

AWAKE

—The Life of Yogananda—

DISCUSSION & RESOURCE GUIDE

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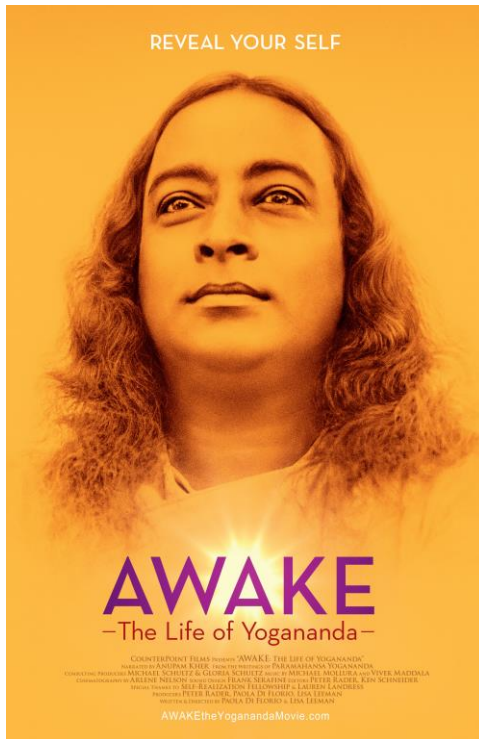
AWAKE: The Life of Yogananda



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Photos of Paramahansa Yogananda courtesy of Self-Realization Fellowship. All rights reserved.

Film Synopsis



AWAKE: The Life of Yogananda is an unconventional biography about an Indian Swami who brought yoga and meditation to the West in the 1920s. This feature documentary explores the life and teachings of Paramahansa Yogananda, who authored the spiritual classic *Autobiography of a Yogi*, which has introduced millions of readers to the wisdom of the East. A go-to book for seekers, philosophers and yoga enthusiasts today, it was the only book that Steve Jobs had on his iPad, and he arranged to give away 800 copies of it to the dignitaries who attended his memorial service. *Autobiography of a Yogi* has also been a point of entry into Eastern mysticism for George Harrison, Russell Simmons and countless yogis. By personalizing his own quest for enlightenment and sharing his struggles along the path, Yogananda made ancient teachings accessible to a modern audience, attracting many followers and

ultimately helping millions of seekers today to turn their attention inwards, bucking the temptations of the material world in pursuit of self-realization.

Filmed over three years with the participation of 30 countries around the world, the film examines the world of yoga, modern and ancient, East and West. While archival material from the life of Yogananda (who died in 1952) creates a spine for the narrative, the film stretches the dimensions of a standard biography, taking the viewer from holy pilgrimages in India to Harvard's Divinity School and its cutting-edge physics labs, from the Center for Science and Spirituality at the University of Pennsylvania to the Chopra Center in Carlsbad, California.

By evoking the journey of the soul as it pushes its way through the oppression of the ego and delusion of the material world, the film creates an experiential immersion into the unseen realms. *AWAKE* is ultimately the story of mankind itself: the universal struggle of all beings to free themselves from suffering and to seek lasting happiness.

About the Filmmakers



PAOLA DI FLORIO (Director)

Paola di Florio is an award-winning, Oscar-nominated filmmaker and television producer whose work has featured extraordinary individuals and the triumph of the human spirit. Among her other films are *Speaking in Strings* and *Home of the Brave*. Her television work includes producing a TV series for Canal Plus entitled *Directors on Directors*. She is also a founding partner of *Nerd Girls, Inc.*, a New Media startup dedicated to creating new role models and empowering young women to enter the fields of science and engineering.

LISA LEE MAN (Director)

Lisa Leeman has directed, written and produced documentaries for the last 25 years, including *One Lucky Elephant*, *Out of Faith*, and *Crazy Wisdom: The Life and Times of Chogyam Trungpa*. Her groundbreaking first film, *Metamorphosis: Man into Woman*, won the Filmmaker's Trophy at the 1990 Sundance Film Festival. Other honors include an Emmy nomination and the once-in-a-lifetime American Film Institute Independent Filmmaker Grant. She's on the faculty of USC's School of Cinematic Arts.



PETER RADER (Producer)

Peter Rader has worked as a film and television writer/director for more than 20 years. His first script, *Waterworld*, was produced by Universal, and he has developed numerous projects for such industry leaders as Steven Spielberg and Dino Di Laurentiis. He worked as a cinematographer on a number of award-winning documentary projects. Rader also directed episodes of the hit nonfiction TV show *Dog Whisperer* with Cesar Milan. His biography *Mike Wallace: A Life* was recently published by St. Martin's press, and he's now working on a second book to be published by Simon & Schuster.

Q & A with Directors

Paola di Florio & Lisa Leeman



Q: How did your film come to be?

Paola & Lisa: Yogananda's legacy organization, **Self-Realization Fellowship**, had been approached for decades by people wanting to make a film about the Guru who brought Yoga to the West. For one reason or another, the time never was right. In 2008, however, an opportunity presented itself with financing through anonymous donors. Yogananda's direct disciples were passing on and it seemed the right moment to make a film. SRF decided to find a team of independent filmmakers to allow for an outside point of view and "beginner's mind" in telling the story. It was SRF's wish to make a movie for the world and not just for insiders. They did an extensive search and we were fortunate to have been selected to make the film. Of course, right after being hired, we looked at one another and realized we had a daunting task before us! Not only was it an epic story, but it would also challenge us, the filmmakers, to distill these ancient teachings in a user-friendly form for uninitiated audiences. Luckily, we didn't fully realize the extent of the responsibility, because it would have been way too intimidating.

Q: What was the most challenging thing about making this film?

Paola & Lisa: There were a lot of challenges! It's not easy to make a film about a saint. We're storytellers, and good narrative usually requires conflict, struggle, and a protagonist with human flaws. We searched for skeletons in Yogananda's 'closet,' and while we found certain provocative allegations along the way, there was nothing to back them up. As we dug deeper into his life, however, we discovered that he faced major obstacles, many of which the public was unaware.

The quintessential "fish out of water," Yogananda came to the strange land of America in 1920 to disseminate an ancient teaching that had parallels to the Einsteinian physics of the times. Indeed, these yoga meditation teachings would be seen as essential tools for human beings to survive the atomic age. Despite being recognized as a "spiritual genius," Yogananda would face severe criticism and even racism in the deep South, from those who felt threatened by him and his message. Persecution, betrayals by students and close friends, and even financial ruin ensued.

He was continuously tested. But Yogananda rose like a phoenix through the ashes of his demise, not only to regain his own purpose in life, but to inspire others to do the same through his example. There were times, however, when Yogananda wanted to run off and be a hermit in a Himalayan cave...which is how we felt sometimes as we approached the challenge of digging through hundreds of files and reels of archival material, and studying the voluminous spiritual teachings Yogananda left behind, distilling them to something understandable (first to us, and then to an audience). At times, we downright wrestled with it. It took us quite awhile to digest and internalize these concepts, and to figure out how to convey them in a cinematic way.

We experimented with creating internal states of consciousness through cinematic metaphor, as it was of utmost importance to us that the film be experiential, not merely informational, and that we invite viewers on a journey of deeper awareness and possibility through the filmmaking.

We decided to have Yogananda tell his story through his own words (rather than using a third person narrator), in an effort to create more intimacy. This meant that, in addition to using some audio recordings of Yogananda, we had the privilege of casting a brilliant, prominent Bollywood star, Anupam Kher, to read his words and essentially “act the part.” This also helped to keep alive a sense of magical realism that Yogananda created when writing *Autobiography of a Yogi*, where he recounted intimate moments of a life that is well beyond the mundane. We also created measured pacing in moments where viewers could come in and out of “cinematic meditations,” freeing them to disengage from the intellect and allowing them just to “be.”

Q: What do you think audiences will appreciate about your film?

Paola & Lisa: We hope the film will place Yogananda in the context of his times, allowing for greater understanding of the history of Yoga in America and what this practice is really all about. But most importantly, we wish for the film to meet people “where they are at” on their own individual spiritual journeys, and perhaps help plant a seed to take them even deeper. We want to inspire viewers to become AWAKE.

Q: What type of experience do you hope the film will bring to viewers?

Paola & Lisa: Yogananda frequently used the ocean as a metaphor for consciousness, a concept people who spend a lot of time in the water seem to realize intuitively. We use a lot of water imagery in the film. Yogananda compared the individual self to waves of the ocean, which take form, and then merge back with the one field that unites us all, the ocean of consciousness.

Key Interviewees in Order of Appearance (A Partial Listing)



Ravi Shankar – The most celebrated sitar player in the world, he has achieved worldwide acclaim as one of the foremost composers and teachers of Hindustani music.



Krishna Das – One of the best-selling western artists of Indian chant music, he has made *kirtan* accessible to Western audiences around the world.



George Harrison – Former Beatle and life-long meditator, his apprenticeship with Ravi Shankar helped to introduce sacred Indian music to the world.



Bikram Choudhury – Disciple of Bishnu Ghosh, Paramahansa Yogananda's younger brother, he founded the worldwide Yoga College of India, and Bikram Yoga.



Francis Clooney S. J., Ph.D. – A professor of comparative theology at Harvard Divinity School, he has written favorable commentaries on Yogananda's interpretations of the Christian Gospels.



Varun Soni, Ph.D. – Dean of Religious Life at the University of Southern California, he's the author, most recently, of *Natural Mystics: The Prophetic Lives of Bob Marley and Nusrat Fateh Ali Khan* (Figueroa Press, 2014).

Brother Vishwananda – A monk of Self-Realization Fellowship for more than 40 years, he began his monastic life at the Yogoda Satsanga Society of India ashram in Ranchi, site of Yogananda's original school in India. He sits on the Board of Directors of both organizations.



Deepak Chopra, M.D. – A leading pioneer of the holistic health movement and author of more than 65 books on healing and spirituality, he is the founder of the Chopra Center for Well Being in La Jolla, California.



Sri Daya Mata – One of the first women in modern history to head a worldwide religious movement, she served as President of Self-Realization Fellowship/Yogoda Satsanga Society of India (SRF/YSS) for more than half a century, until her passing in 2010.



Philip Goldberg – Author of *American Veda: How Indian Spirituality Changed the West*, he has written about psychology, human potential and holistic health, and conducts lectures and workshops around the world.



Anita Goel, M.D., Ph.D. – A Harvard-MIT-trained physicist-physician, Dr. Goel is a globally recognized leader in the emerging field of nanobiophysics and founder of Cambridge, MA-based Nanobiosym.



Brother Chidananda – a Self-Realization Fellowship monk for more than thirty-five years, he serves as senior editor, working closely with SRF's president Sri Mrinalini Mata to oversee the publication of Yogananda's writings. He is also a member of the SRF/YSS Board of Directors.





Russell Simmons – Successful business entrepreneur and co-founder of Def Jam Records, he is also a best-selling author, and long-time practitioner of Yoga.



Felicia Tomasko, R.N. – president of *Bliss Network*, and editor-in-chief of *LA YOGA*, she is on the board of directors of the California Association of Ayurvedic Medicine and the National Ayurvedic Medical Association.



Stefanie Syman – Journalist and author of *The Subtle Body: The Story of Yoga in America*, she is also a pioneer in digital media and practitioner of Ashtanga Yoga.



Andrew Newberg, M.D. – a neuroscientist and pioneer in the neurological study of religious and spiritual experience, and author of *How God Changes Your Brain*, he is the Director of Research at the Jefferson Myrna Brind Center of Integrative Medicine and a physician at Jefferson University Hospital.



Robert Love – author of *The Great Oom: The Improbable Birth of Yoga in America*, Love is an adjunct professor of journalism at the Columbia University Graduate School of Journalism.



Brother Anandamoy – A direct disciple of Paramahansa Yogananda, he has been a part of the SRF monastic community for more than 60 years and has lectured all over the world on Yoga and meditation.

Richard Wright – The older brother of former SRF president Sri Daya Mata, he served as Yogananda's secretary during his return trip to India in 1935-36.



Sri Mrinalini Mata – A direct disciple of Paramahansa Yogananda, she serves as president of SRF/YSS as well as editor-in-chief of SRF publications. A member of the SRF monastic community for nearly 70 years, she was personally trained by Yogananda to prepare his manuscripts and talks for publication after his passing.



About Paramahansa Yogananda (1893-1952)



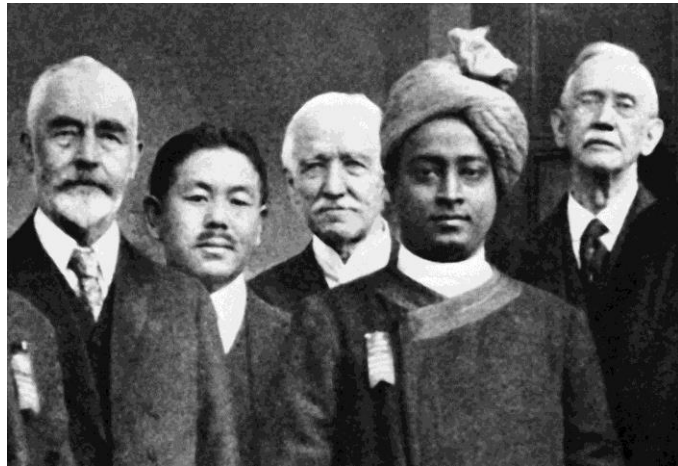
Paramahansa Yogananda was born Mukunda Lal Ghosh on January 5, 1893, in Gorakhpur, India, into a prosperous and devout Bengali family. From his earliest years it was evident to those around him that his awareness and experience of the spiritual was far beyond the ordinary.

As a youth he sought out many of India's saints and philosophers, hoping to find an illumined teacher to guide him in his spiritual quest. In 1910, at the age of 17, in the holy Indian city of Banaras, he met the illuminated sage destined to be his teacher: Swami Sri Yukteswar, in whose Serampore hermitage he spent the better part of the next ten years receiving his guru's spiritual training. After graduating from Calcutta University in 1915, he became a monk of India's venerable monastic Swami Order, and received his monastic name Yogananda (signifying bliss, *ananda*, through divine union, *yoga*). Sri Yukteswar further bestowed on him the highest of all spiritual titles in 1935, that of "Paramahansa" (Supreme Swan).

Sri Yukteswar had intimated more than once that Paramahansaji would travel to the West to teach the ancient science of Kriya Yoga. (*Kriya* consists of definite, scientific methods of meditation that deal *directly* with energy and consciousness, enabling one to perceive glimpses of the ultimate goal—conscious union with Spirit.)

In his *Autobiography of a Yogi*, Yogananda recounts a visit he received from the renowned Yoga Master Mahavatar Babaji in response to his prayer. "You are the one I have chosen to spread the message of Kriya Yoga in the West," Babaji told him. "Long ago I met your guru Yukteswar at a Kumbha Mela; I told him then I would send you to him for training. Kriya Yoga, the scientific technique of God-realization, will ultimately spread in all lands, and aid in harmonizing the nations through man's personal, transcendental perception of the Infinite Father."

Yogananda first set foot in America in 1920, as the Indian delegate to an International Congress of Religious Liberals convening in Boston, Massachusetts, and delivered a speech on the science of religion. His arrival marked the beginnings of a profound impact on the religious landscape of the West and the introduction of yoga meditation to the western world. He established his society, Self-Realization Fellowship, that same year.



At the Congress of Religious Liberals, Boston, MA 1920.

Five years after his arrival in America, Yogananda took up residence in Los Angeles, California where, in 1925, he established an international headquarters for his society. Over the next decade he traveled and lectured extensively, speaking to capacity audiences in major cities throughout North America and in England. To the tens of thousands of Westerners who attended his lectures, his discourses on the unity of “the original teachings of Jesus Christ and the original Yoga taught by Bhagavan Krishna” were a revelation. Hundreds of thousands received from him personal instruction in his Kriya Yoga teachings.



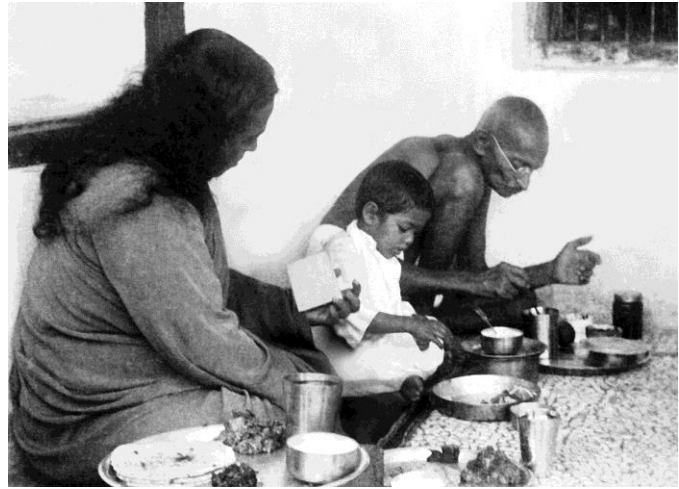
With British Diplomat John Balfour in front of The White House in 1927, (after meeting with President Calvin Coolidge, who is looking out of the window).

Many prominent figures in science, business, and the arts became his students, including horticulturist Luther Burbank, operatic soprano Amelita Galli-Curci, George Eastman (inventor of the Kodak camera), poet Edwin Markham, and symphony conductor Leopold Stokowski. In 1927, Yogananda was officially received at the White House by President Calvin Coolidge, who had become interested in the newspaper accounts of his activities. And, nearly a decade later, during a return trip

to India in 1935-36, Yogananda met Mahatma Gandhi, and at the Mahatma’s request, instructed Gandhi and several of his followers in *Kriya Yoga*.

In June of 1935, Yogananda departed for his trip to India, which included stops in the U.K. and Europe, including to Germany where he met with the great Christian mystic and stigmatist, Therese Neumann.

Returning to the U.S. in late 1936, Yogananda decided that the time had come for him to withdraw somewhat from public lecturing and he began to devote himself to his writings, through which he would be better able to reach those who had expressed interest in deeper study of his teachings. In his seaside hermitage in Encinitas, California, which today is a retreat and ashram center, he brought forth such spiritual classics as *AUTOBIOGRAPHY OF A YOGI*, and worked on his profound commentaries on the scriptures of East and West.



Mahatma Gandhi's Ashram in Wardha, 1935.

During this time he also focused on establishing Self-Realization Fellowship temples and meditation centers, and building a firm foundation for the future of his spiritual and humanitarian work. Under his direction, the personal guidance and instruction that he had given to students of his classes was arranged into a comprehensive series of lessons for home study.

Paramahansaji's lifework was to show the underlying oneness of all life, that we are integral parts of a universal whole, and that each one of us can transform that vision of harmony from an intellectual possibility into direct personal experience of the one Reality that unites and sustains us all. His teachings embody a complete philosophy and way of life, of which meditation is the foundation.



Autobiography of a Yogi, Yogananda's life story, was published in 1946 and expanded by him in subsequent editions. Recognized from the beginning as a landmark work in its field, the book has been in print continuously since its initial publication more than sixty-five years ago and has been translated into more than 30 languages.

His highly acclaimed commentaries on the scriptures of East and West – *The Second Coming of Christ: The Resurrection of the Christ Within You* and *God Talks With Arjuna: The Bhagavad Gita* – provide readers with the deeper meaning of the teachings of Jesus Christ and Bhagavan Krishna, and the underlying unity of their universal truths.

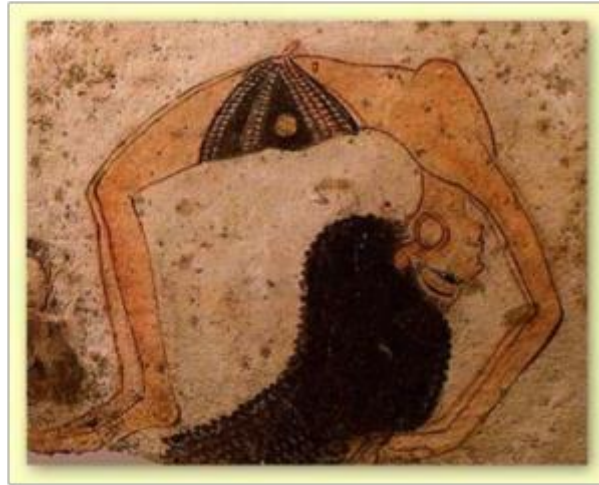
Paramahansa Yogananda passed away on March 7, 1952, in Los Angeles, following his delivery of a speech at a banquet honoring Dr. Binay R. Sen, India's Ambassador to the United States. His passing received widespread coverage in the press.

In 1977, on the occasion of the twenty-fifth anniversary of Paramahansa Yogananda's passing, the Government of India formally recognized his outstanding contributions to the spiritual upliftment of humanity, by issuing a commemorative stamp in his honor.

Throughout his life ministry, Yogananda worked tirelessly to awaken people to the realization of their own divinity. Today, his society, Self-Realization Fellowship (www.yogananda-srf.org), has grown to more than 600 centers around the world, and his many writings and teachings continue to inspire millions of truth-seekers all over the globe.

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A Brief History of Yoga in the West



Paramahansa Yogananda was born during the height of the "British Raj," or colonial period in India. Though certain thinkers like the Transcendentalists in New England were beginning to explore Eastern philosophy and thought, the interest had been largely limited to scholars and academics. In 1893, the year of Yogananda's birth, a fellow Bengali, Swami Vivekananda, became the first Hindu Swami to address an American audience at the Parliament of the World's Religions in Chicago, which exposed the general public to Vedantic thought, India's philosophy and science of the soul.

As the century turned, breakthroughs in science would also pave the way for greater acceptance of the Hindu ontological paradigm. Albert Einstein published his General Theory of Relativity in 1916, setting the stage for the birth of Quantum Mechanics, which radically altered our understanding of subatomic matter, suggesting the world was not as solid as it is seemed to be, a cornerstone of Hindu philosophy.

In the years leading up to Yogananda's voyage to America at age 27, the West had been mired in World War I. With some 16 million casualties, it had been dubbed the "War to End All Wars," leaving people disillusioned and in search of new answers. In 1919, the year prior to Yogananda's arrival in Boston, Einstein's Relativity Theory had been corroborated by an astronomical observation of a solar eclipse, in which the light rays from distant stars were recorded as "bending" under the influence of gravitational forces. The year of his arrival in 1920 also marked the beginning of Prohibition in the United States. Despite the ban on the sale of alcoholic beverages, the period was marked by a gaiety and exuberance embodied by the "Flappers." The decade ended on an entirely different note, however, with the stock market crash of 1929 and



*Robert Oppenheimer,
U.S. Dept. of Energy, 1944.*

subsequent Great Depression. Meanwhile, in 1933 Adolph Hitler seized power in Germany and began mobilizing support for his Third Reich. By 1939, Europe was caught up in another war, which the United States entered several years later. As the stakes increased in World War II, American scientists focused on developing the atomic bomb in a secret program dubbed "The Manhattan Project," under the supervision of physicist Robert Oppenheimer. U.S. forces deployed two nuclear bombs on Hiroshima and Nagasaki, during the final days of the war in August, 1945, while Paramahansa Yogananda was writing *Autobiography of a Yogi*, which he published the following year.

After the war, Great Britain helped in establishing the state of Israel and also granting India its independence in 1947, under the stewardship of Mahatma Gandhi, who was assassinated the following year by an extremist gunman. Some years later, Yogananda enshrined a portion of Gandhi's ashes at the Self-Realization Fellowship Lake Shrine in Pacific Palisades, California. Yogananda died in 1952, after reading his poem, "My India," to a banquet hall full of dignitaries, including India's ambassador to the United States.



Yogananda with California's Lt. Governor and Mrs. Goodwin J. Knight at the dedication of Self-Realization Fellowship Lake Shrine and Mahatma Gandhi World Peace Memorial, 1950.



Yogananda at the Biltmore Hotel to honor India's Ambassador to the United States, 1952.

Among the earliest evidence of Westerners' interest in Yoga comes from the transcendentalists in the mid-1800s, primarily Ralph Waldo Emerson and Henry David Thoreau. Among their essays and poetry are ideas and perspectives which clearly mirror those found in the Vedic texts and the Yoga Sutras.

In November of 1857, Emerson contributed a poem entitled "Brahma" – a meditation on the "Absolute, behind and above all the

various deities...beings, and worlds" – to the inaugural issue of *The Atlantic Monthly*. Henry David Thoreau, also an early student of Eastern philosophy and **commonly cited as America's first yogi**, said of the text: "In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the *Bhagavad-Gita*... in comparison with which our modern world and its literature seems puny and trivial."

Other groups of Americans that began to show interest in Hinduism by the mid-nineteenth century included the American Oriental Society in 1842, and the Theosophists in the 1870s.

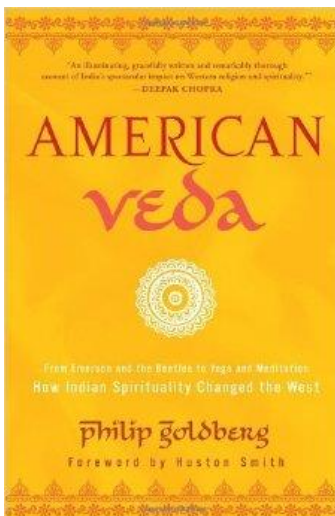
It might be interesting to note that around this same time, as the early Bostonian Transcendentalists (most of whom were Unitarians) and others began their exploration of Hinduism and Yoga, a spiritual renaissance was taking place in India, marked by the historic meeting between the great saint Mahavatar Babaji and his disciple Lahiri Mahasaya, which would result in the revival of the sacred science of Kriya Yoga to the world.

The year 1893 was a turning point in Americans' growing interest in Yoga philosophy. Swami Vivekananda, one of the foremost disciples of India's venerated saint Sri Ramakrishna, visited the United States to participate in the Parliament of the World's Religions convening in Chicago. His talk on the universality of the world's religions made an indelible impression on the parliament's attendees.

It was in this same year that in northern India another influential messenger of Vedic philosophy was born – Paramahansa Yogananda, who would later be instructed by his line of spiritual teachers to bring the ancient philosophy and science of Kriya Yoga to the West.



Swami Vivekananda



In his book *American Veda* (Harmony Books, 2010) author Philip Goldberg traces the growth of interest in Vedic philosophy and practice in modern-day America. He writes, "Between Vivekananda's departure and Yogananda's ascendancy, other proponents of Indian spirituality added contributions of their own, like the builders of minor structures surrounding the work of illustrious architects. Swami Rama Tirtha, a math-professor-turned-monk who called his message 'practical Vedanta' and 'a religion without a name,' spent only two years in America, 1902-4, but attracted a number of followers, mainly in the Bay Area; his writings would inspire later gurus, notably Swami Sevananda...and Yogananda, who translated some of Tirtha's poems from Bengali to English. Another 1902

arrival, a former journalist named Paramananda Bahrain, was the first guru to offer Americans a devotional form of Hinduism. Linked to the same lineage that would give us the Hare Krishna movement in the 1960s, Bahrain stayed for nine years, teaching in New York and Los Angeles, and left behind a book, *Sri Krishna: The Lord of Love*, which was recently reissued. Perhaps the first teacher from India to

promulgate Hatha Yoga for physical health, Shri Yogendra worked with New York medical researchers to establish the scientific credibility of the system; he stayed in the United States from 1919 to 1924, then carried on his Yoga research in Bombay. But the best-known voice of India at the time was Rabindranath Tagore, the first Asian to win the Nobel Prize for literature....With his erudite passion and his ability to blend Vedantic messages and poetic images, he did much to legitimize Indian philosophy in the minds of educated Americans....”

“These early teachers, along with some American propagators...added to the westward flow of Vedanta-Yoga, but they were minor tributaries compared to the torrent that was Yogananda. He arrived three years after the First World War and taught through the Roaring Twenties, the Great Depression, the New Deal, World War II, the dawn of the Cold War, McCarthyism, and the Korean conflict. When his boat docked in Boston, America was a nation of trains, farmers, and newspapers; by the time he passed away, during Dwight D. Eisenhower’s 1952 presidential campaign, it had become a nation of cars, consumers, and TV viewers. It had also become, in large part due to him, a culture ripe for a Vedic tidal wave.”

What is Yoga?



Yoga means “union” – of the individual consciousness or soul with the Universal Consciousness or Spirit – and consists of a philosophy and system of techniques through which one can attain union with Spirit. Yoga is a simple process of reversing the ordinary outward flow of energy and consciousness so that the mind becomes a dynamic center of direct perception—no longer dependent upon the fallible senses but capable of actually experiencing Truth.

Yoga is at the core of India’s ancient religion, known as *Sanatana Dharma* (literally, Eternal Truth), which encompasses the entire body of Vedic teachings. The religion came to be called Hinduism when the Greeks, who invaded northwestern India under Alexander the Great, designated the people on the banks of the river Indus as “Indoos,” or Hindus. The ancient rishis of India, literally seers, were the authors of the Vedas, in which (in the Upanishads) the doctrinal basis of the Hindu religion is summarized. Today, Hindus still refer to Hinduism as Sanatana Dharma. Yoga, because it is a science of religion, is universal and applicable within any faith tradition.

Among the most comprehensive ancient sources about Yoga is India’s beloved scripture, the Bhagavad Gita, which takes the form of a sacred dialogue between Bhagavan Krishna (both an earthly king and divine incarnation) and his chief disciple, the Pandava prince Arjuna, and focuses on the universal battle between the soul and the ego, and the Yoga path to liberation.

The science of Yoga offers a direct means of stilling the natural turbulence of thoughts and restlessness of the body that prevent us from knowing what we really are. By practicing the step-by-step methods of Yoga—taking nothing for granted on emotional grounds or through blind faith— the yogi comes to know his or her oneness with the Infinite Intelligence, Power, and Joy which gives life to all and which is the essence of one’s own Self.

In past centuries many of the higher techniques of Yoga were little understood or practiced, owing to mankind's limited knowledge of the forces that run the universe. But today scientific investigation is rapidly changing the way we view ourselves and the world. The traditional materialistic conception of life has vanished with the discovery that matter and energy are essentially one: every existing substance can be reduced to a pattern or form of energy, which interacts and interconnects with other forms. Thus modern science is confirming the ancient principles of Yoga, which proclaim that unity pervades the universe.



*Brother Vishwananda and Brahmachari Shekhar,
Self-Realization Fellowship monks.*

There are various paths of Yoga that lead toward the goal of Self-realization, each one a specialized branch of one comprehensive system:

Hatha Yoga — emphasizing a system of physical postures, or *asanas*, whose higher purpose is to purify the body, giving one awareness and control over its internal states and rendering it fit for meditation.

Karma Yoga — selfless service to others as part of one's larger Self, without attachment to the results; and the performance of all actions with the consciousness of God as the Doer.

Mantra Yoga — centering the consciousness within through *japa*, or the repetition of certain universal root-word sounds that vibrationally convey particular aspects of Spirit.

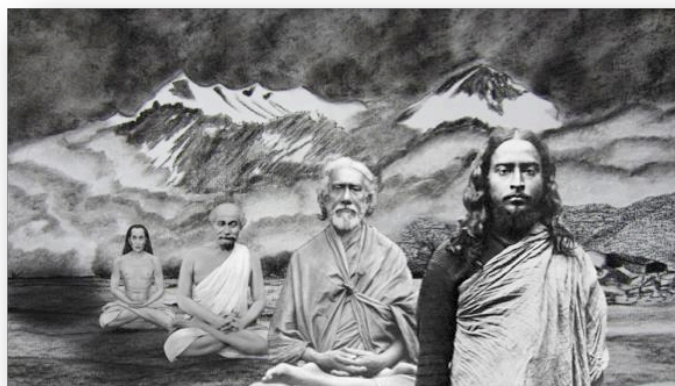
Bhakti Yoga — all-surrendering devotion through which one strives to see and love the divinity in every creature and in everything, thus maintaining an unceasing worship.

Jnana Yoga — the path of wisdom, which emphasizes the application of discriminative intelligence to achieve spiritual liberation.

Raja Yoga — the royal or highest path of Yoga, formally systematized in the second century B.C. by the Indian sage Patanjali, which combines the essence of all the other paths. At the heart of the Raja Yoga system, balancing and unifying these various approaches, is *Kriya Yoga*, the yoga science which was taught by Bhagavan Krishna to his disciple Arjuna as recorded in the Bhagavad Gita centuries before the Christian era. *Kriya* consists of definite, scientific methods of meditation that deal *directly* with energy and consciousness, and enable one to perceive, from the very beginning of one's efforts, glimpses of the ultimate goal—conscious union with the inexhaustibly blissful Spirit. It is the particular system of meditation taught by Paramahansa Yogananda.

Specifically, the *Kriya Yoga* technique reinforces and revitalizes subtle currents of life energy in the body, enabling the normal activities of heart and lungs to slow down naturally. As a result, the consciousness is drawn to higher levels of perception, gradually bringing about an inner awakening more blissful and more deeply satisfying than any of the experiences that the mind or the senses or the ordinary human emotions can give.

Kriya Yoga was lost for centuries in the dark ages, and reintroduced in modern times by Mahavatar Babaji, whose disciple Lahiri Mahasaya (1828-1895) was the first to teach it openly in our era. Later, Babaji asked Lahiri Mahasaya's disciple, Swami Sri Yukteswar Giri (1855-1936), to train Paramahansa Yogananda and send him to the West to give this soul-revealing technique to the world. It was for this purpose that Yogananda established his international society, Self-Realization Fellowship/Yogoda Satsanga Society of India.



The *sadhana* (course of spiritual study and practice) taught by Paramahansa Yogananda embraces the “Eightfold Path of Yoga” outlined by Patanjali. The first two steps are *yama* and *niyama*, the moral codes of right behavior. *Yama* is fulfilled by noninjury to others, truthfulness, nonstealing, continence, and noncovetousness. The *niyama* precepts are purity of body and mind, contentment in all circumstances, self-discipline, self-study (contemplation), and devotion to God. *Asana*, the third step of Patanjali's Eightfold Yoga, focuses on the mastery of the restless body, and right posture. These

three steps — *yama*, *niyama*, and *asana* — support the higher practices of the spiritual path. They are followed by *pranayama* techniques to consciously control *prana* — the energy that activates and sustains life in the body — such as Kriya Yoga, by which one can scientifically withdraw the life force (*prana*) and consciousness from material perceptions; *pratyahara*, complete interiorization of the mind through the withdrawal of the senses from external objects; *dharana*, concentration (holding the mind to one thought); *dhyana*, meditation; and *samadhi*, the superconscious experience of oneness with God.

Excerpts on Yoga

from **God Talks With Arjuna: The Bhagavad Gita**
by Paramahansa Yogananda



The word *yoga* signifies the perfect poise or mental evenness that is the result of communion of the mind with Spirit. Yoga indicates also the spiritual technique of meditation through which one attains union with Spirit. Yoga signifies, further, any act that leads to this divine union.

Mental evenness is the native state of the soul. The ordinary man, by identifying himself with the world, divorces his consciousness from union with Spirit. The remedy for this all-too-often-disastrous disassociation lies in performing one's actions while inwardly united with the joy of Spirit. God's consciousness is perpetually in the state of yoga or everlasting evenness that remains unaffected by the incessant changes of creation. Man also, made in God's image, should learn to manifest that divine equilibrium by which he can live and act in this world without being victimized by its dualities.

The devotee who feels no attachment to the results of either meditative or mundane activities remains unconcerned as regards success or failure. To perform actions thus undisturbed by their results is to maintain the mental balance of yoga. This state of evenness becomes an altar for Spirit.

* * *

The purpose of yoga is to furnish a practical means for uniting the body-identified ego or pseudosoul with the true Spirit-identified soul. Yoga also means the complete union of the soul with the Spirit—the Source from which it emanated.

* * *

A popular misconception is that the practice of yoga is for adept mystics only, and that this science is beyond even the ken of ordinary man. Yet yoga is the science of the whole creation. Man, as also every atom in the universe, is an externalized result of this divine science at work. The practice of yoga is a set of disciplines through which an understanding of this science unfolds through direct personal experience of God, the Supreme Cause.

The material scientist starts with the observable effect of matter and attempts to work backward toward a cause. Yoga, on the other hand, describes the Cause and how it evolved outward into the phenomena of matter, and shows how to follow that process in *reverse* to experience the true Spirit-nature of the universe and man.

* * *

Verily, the mind is unsteady, tumultuous, powerful, obstinate! O Krishna, I consider the mind as difficult to master as the wind!



The devotee in deep despair says: “O Krishna, how may one control the mind, which is ever restless like the volatile breath in spite of yoga practice?” When the bad habit of restlessness is conquered by the stronger habit of tranquillity that is acquired by patient, enthusiastic, long-continued yoga practice, the devotee finally finds the answer to his question....

Arjuna compares the mind to the wind. Here the deeper meaning of “wind” is breath; for the changeableness and waywardness of the human mind is ineluctably bound up with man's breathing patterns. The glory of India's ancient sages is that they discovered the liberating truth: to control the breath is to control the mind....It is

impossible to control the breath by the unscientific way of holding it in the lungs....Similarly, [one] who tries forcibly to control the mind finds himself unsuccessful. But when he...learns to withdraw his life force from the five sense-telephones, his mind is automatically freed from sensations and from the conscious and subconscious thoughts accruing from those sensations.

The aspirant should not be discouraged by initial failure in the most difficult art of mind control. By scientific yoga the beginner finds the right way to free the mind from all conscious and subconscious restlessness.

* * *

Lord Krishna proclaims Self-realization, true wisdom, as the highest branch of all human knowledge — the king of all sciences, the very essence of *dharma* (religion or righteousness) — for it alone permanently uproots the cause of man's threefold suffering and reveals to him his true nature of Bliss. Self-realization is yoga or “oneness” with truth — the direct perception or experience of truth by the all-knowing intuitive faculty of the soul. This intuitive realization is the basis of all valid religious experience....

One who, through ways of yoga, becomes established in Self-realization possesses the all-knowing intuitive wisdom of direct perception that penetrates to the core of the mystery of how the Lord is at once both immanent and transcendent. Realizing his own oneness with God, the yogi knows that he himself is a microcosm of immanence and transcendence; he remains working in the world without losing awareness of his sublime soul nature, and thus escapes the “evil” of delusive entanglements.

Many philosophers, particularly in the West, take the defeatist attitude that God is unknowable. The opposite view is expounded in the Gita: The highest Truth is knowable by direct experience.

Our present Atomic Age was inaugurated by scientists who had faith in the possibility of a vast expanse of human knowledge. By courageous vision and laborious experiment they accomplished a task that men of previous centuries considered vain and chimerical — the splitting of the atom and the release of its hidden energies. [Those] of goodwill who carry on that work will be divinely guided to use the new knowledge for constructive purposes and the betterment of human life.

The science of yoga was similarly developed by those of high aspiration. They hungered for Eternal Truth and perfected a science of inwardly applied techniques that succeeded in bridging the otherwise impassable gulf between man and his Maker. The Indescribable Unique is indeed not to be won lightly, but won It has been, by many royal sages; and won It will be, whenever there arises a [person] of sufficient yearning and determination. But “the way” has to be known. That secret path is yoga, easy to practice and conferring imperishable enlightenment.

* * *

The body-identified being keeps his mind and powers of discrimination busy with sensory and material objects. Thus he undergoes untold dissatisfaction and trouble.

All yogis who disconnect their minds and discrimination from the senses and place them on inner perceptions attain the state of changeless soul consciousness. The practice of yoga frees the mind (*manas*) and the discrimination (*buddhi*) from slavery to the senses, and concentrates these faculties of perception on the all-knowing intuitive wisdom of the soul—the microcosmic image of Spirit manifested in the body. In realizing the oneness of soul and Spirit, the yogi is then able to feel the blessedness of the Infinite Being existing not only in the material world, but also in endlessness beyond vibratory creation.

* * *

Parallels Between Science and Religion on the Nature of Reality

“Twentieth-century science is thus sounding like a page from the hoary Vedas. From science, then, if it must be so, let man learn the philosophic truth that there is no material universe; its warp and woof is maya, illusion. Under analysis all its mirages of reality dissolve.”

— Paramahansa Yogananda, *from Autobiography of a Yogi*



Decades after Paramahansa Yogananda made this statement, more and more discoveries of modern physics, the healing sciences, and psychology are pointing to the correlation between science and religion in defining the true nature of reality, the oneness of all life, and the power of the mind to heal. Following are a selection of quotations from leading scientists, physicians, psychologists and researchers, which echo some of the topics on consciousness and the nature of reality that are explored in the film, provided here to stimulate further discussion.

On Maya and the Nature of Reality:

Maya is the delusory power inherent in the structure of creation, by which the One appears as many.

“All objects...are fictions: chimeras of the mind. It is our left [brain] hemispheres... that trick us into seeing sheep, trees, human beings, and all the rest of our neatly compartmentalized world....We slip so easily into the habit of assuming that what we see and feel in our minds is what is actually going on outside ourselves, beyond the portal of the senses. After all, we are only inches away from the borders of this seemingly familiar land. But there are no colors *out there*, no hot or cold, no pleasure or pain.

“Although we experience the world as a series of sensory objects, what actually comes to our senses is energy in the form of vibrations of different frequencies....The radiations we pick up trigger neural codes that are made by the brain into a model of the external world. Then this model is given subjective value and, by a trick of the brain, projected outward to form the subjective world. That inner experience is what we habitually equate with external objectivity....But it is *not* objective....All of perceived reality is a fiction.”



Courtesy of Shutterstock Images

– From ***Equations of Eternity: Speculations on Consciousness, Meaning, and the Mathematical Rules that Orchestrate the Cosmos*** (Hyperion, 1993), by David Darling, Ph.D.

* * *

“There is evidence to suggest that our world and everything in it—from snowflakes to maple trees to falling stars and spinning electrons—are also only ghostly images, projections from a level of reality so beyond our own that it is literally beyond both space and time.

“[One of] the main architects of this idea [is] University of London physicist David Bohm, a protégé of Einstein's and one of the world's most respected quantum physicists....One of Bohm's most startling assertions is that the tangible reality of our everyday lives is really a kind of illusion, like a holographic image. Underlying it is a deeper order of existence, a vast and more primary level of reality that gives birth to all the objects and appearances of our physical world in much the same way that a piece of holographic film gives birth to a hologram. Bohm calls this deeper level of reality the *implicate* (which means ‘enfolded’) order, and he refers to our own level of existence as the *explicate*, or unfolded, order....

“Most mind-boggling of all are Bohm's fully developed ideas about wholeness. Because everything in the cosmos is made out of the seamless holographic fabric of the implicate order, he believes it is as meaningless to view the universe as composed of ‘parts,’ as it is to view the different geysers in a fountain as separate from the water out of which they flow....

“Bohm takes this idea a giant step further. He says that *everything* in the universe is part of a continuum. Despite the apparent separateness of things at the explicate level, everything is a seamless extension of everything else, and

ultimately even the implicate and explicate orders blend into each other....One



Salvatore Vuono, FreeDigitalPhotos.net

enormous 'something' [has] extended its uncountable arms and appendages into all the apparent objects, atoms, restless oceans, and twinkling stars in the cosmos."

– From ***The Holographic Universe*** (New York: HarperCollins, 1991) by Michael Talbot.

* * *

"As a scientist, if you ask me to remove all the matter from the universe, then what I would tell you would be left are the things that we associate with the forces. In nature, there are four fundamental forces: There's the electromagnetic force, there is the strong nuclear force, there is the weak nuclear force, and there's a gravitational force. Each one of these forces is associated with what we call a force-carrying particle. So if you get rid of all the matter, you still haven't gotten rid of all the force-carrying particles, so something is still left."

– From ***Jim Gates on Space***, a PBS Nova interview posted on 11/10/11 on PBS.org. Professor Jim Gates is Director of the Center for String & Particle Theory at the University of Maryland.

* * *

"Quantum fields are really a mind-bending way of thinking. Everything—and I mean *everything*—is just a consequence of many infinitely-large fields vibrating. The entire universe is made of fields playing a vast, subatomic symphony. Physicists are trying to understand the melody."

– From ***The Good Vibrations of Quantum Field Theories*** (PBS Nova blog posted 8/5/13) by Don Lincoln, a senior experimental particle physicist at Fermi National Accelerator Laboratory and an adjunct professor at the University of Notre Dame.

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"...I suggest that we regard the paradoxes of quantum physics as a metaphor for the unknown infinite possibilities of our own existence. This is poignantly and elegantly expressed in the Vedas: "As is the atom, so is the universe; as is the microcosm, so is the macrocosm; as is the human body, so is the cosmic body; as is the human mind, so is the cosmic mind."

– From “The Reality of Quantum Weirdness” (*The New York Times*, February 20, 2015) by Edward Frenkel, a professor of mathematics at the University of California, Berkeley, and author of *Love and Math: The Heart of Hidden Reality*.

On Neuroplasticity:

“Repeated performance of an action creates a mental blueprint, causing the formation of subtle electrical pathways in the brain, somewhat like the grooves in a phonograph record.” – Paramahansa Yogananda

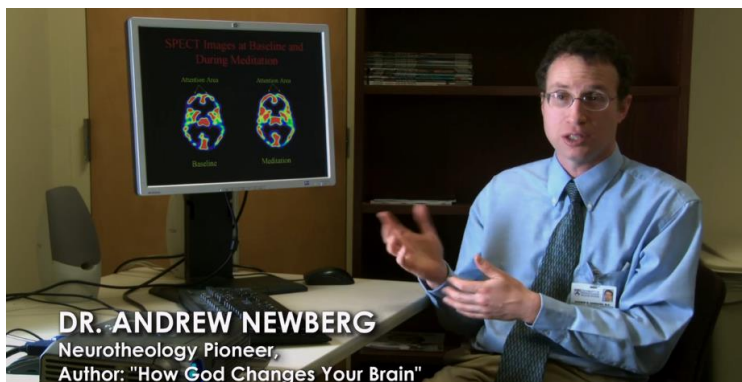
Advances in medical technology have enabled scientists for the first time to measure the profound effects of meditation on *neuroplasticity*—the mind’s ability to alter the electrical patterns by which habits and deeply rooted behavioral tendencies are stored in the brain.

“Through meditation...you can set the stage for important mind- and habit-altering brain change....Scientific research has shown that electrical activity between the left and right sides of the brain becomes coordinated during certain kinds of meditation or prayer....

“Through these processes, the mind definitely becomes more capable of being altered and having its capacities maximized....When you are in this state of enhanced left-right hemispheric communication... ‘plasticity of cognition’ occurs, in which you actually change the way you view the world....If you focus or concentrate on some sort of written passage which represents the direction in which you wish your life to be heading, [this] more directed thought process will help you to rewire the circuits in your brain in more positive directions....When we change our patterns of thinking and acting, the brain cells begin to establish additional connections, or new ‘wirings.’ These new connections then communicate in fresh ways with other cells, and before long, the pathways or wirings that kept the phobia or other habit alive are replaced or altered....Changed actions and a changed life will follow. The implications are exciting and even staggering.”

– From *In Your Maximum Mind* (New York: Random House, 1987) by Herbert Benson, M.D., Professor of Medicine at Harvard Medical School.

* * *



“Our research team at the University of Pennsylvania has consistently demonstrated that God is part of our consciousness and that the more you think about God, the more you will

alter the neural circuitry in specific parts of your brain. That is why I say, with the utmost confidence, that God can change your brain. And it doesn't matter if you're a Christian or a Jew, a Muslim or a Hindu, or an agnostic or an atheist."

– From *How God Changes Your Brain: Breakthrough Findings from a Leading Neuroscientist* (Ballentine Books, 2008) by Andrew Newberg, M.D., and Mark Robert Waldman.

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"At first many of the scientists didn't dare use the word "neuroplasticity" in their publications, and their peers belittled them for promoting a fanciful notion. Yet they persisted, slowly overturning the doctrine of the unchanging brain. They showed that children are not always stuck with the mental abilities they are born with; that the damaged brain can often reorganize itself so that when one part fails, another can often substitute; that if brain cells die, they can at times be replaced; that many "circuits" and even basic reflexes that we think are hardwired are not. One of these scientists even showed that thinking, learning, and acting can turn our genes on or off, thus shaping our brain anatomy and our behavior — surely one of the most extraordinary discoveries of the twentieth century.

"In the course of my travels I met a scientist who enabled people who had been blind since birth to begin to see, another who enabled the deaf to hear; I spoke with people who had had strokes decades before and had been declared incurable, who were helped to recover with neuroplastic treatments; I met people whose learning disorders were cured and whose IQs were raised; I saw evidence that it is possible for eighty-year-olds to sharpen their memories to function the way they did when they were fifty-five. I saw people rewire their brains with their thoughts, to cure previously incurable obsessions and traumas. I spoke with Nobel laureates who were hotly debating how we must rethink our model of the brain now that we know it is ever changing."

– From *The Brain That Changes Itself* (Viking, 2007) by Norman Doidge, M.D., Canadian-born psychiatrist and psychoanalyst.

* * *

Mind Over Matter:

"People can consciously redirect their minds, but, like learning to read or to do math, this ability doesn't come naturally. It has to be nurtured. We have to know who is in there to order around....For millennia individuals have been attracted to the idea of 'higher selves' or 'mystical experiences.' We now need to be



aware that these experiences are important for our future and recognize that they are within the range of all. We can remake our minds by shifting the 'mind in place.' The traditional term for controlling ourselves...is will, an unfashionable term nowadays. If there is a will, it will reside in the selection of the differing minds that we call into play....Conscious control is a small and weak force in most minds, a force that we can develop by self-observation."

– From *The Evolution of Consciousness* (New York: Simon and Schuster, 1991) by Dr. Robert Ornstein, psychologist and pioneering expert on bilateral specialization of the brain.

"I found an enormous body of evidence: over one hundred experiments exhibiting the criteria of 'good science,' many conducted under stringent laboratory conditions, over half of which showed that prayer brings about significant changes in a variety of living beings....Experiments with people showed that prayer positively affected high blood pressure, wounds, heart attacks, headaches, and anxiety. Remarkably the effects of prayer did not depend on whether the praying person was in the presence of the organism being prayed for, or whether he or she was far away; healing could take place either on site or at a distance."



– From *Healing Words: The Power of Prayer and the Practice of Medicine* (HarperSanFrancisco, 1993) by Larry Dossey, M.D., noted author of many books on the relationship of spirituality and medicine.

* * *

"For years, scientists have looked at the placebo effect as just a figment of overactive patient imaginations....Now, using PET scanners and MRIs to peer into the heads of patients who respond to sugar pills, researchers have discovered that the placebo effect is not 'all in patients' heads' but rather, in their brains. New research shows that belief in a dummy treatment leads to changes in brain chemistry.

"There have always been people who have said that we could make ourselves better by positive thinking," says Dr. Michael Selzer, professor of neurology at the University of Pennsylvania School of Medicine. "After pooh-poohing this for years,

here are studies that show that our thoughts may actually interact with the brain in a physical way.

“....‘Researchers are just starting to appreciate the power that the mind can have over the body,’ says Tor Wager, an assistant professor of psychology at Columbia University. ‘An emerging idea right now is that belief in a placebo taps into processes in your brain that produce physical results that really shape how your body responds to things,’ he says.”

– From *Placebo's Power Goes Beyond the Mind*, NBCNews.com (8/21/06), by science writer Linda Carroll.

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Discussion Questions

*Following are suggested questions to generate dialogue about **AWAKE: The Life of Yogananda** and some of the issues the film explores.*

1. Can you think of some of the events or views that may have contributed to Westerners interest in Yoga and Vedic thought over the last two centuries, and up to the present?
2. In the film, Varun Soni, USC Dean of Religious Life, points out that at the time of Paramahansa Yogananda's arrival in America, "Western philosophers are talking about the death of God. And Yogananda says it's not about the death of God, it's about the reconceptualization of the Divine." What is your interpretation of this statement?
3. Paramahansa Yogananda taught that God is both immanent and transcendent, personal and impersonal. He may be sought as the Absolute; as one of His manifest eternal qualities, such as love, wisdom, bliss, light; in the form of an *ishta* (deity); or in a concept such as Heavenly Father, Mother, Friend. Is this definition of God in contrast to what Western traditions teach? Explain.
4. How does this film affect your concept of religion?
5. Paramahansa Yogananda referred to Yoga as a science – the science of God-realization. What makes religion scientific?
6. Conversely, is Yoga a religion?
7. Yogananda often quoted the Bible passage: "Be still and know that I am God." How does this Bible statement parallel Yogic concepts? Are there other parallels to which you can refer?
8. Yogananda affirms in the film that: "The spine and the brain are the altars of God." Is this concept a new one for you? Does this knowledge change your awareness of God, or how and where one can practice religion? Explain.
9. The Yoga path of God-realization is universal and can be practiced by people of all religions, according to the Bhagavad Gita. Do you think Yoga may also be of relevance to atheists? Why or why not?
10. "Walking away under the guise of renunciation or non-attachment is the easy path. It shows more spiritual fiber to live a godly life in the jungle of civilization." What does Yogananda mean by this?

11. In the Yoga tradition, the guru (from the Sanskrit “dispeller of darkness”) is a spiritual teacher, and the relationship between guru and disciple is sacred, such as between Krishna and Arjuna, Sri Ramakrishna and Swami Vivekananda, and Sri Yukteswar and Paramahansa Yogananda. Can you identify guru-disciple relationships found in other religious traditions? What do you purport to be the importance of the guru-disciple relationship?
12. “True Christianity has been lost and forgotten, and what the ancients taught in India has been lost and forgotten. Those ought to be revived as one highway to the infinite.” What was Yogananda referring to when he said this?
13. Yogananda wrote in his *Autobiography of a Yogi*: “The Western day is nearing when the inner science of self-control will be found as necessary as the outer conquest of Nature. The Atomic Age will see men’s minds sobered and broadened by the now scientifically indisputable truth that matter is in reality a concentrate of energy. The human mind can and must liberate within itself energies greater than those within stones and metals, lest the material atomic giant, newly unleashed, turn on the world in mindless destruction.” This point is strongly addressed in the film. Where do you feel society stands at this point in time in relation to this view?
14. What impact did racism and immigration laws have on the acceptance and spread of Yoga in 20th Century America?
15. Do you think it is possible to have religious harmony in the world? What changes would need to take place to make this more probable?
16. What does Yogananda mean by his statement: “A man who has reformed himself will reform thousands”? What does that reformation require?
17. How do you think the film addresses current topics of compassion, justice, sustainability and peace?
18. As neurophysicist Dr. Anita Goel states in the film, Yogananda was “committed to bringing together the technology and the material efficiency and the scientific understanding of the West, with the ancient spiritual wisdom of the East, and creating a unified framework and an integrated approach to living life on this planet.” Are we closer to a balance between the material technology of the West and the spiritual technology of the East? What is needed to create more of a balance?
19. How do such scientific concepts as neuroplasticity find expression in Yoga? What other parallels can you make between religion and science?

20. Yogananda often used the metaphor of a motion picture show to describe this world, saying that we are just “light and shadows” of the Lord. What does he mean by this? And, what is the Yogic definition of Reality?
21. What do you think the title of the film means: AWAKE?

Suggested Resources

AWAKE: The Life of Yogananda

Timeline of Hinduism in America (The Pluralism Project at Harvard University)

Autobiography of a Yogi

by Paramahansa Yogananda (Self-Realization Fellowship, Los Angeles)

God Talks With Arjuna: The Bhagavad Gita

by Paramahansa Yogananda (Self-Realization Fellowship, Los Angeles)

American Veda (Three Rivers Press, New York)

by Philip Goldberg

Swami Vivekananda: A Contemporary Reader (Routledge, India)

by Makarand Paranjape (editor)

How God Changes Your Brain: Breakthrough Findings From a Leading Neuroscientist

by Andrew Newberg, M.D., and Mark Robert Waldman
(Ballantine Books, New York)

The Evolution of Consciousness (New York: Simon and Schuster, 1991)

by Dr. Robert Ornstein

Comparative Theology: Deep Learning Across Religious Borders

by Francis X. Clooney (Wiley-Blackwell)

Yoga Journal, "The History of Yoga"

Beliefnet

Council for a Parliament of the World's Religions

Self-Realization Fellowship, www.yogananda-srf.org