

YOGA

Year 3 Issue 11
December 2014

Membership postage: Rs. 100



Bihar School of Yoga, Munger, Bihar, India

Commemorating the *World Yoga Convention 2013*



Hari Om

YOGA is compiled, composed and published by the sannyasin disciples of Swami Satyananda Saraswati for the benefit of all people who seek health, happiness and enlightenment. It contains information about the activities of Bihar School of Yoga, Bihar Yoga Bharati, Yoga Publications Trust and Yoga Research Fellowship.

Editor: Swami Shaktimitrananda Saraswati

Assistant Editor: Swami Yogatirthananda Saraswati

YOGA is a monthly magazine. Late subscriptions include issues from January to December.

Published by Bihar School of Yoga, Ganga Darshan, Fort, Munger, Bihar – 811201.

Printed at Thomson Press India Ltd., Haryana – 121007

© Bihar School of Yoga 2014

Membership is held on a yearly basis. Please send your requests for application and all correspondence to:

Bihar School of Yoga
Ganga Darshan
Fort, Munger, 811201
Bihar, India

✉ A self-addressed, stamped envelope must be sent along with enquiries to ensure a response to your request

Total no. of pages: 62 (including cover pages)

Front cover: Mahasudarshan Yajna at Satyam Udyan during World Yoga Convention 2013

Plates: 1–8: Sri Swami Satyananda Saraswati



GUIDELINES FOR SPIRITUAL LIFE

The Flower of Faith

Faith is a rare flower of inestimable value. It must be cultivated in the garden of your heart. It must be nourished daily with the water of sincerity. The weeds of doubt and fears should be totally eradicated. Then it will strike deep root, blossom and bear the fruit of devotion quickly.

You cannot reach the goal of life with a faith that flickers at every step. Your faith must be as firm as the Himalayas. It must be as steady as a lamp that burns in a windless place. When your faith is a living faith, it will develop into devotion to God.

May the Lord shower His choicest blessings upon you all and give you a nice push on the path of spirituality!

—Swami Sivananda

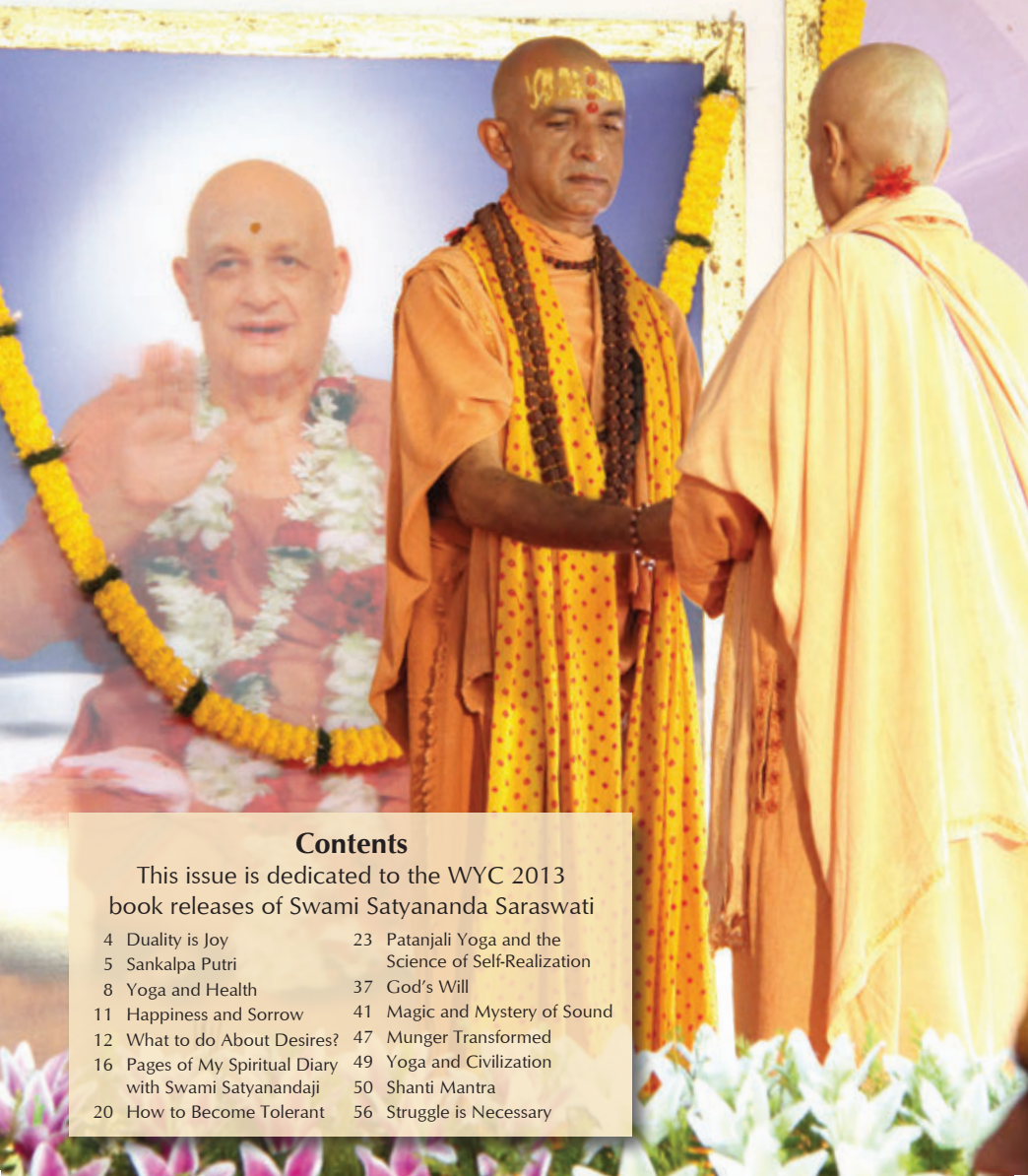
Published and printed by Swami Gyanbhikshu Saraswati on behalf of Bihar School of Yoga, Ganga Darshan, Fort, Munger – 811 201, Bihar

Printed at Thomson Press India (Ltd), 18/35 Milestone, Delhi Mathura Rd., Faridabad, Haryana.

Owned by Bihar School of Yoga **Editor:** Swami Shaktimitrananda Saraswati

YOGA

Year 3 Issue 11 • December 2014
(52nd year of publication)



Contents

This issue is dedicated to the WYC 2013
book releases of Swami Satyananda Saraswati

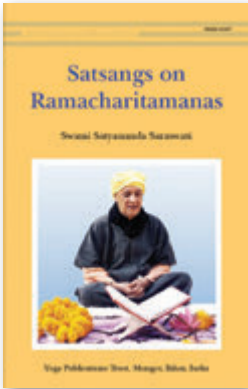
4	Duality is Joy	23	Patanjali Yoga and the Science of Self-Realization
5	Sankalpa Putri	37	God's Will
8	Yoga and Health	41	Magic and Mystery of Sound
11	Happiness and Sorrow	47	Munger Transformed
12	What to do About Desires?	49	Yoga and Civilization
16	Pages of My Spiritual Diary with Swami Satyanandaji	50	Shanti Mantra
20	How to Become Tolerant	56	Struggle is Necessary

The Yogi is superior to the ascetic. He is deemed superior even to those versed in sacred lore. The Yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi. (*Bhagavad Gita VI:46*)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

Duality is Joy

From Satsangs on Ramacharitamanas, Swami Satyananda Saraswati



When I look back on all that I have achieved, I am amazed. How could an ordinary person like me, a man with limited knowledge, means and intellect, do and say all this? Only through Divine Will. God's Will is operating.

Through this process of realization, when the ego begins to diminish, you may not see God, but you certainly begin to perceive the Divine Will. Once you see the Divine Will, then you know that you have come slightly closer to God. The distance remains, but it will diminish by and by, kilometre by kilometre. One day the gap will close and you will merge with God. However, I do not want to become one with God. I want to continue to see Him and want Him to continue to see me. Once I merge into God it will not be so enjoyable.

The enjoyment is in *dvaita*, duality. When you are separate from God, you enjoy it. But when you meet with Him, when you merge in Him, where is the bliss?

The main thread of bhakti yoga is the difference between God and man. Therefore, I do not say that I am God, although this is written in the Upanishads. Sometime, maybe, I may have that experience also. I cannot say, because it is not in my hands, but I do not have the experience that I am God.



Sankalpa Putri

Swami Niranjanananda Saraswati



Our guru Sri Swami Satyananda inspired three visions. The first vision is yoga, which indicates his devotion, dedication, obedience and surrender to the mandate of his guru. The yoga monument in Munger, which he established, developed and created, represents the spirit of yoga: devotion, dedication, surrender and conviction that 'I shall achieve, I shall overcome'.

The second vision of our guru has been realized in Rikhia. The monument which is visible and seen in Rikhia represents service, goodwill, love, compassion and giving. Rikhiapeeth is the monument of service and goodwill, of love, compassion and giving.

The third vision of our guru Sri Swami Satyananda is Sannyasa Peeth, which is taking birth. In the course of time, it will grow and manifest its sankalpa. This will be a monument dedicated to the transformation of the self, revival of the cultural and spiritual values in life, dedication and surrender to the Higher Will, and the zeal to be a part of human society and

not isolate oneself under the guise and ambition of individual self-realization.

These are the three visions that have been inspired by our guru. You have been a part of the first vision for the past four or five days. You have been living the experience of the monument of yoga. You have been living the experience of the celebration of life. You have been living the experience of celebrating yoga in life. Today, I want to bring to your attention the second vision of our master, which at present is being carried forward by our own Swami Satyasangananda Saraswati, who is sitting here beside me. This year, Swami Satsangi completes sixty years of her life. The Bihar School of Yoga is proud to offer its homage to Swami Satsangi as the carrier and the conductor of the shakti of our guru Sri Swami Satyananda, and also because she is his *sankalpa putri*. With great joy, I present this booklet dedicated to her, called *Sankalpa Putri*.

Do you know what is meant by *sankalpa putri*? *Sankalpa* is resolve, and *putri* is daughter. She is the daughter of Swami Satyananda's resolve, she is the daughter of Swami Satyananda's *sankalpa*. Swami Satyananda has given her three *sankalpas* which are the foundations of Rikhiapeeth. These three *sankalpas* are the teachings of Sri Swami Sivananda which Sri Swamiji lived all his life, and Sri Swamiji wants Swami Satsangi to be the inspiration behind their continuation in Rikhia. These *sankalpas* are: serve, love and give.

I have told you that Munger is the place where you become. Munger is the place where you practise and perfect the yoga of the rishis, and Rikhia is the place where you live and express the yoga of Swami Sivananda. Therefore, attaining and perfecting the disciplines of yoga, the vision of Patanjali, the vision of the rishis here in Munger; and expressing and being in Rikhia, where you live to express the best in you and connect with the higher mandate that God has given to each one of us through our guru.

Swami Satsangi is the inspiration of this vision, of this *sankalpa*. She has given thirty years of her life to the mission of

Sri Swamiji. She is author of many books; all the bestseller books of our ashram are written by her, and she is my favourite authoress. She is also the hero of thousands and thousands of women, children and girls, not only in Rikhia, but also in the country and around the world.

It is a rare event when the male-dominated society recognizes a capable and qualified woman saint, a siddha. In the past there have been women of repute who have brought glory to the culture, to sadhana and to



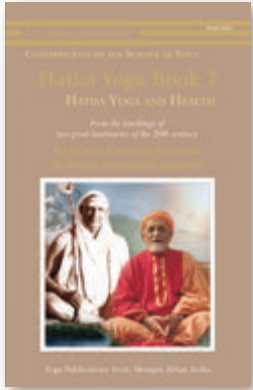
sannyasa. Such women include Gargi and Maitreyi of the vedic lore. Surprisingly enough, they lived in Bihar. Today, in the same line of tradition is Swami Satsangi, and surprisingly enough, she was also born in Bihar, born into sannyasa. Swami Satsangi has had three births. One at home, the second at the time of sannyasa, and the third when she was infused with the mandate of her guru and she became a paramahamsa.

This year we are celebrating her sixtieth birthday. What is the importance of the sixtieth birthday? Every sixty years, Jupiter, the ruling planet of the guru tattwa, and Saturn, the ruling planet of karma, come together in the same conjunction. This indicates that the two most important aspects of sannyasa life – connection with guru, and transcending karmas – reach a certain peak at this time. Today we are celebrating the shashtyabdapurti of our beloved Swami Satsangi.

– *Felicitations and release of Sankalpa Putri, 27 October 2013,
Polo Ground, Munger*

Yoga and Health

From Hatha Yoga Book 7: Hatha Yoga and Health, From the teachings of two great luminaries of the 20th century, Sri Swami Sivananda Saraswati and Sri Swami Satyananda Saraswati



How does the interaction of body and mind affect one's health?

Swami Satyananda: This physical body is a mysterious combination of elements. Within the physical body there is nectar and there is poison, and every disease which originates within the body can be balanced and controlled within the body. The practices of asanas and pranayamas, in particular, have an immediate effect on the body.

However, the most effective treatment is a synthesis of hatha yoga and raja yoga. Even if the cause is physiological, no disease can be only physiological, it becomes psychological as well. If one's physical body gets hurt, it is physiological. But when the body fails you, it becomes psychological. When it worries you, it is psychological. If it becomes septic, it becomes deeply psychological.

This is why even a wound is somatopsychic. In the same way, if one suffers from anxiety, it is psychological, it is emotional, yet the heart starts pumping, the stomach cramps begin, the body becomes sweaty, and sometimes it feels as if the whole head is reeling: anxiety is psychological, but its effects can be felt, and are seen in a tangible way.

Whenever something wrong happens to someone, it immediately injures or displaces the nervous system. As a result of imbalance in the nervous system, the brain, the hypothalamus and the cerebral motor cortex are also affected. Any problem can develop, from physical disorder to cancer.

A thought is born out of the mind. An action is born out of the mind. In the same way diseases which appear to be physical are also born out of the mind. Please understand this very well: whether it is headache, constipation, or anything that is called a physical disease, it is never physical. The root cause of every disease is psychic and not somatic. The cause is always psychic but manifestation is somatic. If one can manage to go back to the mind, even a tumor can be dropped, and if one can influence one's own mind, a tumor can be created.

How does the yogic definition of disease influence the yogic prescription?

Swami Satyananda: Yoga has a beneficial effect on most disease states; but first, disease has to be defined properly. Yoga has its own definition. Disease manifests in the body but does not originate in the body; disease originates from a state of imbalance. There may be disharmony between the nervous systems or an imbalance in the hormonal secretions, or in the digestive processes. As such, disease is defined in a subtle manner, and treated according to its nature.

For example, yoga does not treat diabetes as a digestive disorder. It is known to be a deficiency in insulin, there is no doubt about it. It is also known that the sympathetic and parasympathetic nervous systems are controlled by higher centres, and when these centres fail to activate the nervous system properly, a deficiency of hormones in a particular area results. When yoga treats a diabetic patient it is not a treatment for a deficiency of insulin; he is not treated for the disease he is apparently suffering from. Yoga recognizes that it is stress and strain that are responsible, so the treatment is for that.

When a mental health patient suffering from psychosis, neurosis or a nervous breakdown is treated, yoga takes him as a personality, a human being, an individual who can think and feel. Yoga takes him deeper into his own mind through the practices of concentration and meditation, bringing him to the root of his illness.

If a person is suffering from high anxiety, the prescription is not for practices that induce an immediate state of tranquillity. Rather, yoga tries to explode that person's personality, to express what remains dormant in the back of his mind. This is possible with the practice of concentration, such as mantra, which is part of yoga. As a scientific principle, mantra is a powerful instrument. Through the practice of mantra, one tries to explode the deeper phases of the consciousness. When the inner states of mind are exploded then one comes face to face with all the thoughts, distractions, passions and repressions that lie deep within.

How is the link between body and mind managed when treating disease?

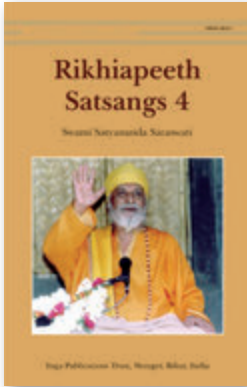
Swami Satyananda: The mind and body are really part of one unit but, for the sake of definition and explanation, it can be said that certain diseases are mainly mental in cause while others are mainly physical. Mental diseases cause derangement in the body and physical diseases cause derangement or loss of efficiency of the mind. They are directly related.

The treatment of some diseases needs a more direct physical approach whether from medicine, yogasanas, pranayama, or whatever is suitable. The healing system adopted should be one that brings mental relaxation, removal of phobias and any other mental imbalance. In this field, yoga is particularly powerful. It brings wonderful results.



Happiness and Sorrow

From Rikhiapeeth Satsangs 4, Swami Satyananda Saraswati

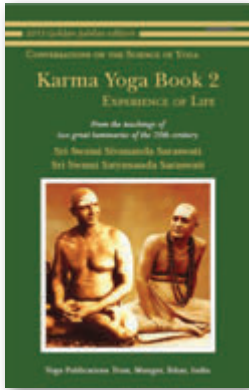


Happiness and sorrow both have an effect on the heart. When you are happy, even that euphoria has to be stemmed at some point. If there is sorrow, then even that has to be restrained at some point. Do you want to keep suffering your sorrow? Nobody wants to be unhappy, yet you remain sorrowful. Why don't you pull yourself together? It is only by controlling your mind that these emotions can be properly handled, for the feeling of sorrow is born in the mind. Happiness and unhappiness are not outside you, they are the terms used for the state of your mind. Happiness or unhappiness is not in living or dying or in wealth or poverty, but in the mind of a human being.



What to do About Desires?

From Karma Yoga Book 2: Experience of Life, From the teachings of two great luminaries of the 20th century, Sri Swami Sivananda Saraswati and Sri Swami Satyananda Saraswati



Swami Satyananda: The first principle is that one should fulfil one's desires. The second principle is that desire cannot be satisfied. Therefore, the third principle is that one must practise both. If possible, one should aim for fulfilment of desires and desirelessness at the same time.

Desire is an expression of one's personality. If there is a dirty rag in a room, the foul smell cannot be killed by spraying it with perfume, because the source of the smell is still there; the dirty rag has to be removed. In the same manner, one should not try to reduce one's desires. Instead, the aim should be transformation of consciousness, the very frame of the mind, in such a way that it automatically becomes desireless.

Instead of trying to eliminate or avoid desires, it is better to change the quality of the desire. Desires cannot be eliminated. One should not eliminate desires. It is dangerous and it is not a good idea. One must have desires, otherwise there will be unhappiness. Desires can never be satisfied, and desires can never be suppressed or killed. If a person is thinking of killing his desires, he will never succeed. Desire can only be channelled or sublimated.

Law of nature

The law of nature shows one how to walk along the natural path. The three basic desires for sexual gratification, wealth and progeny are part of human nature, just like hunger, sleep

and excretion. As a human being one must have an outlet for one's desires and passions. One must have food, one must have a place to sleep, one must have some security and something to fulfil one's passions. These are the four primary instincts of every human being: *ahara*, food, *nidra*, sleep, *bhaya*, security, and *maithuna*, sex. At the same time, these basic instincts can be managed with proper awareness and regulation.

Swami Sivananda used to say that it is not possible for everybody to become free from desires, because desires are created by the forces and laws of human incarnation. A balance has to be found, otherwise the whole structure of life will collapse. Life has its structure, and evolution depends on that structure. If one destroys the structure, there will be regression. If one doesn't have desire or ambition, there is no incentive. One will not work, and if one doesn't work, the mind will not improve. Therefore, desires and passions and renunciation have to be balanced properly.

It is also not good to become desireless before the maturity of one's spiritual practices. Therefore, one should try to minimize the quantum of desires only after going through the experiences



of karma, after facing frustrations, disappointments and satisfactions, and realizing that these are part of life experience. Nevertheless, there is still something to be accomplished or fulfilled, not because of a desire to accomplish, but because the karma has not yet been worked out.

The best thing for a rajasic or dynamic person is to desire for others and not for oneself. This can be called selfless desire, when the self is not involved but there is still desire. There is thinking and wishing, but for somebody else, not oneself.

Desire is not an ordinary function of life. It is said in the *Mahabharata* (12:217:36):

*Soochya sootram yathaa vastre samsaarayati vaachakah;
Tadvatsamsaar sootram hi trishnaasoochya nibadhyate.*

As a weaver drives his threads into a cloth by means of his shuttle, similarly the threads that constitute the fabric of the universe are woven by the shuttle of desire.



Creative force

Desire is the prevailing force. Compelled by desires, there are initiatives. Therefore, desire is a creative force. One should not deal with it in any way one likes. The easiest and best way to deal with one's pains and troubles or desires is to plan life; that is the systematic way.

Hindu tradition has a system, called 'ashrama dharma', in which the lifespan is divided into four *ashramas*, or stages of life. The lifespan of the human body is one hundred years, and this is divided into four periods of twenty-five years each. There is also a second tradition called *vairagya dharma*, which means 'the inclination born of dispassion, which arises at a young age'. There are some children who have dispassion at the age of four, five, eight or ten. There are also people who marry at the age of eighty. Therefore, everybody has his own way of thinking, but this means that one has to plan one's life.

The person who wants to take the long way should listen and hear what to do. Go and join a monastery. Kill all the desires; curb them all. Whenever passions arise in the mind, take the Bible and read it. Whenever desires become overwhelming, say to the Lord, "My God! Please, help me." That is the long way: renouncing desires and praying to God for help. It is okay to pray, but don't fight with desire, because He created desire for everyone's good. Desire has two faces: one is ugly and frightening, the other beautiful and pleasant. One face of desire is called *Devi*, the Divine Mother power; the other is *rakshasa*, demonic.

Everyone should know what desire is, how to conduct it, and how to go beyond it. Is there any religion in the past or present which believes that *kama*, passion, can be used as a springboard for evolution? The truth of nature must be accepted, not because the vedic or tantric traditions are trying to justify it, but because the minds of millions of people could become normal through this understanding.

Pages of My Spiritual Diary with Swami Satyanandaji

Balaght, 1966-1968

The first time I was graced by Swamiji's darshan was in the Interstate Yoga Seminar held at Gondia in 1966. Approximately ninety people including scientists, doctors and psychologists from all over the world attended the seminar and they were dressed in ochre (geru) robes too. They also took part in the 9-month Sannyasa Course, which was held in Munger at the time. Many of them delivered lectures on yoga in their respective languages viz., German, French and Spanish. Swamiji subsequently translated them into English. The Hon'ble Deputy.



Prime Minister of India, Morarji Desai, and the Hon'ble Chief Minister of Maharashtra attended the seminar and also addressed the gathering. This inspired me to join Swamiji's yoga mission.

Bilaspur, 1969-1970

I took mantra diksha at the Yoga Seminar in Raigarh. Later during a yoga seminar in Bilaspur, we had the good fortune of having Swamiji come home for lunch. While leaving, to my utter surprise, he asked my wife to attend the yoga program, which she did in spite of her unwillingness. In November 1969, I attended a 7-day Kriya Yoga course in Munger under Swamiji's personal guidance.

I have fond memories of my 8-year-old daughter (now *Atmajyoti*, a gynecologist in Indore) being initiated by Swamiji into mantra diksha. As she found it difficult to do 12 malas

of japa daily, she wanted me to request Swamiji to reduce it. Thus when Swamiji was on his way to Bombay via Bilaspur, we went to the Railway Station for darshan. My daughter was hesitant to express her dilemma to Swamiji and the train began to move. We found ourselves running along Swamiji's carriage until he looked at my daughter and asked her what the matter was. She had barely said, "Swamiji 12," when she got the reply, "6 will do - *chhah chalega*." It was her first miraculous experience with her guru.

Umara, 1970-1972

Yoga seminars were held under Swamiji's guidance at Umara and Amlai. In 1972, I met Swamiji in Katni and informed him that I was waiting for my next posting. Swamiji had glanced skywards at the time and kept silent. Soon afterwards, to my surprise, I received my posting order as DFO Raipur. When I told Swamiji about it, he directed me that a myriad of yoga activities would soon begin in Raipur and other places in Madhya Pradesh, under his guidance.

Raipur, 1972-1985

With Swamiji's guidance, Satya Darshan Yoga Ashram, Raipur, was registered and government land was procured for it. In 1973, my family, friends and a lot of my relatives attended the Swami Satyananda Golden Jubilee Convention in Munger. We also attended the Kriya Yoga course that was held soon afterwards. I was suffering from a severe case of piles at the time and was relieved of it permanently by Swamiji's grace.

Swamiji performed the bhumi-pujan of the ashram and inaugurated



it in 1976 at the time of the National Yoga Convention, Raipur. I conducted yoga classes in the ashram with Swamiji's blessings until Swami Vajrapani Saraswati took charge.

Swamiji had instructed me to oversee the Chhattisgarh Yoga Seminar to be held in Rajnandgaon and had also sent sannyasis from Munger to conduct yoga classes all over Chhattisgarh. The seminar at Rajnandgaon was a great success, and later more were organized by the Raipur ashram under Swamiji's guidance at various places, viz; Dhamtari, Jagdalpur,



Balaghat, Seoni, Betul, Itarsi, Indore, Bhopal, Sagar, Jabalpur, Satna, Rewa, etc. During the National Yoga Convention, Raipur, in 1981, I received the first copy of *Yoga and Kriya* with

Swamiji's blessings. Guru Poornima was celebrated in 1983 in Raipur in Swamiji's presence.

After my daughter got married in Raipur in 1985, my wife and I went to Munger to take karma sannyasa. Both of us were taken ill with high fever. A day before Swamiji's departure to Australia on 24th February 1985, we recovered suddenly and were summoned for diksha. My wife Nilamani noticed that Swamiji looked unwell and asked him how he felt. He replied that he was fine.

After Swamiji's departure, Swami Nirananandaji Saraswati told us that Swamiji had taken our fever onto himself. We felt very guilty. We reached Jamalpur on our way back to Raipur the next day. To our surprise, Swami Vajrapani Saraswati was back from Patna and waiting to see us off at the railway station. I jocularly remarked that we were grown-ups and could take care of ourselves, when just before the departure of the train I noticed that my wallet was missing. I told Swami Vajrapani about it and he got into the train with us and made all the necessary arrangements for our journey thereon.

Bhopal, 1985 till date

We joined Swamiji for a Continental Meal at Ganga Darshan and received ochre (geru) robes before his nomadic parivrajaka tour. I attended the Forestry Conference in Dehradun in 1989 and on my return enquired about Swamiji at Sivananda Ashram, Rishikesh. I was informed that he had left for Uttarkashi about an hour ago. I followed him and was lucky enough to receive his darshan there. We accompanied Swamiji the next day and took a dip at Gangotri for the first time in my life. I started searching land in MP as directed by Swamiji which he subsequently finalized at Rikhia. In 1990, I retired from the top position of the Principal Chief Conservator of Forests with Swamiji's blessings.



Swamiji told me to perform the poornahuti of the Sat Chandi Mahayajna along with Swami Niranjananandaji Saraswati and the pandits at Rikhia. He assigned me the task of future yoga activities to be conducted from Bhopal. The yoga seminars, 2003 and 2005 at Indore and Bhopal, and 2006 at Raipur, were organized in consequence thereof.

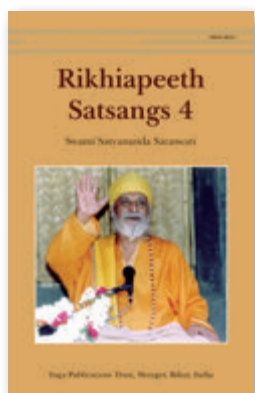
Regular yoga classes are held at the Satyananda Yoga Kendra Bhopal, located at my residence in Bhopal. My granddaughter, Diksha, also joins me and conducts yoga classes for ladies. I continue on an endless journey with My Great Master, Swamiji.

When I recollect how Swamiji's grace and blessings have affected my life, my eyes brim over with tears. My prostrations to Swamiji, a great New Age Yoga Seer.

— Late Swami Vyasnananda Saraswati, Bhopal, MP

How to Become Tolerant

From Rikhiapeeth Satsangs 4, Swami Satyananda Saraswati



To become more tolerant of other people's faults, one should first be able to see one's own shortcomings. When you can see your own weaknesses, then you will understand. If you see a fault in someone else, also look for it within yourself.

*Buraa jo dekhana maina chala, buraa na milyaa koe,
Jo dila dekhaa aapnaa, mujha saa buraa na koe.*

When I tried to search for bad people, I did not find anyone who was bad; when I looked into my own heart, I found that no one was as bad as me.

Saints and holy men use this technique; instead of looking at another's faults, one should look for faults within oneself, but this does not often happen. If you see too many faults in yourself, then your self-confidence goes down. You will feel as if you are unworthy. That is why self-introspection is not a natural law. It is nature's law that one cannot see one's own face. Nature has made this law for everyone. People are unable to find their own faults and negative qualities even after searching for them within. At first, you see the fault in another: that person is lazy, talks too much, is very egotistic. Then you analyze those faults, ask what is arrogance and what is jealousy. At first, study these things in others, you will not find them within no matter how hard you try. I can openly say to all of you sitting here that no matter how hard you try, you will not find any fault in yourself. You will find faults only in others.

Learn from the mirror

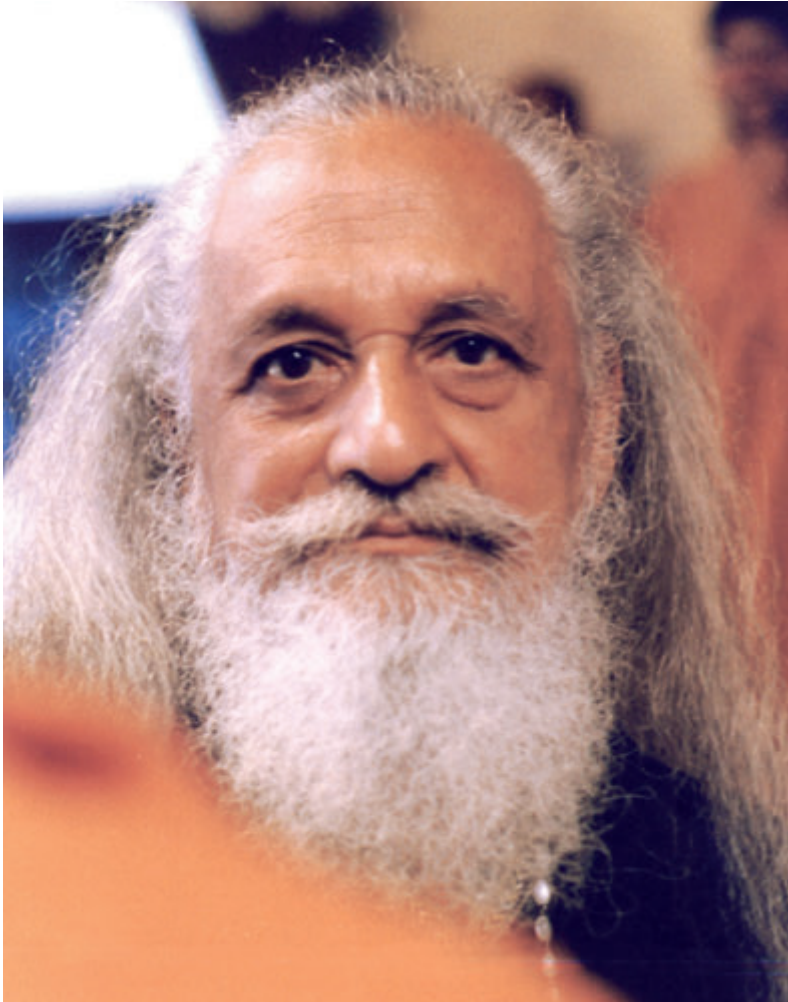
This is the law of nature. First study another, and then you will know about yourself. How do you know that eyes are supposed to be a certain way? It is because you saw another person's eyes; you saw their nose, lips, hair, forehead, and only then did you know that your own must be similar. Nature has created others as mirrors for us to know ourselves. The other person is your mirror. He shows you what anger is. What do you know about anger? You know about it when another person gets very angry in front of you. Then you say to yourself, 'Oh, this man is very angry, so this is called anger.' Looking at your parents you will think, 'My parents love me very much. So this is love.' The textbooks from which you learn about love, anger and hatred are the people around you. Then search for the same fault within yourself.

It is a mistake to look for bad qualities within yourself from the start. That is why at first you gossip about and criticize other people. It is natural to criticize another. It is a law of nature in the process of expansion and evolution of the human mind. How can you state at the start that you are unworthy when you do not know what being unworthy is? That is just forming an opinion, an opinion that you are worthless and of no use at all, without really knowing what it means. This hurts the individual personality. It is the same situation when you praise yourself, 'I am very beautiful, I sing very well, I am very good.' However, do you know what beauty is? What a tuneful voice is? What goodness is? First get to know beauty, music and goodness, and then you will find them within yourself. Otherwise, stating "I am good" will be full of egoism. That is why we have to understand the laws that nature has made while creating life. If someone criticizes you, speaks ill of you, let him. Keep quiet. Do not react. Then, when you are criticizing someone else, look within yourself to see if you can find the same fault there.

The hardest thing in the world is to know oneself. A man can know all things in life yet not know himself. To know one's

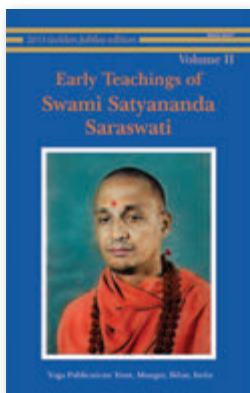
self is self-realization. This is not an ordinary achievement, but a very high achievement. We say, “You are very good, very wise,” but to know one’s own self is the greatest achievement in life. The Upanishads call this *atmajnana*, self-knowledge; someone else has called it God-realization. Swami Sivananda used to say that both are the same, to know God or to know yourself is the same.

– 30 October 1997, Rikhiapeeth



Patanjali Yoga and the Science of Self-Realization

From Early Teachings of Swami Satyananda Saraswati, Volume II



What is the aim of human life?

The aim and the end of human life is to attain liberation from bondage or self-realization. Many and varied are the ways by which the goal of self-realization can be attained. The main streams of thought are divided into three branches: the first, that the self could be realized only through *jnana* or real knowledge, the second, pointing to the path of selfless action for the same goal and, the third, maintaining that devotion to God is the only way to attain reality.

How does one decide which branch to follow: *jnana*, selfless action or devotion?

Before the journey towards the goal of self-realization can begin, the mind must be controlled and centred on one point. On the surface these three approaches may look different, but they all have the same aim.

Adi Shankaracharya in expounding his tenets of the Vedanta philosophy in various texts has attempted to show that the world is unreal and that the reality, the Brahman, alone is real and imminent. However, due to the influence of *maya*, the individual soul, out of ignorance, binds itself to the world. His main teaching was to know the Self by a process of elimination of all that was non-self i.e. all that was not permanent, unchangeable, blissful and true. Therefore, the mind had to be brought to a state of evenness by a steady

practice of self-denial, whereby it could, as a matter of course, turn away from the senses and dwell on the Self.

The exponents of the bhakti school of thought emphasized the aspect of surrender and devotion to the supreme God with self-effacement. This also covered the ideal of selfless service where the concept of devotion was secondary, and the seeker took no responsibility as the doer of deeds, but behaved only as an agent of a divine power which he called God or divinity. Thus, he did not attach any importance to the world, as nothing belonged to him.

Does yoga prescribe a scientific technique for attaining self-realization?

Yoga, which is one of the principal schools of thought, does not lay down a separate philosophy or an independent system of thought. It aims at the same goal but where others leave the field of investigation open for the seekers to find out for themselves how to evolve their consciousness, to merge with the universal consciousness or ultimate reality, yoga prescribes a scientific technique.

Patanjali's goal is definite, as indicated in sutra two of 'Samadhi Pada': to establish one's self or to attain kaivalya. He mainly follows the Samkhya school of thought, differing only in one respect, when he introduces the concept of Ishwara and faith, but to Patanjali, Ishwara is not the end but the means to attain the aim of kaivalya. He had to introduce the concept as an expedient to help the seeker to achieve a state of concentration. Having indicated a clear objective, Patanjali goes on to indicate in a scientific, step-by-step manner how the aim could be achieved. It is because of this fundamental character of yoga that it is not classified as a separate philosophy. It is, in fact, the science by means of which the goal of self-realization could be realized by anyone of the followers of the various schools of thought. Patanjali had in view the basic difficulties which any seeker, whatever his faith or devotion may be, would find. To him a yogi was

one who had so attuned his entire being that he could use it to attain kaivalya.

Unlike Adi Shankaracharya, Patanjali had no quarrel with the world, as he subscribed to the Samkhya doctrine and accepted prakriti as the causative factor of the universe and he did not dismiss the world as unreal. Even according to Adi Shankaracharya, the denial of reality of the world was a subjective attitude, a studied and perfect detachment which could be arrived at by the negation of all that was not real through the cultivation of vairagya.

Patanjali accepts man as he is, as a product of prakriti, an entity subject to the interplay of the three forces: the gunas, sattwa, rajas, tamas, the mental, and the emotional conflicts in him. Therefore, Patanjali states his technique on the basis of *chitta vritti nirodha*, the cessation of the modifications of the mind. Unless the agitations of the mind are silenced and the mind is made *ekagra* or one-pointed, no progress anywhere is possible.

Patanjali is a realist, who probed into the inner workings of the ego, which is again conditioned by vasanas. He said that the tendencies of the chitta vrittis are normally diffused and engaged in five different directions, which cause agreeable and disagreeable experiences and create new samskaras.

Does Patanjali define vairagya as renunciation or acceptance of the world?

Vairagya according to Patanjali is not renunciation of the world, but rather, the acceptance of the world as it is. It is a recognition that prakriti functions in its natural manner and one must abide by it until, by practice of yoga, one is able to transcend the laws. He defines vairagya as self-mastery, a freedom from desire of what is seen or heard. To him, non-attachment is the exercise of discretion. A sadhaka is not asked to renounce and go to a forest, but to strive and find the means and ways to transcend prakriti. This technique is what he teaches.

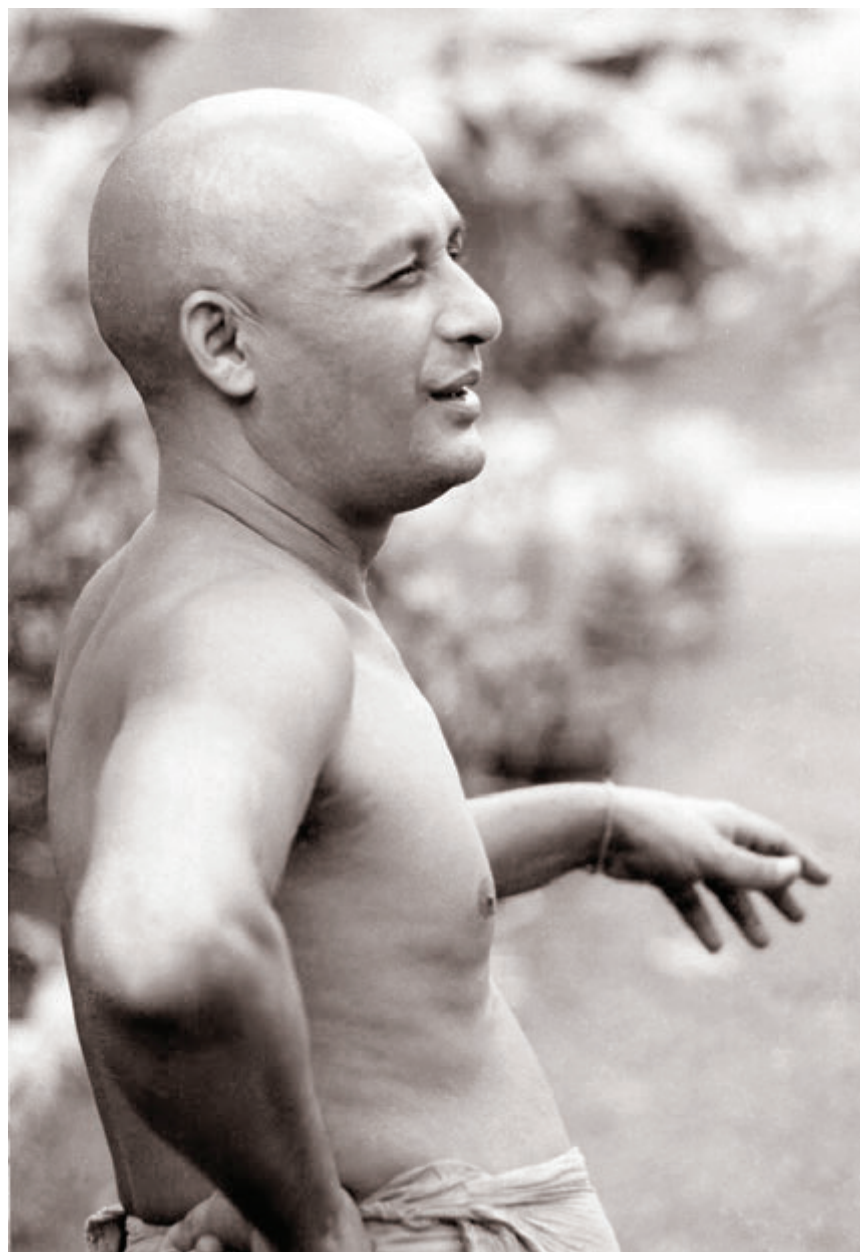
In this regard, Patanjali seems to play the role of the modern psychologist, when he points out the obstructions to the seekers as well as the development of supraphysical powers and the need to avoid them. He knows the pitfalls that lead to a jnani's or a bhakta's decline, therefore, he points the way to kaivalya in a systematic, step-by-step manner. He does not despise the body, the instinctive urges or the desires in man, but accepts them as necessary evils, and indicates the way to purify them and transmute them by faith and energetic efforts.

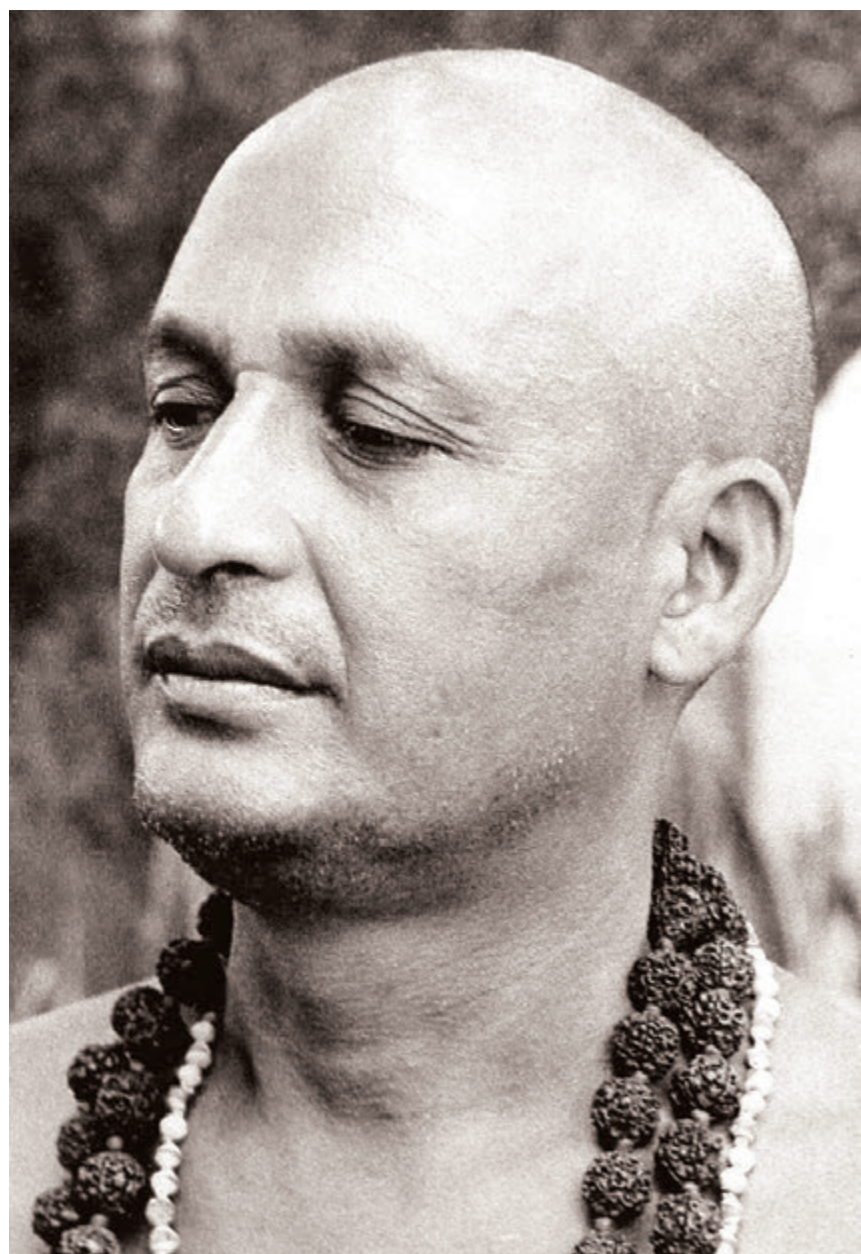
What keeps us from being able to realize the Self?

Patanjali's instructions in ashtanga yoga are a concise and effective treatment for securing physical, mental, emotional and spiritual harmony. He does not regard the world as sinful, nor does he introduce the ideas of hell and torture. For him, sin is what leads to alienation from the Self. Thus, he does not frighten the seeker, but rather, he points out how a patient and steady effort releases the latent divine powers in man and how such awareness leads the seeker to strive more for self-realization.

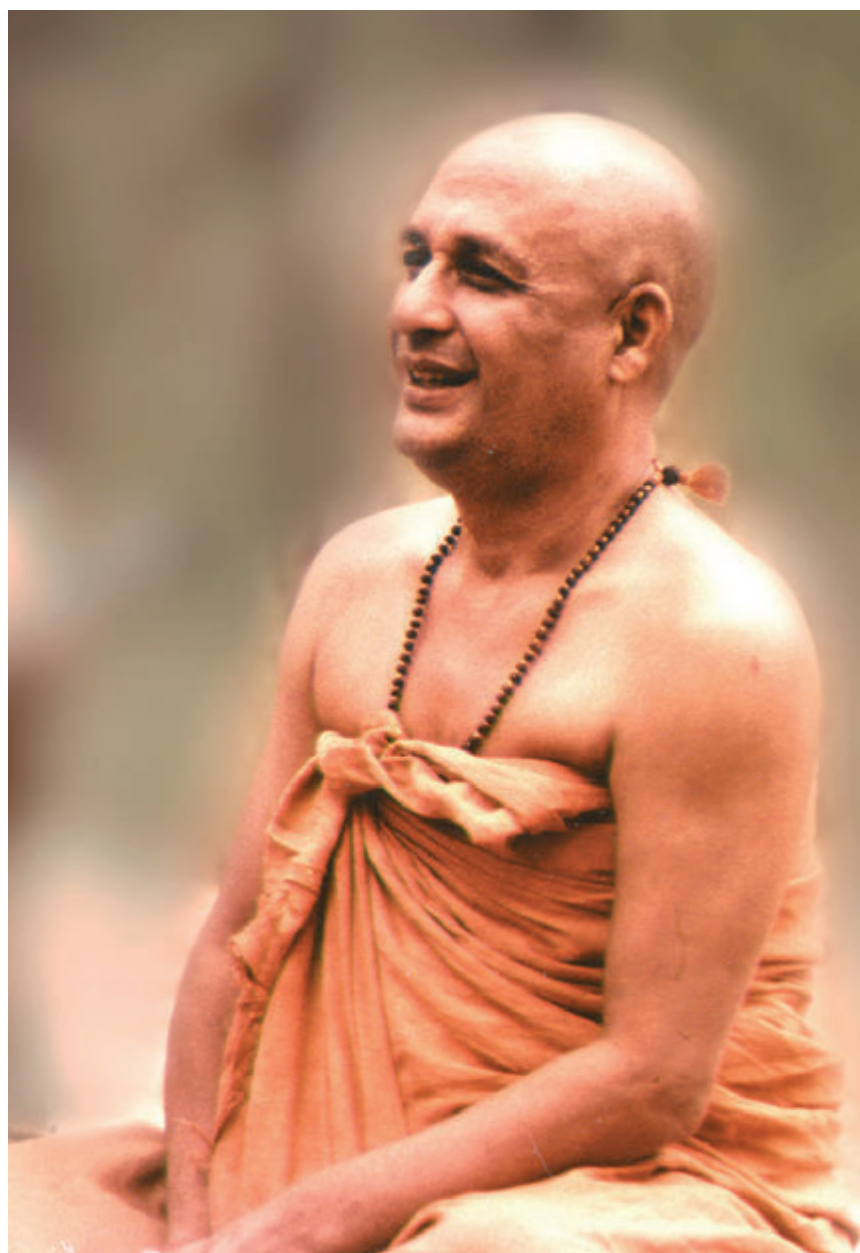
Patanjali points out how kleshas arise, how ignorance or *avidya*, which he defines as the notion which regards the non-eternal as eternal, impure as pure, painful as pleasant and unreal as real, is the cause of all afflictions. It is because of *avidya* that realization is not attained. Therefore, Patanjali says that afflictions which are yet to come with the fruition of past *samskaras* should be anticipated and destroyed. The root cause of all misery is the false identification of the *drashta*, the experiencer, with the objects of experience. The object experienced is composed of the three *gunas* and the identification is caused by *avidya*. The Self or the experiencer is pure unchangeable consciousness. The object of experience is to serve this *atman*, this Self, to show the true nature of both *drashta* and *drishya*. When this identification ceases, *kaivalya* is attained.

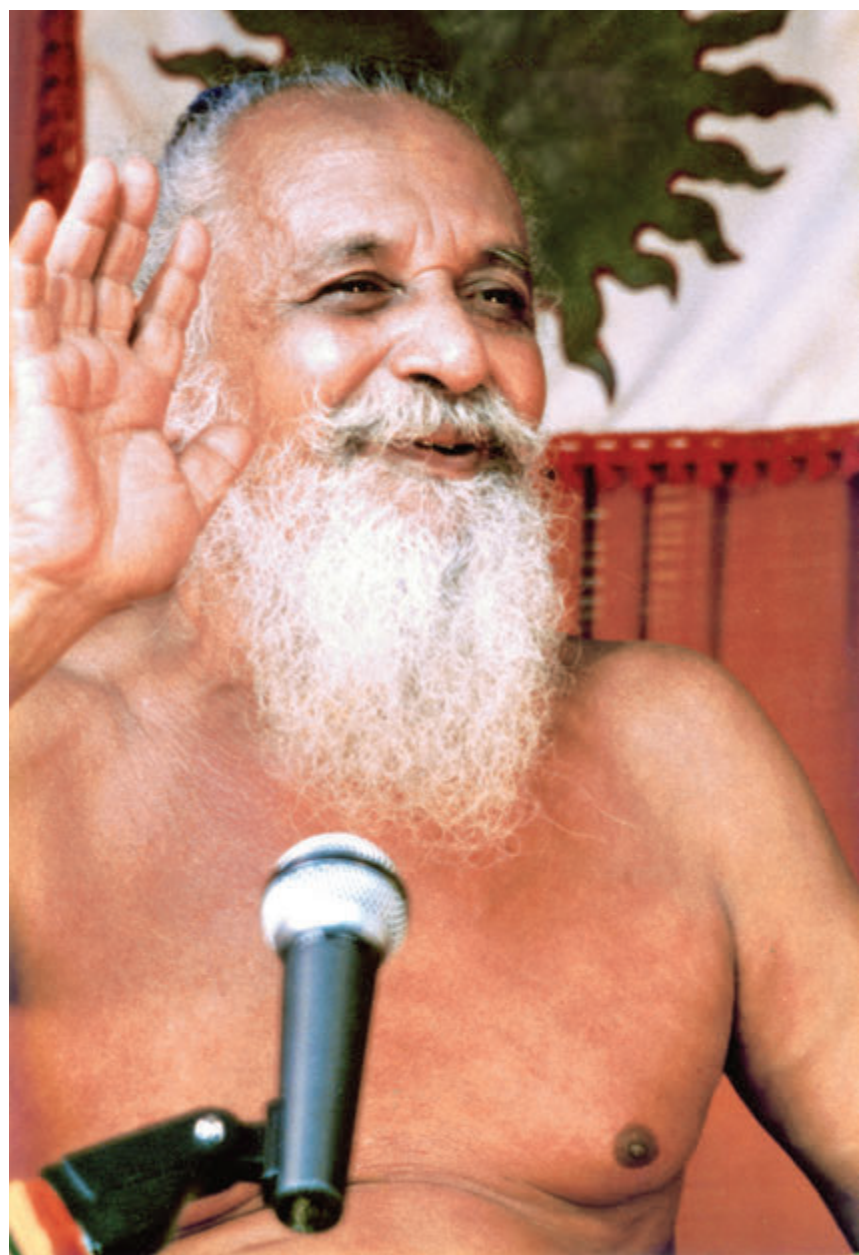






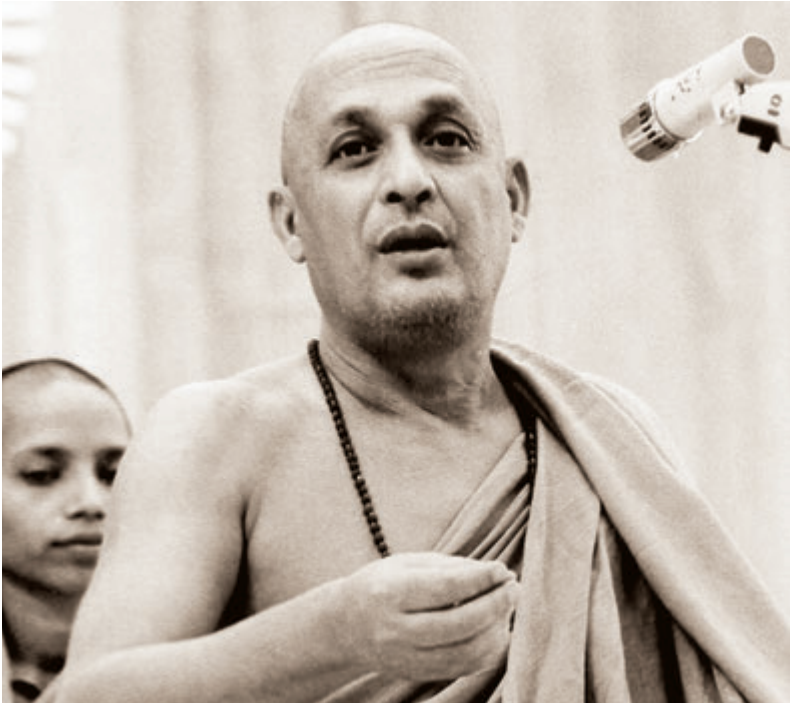












Are the doctrines of yoga in harmony with the experiences of sages?

It is not possible in a short essay to discuss at length the significance and importance of concepts in the context of highest philosophical truths as expounded by the various philosophical dissertations. However, yoga contains no doctrine in conflict with the experiences of sages as revealed in the Upanishads. On the contrary, many things which remain mysterious and unexplained in obtrusive language are made comprehensible.

Whatever may be the divergence of the approaches, the fact remains that the aim of man is liberation by whatever name it is indicated: moksha for the Vedantin, vairagya of the yogi, Vaikuntha of the bhakta, and so on. Patanjali neither disputes Vedanta nor underrates bhakti. For him, the Self is the only reality and in his *Yoga Sutras*, there is a place for all. After all,

it is through the mind that the universe is created and through the mind alone it is dissolved.

Sage Patanjali's treatment of concentration, meditation and samadhi is a process of devolution from the surface to the depths. Like the psychoanalyst, he wishes that through his technique, he can bring awareness to the area of consciousness which lies in the depth of the debris of unconsciousness. He wishes to develop awareness of that supreme truth, the *atman*, which is the pure consciousness, by the light of which the mind, intellect, ego, senses and sense organs, in fact the entire universe, is illuminated. When awareness is firmly fixed, *swaroop anusandhanam*, discovery of one's Self, takes place and the seeker attains self-realization or *kaivalya*.

Can Brahman be an object of meditation?

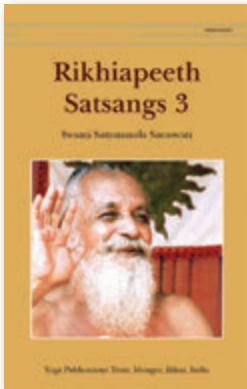
Patanjali declares that our awareness is compounded by name, quality and knowledge. So long as consciousness remains established in these aspects, meditation does not lead to *kaivalya*, because even this deep meditation, even in its subtlest aspect it is within the limitations of *prakriti*. The four kinds of concrete meditation, *samprajnata samadhi*, to which he refers, are within the realm of phenomena and are only preparation for the state of union with Brahman. Brahman is not an object of concentration but pure, undifferentiated consciousness.

Patanjali, therefore, declares that all past impressions are wiped out by *nirvikalpa samadhi* and when these are so extinguished, there are no more modifications of the mind and the seeker enters a state of *nirvikalpa samadhi*. Adi Shankaracharya describes *nirvikalpa samadhi* as a continuous consciousness of the unity of *atman* and Brahman, leaving no trace of duality. That indeed is the state of realization of *kaivalya*, for consciousness is never experienced in the plural but only in the singular, and that is the self-realization to which yoga leads the seeker.

– October 1963, Bombay

God's Will

From Rikhiapeeth Satsangs 3, Swami Satyananda Saraswati



Satsang 11

I never gave any thought to the things that I have achieved and received in my life. I had left my home and family with just one aim. I had met a tantric yogini who had given me the experience of *shaktipat*, an energetic experience transmitted from guru to disciple, and I wanted to have those experiences again. I had not gone to the ashram to do karma yoga. I had never thought of writing books and typing them out. I only wanted to sit somewhere and perform my spiritual practice, learning from a guru who would reveal everything to me. I know now that it is not possible; the spiritual path is not that easy.

Whatever a person is to achieve and receive, he will do so without ever having thought about it. Whatever is in his destiny he is sure to get, whether he does something about it or not. People exert themselves a great deal and worry too much. They get very disturbed. The amount of water that can fill your pot will depend on its size; it cannot hold more than its capacity.

Whenever I went to other countries, I was sent there by God. I didn't go there because I wished to go. Every person has his individual nature. My nature is such that I have never wanted to earn money. I have total faith that if I want money, it will come. I have never felt the worry, 'If I don't have money, what will I do?' When I decided to implement the plan for Ganga Darshan, I said, "The money will come; there is no need to worry." The one hundred and eight rupees that my guru Swami Sivananda had given me when I left the ashram are still with me. I only went on adding zeros to that amount.

I do not want to worship God in order to ask for wealth, knowledge, or anything else. Why beg from God? I have made a request to God only once, and he has fulfilled my prayer. At that time I was feeling very dejected, otherwise, why ask God for anything? You should ask from someone who is not omnipresent. It is possible that God is sitting within, thinking and speaking through us. It is difficult to say.

While the thought of money never entered my mind, I have had money. Before I left home, I had to give my father an authority letter for tax and other purposes. Along with that, I gave him my Post Office Pass Book which contained savings of ten thousand rupees, about three thousand dollars back then. My father saw that and asked, "Have you committed a theft or robbery?" I said, "Not a theft. I have worked." The ten thousand rupees in those days is equal to hundreds of thousands of rupees today. We could get seven kilos of sugar for one rupee and now you get one kilo for ten rupees.

When I went to Rishikesh, it was the same story. At that time I used to earn three thousand rupees every day; I am talking about the years 1944 to 1945. People in Rishikesh were envious of me. The pandit who had prepared my horoscope had said I would be a pauper, someone who would bring an end to the family lineage, and a loafer as well. All three things turned out to be true; however, he did not know that when iron comes in contact with a touchstone, it turns to gold.

The guru's company and the guru's touch does not change a person's destiny, but its meaning changes. I am a pauper even today. I have never opened an account in any bank, nor have I ever signed a cheque or counted any money. I have even brought an end to the family lineage. Since I have never married, how can there be any children? I was also a loafer, sometimes in Rishikesh and sometimes elsewhere; I never stayed in one place. I might go away from here as well, I can't say. Leaving a place is not an important thing. To build and grow something is difficult; you need to put effort in and sweat it out. However, you do not need to do anything much to leave;



you just have to make a decision and leave, hold on to your loincloth and step out. However, people find that difficult, as they enjoy accumulating things.

These days I do talk to people, yet I never give them spiritual guidance as there are rules for paramahansa sadhana. However, let me tell you this much: every person has ups and downs in life. Whether the enjoyment or wealth is for accumulation or for use, for knowledge or for liberation, nothing happens through impatience and haste. Whatever has to happen will happen. This has been my experience in life. Therefore, if you desire God, sadhana, liberation or anything else, no matter how much you strive for these, just give up worry, anxiety and agitation. In spiritual life nothing happens without the wish of God, even though you may try to find thousands of solutions. It is said that no matter how hard a person strives, without the grace of God, you cannot get the grace of God.

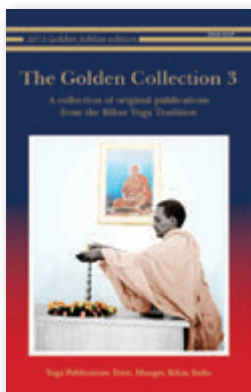
I have learnt only one secret of the spiritual path: give up feeling disturbed and be content with whatever you have received from God. Get up in the morning, remember God

for some time, do satsang: these are essential in human life. However, whatever you desire from the spiritual path you will not attain through human effort. You will not attain that result through any amount of hard work that you put in. You will get that only if He wishes to give it to you. If He feels like it, you will receive it. If He does not wish it, you will not receive it. No one has any right or control over this process. No one even knows what God's grace is. If He wishes, He will give you an experience, a *darshan* or vision, or a spiritual life. Otherwise, you can go on flailing your arms and legs; nothing is going to happen.



Magic and Mystery of Sound

From The Golden Collection 3: A collection of original publications from the Bihar Yoga Tradition, *Swami Satyananda Saraswati*



According to nada yogis and the scriptures dealing with the subject of nada yoga, the *nada brahma*, or the ultimate and the transcendental sound, is the seed from which the entire creation has evolved. A nada yogi believes that the world is but a projection of sound alone.

The universe and nada

The whole macrocosmic universe is a projection of sound vibrations. From that sound the whole world has evolved. In the Bible there is a reference, "In the beginning was the word, and the word was with God." This word is called the 'nada' or the 'shabda'. In India the Sufis, a Mohammedan cult, call it 'surat'. Surat or shabda yoga is another name for the nada yoga practice. The Muslim saints of philosophical temperament also believe that out of sound and form the world was evolved. It is believed by the nada yogis that the five elements, five karmendriyas, five jnanendriyas, the fourfold mind and the three gunas have evolved out of one eternal sound. It means that prakriti and the material, mental, psychic and intellectual universe are an outcome of nada brahma. This is the ultimate belief of all nada yogis. So, a nada yogi believes in a reality which manifested itself in the form of vibrations. These vibrations either do not vibrate at all or vibrate at such a high frequency that it is beyond the reach of the human faculty.

The eternal or original nada has the highest rate of frequencies and vibration. When any object vibrates at a tremendous and unimaginable speed, it becomes still. It means

that the highest point of motion and vibration is stillness. And, that sound appears to be the creative principle of all matter and the entire material substance.

It is the contention of nada yogis that everything in the universe originated and evolved from the eternal and infinite nada. In this context a study of the Upanishads is recommended, with special reference to the *Nada Upanishad*, *Bindu Upanishad* and *Hamsopanishad*. There are also various other spiritual cults who have specialized in the science of nada yoga and one such well-known sect in India is Radha Swami.

Music is also a materialized form of nada. The movements of prana in the body are also nothing but the expressions of nada. The purpose of nada yoga sadhana is to find out the primal and the finest, the ultimate and the inner sound or the word or the shabda.

In order to discover the transcendental and non-empirical sound, the process has to start from the gross. The ultimate form of sound is conceivable only through going into the deeper realms of our consciousness.

The centre of nada

Which is the centre where the transcendental nada is situated? Bhaktas try to find out the centre of their ishta in anahata. Yogis try to find out the centre of intuition in ajna. Vedantins try to find out the centre of hiranyagarbha in sahasrara. Likewise, nada yogis locate the centre of nada in bindu, which is a familiar centre to the students of this International Yoga Teacher's Training Course.

Bindu is the centre where the continuous, eternal, inaudible, unbroken and unbeaten sound goes on. Since when, it is not known. For the purpose of discovery of nada, it is true that the bindu has to be spotted primarily and finally.

Before one ventures to go into the depth of this science, it would be better for the aspirant to locate or discover the mental, astral and psychic nature of the sound of nada. Different practices of nada yoga are introduced in order to help the



aspirant to go through the different psychic and non-physical sounds, before the consciousness can finally be attuned with the real nada.

Practice of nada in bhakti yoga

The practices meant for bhakti yoga are also to be included as practices of nada yoga. When a bhakti yogi performs japa of a mantra, in the first stage, he remains aware of the mantra. He tries his best to maintain awareness of the sound produced by the mantra. After getting used to this practice or after having developed a deeper and greater awareness of the sound of the mantra, he stops producing an audible sound vibration and tries to intensify his awareness on the basis of mantra chanted in whispered tones.

In the second stage, he tries to merge or fuse his awareness on whispered mantras. When this task is accomplished satisfactorily, he stops whispering also and tries to chant the same mantra mentally. He tries to hear the mental and subtle notes which, though inaudible, can be visualized through a deeper form of awareness. Sometimes at this stage, there is a possibility of actual experience of hearing the same mantra. The bhakti yogi will have the feeling as if he had really chanted the mantra in an audible tone. When the awareness of mental

chanting of mantra is absorbing and the mind is completely fused in a deep realm of awareness, mantra or nada is transformed into a constant inaudible repetition which will appear to the aspirant on the plane of consciousness as audible; but it will be imperceptible and inaudible to others. This is the way to practise mantra and nada yoga by bhakti yogis.

A few kriyas combined with bandhas and mantras should also be included in order to stimulate the dormant psychic regions of the aspirant. He should begin his task of discovering the first sound or nada by plugging his ears. When his practice is fairly advanced, he need not plug his ears in order to commune with the different dimensions of sound. Instead, he should try to commune with the inner sound during the stillness of the night without closing the ears. It is easy to apprehend the inner sound at midnight.

Music and nada yoga

Music also is nada yoga. In the case of music, nada is rendered absolutely scientific and classical. The development of musical systems in the past was done strictly in accordance with the views of nada yoga sadhanas. The well-known and most ancient *Sama Veda* is always sung with a scientific exactness and in accordance to nada yoga sadhana. Pranayama forms an important preliminary and essential part of this sadhana.

At different stages of conscious awareness, the mind is easily attracted by different waves of nada. Certain vibrations of nada seem to be disagreeable at a particular time, while some are agreeable at a particular time of the day. Certain combinations of nada are agreeable to some people and disagreeable to others. These nada vibrations in music are known as *raga* or musical notes. A raga having short vibrations is not relished by some. The morning music of India, the Bhairavi or Bhairava raga, is appealing to a few but not to all. I like the midnight music of India, the Malkos, the Durga or the Jogia ragas. The evening raga, like Bhimpalasi, is also popularly appreciated. Generally, girls and boys of a tender

age prefer Bhairavi. This proves that the mind reacts differently to different sound waves.

Music could be taken up as a spiritual practice of sadhana, as a preliminary, or just as a pleasant, interesting and inspiring sadhana of nada yoga, through which the mind could be attuned to the subtlest vibrations before proceeding to discover the last transcendental sound of nada.

Nada in different sheaths of consciousness

These sounds which are heard are true. They are the symbols of the content of the mind and the consciousness. The mind rests on these symbols and goes in quickly with their help. These sounds are experiences of the deeper layers of consciousness, belonging to the annamaya kosha, pranamaya kosha and manomaya kosha. These sounds are not imaginary. They may be understood as the vibrations of different spheres of one's existence. The physical, pranic, mental, supramental and the *ananda* or the atmic are the five spheres of one's existence. In different spheres of existence different sounds are heard. There are physical sounds first, but when consciousness becomes fine and transcends the physical plane, it will come in touch with the subtle sounds of the movements of pranic consciousness in the physical body.

The entire range of human consciousness is divided into three or subdivided into five parts. The conscious state is constituted of the annamaya and the pranamaya koshas, and these two bodies are made up of food and prana. The second sphere of the personality is constituted of manomaya and vijñanamaya koshas and mainly contains mental and astral matter. The third dimension of consciousness is comprised of anandamaya kosha, which is a body full of bliss.

In the practice of nada yoga, the manifestation of nada takes place in accordance with the relation established between the mind and the other spheres of consciousness. For instance, if the mind or consciousness is rooted in the physical body, by closing your ears you will hear the sounds or vibrations

produced by the movements of the heart, lungs, brain, circulation of the blood and the process of metabolism and catabolism that are going on inside the body.

If consciousness is dwelling in the pranamaya kosha and has penetrated it, you will hear the nada of a flute accompanied by many more sounds. If the mind has gone deeper into the anandamaya kosha, then the other sounds will disappear and in its place the effect of nada yoga will remain.

It is difficult to tell which particular nada belongs to a particular sphere. In India, illustrations are given in the form of symbolic stories. The individual consciousness which keeps on soaring high and discovering the transcendental notes is symbolized as Rishi Narada in Indian mythology. Without denying the historical existence of Rishi Narada, the esoteric significance of the word 'Narada' should be understood. Narada is supposed to be a rishi who has a *veena*, a musical string instrument, in his hands. In nada yoga, the sound of the veena is considered to be the music of a very high sphere. According to all the traditional cults of nada yogis, the nada of *murali*, flute, or veena belongs to that sphere of consciousness where *dvaita bhava* or the duality of consciousness ceases to exist.



Munger Transformed

Sannyasi Chandramani, Raipur



All of us returned from the World Yoga Convention feeling blessed with an exhilarating, out-of-this-world experience. From the perception of a common man like myself, it was unbelievable to observe the flawless execution of a program of such monumental proportions.

I have always thought of Gurudev Swami Niranjan as a great luminary on account of his being a manas putra, as a sadhaka, tapasvi, multilinguist and as an embodiment of composure, wit and vast knowledge. It was, however, a mind-blowing experience to see him as the chief executive

with immense energy. He fuelled countless disciples, karma yogis and others with so much energy that they might have hardly slept for weeks, yet they calmly and enthusiastically worked and created such teamwork that everything was done to perfection. We did not come across people making any complaints on any matter, be it accommodation, food, or participation at the program.

The complexion of the entire Munger town changed. No Mungerian misbehaved or had any conflict with any of us. Instead, they helped us if needed. The Deputy Mayor and a lawyer on different occasions offered us a lift when we were on our way. It was as if the Mungerians were under the enchantment of Swamiji's special grace.

To talk of Satyam Yoga Prasad, I have no words. The devotees and delegates could not take as much as Swamiji wanted to give!

The Governor of Chhattisgarh too was awestruck to have a glimpse of the Convention. So many who could not make it to the Convention were delighted to view the entire proceedings live over the internet.

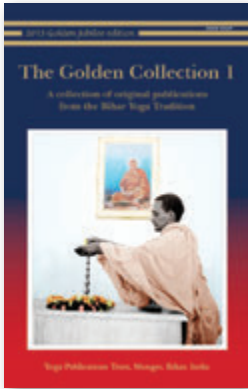
It was also heartening to listen to eminent devotees and disciples of Sri Swamiji. All of them spoke in the common man's language and everything they talked about was on very practical matters. The Bhagavat Katha by Swami Girishanand was full of wit and knowledge and gripped the entire audience. The premises where Akhand Kirtan was going on appeared like a garden of spiritual flora and fauna.

Overall, the WYC 2013 was a program of such magnitude and quality as I have never seen before. We are truly blessed and thankful for being a part of this grand celebration.



Yoga and Civilization

From Golden Collection 1: A collection of original publications from the Bihar Yoga Tradition, Swami Satyananda Saraswati



With action, work or karma on the one hand, and yoga on the other hand, we should travel smoothly through life. This modern civilization, which has been a matter of allurements to us, is not complete and it is not final. It is only a phase. Perhaps in a decade or two if we all meet again, we shall know the limitations of this modern civilization. It is a phase, it is not complete in itself, and this is going to lead somewhere, perhaps

to the same point in history as Babylon and Greece.

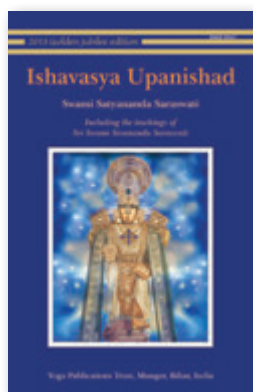
However, if we remain alert about this modern civilization, and especially about the effects of the human mind, then perhaps we may survive as a culture, just as India has survived against the accidents of history and ravages of time. We want everything modern. This attitude is all right, but at the same time, we must realize that it is not final. Once we become the slaves of modern civilization, naturally our minds will become weak and as a culture we will perish. It has happened in the past. Therefore, it is necessary that we accept the modern culture and civilization, because it is a part of human life, but we have to understand its limitations and supplement it with yoga.

Yoga is for the mind, and civilization is for worldly comforts. With both, one will survive in one's culture and attain happiness.



Shanti Mantra

From Ishavasya Upanishad, Swami Satyananda Saraswati, Including the teachings of Sri Swami Sivananda Saraswati



The first two lines of *Ishavasya Upanishad* are the *Shanti Mantras*, or the mystic syllables of peace. It is a tradition that an Upanishad begins and ends with a mantra called Shanti Mantra. The meaning of this mantra is wonderful.

*Om purnamadah purnamidam purnat
purnamudachyate, purnasya
purnamadaya purnameva avashishyate.
Om Shantih Shantih Shantih*

That is full, this full. From the full, the full is taken, the full has come. If you take the full from the full, the full alone remains.

It can be said again in this manner: “This is one and that is one. From one the one has come, and if from one you take out one, one alone remains.”

The mathematical equation of this mantra would be: “One minus one is equal to one.” How?

The word *purna* needs a detailed commentary. Purna means ‘full’. Literally, purna means ‘complete’. Philosophically, purna means ‘infinite’, because nothing else but infinite can be full. Infinity is something of which the beginning and the end cannot be determined. It is ananta and it is akhanda. *Ananta*, endless and *akhanda*, partless, divisionless, fractionless.

Vyakta and avyakta

If you think about the cosmos, or this great universe, about which much has been spoken and yet much remains to be

known, you will realize that there seems to be two states or forms of existence. One form of existence is that which is visible. It is called the manifest universe, or the *vyakta*, it is the manifested form of the universe, which is seen, known, recognized, and which can be discovered, in the far and near future. The other form of existence is unmanifest, invisible and unknown to us. So, there are two types of universe: the manifest and the unmanifest.

One cosmos or universe is visible to me, to you and to the scientists. Maybe, in the far future, they will be able to know many more things. The endless galaxies of stars, the Milky Way, and the hundreds and thousands of solar systems in addition to our own solar system which exist millions and billions of light years away from here, constitute our universe.

That universe which has become manifest and has materialized in a shape, form, pattern or substance, like Earth, Sun, Moon, Pluto, Neptune, and that which has evolved to a particular stage, is spoken of in this mantra, by the word *idam*, which means, 'this manifested universe'.

In addition to this universe, which is visible, recognizable and discoverable, there seems to be, and should be another part of the universe, which is called *avyakta*, or the unmanifest. Indian philosophy gives a lot of reference to this aspect of reality, that there ought to be a face to the universe which is unmanifest. Even as a number of seeds are sown in your garden, a few come up and it remains to be said: "Well, a few seeds are still there," so the universe which has not come up, but which is still in the bosom of the infinite, is indicated by the word *adaha* 'the unmanifest universe'.

That unmanifest universe which has not taken a shape, and is lying hidden in the darkness of nature, is infinite. It is not a limited thing. That unmanifest universe is not a thing of limited dimensions. The cosmos also appears to be infinite. From that infinite universe, this finite universe has come up. All that we see is an evolved form of that unevolved and unmanifest reality, which is yet to come.

What is infinite?

The usual mathematical law prescribes: one minus one is equal to zero. What is already obvious and clear, both to our eyes and the mind, is this manifest universe, which has come out from that unmanifest stage of the universe, uniquely supreme in its quality of oneness and singleness, unmatched and unequalled in its true and real unity. Evidently when we think and talk of the manifest unity of infinite dimensions, which is part and parcel of the unmanifest unity, also of infinite dimensions, it is *not* a matter of deduction but purely an issue of manifestation. But, please understand more fully the meaning of the word 'infinite'.

When you say infinite, you postulate something which has no beginning and no end. Therefore, it only means that this manifest universe is only an extension of that unmanifest essence or reality of Creation. Therefore, this mantra says that if this universe is an outcome of that manifest prakriti, then the unmanifest remains unaffected, unchanged and unaltered. This is the literal meaning of this mantra.

Now, let me give a very simple meaning of this. In fact, in Vedanta and in the Upanishads, we believe that anything you see in the universe is not everything. It is the immanent aspect of a Supreme Power, and to a Vedantin, who is the seeker of knowledge, the existence of God cannot be proved and spoken of in terms of theology and mythology.

If the God of a bhakta is theriomorphic or anthropomorphic, like Hindu and Greek Gods, then the God of a Vedantin is the manifest and the unmanifest infinite universe. We must understand that a true Vedantin believes in an infinite, formless, all-pervading and eternal essence of reality. He does not believe in a God who is subjected and conditioned by time and limitations of the mind. A Vedantin, a seeker of Truth, does not believe in a God who is subject to your visions, fancies and imaginations. The search of a Vedantin starts with a belief that there is an eternal and infinite reality.

Two sources of truth

There are two sources by which you can know the Truth. One is to go on negating the Truth; and the other is to accept the Truth as infinite. There have been people who negated the Truth in order to know it. They denied the existence of an eternal reality. In the wisdom of the great philosopher Descartes, every negation becomes a positive assertion of reality. The more he denies reality, the more he logically affirms it. To negate the existence of a thing is one approach. This approach is only for great thinkers and not for cowards. To deny the Truth and the reality needs courage and bravery. People are afraid to deny God, because they think, if they deny God, God will punish them. But, brave people, who go in search of reality, do not accept God hypothetically. They deny Him first, and as a result of that they understand God, if there is any, in the most true form. They are not hypnotized by the statements made by



a few half-baked thinkers. They say, "No, we do not accept anything which is superficial." And that is one approach, this is the approach of an atheist. The meaning of atheism in the West is different. In Indian philosophy, atheism is one of the ways of the quest of reality.

The second approach is, to accept that there should be something, otherwise there could not exist law, order and a system. That combines ontological, teleological and cosmological evidence, by observing timely recurrence of seasons and witnessing the definite laws in the operation of nature. It seems that a few sincere thinkers started the quest for Truth, but ultimately they could not arrive at the point that is God, and they got lost in the darkness. They went ahead in search of Truth and there came a certain stage where they began to cry out, 'Oh! I am the Truth; I am the Truth.' They were lost in the Truth, and they became Truth itself. This is the process and the theme, which the Upanishads have picked up.

Throughout the Upanishads one finds that there is a search for the ultimate knowledge. There is a quest for the Ultimate and the Truth, for the eternal, infinite and the Unchangeable Being. *Ishavasya* is only one of the Upanishads. There are many hundreds more. In all the Upanishads, you may find that God is not accepted in toto.

The words 'God' in English, and 'Paramatma' in Sanskrit, are inadequate. Therefore, the Vedantins prefer to call Him Brahman, Purnam, Advaita and Atman. Because, it is true that in this universe there cannot be one single God, and if there is one single God, He cannot be a small or limited God. He must be infinite and eternal. And if He is infinite and eternal, how can our limited and finite mind understand Him?

So sometimes by reading the Upanishads one develops scepticism for the time being. Upanishads are easily understood by one who practises integral yoga, combining karma, bhakti, raja and jnana yogas together. If one practises the truth of the Upanishads with yoga, knowledge comes to him without any confusion.

Guru Bhakti Ratna

Swami Durgananda Saraswati, Divine Life Society, Rishikesh

Revered Swamiji,

This humble Swami Durgananda's joy knew no bounds in being amidst you all on the auspicious occasion of the fiftieth anniversary celebration of the Bihar School of Yoga, where a congregation of more than fifty thousand participants from all over India and abroad enjoyed discipline, decency and decorum. Your Holiness and Yoga Excellency made no flaw in taking care of this huge assembly, all receiving spiritual guidance and spiritual retreat.



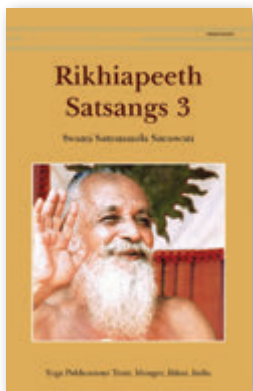
The whole arrangement was truly unique and wonderful, and received direct blessings from nature, too. People were dumbstruck when witnessing rain pouring over the whole region except the venue where the celebration was taking place. This proves the direct effects of guru kripa and purushartha. Seva, prem and sacrifice was made practical under your own spiritual excellency.

From the fullness of my heart, the realization arises that your divine personality is truly 'Guru Bhakti Ratna', and I pray that this emerald will be with us for all of time to come.



Struggle is Necessary

From Rikhiapeeth Satsangs 3, Swami Satyananda Saraswati



Satsang 5

If you want to achieve something in life, you have to struggle. Without struggle, you cannot become great. You may become a teacher, a professor, a doctor; still that is not everything. Boys and girls both study at schools, colleges and universities. Some become professors, some doctors, some political leaders, some ministers, others collectors; however, nobody remembers them. Why? Because what you achieve without struggle does not last for long.

Mahatma Gandhi struggled so hard; all the circumstances were against him. In the same way, the Rani of Jhansi had to struggle and fight against all odds. Subhash Chandra Bose struggled; he escaped from jail, went to Germany, Russia, Japan, and started the Azad Hind Fauj or the 'Free India' Army. How did he achieve it? How did he collect the money? Did he get his three square meals a day? A struggle cannot take place in favourable conditions. Imagine you have a farm, able parents and a bike on which you go to school. When you return, your meal is ready for you. These are favourable, conducive circumstances. In such a situation, getting a BA or an MBBS degree is possible, but true progress is very difficult.

You have to struggle in adverse and difficult situations. Difficult circumstances are those times when you have to cycle seven to eight kilometres to get anywhere, food is difficult to get, parents are sick, there is no money; these are difficult situations. Lal Bahadur Shastri, one of the prime ministers of India, had to cross the river to go to school, not by boat, but by swimming. To get on the boat he would have had to pay a few



paisa, which he did not have. It was a small river and in the monsoon it would swell. He would tie his bundle of books on his head and cross over, swimming. In such conditions, God helps the person from within. There are many such stories. There have been many great people in the world and they all have struggled and risen above difficult situations.

Swami Vivekananda rose to such heights under very difficult circumstances and passed away at the age of thirty-eight. When he became a sannyasin, there were times when he did not even get food. Once a monkey stole his underwear. When he reached America, nobody was there to receive him. He had to sleep in a large water pipe. Whomever he went to, they would not even open the door to him. He had so many difficulties, yet today the whole world respects him.

Mother Teresa was a history lecturer at a convent. She opened a school and hospital in a slum area. People used to ridicule her, saying she was simply putting on an act. This was fifty years ago. Today, the whole of India remembers her. The wife of the President of the United States has come for her funeral; many important people from all over the world have come. Remember, if you want to achieve something in this life, do not seek the easy way. The man who does not climb mountains does not become strong.

– 14 September 1997

Lifeline

When Swamiji left his body and exited planet Earth
He threw down a rope so we can scale the mountain.

He had been training us all our lives:
Treks, scrambles, bush-lore, so we could
Live balanced healthy lives
Enjoying the pleasure of samsara-vana
Yet increasingly non-attached.
Ready to leave?

When his sat-chit-ananda burst free
From the body-cell we were drenched in It.
Time stopped, night became day
He took us beyond the snow-line
Past cold silence, space and twinkling stars to
Effulgent white light.
Ready to live there?

When Swamiji went there
He pulled us up for a glimpse,
For an undeniable experience of Reality.
But now we are back in the matrix of
Time and our temporary existence.
Ready to leave?

He threw down a lifeline that will never break.
Union, closer than the breath, for the breath will stop
But this love will never end.
Ready to live there?

When Swamiji exited space = time,
He left a lifeline and a Guide
So we can live beyond the breath.
Ready?

—Swami Yogakanti



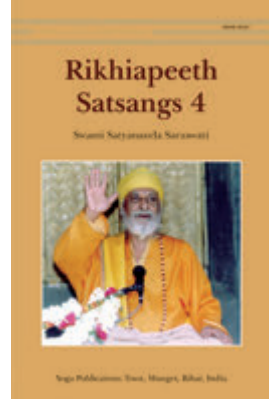
Yoga Publications Trust

Rikhiapeeth Satsangs 4

Swami Satyananda Saraswati

314 pp, soft cover

Rikhiapeeth Satsangs 4 is a collection of talks given by Sri Swamiji in 1997 to an Indian audience. He speaks on a wide range of subjects, including the sannyasa tradition, bhakti, yoga, dhyana, mind management, seva, health, village development, education, emancipation of women, ancient and modern history, science, social systems and economics. Translated from the original Hindi, Sri Swamiji's liberal, compassionate and practical views provide inspiration and fresh insights to all individuals seeking expansion of mind.



New

For an order form and comprehensive publications price list please contact:

Yoga Publications Trust, Ganga Darshan, Fort, Munger, Bihar 811 201, India
Tel: +91-06344-222430 , 06344-228603, 09304799615 • Fax: 91+6344+220169



A self-addressed, stamped envelope must be sent along with enquiries to ensure a response to your request

Satyananda Yoga Websites



www.biharyoga.net

The official website of Bihar Yoga. Includes information on: Satyananda Yoga, Bihar School of Yoga, Bihar Yoga Bharati, Sivananda Math activities, Sita Kalyanam events, Yoga Publications Trust catalogues.

www.rikhiapeeth.in

The Rikhiapeeth website is a sanctuary for all spiritual seekers so they can stay connected to the cardinal teachings of Swami Sivananda, 'Serve, Love, Give', that are practised and lived at Rikhiapeeth. Includes inspiring satsangs, information about Rikhiapeeth, upcoming events, courses and more.



www.biharyoga.net/living-yoga/

Dedicated to the vision and mission of Swami Niranjanananda Saraswati, the spiritual successor of Sri Swami Satyananda Saraswati, it contains news and articles.

www.yogamag.net

The official website of *Yoga* magazine. Includes world-wide links to Satyananda Yoga centres and teachers, a brief history of *Yoga* magazine, news and more.



www.biharyoga.net/sannyasa-peeth/avahan/

Provides online access to *Satyaka Avahan*, the bi-monthly magazine of Sannyasa Peeth, which contains the higher teachings of Sri Swami Sivananda, Sri Swami Satyananda and Swami Niranjanananda, along with the programs of Sannyasa Peeth.

- Registered with the Department of Post, India
Under No. HR/FBD/297/13-15
Office of posting: BPC Faridabad
Date of posting: 1st-7th of every month
- Registered with the Registrar of Newspapers, India
Under No. BIHENG/2002/6305

issn 0972-5717

bar code

Ganga Darshan Events & Courses 2014-2015

Dec 11-14	Ashram Life, Yoga & Satsang
Dec 25	Swami Satyananda's Birthday
Jan 1 2015	Hanuman Chalisa
Jan 2-11	Kriya Yoga Course (Spanish & Italian)
Jan 21-24	Sri Yantra Aradhana
Jan 24	Basant Panchami Celebration
Feb 1-May 25	Bihar School of Yoga Foundation Day
Feb 14	4-month Yogic Studies Course (Hindi)
Mar 1-30	Bal Yoga Diwas
Mar 3-20	Yoga Instructor's Course (Hindi)
Jun 1-Jul 25	Yoga HMC*: Asthma (Hindi)
Jul 27-30	2-month Orientation in Yogic Science & Lifestyle (Hindi)
Jul 31	Guru Poornima Satsang & Aradhana
Aug-May 2016	Guru Paduka Poojan
Aug 1-30	1-year Diploma in Yogic Studies Course (English)
Sep 8	Yoga Instructors Course (English)
Sep 12	Swami Sivananda Janmotsava
Oct 1-Jan 25	Swami Satyananda Sannyasa Diwas
Oct 3-20	4-month Yogic Studies Course (English)
Dec 25	Yoga HMC*: Diabetes (Hindi)
	Swami Satyananda's Birthday

**HMC: Health Management Course*

Every Saturday	Mahamrityunjaya Havan
Every Ekadashi	Bhagavad Gita Path
Every Poornima	Sundarkand Path
Every 5th & 6th	Commemoration of Sri Swami Satyananda's Mahasamadhi
Every 12th	Akhanda Path of Ramacharitamanas

Please be aware that mobile phones are NOT permitted in the ashram.
Ensure that you do not bring your mobile with you.

For more information on the above events contact:

Bihar School of Yoga, Ganga Darshan, Munger, Bihar 811201, India

Tel: +91-06344-222430, 09304799615, 06344-228603, Fax: +91-06344-220169

Website: www.biharyoga.net

✉ A self-addressed, stamped envelope must be sent along with enquiries to ensure a response to your request