent Ghost

“My mother once tried to frighten me with an appalling story of a ghost in a dark chamber. I went there immediately, and expressed my disappointment at having missed the ghost. Mother never told me another horror tale. **Moral: Look fear in the face and it will cease to trouble you.**”

— Swami Sri Yukteswar Giri

Ugly Dog

“Another early memory is my wish for an ugly dog belonging to a neighbour. I kept my household in turmoil for weeks to get that dog. My ears were deaf to offers of pets with more prepossessing appearance. **Moral: Attachment is blinding; it lends an imaginary halo of attractiveness to the object of desire.**”

— Swami Sri Yukteswar Giri

An Incident in College

One day during a lecture class on Physics, the teacher was comparing the human eye to the functions of a photographic camera. Priyanath could not understand how the inverted image formed on the retina could be seen as erect. Priyanath's repeated queries irritated the teacher who rebuked and ridiculed him and asked him to leave the class.

This uncalled for chastisement led Priyanath not only to stop attending that college but to discontinue his formal education for good. He however persuaded the Principal of Calcutta Medical College to accord him permission to attend the college classes there on science subjects, such as physiology, anatomy etc. He pursued these studies motivated only by an urge for knowledge.

A Prodigy

He grew up as a boy of sharp intellect. He was a brilliant mathematician, scoring full marks therein at both school and college level. This interest he maintained all through his life. As a consequence he found a natural attraction for Jyotish (Indian Astronomy cum Astrology).

Bestowed with a deep enquiring nature, he found interest in every branch of studies. Besides being fluent in English, Bengali, Hindi and French he had a fair knowledge of Sanskrit as well. He had a great regard for the Indian philosophies and other scriptures and was also conversant with religions other than his own.



His Contemporaries and Circle of Friends

He came into very close contact with many eminent persons of Bengal of that epoch. The balanced and modernistic outlook of the leading social reformer and educationist, Vidyasagar, deeply impressed him. He was also intimate with Sri Barakim Chandra Chatterjee who was a prominent literary figure and a nationalist. Among his friends were Swami Vivekananda, Swami Brahmananda and other direct disciples of the saint Sri Sri Ramakrishna Paramahansa, who were about Priyanath's age.



Affinity For Music

He had a great affinity for music and himself played the sitar in a manner that captivated even his own teacher. In later life, he was very particular with his disciples about correct rendering of music with proper note, and rhythm, lack of which tends to make one inattentive in one's life.

Practice of Medicine

He acquired proficiency in homeopathic treatment and was also drawn to the researches of Nature Cure by the German scholar, Dr. Kune, and strongly advocated vegetarian diet for balanced living.

Strong and Sturdy

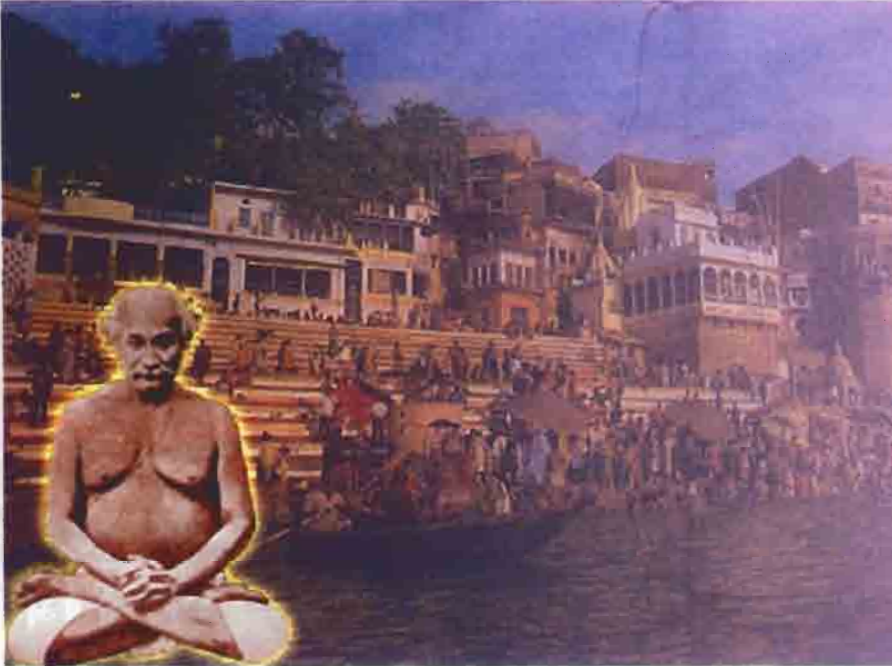
He had a well-developed physique and was particularly interested in physical culture. He maintained excellent health throughout his life. In his younger days, he was adept in horse riding and wielding of arms.

A Great Brahmin

Though he did not belong to the Brahmin community, the orthodox Brahmin community of Srirampur, which at first opposed him, eventually overwhelmed by his great learning, titled him as a *dvijavar* (a great Brahmin).



Discipleship and Subsequent Role as a Guru



In Quest of His Guru

Priyanath who was an intimate friend of the reputed Goswami family of Srirampur, became aware that the family practised some form of sadhana. Despite his intimacy with the family, they kept the name of their guru a guarded secret. One day during a chance conversation, he gathered that they were disciples of Sri Sri Lahiri Mahasaya, a great yogi guru of Varanasi (Benares). This aroused Priyanath's interest. He experienced a great yearning to meet the yogi. He proceeded immediately to Varanasi and met this great yogi guru in 1883. Priyanath was initiated by Lahiri Mahasaya into *Kriya Yoga* in the same year.

Sadhana

On returning home, Priyanath engrossed himself in deep sadhana and thus progressed rapidly. He nurtured his rational bent of mind and experienced the higher states of consciousness. He sought clarification whenever he faced any difficulty through correspondence and visits to the guru's home at Varanasi. Although he met many prominent saints of his time, such as Trailanga Swami, Swami Bhaskarananda Saraswati, both of Varanasi, yet he remained steadfast in the sadhana given by his Guru. This spirit of loyalty enabled him in due course to attain the exalted heights of Self-realization.



A Prediction that Moved the World

Swami Sri Yukteswarji to Yogananda:

"The great master (Lahiri Mahasaya) lived his sublime life in partial seclusion, and steadfastly refused to permit his followers to build any organization around his teachings. He made nevertheless a significant prediction:



'About fifty years after my passing, an account of my life will be written because of a deep interest in yoga that will arise in the West. The message of yoga will encircle the globe. It will aid in establishing the brotherhood of man; a unity based on humanity's direct perception of the One Father.

'My son, Yogananda, you must do your part in spreading that message, and in writing that sacred life.'"

** Fifty years after Lahiri Mahasaya's passing in 1895 culminated in 1945, the year of completion of Paramahansa Yogananda's AUTOBIOGRAPHY OF A YOGI. Selected as one of the 100 best spiritual books of the 20th century, it has introduced millions of readers to the science of yoga meditation. Widely acclaimed as a spiritual classic, this book is said to be charged with the power to bring about a spiritual revolution.*

Devotees

Devotees in hundreds flocked to Priyanath's Satsanga Sabha. They were duly initiated into Kriya Yoga by him. Sri Motilal Mukherjee (later known among his devotees as Sri Motilal Thakur) was the first one of his advanced disciples.

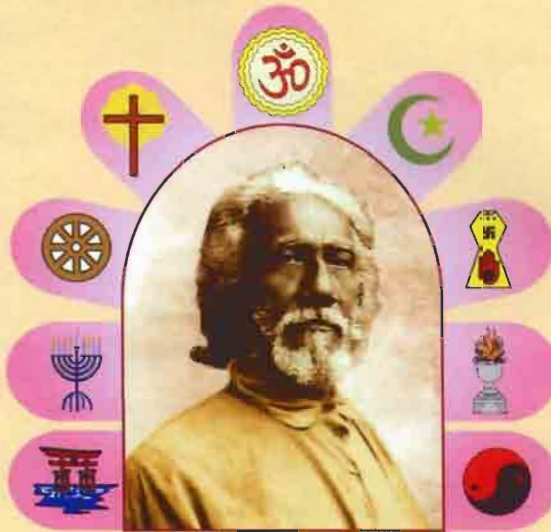


Founding of Religious Congregations



He came in contact with the missionaries of Srirampur and developed close friendship with some of them. Consequently he became well conversant with the holy Bible and the mode of life of the Christian evangelists.

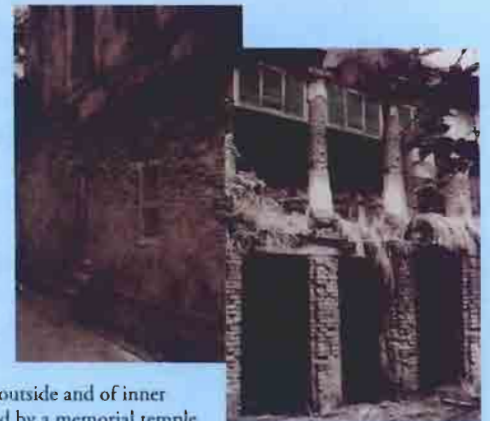
Priyanath was wedded to the ideal of harmony of all religions, beyond all sectarianism.



There existed a great mutual respect between him and a female sufi saint, Buro Bibi, in the mazhar across the street from his home in Srirampur who often held uplifting discussions with him.

Sadhu Mandal and Satsanga Sabha

Priyanath met acharyas of different religious orders and he founded a national level Sadhu Mandal (congregation of sadhus) and installed the Shankaracharya of Govardhan Math, Srimat Swami Madhusudan Tirtha, as the Chairman of the Managing Council, referred to as the Sadhu Sabha. In 1900 Priyanath founded Satsanga Sabha at his own house 'Priyadham' which later served as an Ashram.



Photos taken in 1959 of 'Priyadham' (from outside and of inner courtyard and balcony) before being replaced by a memorial temple.

Man-Making Endeavours

Indian Mirror, Amrita Bazar Patrika, Education Gazette, The Bengal and other periodicals congratulated the Satsanga Sabha for its admirable deeds in helping to inculcate high moral principles among the people. These newspapers regularly covered the Sabha proceedings in their columns.

Four Annual Festivals

Priyanath gave due importance to four festivals in the year : that of Vernal (Spring) and Autumnal Equinox; and Summer and Winter Solstice. During these festivals he used to organize religious congregations at his Srirampur and Puri Ashrams.

'Sadhu Sambad'

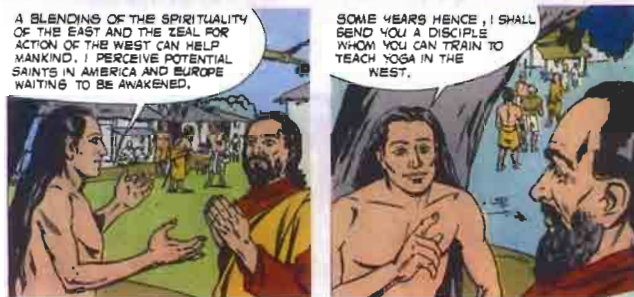
The Organ of the Satsanga Sabha, 'Sadhu Sambad' was printed and published from 'Priyadham' where a printing press was set up for this purpose. Sadhu Sambad carried articles — in both Bengali and English — on astronomy, reformation of calendars, in addition to spiritual matters. YSS continues to publish this magazine, under the title 'Yogoda Satsanga.'

"To seek the Lord, men need not disfigure their faces. Remember that finding God will mean the funeral of all sorrows."

— Swami Sri Yukteswar Giri

The Momentous Encounter at Allahabad Kumbha Mela

Priyanath's Guru, Lahiri Mahasaya, encouraged Priyanath to attend the Kumbha Mela convening in January 1894 in Allahabad. He was in his own thoughts while passing a bridge on the bank of the Ganges. Suddenly a stranger accosted him...



The disciple that Mahavatar Babaji promised to send was Mukunda Lal Ghosh (later Paramahansa Yogananda).



The saint was none other than the deathless saint Mahavatar Babaji (the Guru of Lahiri Mahasaya) who hailed him as 'Swamiji.'



Priyanath replied emphatically that he was not a Swami. To this the saint addressed him simply, but the deep conviction of truth rang in his words as he replied, "Those on whom I am divinely directed to bestow the title of swami never cast it off."

"The darkness of maya is silently approaching. Let us hie homeward within." With these cautionary words Master constantly reminded his disciples of their need for Kriya Yoga.

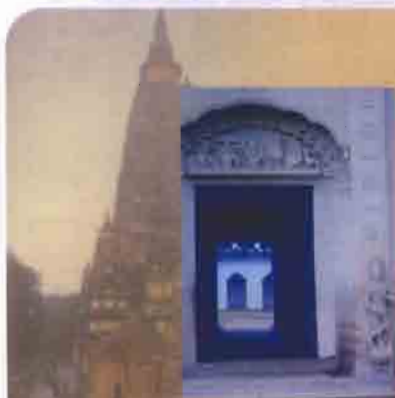
— Paramahansa Yogananda

Years later, in 1920, on the eve of his departure, though Yogananda had set his heart on going to America, he hesitated. The great Mahavatar Babaji appeared at his family home at Calcutta and assured him...



Sannyas

A few years later, after the demise of his wife and also his daughter, Priyanath took his formal sannyas vows from Swami Krishnadayal Giri, at the ancient Math at Bodh Gaya.



The Ancient Math at Bodh Gaya

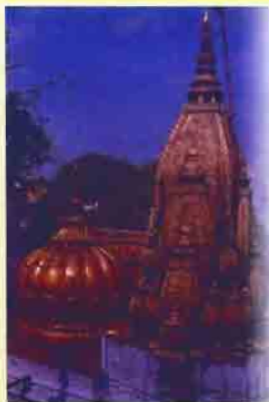


An Unusual Sannyas Name

Swami Krishnadayal Giri had come to know that Priyanath had founded the Sadhu Mandal and that the members of its executive committee (Sadhu Sabha) were addressed with a prefix of Sriyukta to their name (instead of the prefix 'Mr.' or the suffix 'Babu' that was in vogue then). So Swami Krishnadayal Giri coined Priyanath's monastic name as 'Sri Yuktaswar' (literal meaning, 'Chief of the Sriyuktas').

Historic First Meeting of the Guru and Disciple at Varanasi

Mukunda and his companion, Habu, went to the bazaar...



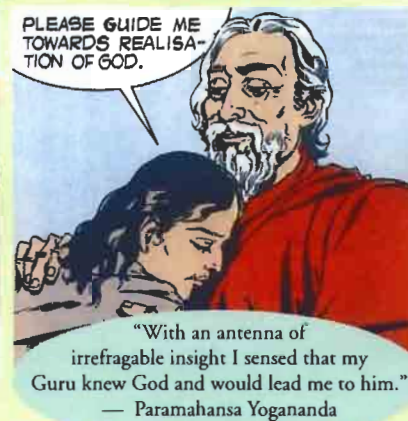
As Habu and he moved on, he turned his head to survey a narrow inconspicuous lane. A Christlike man in the ochre robe of a swami stood at the end of the lane. Instantly and anciently familiar he seemed. They moved on. After ten minutes, Mukunda felt numbness in his feet.

The Little Mukunda

When he was but a baby in his mother's arms, Mukunda was carried by his parents to their guru, Lahiri Mahasaya's home at Varanasi. Although hidden behind a throng of disciples, Lahiri Mahasaya beckoned his mother.



The great guru held the baby on his lap. Placing his hand on Mukunda's forehead, by way of spiritually baptizing him, he said: "Little mother, thy son will be a yogi. As a spiritual engine, he will carry many souls to God's kingdom."



"As we made our way to the stone balcony of a house overlooking the Ganges, the swift Indian twilight had dropped its half-curtain.

His (Sri Yukteswarji's) eyes held unfathomable tenderness.

'I give you my unconditional love. Will you give me the same unconditional love?' He gazed at me with childlike trust.

'I will love you eternally, Gurudeva!'

— *Autobiography of a Yogi*



A quarter-century elapsed before Yogananda received another auricular proof of his Guru's love. Loathe to bring out into the cold realms of speech the warm sentiments best guarded by the wordless heart, Swami Sri Yukteswarji yet found words to convey:

"During my married life I often yearned for a son, to train in the yogic path. But when you came into my life, I was content; in you I have found my son. Yogananda, I love you always."

Two clear teardrops stood in Sri Yukteswar's eyes.

Work in the Field of Education



Swami Sri Yukteswarji's Concept of Education

Swami Sri Yukteswarji had conceived the need for starting educational institutions which would impart balanced education to boys of tender age, and to youth as well, so that they would be able to enter the world better equipped. He later envisioned a more ambitious venture by following up this scheme, imparting practical religious and cultural instructions to men, that they may realize and fulfil the Creator's objective for their lives.

Founding of 'Ved Vidyalaya'

Swami Sri Yukteswarji started in 1906 a school in 'Karar Ashram' (subsequently changed to 'Yogoda Ashram') at Swargadwar, Puri, for the training of young boys and named it 'Ved Vidyalaya'. It inculcated the principles underlying the teaching of the Vedas. Prof. Arthur A. MacDonell, the savant of England and the famed author of Vedic Grammar, visited this school and was deeply impressed with what he saw.

Satsanga Sabhas in Midnapore Villages of West Bengal

Often Swami Sri Yukteswarji used to traverse on foot through the villages of Midnapore, on his way to Puri. It was in 1917 that he first visited Palpara and encouraged the villagers to set up a Satsanga Sabha. Subsequently Satsanga Sabhas were started in other villages such as Ismalichak, Ghatal, etc. These centres are still flourishing under the auspices of Yogoda Satsanga Society of India, founded by his chief disciple, Paramahansa Yogananda.

Inspiration for Establishing Schools at Villages of Midnapore

During one of his visits to Palpara (circa 1933) Swami Sri Yukteswarji met Sri Janardan Sahu an educationist at heart. Swami Sri Yukteswarji spoke of the importance of starting educational institutions in these villages. Sri Sahu duly inspired, took up his work in this direction. After Swami Sri Yukteswarji's mahasamadhi, Sri Sahu kept in touch with Paramahansa Yogananda, and helped start several schools and a college under the auspices of Yogoda Satsanga Society of India (YSS).



Yogoda Satsanga Sakha Kendra, Palpara

Note: Preserved two storey hutment (just next to school building) where Swami Sri Yukteswarji used to come and stay.



Yogoda Satsanga Vidyalaya, Bherir Bazar



Yogoda Satsanga Vidyalaya, Ismalichak



Yogoda Satsanga Vidyalaya, Palpara



Yogoda Satsanga Balika Vidyalaya, Palpara



Yogoda Satsanga Mandir, Ghatal

Paramahansa Yogananda on Swami Sri Yukteswar Giri



"My guru awoke before dawn. Lying down, or sometimes sitting on the bed, he entered a state of samadhi."

"Sri Yukteswar was never at a loss, never dismayed by unexpected visitors; under his resourceful directions to the disciples, scanty food would emerge a banquet."

"Quiet evening hours often brought one of my guru's discourses; treasures against time. His every utterance was chiseled by wisdom. A sublime self-assurance marked his mode of expression: it was unique. His thoughts were weighed in a delicate balance of discrimination before he permitted them the outward garb of speech. I was conscious always that I was in the presence of a living manifestation of God."



Religious gathering at Srirampur Ashram (Priyadham) during Winter Solstice in December 1935 with Paramahansa Yogananda seated to his right.

"Sri Yukteswar was reserved and matter of fact in demeanour. There was naught of the vague or daft visionary about him. His feet were firm on the earth, his head in the haven of heaven. Practical people aroused his admiration."

"Sri Yukteswar's intuition was penetrating, heedless of remarks, he often replied to one's unexpressed thoughts. The words a person uses and the actual thoughts behind them, may be poles apart. "By calmness," my guru said, "try to feel the thoughts behind the confusion of men's verbiage."

"Himself an executive Occidental in outer habits, inwardly he was the spiritual Oriental. he praised the progressive, resourceful, and hygienic ways of the West, and the religious ideals that give a centuried halo to the East."



"I often reflected that my majestic master could easily have been an emperor or world-shaking warrior had his mind been centered on fame or worldly achievements. He had chosen instead to storm those inner citadels of wrath and egotism whose fall is the height of a man."

"A brilliant conversationalist, he enjoyed an exchange of views on countless topics with his guests. My guru's ready wit and rollicking laugh enlivened every discussion. Often grave, Master was never gloomy. With the exception of the scriptures, Sri Yukteswar read little. Yet he was invariably acquainted with the latest scientific discoveries and other advancements of knowledge!"

"Saintliness is not dumbness! Divine perceptions are not incapacitating! The active expression of virtue gives rise to the keenest intelligence."

— Swami Sri Yukteswar Giri



Many Facets of Swami Sri Yukteswar Giri

Extraordinary Insight

"Among the philosophers, professors, lawyers, and scientists who came to the hermitage, a number arrived for their first visit with the thought of meeting an orthodox religionist. Occasionally a supercilious smile or glance of amused tolerance would betray that the newcomers expected nothing more than a few pious platitudes. After talking with Sri Yukteswar and discovering that he possessed precise insight into their specialized fields of knowledge, the visitors would depart reluctantly."

— *Autobiography of a Yogi*



Mother and Son

"Swami Sri Yukteswar's mother, gracious and kindly, was yet a woman of very decided opinions. I stood on her balcony one day and watched mother and son talking together. In his quiet, sensible way, Master was trying to convince her about something. He was apparently unsuccessful, for she shook her head with great vigour.

"Nay, nay, my son, go away now! Your wise words are not for me! I am not your disciple!"

Sri Yukteswar backed away without further argument, like a scolded child. I was touched at his great respect for his mother even in her unreasonable moods. She saw him only as her little boy, not as a sage. There was a charm about the trifling incident; it supplied a sidelight on my guru's unusual nature, inwardly humble and outwardly unbendable."

— *Autobiography of a Yogi*

A Magnetic Personality

"His personality was extraordinary. His magnetism was unmatched. His illuminating company would push to one side all our activities for the time being. His presence helped us in developing our future character. He would come and sit down in the easy-chair placed near the window facing the road. There was a majestic look about him with his well-ordered hair, broad forehead and his white beard and moustache. His lotus-like eyes shone from a countenance enhanced by his Christ-like serene look. His very presence used to create a radiant magnetic environment around him."

The Clapping Summons

"From my childhood, I have been seeing Swami Sri Yukteswarji coming to our house to meet my grandfather who was his intimate friend. Sometimes Swami Sri Yukteswarji came with his little disciples. I used to be very happy then, for I used to get some new playmates, and sometimes toffees from Swamiji. Whenever he needed to summon a disciple, he never shouted out his name, but instead would clap loudly twice or thrice. And immediately the boy would sprint, or run down the stairs to attend to him."

A Humorous Conversation with a Child

- "Why do you always wear ochre?"
- So that the dirt may not show up. White dress would look dirty in a matter of days.
- Why do you tie the *pagri* (turban)?
- This ochre *pagri* serves as an alternative dress, which I put on after bath, while the main dress is yet to dry after wash.
- And why do you carry a stick around?
- The stick in hand helps to frighten away snakes and wild animals. Besides, striking it on the ground, serves to clear my path of snakes and reptiles on a dark village road.
- And why the beard and your moustache?
- The beard and the moustache I keep so as to escape the barbers who will not care to shave me free, merely because I am a sannyasi. Where will a sannyasi get the money to pay the barbers anyway? And with beard and moustache, there is a sober and serene look on the face."

— *As recalled by a disciple, Sudhananda Chatterjee.*

Anecdotes from his Chelas

Put up in a *Khatal* !!

The villagers of Sitibinda received Swami Sri Yukteswarji warmly. As they led him into a spacious home of a comparatively affluent villager, Swami Sri Yukteswarji suddenly exclaimed, "I see! So, you have arranged a *khatal* (cowshed) for my stay?" The villagers looked at one another, not understanding what he meant. An elderly villager, when later told about this, was amazed at Swami Sri Yukteswarji's remark, and recalled loudly that a generation earlier the house had indeed served as a *khatal* !!

Tryst with the Cobra



"We were seated outdoors near the ashram. A cobra appeared nearby, a four-foot length of sheer terror. Its hood was angrily expanded as it raced toward us. Master gave a welcoming chuckle, as though to a child. I was filled with consternation to see Sri Yukteswarji engage in a rhythmical clapping of hands. He was entertaining the dread visitor! I remained completely quiet, inwardly ejaculating fervent prayers. The serpent, very close to Master, was now motionless, seemingly magnetized by his caressing attitude. The frightful hood gradually contracted; the snake slithered between Sri Yukteswarji's feet and disappeared into the bushes.

"Why Master would move his hands and why the cobra would not strike them were inexplicable to me then. I have since come to realize that our divine guru is beyond fear of hurt from any creature."

— Prafulla Hajra, resident student at Puri Ashram between 1933-1935

Radha's Dress On Fire!



Once while Swami Sri Yukteswarji was passing through Midnapore (in West Bengal), a reputed local Raja came to learn from eminent people of his State about the holiness and wisdom of Swami Sri Yukteswarji. Keen to have the saint's *darshan* he cordially invited him to his palace.

Swami Sri Yukteswarji graciously acknowledged the invitation and visited the Raja's court. The pious women of the royal family – equally keen to have the *darshan* of this distinguished personage – had gathered behind a *purdah* (as was customary for the royal ladies in those days). Swami Sri Yukteswarji was looking in the direction of the *purdah* when he suddenly burst out laughing. His loud laughter embarrassed the ladies who left the place in a hurry.

The Raja was curious. He ventured to ask the noble guest, what was it that he found so amusing. At this query Swami Sri Yukteswarji seemed to become aware of the surroundings and was embarrassed. Upon persistent enquiry by the Raja, Sri Yukteswarji explained that the ladies had not done anything amiss. It was just that he had happened to be watching a scene at Banke Behari temple at Brindavan which he found very hilarious. He went on to explain that during the *arati* to the Radha-Krishna idols, a stray flame had landed on Radha's silk dress and set it on fire. A pandemonium had ensued and a hair-splitting debate as to how the situation should be handled was what had set him laughing uncontrollably.

Hearing this, the Raja wanted a confirmation and so sent a servant to Brindavan, to enquire if any such event had occurred. The servant returned with the information that the deity's cloth had indeed caught fire at the hour of the evening *arati* – at exactly the same time that Swami Sri Yukteswarji had started to behave so mysteriously in the Raja's court. This convinced the Raja about the clairvoyance of Swami Sri Yukteswarji who could view an event a thousand miles away !!

Anecdotes from his Chelas

An Adept Astrologer

"Yuktswarji was very adept in Astrology. Prior to my father's birth, some of my grandfather's sons had died in childhood. My grandparents were of fair complexion. Yuktswarji said, if the son be of dark complexion, only then he will survive. When my father was born, the news came that the child was blood red in colour which later turned into a dark complexion. My father, lived long thereafter and died at an advanced age."

Control over the Elements

"Sri Yuktswar was planning a religious procession. He asked me to lead the disciples across the town and beach of Puri. The festive day (the summer solstice) dawned in intense heat.

"Guruji, how can I take the barefooted students over the fiery sands?' I asked despairingly.

'I will tell you a secret,' Master said. 'The Lord shall send an umbrella of clouds; you all shall walk in comfort.'

"I happily organized the procession; our group started from the ashram with a Satsanga banner. No sooner had we left the hermitage that the sky became filled with clouds as though by magic. To the accompaniment of astonished ejaculations from all observers, a light shower fell, cooling the city streets and the scorching seashore. The soothing drops descended during the two hours of the parade. The exact instant at which our group returned to the ashram, the clouds and rain disappeared.

— *Autobiography of a Yogi*

Cauliflower Robbery

Early one morning, while walking by the beach, Swami Sri Yuktswarji asked Mukunda (Yogananada) if he had locked the back door of the hermitage. Mukunda had indeed forgotten. With a half-suppressed smile on his lips, Swami Sri Yuktswarji said, "You have neglected your duty in safeguarding the ashram; you must be punished... Your six cauliflowers will soon be only five." These cauliflowers Mukunda had brought as a gift to his Master the day before.

As they neared the ashram, Swami Sri Yuktswarji pointed to their left and remarked that a certain man would arrive there presently. A peasant soon appeared, dancing grotesquely and flinging his arms about with meaningless gestures. As the man reached a point in the road, Sri Yuktswarji said "Now he will return." The peasant at once changed direction and made for the rear of the Ashram. He entered through the unlocked back door, and he emerged shortly holding one of the cauliflowers. Mukunda sped half way down the road before Swami Sri Yuktswarji called him back. Sri Yuktswarji was shaking from head to foot with laughter. Between bursts of mirth he said "The poor crazy man has been longing for a cauliflower. I thought it would be a good idea if he got one of yours, so ill-guarded." Dashing to the room, Mukunda found that the thief had left untouched gold rings, watch and money all lying openly on the blanket. He had crawled instead under the bed, where the basket of cauliflowers, completely hidden from casual sight, had yielded the object of his single-hearted desire. Later on, upon asking Swami Sri Yuktswarji to explain the incident, the guru said, "You will understand it someday. Science will soon discover a number of these hidden laws."

(This incident is circa 1916, before the wonders of radio and T.V. burst on the astounded world.)

Eye for Details

"I had just entered Engineering College when Swami Sri Yuktswarji asked me one day to explain the basic facts about reinforced concrete slab roofs. This process was then very new. It was beginning to replace the earlier wooden beamed roof. I explained that in a long room, one is required to place thick steel rods across the width of the room in boxes (shuttering) in which the beams would be cast. And, I said, one places thin rods to hold them in position. I also said that thereafter on the shuttering one places in a semi-liquid form — a four inch thick mixture of stone, sand and cement (in 4:2:1 proportion).

"Swami Sri Yuktswarji asked as to why the beams with the main rods inside are laid lengthwise along the width of the room and not along the length of the room.

"I answered that it is customary to keep the rods along the width as the beam span is less as otherwise the roof may sag.

"He questioned further, that if there is a tendency for the roofs to sag along its width, why would it not sag along its length.

"Owing to my elementary engineering knowledge at that point of time, I could not give a fitting reply to him then. But I remain amazed at the thought of his practical and scientific wisdom even in technological field, although he had undergone no formal education in civil engineering."



Foreboding



"Come to Puri ashram at once." This telegram was sent on March 8 by a brother disciple to ... one of Master's chelas in Calcutta. News of the message reached my ears; anguished at its implications, I dropped to my knees and implored God that my guru's life be spared. As I was about to leave...for the train, a divine voice spoke within.

"Do not go to Puri tonight. Thy prayer cannot be granted."

In obedience to the inner command, I did not leave that night for Puri. The following evening I set out for the train; on the way, at seven o'clock, a black astral cloud suddenly covered the sky. Later, while the train roared

toward Puri, a vision of Sri Yukteswar appeared before me. He was sitting, very grave of countenance, with a light on each side.

"Is it all over?" I lifted my arms beseechingly.

He nodded, then slowly vanished.

— Autobiography of a Yogi

"...Master's body, unimaginably lifelike, was sitting in the lotus posture – a picture of health and loveliness. A short time before his passing, my guru had been slightly ill with fever, but before the day of ascension into the infinite, his body had become completely well. No matter how often I looked at his dear form, I could not realize that its life had departed. His skin was smooth and soft;... He had consciously relinquished his body at the hour of mystic summoning.

'The Lion of Bengal is gone!' I cried in a daze."

— Autobiography of a Yogi



"Man is a soul, and has a body. When he properly places his sense of identity, he leaves behind all compulsive patterns."

— Swami Sri Yukteswar Giri

LATE SREEMAT JAKTESWAR GIRIJI MAHARAJ

DEATH BHANDARA CEREMONY AT PURI

The death Bhandara Ceremony of Sreemat Swami Sri Jakteswar Giriji Maharaj took place with great eclat at Puri on the 21st March last. Many disciples of the late Swami Maharaj came down to Puri to join in the celebration and among those included Swami Yogannada, Rai Atul Chandra Chowdhury of Kidderpore, Swami Satyananda Giri, Principal Ranchi Brahmacharya Vidyalaya and Sj. Ananda Mohan Lahiri.

One of the greatest exponents and propounders of the Bhagavad Gita Swami Maharaj passed away on the



9th March at 7 p.m. in the Yogada Sat Sanga Karar Asram in Puri at the age of 82.

A great disciple of Yogeeraj Sree Sree Shyama Charan Lahiri Mahashay of Benares, he was the founder of several Yogada Sat Sanga Centres all over India and had been the great inspiration behind the movement of Yogoda which has swept America and the West under the directions of Swami Yogananda, his principal disciple.

It was Sree Yukteswarjee's prophetic powers and deep realization that inspired Swami Yogananda to cross the Atlantic and spread the message of the Masters of India to the thirsty Souls of the West.

His "Interpretation of Bhagavad Gita" and "Holy Science" testify the depth of his command on the philosophy, both Eastern and Western, and remains as an eye-opened for the unity between the East and the West which depends on the knowing of inner meaning of the Philosophies of both the Orient and the Occident.

As he believed in the unity of all religious faiths Sree Yukteswar Maharaj established Sadhu Sabha with the co-operation of leaders of various sects and faiths for the inculcation of scientific spirit in religion and for affording opportunity for higher discourses in philosophy, astrology and sastras. At the time of his demise he nominated Swami Yogananda his successor as the President of Sadhu Sabha.

India is really poorer to-day by the passing of such a great man. May all who are fortunate to come near him inculcate in them the true spirit of India's culture and sadhana which was personated in him and pave the way further for the realisation of unity and understanding among the various faiths of the world.



An intimate outpouring of the heart, written by Paramahansaji shortly after the mahasamadhi of his beloved Guru)

The Lion is Dead

"Teach me Thyself, O Lord, or through a guru sent by Thee," I prayed.

In response, I found a lion, growling with wisdom rare —
To try to tame him, I did never wish nor dare.

Myrrh of devotion I poured from the cup of my heart;
He took (but in wordless love ne'er did thank me) from the start.

In his den of independence he remained,
Caring naught for the world — neither its riches nor acclaim.
He spoke forth truth with an extreme unstudied nonchalance,
Heeding not judgemental consequence.

But never again shall his voice speak to human ear;
His mortal lips are silent fore'er.

Empty now the familiar lair of flesh;
The astral lion has leapt into omnipresent space
To dwell in his den eternal —
This earth, for him, too small a place !



He is Risen!

"One of Sri Yukteswar's *chelas* was an aged woman, affectionately known as Ma (Mother), whose home was close to the Puri hermitage. Master had often stopped to chat with her during his morning walk. On the evening of March 16, 1936, Ma arrived at the ashram and asked to see her guru.

"Why, Master died a week ago!" Swami Sebananda looked at her sadly.

"That's impossible! she protested with a smile. Sebananda recounted details of the burial. "Come," he said, "I will take you to the front garden to his grave." Ma shook her head. "There is no grave for him! This morning at ten o'clock he passed in his usual walk before my door! I talked to him for several minutes in the bright out-doors.

"Come this evening to the ashram," he said.

"I am here! Blessings pour on this old gray head! The deathless guru wanted me to understand in what transcendent body he visited me this morning!"

The astounded Sebananda knelt before her.

"Ma," he said, "what a weight of grief you lift from my heart! He is risen!"

— *Autobiography of a Yogi*

"So long as the soul of man is encased in one, two, or three body-containers, sealed tightly with the corks of ignorance and desires, he cannot merge with the sea of Spirit. When the gross physical receptacle is destroyed by the hammer of death, the other two coverings — astral and causal — still remain to prevent the soul from consciously joining the Omnipresent Life. When desirelessness is attained through wisdom, its power disintegrates the two remaining vessels. The tiny human soul emerges, free at last; it is one with the Measureless Amplitude."

— *Swami Sri Yukteswar Giri*

Resurrection



Sitting on his bed in the Regent Hotel in Bombay at three o' clock in the afternoon of June 19, 1936 – three months after Swami Sri Yukteswarji had left his mortal coil – Paramahansa Yogananda was roused from his meditation by a beatific light.

“Before my open and astonished eyes, the whole room was transformed into a strange world, the sunlight transmuted into supernal splendour. Waves of rapture engulfed me as I beheld the flesh and blood form of Sri Yukteswar !”

— Paramahansa Yogananda

“Never from song or story had I ever received such inspiring knowledge. Though the Hindu scriptures refer to the causal and astral worlds and to man's three bodies, how remote and meaningless those pages compared with the warm authenticity of my resurrected Master...”

— Paramahansa Yogananda

“My mind was in such perfect attunement with my guru's that he was conveying his word-pictures to me partly by speech and partly by thought transference. I was thus quickly receiving his idea-tabloids.”

— Paramahansa Yogananda

“Astral planets abound in opal lakes and bright seas and rainbow rivers.”

“The astral sun and moons are more lovely than the physical ones.”

“Friends of other lives easily recognize one another in the astral world. They realize the indestructibility of love.”

“Man depends upon solids, liquids, gases and energy for sustenance. Astral beings sustain themselves principally by cosmic light.”

“The astral universe, made of various subtle vibrations of light and colour, is hundreds of times larger than the material cosmos.”

“The astral world is infinitely beautiful, clean, pure, and orderly. There are no dead planets or barren lands. The terrestrial blemishes – weeds, bacteria, insects, snakes – are absent.”

“Beauty in the astral world is known to be a spiritual quality, and not an outward conformation... They have the privilege... of costuming themselves at will with new, colourful, astrally materialized bodies.”

“Eternal astral body may occasionally be cut or bruised, but is healed at once by mere willing.”

“Unlike the ... physical world, cognized only by the five senses, the astral spheres are perceptible to the all - inclusive sixth sense — intuition.”

“Luminous ray-like vegetables abound in the astral soils. The astral beings consume vegetables and drink a nectar flowing from glorious fountains of light and from astral brooks and rivers.”

“Astral beings dematerialize or materialize their forms at will. Flowers or fish or animals can metamorphose themselves, for a time, into astral men. All astral beings are free to assume any form, and can easily commune together.”

“The inhabitants use astral vehicles, or masses of light, to travel from one planet to other.”

The Astral World

The Higher Astral Planet of Hiranyaloka

"Joyous astral festivities on the higher astral planets like Hiranyaloka take place when a being is liberated from the astral world through spiritual advancement, and is therefore ready to enter the heaven of the causal world."

"No one can enter Hiranyaloka unless he has passed on earth beyond the state of sabikalpa samadhi into the higher state of nirbikalpa samadhi."

"The dwellers on Hiranyaloka are highly developed spiritually. All of them had acquired in their last earth-incarnation the meditation-given power of consciously leaving their physical bodies at death"

"I am the same... From the cosmic atoms I created an entirely new body, exactly like that cosmic-dream physical body which you laid beneath the dream-sands of Puri in your dream world. I am in truth resurrected – not on earth but on an astral planet. Its inhabitants are better able than earthly humanity to meet my lofty standards."

"In most cases the astral body is an exact counterpart of the last physical form. The face and figure of an astral person resemble those of his youth in his previous earthly sojourn. Occasionally someone, like myself, chooses to retain his old age appearance." Master emanating the very essence of youth, chuckled merrily.

"As prophets are sent on earth to help men work out their physical karma, so I have been directed by God to serve on an astral planet as a saviour. It is called 'Hiranyaloka' or 'Illumined Astral Planet.' There I am aiding advanced beings to rid themselves of astral karma and thus attain liberation from astral rebirths.."

"I am resurrected by divine decree as a saviour of astrally reincarnating souls coming back from the causal sphere, in particular, rather than of those astral beings who are coming up from the earth. Those from the earth, if they still retain vestiges of material karma, do not rise to the very high astral planets like Hiranyaloka."



For over two long hours, Swami Sri Yukteswarji spoke at length to his beloved disciple about the life beyond the portals of death. It was an incident of great significance – that of passing on to his dear disciple Yogananda a revelation – a knowledge of the astral worlds and of his new role as a saviour of advanced souls in the astral world of Hiranyaloka.

The Causal World

"Although dwellers on the heavenly planets like Hiranyaloka are almost freed from any necessity of eating, still higher is the unconditioned existence of almost completely liberated souls in the causal world, who eat nothing save the manna of bliss."

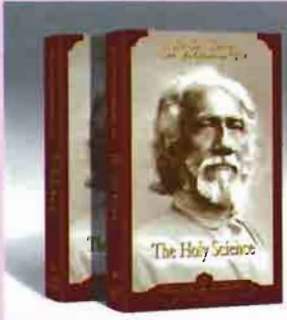
"The causal world is indescribably subtle. In order to understand it, one would have to possess such tremendous powers of concentration that he could close his eyes and visualize the astral cosmos and the physical cosmos in all their vastness – as existing in ideas only."



"When a soul is out of the cocoon of the three bodies, it escapes forever from the law of relativity and becomes the ineffable Ever-Existent. Behold the butterfly of Omnipresence, its wings etched with stars and moons and suns! The soul expanded into Spirit remains alone in the region of lightless light, darkless dark, thoughtless thought, intoxicated with its ecstasy of joy in God's dream of cosmic creation."

"A free soul!"

The Holy Science, Kaivalya Darsanam



An outstanding work of Swami Sri Yukteswarji, this book, written at the behest of Sri Sri Mahavatar Babaji, in 1894, distilled the essence of Eastern philosophy and was compared with the Holy Bible. The Sanskrit verses in the book were composed by Swami Sri Yukteswarji himself. Divided into four chapters, in the pattern of a Sutra text, with one chapter telescoping into the

next, the chapters are titled Veda or Gospel, Abhishta or Goal, Sadhana or Procedure and Vibhuti or Revelations.

“To Help in Establishing the Basic Truth in All Religions”

In his introduction to “The Holy Science,” Swami Sri Yukteswarji writes

“The object of this book is to point out the harmony underlying the various religions, and to help in binding them together. This task is indeed a Herculean one, but at Allahabad I was entrusted with the mission by a holy command... My paramgurujī maharaj Babaji ... honouring me with the title of Swami, imposed on me the task of this book. I was chosen, I do not know the reason why, to remove the barrier and to help in establishing the basic truth in all religions...”

A Primer for English and Hindi

As a primer for learning English and Hindi, Swami Sri Yukteswarji had also prepared a combined First Book.

A Book on Astrology

A simplified book on Indian Astrology was yet another of his work written with a view to help amateurs understand the ancient science.



A French Work on Life, Sadhana and Teachings of Christ

Priyanath (Swami Sri Yukteswarji) was interested in attending a conference in Paris. For this he learned French in six months. He wrote a commentary on the Bible in French wherein he explained the teachings of Christ in the light of inner realization. He also detailed the life of Jesus Christ. Priyanath used to meet a French priest at Chandannagar (West Bengal) to whom he lent his commentary on the Bible. The priest appreciated the work. This work could not be published because the manuscript subsequently was lost.

“The rishis wrote in one sentence profundities that commenting scholars busy themselves over for generations. Endless literary controversy is for sluggard minds. What more quickly liberating thought than “God is” — nay, “God”?”

— Swami Sri Yukteswar Giri

Babaji’s Blessings



“Through the grace of my paramguru... The Holy Science was finished in a short time. The morning after I went to Rai Ghat to bathe in the Ganges. The ghat was deserted. After a dip in the sparkling waters, I started for home. As I passed beyond the site of the large banyan tree near the river bank, a strong impulse urged me to look back. There under the shade of the banyan sat the great Babaji ! ‘Greetings, Swamiji !’ The beautiful voice of the master rang out to assure me I was not dreaming. ‘I see you have successfully completed your book. As I promised, I am here to thank you.’”

— Swami Sri Yukteswar Giri

Sanskrit Grammar

Swami Sri Yukteswar Giri had authored a Sanskrit grammar book, presented in the form of short aphorisms which would facilitate learning the abstruse grammar rules.

“My guru Sri Yukteswarji – a Jnanavatar – in his elaborate unrivaled way, explained the most significant first nine chapters of the Gita according to Lahiri Mahasaya’s interpretation.”

— Paramahansa Yogananda



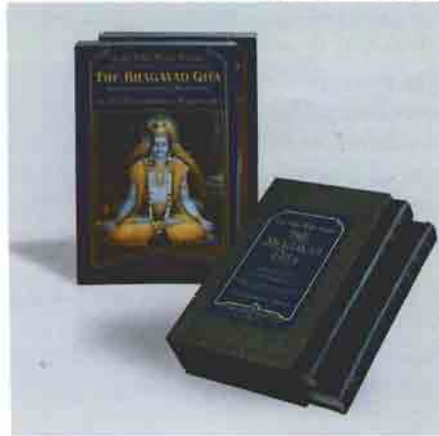
In a small booklet in Bengali ‘Gitar Tattwa,’ Swami Sri Yukteswarji discusses some of the important Mahabharata imageries.

Commentary in Bengali on Shrimad Bhagavad Gita

During his frequent visits to his guru’s place at Varanasi, Priyanath used to take down notes of his guru’s discussions and interpretations of the Gita and other scriptures. At weekly meetings of Gita Sabha at his Srirampur home, the Gita — as explained by Lahiri Mahasaya — was discussed. The detailed notes were compiled chapter-wise and taken to Lahiri Mahasaya for his approval and were subsequently published.

With the inspiration and inner guidance of Swami Sri Yukteswarji, Sri Sri Paramahansa Yogananda wrote an exhaustive commentary on Shrimad Bhagavad Gita, ‘God Talks with Arjuna’ which is published by YSS.

In his introduction to this work, Paramahansa Yoganandaji mentions:



“My guru, Swami Sri Yukteswar, never permitted me to read with mere theoretical interest any stanza of the Bhagavad Gita. Master made me meditate on the scriptural truths until I became one with them; then he would discuss them with me... In this way, during those previous years in the blessed company of Master, he gave me the key to unlock the mystery of scripture.”

“Do not confuse understanding with a larger vocabulary. Sacred writings are beneficial in stimulating desire for inward realization, if one stanza at a time is slowly assimilated. Otherwise, continual intellectual study may result in vanity, false satisfaction, and undigested knowledge.”

— Swami Sri Yukteswar Giri

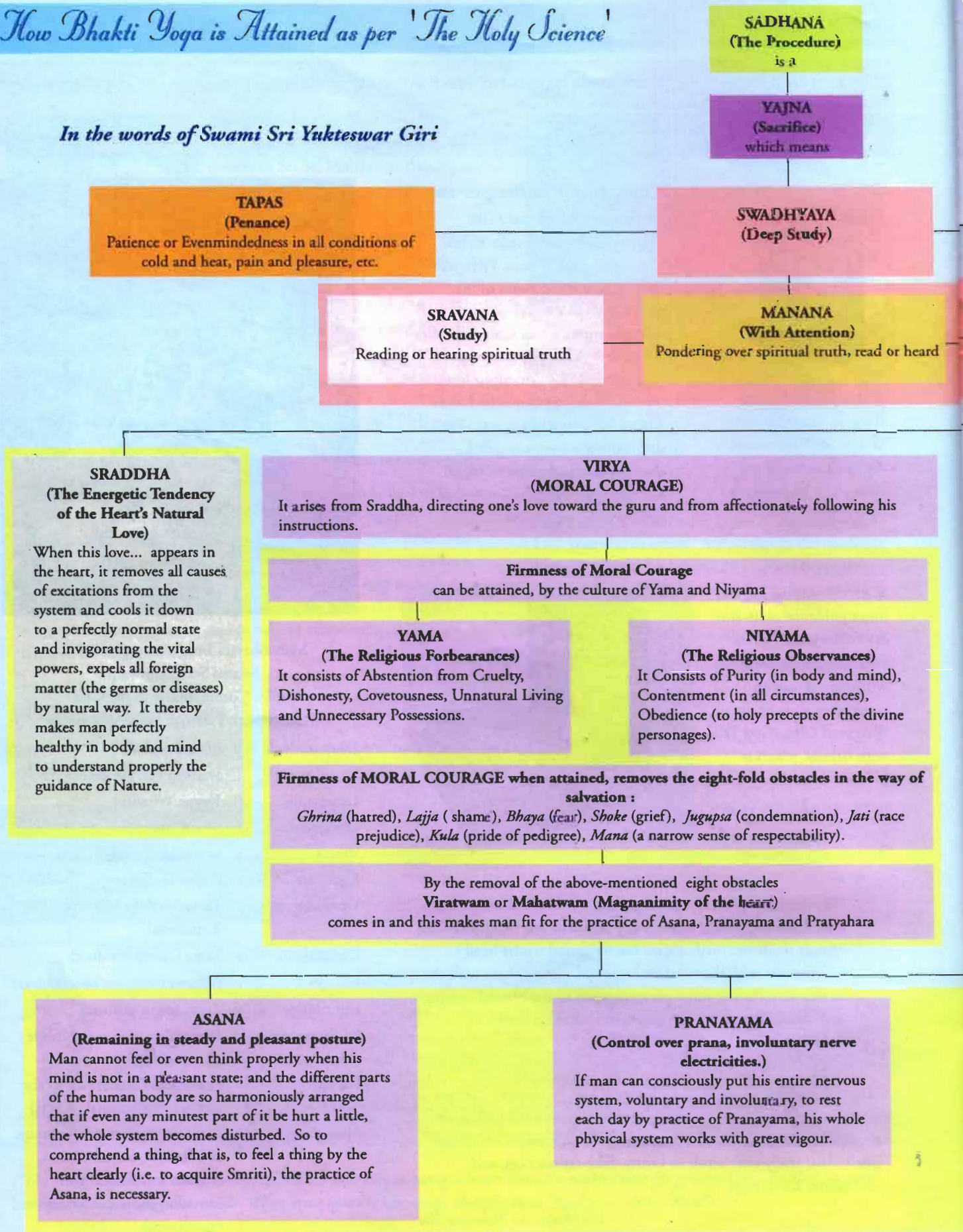


Mahabharata Imageries explained by Swami Sri Yukteswarji in his Commentary on the Gita (Related with Patanjali Yoga Aphorisms)

- | | |
|---------------|---|
| Dhritarashtra | : <i>Manah</i> (mind) |
| Yuyudhana | : <i>Sraddha</i> (divine devotion) |
| Uttamauja | : <i>Veerya</i> , (vitality) |
| Chekitaana | : <i>Smriti</i> (memory) |
| Virata | : <i>Samadhi</i> , (ecstasy) |
| Kashiraja | : <i>Prajna</i> (enlightening faculty) |
| Drupada | : <i>Tivra Samvega</i> (extreme dispassion) |
| Dhristaketu | : <i>Yama</i> (moral conduct) |
| Shaivya | : <i>Niyama</i> (religious observances) |
| Kuntibhoja | : <i>Asana</i> (right posture) |
| Yudhamanyu | : <i>Pranayama</i> (control of subtle life currents) |
| Purujit | : <i>Pratyahara</i> (withdrawal of the senses from external objects) |
| Abhimanyu | : <i>Samyama</i> (i.e., combined stage of Dharana, concentration, Dhyana meditation and Samadhi, super-conscious experiences) |

How Bhakti Yoga is Attained as per 'The Holy Science'

In the words of Swami Sri Yukteswar Giri



BRAHMANIDHANA

(Practice of meditation on Aum)

It is the merging of the Self in the stream of Holy Sound of Pranava, Aum. It manifests spontaneously through culture of Shraddha, Virya, Smriti and Samadhi.

NIDIDHYASANA

(Forming a definite conception of Spiritual truth)

Forming of an idea of the true faith about Self; that is, what I am, whence I came, where I shall go, what I have come for, and other such matters concerning the Self.

SMRITI

(True Conception)

When expert in the afore-mentioned practices (i.e. under Virya), man becomes able to conceive or feel all things of this creation by his heart. This true conception is called Smriti.

SAMADHI

(True Concentration)

Fixing attention firmly on any object thus conceived (i.e., on attaining Smriti) when man becomes as much identified with it as if he were devoid of his individual nature, he attains the state of Samadhi.

When man directs all his organs of sense toward their common center, the sensorium, or Sushumnadwara, the door of the internal world, he **perceives his God-sent luminous body of Radha**, or John the Baptist, and **hears the peculiar 'knocking sound', Pranava Sabda, the Word of God.**

Thus perceiving, man naturally believes in the existence of the true Spiritual light, and, withdrawing his self from the outer world, concentrates himself on the sensorium. This concentration of the self is called **SAMYAMA.**

By this Samyama, man becomes baptized or absorbed in the holy stream of the Divine Sound. **This Baptism Is Called Bhakti Yoga.** In this state man repents, that is, turning from this gross material creation of Darkness, Maya, he climbs back toward his Divinity.

PRATYAHARA

(Withdrawal of the senses from external objects)

At the time of the enjoyment of a thing which one desires, if he directs his organs of sense, through which he enjoys, toward the object of his desire, he can never be satisfied, and his desires increase in double force. On the contrary, if he can direct his organs of sense inward toward his Self, at that time he can satisfy his heart immediately. So the practice of Pratyahara, the changing of the direction of the voluntary nerve currents inward, is a desirable way to fulfill his worldly desires.

"Love is God" is not merely the noblest sentiment of a poet but an aphorism of eternal truth. To whatever religious creed a man may belong and whatever may be his position in society, if he properly cultivates this ruling principle, naturally implanted in his heart, he is sure to be on the right path to save himself from wandering in this creation of Darkness, Maya."

— The Holy Science

Ascending and Descending Yugas

Swami Sri Yukteswarji pointed out (in the first part of *The Holy Science*) that just as planets revolve around their sun, so also, "the sun with its planets and their moons, take some star for its dual* and revolves round that dual in about 24,000 earth years† – a celestial phenomenon which causes a precession, i.e. a backward movement of the equinoctial points through the zodiac."

Swami Sri Yukteswar mentions yet another motion of the sun: "by which it (the sun) revolves around a grand centre called Vishnunabhi, which is the seat of the creative power, Brahma, the universal magnetism."#

When the sun in its revolution round its dual, moves toward the 'Grand Centre,' dharma begins to manifest in men and there is a gradual unfoldment of intellectual and spiritual qualities, signifying advent of higher yugas. When the sun starts to move away from the Grand Centre, dharma declines, signifying entry into lower yugas. While traditionalists refer to the sequence of yugas only in a descending order, Swami Sri Yukteswarji postulated an ascending and a descending order of progression of yugas.

* "The main time cycles governing the human race, the seasons of humanity, appears to be the precessional cycle... This, according to some Vedic astrologers, reflects the period of revolution of the sun around a dark companion. According to them, the Sun is a double star. The companion appears to be a dark dwarf star, possessing no real luminosity of its own. Even modern astronomers have begun to suspect the existence of such a star and have postulated its existence to explain irregularities in the orbits of Neptune and Pluto, which suggests the gravitational influence of a more distant heavenly body within the solar system." —David Frawley (*The Astrology of the Seers*)

† "Modern astronomy estimates the cycle at around 25,900 years. The rate of yearly precession does not appear fixed, so this duration is only approximate. Manu, the great Vedic law giver for the human race in the Golden Age, in his teaching, Manu Samhita (1-68-71; also see *The Holy Science*, Sri Yukteswar, page 11), places this cycle at 24,000 (2 x 12,000 or 100 x 240) years.... The rate of movement of the precession per year is ... a matter of some difference of opinion and appearing to vary slightly over time... Personally, I prefer the system of Sri Yukteswar (better known as the guru of Paramahansa Yogananda) from his book, the Holy Science, as he was both an astrologer and a self-realised one. He begins the cycle with 499 A.D. and makes it a 24,000 year cycle, according to the Vedic theory of the four yugas..." — *Ibid.*

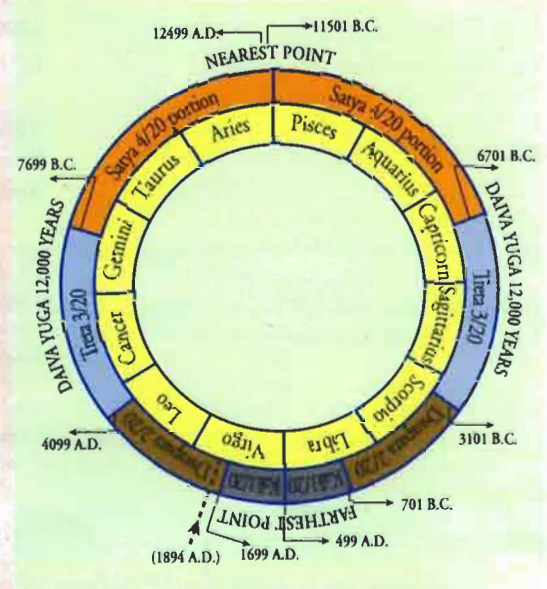
"Western astrology orients the zodiac to the point of the vernal equinox. This it marks as the beginning of the sign Aries. On the other hand Vedic astrology orients the zodiac to the galactic center, to the central galactic sun, whose influence comes to us through the fixed stars of the constellation Sagittarius. The galactic center is called 'Brahma,' the creative force, or 'Vishnunabhi,' the navel of Vishnu." — *Ibid.*

Period of Yugas

Swami Sri Yukteswarji, giving reference of the famous treatise of Manu ('a great rishi of the Satya Yuga') pointed out that the four yugas are of following durations:

The Four Yugas (Ages) of the Gods (in descending order)	Dawn Sandhi	Yuga	Dusk Sandhi	Total
Sarya (Golden)	400	4,000	400	4,800
Treta (Silver)	300	3,000	300	3,600
Dvapara (Bronze)	200	2,000	200	2,400
Kali (Iron)	100	1,000	100	1,200
Total				12,000

Thus 12,000 years, the sum total of all periods of these four yugas, is the length of one Daiva Yuga, (or 'Electric Couple' as Swami Sri Yukteswarji puts it), two of which, that is 24,000 years, makes the electric cycle complete.



Acceptance by an Eminent Savant

Prof. Bireswar Ganguly, an eminent indologist, and a student of Dr. Gopinath Kaviraj (the illumined savant and exponent of Indian scriptures) mentions in a work of his on Sri Aurobindo and Dr. Gopinath Kaviraj):

"Swami Sri Yukteswar Giri's calculations of the measure of the four yugas has been well shown in his diagram. As per this calculation 194 years of Dvapara was completed in A.D. 1894. If one were to compare traditional Hindu Jyotish and the proposition of Swami Sri Yukteswar, it may be said that the Solar Yuga pertains to the 'antar-dasa' (sub-period) within the 'Maha-dasa' (main-period) of Daiva Yuga.

"What has been said with regard to Hindu Jyotish and Swami Yukteswar Giri's calculation, was duly endorsed by Acharyadev (Dr. Gopinath Kaviraj) on several occasions, during personal discussions.

The World is Presently in Dwapara Yuga

As per traditional concept, each Yugas is 360 times more than what has been stated by Sri Yukteswarji. Swami Sri Yukteswarji deplored the error made by Hindu almanac-makers during the last Kali Yuga. This, he averred, was in conflict with scriptural dictum, logic, as well as astrological calculations. On the basis of his calculations, he maintained that the world is presently in ascending Dwapara Yuga.

Reaction to 'Dwapara Yuga' procession

As per Swami Sri Yukteswarji, 22nd March 1899, the day of Spring (Vernal) Equinox, marked the day of transition from Kali Yuga to Dwapara Yuga. A kirtan party of around 200 devotees marched with flag and banner celebrating this very special event at Srirampore. An almanac was also freely distributed. Swami Sri Yukteswarji's interpretation challenged traditional concepts which brought out the ire of a section of the public. As the party reached the market place, some of the people who opposed Swami Sri Yukteswarji's concepts, started to hurl bricks and stones at the procession. These people were fortunately pacified and the party returned to Swami Sri Yukteswarji's house. Congregating there, people read out articles on this issue. Swami Sri Yukteswarji elaborated upon the changes in nature and the emerging of finer attributes of electricities, resulting in advancement of science, technology and widespread growth of understanding and harmony.

Calendar Reformation

Swami Sri Yukteswarji felt an urgent necessity of reforming the Hindu almanac. In Vedic times, for instance, the new year used to begin immediately following the Spring Equinox. Although theoretically it is still accepted, in practice, the year begins three weeks thereafter. Swami Sri Yukteswarji advocated starting the year from Spring Equinox. He held conferences at Srirampur, Varanasi, Puri and elsewhere campaigning for calendar reformation. He predicted that under the influence of Time, savants would acknowledge many of these facts and that there would be a calendar reformation to this effect and that this would happen after he left the body.*

* About fifty years later, Under the auspices of Government of India and Chairmanship of Noble laureate **Dr. Meghnad Saha**, Calendar Reformation Committee recommended starting of the year from the date of Spring Equinox.

Yuga-based Numbering of Years

Swami Sri Yukteswarji recommended the method of numbering the years in reference to their respective Yuga (calculated from the position of the equinox) as it is based on a scientific principle and recommends itself to reason.

"There is a deeper astrology, not dependent on the testimony of calendars and clocks. Each man is a part of the Creator, or Cosmic Man; he has a heavenly body as well as one of earth. The human eye sees the physical form, but the inner eye penetrates more profoundly, even to the universal pattern of which each man is an integral and individual part."

— Swami Sri Yukteswar Giri

A list of events to demonstrate the gradual evolution of finer understanding within humanity:

Period	Events
1000 years of Ascending Kali Yuga 499 A.D. to 1499 A.D.	Intellect of man started gradually to develop. Human mind could not yet comprehend the electricities, the fine matters of creation.
100 years of transitional dawn sandhi of Ascending Kali Yuga 1499 A.D. to 1599 A.D.	In the political world , generally speaking, there was very little peace in any kingdom.
100 year transitional dusk sandhi of Kali, effecting a union with the following Ascending Dwapara Yuga. 1599 A.D. to 1699 A.D.	About 1600 A.D : William Gilbert discovers magnetic forces and observes the presence of electricity in all material substances.
	1609 A.D. Kepler discovers important laws of astronomy. Galileo invents telescope
	1621 A.D. Drebbel invents microscope.
	1670 A.D. Newton discovers Law of Gravitation
200 year of transitional dawn sandhi of Ascending Dwapara Yuga 1699 A.D. to 1899 A.D.	1700 A.D. Thomas Savery makes use of a steam engine for raising water.
	1720 A.D. Stephen Gray discovers the action of electricity on the human body.
	With the advance of science, the world began to be covered with railways and telegraphic wires. With the help of the steam engines, electric machines, and many sensitive instruments, fine matters were brought into practical use, although their nature was not clearly understood. In political world : People began to have respect for themselves, and civilization advanced in many ways. England united with Scotland and became a powerful kingdom. Napoleon Bonaparte introduces his new legal code. America wins its independence. Many parts of Europe were peaceful.
2000 years of Ascending Dwapara Yuga 1899 A.D. to 3899 A.D.	Mankind will in general have a thorough understanding of the electricities, of their attributes, and atomic energy
	200 years of transitional dusk sandhi of Ascending Dwapara 3899 A.D. to 4099 A.D.
3600 years of Ascending Treta (including 300 years of transitional dawn sandhi and 300 years of transitional dusk sandhi) 4099 A.D to 7699 A.D.	Dharma, the mental virtue, will then be in the third stage. The human intellect will be able to comprehend the divine magnetism, the source of all electrical forces on which the creation depends for its existence.
4800 years of Ascending Satya (including 400 years of transitional dawn and 400 years of transitional dusk). 7699 A.D. to 12,499 A.D.	Dharma, the mental virtue, will then be in its fourth stage and will complete its full development; the human intellect will be able to comprehend all; even God the Spirit beyond this visible world.

Through the eyes of Sri Sri Paramahansa Yogananda's disciples

A Vivid Eye-Witness Account of The Great Master



(From Travel Diary of Richard Wright, a disciple of Paramahansa Yoganandaji who accompanied his Guru to India and met Swami Sri Yukteswarji in 1935-36.)

"In grave humility I walked behind Yoganandaji into the courtyard within the hermitage walls. Hearts beating fast, we proceeded up some old cement steps trod, no doubt, by countless truth seekers. Our tension grew keener and keener as on we strode. Before us, near the head of the stairs, quietly appeared the Great One, Swami Sri Yukteswarji, standing in the noble pose of a sage.

"My heart heaved and swelled at the blessing of being in his sublime presence. Tears blurred my eager sight when Yoganandaji dropped to his knees, and with bowed head offered his soul's gratitude and greeting, touching with his hand the guru's feet, and then, in humble obeisance, his own forehead. He rose then and was embraced on both sides on the bosom by Sri Yukteswarji...

"...I easily perceived the saintliness of the Great One through his heart-warming smile and twinkling eyes. Quickly discernible in his merry or serious conversation is a positiveness in statement: the mark of a sage - one who knows he knows, because he knows God. The master's great wisdom, strength of purpose, and determination are apparent in every way.

"...Studying him reverently from time to time, I noted that he is of large athletic stature, his body hardened by the trials and sacrifices of a renunciant's life. His pose is majestic. He moves with dignified tread and erect posture. A jovial and rellicking laughter comes from the depths of his chest, causing his whole body to shake and quiver"

-- Richard Wright



Swami Sri Yukteswar and Paramahansa Yogananda in religious procession, Calcutta, 1935. Mr. Richard Wright is to the extreme left.

Love offering

"On bended knee before the master I gave my own unexpressed love and thanks; touching his feet, calloused by time and service, and receiving his blessing. I stood then and gazed into his beautiful eyes - deep with introspection yet radiant with joy."

— Richard Wright, who continued to the end of his life, as an ardent disciple of Sri Sri Paramahansa Yogananda



Through the eyes of Sri Sri Paramahansa Yogananda's disciples



"Finally we arrive at the seaside ashram. We have already spied the lotus dome of the Samadhi Mandir of Sri Yukteswarji. Can our hearts stand the upsurge of feeling – the great swelling waves of love and joy and awe that roll over our beings?"

As we dismount and go up the walk of the ashram to the portico, our eyes notice each stone, each plant, and we seem to see that great divine "Lion of God" silently walking about, or standing quietly, looking at us, 'his product's products.'"

...Mentally I drop at his feet seeking his blessing, while outwardly I am being led to the verandah... We are in the Puri ashram of our great Paramguru, Swami Sri Yukteswarji Giriji. We are his little grandchelas from America. We are home!"



— Sri Sri Daya Mataji, Sangha Mata and President of YSS/SRF, during her visit to YSS Ashram, Puri, in 1959.



"We have thousands of students, all of whom owe the knowledge they have gained of the Soul, of God – and of the techniques that will, if practiced faithfully and with deep devotion, lead to Self-realization – to this great Master Swami Sri Yukteswar Giriji, who trained and sent to us our beloved Gurudeva, Sri Sri Paramahansa Yogananda."

— Sri Gyana Mata

"As Gurdeva (Paramahansa Yoganandaji) finished reading his just composed poem, 'When I Take the Vow of Silence,' his gaze became fixed on the horizon, where the sky meet the ocean, and we saw that he was seeing something, following something. Then his gaze came nearer and he looked — I wouldn't say at, but through — each one present. After some time, with folded hands he bowed his head in pranam, salutation, and then slowly came back to ordinary consciousness. Finally he told us: "Sri Yukteswarji came, in a great light. I saw, out on the horizon, a great ball of light. Gradually it drew closer and became the form of Gurudeva. He passed through each one of you." What a great joy and blessing that was for us, not just personally, but as an experience testifying to all the truth spoken by the Guru: 'To those who think me near, I will be near.' The guru can never be away from the disciple; and to those whose devotion will draw him, he will come, not only in spirit, but also in form, as Sri Yukteswarji demonstrated on that beautiful, blessed day."



— Sri Mrinalini Mata

Disciples who Proved the Efficacy of Kriya Yoga

Sannyasi Disciples

Swami Sri Yukteswarji accorded Swami Yogananda with the title of Paramahansa Yogananda in 1935. The other sannyasi disciples who were well respected were: Swami Satyananda Giri, Swami Paramananda Giri, Swami Bhavananda Giri, Swami Narayan Giri, Swami Golakananda Giri and others.

Householder Disciples

The proof that Kriya Yoga teaching is suitable even in the present times was amply demonstrated by a number of householder disciples of Swami Sri Yukteswarji who dedicated their lives to *sadhana* while discharging their household responsibilities. They were: Sri Motilal Thakur (who had a large following), Sri Atul Chandra Chowdhury, Dr. Bipin Behari Bhuiyia, Sri Sailendra Bejoy Dasgupta, Sri Amulya Charan Santra and others.



Swami Narayan Giri



Swami Bhavananda Giri



Sri Motilal Thakur



"O immortal Teacher, I bow to thee as the speaking voice of silent God. I bow to thee as the divine door leading to the temple of salvation."

— Paramahansa Yogananda



Sri Atul Chandra Chowdhury



Swami Paramananda Giri



Paramahansa Yogananda



Swami Satyananda Giri

The Mission Continues...



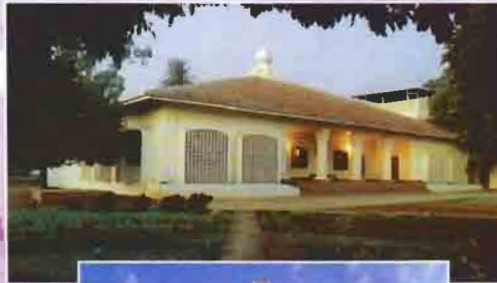
“My task on earth is now finished; you must carry on... I leave everything in your hands. You will be able successfully to sail the boat of your life and that of the organization to the divine shores.’ Master spoke quietly, his eyes calm and gentle... He rose and blessed me lovingly.”
 — *Autobiography of a Yogi.*



The spiritual message and teachings that Swami Sri Yukteswarji passed on to Sri Sri Paramahansa Yogananda, continues to reach out both in India and abroad through Yogoda Satsanga Society of India/Self-Realization Fellowship.



Dakshineswar



Dwarahat



Igatpuri



Ranchi Ashram and Smriti Mandir



Rajahmundry

YSS/SRF was founded to disseminate among the nations a knowledge of definite scientific techniques for attaining direction personal experience of God. It continues to fulfil the lofty ideals of Swami Sri Yukteswarji of spreading a spirit of brotherhood among all peoples and serving mankind as one's larger self. It points out the one divine highway to which all paths of true religious beliefs eventually lead: the highway of daily, scientific, devotional meditation on God.



Pune



Jammu



Lake Shrine



Hollywood



International Headquarters,
Los Angeles



San Diego



Encinitas

Memorial and Relics



Swami Sri Yukteswar Giri Smriti Mandir, Srirampur



Items used by Swami Sri Yukteswar Giri

1. Puja Utensil, 2. Puja Robe, 3. Conch, 4. Puja Plate, 5. Reclining Chair, 6. Gong, 7. Chair, 8. Flower Vase