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समर्पित श्री स्वामी सत्यानन्द सरस्वती जी के श्रीचरणों में समर्पित

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Hari Om

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GUIDELINES FOR SPIRITUAL LIFE

Song of Meditation

Guru is Brahma, Guru is Vishnu
Guru is Shiva, Lord of all, Lord of all.
Truth is Brahman, truth is your own Self
Realize this truth
Be free, be free, be free, be free.
Meditation leads to knowledge
Meditation kills pains
Meditation brings peace
Meditate, meditate, meditate, meditate.
You must have a pure mind
If you want to realize
Practise karma yoga
Be pure, be pure, be pure, be pure.
If evil thoughts enter the mind
Do not drive them forcibly
Substitute divine thoughts
They will pass away, they will pass away.
You cannot enjoy peace of mind
And cannot practise meditation
If you are passionate
Kill this lust, kill this lust.

—Swami Sivananda

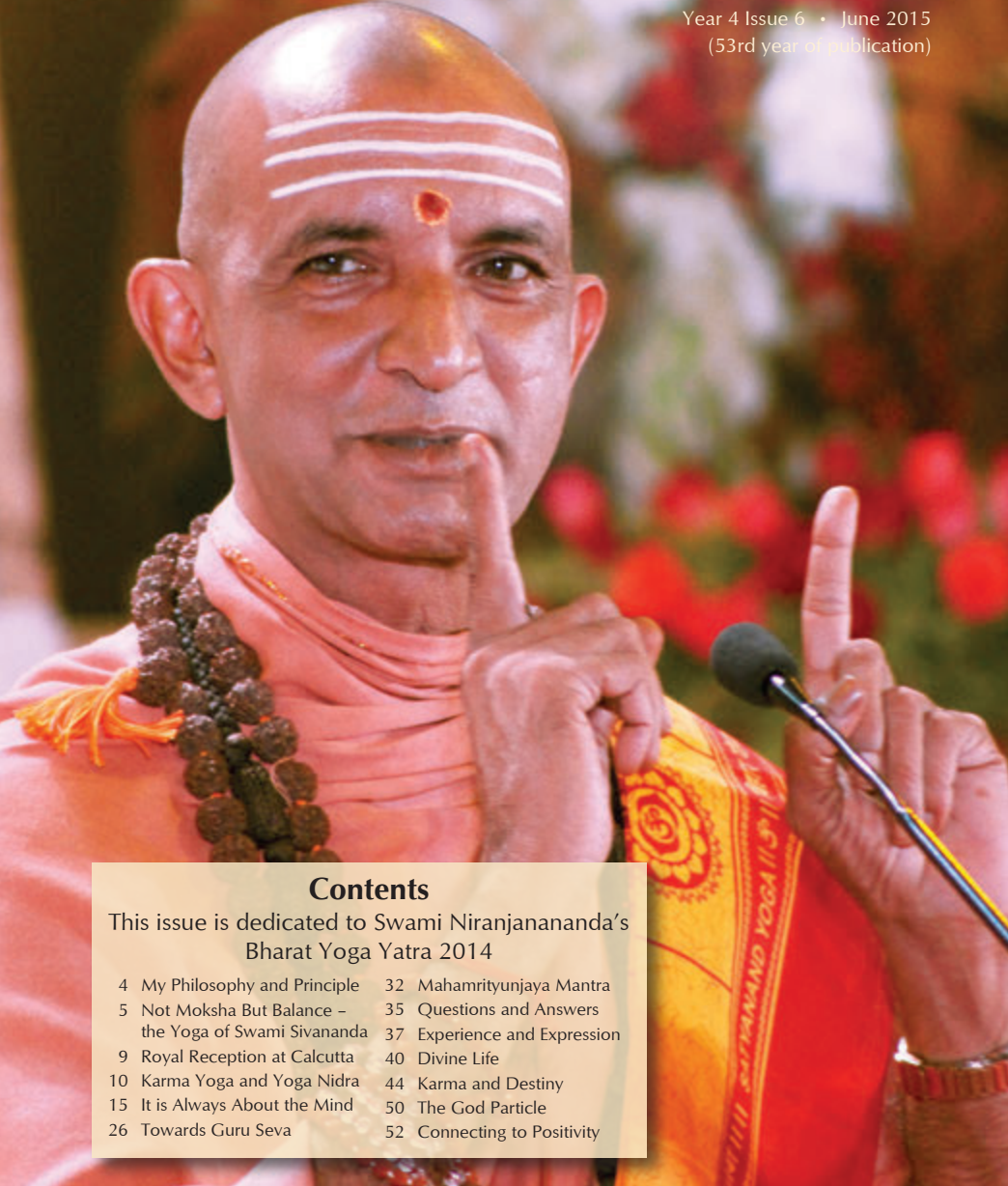
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The Yogi is superior to the ascetic. He is deemed superior even to those versed in sacred lore. The Yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi. (*Bhagavad Gita VI:46*)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

My Philosophy and Principle

Swami Niranjanananda Saraswati

People often ask: how can one maintain constant awareness in the present? The person who can maintain constant awareness of the present is known as a yogi. A person who is not a yogi is troubled by experiences of the past, worries about the future, and totally ignores the present.

People will often worry about the past as well as the future. They do not worry much about the present compared to the time spent worrying about the past and future.

Yoga can alter this mentality. With yoga, you learn from your past experience; your life until yesterday is what you learn from. Your life tomorrow is something you do not know about, therefore you do not worry about it. Today is the day that you apply the knowledge and everything that you have learnt until now.

If you have had a fight with someone yesterday, you should not carry that negativity with you today, but close that chapter and open a new one. You should contemplate the reason for the fight and look at where you might have gone wrong, what can you do in the future to change that or what you could have done to prevent things from getting so bad. Therefore, today you can apply your learning from yesterday's experience. This is awareness of the present.

If a friend tells you that someone said this and that, and you fret about it, your project for the day will be shattered. Instead apply this simple formula or philosophy in your life: until yesterday I was a student, today I am going to apply what I have learnt in my student life and then I will do it tomorrow.

This is the philosophy and the principle that I follow in my life.

– 25 July 2014, Swabhoomi Rangamanch, Kolkata, India

Not Moksha But Balance – the Yoga of Swami Sivananda

Swami Niranjanananda Saraswati

The Bihar School of Yoga tradition begins about eighty years ago with our grandfather-guru Swami Sivananda, who is one among the great saints of the last century. Swami Sivananda's ashram in Rishikesh is known as the Divine Life Society.



Yoga for all

The kind of yoga that he inspired his disciples to teach had a reason behind it. For sannyasins, the personal philosophy and the principles in their personal lives is that of Vedanta. As sannyasins we belong to the Shankaracharya's tradition, and the philosophy that we follow is Vedanta. This gives a specific direction to the lives we lead, and lays down the lines along which we live.

Swami Sivananda held the belief that sannyasins imbibe and live the philosophy of Vedanta in their own lives; there are also sadhus who disseminate and discuss dharma and philosophy in society. A person's philosophy is part of his private life. At the same time, his behaviour and interactions should be appropriate to and in keeping with the norms of society and family.

When life is well balanced within society and one's family, and alongside one is able to awaken one's spiritual consciousness, then life becomes good and complete.



Swami Sivananda said that yoga brings discipline into one's life. A sannyasin may certainly live the principles of vedantic philosophy, however to purify the body, mind and emotions and to awaken one's creative potential, yoga is necessary. Yoga is not meant for sannyasins only; it is essential for people who are members of society. Through yoga they can awaken their creativity. The purpose of yoga is to give a thrust to awaken one's creative potential.

The real need

Swami Sivananda was a scientist. As a medical doctor he had knowledge of the body and the mind. When he became a sannyasin he also developed a deep understanding of spirituality. In our tradition it is said that as long as one lives in the world, the body is the vehicle and instrument through which one does one's work, fulfils one's responsibilities and lives one's dharma to fulfil one's karmas to the fullest.

This was the view held by Swami Sivananda and which he spoke about almost eighty years ago. He believed that every individual makes an effort to attain spiritual growth and enlightenment. Sadhus and saints have also said that the aim of life is spiritual enlightenment and God-realization, yet it is not really an essential need of one's life.

Swami Sivananda clarifies this point with an illustration: A blind man has a deep desire to see the sun. It is not absolutely necessary for him to see the sun, it is just a desire. The need of the blind man is to have the ability to see, to have vision. When he acquires the ability to see, he is then able to see the entire creation made by the sun.

This is the principle Swami Sivananda talked about. The rishis, munis and mahatmas say that God-realization is the aim of man's existence. This is a delusion like that of the blind man who wants to see the sun.

One's need is not God-realization; the need is to manage one's life well and have the opportunity to express one's creative potential to its maximum in order to experience peace, plenty and prosperity. When the individual arrives at this state of peace and calm where there is no experience of lacking anything, only then does his mind embark on the next journey.

If a person is suffering from asthma and is told, "Look, my friend, you are not this body, you are the immortal soul," he will not pay any attention to what is being said. When a person is suffering from asthma, he does not need to listen to philosophy; he needs a practical method of teaching or

instruction so that he can become healthy and well. Once he has attained good health it becomes possible for him to go on a different kind of quest. Hence, yoga is for physical, mental and emotional wellbeing, and for awakening spiritual consciousness.

Need for balance

Swami Sivananda states that each individual is a combination of the faculties of head, heart and hands. These three faculties have to be cultivated, awakened and nurtured. The faculty of the head is intelligence, the ability to think. The faculty of the heart refers to emotional sensitivity, and the faculty of the hands refers to the creative expression of the individual.

If one analyzes one's life it will become clear that whenever one has experienced obstacles and difficulties the source of the problem is in one of these three faculties. Either the source is emotional, or to being unable to use one's intelligence correctly. If one does not have intellectual analysis, understanding, appreciation and mental clarity, it is difficult to do work successfully and the mind is always beset by trouble and strife. If one does not have emotional stability, one is immediately affected by any fluctuation in the environment. The debilitating emotions of anger, fear, disappointment, jealousy, repulsion, hatred and competition are experienced, and this cycle becomes endless, creating disturbances in the mind. When there is no clarity or balance in the emotions or intellect, it becomes difficult to carry out any work with even a degree of competence.

If you wish to set off on the path of progress in your life, these three conditions must be well balanced and understood: thoughts, emotions and actions. Swami Sivananda made yoga the medium or support to achieve this state. He did not make moksha the goal of yoga. He saw yoga as the means to attain the fullest possible expression of creativity in your life.

– 26 July 2014, Swabhoomi Rangamanch, Kolkata, India

Royal Reception at Calcutta

Swami Sivananda Saraswati

Sri Swamiji arrived at Calcutta in the morning of 22nd September and stayed in the city for three days.

A royal reception awaited Siva at the old capital of the British Empire. Devotion overruled orderliness. Love overwhelmed and crushed out all formalities, pulled down all barriers. Millionaires rubbed shoulders with poor clerks. Mill owners stood behind office



boys who had all assembled at the platform to greet Siva. What a contrast! When an earthly potentate is received, these human divisions would be sanctified by fresher recognition, and the gulfs that separate one strata of society from the other would be widened. But this spiritual monarch, by his very presence, bridged all gulfs and showed to the world by his benign look as he emerged out of the Tourist Car: "Here is the solution my children, to the problems that you face. Spirituality alone can unite all and make you all one."

A beautiful bungalow had been arranged on the very banks of the Ganga, right across the famous Dakshineswar Kali temple. As soon as Siva entered the building, he was in ecstatic joy. "Throughout the journey so far, Mother Ganga has not left me," he said.

*– 22 September 1950, From Sivananda's Lectures,
during All-India and Ceylon Tour - 1950,
Chronicler Swami Venkatesananda*

Karma Yoga and Yoga Nidra

Swami Satyananda Saraswati



Swamiji why is karma yoga so important and how can it be practised by people who lead the worldly life?

Karma produces samskaras. Karma yoga does not produce any samskara. Every activity, in which you are involved, should be done with a total sense of renunciation. It also means that you have to continue to do karma. Involve yourself in every action, discharge all the responsibilities as duties as purushartha. But so far as the expectations of the fruits and the results is concerned – you should withdraw yourself, emotionally and mentally both.

This is the basic difference between karma and karma yoga. You work for instance in a bank, you are a cashier, or you are a treasurer in a government office. Next morning when you go there, you come to learn that quite a few thousand rupees have been stolen last night by a band of dacoits. How much do you get worried? Not at all, because you are not personally involved. But if you lose 25 rupees from your pocket, it worries you a lot, because there you are personally involved. There your ego is involved.

In karma yoga there is no involvement of your individuality. There is duty, there is responsibility. The *Bhagavad Gita* says very clearly, karma yoga is the best form of yoga for the purification of the mind and for the development of detachment. Householders or sannyasins, are supposed to do something in the ashram, in the family. In the ashram, most swamis and sannyasins do karma yoga and because of this they attain purity of mind, selflessness and they do not incur karma and samskaras.

Nishkama bhav

All the swamis and sannyasins who work in the ashram, they do not incur samskaras for themselves, because whatever they do, they do with a spirit of selflessness.

If you ask them why do they do it. They have a very clear concept. They will say it is guru seva. When the concept of guru seva is there, then the consequences of the karma do not at all belong to you. Not at all. Because you are not working in an ashram for your personal profit. The motive is clear. I am a human being. I have incarnated as a jivatma. I have accumulated karma. Sanchita karma. I have to work, I have to manifest my karma. So I can manifest them in the form of guru seva. When I manifest them as guru seva, I detach myself from the accruing results or the accruing consequences. It is a very simple philosophy.

The same spirit can be developed by every householder. For whom are you working? You can say for the welfare of the family. Well that is the nearest definition or philosophy you can develop, 'I am doing this for the welfare of the family.' But then when you are working for the welfare of the family, you must also decide the intensity of your attachment with your family members. If your relationships with your family members is full of *raga* and *dvesha*, likes and dislikes, and attachment, then even if you are working for them, the karma will rebound on you. Anything happens to your son, you will be unhappy. That is why *Bhagavad Gita* says (2:47): You must

do karma, it is your right, so perform karma. However, as far as the consequences or the outcome of karma is concerned, it is none of your business.

Swamiji can you advise and say something about yoga nidra?

Yoga is a science in which we deal with the depth-personality and not with the external mind, beliefs and intellect. I am talking to you now on certain aspects of yoga. You understand it with your *buddhi*, intellect. You know you are missing a lot. Whatever I say is not getting imprinted. No. But if you withdraw your mind a little bit, and even if you do not understand what I am talking to you, everything will be imprinted.

Behind the *buddhi*, behind the mind there is *atman* or you may call it *chitta*. During yoga nidra, that *chitta* comes to the surface and whatever is spoken and whatever is instructed is imprinted on the *chitta* directly. This is the practice of yoga nidra.

Experimenting

I have done many experiments on yoga nidra, with children of course. Now I don't do it because I have no time for that. When you give little children aged five or six years old yoga nidra, they will sleep in five minutes. Then give them instructions such as, "When you feel like urinating, please wake me up." You instruct the child three times during the practice of yoga nidra for four or five days. On the sixth day the child will wake up in the night and he will wake you up.

I tried yoga nidra on dogs. I trained an Alsatian dog with yoga nidra. Unfortunately he did not survive, because I did not take care of him and he died of paralysis. I instructed him and he understood it and did it. Animals can be trained because animals also have certain frequencies. They communicate with each other through those high frequencies. If you understand the frequency, you can attune yourself with them. You can communicate at least with some.



I have trained one of my disciples in the Vedas, in the shastras and other sciences, during yoga nidra when he was four, five and six years old. He did not get his education from outside and I have succeeded. If you allow me, I can take you anywhere I like, just in three minutes. Of course I don't do it, because I don't want to get into trouble. I have to accomplish greater work so I avoid this.

I am just telling you that yoga nidra is such a powerful system, to influence your mind. Why do we do it? When you want to plant a tree, you first prepare the soil. In the same way, if you want to achieve something in your life, which you find difficult, then plant your *sankalpa*, resolve. Before you sow this sankalpa in your mind, you will have to prepare your mind through yoga nidra. In yoga nidra you arrive at a particular level of consciousness. Once you are able to manifest that level of consciousness, you should succeed in fulfilling your sankalpa.

Tool for change

I have many friends and disciples in Australia, India and other countries, who have dissolved the tumour in their bodies,

through sankalpa in yoga nidra. They have written many articles about their experiences in our magazines. When a thought is properly created and generated, it grows properly, it can create a disease, it can remove a disease. A thought is powerful. It can create an object. There is no difference between a thought force and an object. Object and thought are the two stages of the same force.

You can create certain changes in your personality and in your physical body. In many families you find that certain members have very bad habits, for example, drinking habits. Hindu wives do not like it and for them it is a great problem. They try a way, it is called satyagraha, but *satyagraha*, peaceful protest, doesn't work. Sometimes they run away to their parents. It doesn't work. They take all sorts of oaths and promises, it doesn't work. They give a lot of love, it doesn't work. They quarrel a lot, it doesn't work. They try everything but they don't try yoga nidra.

You just put the man's head on your lap, and teach him yoga nidra. After five minutes you can say, 'Okay, you are not going to drink from tomorrow.' He doesn't hear it. He should not hear it. He should not know what you have told him, but the samskara, the *bija*, the seed, has been implanted. It is imprinted. The seed 'Don't drink from tomorrow' has been sown. Do it day after day.

You must know how to teach yoga nidra. You must know that yoga nidra is not a mechanical practice, it is a systematic practice, and for that you must also have the understanding of the different stages of the human mind. When you undergo the stages of the human mind, there are certain external signs. You have seen people sleeping for one, two, three hours. I have witnessed boys and girls sleeping for many hours. How they behave, for the first hour, how they behave for the second hour, how they behave for the third hour. I can say exactly at what time children are getting into the yoga nidra mood.

– 17 July 1983, Calcutta Ashram, India

It is Always About the Mind

Swami Niranjanananda Saraswati



Disease comes from outside and the person at the centre is affected. Sri Swami Satyananda said that a person becomes sick when he thinks he is sick. A person becomes sick when his mind becomes tense and disturbed in regard to his physical state. He becomes sad. Sri Swamiji said that when a person came to him complaining about being sick the first thing he would tell him was to stop saying 'I am sick'. Instead the person should say, "I am not sick. I am going through a physical state, the way the weather changes." Sometimes it is hot, at other times it is raining, and sometimes it is cold. According to the weather, people manage their clothes and their lives.

Similarly, due to outside conditions which act as stressors, people become influenced and the mind and body are affected. When they are affected by external stressors they start seeing themselves as weak, tense or sick.

DIFS and managing fear

Sri Swami Satyanandai said that if a person can keep his mind separate from his body, then even if the body becomes sick he can never become sick. It is important to understand this

message that the body and mind have to separate. The physical body tolerates pain according to the condition, however, if the mind starts thinking that 'I am tolerating this pain, I am sick', then the mind also becomes sick. As long as the mind has healthy and positive energy, illness does not even aggravate the body. The day the mind panics and becomes sad due to illness, then even a small boil can become cancer in the future.

Diseases like cancer and HIV are uncommon, and require great effort to be cured. They are complicated yet it is possible to cure them. Cancer, HIV, personal problems can be cured, any illness can be treated; with the right process and power of sankalpa one can even return from the door of Yama, the Lord of Death.

There is only one disease in the world that is impossible to cure: Disease-Induced Fear Syndrome (DIFS), where one struggles with one's states of mind. This fear syndrome is more threatening than cancer, HIV, asthma and diabetes. There is no cure for it. However, Swami Satyananda said that if one separates the mind from the fear within which makes one feel sick and weak, then the fear will free one from its clutches, and the disease can be cured easily.

In 1977, research was carried out in Australia on cancer. Six cancer patients were observed by Dr N.C.C. Meyers, the managing doctor of the Cancer Research Foundation, to see how they could be treated through yoga. The Foundation took our advice about which yogic practices could be taught to them. These patients who were in the third stage of cancer were taught a group of pawanmuktasana practices recommended by the Bihar School of Yoga; two pranayama practices: nadi shodhana and bhramari; and the practices of yoga nidra and ajapa japa dharana.

The patients did these four practices for six months, after which change started taking place. Today they are completely free of cancer and healthy.

In yoga nidra they went through the process of de-stressing. They held tension, fear, doubt and questions: 'Am I going to

die?’ ‘I do not know whether I will survive or not’, ‘For how long will I have to live, for how many days I will have to carry the pain?’ ‘How long will I have to go for this treatment?’ These fears about their physical state and weakness were removed through the medium of yoga nidra and sankalpa.

When the mind became free from fear through the practice of meditation, the power of the mind was expanded and strengthened through mantra, breath and ajapa japa. Through this strength the mind starts healing the body. The two practices of pranayama are not at all complicated. They increase the energy within. Pawanmuktasana practices are for the circulation and proper distribution of prana in the body.

In six months the reversion of the cancer started, and within three to four years the patients became completely healthy. Today their age is around eighty years plus. They are still alive and they have no traces of third-stage cancer.

Regulating life through upachara

Upachara is commonly known as therapy or treatment. *Up* means ‘to come close’, and *achar* is to organize one’s daily routine and lifestyle. Therefore, the meaning of *upachara* is not treatment or therapy, but regulating the body and mind. To make an effort to remove imbalances is upachara. It means the expression of life.

Upachara involves making an effort to regulate oneself by understanding the expressions of life. From the yogic perspective, upachara begins with removing fear. The second state of upachara is increasing prana. When prana awakens and starts increasing, rectification and regeneration starts in the body. One can become one’s own doctor every day and night, by removing the fear one has within. Just this much is required and nothing else.

Looking at a simple boil, one immediately wonders what happened, and the mind becomes obsessive. It starts worrying. The more one thinks, the more one’s attention and mental energy goes to the boil, and the more the condition is



aggravated. Therefore, the most basic principle is: first manage fear and then awaken prana.

It is not necessary to do all the asanas in yoga therapy, only the most suitable practices should be done, yet every day before going to sleep the mind should be de-stressed. Two signs indicate good health: good sleep and proper digestion of food. These two signs show that one is free of stress. When a person is unable to sleep at night, and keeps tossing and turning, then this is a sign of sickness.

Tension has disturbed the ease of the physical body. When the ease of the physical body is disturbed it is called disease. If one can fine tune oneself at home little by little, then one does not even need to do yoga. De-stressing oneself before going to sleep is important as stress is full of fear, insecurity, anxiety and depression.

The decision has to be made by the intellect and not yoga. For treatment, cure and solutions, one has to use the intellect and take responsibility of one's own *karmas* or actions.

Causes of stress

The principle that applies to the body also applies to the mind. For the management of the physical body there is hatha yoga, which removes the imbalances in the body, brings harmony and increases the pranas. However, stress also enters the mind where it expresses itself by grasping and holding on to one of the six traits. The expressions of stress in life have only six forms and not more than that.

The first stress is caused by anger, which makes one irritated and crabby. The second stress is based on desire, needs and

longing and is expressed and activated as greed. The third stress is generated when one sees a competitor who is more successful; this stress stimulates jealousy. *Krodha*, anger; *kama*, passion; *lobha*, greed; *moha*, attachment; *mada*, arrogance; and *matsarya*, jealousy, are strengthened in life due to stress. If one has no stress in life then these six traits will reduce. Depending on the type of stress, a particular aspect of the mind is activated which causes behaviour different from one's normal behaviour. This behaviour is coloured by these six agents of the mind.

When the six agents of the mind keep changing your thoughts and expressions, then how can the mind become calm? Stress influences the mind at the level of behaviour and this is what degrades man. Seeing the expressions of the mind at the level of behaviour, you wonder how you reacted in a particular manner.

No road to bypass the mind

The main reason for the disturbance in the mind is these six agents. People say that one's likes and dislikes in the world are the reason for suffering; that if there were no likes and dislikes, there would be no reason for pain and suffering. I do not believe this for my experience is different. Like and dislike actually portrays a connection with life. It does not define one's behaviour.

Passion, ambition, lust, greed, envy, jealousy define your behaviour. Likes and dislikes do not define your traits and character. These six distortions become the reason for the disturbance in your life and mind. To manage this is difficult for every person.

People meditate for half an hour, twenty minutes or one hour, yet they lose themselves in their experiences during meditation. They do not make the mind a witness of itself. They do not see the expressions of their mind. They think if they do mantra they shall experience God and one day something good will happen. They want to bypass their mental behaviour and traits.

If it was possible to bypass them, then in these thousands of years with the yogis who come again and again to tell of the ways of sadhana, some achievement would surely have been made. However, there is no achievement in the mentality of society today, not even any achievement in the personal mentality of the individual. Every person wants to bypass the mind and no one wants to cross the mind. You want to bypass the mind, yet there is no way as that route has not been made; the road to bypass the mind has not been constructed. When the road has not been constructed then what will one attain by transcending the mind in meditation?

People have been meditating for the last forty years, yet until now they have not been able to control their aggression, fear and insecurity. They are not able to control their reactions. They show the same irritation or insecurity that they showed forty years ago. What kind of bypass have they done? A bypass could not happen, it was only an illusion.

Sources of raja yoga

In raja yoga, the method to organize the mind and its distortions is practical and not philosophical. Knowledge is practical when it includes theory and practice. People read the *Bhagavad Gita* and write their commentary by reading other people's books. However, the sadhana that Sri Krishna has expounded in the *Bhagavad Gita*, has not been written about, for until now no one has ever done the sadhana. Commentators are only able to write on the philosophical and theoretical aspects. They are unable to know the practical and scientific aspects, and are unable to understand themselves and others.

The person who knows that true knowledge includes both theory and practice pays more attention to practice, for only through practice is he able to change his life, and not through theory. If transformation has taken place in anyone's life, it is through practice and by accepting practical behaviour. No one has been able to improve his life by pondering upon a philosophical thought.

Discussions, debates, arguments take place about theory and practice without knowing and understanding the scripture or literature in which that theory was given. The discussion in the *Bhagavad Gita* on yoga is to remove the idiosyncrasies of the mind. The yoga discussed in the *Bhagavad Gita* is raja yoga, which Maharshi Patanjali described in his *Yoga Sutras* three thousand years later.

At the time of Sri Rama there was yoga and raja yoga; the concept of raja yoga was also mind management. When Sri Rama had depression and was seeing everything in the world as worthless, Guru Vasishtha gave him raja yoga to manage his mind, the teachings found in the *Yoga Vasishtha*. Similarly, when Arjuna had depression the teaching given by Sri Krishna was essentially of raja yoga. He said many things, yet fundamentally it was about managing the mind as per raja yoga. The practices of raja yoga, pratyahara, dharana, dhyana, samadhi and steady wisdom are mentioned in the *Bhagavad Gita*.

Three thousand years after Sri Krishna, Maharshi Patanjali wrote the *Yoga Sutras* on raja yoga. He is not the propagator of raja yoga as it existed before him. He only put the practices in sequence. Many scholars have written theses and done dissertations on yoga. Maharshi Gheranda and Maharshi Swatmarama did their doctorate on hatha yoga. Maharshi Narada and Maharshi Sandilya wrote their thesis on bhakti yoga. Maharshi Patanjali wrote his thesis on raja yoga. These people are not the creators of a system; they have only written their research and received their degree. The subject already existed. These great sages propagated yoga as a sadhana in society for a complete and holistic development of the personality.

Purpose of raja yoga

The purpose of raja yoga is not samadhi, not renunciation of *ahamkara*, ego. The purpose of raja yoga is to free oneself of the six distortions of the mind. When one is free of these six

distortions the mind becomes peaceful, steady, one-pointed and ready to open the inner doors of creativity. When one liberates oneself from these distortions, new energy patterns of the mind develop.

Generally it is said that by blocking the modifications of the mind one attains samadhi. If the modifications of the mind itself are blocked, then how will samadhi be experienced?

Therefore, the cessation of the patterns of the mind is not the attainment of samadhi. By transforming the *vrittis*, modifications of the mind, samadhi is attained. The transformation of the *vrittis* is to free the mind from these six distortions.

By attaining this freedom the peaceful and balanced *vritti* awakens, the *brahmi vritti*. The meaning of *brahmi vritti* is spiritual awareness. Right now, there is awareness of this world. This awareness of the world is effortless. No one has to think about husband, wife, home, family; everything is happening naturally. There is thought, passion, love, fighting, cooperation, confrontation, yet you are an inseparable part of the same process. Just as awareness of society is an inseparable part of life, similarly spiritual awareness becomes a natural part of life. For that you do not need to go to temples, blow the conch, go to a sadhu nor make any drastic change in your life.



Reflection is satsang

Let this vritti settle in your life in a natural way. You came to this program, you listen to the satsangs and you have an opportunity for a good and positive vritti to settle into your life. As long as you are here, you are free from the influence of the six distortions. As long as you are here, you are becoming aware of your six distortions. You may think that the next time one of the distortions occurs you will be more alert and aware.

It should happen like this. Life does not evolve on the basis of a single condition and a single idea. Life is progression, evolution, development, transformation and reflection. Through reflection old ideas change and new ideas emerge. Old thoughts change and new thoughts come. In this way progress goes on. Reflection has to take place, and this reflection is satsang. The reflection based on these talks is called satsang. Satsang is not discussion, philosophy or academic debate. Satsang is becoming aware of and identifying with what brings happiness and peace. Purification then happens by itself.

Developing awareness and alertness

People ask about what time to get up, what time to eat, and so on. I tell them that the need is to take care of the mind. There is no problem even if they wake up at ten o'clock, as long as they manage the distortions of the mind. Eating at twelve o'clock at the night is not a problem, yet according to yogic discipline it should not happen. The important point is that whatever one's daily routine, the mental state should not be affected by it.

Whenever these mental distortions manifest, whether in the morning or evening, whether every moment, second or hour, there should be awareness and alertness. That awareness and alertness makes a person a yogi. With the practices of asana, pranayama and meditation a person does not become a yogi. People in circuses perform better asanas than us, yet they are not yogis. Only a fool says that a person who does yoga is a yogi. Yoga is rectifying and correcting these six distortions or defects of the mind. Yoga is not just spreading legs and hands

to get rid of a stomach ache, trying to lose twenty kilos by doing pranayama. Yoga is organizing the mind.

I am saying this clearly: anyone who wants to join me in Bihar Yoga should have the strength to confront life and the ability to improve it. People should also have the desire to connect with competence and strength in life and not with weakness and limitation.

This is the teaching of raja yoga. Thought waves, vrittis, are based on these distortions. Pain is generated through these distortions. Tension, weakness and limitation develop through them. Life is made or destroyed due to these distortions. These distortions are powerful and in the grip of the material world. People able to manage and reduce the impact of distortions, are able to attain spiritual thought waves, *adhyatmic vrittis*, with more awareness and ease.

For the evolution of life

According to the sequence of yoga, hatha yoga comes first for sound physical, mental and emotional health. Raja yoga is for a sense of balance and control, followed by kriya yoga. The culmination of hatha yoga is raja yoga and the culmination of raja yoga is kriya yoga. With kriya yoga one awakens one's inner potential and creativity.

Through kriya yoga the faculties that are not limited by worldly conditions and restrictions are awakened. These faculties unite the individual with the luminous state of life. They remove *tamas* from one's life. This is the sequence of our spiritual tradition.

Sri Swami Satyananda gave the *sankalpa* of yoga, which was the mandate received from his guru, Swami Sivananda. He made yoga the medium of *sadhana* for transformation, elevation, growth and progress. After this progress comes the expression of achievements through the medium of *seva*. The third seed is to connect oneself with good and positive *samskaras*, with spiritual *samskaras*. These three *sankalpas* of Swami Satyananda complement each other. The work of yoga

is not limited to the attainment of spiritual sadhana, social service or the feeling of sannyasa.

Whatever work our Guruji thought about or accomplished, he performed with divine inspiration. His three sankalpas are complementary to each other, so that evolution of better human beings takes place in the future.

Through yoga, one is able to develop a disciplined and harmonious personality. Through seva one develops a mentality that connects with everyone and uses action as the medium to alleviate the suffering and pain of others. Through the spirit of sannyasa one is able to fill one's life with luminosity and sattwa by expressing goodness through positive samskaras.

This is a spiritual revolution. The seed was sown by our guru, Sri Swami Satyananda. The results will be seen in the future for this is a secret revolution. For the person who comes to this path and unites with devotion, faith, respect and the feeling of reverence, his sadhana surely becomes fruitful. This is the path of success for the evolution of life, for the journey through life.

– 29 July 2014, Netaji Subhash Stadium, Kolkata, India



Towards Guru Seva



I would like to talk about my impressions of Swamiji in Kolkata and his relationship with the people. Watching the people and observing their problems, I noticed that many people are really sick and come with a list of different problems, diseases and medicines.

People are just searching for something that will give them relief. Many people knew Swamiji from the time when he lived in Kolkata and for them it was special that he was coming back. Swamiji would recognize them in the crowd and say, “Oh I remember you. You’ve gotten old.” Then he realized. “Actually so have I,” and they had a little laugh together. There was a really nice feeling from the old people and also the new people who were coming for the first time.

Many practise yoga – the asana, the pranayama – but they have never seen such a sannyasin as Swamiji. They see gurus and yoga teachers only on TV, but as I watched them walk up towards the stage their jaws just dropped. In particular in regard to the yoga practices, they learnt something new. Swamiji teaches simple asana, simple pranayama and simple mantras.

On Saturday night we did 108 Mahamrityunjaya mantras. The whole room stopped still, and focused for 108 rounds. There

स्वयम् को जानो योगोत्सव

भारत यात्रा २०१४



Know Yourself Yogoisav

Bharat Yatra 2014

श्री स्वामी सिंजलानन्द सरस्वती, धामानार्य, बिहार केंद्र विद्यालय, विशु कोंगरी, सुंनेर, बिहारके पठन उपस्थिति में
पूज्य गुरुदेव अनन्तविभूषित श्री स्वामी सत्यानन्द सरस्वती जी के श्रीचरणों में समर्पित

सुंनेर अशुभिन केन्द्र, एडेन गार्डन्स, कोलकाता
29 एवं 30 जुलाई, 2014

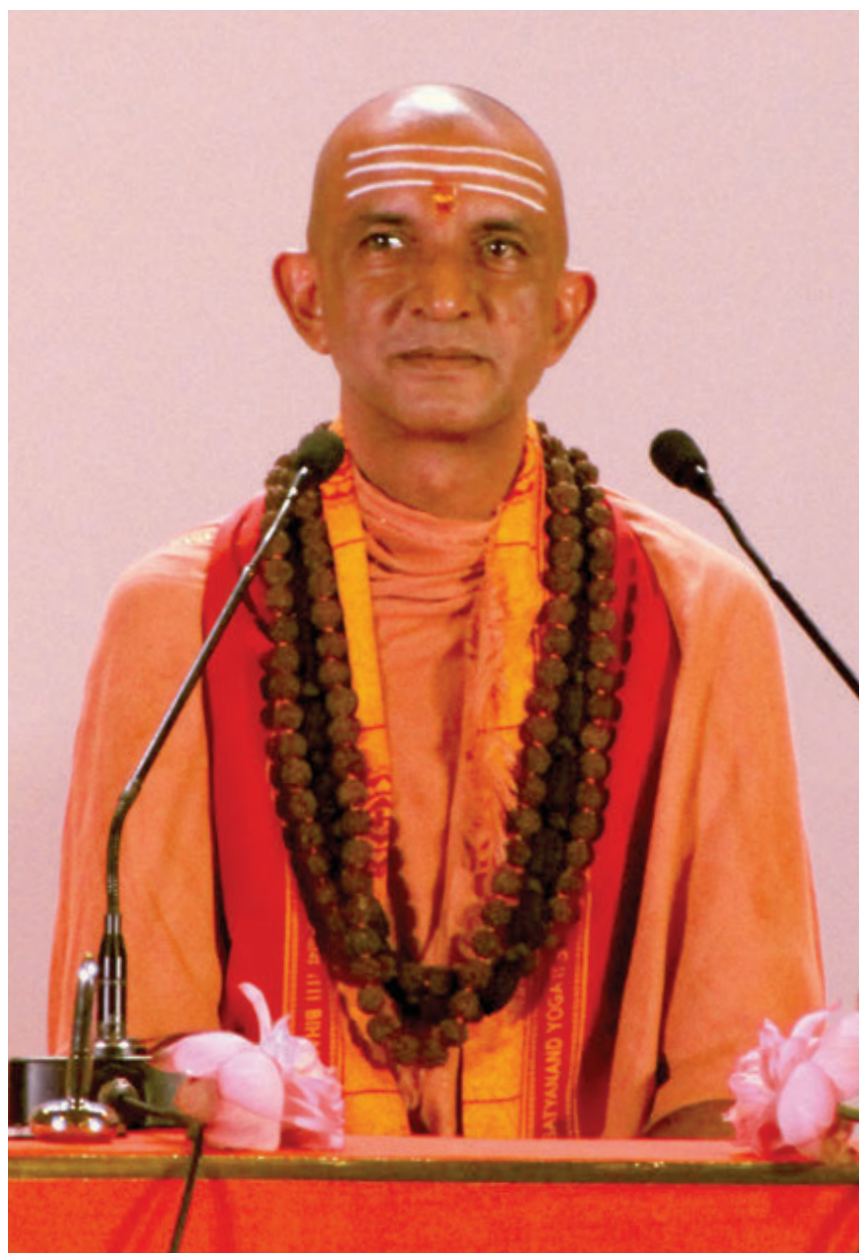
Khudiram Anushilan Kendra, Eden Gardens, Kolkata
29th & 30th July, 2014



सेव्यों तथा विद्यालय विद्यालय प्रयोजित • Organized by the Children of Bihar School of Yoga







were maybe a thousand people chanting Mahamrityunjaya mantra together from little kids to the elderly. I would sneak a peek to see what was happening: everyone was totally focused for the whole 108 rounds and the vibe was so peaceful, clear and strong. Afterwards, the satsang and kirtan were beautiful and there was a big shift and change in everybody's approach to everything.

A simple class became something that people found mind blowing, "What was that? Thank you. That was amazing." It was just Swamiji doing what he always does: teaching yoga. The satsang affected people, and to have just a glimpse of Swamiji changed their lives, inspired them and lifted them up.

This experience in Kolkata made me appreciate how there is one person who is going out to the world and all he is doing is good and helping everyone he meets along the way. That is why he came, the reason for which he was born.

This morning Swamiji was talking about selfless service and how people want to serve the poor and serve the sick. I thought, 'No, to serve somebody like Swamiji who is only doing good, only trying to help people is the best selfless service that I can do.' Because in that process I have to look at my stuff, I have to go through my negativity and deal with it and still keep serving. When the ego comes up I just have to drop it and keep doing that selfless service.

– Swami Prembhav, Ganga Darshan



Mahamrityunjaya Mantra

Swami Niranjanananda Saraswati



The exchange of thoughts, ideas and samskaras seems to happen through the internet or Google. Nowadays the situation is such that people either turn to God or to Google to solve their problems. If you fall in love you promptly consult Google to find out the meaning of love. You feel some pain, and before going to a doctor you turn to Google. It has been noticed that those who turn to Google seem to have more problems and those who turn to God seem to face less problems.

Twenty minutes for the family

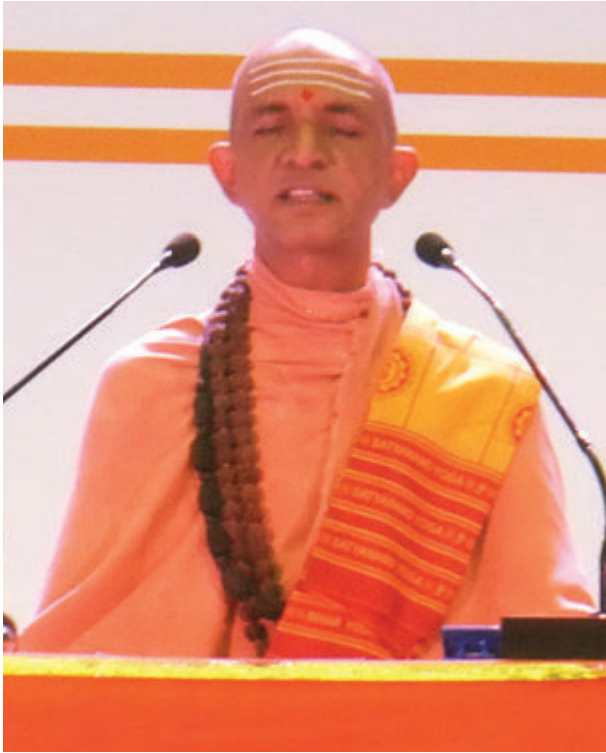
Sri Swami Satyananda asked, in this modern age when society is changing and the family is undergoing transformation from where will one get samskaras? There is no exchange of ideas between the young and the old in the family. All one does is try and find fault with the other and to try and confirm one's own position that 'What I am doing is right and what you are doing is wrong'.

To bring about some peace and wellbeing in such family circumstances, each Saturday there should be japa of Mahamrityunjaya mantra in a yogic or yoga-minded family. It should ideally happen in each family. A yoga-minded family will be aware of the importance of this mantra and its beneficial effects. The chanting of one mala of this mantra might take about forty minutes when one starts the practice, then it comes down to twenty or twenty-five minutes over time. If one takes a sankalpa for the peace and happiness of the family and sits down for twenty-five minutes in the evening together with the whole family – husband, wife and children – and chants one mala of this mantra, then after two or three weeks one will experience for oneself what happens.

One will notice positive changes in the family environment. One will see samskaras flowering in the family. There will be an exchange and interaction of ideas between the family members. One will see respect and regard for each other find a firm place in the home. In this way one will reconnect with samskaras, an ideal, a way of thinking, some discipline and there will be peace in the home. Ever since this weekly practice was initiated, every week we receive thousands of letters from all over the world requesting their names to be remembered before the Mahamrityunjaya mantra havan, whether it is for good health for oneself or a loved one, for peace, happiness, or wellbeing.

Sankalpa of a sannyasin

I will say emphatically that it is an incontestable truth that whenever there is communal or family chanting it yields a positive effect and one connects with good samskaras. When we pray for the wellbeing and peace of people who write with their requests, we find that people write to us and tell us about the life changes that they have experienced as a result of this. This is not just a powerful sadhana; it is deeply connected with the sankalpa of a sannyasin.



The sankalpa of this sannyasin for peace, plenty and prosperity for all beings everywhere is what we will connect with and distribute amongst ourselves while we proceed to chant one mala of Mahamrityunjaya mantra together. Do not think that your religion is going to change. By chanting a mantra your religion does not change.

For when you follow your religion, you do not change. You can discover a change in thoughts, ideas yet your dharmic or spiritual behaviour does not change. Spiritual or dharmic behaviour is that which allows for the expression and manifestation of positive qualities in life. You express compassion, you express love, and when your expression is full of such qualities it is called dharmic behaviour.

– 26 July 2014, Swabhoomi Rangamanch, Kolkata, India

Questions and Answers

Swami Niranjanananda Saraswati

I have been indoctrinated by the objectivity of scientific enquiry. How do I bring bhakti into my life?

When you look at the sunset, what do you see? The beauty of the sunset – the colours, the sky, the clouds, the radiance of the sun – or do you analyze the sunset scientifically and say, “This is all unreal. The colours of the sun that I am seeing are due to sunlight hitting particles in the atmosphere”? If you analyze the sunset with a scientific bent of mind, the joy and the beauty of sunset will be lost.

In the same manner, if you try to scientifically analyze what bhakti is, you will fail as it is not a subject for scientific analysis. The brain and mind are subjects of scientific analysis, while the human heart is a subject of experience. Scientific discovery belongs to the domain of the brain and mind, and appreciation of joy and beauty belongs to the domain of the individual heart. Do not confuse the intellectual gymnastics of your mind and brain with the innocence and purity of your heart.

Bhakti is not for intellectualization; it is an experience of something beautiful, uplifting and inspiring in your life. Do not try to view bhakti from a scientific perspective, for you will never appreciate anything, just as you will forget to appreciate the beauty of the sunrise and sunset if you scientifically analyze the play of light in the atmosphere.

Is it possible to reduce the ego while living in society?

In English the word is ego, yet I will not rely on this word to answer the question. The relevant word in Hindi is *ahamkara*, which is positive, not at all negative and bad. *Aham* means I. *Akara* means form. So *ahamkara* is *aham* plus *akara*, ‘my form’, ‘my identity’, ‘my existence’.

In the state of samadhi, ahamkara exists; if there were no ahamkara in samadhi, the sadhaka would not know what he is doing. Ahamkara is not bad; it connects you with your body. It is arrogance, self-exaggeration and rigidity which is dangerous.

The ego gives everyone recognition, which is a good thing, however the behaviour of the ego in relation to the world of the senses expresses arrogance and a superiority complex. These two are expressions of negative ahamkara; positive ahamkara is freedom from these two while maintaining a self-identity.

Even a sage who does his sadhana and practises austerity, becoming disinclined and disinterested in the world, does not forget himself. He gives up his arrogance and superiority complex.

– 30 July 2014, Netaji Subhash Stadium, Kolkata, India



Experience and Expression

Swami Niranjanananda Saraswati

The topic in Kolkata was how to experience and express yoga.

Everybody talks about 'Know yourself', yet that is only a philosophy, a theory. If you ask yourself, 'Who am I?' what will your answer be? Whatever your answer you will not be convinced by it and you will ask me, "Swamiji was that the right answer?"

The theory is to know yourself. This is the ancient concept of spirituality: *atma deepo bhava* - "To become a luminous self." How do you become a luminous self, how do you know yourself? Do you know yourself through reflection: Who am I? Am I this body? Am I the senses? Am I this mind? Am I this ego? Am I the spirit? That kind of reflection does not lead to any conclusion or solution. Even after twenty years of reflecting and thinking that 'I am the eternal spirit', you are still confined to the experiences of the gross body and not to the experience of the eternal spirit.

That philosophy, therefore, is useless since it only allows you to speculate and not to realize. There has to be a process by which you experience something, and after experiencing it expressing it. Experiencing, realizing, knowing is one aspect where one becomes fulfilled and after the personal fulfilment one is expressing, giving, sharing and helping others achieve the same fulfilment in their life. These two aspects have to go together: experience and expression.



People misunderstand yoga. They believe experience is the ultimate and expression is the normal behaviour of society, marital life, social life, or stressful life. Externally nothing changes. They live in society, their family, their environment and profession, yet internally they want to experience samadhi. They are only looking at the experience aspect and people have never looked at the expressive aspect, so even the search that people have in spiritual life is only a partial search: to experience something different to their normal condition or state.

Yoga provides the process of experiencing through hatha yoga, raja yoga, kriya yoga. Hatha yoga for annamaya kosha, pranamaya kosha; raja yoga for manomaya kosha, vijnanamaya kosha; and kriya yoga for anandamaya kosha. These are the three stages and when I use the word 'yoga' I do not mean general yoga but Satyananda Yoga, the teachings of Swami Sivananda and Swami Satyananda.

The sequence of hatha yoga, raja yoga, leading into kriya yoga is the experiential aspect. The expressive aspect is Swami Sivananda's 'serve, love, give': to serve is karma yoga; to love is bhakti yoga, and to give is jnana yoga. Without understanding, without knowing you cannot help anybody, you cannot give anything to anybody. Jnana, the awaking of awareness, perception, understanding and wisdom, leads to the nature of giving and sharing. Bhakti leads to the cultivation of the pure sentiment of love, union and oneness. Karma yoga is harmony of action, what you express. These three are the expressive yogas, while the previous three become the experiencing yogas.

The combination of the two aspects and the six yogas is what completes the cycle of human experience in this life. From this perspective yoga must be understood as a process that leads one through the experience of positive change and stability and allows one to express the creative and the harmonious.

– 10 August 2014, Ganga Darshan, Munger



Respected Swamiji,
Hari Om.

Hope you are fine.

I spent one week in my professional life after I returned from BSY Munger, having attended the one-month Yoga Instructor Course.

My emotions and feelings are no longer the same as what they used to be earlier. The month-long YIC impacted my thinking process and lifestyle in more ways than one. May I share those 'tiny' little daily choices as under:

1. I practise yoga on my own in the morning for 45 minutes to one hour daily.
2. Gave up many 'casual' tea sessions.
3. Rescheduled meal times as per existing situation possible.
4. Did not switch on TV yet.
5. Practise yoga nidra with a colleague before sleep before 10 pm.
6. Do not play music while driving the car (be careful on the road).
7. Do not read emails while taking meals in the office (focus on one job at a time).
8. Speak at a lower volume.
9. Carry my own office bag, books, papers, etc. from the car to the office and back (no help – do it yourself).
10. Tracking my mind to remain focused on the job.

Regards, Tat Sat

Kishor Kanti Majundar (Barauni)



Divine Life

Swami Sivananda Saraswati



Siva addresses the public of Calcutta

Siva drove to the S.V.S. Vidyalaya, where a public meeting and a meeting of the students of the Vidyalaya had been arranged. One of the acharyas introduced Siva to the audience. Siva spoke as follows:

Sidelights on Divine Life

“The Lord’s name will remove all afflictions. You will get your *ashta aisvarya* if you have *shraddha*. If you have no *shraddha* now, acquire *shraddha*. Again and again feel:

*Om namo visvarupaya visva-sthitantya hetave;
Visvesvaraya visvaya govindaya namo namah.*

Feel that everyone is a manifestation of God; and that the entire creation is His *virat* or form. Cut down all barriers that separate man from man. Then you will get happiness. Develop *seva-bhay*. Do *japa*, *kirtan*. Practise *vedanta vichara*. Remove *avidya* and get established in the universal brotherhood.

The universe is born of ananda. It exists in ananda. It dissolves in ananda. *Prem*, love, and *ananda*, bliss, are one and the same thing. Cultivate universal love and enjoy *ananda*.

You have heard a number of lectures. You are not trying to practise. *Satyam vada. Dharmam chara. Matri devo bhava.* You have heard all these. How many of you are treating your mother as God? Please give up this lecture-hearing disease. *Ahimsa paramo dharmah* – Non-violence is the highest dharma. You have heard this a thousand times. Now practise. Practise *ahimsa, satyam* and *brahmacharya*. Do kirtan every day with your family members and servants, too. Everybody will be transformed. You will enjoy happiness perennial.

If someone uses a disrespectful word while addressing you, you get wild and you fight with him. How powerful is a mere word! How much more powerful should be the Lord's name. The Lord's name alone can drive away the various ailments that assail the world today.

Ram Ram Ram Ram Ram Ram Ram.

Do japa of Ram nam daily. Increase your japa practice to ten, twenty and one hundred malas. Then you should do whole-time japa. Side by side you should do seva also. Then you will get ananda."

Someone from the audience passed a chit to Siva with the question: 'Can a man observe brahmacharya while yet living in the world?'

Siva replied: "Yes. Take a little food. Do not overload your stomach. Don't go to cinemas. Get up at 4 am and practise japa and kirtan. See your mother in all ladies. Be regular in your sadhana. You will be able to observe brahmacharya while living in the world.

Another person has asked for my opinion about *gauraksha* or cow-protection. Without cow you will not get milk. Protection of cows is building of the nation, of the world. Many diseases that afflict man owe their origin to lack of milk. Therefore, it is the duty of all to protect the cow.

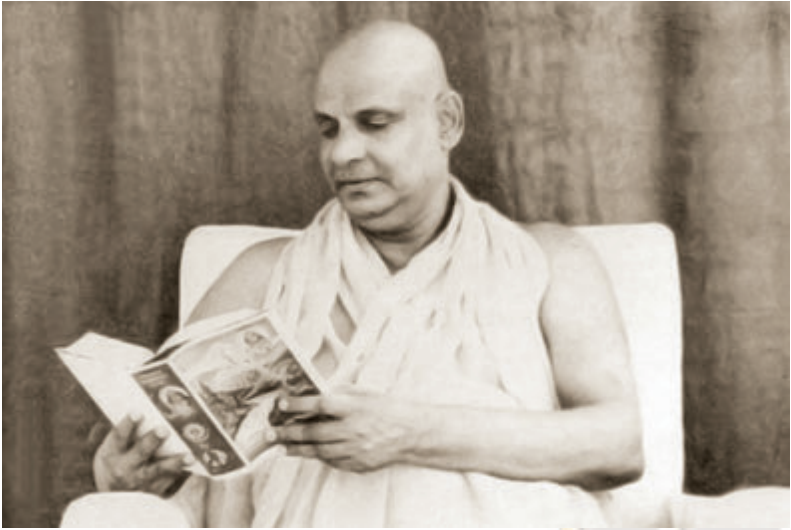
Cultivation of divine qualities is the surest way out of the present miserable condition of this world. Try to cultivate any one virtue; you will automatically develop all virtues. Try to remove the evil qualities that afflict the mind. Go on doing sadhana ceaselessly. Do not expect immediate results. The degree of fearlessness, of *santosh*, contentment, and of peace in you is the degree of your progress in sadhana: not seeing lights or getting siddhis. Previously you got irritated at a mere word; now you are able to put up with insults. That shows you are progressing in sadhana.

God's ways are mysterious

God's grace comes in mysterious ways. Once Lord Krishna and Arjuna went incognito to the house of a big zamindar and asked for bhiksha; he refused bhiksha and insulted them. Lord Krishna went away blessing the zamindar, "May your wealth be increased by ten lakhs." Then they went to the house of a poor man whose sole income was derived from a cow he had. He gave them all the milk there was in the house. He treated them with great respect and veneration. When He was about to depart, Lord Krishna blessed him, "May the cow die immediately." And, the cow died.

Arjuna was unable to understand the mystery. He was puzzled. He protested to Lord Krishna. Krishna said, "Arjuna, the zamindar is already rich. He is arrogant. If I give him some more wealth, he will be thoroughly infatuated. This pious poor man has only one object to which he is attached. It is the cow. If it perishes, then he will acquire undivided devotion to Me. He will attain moksha." Such is the mysterious way in which God's grace descends upon man.

God sends various difficulties and calamities in order to improve you. These calamities are intended to produce vairagya in you. In spite of these calamities, people do not give up sensual enjoyments. When you have earned enough money for the maintenance of yourself and the family, you should stop. You should resort to seclusion and give your whole time to sadhana.



Renunciation must be real

The glory of *tyaga*, renunciation is indescribable. But do not think that *tyaga* is running away from the world and going into a cave. Nowadays people honour a sadhu who wears a kaupin. They laugh at a sannyasin if he wears a shirt. This is entirely wrong. The external renunciation is no renunciation at all. Real renunciation is renunciation of cravings, *trishnas*, and desires. Renunciation of *kartritva abhiman*, pride of doership, is real renunciation. If you develop the attitude of non-doer and non-enjoyer, *akarta abhokhat bhava*, then the pride of being the doer will disappear.

Live in seclusion in your own house. Give up reading of newspapers. The newspaper fills your brain with the whole world. The mind becomes a big market. Thoughts of God will not enter such a mind.

Beware. Wake up now. Do japa, kirtan, study the *Gita*, the *Ramayana*; and attain the everlasting abode of bliss.

– 22 September 1950, From Sivananda's Lectures,
during All-India and Ceylon Tour – 1950,
Chronicler Swami Venkatesananda

Karma and Destiny

Swami Niranjanananda Saraswati



The nature of this universe is called prakriti, and its field functions through karma. The experience of prakriti is not through knowledge. The experience of divinity is through knowledge. The experience of the Shiva tattwa is through knowledge, while the experience of prakriti, the shakti tattwa, is through karma. The universe is based and dependent on karma. Cessation of karma in the universe would result in the end of our lives. If the activity of and in the universe ceases, life would also come to an end.

The making of prarabdha

The five elements which constitute this universe, matter and living beings are an expression of karma. From birth until death, one keeps oneself alive by performing karma, through

the body, mind and emotions. Throughout life one does karma. The element of action is linked with one's needs, ambitions, success and failures, mentality and samskaras. When the entire life is affected by one's karma, human beings cannot be dissociated from karma. The expression of human life is 'I am' and karma connects this 'I' with the world, thus making it an inseparable part of this world.

According to our ancient scriptures, karma is eternal. Since karma is imperishable, the residue, the experiences and the result of karma remain with the soul after death. When the soul is born again, the mind brings the fruits of actions in the form of samskaras into the new life; that is called *prarabdha karma*. What one has brought along to this life is one's prarabdha.

One sees oneself as one's prarabdha. My prarabdha karma is sannyasa. The prarabdha that is connected with sannyasa is the renunciation of karmas, so my prarabdha is renunciation of action, liberation from karmas. This is the first point. The karmas that were there in one's prarabdha in the past have come forth in the form of one's samskaras. The experiences of the past life, which become the samskaras of this life, are what one expresses in this life.

Eliminating sanchita karma

The karma that is performed to express those samskaras yet which one is unable to eliminate immediately is called *sanchita karma*. Sanchita karma is exhausted in the future. The accumulated result is experienced when the complaint box is full. Sanchita karma results from the actions that one has performed, the karma for which one does not take responsibility in the present, yet which one will be able to manage. For example, if one develops animosity towards a person, that is one's sanchita karma. One can shake hands and become friends with that person in one day, in one month, or else stretch one's animosity toward that person for one year. That is sanchita karma. For the elimination of sanchita, one uses one's intellect and wisdom to stop it from becoming prarabdha.

Imagine that today you had a fight. After an hour you say sorry and shake hands with the person. You become friends once more. Your sanchita karma, which could have become prarabdha, was brought to an end. If you do not put an end to that animosity, it can remain with you until your death. At the time of death you will still have a feeling of revenge towards your enemy; this then becomes the prarabdha for your next life.

Taking responsibility

Kriyamana karma is that which gives an instant result. For example, a box of pins falls from your hand and those pins scatter everywhere around. What would you do? You would collect them immediately and put them all back in the box. You would not leave them as they are; you would pick them up and put them in the box so that they do not prick anyone.

Kriyamana is the karma that you solve instantly and that does not remain with you. If this pen falls from your hand and you pick it up again and keep it in the correct place, the work is done. The slate is clean. This is kriyamana.

In contrast, your pen has fallen and you have just left it where it is. You call your servant, "Ramu! Come here and pick up this pen and give it to me. Pick up the pen for I am not picking it up." Since you are denying your karma, this kriyamana karma takes the form of sanchita. When you do not take responsibility for your karma it becomes sanchita karma. You identify with the arrogant behaviour of your mind and not with the simple act: 'Okay, the pen has fallen, let me pick it up and put it back'. This is called kriyamana.

Destruction of karma

Karmakshaya or elimination of karma is when Sri Swami Satyananda left Munger and settled in Rikhia. There he started a special sadhana. The purpose of that sadhana was the destruction of karma. This sadhana is mentioned in the *Brihadaranyaka Upanishad* and is only for yogis. It is an

atonement for karmas. Many people asked Sri Swamiji what the need was for this.

He said, "You may put me on a pedestal and idolize me, but I want to be a simple human being. There might have been a time when I had the feeling that I am the doer. There might have been a time when I saw success, and the thought might have come to my mind that what had been achieved was done by me. When I saw failure there might be the thought that the reason behind it was me and I was the guilty one. I attached myself to the actions, and forgot about surrender. If I remember to surrender, I do not have any worries about my karmas.

"As a servant works according to the master's command, the responsibility for the servant's success and failure is not with the servant, but with the master. The servant performs the work according to the instructions given to him. If the servant develops the feeling that he has done everything, that is not right; the one instructing and having the work done is his master."

Separating ego from karma

The same feeling comes in sannyasa: *Naham Karta Hari Karta Hari Karta hi Kevalam* - "I am not the doer, God is the doer, only God is the doer." This is the feeling of surrender and devotion. It is the feeling of renunciation of karma. When there is no sense of enjoyership, then how would one experience karma? There is no enjoyer of the fruits if the feeling of experience is absent. One is absolutely free from the bondage of attraction, repulsion, attachment, hate.

The state of karmakshaya comes in the last stage, when one surrenders completely and puts aside one's ego. It is the ego that brings the feeling of doership and enjoyership. Karma either weakens or deepens the ego. If one can separate the ego from karma, there will be no bondage with the karma, no attachment to the karma, only freedom in karma. Karma will be creative and uplifting. When karmas are performed like this, destiny can also change.

As long as one does not control karma in this way, one is always under the sway of one's destiny. Destiny and karma are two different things. People do not have any control over their destiny. Death is fixed, that is the destiny of all. Who until now has been able to control it?

People cannot even control an ordinary incident. How will they know the karma that is unseen, unexpressed and subtle when they are unable to understand even their own body in relation to ill health?

There are many people who fall ill for lack of caution and pass away as a result of that sickness. Had they taken precautions and not allowed the condition to develop, they would not have died. When there is a lack of precaution in one's life, one is troubled by karma and destiny. When there is precaution in life, one is not troubled by destiny and karma.

Beautify your karmas

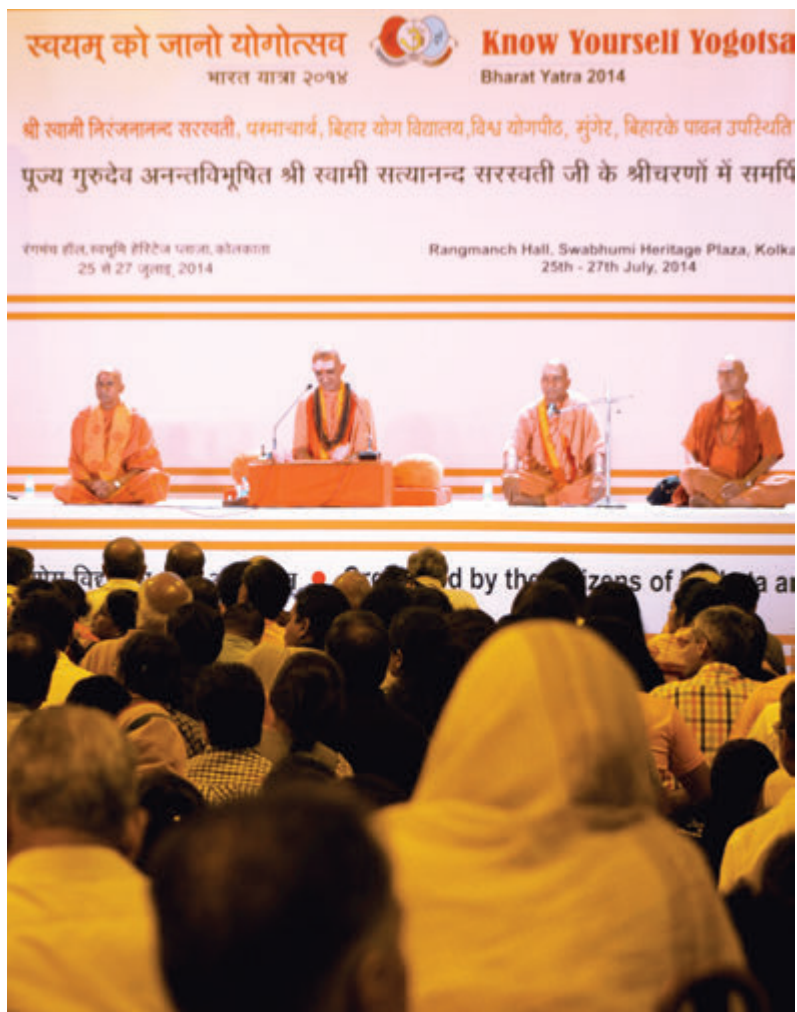
Destiny is controlled by God and not by you. You have been born, that is your destiny. You have got a life, that is your destiny. Death comes to you, that is your destiny. Destiny is limited to birth, life and death. Life, the time between birth and death, is karma. Before birth and after death, there is no karma. Between birth and death in life there is karma, which you can perform the way you want.

Karma does not transform your destiny until your doership, your attachment, your desire, your ego renounces the karma. Therefore, do not fantasize about changing your destiny. Even an avatar does not dream of changing his destiny. Who are you to control your destiny?

Was it not possible for Sri Krishna to change his destiny? Was it not possible for Sri Rama to change his destiny? Is it not possible for the gods and the goddesses to change the destiny of a human being? They have the strength and capability, yet they do not do so. An avatar does not change his destiny. This is the law of nature. Sri Krishna and Sri Rama suffered. Other saints also suffered as they went through ordeals.

The only difference between destiny and karma is that one can improve and beautify one's karma, just the way a realized being, a saint, a good householder and an aspirant performs his karma. Worldly-minded people do not manage this; they are under the influence of their karmas and perceive them in the form of thorns that prick them.

– 30 July 2014, Netaji Subhash Stadium, Kolkata, India



The God Particle

Swami Niranjanananda Saraswati



Recently research has been conducted on the God particle. There is a website called 'The Vedic Rishis Say I Told You So' where it says that science and spirituality are complementary to each other. The positive side of science is complementary to spirituality, and the material side of science is necessary for the world. Here I am using the word science not as material science, rather as the subject of realizing life.

God gene

The God particle is a question of scientific research. According to the Vedas, Upanishads and scriptures the God particle is inherent in each and every one. Sri Krishna in the *Bhagavad Gita* says: "My own part goes to this world. My part, which goes to the world, is eternal," and this actually indicates that the God gene is in you.

Parental genes are present in you. Until today you know only about your parental genes. Going back towards your first forefathers, their genes will also be present in you. Going back further, when elemental combination started taking place,

those genes involved in DNA formations at that time are also present in you. What you call atma and its experience inside this body is also due to a certain reason. Some trigger points are there, which make you experience consciousness.

You have the experience of consciousness in this life due to a genetic response. This is known in our shastras as the God particle, your own indestructible and immortal part. Today that imperishable part in the form of the God particle is being searched for inside you.

A product of lila

People who are unable to comprehend that imperishable part try to see a soul inside the body. The imperishable part that has been discussed in our shastras as God who is present in every particle is not a philosophical statement. It is a realization of the presence of the highest quality of gene inherent in every part of creation.

The realized sages have said that God is inside you. If God is inside you then the way to search him is inside your heart and inside your mind, yet the search to find him can also be tried in your genetics. That possibility is also there, who knows.

This is the truth and I believe that there will come a time when we will be able to discover the original combination of genes that gave birth to this creation. Then we will realize that we are not born today. We are the product of this cosmic play which is known as *lila*.

This is not only *lila*, not a reflection of philosophy, this *lila* happens continuously at the cosmic level. The formation of galaxies, stars, novas, red holes, black holes, universes, and so on are *lila*. They are formed by nature's combination. This life is also a gift of nature in which a person can have the experience of consciousness, spirit, God, life. Therefore, it is said that attaining a human form of life is an achievement in itself, as it provides this possibility.

– 30 July 2014, Netaji Subhash Stadium, Kolkata, India

Connecting to Positivity

Swami Niranjanananda Saraswati

Desires are the motivating factors in life, and desires as such are never bad. It is how you understand them and how you make use of them in your life that determines the positive or the negative aspect of desire.

Propelled by creativity

Desire of acquisition, desire to have, desire to possess is an inherent thought in everybody's mind and life. A sannyasin has desires. Without desire there is no motivation. Desire is the inspiration of life. However, this desire has to be combined with viveka and not with aviveka.

Your desires and your needs are real and known to you. When you are able to discriminate between the actual need and a perceived desire, you are in a better position to integrate your karma with your desire.

Desires are a must, yet desires have to be identified: what is a need and what is an expectation. Is that expectation an actual need or does the expectation only give a personal sense of satisfaction?

Besides, the desire has to be always positive, even if you want to earn money, the desire has to be positive and constructive. If you have to progress in your professional and material life, the desire should not be tainted by your negativity.

Desire should be propelled by your creativity and if the desire is propelled and given the force of your creativity it will become positive. If the desire is only a means for your gratification in life then you will never be able to give the required positive power for the fulfilment of the desire.

Giving a positive twist

My desire is to excel in everything that I do. In me, the desire is a positive one and there is no disturbance due to my desire.

My desire does not create any disturbance in my life. If your desire creates disturbance in your life, then you have to look at it again –the relevance of it and the value of it in relation to your needs and requirements in life.

When God created desire he only meant it to be used for attainment and achievement in life and not to create distress, to disturb and give anxiety to your uncontrolled passions and lust. Today desires are being used to give vent to the uncontrolled behaviour of the individual, and that is where desires lead to destruction. Therefore, try to give a positive twist and a positive understanding to your desire and you will notice that your actions are better due to the force of your intention and desire.

The biggest achievement in life

To become a more positive human being you only need to remain connected with positivity at all times. That is the only change you have to bring into your life. You identify with the conditions that limit and restrict you; they are prominent in your mind and you focus on them. When you are looking at those limiting and debilitating conditions, you are not able to connect with your positive nature.

In yoga darshan there is the concept and idea of cultivating the opposite condition to what you are facing; it is known as *pratipaksha bhavana*, which means that you cultivate an opposite positive understanding of the negativity that you are feeling.

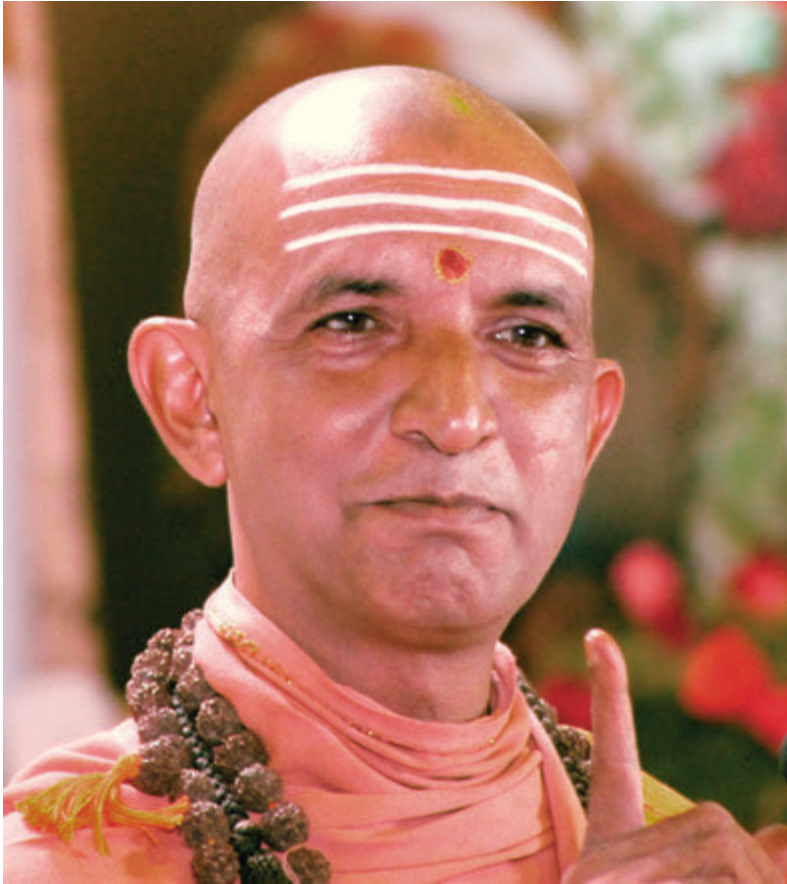
If you are feeling negative towards somebody do not ask yourself, “Why am I feeling negative towards that person?” Instead change that feeling into something positive without questioning yourself. Why should you question yourself, “Why am I feeling negative?” You should ask yourself, “How can I express my positivity?” Then make the effort to express your positivity.

To attain peace, happiness, to change and modify your life in a simple manner, try to increase the amount of connection with your positive nature and positive state of mind. If today you can maintain your connection with the positive state of

mind for half an hour, tomorrow make it thirty-five minutes, the day after tomorrow make it forty minutes, increase the span of positivity in your life five minutes every day or one minute every day.

Within one month, I can assure you, you will be all smiles and the frowns will disappear from your forehead and the anxiety will disappear from your mind. Your heart will be smiling, your lips will be smiling, your mind will be positive and that will be your greatest achievement in life.

– 30 July 2014, Netaji Subhash Stadium, Kolkata, India





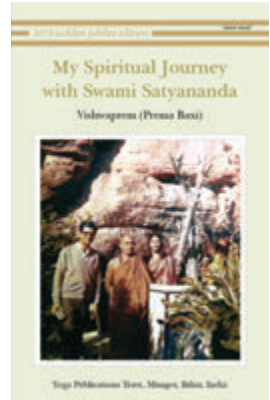
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Vishwaprem (Prema Baxi)

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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.



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<i>Sep 8</i>	Swami Sivananda Janmotsava
<i>Sep 12</i>	Swami Satyananda Sannyasa Diwas
<i>Oct 1-Jan 25 2016</i>	4-month Yogic Studies Course (English)
<i>Oct 3-20</i>	Yoga HMC*: Diabetes (Hindi)
<i>Dec 25</i>	Swami Satyananda's Birthday
	*HMC: Health Management Course
<i>Every Saturday</i>	Mahamrityunjaya Havan
<i>Every Ekadashi</i>	Bhagavad Gita Path
<i>Every Poornima</i>	Sundarkand Path
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