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Hari Om

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GUIDELINES FOR SPIRITUAL LIFE

Atmabhava

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving, is dear to Me.

—*Bhagavad Gita 12:13*

The devotee looks on all with love and great compassion. He regards all beings as himself. He who entertains mercy towards suffering people and tries to relieve their sufferings is a man of *karuna*, compassion. He puts himself in the position of the sufferer and feels the pain himself.

He is not attached to pleasant objects and does not hate the objects that give him pain. He is not affected a bit when anybody insults him. He is as forgiving as the earth.

—*Swami Sivananda Saraswati*

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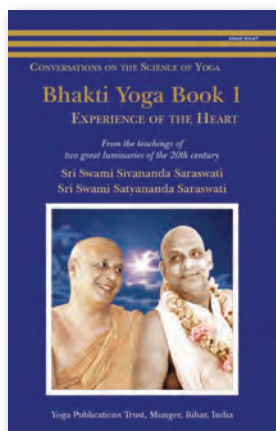


The Yogi is superior to the ascetic. He is deemed superior even to those versed in sacred lore. The Yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi. (*Bhagavad Gita VI:46*)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

Not Watertight

From Conversations on the Science of Yoga – Bhakti Yoga Book 1:
Experience of the Heart



What is the best combination of yogas?

Swami Sivananda: The individual is a composite of three fundamental factors: cognition, feeling and will. There are people with three kinds of temperaments: the active temperament, the emotional temperament and the rational temperament. There are the three yogas: jnana yoga for the person of enquiry and self-analysis or rational temperament, bhakti yoga for the person

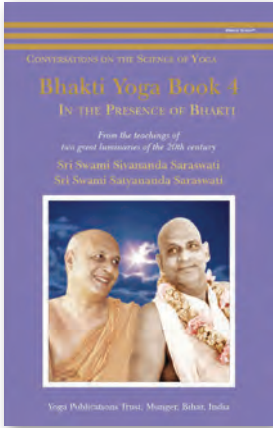
of emotional temperament and karma yoga for the person of active temperament. One yoga is as efficacious as another.

The *Bhagavad Gita* formulates the theory of the three *margas*, paths: the jnana marga, the bhakti marga and the karma marga. According to the teaching of the *Bhagavad Gita* there is no conflict among the three. The *Bhagavad Gita* harmonizes wonderfully the philosophy of action, devotion and knowledge. All the three must be harmoniously blended if one wishes to attain perfection. One should have the head of Adi Shankaracharya, the heart of Buddha and the hands of King Janaka. Only then can the destination be reached safely and quickly, and one rejoices in the Self within.

Bhakti yoga cannot be separated from karma yoga or raja yoga. These yogas are not watertight compartments. A blending of all the yogas is necessary if one wants to achieve rapid spiritual progress. Bhakti yoga is the consummation of karma yoga, raja yoga is the consummation of bhakti yoga and jnana yoga or vedantic realization of unity is the consummation of all the rest.

Atmabhava

From Conversations on the Science of Yoga – Bhakti Yoga Book 4:
In the Presence of Bhakti



What is the philosophy of atmabhava?

Swami Satyananda: Those who have enough of everything should develop the philosophy of atmabhava in their lives. That is the philosophy of Vedanta: we are all the same. All of us, living or dead, are part of the universal soul which resides within everyone. It is easy to say that, but in actual practice the tenet is not followed. In practice 'I' is separate from 'you'. The feeling of oneness comes when we can feel that

all those who live around us have the same soul or are part of the same soul that is within, and that their sorrow and pleasure are our own sorrow and pleasure.

It may not be possible for one human being to share all the difficulties of their neighbours, but certainly one should have the quality to feel that. One person cannot wipe out the pain of everyone in the world, but there should be the feeling that if someone's child is sick, one should feel the pain that the mother feels for the child, or for that matter the pain of friends, wife, daughters and neighbours, in the same way as one would for one's own kith and kin. This is very important. The sayings of the Upanishads will not be true until that is practised.

This does not mean one has to pay for their education, although it would be good to do so, but at least everyone should have two square meals a day for their children. There are millions of families in this world whose children do not have two square meals a day.

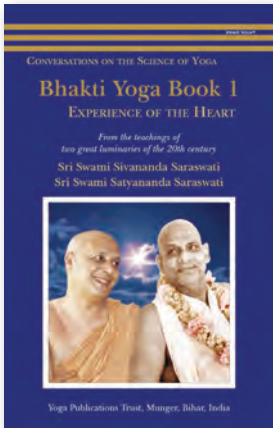
I often pray to God for another birth and an early departure, because at this advanced age I am not as effective in serving people as I would be if I had a new life. When I see young people fully absorbed in their own selfish ends, I crave even more for a new life because I do not aspire for pleasure and riches, nor do I crave for a kingdom. My only craving is to serve those who are deprived and living in need. So I pray to God to bless me with a new birth, in a poor family where one feels the pangs of hunger, where one undergoes the torture of cold without adequate clothing, and where one lives and dies in sickness without proper treatment. The pangs of the illiterate mother whose son takes birth and lives in poverty is difficult to fathom. So I intend to have a life of hardship and rise from there.

Swami Sivananda used to say that most sannyasins and sadhus were wasting their time in India because they were in pursuit of their own salvation. Therefore, I pray only for the health and prosperity of everyone. Let everyone be kind and caring to one another and may no one ever experience any distress in their life.



The Realm of Bhakti

From Conversations on the Science of Yoga – Bhakti Yoga Book 1:
Experience of the Heart



What is the common factor between bhakti and Vedanta?

Swami Niranjanananda: Traditionally, it is believed that God is one and that God directs everything in life, in creation and so forth. This concept is all right when one is able to experience Advaita, when one's consciousness has evolved to that level where one can actually experience the oneness of creation and oneself with God.

Advaita is not an intellectual philosophy, for the moment the intellect comes in one is not able to experience the unifying aspect of life. Therefore unfortunately, many times people become confused as to what God and the role of God is in their lives. These are eternal questions which people have been asking throughout the ages.

Let us consider this concept from two different angles, the world and the person. Bhakti is very much a personal affair. Bhakti cannot be taught to other people. Singing kirtan is not bhakti. Repeating a mantra is not bhakti. According to many they may be external forms of bhakti, but real bhakti is a personal experience of oneness with the divine nature. However, the world representing maya on the other hand is also a powerful force. The role of bhakti is to move away from the attractions and repulsions of maya, the world. The manifest world represents the changing reality and the spiritual dimension represents the eternal existence. Therefore, how does one combine the changing reality with eternal existence?

Reality changes. Different people seeing a chameleon at different times of the day will describe it as having different colours. One person will see it in the morning and say, "I saw a funny brown animal at this spot in the forest." Another person will say, "No, I have also seen that same animal, but it was not brown, it was green." Yet another will say, "No, I have also seen it, but it was neither green nor brown; it was grey."

What each one failed to realize was that they were describing the same chameleon which keeps on changing colour. What is the actual colour of a chameleon? Those three people did not know. What is the actual nature of the manifest world? No one knows. What is the underlying reality of this world? No one knows. People identify with realities that keep on changing according to different environments and conditions.

Eternal existence is the realm of bhakti. It is movement from the world to the experience of eternal existence which is the eventual aim of bhakti in the form of Advaita, awareness of one principle everywhere and the principle of divinity. This divinity can be given different names at different times, whether one sees that aspect of divinity in a *sakara*, manifest form, or a *nirakara*, unmanifest form. Hence, devotion always relates to moving away from the influences of the senses, the mind, the attractions and repulsions of the world, to another level where one experiences the nature of harmony, bliss, peace, the eternal experience within oneself.

Human consciousness has both potentials. Consciousness has the power to interact with the manifest dimension, with the unmanifest dimension and with the transcendental dimension. Consciousness has the power to become omniscient and omnipotent. If consciousness is seen in the form of a scale, then each individual is on one side where they are experiencing changing realities. They are not able to experience the fullness of consciousness where they eventually begin to experience the states of omniscience, omnipotence and omnipresence.

In bhakti one moves along this scale from beginning to end and as one does so a transformation of the mind occurs. This

enables one to experience the pure nature of the individual in relation to the cosmos. There is a poem by William Blake:

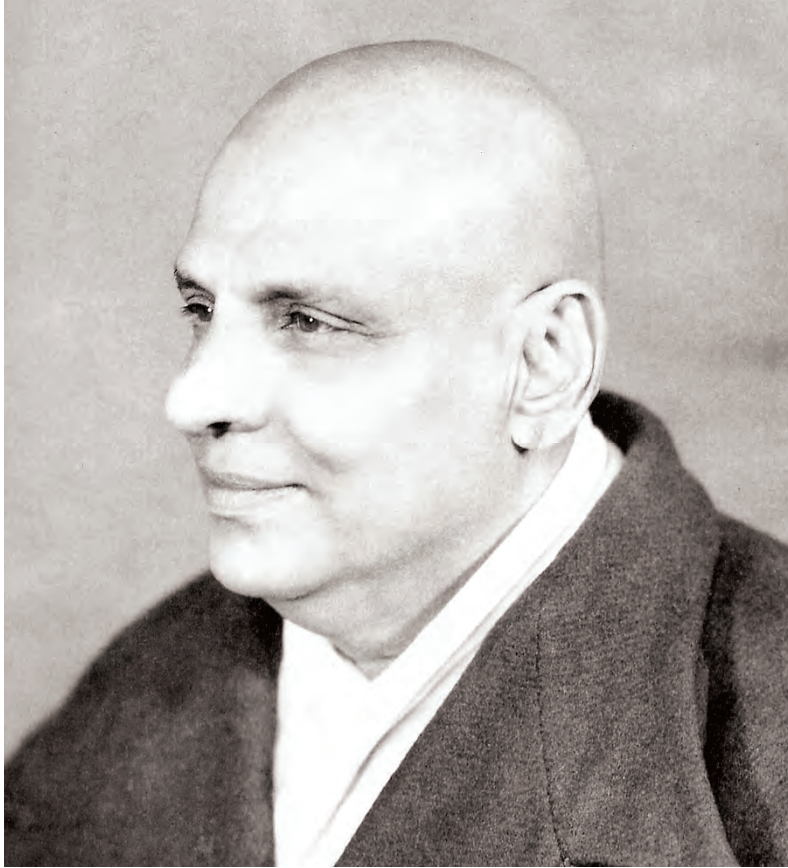
To see the world in a grain of sand
And heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour.

These are the symptoms of one who is a bhakta. So, what is bhakti? Bhakti is being able to experience the macrocosmic consciousness in a microcosmic state. Maya is being overawed by the microcosmic environment. Moving from maya to bhakti is just a progression from one end of the scale to the other. Bhakti means realizing the nature which one holds dear in one's life. That is the meaning of bhakti.



All About Love

From Essence of Yoga, Swami Sivananda Saraswati



The term 'bhakti' comes from the root *bhaj* which means 'to be attached to God'. Bhakti is the form of supreme love towards God. It is love for love's sake. The devotee wants God and God alone. There is no selfish expectation here.

Bhakti is of the nature of nectar. It is the spontaneous outpouring of love towards God. It is pure unselfish love or *shuddha prem*. It is the sacred higher emotion with sublime

sentiments that unites the devotee with the Lord. It has to be experienced by the devotees.

Bhakti is the basis of all religious life. Bhakti destroys vasanas and egoism. Bhakti elevates the mind to magnanimous heights. Bhakti is the master-key to open the chambers of wisdom. Bhakti culminates in jnana. Bhakti begins in two and ends in one. Para bhakti and jnana are one.

There is no virtue higher than love; there is no treasure higher than love; there is no dharma higher than love; there is no religion higher than love; because, love is truth and love is God. Love, prem and bhakti are synonymous terms. This world has come out of love. This world exists in love and this world ultimately dissolves in love. God is an embodiment of love. In every inch of His creation, you can verily understand His love.

A life without love, faith and devotion is a dreary waste. It is a real death. Love is divine. Love is the greatest power on earth. It is irresistible. It is love alone that can really conquer the heart of a man. Love subdues an enemy. Love can tame wild ferocious animals. Its power is infinite. Its depth is unfathomable. Its nature is ineffable. Its glory is indescribable.

The essence of religion is love. Therefore, develop pure love. Do you really want God? Do you really thirst for His darshan? Have you got real spiritual hunger? Only he who thirsts for darshan of God will develop love. Unto him alone, He will reveal Himself. God is a question of supply and demand. If there is a sincere demand for God, the supply will come at once. Develop the nine modes of bhakti gradually:

Hear the lilas of the Lord – this is *shravana*.

Sing His praise – this is *kirtana*.

Remember His Names – this is *smarana*.

Worship His lotus-feet – this is *padaseva*.

Offer flowers – this is *archana*.

Prostrate yourself before Him – this is *vandana*.

Do service unto Him – this is *dasya bhava*.

Make friendship with Him – this is *sakhya bhava*.
Do total unreserved self-surrender unto Him – this is
atmanivedana.

Drink the essence

Sit not idly praying to God to help you, but be up and doing, as God helps only those who help themselves. Do the best you can and leave the rest to God. Serve the devotees. Remain in their company. Do japa and kirtan. Study *Ramayana* and *Bhagavata*. Live in Vrindavan or Ayodhya for some time. You will soon develop devotion.

Pray fervently like Prahlad. Sing like Radha. Repeat His names as Valmiki, Tukaram and Tulsidas did. Do kirtan like Gouranga. Weep in solitude like Mira because of the separation from the Lord. You will have darshan of the Lord this very second.

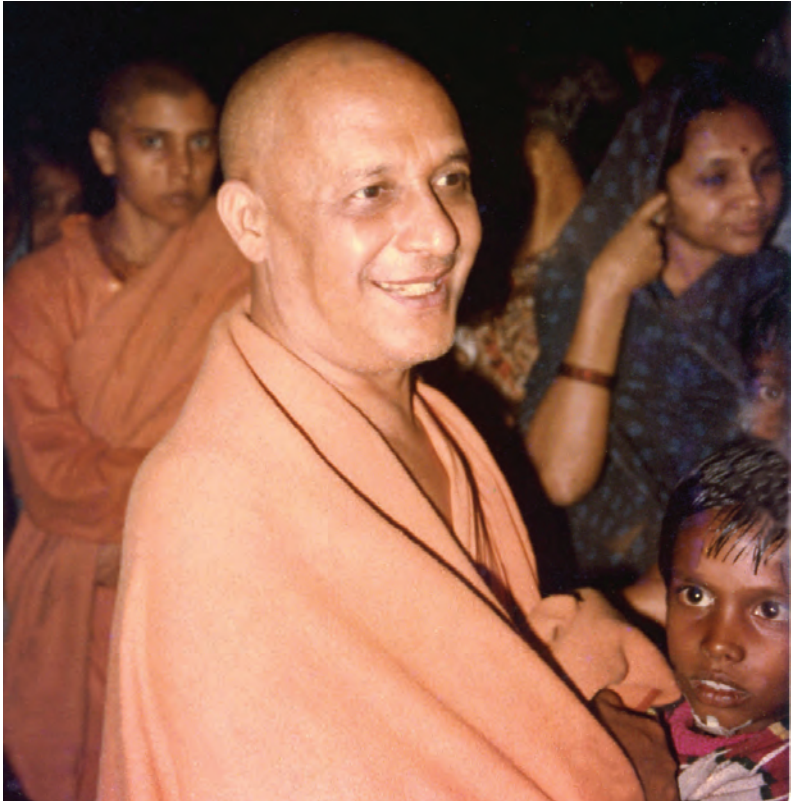
Kindle the light of love in your heart. Love all. Include all creatures in the warm embrace of your love. Cultivate *vishva prem* or all-embracing, all-inclusive cosmic love. Love is a mysterious divine glue that unites the hearts of all. It is a divine magical healing balm of very high potency.

Charge every action with pure love. Kill cunningness, greed, crookedness and selfishness. Immortality can be attained only by performing acts of kindness continuously. Hatred, anger and jealousy are removed by continuous service with a loving heart. You will get more strength, more joy, more satisfaction by doing kind acts. Practice of compassion, charitable acts, kind services purify and soften the heart; they turn the heart-lotus upwards and prepare the aspirant for the reception of divine light.

The shastras are endless. There is much to be known. Time is short. Obstacles are many. That which is the essence should be grasped, just as the swan takes the essence of milk alone from a mixture of water and milk. That essence is love or bhakti. Drink this essence and attain the everlasting abode of peace and immortality.

For Villages and Ashrams

Swami Satyananda Saraswati



Hatha yoga is not for those who live in the ashram. It is meant for the people who live in very artificial and unnatural surroundings, like the cities in the West, and like Delhi, Calcutta and Bombay in India or anywhere in the world. That life has become very artificial and unnatural, you have to close your windows. You just go in half a minute to your bathroom and you come back. In the ashram it is not possible, for the toilet the people have to go half a mile, for a bath another half mile. That keeps the purity of the body constant.

Even now when I go to the villages of India, and they ask me which yoga they should practise, I tell them bhakti yoga. They say, "What about hatha yoga?" I say, "What for? You don't need oxygen, you don't want circulation, you don't need quicker metabolism." Then they ask, "Can we practise raja yoga?" I say, "What for? You work so much that when you go to bed, in half a second you sleep. Raja yoga is for those people who have a jumping tendency of the mind." If your body is pure, why hatha yoga? If your mind is calm and quiet and equipoised, why raja yoga?

Then comes bhakti yoga. Bhakti yoga means love for God. So when I go to the Indian villages, I tell them, "No asanas, no pranayama, no neti, no dhauti, no yoga nidra, no hatha yoga." Then they say, "But Swamiji, how do we evolve?" I answer, "Evolve through bhakti yoga."

Therefore, in ashram life there is no necessity for any practice other than karma and bhakti yoga. Many times in our ashrams, I have tried to organize hatha yoga classes for the ashram people but they don't come. Nobody comes. They say, "What for?" But when there is kirtan there is 100% attendance and sometimes on Saturdays I say, "No kirtan today." All



the ashramites frown because in ashram life, in the purity of circumstances, the heart flows outward. You can love each other, you can love your guru, you can love God. That is called bhakti yoga.

So in the ashram, the evolution takes place through karma yoga and bhakti yoga. And if one does not live in the ashram, and if one has very impure food and air, then one needs hatha and raja yoga also.

– 1977

Become a Living Ashram

Swami Niranjanananda Saraswati



If you wish to maintain the ashram atmosphere in your home then convert your house into an ashram. If you cannot do that then try to become a walking and living ashram yourself, where you are at peace with yourself and there is no war and conflict within you, where you are able to face all situations with a balanced frame of mind and where you can maintain your spiritual identity while being surrounded by material attractions.

– Printed in YOGA Vol. 9, Issue 5 (September 1998)

Three Tools of Bhakti Yoga

From May I Answer That, Swami Sivananda Saraswati



I quite realize that contentment gives peace. But I have a doubt. If I become contented, all my ambitions will die. I will become lethargic and lazy. On account of my various ambitions, I move about hither and thither, I exert and I am energetic. Kindly remove this doubt of mine. I am quite bewildered.

Contentment can never make you idle. It is a sattvic virtue that propels man towards God. It gives strength of mind and peace. It checks unnecessary and selfish exertions. It opens the inner eye of man and moves his mind towards divine contemplation. It turns his energy in the inner, sattvic channels. It transmutes the gross energy like greed, that is forcing man towards selfish exertions, into spiritual energy, *ojas*.

That man who is contented is full of sattwa. He is more energetic now. He is inward. He has an inner life in the atman. He is always peaceful. He turns out more work calmly and with a one-pointed mind. All the dissipated rays of the mind are collected. Do you understand the point now?

It is on the strength of contentment that the sadhus and sannyasins, the fakirs and bhikshus move about in the world in a carefree manner by living on bhiksha.

It is contentment that gives strength to an aspirant to walk on the path of self-realization and emboldens him to march fearlessly on the rugged and thorny path of spirituality.

How can a person, who has been thinking in a negative way for a long time, change to positive thinking?

Let him start with some positive suggestive formulas: "I am hale and hearty. I am healthy. There is nothing wrong with me. I was under a misconception of my own abilities and capacities. Now I have realized my real nature."

Let him do it with the help of some person advanced in yoga or a devotee of the Lord.

Let him start with a prayer to the Lord.

Let him make prayer a part of his daily life and 'a must' in life.

All negative thinking will end and he will become quite normal.

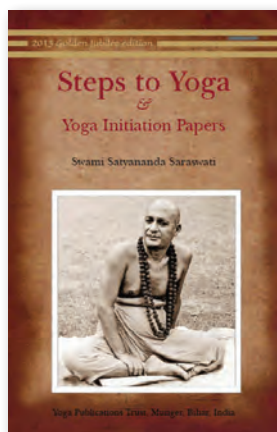
What is the purpose of singing kirtan constantly?

Singing kirtan incessantly will produce divine vibrations within and these vibrations are so powerful as to counteract all external forces distracting the human mind. They arrest the wanderings of the mind and bring peace and happiness to the individual.

There is a mysterious power in the Divine Name that singing it purifies the heart and mind and makes the kirtanist God-conscious.

Prayer or Service

From Steps to Yoga & Yoga Initiation Papers (Letters to Swami Dharmashakti), Swami Satyananda Saraswati



Which is stronger: the power of prayer or the power of service? Many people ask this question. In reality, they are both two forms of human energy and two separate paths for its manifestation. Prayer comes under the branch of bhakti yoga and service under karma yoga. Then should we follow bhakti yoga or karma yoga? This is a dilemma which troubles many people and for long periods of time they are unable to decide upon which path to follow.

For the common man, such dilemmas and concerns are quite natural, but they cannot be resolved without sadhana and a guru. This knot can never be fully unravelled until you bow at the holy feet of the guru with utmost devotion. To believe or not to believe is up to the individual, but this is the experience of atheist thinkers who turn into believers. If this were not true, then the historically renowned Tulsidas would not have eulogized the guru, Mira would not have sung praises of the greatness of the guru and Surdas and Kabir would not have extolled the virtues of the guru element in one voice. Were these great personalities of our history less brilliant or less intelligent than you and me? If we think thus, what is it but our stupidity and insolence?

The variety of practices and paths confuse a novice seeker. Just as a small child cannot decide for himself which subjects he should or should not study, how he should or should not live, the householder is faced with the same situation in this business of life. The laws of dharma, science and progress are not at all different. No religion or sadhana says anything

against the laws of progress. The guru, a realized being and a capable man on the path of the science and progress of spirituality, fully comprehends the essence of this concept. Even if the guru is not the all-knowing, omnipotent God, he still knows much more about human sciences or a branch of science than you or I do. He knows the value of things that are permanent and long-term.

Prayer and service are methods that belong to two different paths, yet one is not better than the other, nor is one a higher sadhana and the other a lower sadhana. Such a differentiation does not exist. You must know this from your own experience. Both support and complement each other. Gross and subtle, matter and energy, Shiva and Shivaa, each of these pairs are mutually complementary. Prayer is a mental *karma*, action, and service a physical karma. The actions and qualities of both the body and the mind are important.

Consider this from the practical, psychological as well as the scientific viewpoint. If someone is sick, he needs both service and prayer. However, the power of prayer is greater than service. This does not mean that if someone is sick, is on fire or is drowning, one should only sit and pray. Prayer is a power, but in order to be functional at the level of the gross world, it has to have a gross medium.

If you only serve a sick person, that service will give him some respite, but you will not receive divine intervention. However, if your prayer is totally heartfelt and guileless, even a little service will help the patient gain a quick recovery. If someone is drowning and you do not know how to swim, and you are praying for his safety with your mind, words, actions and the full intensity of your emotions, then it is likely that some other person will appear and save him or the tide will



push him ashore or he will be saved by some other chance occurrence which can only be called divine benediction. You may not experience the result immediately, but such chance occurrences do take place and everyone experiences one or two miraculous happenings in their life.

Nature sends out messages of its subtle powers, but man does not understand them. Nor is he eager to use them. It is only a chosen few who grasp them, find a means of putting them to use and thereby leave something behind for humanity. This is their gift to mankind. The efforts of Edison, Marconi, Bell and others were towards the discovery of these very same subtle powers of nature, and they used this knowledge for the benefit of mankind. When hidden powers are understood by the confines of intellectual knowledge and a means is found to use them for the benefit of mankind, it is called an invention.

Let us analyze a prayer psychologically. The mind, with its various emotions, thoughts, subjects and influences, is like a ball of tangled threads. The entire energy of the mind is entangled in this, so in spite of being an extremely potent force, our mind is a victim of its own weaknesses. Doubt, suspicion, lack of faith, inferiority, fear, shame, sloth, and so on are like leeches that suck out the energy. If they can be eliminated or somehow not allowed to influence the mind, then man can perform fantastic feats. The willpower of the mind is extremely unique and priceless.

If you have ever prayed from your heart, you must have experienced that through a true prayer to God or your ishta, all the other emotions in the heart melt away like ice and only one main emotion remains. For some time all other influences are gone. All the modifications of the mind, *vruttis*, come together and become one-pointed. This state of concentration is what is important. This is the sharp point of the arrow which pierces the target.

Prayer is a big help in times of distress. After having unsuccessfully tried every kind of worldly intervention and being completely dejected, a man seeks the support of prayer and

gets a lot of strength. At times and in places where he cannot think of a way out, man prays, and in response to his call of distress he definitely receives help. When a person's willpower is steady and fixed, it contains immense dynamic strength. This is a natural law which can be put to use only when completely understood.

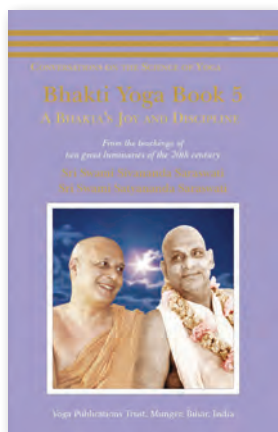
The relationship between the body and mind is very strong and cannot be abandoned. You cannot separate the two from one another. Still, in less evolved beings, the body influences the mind. The yogi, on the other hand, knowing the value of both, dissociating himself from both, even invites worthwhile action in plenty. The yogi is aware of the power of resolve, and on the basis of this power he accomplishes work or gets others to accomplish tasks. Thus, prayer belongs to the department of the mind and service to that of the body.

The householder should bring both these together, unite them. The arguments of prayer or service are intellectual wrangling from which nothing is gained and mental energy is wasted. Instead, if you put your mental and physical energy to good use every day by praying with no personal desire or selfish motive, and engaging in *seva*, service, and being helpful to others, then life goes smoother for you and others are also benefited.



Bhakti Yoga as a Lifestyle

From Conversations on the Science of Yoga – Bhakti Yoga Book 5:
A Bhakta's Joy and Discipline



How did bhakti yoga become a lifestyle?

Swami Niranjanananda: Bhakti is not a philosophy, not a religion, not devotion; rather, it is a way of life. The concept of bhakti yoga started as a way of life, not as a way of devotion. According to the Indian system, time is classified in four ages: Satya Yuga, Treta Yuga, Dwarka Yuga and Kali Yuga, the present age.

From ancient records, scriptures, and the history of the world, it is clear that most of the religions have come about during the time of Kali Yuga. In the other three ages, there were no religions, instead only one religion – the Bhagavat religion or dharma. *Bhagavat* means 'god', so it was the religion of god. The idea was that an individual who has taken birth has to connect with the higher, the supreme, the transcendental nature. The human being is finite and the transcendental nature is infinite.

God was in his transcendental form as G-O-D, having the quality of generation, organization and destruction. Connecting with this power, this force is the aim of bhakti yoga. The desire, the drive to know where one is connected is the desire to know oneself, the transcendental nature and God.

One realizes one's inner nature or transcendental nature when one is able to maintain equipoise, serenity and peace within. When there is distraction and dissipation, there is no awareness, no focus, no attention, but with awareness

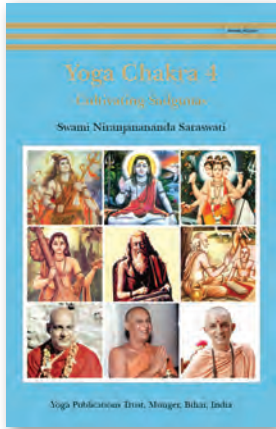
and focus, realization can take place effortlessly. Therefore, to maintain equilibrium in life became the basic teaching of bhakti yoga.

Whether the text on bhakti and bhakti yoga was written by Sri Krishna, Narada and Sandilya or others, only a few concepts were given: First, to have faith in God, *Ishwara pranidhana*; second, to maintain inner purity, *atmashuddhi*; and third, to be equipoised when confronting the opposites or duality in life. These three concepts were the main ideas for bhakti yoga to become a lifestyle.



Adweshta – Care and Concern

From Yoga Chakra 4, Swami Niranjanananda Saraswati



The meaning of the word *dweshta* is one who perceives duality, and the meaning of the word *adweshta* is one who does not perceive duality. The word duality is not being used as a philosophical idea here, we are talking about the actual experience of 'me' and another object which is 'different from me', such as 'me' and 'you'. My life is reality for me, your life is reality for you. That is the case with everything. The life of a tree is reality for the tree.

If you chop it down tomorrow, that will be the reality for the tree, and also for the person who is chopping it down – and their realities will be different. In this way, each one lives their own reality.

In living your reality, you begin to form an association with things that are before you and which you desire. The awareness of 'me and you' creates a relationship initially, in the first stage. With the formation of the relationship, attraction and repulsion, *raga* and *dwesha*, come into play naturally and spontaneously. In fact, the inherent quality of any relationship is *raga* and *dwesha*. Today you like somebody, tomorrow you don't. Today you like this object, tomorrow you don't. Today you like this car, tomorrow you don't. A sensory contact, *sambandh*, always creates *raga* and *dwesha*.

Attraction and repulsion are intensified by the emergence of a *vritti* that is self-oriented and selfish. This is the dimension of the tamasic ego. Connection, desire, attraction-repulsion,

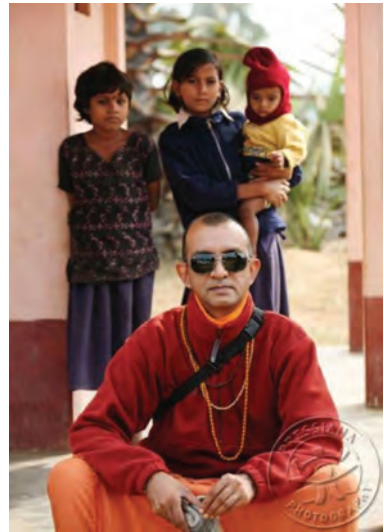
the self-oriented selfish nature – the emergence of all this is the tamasic dimension, where I am different from you, and from everything else. It is not ‘I am better than everything else’, that is something else. Dwaita is ‘I am different’. This differentiation is dwaita, the separation from the world.

The dwaita awareness takes one towards the tamasic nature, towards the tamasic expression and behaviour. The opposite of this is *advaita*, lessening of duality and finally absence of duality. Absence will only happen if there is a process of lessening. Therefore it is not the absence that you have to think about; you have to think about how you can lessen the experience of duality. The more you lessen dwaita the less the separation will be, and maybe one day, before you move on to the next class, you will realize that it has become so much less that it is absent altogether.

Atmabhava: the path to adweshta

The concept of adweshta has been explained by most people as an idea or philosophy; no one has indicated a practical method to apply the yama of adweshta. Sri Swamiji gave a solution: he used the word ‘atmabhava’ to define the progression towards adweshta.

Atmabhava means the ability to see oneself in others. This is exemplified in the relationship between parent and child. Throughout the ages, it has been found that parents and children share a special link and connection. They may be far apart, but if something happens to the child, somehow the mother is able to sense or feel it. She may not know exactly what has happened, but she will sense a disturbance in



herself, in her mind and heart. Later on she will realize, 'Yes, that was the moment I was feeling something in myself while that was happening to my child over there.' There is some connection, and that connection is known as atmabhava.

Normally, atmabhava is experienced only with your own people, not with strangers. A stranger's child is always a stranger, but your child is always the special one with whom you are connected, although you have two separate bodies, two separate personalities, two separate lives, two separate karmas and two separate destinies. There is something that makes you identify with that person as your own extension. That is atmabhava, and it leads to adweshta.

That feeling of adweshta is there in parents when they are dealing with their child. Whether your child does right or wrong, you simply smile and accept it. However, the same mistake committed by an adult will become the cause of strife. So at one level, you are able to ignore a shortcoming and smile; while at the other level, there is an aggressive confrontation for the same shortcoming. With one you are able to play the role of adweshta, 'I can pardon everything'; whereas with the other it is dweshta.

When you become accepting, it is because you perceive something as part of your own nature, and when you reject something it is because you don't perceive that as part of your nature. It is not the mistake that you accept or reject, it is the connection with the child or the adult.

Lessening attachment

Sri Swamiji used to say that you should extend the connection of atmabhava that you have with your child to other people who are not connected to you. He would give an example to explain how to lessen attachment. In one pot there are three mugs of water. You pour three drops of black ink into it. The blackness of the ink clouds the clarity of water and it becomes darkish. Now, without throwing anything out, can you again bring clarity into the water? Yes, you can. Put ten more mugs









of water into it, and the three mugs of water that was looking darkish will become clear. You will not see the darkness any more. The ink is there, but it has been overpowered by the ten clear mugs of water.

Similarly, in your relationships, there may be attachment, but it can be overpowered by bringing other people into the fold of your connection. It is not just two or three people with whom you identify; anybody whom you bring into your fold and connect with becomes yours through atmabhava. When they become yours, there is adweshta bhava, there is no separation between you and them.

Thus the process of adweshta begins with concern and care, just as in your life connection begins with concern and care. That concern and care in the form of atmabhava leads the way to adweshta.

*– 12 July 2016, Adhyatma Samskara Sadhana Satra,
Ganga Darshan, Munger*





Guru Purnima

I asked my Guru for strength
that I may achieve.
I was made weak
that I might learn humbly to obey.

I asked for health
that I might do great things.
I was given sorrow and infirmity
that I might do better things.

I asked for riches
that I might be happy.
I was given poverty
that I may be wise.

I asked for power
that I might have the praise of men.
I was given weakness,
that I might feel the need of God.

I asked for all things
that I might enjoy life.
I was given life
that I might enjoy all things.

I got nothing that I asked for
but everything I had hoped for.
Among men I am
the most richly blessed.

—*Swami Niranjanananda
Saraswati*

I Have Made It

Swami Niranjanananda Saraswati

Discipleship is not proven by the quantity of love or surrender that the disciple has for his guru, but by coming into tune with the energy of his guru. That is what real discipleship is all about, because even in love and surrender we make mistakes. According to our concept, love is when two people look at each other and become starry-eyed. That kind of love turns into hate when the two suddenly decide to look in different directions with their backs to each other.



Whereas in the ideal relationship between the guru and a disciple, love is looking in the same direction, not towards each other or away from each other.

The same idea applies in relation to surrender. When love and surrender are augmented by the qualities of honesty and humility, then a connection takes place and the quality of one's receptivity changes. For example, there might be twenty different plugs hooked into one switchboard, and they are all 5 amp plugs. It is also possible to change the 5 amps into 10, 15 or 20 amps, by changing the size of the plug, so that it can receive more power. This does not mean that the other plugs are insignificant and have no connection. It simply means that a disciple has the option to become a high voltage plug. Ultimately, this is what surrender is all about.

If guru says to us, "You be this," and that is acceptable to our rational mind and to our self-image and self-concept,

then we accept it. However, if guru tells us to change, and this change conflicts with our self-image and self-concept, then there is a reaction to the instruction of the guru. This reaction means that surrender and love are not complete. We are still looking in another direction, and are now thinking of turning away. We are not looking in the same direction. This is all a play of ego which is manifesting as 'me', the important one, and guru who helps me to change according to my need.

The other mentality is one of humility: "I am insignificant, change me as you deem fit." Those disciples who allow the guru to direct their course and surrender totally to his will, to the Divine Will, to God's Will, have a different kind of experience and interaction with God and Guru. There is the example of St Theresa, which is a well-documented case. In times of meditation, ecstasy or samadhi the signs of the stigmata would appear on her hands and feet. Such things can happen if the link is there with either an embodied soul or an impersonal energy which does not have a body, which is cosmic in nature.

Swami Satyananda, who lived with Swami Sivananda, experienced that kind of deep connection with him. This connection was even recognized by his guru brothers; it was not something which they did not recognize. They recognized and accepted it, because it was a reality. It was not just someone's mental concept of fantasy. A scientist can recognize the achievement of another scientist, but a layman cannot.

In this respect, I also feel blessed. I personally do not know if I have surrendered or made a link. I only hear Paramahamsaji say to others, "I have given everything to Niranjanji. I do not have anything of my own now." The first time he said this, I wondered, "What does he mean by that? What has he given me? His power? If he has given me his power, then I cannot feel it anywhere. Has he given me his knowledge? If he has, I cannot experience that knowledge. Has he given me this? Has he given me that?" Whatever I asked myself, the answer was, "I cannot experience it." There was no sense of pride

that, "He is saying that he has given it all to me and now I am all-powerful and ready to roll." Rather, it made me even more thoughtful because he was saying, "I have given everything to him," and I knew, "I do not have anything."

That is still my position; even today I do not know what he has given me. However, he has said it so many times that now I think maybe there is some kind of a link by which he is channelling his energy and I am not aware of it, because he is doing it from his side, I am not doing it from my side. So, just as Paramahamsaji says that he feels he has made it, I can say to you today that I have made it.

– Printed in YOGA Vol. 6, Issue 1 (January 1995)



Guru Kripa



In August 1980 I went to Munger Ashram to attend the one-month Yoga Teachers Training Course (TTC). At that time Ganga Darshan was not built and all the activities of the ashram were done at Sivananda Ashram. Gurudev Swami Satyanandaji was staying in a small room. I along with other participants were given a hall to stay in during the TTC. This was my first experience of an ashram. Taking dinner in the evening at 6.00 pm and foreigners singing Hindi bhajans in a melodious voice surprised me too much.

After attending satsang, I closed the door of the hall at 8.00 pm as per ashram rule and put off the main switch. The fan also stopped. Since we were habituated to fans, we felt angry and opened the door. I was surprised to see Swami Satyananda standing outside. Seeing him outside I went numb and bent down at his feet. After that, for one month of training, we slept without fan. During the TTC, a hard yoga training was imparted to us by Swami Gorakhnath and Swami Dayananda.

At the end of the course there was an initiation program. Out of sixty participants only sixteen persons opted for diksha and I was one of them. Pujya Sri Swamiji was sitting on a chowki in his room and was giving diksha one by one. When my turn came, I sat on a mat in front of him. Swamiji asked me if any pooja is performed in my house. He also asked if I was facing any problem.

I told Swamiji that my main issue was not having a place to stay in Jamshedpur. I was staying in a joint family and my aunt was not willing to give a share in the house which we were having in Jamshedpur. Therefore, I told Swamiji that I wanted to file a case against my aunt. Swamiji told me, "Do not fight, everything will be settled."

After taking the blessing of Swamiji I returned to Jamshedpur. Within two years of my return one important incident took place. In Jamshedpur there is a Naturopathy Centre which is run by Tata Steel. There was a need for a yoga teacher and I was the only yoga teacher in Jamshedpur during that period. As such by the order of the Managing Director, Tata Steel, my services were transferred from Tata Robins Fraser Ltd. to Tata Steel on a higher post and I was also allotted living quarters. By the grace of God and blessings of Guruji my problem was solved.

In spite of that I was thinking that after my retirement the company would take back their quarters and so I should try for my own house. But I did not have money to build a house. I therefore borrowed money from my provident fund account and purchased some land. At that time the company was giving three lakhs of rupees as a house loan for which I applied. It was taking more than one year to receive the amount. One day I went to meet the concerned officer who was passing the loan. She told me, "Sir, you did not recognize me, I am your student and learned yoga from you four years ago. What can I do for you?" I told her about my house loan, and she replied that I would get the money within six months.

Then I requested the main architect of Tata Steel, Mr Jitendra Singh, to prepare a map for my house. He accepted

my request and prepared the map but he did not take money from me. When I asked him the reason he replied that he could not take money from me as I was his wife's and daughter's yoga teacher.

I submitted the map to the Notified Area Committee for approval. The head clerk of NAC called and told me that he was suffering from asthma and he wanted some yoga tips to cure him. He did not take any money and my map was approved. After that my house was constructed.

Will you not say this is guru kripa? Yes, this is guru kripa. This is the reason why Swami Niranjanananda has given the name of the house 'Guru Kripa'. Today the head office of Satyananda Yoga Kendra, Jamshedpur, is my house from where all the yoga activities of the Kendra are executed.

Hari Om

– Sannyasi Krishna Charan, Jamshedpur



A Disciple's Journey

Swami Niranjanananda Saraswati



Guru is not the planner of your life. The role of the guru in your life is to make you aware of your limitations and strengths. The role of the guru in your life is to make you aware of how you can deal with your six friends: *kama*, *krodha*, *lobha*, *moha*, *mada* and *matsarya*, or desire, aggression, greed, delusion, pride and envy. The role of the guru is not to sit down with you and say what you have to do on a day-to-day basis, on a monthly basis, on a regular basis.

The guru will provide you with a direction and inspiration; beyond that, it is your own journey. If you succeed, fair enough; if you fail, fair enough. The guru will only help that person who shows the metal to change and to become something different. Unless and until that metal is shown, the guru will not make any effort to help the disciple, for ultimately it is the strength of the disciple which has to flower. The guru waits for that strength to manifest. Only when the strength is manifesting will the guru come forward and say, "Now I will lead you."

Until then, the guru simply sits back and enjoys the games that people play in their own minds. Therefore, the role of the guru is not a planner; his role is to inspire you to discover your own strength. Once you have connected with that strength, certain steps can be taken.

Awareness and receptivity

What are these strengths? The first strength has to be awareness. There are many people in the ashram for example, who read the timetable every day but do not know that mouna starts at six and not at six-thirty. This is the level of awareness of people. This is the level of awareness of people who write lists every day and who cannot remember what they have written. In this situation, what is the role of guru?

The second strength is receptivity. There are only a few things that the guru can do if the receptivity and the doors of the mind of a person are shut. The people who feel that the guru can help them on this path are actually duping themselves. If there is no receptivity, no understanding, no awareness, then you can be with the guru forty years of your life and still remain the same. In that situation, what can the guru do?

If you lack the basic stuff which makes you a human being, if you lack awareness, if you lack understanding, then how can you say, "The guru is the reason why I am like this," or "The guru has to help me." It is a distorted state of mind and an unbalanced state of mind.

Rather than seeing what the guru can do for you, why don't you first try to understand what you can do for yourself to improve your own abilities, awareness and understanding? If you can help yourself, doors will open, and if you cannot help yourself, then no matter how many advices are given to you, you will never follow them. Therefore, the effort should be made to improve yourself and not to ask "What can the guru plan for me?" That is my understanding.

– 20 April 2014, Ganga Darshan, Munger

Guru-Disciple Relationship

Swami Satyananda Saraswati



Many disciples have strong wavelength of mind. For them, geographical barriers and distances are no barrier. One thing you must understand – physical distances are not mental distances, mental distances are not emotional distances and emotional distances are not spiritual distances. What is 60,000 km may be nothing in the mind. Mind does not work through the physical plane. It has another plane of travelling. We call them fields, like electromagnetic field, radioactive field. Now this distance in yoga we call *loka*. In science we call it field.

There is the switch and here is the microphone. You can take this microphone say another 200 meters away. This is 10 meters. Make it 500 metres. You put on the switch, the electric waves will reach 5 meters, 70 metres, 500 metres at the same time. There will not be even the briefest delay of point 000001 second. This distance is within the field. To communicate with

you here takes the same time as to communicate with you from India to Martinique.

The difficulty comes when you do not understand the ratio of distances. If I live in Martinique, the distance between your house and my house will be one kilometre. If I live in India, it is 10,000 km. So it should take 10,000 more minutes – but that is not the right mathematics. On the mental plane one km or 10,000 km is exactly the same. When you dream in the night what happens? You can see such a big elephant. How big is your brain, tell me? You dream you fly by a jumbo, that is the size of consciousness in dream.

Of dream and truth

I will give you one example. There is a philosophical book in India. It has stories. Its name is *Yoga Vasishtha*. There is a story there. A queen and a king were sitting in their drawing room. The king was narrating some of his hunting expeditions. In the meantime, the queen just slept. In sleep she dreamed that she died, and again she continued to dream that she was reborn. She grew up as a girl and was married. She had children, she became old. She died and again she was reborn. She became young, she married, she had children, she became old. She died and she was reborn. Like this she dreamed seven times death and seven times life and seven times birth. Then she came out of the dream. Her husband had not even completed one sentence.

Now you can equate: her husband had not even completed two minutes and she had completed seven lives of experience. She had experienced children, marriage, birth, death, happiness. Maybe the dream is not true, but what proof is there that this life is true?

What is the definition of truth? That which does not change is truth. Dream changes so it is not truth. In the night, this stage of awareness also changes so it is also not truth. You are a happy man and in the night you dream that you are an unhappy man. So neither this state is truth nor that is truth.

True existence is everlasting. It is not subject to time and space. The experiences in the mind are related to mind. The experiences in this waking state are related to the senses. Senses are related to the objects. Mind is related to the ideas, and therefore the distances are different.

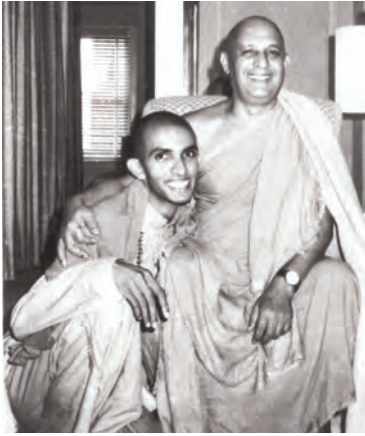
Diversity and unity

There is another principle – guru and disciple are two, but in truth they are one. The duality is only an illusion. In truth there is no duality, and therefore, if guru and disciple are one, where is the difficulty of communication? This is the principle and this is the philosophy which we have to understand.

In modern physics also we have some such principles. There is a totality of matter, that is to say, there is no diversity in matter. You see so many million people, so many million animals, so many million birds, and many other things on this earth. They are not many; the diversity which we experience is on account of our limitations. In fact, there is only unity. You see there is only one electricity here, but my microphone is working and his microphone is also working, and the tape recorder is also working. You could put ten tape recorders and ten microphones, but the one electrical energy is flowing through all. Diversity is there but unity is the base.

Energy is one between guru and disciple. There are no two energies at all. Bodies are two, true, but in modern physics they don't even accept that there are two bodies. The latest quantum theory says the difference of body is illusion. In the latest modern physics they have come to the point that this experience which you are having is not true. It is just an experience.

You know the great philosopher of India, Shankaracharya and the great philosopher Jung said the same thing. Jung was the western philosopher and Shankaracharya was the eastern philosopher. They agree that the whole is the experience of one being. Just as you dream in the night of cities, men and women, of so many things. The objects in the dream have one



experiencer and that is you. In the same way, what you see, this material manifestation, is an experience of someone.

Disciples should first of all understand the true philosophy of their relationship. It is not a social relationship. It is not a religious relationship. It is an out and out spiritual relationship. Let us first come to the conclusion: 'I and my guru are one'.

When you practise higher spiritual practices this truth must be engrained in your mind. Duality is a path, non-duality is the only truth. Guru and disciple truly live in their bodies, but the energy in them is the same, and therefore distances do not matter at all. My disciples can always communicate with me, they must just dial.

How does one become a disciple of a guru?

You see the relationship between guru and disciple is very difficult to explain. You go to a teacher and learn yoga from him that is one discipleship. It is an academic relationship. You go to somebody and have a mantra from him; you are his disciple that ends the matter. Or you go to someone and accept sannyasa from him, he becomes your guru; you are his disciple that ends the matter.

When you want to tread the spiritual path and when you want to amplify your spiritual consciousness and when you want to see the inner light, then you must have a definite relationship with a guru and that relationship is very, very intense. It has to be very intense.

Cold relationships with guru, lukewarm relationships with guru will not do on this path. There has to be intensity and by the intensity of your relationship to guru a link is formed between you and him.

Guru means dispeller of inner darkness. *Guru* does not mean teacher. You bring a candle that dispels the darkness of this room. You blow out the candle, there is darkness. Within the mind you can see nothing. You close your eyes, what do you see? Nothing. Some wild thoughts, some stray things. 'Oh, I have to go to Martinique' or 'I have to go to Teniki' or 'I have to go to London'. That is all that is in the mind, nothing else you know. If you stop these thoughts you will see nothing.

If it is completely dark here, and you enter this hall, you will see nobody here. There are fifty hundred people here, but you will not see anyone because you have the eyes but no light. In the same way, there are so many things within you. You have a mind to see but not the light. You have to start with the *guru* whose image becomes an intense influence on your mind.

You close your eyes and you just see him. It is an image which is forcible. So, in this dark room at least you are able to see one person. After that you will see many more things. Within this mind there are not only passions, not only impurities, no it is not correct. There is not only negativity here. Within the ocean of mind you have many jewels. You have many, many things within yourself which you cannot even believe now. You see how many things in the world man has created. So many, thousands of millions of things man has created. They are the wealth of his mind and this is just the material things. Man is capable of creating more.

We are not born of matter. We are not born of the father's sperm and mother's ovum. A motor car is not the driver or passenger. This body is the motor car. Who is the passenger? Who drives this car, tell me? *Guru* drives the car and your soul, *atma*, is the passenger. Body is the vehicle. Body is a product of mother and father. Spirit is not the product of mother and father.

So the relationship between the *guru* and the disciple should be very, very, very intense. It has to be more intense than the relationship between mother and child. The totality has to be intense. No, the awareness has to be total, not a little

awareness. You go to your office and the guru is with you. You sleep in the night, he is there. You eat and he is there. You are always with him. No, he is always with you. That is the true relationship between guru and disciple.

Disciples cheat guru when the intensity of the relationship is totally absent. If a truly intense relationship is established between guru and disciple, neither the disciple can cheat the guru nor will the disciple feel he has been cheated.

– 12 April 1982, Martinique



Inner Link

Swami Niranjanananda Saraswati

The real connection between guru and disciple is the feeling and respect which the aspirant has for the guru. You have to look beyond your conceived impressions, ideas and feelings in order to truly connect with the guru. You have to respect what the guru has done to change your present pattern of life. If real feeling and respect are there then the connection with the guru is felt all the time. Even if you are thousands of miles away, you do not feel a vacuum or emptiness or the absence of a link, guidance or support.

I have lived very little with Paramahamsaji. I left his side when I was eleven years old and stayed away from him until I was twenty-two. In between I only saw him a couple of times and stayed with him for only a few months. There were times when I didn't see him at all for five or six years, and I never missed him. Later on I wondered why, because here in the ashram I saw people coming with hopes of living close to a master. They would try to see him every day, even if only for a short time - just a glimpse, if not a chat or a discussion or a lecture. But just a glimpse was enough. To me that was an imposed attachment by the disciple in relation to the guru. I could never understand it because I had never experienced it.



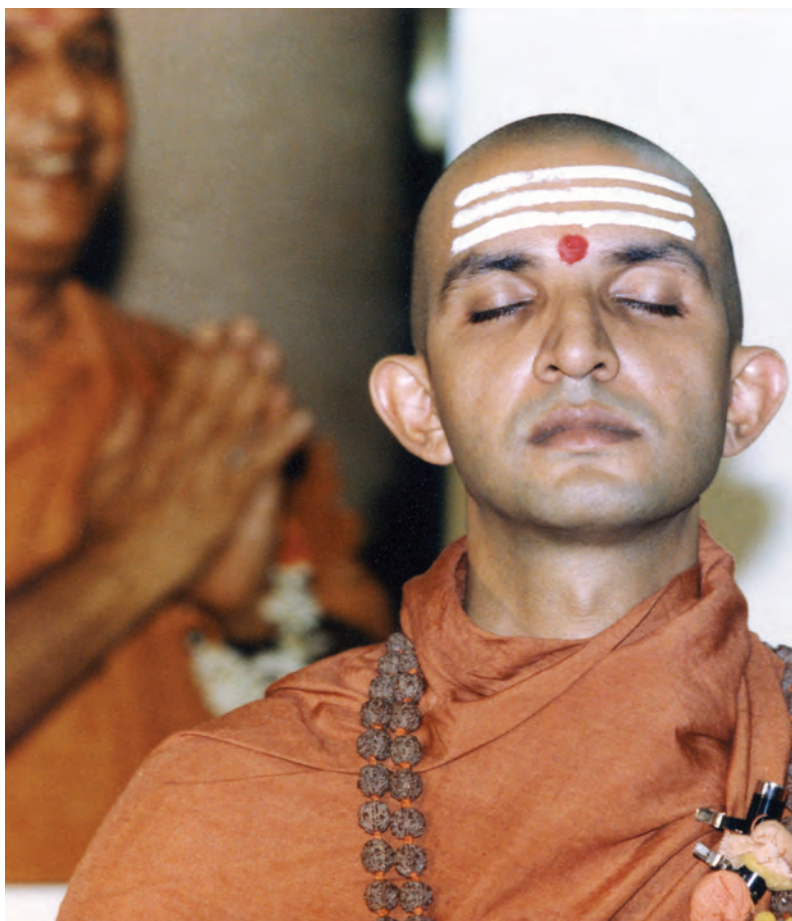
I was also very critical of Paramahamsaji because he had given me freedom. When I was leaving India, he said, "Look, you're going abroad. I don't want to hold you as a sannyasin. If you want to live abroad, get married, study, work, you have my permission. I won't stop you." And that really went deep inside me. I thought to myself, "This person is giving me total freedom to lead my life as I want." He is not saying, "Look, if you don't behave yourself I'll call you back, take off your geru and disrobe you." There was nothing like that.

I analyzed him critically over a period of years. I came in contact with many great gurus, famous ones, realized ones, and I always compared them with Paramahamsaji. I found that there were certain qualities in Paramahamsaji which attracted me, which I aspired to attain, which became the aim in my life. I didn't feel his absence at all, not even for a day. Now I attribute that to being able to accept my circumstances, my company, my life, my environment. There was no struggle. When we are not able to accept our environment, company and situation, then at that time we encounter difficulties with ourselves.

I did not experience any loss of a link. I must have had some very good previous karmas or samskaras not to have gone through that stage, the experience of attachment and the desire to run and be with the person I liked. It is due to my good karma and I'm very happy about it. In that stage I found a very deep inner feeling. No matter what anyone said about Paramahamsaji my feelings remained unchanged. If somebody said, "Swamiji is a very nice person," I would say, "Yes, he is. There is no doubt about it. I have seen that niceness in him." I did not feel elated in any way; rather it confirmed my realization. If somebody said, "Oh, he's a such a strict disciplinarian that I left the ashram," I would say, "Yes, I have seen that in him, but it hasn't bothered me because I accept that side as well." So even his strict disciplinarian nature did not affect me in the negative way that it affected many people.

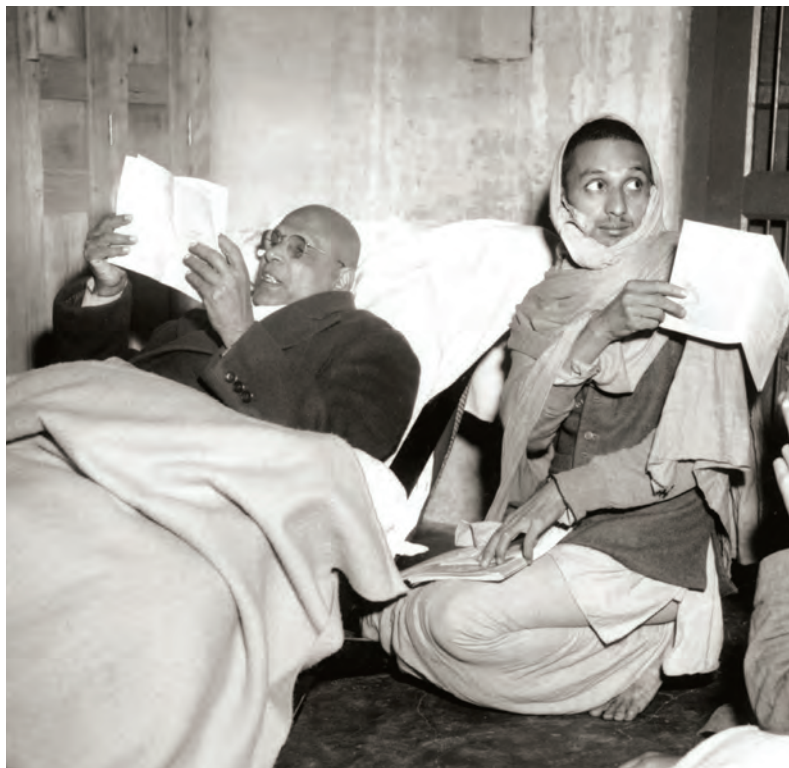
There was acceptance of the company, situations, life, events, environment, people, guru, father, mother and so on. Many times we don't accept the actions, beliefs and thoughts of our father, mother, brothers and sisters or of other people. This is where the problem lies. So aspire to develop a deep inner feeling and respect. Make sure that these two things are your very personal treasures and don't allow anyone to touch them. Then you will feel the presence all the time.

*– February 1995, Ganga Darshan, Munger,
printed in YOGA Vol. 7, Issue 4 (July 1996)*



Be Ever Alert

From Guru Bhakti Yoga, Swami Sivananda Saraswati



The captain of a ship is ever alert. A fisherman is ever alert. A surgeon in the operation theatre is ever alert. Even so a thirsting hungry disciple should be ever alert in the service of his Guru.

Humility and obedience are necessary for developing guru-bhakti.

Adaptability is a rare virtue or noble quality by which the disciple adapts or fits himself with his Guru, whatever his nature may be.

When the disciple does not know how to adapt himself with his co-disciples who are living under the same guru, friction comes and he will displease the Guru.

The disciple should have an attentive ear when he studies under a Guru and he should have an attentive eye when he serves him.

The Guru can know the nature of the disciple and the nature of his mind from his behaviour.

Behaviour is an expression of practical knowledge which is derived from the service of one's Guru.

The disciple should not be whimsical when he serves his Guru.

In the service of Guru there is no such thing as menial service.

The disciple must use his common sense while serving his Guru.

An earnest and sincere disciple gives his whole heart and soul to the service of his preceptor.

When a disciple is serving under his Guru, he should never make others serve him. This is a great obstacle to grow in spirituality.

Serve your Guru humbly, willingly, unquestioningly, unassumingly, ungrudgingly, untiringly and lovingly.

Guru's grace is inexhaustible, immeasurable and indescribable.



Guru Poornima

Swami Niranjanananda Saraswati



Guru Poornima is a special day in India. For the last five thousand years in India Guru's Day has been celebrated, and it has become an integral part of the Indian culture and society. Guru Poornima is dedicated to all the luminaries who have come to guide us to find our peace and harmony within.

What is the meaning of the word 'guru'? What is the meaning of the word 'professor'? What is the meaning of the word 'teacher'? A teacher is somebody who teaches something. A professor is somebody who is an expert and professes a subject and explains it. A guru is a catalyst to discover different dimensions of our own mind and consciousness. In Indian spirituality we have not seen the guru as a person, as an individual, as it is not our belief or idea – it is the luminosity of the spirit that can shine in the life of one individual.

The luminosity of that spirit that shines in the life of one individual becomes the inspiration for others to attain and experience the same luminosity. Therefore in India we believe guru to be a tattwa. The *guru tattwa* is the guru element. It is this guru element that has to be discovered within each one of us.

Those luminaries who have been an inspiration to discover this guru element within us are the people who are remembered on Guru Pournima for they are the people who have found a way to integrate the material and the spiritual. By balancing the material and the spiritual there is completeness, there is the experience of completeness and wholeness in life. That is the teaching of the masters. The process to attain the experience which they convey is a practical method. That method is known as sadhana.

Sadhana will be the subject of the Guru Pournima program. What can we do to create a change in our perception, in our mind, in our aspirations, in our efforts, to discover the guru element within us?

– 15 July 2016, Paduka Darshan, Munger





Free as a Bird

Once you have surrendered
To the guru completely,
You become as free as a bird,
Able to fly anywhere
Or do anything.
So do not be afraid of surrender.
Commit yourself,
And discover infinity.

—Swami Satyananda Saraswati



Yoga Chakra 5:

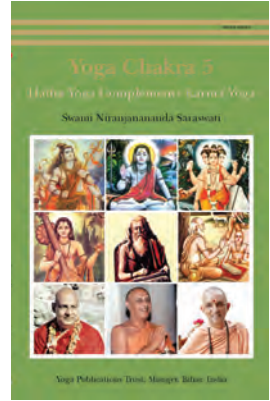
Hatha Yoga Complements Karma Yoga

Swami Niranjanananda Saraswati

69 pp, soft cover, ISBN: 978-93-84753-61-0

From 19th to 23rd December 2016, during the Yoga Chakra program held at Ganga Darshan Vishwa Yogapeeth, Swami Niranjanananda explained how hatha yoga and karma yoga complement each other in the six-spoked yoga chakra, the wheel of yoga. They have parallel goals, and ultimately take the sadhaka to the state where there is an experience of lightness – in the body, mind, and in every action.

Through practical examples Swamiji explained the path to reach the goals of karma yoga, so that one is able to use karma for conscious evolution. Every action becomes an opportunity to learn and grow, to recognize one's dharma and to give one's best, to experience the higher essence and to live in dedication and happiness.



New

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



Websites

www.biharyoga.net

The official website of Bihar Yoga includes information on: Satyananda Yoga, Bihar School of Yoga, Bihar Yoga Bharati and Yoga Publications Trust catalogues.

YOGA & YOGAVIDYA Online

Bihar School of Yoga is happy to announce that the YOGA and YOGAVIDYA magazines are now available online at:

<http://www.biharyoga.net/bihar-school-of-yoga/yoga-magazines/>
<http://www.biharyoga.net/bihar-school-of-yoga/yogavidya/>



YOGA and YOGAVIDYA magazines are also now available as a free app for IOS devices. The app can be downloaded from:

<https://itunes.apple.com/us/developer/bihar-school-of-yoga/id1134424786>

The app is being offered by Bihar School of Yoga as prasad for all yoga aspirants.

Avahan Online

www.biharyoga.net/sannyasa-peeth/avahan/ provides online access to *Satya ka 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.



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Yoga Peeth Events & Yoga Vidya Training 2017

Oct 1-30	* Progressive Yoga Vidya Training (English)
Oct 2-Jan 28	* Yogic Studies, 4 months (English)
Oct 16-20	* Kriya Yoga – Module 1 (English)
Oct 16-20	* Kriya Yoga – Module 2 & Tattwa Shuddhi (English)
Nov 4-10	* Hatha Yoga – Module 1: Shatkarma Intensive (English)
Nov 4-10	* Hatha Yoga – Module 2: Asana Pranayama Intensive (English)
Nov 1-Jan 30 2018	* Yoga Lifestyle Experience (for overseas participants)
Dec 11-15	Yoga Chakra Series (English)
Dec 18-23	* Raja Yoga – Module 1: Asana Pranayama Intensive (English)
Dec 18-23	* Raja Yoga – Module 2: Pratyahara Intensive (English)
Dec 25	Swami Satyananda's Birthday
Every Saturday	Mahamrityunjaya Havan
Every Ekadashi	Bhagavad Gita Path
Every Poornima	Sundarkand Path
Every 5th & 6th	Guru Bhakti Yoga
Every 12th	Akhanda Path of Ramacharitamanas

* Indicates training for overseas participants

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:

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