

# YOGA

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## Hari Om

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## GUIDELINES FOR SPIRITUAL LIFE

### Integration

Integration of personality is the alignment of one's thoughts, words, actions and aspirations. An integrated life is a grand symphony of many reflexes, impulses, desires, emotions, thoughts and purposes. There is harmony among these dimensions of the personality and discordant notes are not produced.

The sure sign of a person's integration is his behaviour. Such a person is always sincere, honest and straightforward in word, thought and action. He also knows that truth can be conveyed by silence. What he really is and what he appears to be is always the same. He acts in the living present.

—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 ॥

# Yoga Chakra Kala Nidhi



In the *YOGA* magazine issue of October 1965, Swami Prarthanananda, one of the earliest disciples of Sri Swamiji, wrote an article called 'The Hub of the Wheel' in which he addresses Sri Swamiji as *Yoga Chakra Kala Nidhi Paramahansa*. He continues "Swami Satyanandaji was embarked to guide, lead, elevate and conduct classes for the regeneration of our lost heritage and the revival of the ancient yogic culture."

The long title given to Paramahansa Swami Satyananda means 'the Repository of the Art and Science of the Wheel of Yoga', for from the beginning, the yoga taught by Sri Swamiji in Munger was known as the Yoga Chakra.

This issue of *YOGA* magazine is dedicated to the early teachings of Sri Swamiji on the six branches of yoga that make the wheel of yoga.

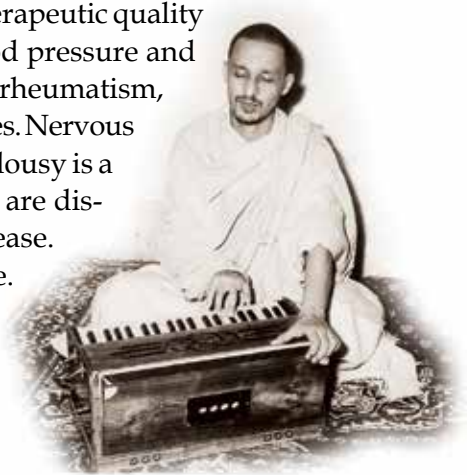
# Yoga – Unlimited Areas of Therapy

Yoga is a whole science: hatha yoga, raja yoga, bhakti yoga, jnana yoga, kundalini yoga, kriya yoga, karma yoga. By themselves they do not represent the whole of yoga. They represent the various faculties which yoga embodies.

Therefore, is it not the right time for all yoga teachers to be well versed in every branch, in every faculty of yoga? Many times the spiritual yoga is taught to pupils but the therapeutic aspects of yoga are discouraged. How illogical is it? How can one realize the higher consciousness without cleansing the mind, emotions and body? Therefore, the preliminary base of every form of yoga is therapeutic.

The practice of bhakti yoga treats the schizophrenic tendencies of the mind. The practice of karma yoga treats suppressions and inhibitions. The practice of jnana yoga treats the wrong notions of an individual. The practices of hatha yoga treat the diseases of nadis, prana and the body. The practice of kundalini yoga and kriya yoga treat the psychic symptoms.

Every form of yoga has a therapeutic quality at the base. Not only high blood pressure and diabetes are diseases. Not only rheumatism, arthritis and lumbago are diseases. Nervous depression is also a disease. Jealousy is a disease. Anger and excitement are diseases. Dissatisfaction is a disease. Restlessness of mind is a disease. The inability to concentrate the mind on the point on which one wants to concentrate is also a disease. Therefore, the area of therapy is not a limited area.



## HATHA YOGA



Hatha is a combination of the two Sanskrit syllables, *Ham* and *Tham* which represent the two systems in the body. What are the two systems in the body? The mind and prana or the vitality. This body is composed of mind and prana. If there is an imbalance between the mental energy and the vital energy, then the diseases take place.

If the mind predominates and the pranas are weak, you become a mental patient. If the pranas are powerful and the mental energy becomes weak, you become a terrorist. You are too angry, too active.

In hatha yoga you try to bring about a harmony between the twin principles, mind and prana; in yoga they are known as ida and pingala and in science as the sympathetic and parasympathetic nervous systems.

# Hatha Yoga

**In comparison to medical science, how do the techniques of hatha yoga help in the elimination of disease?**

Since ancient times, hatha yoga has been used by yogis and rishis for the relief and elimination of all kinds of diseases, disorders and defects. It is true that the practices require a bit more time and effort on the part of the patient than the conventional therapies. But in terms of permanent, positive results, as well as the saving of enormous expenditure on medicines, they are certainly well worth it.



What makes this method of treatment so powerful and effective is the fact that it works on the principles of harmony and unification rather than diversity. The three important principles on which physical and mental therapy is based are as follows:

- They confer absolute health to one part or system of the body and thereby influence the rest of the body.
- They balance the positive and negative energy poles.
- They purify the body of the three types of wastages.

Physical and mental therapy is one of the most important achievements of hatha yoga. So far, hatha yoga has succeeded in diseases like asthma, diabetes and blood pressure, where modern science has not. Besides this, hatha yoga has proved very effective in cases of epilepsy, hysteria, rheumatism and many other ailments of chronic and constitutional nature. In fact, we have found that most diseases of chronic and constitutional nature can definitely be reversed through hatha yoga.



### **What did the yogis learn from their observation of animals?**

The yogis were quite impressed by the practice of hibernation. They noticed that when frogs and snakes went into hibernation, their hearts stopped and their breathing ceased, but when it was time to come out, their hearts began to function again automatically. The yogis were unable to do this because nature does not compel man to hibernate. In snakes

and frogs, the central nervous system is controlled by the laws of nature and they are compelled to hibernate and re-enter the world when the season of hibernation is over.

So the yogis decided to train themselves to live in total carbon dioxide. Through pranayama, mudras and bandhas, they were able to develop control over their autonomic nervous systems, and by practising shambhavi mudra and trataka, they could control the involuntary functions of their hypothalamuses. Then they were able to hibernate for up to forty days.

The yogis made another important observation. Whenever the snakes and frogs were about to hibernate, they cleansed their bodies thoroughly. Firstly, the snake sheds its skin, then it begins to fast and lessens its movements. It passes faeces and vomits things out, but it does not eat. Even if a rat comes near the serpent, it will not touch it. For hibernation the body must not contain any foreign matter. Therefore, before the yogis went into hibernation, or underground samadhi, as it is known, they practised kunjla, neti, shankhprakashalana and fasting.

The yogis acquired a great deal of knowledge by watching nature's ways and adopting them themselves. Another important thing they noticed was that animals never eat at night. You will never see a cow eating during the night, and

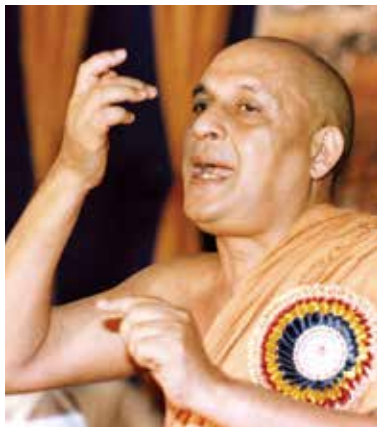


birds and monkeys always finish dinner just before sunset. Only a few foolish animals like tigers, foxes, jackals and human beings will eat at night.

Like the creatures of the forests, the yogis followed the ways of nature and they discovered the laws of health and the secrets of longevity.

### **Tell us something about trataka?**

The Sanskrit word trataka means to gaze steadily. If someone is staring at you for a long time you call it trataka. There are many ways of practising trataka. Some people do trataka on a candle flame, on a black dot, a crystal, the moon, a picture or a symbol, on the reflections in water or their own image in a mirror.



Trataka is a very important practice and a direct method of influencing the brain. The eye is actually an extension of the brain and the optic nerve is one of the twelve cranial nerves that emerge from the brain, not the spinal cord, so therefore, when we engage the optic system we are influencing the brain. The yogis discovered that making the eyes steady by gazing at a point either at the eyebrow centre, the nose tip, or a point outside of the body, immediately and beneficially affects the brain. This has a reciprocal effect on the eye movements, the retina and the whole visual apparatus.

If you watch a sleeping person you can know whether he is sleeping deeply or dreaming. You can immediately tell by his eye movements whether he is worried, frightened, anxious, dreaming, thinking, sleeping or in samadhi. In deep sleep the eyes may automatically assume shambhavi mudra. When a person is dreaming there are fluctuations in the eyeballs, which can be seen, felt and also measured by machines.

In states of profound meditation the eyeballs are usually centred between the eyebrows or at the nose tip, and when a man dies his eyeballs generally go straight up, they never stay in the centre. An anxious person's eyes are unsteady, and by stilling the eyes we can generally overcome the uncontrolled fluctuations of an anxious brain.

### **Why should one practise hatha yoga before tantra?**

By the practices of hatha yoga you can harmonize the two great forces in man – prana and mind. They are known as pingala and ida, and they emanate from mooladhara chakra and join each other in ajna chakra. Their union takes place in the void behind the eyebrow centre.

If you have practised hatha yoga and have arrived at shoonya, you must then practise raja yoga to experience the consciousness. Firstly union must take place, then an experience comes, and then you meditate on that point. This is raja yoga. When you meditate on that point what happens? The matter and the consciousness are separated, and you go in completely. That is tantra. So, hatha yoga comes first, raja yoga next, and tantra comes last.

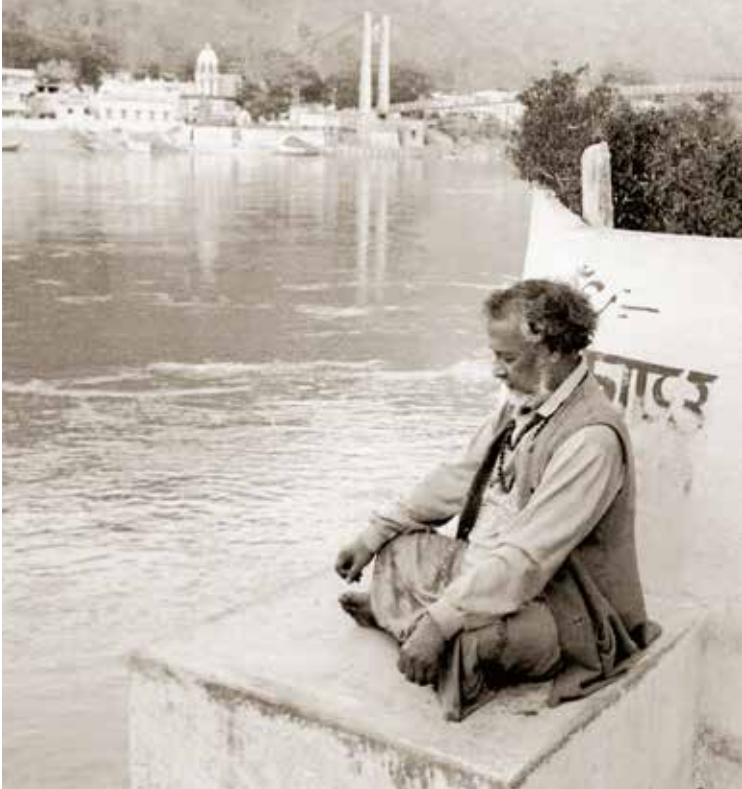


### **Are asanas and pranayama included in hatha yoga?**

Academically no. Hatha yoga principally means neti, dhauti, basti, kapalbhati, nauli and trataka, which are termed the shatkarmas. Asana and pranayama are popularly regarded as part of hatha yoga. I am telling you the academic difference, but actually there is no difference.

— May 1980

## RAJA YOGA - REPROGRAMMING THE MIND



The mind program can be changed if we make the necessary effort. We can reprogram ourselves so that we react in a different way to our environment, so we don't depend on ego trips and desires for happiness. Meditation is almost impossible when we are continually fighting life and the people who surround us. Meditation will occur almost spontaneously if we flow with life instead of fighting it. If we can reprogram our mind we will start to tune in with our environment and meditation will take place automatically without effort. When we harmonize our mind with the pattern of our surroundings, then we will automatically become happy. By reprogramming our mind, we will be able to find permanent happiness in our own being.

# Patanjali's Raja Yoga



The yoga of Patanjali is a system unique in the history of mankind. It is completely straightforward, free of discussion on religious experiences and rituals. Patanjali moves directly to the heart of the problem and one may be sure that the instruction given in his raja yoga system is non-sectarian, scientific and one hundred percent spiritual. Whether one is Hindu, Muslim, Parsee, Christian or atheist, it makes no difference; the teachings are only concerned with the realization of the higher, more effulgent dimensions of one's consciousness.

In the Samkhya philosophy, the great Rishi Kapila has made it clear that consciousness has its own limitations in differing degrees of manifestation. In physics, matter has inherent limitations of varying degrees until finally, it is transformed into particles and energy is liberated from it. This energy dissolves into the realm of infinity, beyond our comprehension. Similarly, Patanjali reveals the process of spiritual evolution from finite to infinite.

According to Patanjali, the peak form of awareness or consciousness is experience. This experience is not psychic in nature, nor of devī or devatā, sun or moon or demons. No! It has no category, it is simply an experience by itself, devoid of images or concepts. Furthermore, this state of *anubhava* cannot occur through the medium of mind. The mind has its own relative personality and limiting boundaries. The mind is not absolute. It has its own laws of determinancy. *Anubhava*, the ultimate spiritual experience, moves with undetermined law.

The laws of determinancy and indeterminancy must be well understood. When the nature and origin of the experience cannot be explained in terms of the normal language of logic, we then ask, "Who was the experiencer?" I say, no one. Yet, when we speak of experience, we imply a duality, namely the experience and the experiencer. Duality cannot exist within the realms of *anubhava*, thus two conflicting viewpoints arise. But in *samadhi*, the rules of logic do not apply. Therefore, the *sadhana* of *raja yoga* is not determined according to logical, puritanistic philosophy or in order to fulfil a religious code or morality.

### **Yama and niyama**

*Yama* or social code, *niyama* or personal code are the first two fundamental stages of *raja yoga*. At first, one may tend to associate them with religious observance. For example, *satyam*, meaning truth, is a *yama*. Truth is advocated in all the religions, so one might argue that when *raja yoga* insists on observance of truth, is it not leading one into religious observance? Thus, many people who do not believe in religion would immediately reject *raja yoga* on that basis. But this is incorrect.

*Yama* is comprised of *ahimsa* or non-violence, *satya*, truthfulness, *asteya*, honesty, *brahmacharya*, sensual abstinence, and *aparigraha*, non-acquisitiveness. *Niyama* comprises *saucha*, cleanliness, *santosha*, contentment, *tapas*, austerity, *swadhya*, self-study, and *ishwara pranidhana*, resignation to God. You

will find that these five yamas and five niyamas are primarily designed to eliminate the problems of the mind – the negative influences on the emotional, psychic and mental bodies. The negative samskaras, embedded in the deepest recesses of the consciousness, and which form a barrier in the higher stages of meditation, are removed.

The samskaras can be eliminated in a positive or negative way. In the positive method, one cultivates all the mental, emotional and physical qualities which will saturate the mind with *sattwa guna* or perfect equilibrium. These qualities are *maitri*, friendliness, *karuna*, compassion, *mudita*, gladness, and *upeksha*, indifference.

These positive qualities can be induced into the general structure of one's personality. Consider a person whose personality is glowing with the light of friendliness, compassion, gladness and indifference. He will definitely have fewer problems with dhyana yoga than a person who is jealous, cruel, melancholic, passionate, and unhappy with himself and the world around him. This person will have to face many psychotic experiences in meditation. He may become frightened, disturbed and cry or howl like a dog.

Yama and niyama purify the general chamber of consciousness, just as in a dusty area, one keeps the house clean by closing the doors and windows. Now, you cannot close the doors of the *vasanas*, the desires, passions and attachments. Each aspirant must decide the nature or limitation of yama and niyama according to their own personality. For one person, observance of all yamas and niyamas culminates in profound meditation, but for another it results in hysteria and psychotic fits. Therefore, *adhikara*, or one's personal qualifications, must be considered. To preserve the health of the mind, remember that whatever makes your mind sick is anti-yama and anti-niyama. Anything that can suppress your consciousness and mind and create suffocation, restlessness and depression in your personality is also anti-yama and anti-niyama.

## The use of mantra

The whole affair should be a natural and pleasant experience. If, by the practice of yama and niyama, tensions are caused, then what will happen in pratyahara, not to mention meditation? Therefore, along with yama and niyama, one should practise mantra yoga. A *mantra* is a word, a vibration, which liberates the mind from samskaras just as energy is liberated from matter. This is the etymology of mantra. It is purely defined in terms of mental and spiritual freedom or *moksha*.

According to nada yoga, the structure of matter is comprised of millions of sounds, both familiar and unknown. Every object is a dense composition of sound particles, and the aggregation of these particles is conceived by the yogis in the form of a sound or *mantram*. When you recite the mantram, you are actually working out the problems of your awareness and your mind. This is a most powerful practice.

Let us take, for example, the mantram *Om*. It is composed of two sounds, O and M, and can be repeated in four ways: audibly, in a whisper, mentally, or automatically. Finally, it becomes a part of your consciousness. As the canvas on which the artist paints a beautiful picture ceases to exist, in the same manner, the mantram is embedded into the general structure of the mind.

You must practise the mantram in four stages. First, aloud, either as *Ommmmmm* or *Oooooomm*, allowing the sound to be registered by the brain, which in turn alters its waves so that peace of mind and pratyahara occur spontaneously. After a few months, it should be chanted in a whisper, then mentally, and finally in conjunction with the breath. Pratyahara becomes successful if mantra is taken as the basis of sadhana.

## Pratyahara

In pratyahara, the awareness is temporarily disconnected from the sensory and motor nerves. The forward going impulses are withdrawn from the *karmendriyas* or senses related to action and from the *jnanindriyas* or senses related to sensation

and knowledge. As a result, the awareness is isolated from perception of extraneous stimuli. But within, one perceives a different kind of material, known as *samskara*.

The flow of experience is blocked, therefore the mind broods upon the accumulated impressions of previous births, together with the last twenty to sixty years of one's present life. As each impression surfaces, a mental explosion occurs. Normally, when you are in the market or watching television, your mind is quiet and you have no problem. But the moment you take the mala and start mantra japa, concentrating on the breath or one of the chakras, disturbances begin.

Is this good or necessary? Absolutely. These distractions or *vikshepas* must take place in the initial stage of *pratyahara*, otherwise you will have to face them in the stage of *dharana*, in *dhyana* or even in *savikalpa samadhi*. If your stomach is upset, it won't make any difference whether you travel to Calcutta, Bombay or Monghyr; you must clean it somewhere, and the sooner the better. It is easier to do the cleansing of the whole chamber of consciousness during the stage of *pratyahara*. Let everything come out! When *sadhakas* practise *pranayama* and experience fears, passions and anxieties, they believe their *sadhana* is wrong. This is a mistake. Bliss cannot descend upon one immediately. To fully enjoy a meal, the stomach must be clean beforehand. Similarly, to enjoy the bliss of *dhyana*, the mind must be purified. This process of cleansing is unavoidably painful and unpalatable.

## **Dharana**

Imagine a candle burning on a small table in a room. The window is open and the flame flickers. Now, if you switch on the fan, the flame will be extinguished. But if you close the window and turn off the fan, the flame will become steady. Your awareness is like the flame and it must be made constant by closing the windows of the senses. Then you will effortlessly experience *dharana* or concentration. Simply close your eyes, and without mental pressure, you will perceive the object.





Suppose you are trying to visualize the flame of a candle. In the stage of pratyahara, you can't stabilize your mind enough to hold the image. In dharana, however, the light of the candle immediately appears, although this is interspersed with thoughts as the mind is diverted. Basically, in dharana, the symbol becomes effulgent and steady. In order to achieve this, the following practices are important.

The first is *trataka*. In this practice you gaze steadily at one point, such as a candle flame. The rapid eye movements (R.E.M.) which take place during dharana, break your concentration from time to time, and they also remove the pattern of your symbol. You see the flame and it disappears. This is because the movements of the eye influence the structure of consciousness which is supported by the brain. So concentration on a particular point in *trataka* will give your eyes the required steadiness. Then, with eyes closed, you will be able to hold your concentration for three to five minutes, and R.E.M. will not occur.

The second practice is shambhavi mudra, in which one focuses both eyes on the space between the eyebrows.

The third practice is nasigraha drishti, in which one gazes at the nose tip. This further strengthens one's ability to control the R.E.M. and thereby enables one to maintain a steady vision of the symbol.

## **Chaitanya**

All the practices of the raja yoga system of Patanjali are necessary to refashion the consciousness. Just as a sculptor carves a beautiful masterpiece from a rough piece of stone, so too must the crude and primitive personality of the individual be hewn and purified. The qualities of tamas and rajas must be eliminated. After one is free from unnecessary past karma, one's awareness is then left completely isolated, so that consciousness is able to experience itself.

The awareness known as *chaitanya*, functions on four different levels. In *jagriti*, the waking state, it functions through the medium of the senses and the mind. In *swapna*, the sleeping state, it operates on the dreaming level. *Sushupti*, known as the dreamless sleep state, occurs when all the stimuli are removed, and the consciousness does not perceive either an object, experience or vision. In the fourth stage, called *turiya*, the awareness is free from all impressions, all channels are closed and it experiences itself in pure form. I know I am. When this knowledge takes place, we have achieved the purpose of yoga – the evolution of human life.

## **Raja yoga for today**

Man, in his ignorance, has been experiencing the horrors of his own personality. He creates problems, and in his anxiety to solve them, creates further problems. It is like a man cleaning a toilet bowl with his own faeces. How can problems ever cure problems? How can a mind which is incapable and impotent resolve such turmoil? You cannot overcome the dilemma or conflict through the medium of the mind. Many people from

both the east and the west who hold great qualifications in the study of the mind and psyche, are unable to solve their own problems. The solution lies in transcending the mind. If you have mental distress, psychoses, and neuroses, you must learn how to master the mind. It is not enough to merely know all its components. This cannot be achieved by observing religious practice or simply submitting oneself to a puritanistic way of life.

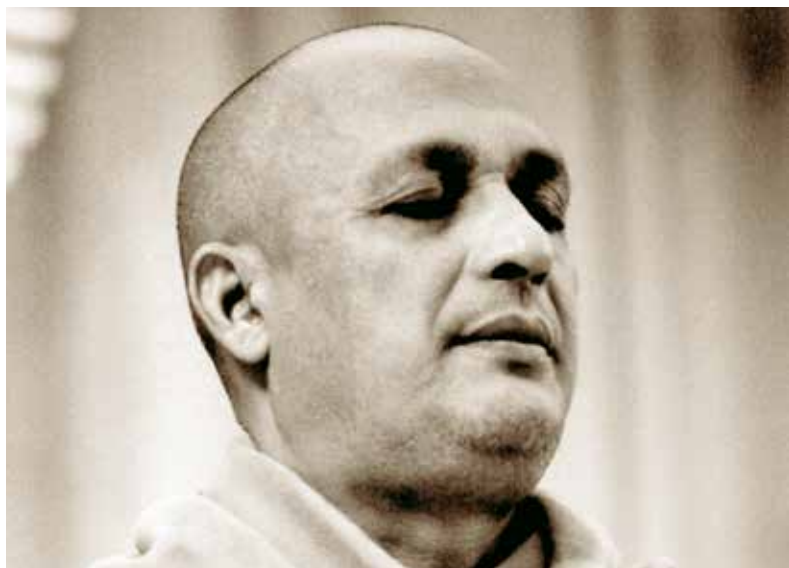
Just as there is a science to teach you how to drive and maintain a car, there is also a science in which you can learn to operate this vehicle, this life. Yoga is the science which teaches you to hold the steering mechanism correctly, how and when to apply the brakes, how to run this life in different gears, so that it will flow in harmony and carry you wherever you desire.

The body and the mind are vehicles. The emotions, passions and thoughts are *vrittis*, modifications of the mind, but they are not the mind. Mind is not bad or good, not evil or divine. Mind is *nirguna*, born of Brahman, and its *shakti* is beyond imagination. Just as light, when it leaks through the cracks in a door can enable you to see objects, in the same way, the supreme power is leaking through the mind and that is awareness and consciousness.

Mind is not a mischievous bundle of habits. It is not sinful, or composed of religious dogma. It is the leakage of transcendental reality through the consciousness and the senses. With that little light of the mind, you are able to see and you are aware. This tiny light can be made more effulgent, so that you can realize the cosmos and your creator. The raja yoga system of Patanjali can develop the mind to an infinite degree. It is designed so that a multitude of people in the world, who are clamouring for delivery from pain, may tread the path and attain *kaivalya* - the highest state of self-realization.

– 8 March 1978, Bombay, India,  
printed in YOGA Vol. 18 No 12 (December 1980)

# Raja Yoga



You are listening to my speech, and at the same time, you are aware that you are aware of this fact. You are aware of the time. You are aware of the place. You are aware of the event and you are aware of this awareness, which is a privilege in man.

This awareness has to be developed so that it becomes broader and wider. The greater the awareness, the finer are the inventions. The greater the awareness, the more potential are the accomplishments. Those whose awareness is narrow, they are *buddhus*, fools. People with cosmic awareness, with wider awareness, can function in the realm of society, religion, crime, because every activity, invention, accomplishment needs the potentiality of the human mind.

If the mind is not aware a thief will be caught before he gets into your house, because he has not kept in his mind all those things which could happen. When you are dealing with a machine or a plant you have to be intuitively aware of all

the things that the machine means, that the plant means and anything that can happen at any time. That is the subject of awareness.

The mind is constituted of various elements of nature. Please listen carefully. Thought is not the definition of the mind, thought is one aspect of the mind. Please remember this. Thinking is one aspect of the mind. Thinking does not represent the mind. Feeling is not the mind. It is an aspect of the manifestation of the mind. Mind is a scientific matter. It is a substance constituted of various elements.

Even in science, in physics, you take matter and you define it in terms of ninety six elements, or ninety seven elements by dividing it. Likewise the mind can also be divided. The ultimate form of the mind is 'shakti', energy. Just as the ultimate form of matter is energy. Likewise, when the mind is divided and made finest, then the shakti flows from the mind.

In between the gross and the crude state of the mind and the final and ultimate state of the mind, a lot of products and byproducts are received. You can receive various things, the finest memory or how to handle a situation at the right moment with firmness and will, total patience and equilibrium. These are some of the finest products of the mind during the process of refinement.

In the practices of raja yoga we try to make the mind fine and this is done through the practice of dhyana yoga. I am not using the word 'meditation' for the time being although I have no option. In English there isn't any equivalent for dhyana yoga.

In the practice of dhyana yoga you maintain the awareness of one object. If the awareness of that object is intercepted or interceded by any other thought pattern you negate it. This process of negation is something like the process of breaking, the process of disintegration in science. This is raja yoga. I'm only introducing the subject in relation to your life.

*– 26 March 1979, BHEL, Hyderabad, India*

## KRIYA YOGA - MAKING MOVEMENTS



This science of kriya yoga is one of the most powerful and easily practicable sciences known to us so far. The practices of kriya demand from you neither one steady pose, nor concentration of mind. Even if you are unable to concentrate your mind on one point, and if your mind is just jumping to and fro, it does not matter, keep on doing it.

In fact, kriya yoga is a yoga in which you are not withdrawing your mind to one point but you are trying to make movements, you have to create and introduce motion in the realm of the mind. Again, in kriya yoga you are not concentrating your mind, but you are moving the mind from one point to the other, to the other, in a particular order which it should not lose sight of.

# Evaluation of Kriya Yoga

The kriya yoga is in fact an occult technique which is always taught by a Guru to his disciples. As I know, most sacred and secret techniques of occultism are never generally published or recorded in black and white. They are preserved and passed on through oral instructions transpiring between the disciples and the Gurus. Those who come in this chain have to act as custodians of Vidya.

No one knows how old the techniques of kriya yoga is and who was the first exponent. Not one kriya, but a combination of many yogic techniques constitute as final kriya yoga. Only in parts, their origin could be traced in scriptures, but no chronological evidence was found anywhere.

Some claim that this technique was introduced and given to spiritual seekers by one Babaji who is said to appear very often from time to time. Who is the Babaji and where does he live, nobody yet claims to know and even those Mahatmas who are very highly spiritually evolved prefer to remain silent on this point, of course, with a meaningful smile as if at our credulous superstition. While we may agree that he, the Babaji, initiated Lahiri Mahashaya into kriya yoga, we, due to sufficient occult and traditional evidences, know that not only he, but various other divine souls have from time immemorial initiated sadhakas into the secret practices of kriya yoga, of course with a little variation, according to the *adhikaritva* or qualifications of each aspirant. In fact, kriya yogais very much popular among real sadhaks of raja yoga and even today there are many Gurus who teach nothing except kriya yoga.



Similarly, all types of students of yoga also practise the same kriya without the knowledge and without deriving the maximum benefits of the techniques. The reason is that, like music, if the techniques are practised in proper sequence, then only they will create good effect. Permutation and combination in a correct proportion and way is the root of all creation. Anything put in its proper place, in proper context and proper order will make out some sense. But when they are not like that, chaos, pralaya, disharmony and destruction prevails. Therefore, the technique of kriya yoga, though it is not altogether new, it has never gone out of the circle of sadhakas due to strict discipline.

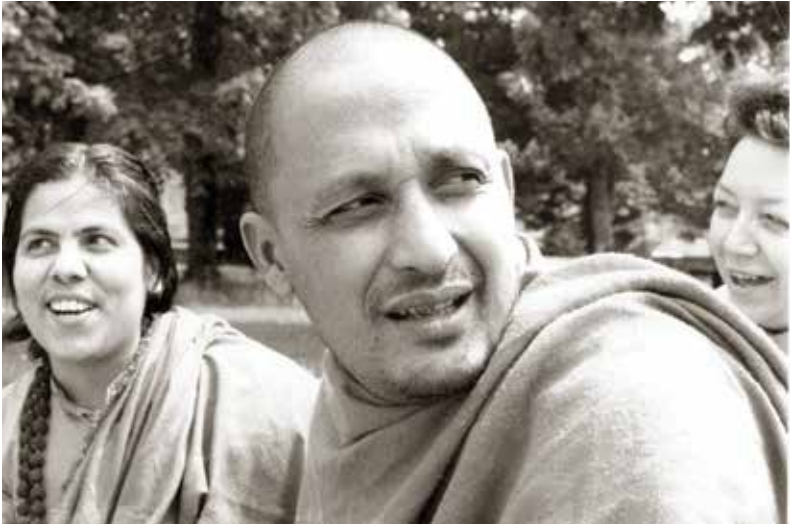
Kabir and Mira, Tulsi and Nanak, Arvind and Dadu and many Sufi saints knew this kriya and expressed their feelings and disclosed their experiences in their devotional songs which were later on collected and compiled by their disciples.

Whatever saints speak, their words become immortal. Sound is indestructible, specially words of wisdom and truth have their own part to play in the evolution of the souls of this universe. Through the medium of those sayings they instigate and inspire the ignorant slumbering souls by giving message of the divine and everlasting truths.

When a poise-poet-saint says that he knows the four states of consciousness – jagrata, swapna, sushupti and turiya, and that he can hold his conscious-existence in a plane where he needs no material base – it means, he is vouching for some extra-ordinary experience, which is desirable or imperative for all men. It is a fact that our consciousness travels at not less than four planes. The first is waking consciousness, second is dream consciousness, the third is deep sleep consciousness and the fourth is beyond the third, known as superconsciousness. The fourth place of consciousness is the divine abode of the Egg of Consciousness, known as *Atman* or *Hiranyagarbha*.

The purpose of quoting and explaining the above is to prove that man's real personality exists in the functioning of his consciousness which governs, dictates and directs the limbs





and sense organs and disagrees, frowns, feels unhappy and suffers when the body groups are not obeying the Master.

Since creation this has been the problem of man that he has no control over himself and has no correct knowledge about himself. He knows everything but he himself does not know what he is, and like a donkey follows the beaten tracks of society without knowing where his destiny or destination lies.

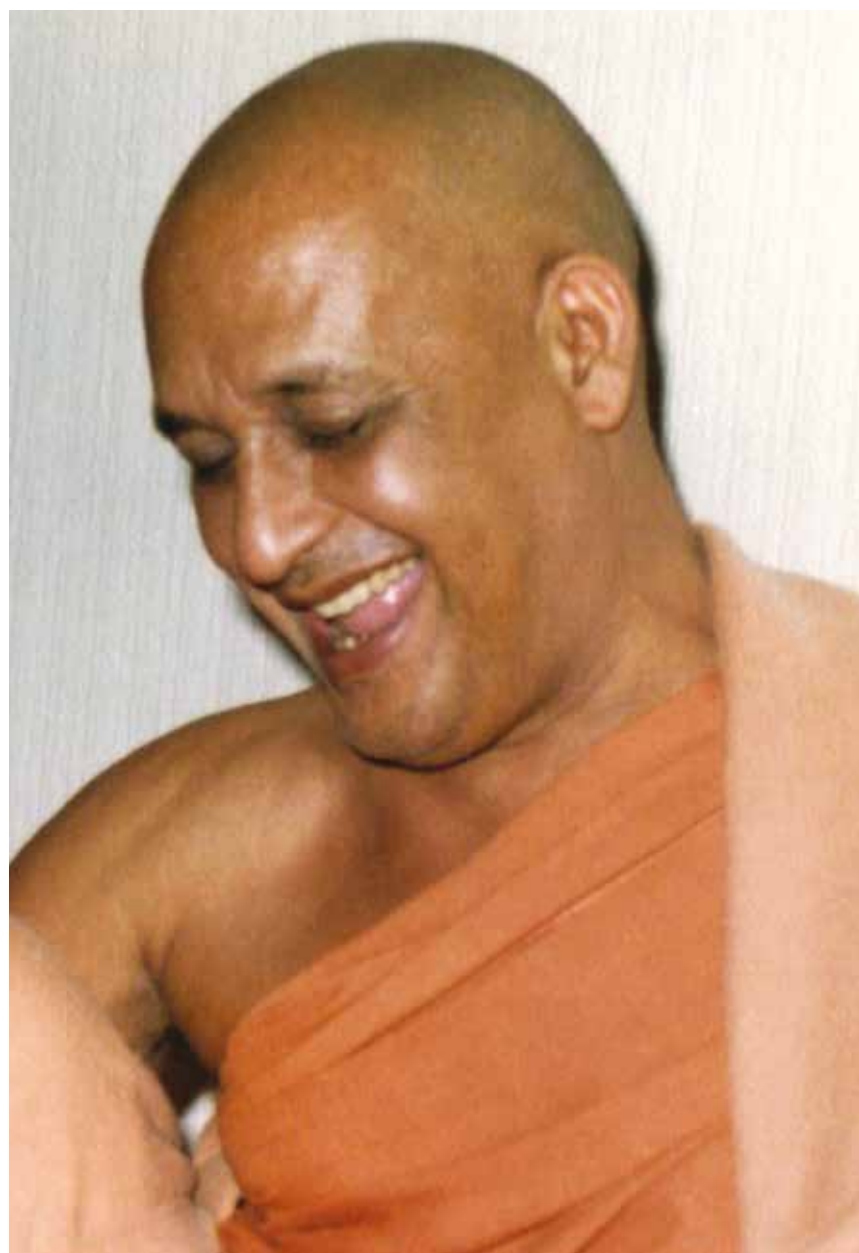
To scientists and materialists there is nothing beyond this body and universe, and to doctors nothing but the biological and organic bases come under thoughtful consideration. Although these opinions are subjects to be reformed with the advance of science, knowledge and time, let us make a start from where the world stands today.

If the world is not prepared to accept the hypothesis based on scriptures, (though in the medieval period all the pandits used to establish a truth by force of logic and evidence of shastras), the time is now near when we need to adopt a method of approaching the truth other than the historical analytical, comparative and philosophical methods. The individual's experience, based on sincere practice and the mass-scale experimentation of ancient yogic techniques is now essential.

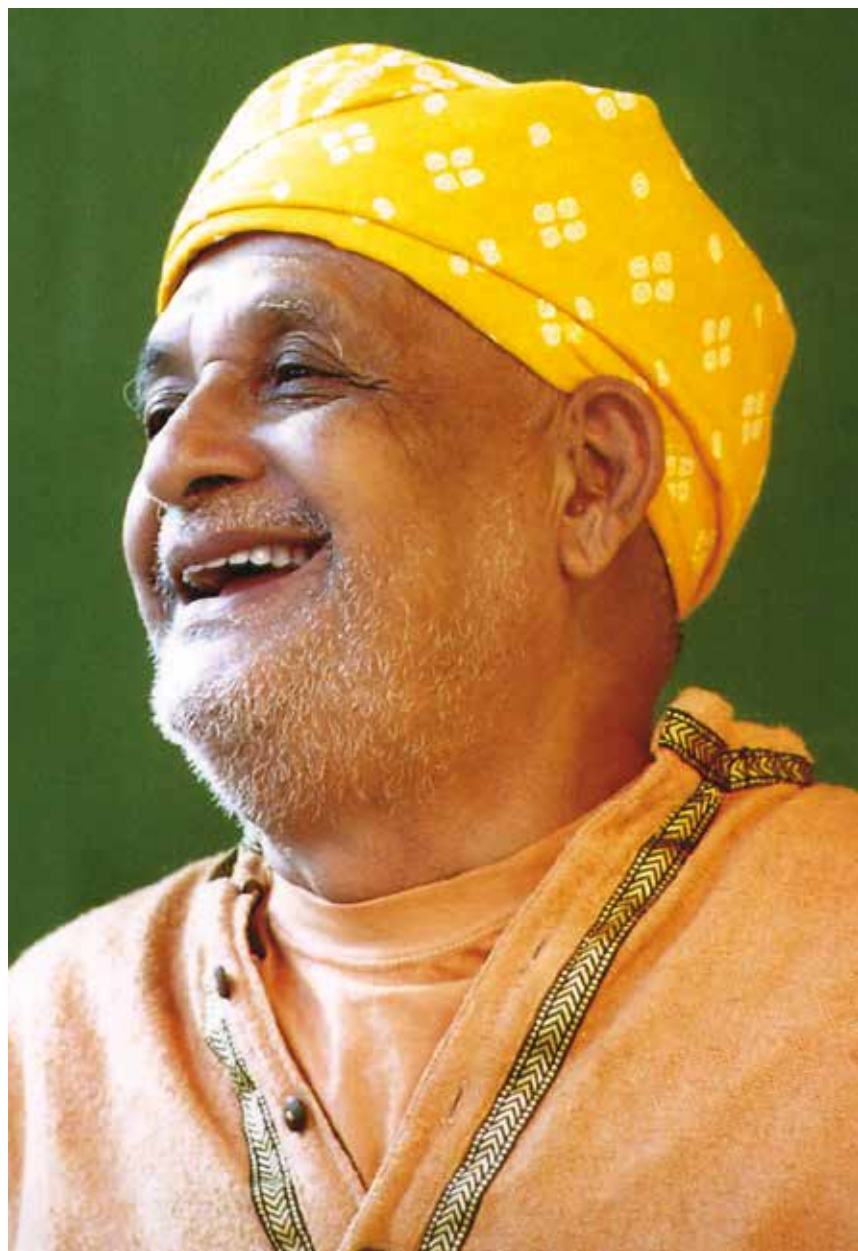


Since the necessity of improving strict disciplines, which create conditional effect on mind and body, cannot be denied, kriya yoga should also be taught by an expert under conditional circumstances. Kriya yoga is, in fact, a very scientific and effective technique, essentially based on the functions of the endocrine glands, the plexus of the body and on the fabrication of consciousness in desired proportions in desired parts of the body. In this technique, with the euphony of kriyas, the mind is compelled to re-form itself. Without practising hard meditation and causing tension, without much mental exertion, the mind is conditioned and brought into a state of sublime equanimity through the biological techniques of yoga.

Those who are a little mindful about the physical existence of the body and remember by heart the names, structure and function of the organs of the body perfectly well, will very easily follow the science of kriya yoga. Not only this, they will also be able to locate their experience and explain it in a precise language more understandable to modern scientists and critics.









The techniques of kriya yoga are always practised in a prescribed order with perfect ease and lightness. Even the eyes are not required to be closed. The beauty of this technique lies in its do-at-ease theory.

Generally during meditation, one exerts oneself too much mentally which is good in the beginning but harmful afterwards. Hard meditation either makes the mind dull or wears out mental energy. When the samskaras do not release or loosen their grip man is at tug-of-war with his prarabdha and purushartha. In such a critical stage, there is likelihood of man's fall or destruction mentally or physically. Either the man becomes a siddha or he is completely wrecked. In most cases being a complete wreck is the only destiny, as the *Gita* supports by proclaiming that only one among crores of people attain the state of enlightenment.

Meditation and concentration are not easy jobs. They require not only extra-ordinary effort, but also need scientifically evolved techniques which very few know. In India nearly all communities have been brought up in a culture and tradition of meditation, but all do not succeed. Thousands get exhausted due to adoption of unnatural, unscientific and anti-psychological techniques.

Kriya yoga does not ask the aspirant to start from a point where he does not stand. It starts with the same waking consciousness which all normal people possess. Like a churner which goes on churning the milk round and round till the end, the kriya yoga goes on rotating the wheel of consciousness till a particular stage of mind and body is achieved. The practice of kriya yoga reminds sadhakas about the upanishadic language of occult practice which compares atman with the butter and body with the milk.

The Upanishads say, 'Make your working consciousness serve as a pointed arrow and let Supreme Self, the Brahman, be your target and be prepared to shoot the Brahman with the individualized Ego consciousness'. Whatever may be, there is no doubt that man has to evolve and kriya yoga is a wonderful

physio-psychological device to develop and sharpen the consciousness. After preliminary practices of yoga, kriya yoga should be adopted.

Kriya yoga, as already mentioned is not one kriya. In fact, the last kriya alone is the proper kriya yoga. But since each kriya is basis for the next kriya, the whole group is termed kriya yoga. Like a ten storied building each floor is equally important in the construction of the mansion. Had it been the wish of the Guru each and every technique could have been easily explained, but the value and importance of the kriya can in no way be minimized in spite of its veil of secrecy. Thousands do practise them and get cured in the first place and have some supra-mental experience in the second place.

The world is a mystery. Life is a mystery and the human mind is a mystery. No one knows who will be blessed with Divine Grace and at what time. Every man is as dear to God as a child is to his father. The Divine entity looks after each and every soul giving him the best he deserves according to his efforts and receptivity. In His creation no animate or inanimate thing goes unnoticed and uncared for, if it was so, the world would not last long. Therefore, while practising kriya yoga, one must have complete faith in the kriya itself. If one practises them properly, gradually some change will take place in the body due to change in the chemical and pathological process in the body.

Contraction and expansion of certain muscles and involuntary organs help the sadhaka in developing glandular strength. The special type of pranayama helps in bringing psychic effect and purification and sedimentation of mind. The super-fluid-consciousness which is inconceivable to the human physical brain contains grits and turbids of samskaras. If those samskaras are not extinguished or filtered out by some process like kriya yoga, it would be difficult to treat the mind which established quick rapport with each and every happening of the world. In kriya yoga, no voluntary effort is made to wipe or filter out the grit of samskaras; they evaporate as the water evaporates from a wet cloth unnoticed.





Evaluation of kriya yoga will not be complete if the disadvantages are also not discussed. The first is that it is not easily available. Adhikaratwa depends on the discretion of the Guru. Secondly, it requires proper attention from its entertainer in the form of regularity and time. Not less than an hour or even more will be required from sadhakas for its practice every day which sometimes is an impossibility for a grihastha sadhaka. Thirdly, a strong will to be regular, and faithful to one's sadhana is required.

If these conditions are fulfilled, a kriya yogi can live long for many years and will not suffer from illness. He is cured by its practices from many chronic ailments of chronic serious nature.

– Printed in YOGA Vol.8, No.10, (October 1970)

## KARMA YOGA - BECOMING THE INSTRUMENT



When one no longer considers himself to be the doer, but merely the instrument, then everything that one does becomes spiritualized and perfect. The actions and work become superefficient. One becomes the expert of experts in one's actions, the least effort produces the greatest results. The individual has equanimity of mind under all situations, for how can an instrument become angry, upset or egotistical? It is the ego and personal desires that make one react adversely with others and the environment.

# Karma and Karma Yoga

This is one of the most important topics which covers the whole scheme of creation. Every action that we perform has an equal and opposite reaction. There is nothing in this world which is not subject to this law. You sow a seed and you get a plant, which produces seeds again. However, let us talk about karma and reincarnation with respect to man rather than discussing the whole creation.

Every moment of our life we are creating *samskaras* or karma. What we are experiencing in the present moment is a result of our past experiences. If you think without any religious basis, then we can clearly understand that everything in our life has a relationship with the past and the past has a relationship with the present. The present therefore should definitely have a relationship with the future. What I am at present is a result of the past and what I shall be in the future will be a result of the present.

Whatever we experience in life is accumulated in the subtle body. The subtle body is the reservoir of the totality of our experiences in this life and also our past lives. It is like a seed which contains the potentiality of the whole tree, and you know that every seed has the capacity to produce a different tree. These experiences which are stored up in the consciousness are known as archetypes. Yoga calls them *samskaras*. Just as a tree produces a flower or a fruit and ultimately the seed, whatever we do ultimately changes into a potential form, which is known as *samskara*. These *samskaras* influence the present incarnation and also future incarnations.

When the body dies the *karmas* do not die, just as a tree is destroyed by fire or felling but the seeds that it has produced continue to produce other trees. In the same way, after death the causal body and the subtle body move out of the physical body into a different field of existence. When they move out of

the physical body, the causal and subtle bodies are in search of a place where they can express the karma. This is precisely the reason why every individual is different.

Now, in order to improve the nature of karma, we have to perform karma yoga. Usually when you perform an action, it is with a selfish motive, you have some interest in it. The motivated action leads to reincarnation. However, when you perform an action without personal egoism or *ahamkara*, without attachment, with total selflessness, then that karma does not produce any further karma. This particular science is known as *nishkama karma yoga*.

One's personality always evolves through each and every performance in life. Therefore, it is said that everybody should try to transform his life by performing actions in the spirit of karma yoga. Whether one is a householder or an ascetic, it makes no difference. If they practise karma yoga, they will be purified.

Apart from the inner joy that it gives, apart from the freedom that you feel in the practice of karma yoga, the most important thing is that karma yoga gives you an opportunity to express yourself without creating a result. In the greatest book of yoga, the *Bhagavad Gita*, there are beautiful statements on karma yoga. Just as the lotus lives in water, one should live one's life in the same way.

The path of action and the path of renunciation appear to be two different paths, but in fact both of them lead to the same point in life. However, the condition is that you will have to fulfil them in an absolutely sincere spirit. Yogis perform action for self-purification and for the fulfilment of detachment. You can perform an action by the body, by the mind and by the senses as well, but the purpose should be a very clear purpose: purification of the self.

These statements have come out of the *Bhagavad Gita*. I would suggest not only the questioner but everyone to read the *Bhagavad Gita* and meditate on the truth pointed out in relation to karma yoga. One important thing that has influenced me, greatly impressed me and charted my life is a statement

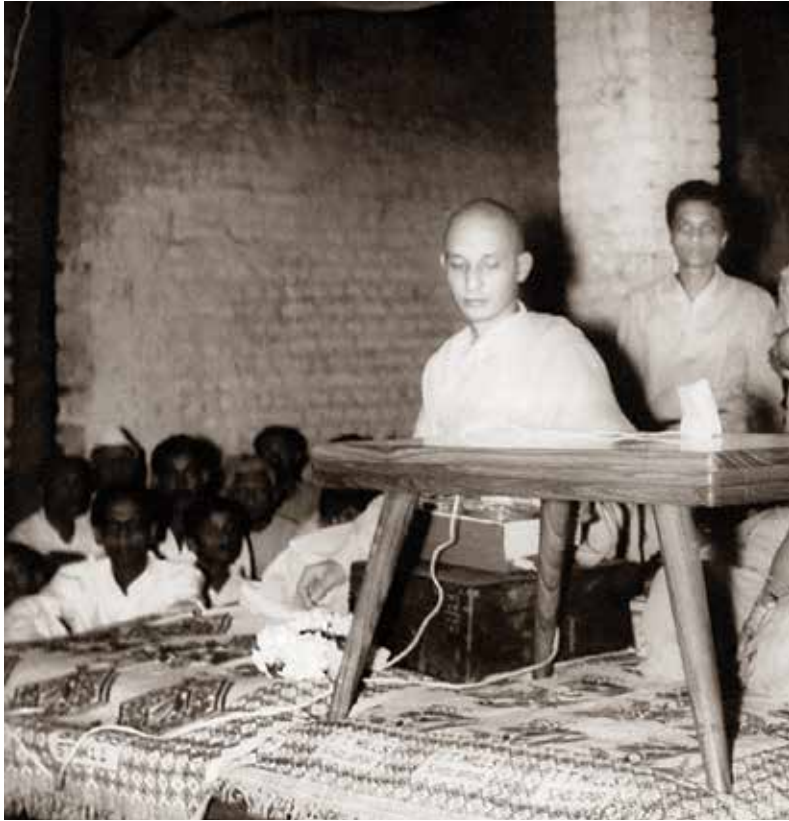


from the *Gita*, “The doer is someone else, you are only the instrument.”

For many years, I was very confused about action and reaction, my involvement and role, but when I read that particular passage in the *Gita*, everything became clear to me. In the scheme of great planning you are only the instrument, you are only the channel, you are only the agency, you are not the actor, you are not the karta, you are not the doer. Then why do you posit yourself? Why do you impose doership on yourself? The great Nature is fulfilling all the requirements necessary for the universal drama. Therefore, in order to become free from the link of this great chain it is necessary that you will have to transfer the idea of doership.

– April 1981, Torino, Italy, published in *Satyananda Yoga in Italy*, Swami Satyananda Sarasawti, Volume 1

# Words of Satyam – 1962



Your principle should be this, to work splendidly for whatever you have before you at that particular time. There is only one thing you have to keep in mind. 'Not to mind, not to give a mind and not to be mind-minded', which every intellectual is. Remember always to give more and more of your time to the work at hand. Every immediate work is important. To abide by this principle is not as easy as many would think of.

\* \* \*

You write that you are neck-deep in the sea of work. Let me understand it the other way. You are considerably free from the 'uchhal kood', the jumping jacks of the mind. Blessed is he who is always neck-deep in work. Thrice blessed is he who has lost himself in the work. Unto such a man dynamism will be given. Rest? We do not need it at all! Work? We need it very badly. Work of any virtue does purify the soul. Work saves the soul. It confers immunity from evil influences. Work awakens willpower. It paves a way towards the 'line of intuition'.

\* \* \*

Work is rest. Rest is work. Change of work is rest. Be ever dynamic. Pray before you retire at night and when you inaugurate the day. Dedicate your life to a greater purpose.

\* \* \*


Your life will not be allowed to go in vain. Your powers will not be wasted. Your capacities will not remain condemned. Satyam will pull you on, drag you further, push you forward, even if you are lazy and passive. And imagine, how much can be done, if you strongly decide, surrender, feel and say, "Here I am, given to thee. Lead me anywhere!"

\* \* \*

I do not mind your weaknesses and shortcomings. I do not care for any other thing. I want to know whether you will work hard or not. Your future is in the making. Your life is being carved. Obstructions are there. Remain unmindful. Offer your sincere attitude and hard work. It is not enough, if you call yourself as my child. You have to work ceaselessly and be indifferent to results.

\* \* \*

We are one family. We are trying to increase our dimensions and scope. On some bright day we shall be a huge family with improved visions and affectionate frictions. Noble and



sacred ideals and actions will frame this family. Even as many men and women in the past lived together and performed sacrifices and offered oblations into the holy fire, likewise have we to meet and perform good acts and contribute our share of spiritual efforts to keep the fire of righteousness and happiness in ourselves ever lit. This is the fulfilment of the spiritual mission of which I am a visionary, not a leader.

\* \* \*

I do not doubt my workers at all who, though not saints, are at least normal human beings. The greatest quality which success in a mission demands is what you have rightly pointed out – certitude about the mission and joyousness in working for it.

\* \* \*

The aspirations of those working for the same mission should be common; so be their slogans of life, so be their meetings all throughout, so be their endeavours in this field of life, and so be the diversity in life, for honest differences do not mar the rhythm and interrupt the melody, but add to the orchestration of life.

\* \* \*

You have already stepped forward towards a divine pilgrimage for perfection, peace and purity. I am showing you the way. There are many more with you on this road. You are not alone. In your pilgrimage to perfection, you will never be alone.

– *Published in Golden Collection 2*



## BHAKTI YOGA - REDIRECTING YOUR FEELINGS



People do not have to be told how to develop their feelings. They only have to be taught how to direct their feelings. Only the channelling of feeling is required. Bhakti is absolutely natural for everyone. All one has to do is just change the direction of the flow. The same feeling which was running towards jealousy, anger, greed and passion has to be redirected, and then it becomes bhakti.

# Bhakti



## **What is bhakti?**

Bhakti is love. Love is of two types: when you love the transitory things of life it is mundane love, and when your mind goes after the things which are permanent that is called divine love. When your mind runs after the transitory things it is called desire and passion and when the mind is searching for something very permanent, something of an abiding nature, then it is known as divine love. Divine love is bhakti.

## How to become one with God?

I have said in my life, "God's Will will be done." Anyone can become an instrument, so I prefer to become an instrument. If you are to become God's instrument, then you have to make yourself empty, just like the flute. Only if you make yourself empty, you can play. Otherwise it is not possible.

If I have to become an instrument, then I have to be completely different. Whatever happens to me, let it happen. Even if I had cancer I would not fight, I would accept it. If I get diabetes I would not fight, I would accept it. For me, the choice is grace. I have to make a choice between grace and health. Therefore I have always kept very good health.

It is difficult to surrender to God, very difficult. It is a technique, it is a very difficult technique and it is always in my mind. The more I can illuminate myself, the more the grace will flow and the little 'I' must go. Then the big 'I' will dwell in me. For many years, I am aware of it all the time. Many times I am not able to see the way. I understand it, on the mental plane I am very clear, but it is not a mental business, it is experience. You understand? It is not to imagine that I am a lotus; I have to become a lotus. It is not to imagine I surrender, but to know how to surrender.

Even if you prostrate, it is not surrender. You have to say, 'His Will be done.' Well, today God has put me in the best position. Supposing everything goes away, how will I feel then? I will be very happy and ask God, 'Please do not take away many disciples'. You see, how does a person who has surrendered to God feel and experience? Today the disciples love me, devotees like me, I get respect, honour. Supposing everybody despises me and says 'Oh this Swami is a bad man, kick him! Kick him!' What will I feel then?

When good times are with you, then you think it is God's grace. When bad days are there, then we say 'This is my destiny.' Why is that not also the grace of God? You see, *ananda*, bliss, *dukkha*, grief, both must be viewed equally by one who has become one with God. Therefore we must say, "God be

with us, take away every fear, take away my children, take away my wife and husband, take away my property, take away all that is with me, my choice is You.” That has to come as the last point in life.

### **How can I channel my love day by day towards you in daily life?**

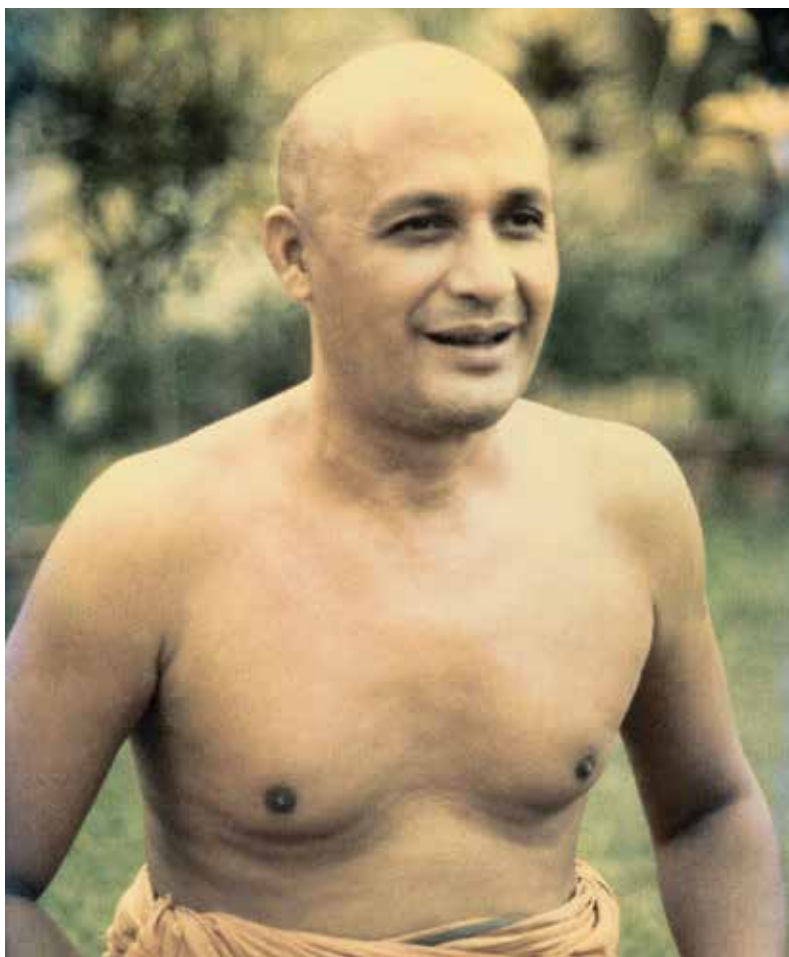
You can't force love. Love is a spontaneous manifestation of mental purity. The better you clean the mirror the better your face will reflect in it. You don't have to polish your face, you have to polish the mirror. In the same way, bhakti is a quality of the inner man. Passion is a quality of the outer man and attachment is a quality of the lower man. Attachment to passion and devotion are made of the same stuff. If bhakti or love has to be expressed then the easiest way is to look within yourself.

You water the plant and the flowers bloom. When the flowers bloom then they waft fragrance. Bhakti is the fragrance, and your inner spirit is the flower, and mind is the plant. Spiritual practices and satsang are like watering the plant. Just as you protect the plant from the moths and pests, in the same way the mind should be protected from the negative influences of life and mind. Maya is very powerful, it lives with man all the time and eats away his plant very, very slowly, so a man does not realize it until the plant is completely eaten away. In my opinion the greatest achievement of a man in his life is bhakti.

*– 19 May 1980, Barcelona,  
Spain*



# Bhakti Yoga for Villagers and Ashramites



In fact, hatha yoga is not for those who live in the ashram. It is meant for those people who live in very artificial and unnatural surroundings, like the cities in the west, like Delhi, Calcutta and Bombay in India or anywhere in the world.

The 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. But in ashram it is not possible, for toilet they have to go half a mile, for bath another half a mile. And therefore, that kept the purity of the body constant.

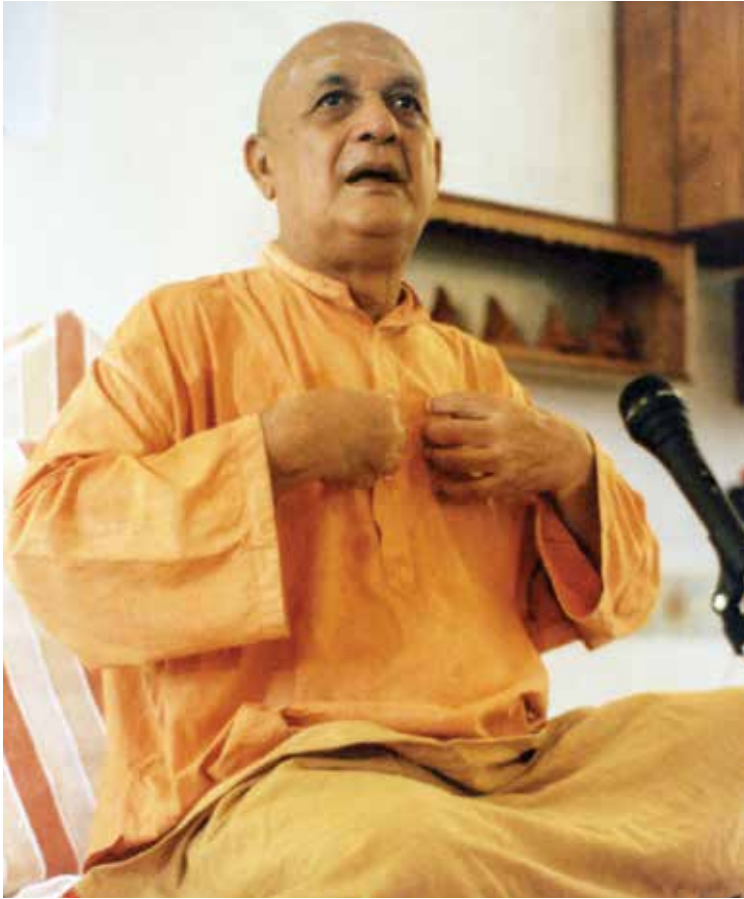
Even now when I go to the villages of India, when they ask me which yoga they should practise, I tell them bhakti yoga. They say, 'What about hatha yoga?' I say, 'What for? You don't need oxygen, you don't want circulation, you don't need quicker metabolism.' Then they ask, 'Can we practise raja yoga?' 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, 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, 'Then Swamiji, how do we evolve?' I answer, 'Evolve, through bhakti yoga.'

Therefore, in ashram life there is no necessity for any other practice other than karma and bhakti yoga. I have also found the same. 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's 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.

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 to have very impure food and air, then one needs hatha and raja also.

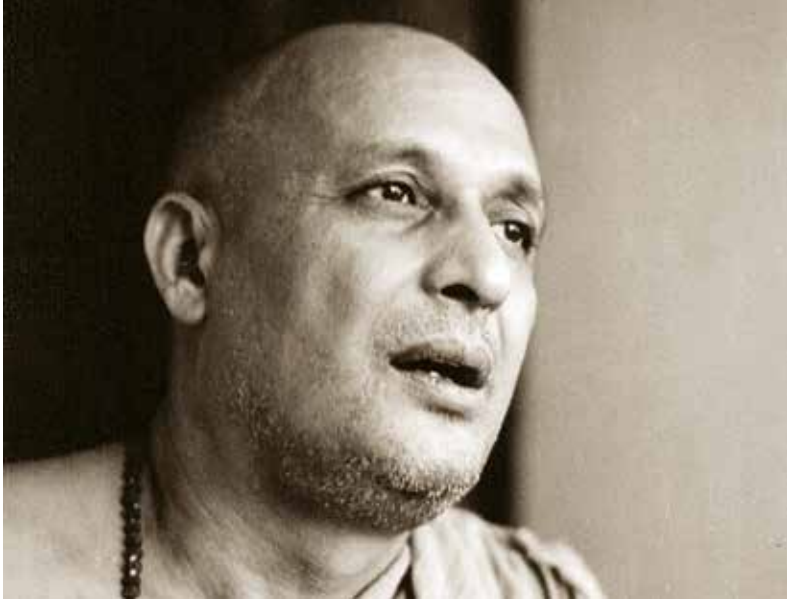
– 1977



According to jnana yoga, each and every individual has to understand his identity with the real Self. A time must come when you have transcended the mind and the barriers that belong to this universe or that belong to this gross plane.

It is something like breaking a pitcher of water. The water becomes one with the rest of the water. Through the practices of jnana yoga, the limitations in the personality, the limitations in fundamental concepts and fundamental philosophies have to be eliminated.

# Jnana Yoga



Jnana yoga means the practice of yoga through awareness, just as in bhakti yoga you go through the emotional channel. In the same way, in jnana yoga consciousness becomes the tool of higher awareness. Just as in raja yoga you have eight steps, in jnana yoga you have three. The first step is hearing the truth from the guru, and then contemplating on the truth you have heard from your guru is the second. Dissolving your mind or becoming one with the truth is the third.

To change the intellectual significance of jnana yoga and make it more intuitive there are methods in jnana yoga. There are four techniques. The first technique is discerning truth from untruth, called *viveka*, discrimination. The second is detachment or dispassion, *vairagya*. The third is having six special qualities. The fourth one is having an intense desire for liberation, *mumukshutva*.



The first of the six special qualities is to be able to maintain equanimity. The second quality is to be able to control the mind and the third one is to be able to withdraw the senses and mind. The fourth one is endurance power – tolerance. The fifth one is faith and the sixth one is having a mind without confusion. These are the six important qualities.

These are the four techniques which make a complete difference between the intellectual jnana yoga and the intuitive jnana yoga. The word *jnana* means knowledge, but this knowledge should not be misunderstood as intellectual knowledge. By knowledge we mean experience. Experience is a very personal thing.

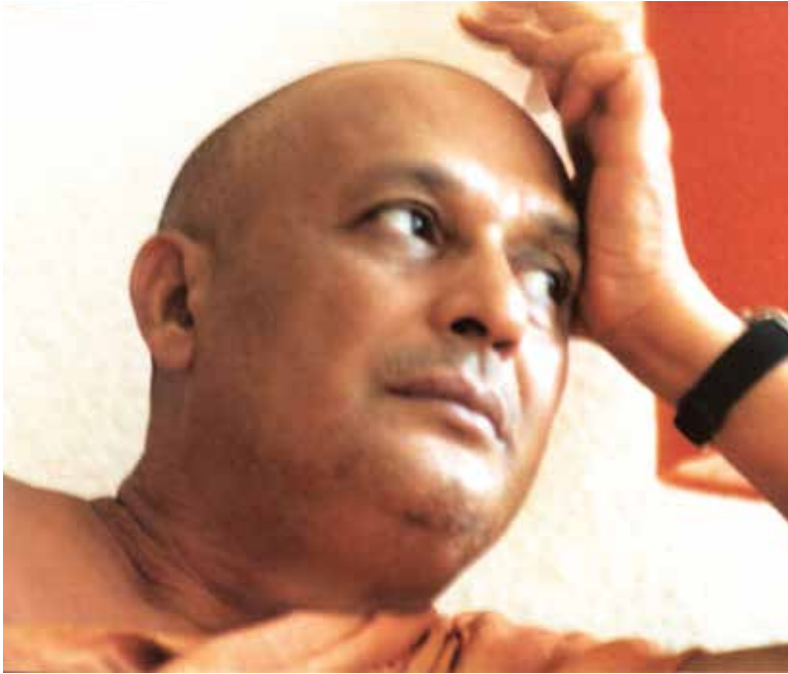
This experience which everyone has is obtained through two channels: one is direct, the second is indirect. Indirect experience can be had through the senses and the mind. If there is a flower and you see the flower through your eyes, this is called indirect experience. Then there is another kind of experience known as direct experience. In this experience you do not need a vehicle of knowledge. The total experience is a subjective process. In jnana yoga, these two types of experiences are known as *paroksha anubhuti* and *aparoksha anubhuti*. When you know about the ultimate truth through the books it is called indirect experience, but when you know about the truth in samadhi that is called direct experience.

For example, if you read in a book, what is chocolate. The book has been written so well that you understand what chocolate should be. If anybody is asking you what is a chocolate, you can tell everything about it. This is called intellectual knowledge of chocolate and indirect experience.

If you have not read any book, but if you have taken a little bit of chocolate you have the experience, that is called direct experience. The experience of the truth should be from within rather than from the mind. That is why jnana yoga is a way where you arrive at the highest truth without any intellectual medium.

— 17 December 1979

# Jnana and Prana



The word *jnana* means total awareness. It's not total forgetfulness. It is not total unconsciousness. It is not a state where you lose yourself. Jnana yoga is a system in which the awareness is expanded, not eliminated. But what is awareness? By awareness you 'know'. It is through awareness that you have the knowledge of the existence of the whole world. When the awareness is external it becomes sensuous, physical and material, and associates itself with the body. But when this awareness internalizes, then it reveals genius, and becomes infinite. Jnana yoga is going to be the panacea of human ills of our century and of our cultures. I'm not going to use the word 'meditation' very much tonight. Meditation is an inadequate expression for jnana yoga. When the awareness is conquered,

and when the flow of awareness is constant and consistent, that's jnana yoga. There is no science or religion anywhere that teaches this except jnana yoga.

Jnana yoga has been experimented with by scientists and they have found that during the different stages of jnana, the physical body registers changes. Changes in metabolism, in the brain wave frequencies, and in the inner body temperature. This is a clear indication of the functions of the autonomic nervous system. An increase in the energy level of the body, the consumption of oxygen, the rate of respiration, and many other factors have been properly investigated by scientists. They have found that jnana yoga is going to be the nectar or ambrosia of mankind. This means that jnana yoga is not just philosophical acrobatics, nor abstract practices. It is not even a deliberate escape from reality, nor a forgetting of the problems of daily life.

### **Jnana yoga and pranayama**

When you practise jnana yoga through pranayama, it influences the central nervous system. Pranayama is a practice in which you breathe in, you then retain the breath, and then you breathe out. Many teachers in European countries translate pranayama as 'breathing exercise', and say that, by pranayama, you inhale more oxygen. But I tell you, as an authority, and I've done a lot of research and investigation, that in pranayama, you do not take in more oxygen than when you inhale normally. Therefore, pranayama is not a breathing exercise.

Pranayama is an aid for influencing the sympathetic, parasympathetic and autonomic nervous systems. When you breathe through the left nostril, it influences the right hemisphere of the brain. When you breathe through the right nostril, it influences the left hemisphere of the brain. When you breathe through the left nostril, the temperature is lower and, when you breathe in through the right nostril, the temperature is higher. When you breathe through the left nostril, you achieve a lower temperature in the right hemisphere and,

when you breathe in through the right nostril, you achieve a higher temperature in the left hemisphere. When you retain the breath, then you are forcing the *prana*, the life force, into the central nervous system. Now, the basis of jnana yoga, in medical terminology, is the sympathetic nervous system, the parasympathetic nervous system, and the central nervous system. In yogic terminology it is called *ida*, *pingala* and *sushumna*. In symbolism, it is the moon, the sun, and the spirit. Let us say, for the time being, the mind, the life force, and the spirit or *atma*.

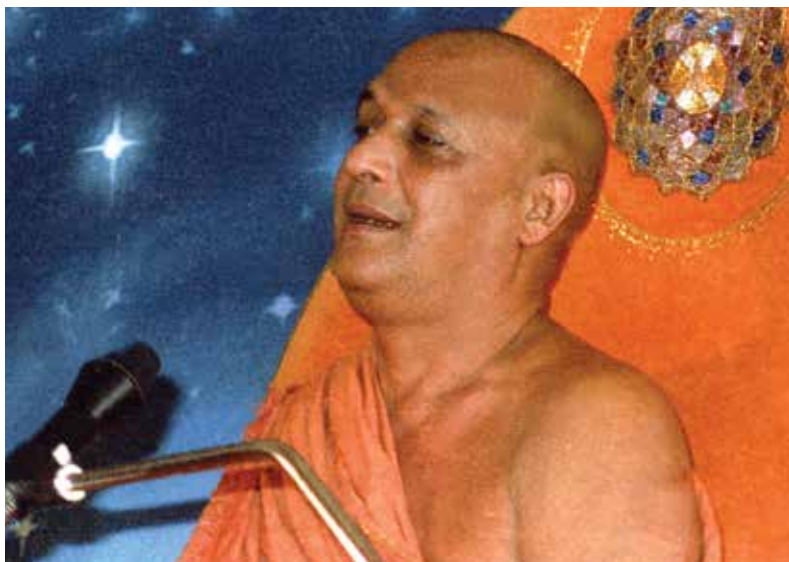
Jnana yoga is not forcing the mind; it is not fighting with your tendencies; and it is not suppressing your thought waves; you have nothing to do with your mind as it does not come into the picture at all. You can influence the mind indirectly. How can you do this?

First of all, you should harmonize in your physical body the two forces: the mental force and prana, the vital or life force. These two forces compose my existence and everybody's existence. Imagine you have life and no mind. Just imagine you are living, but you have no mind. Or imagine that you have only life, and no mind. Again imagine that you have only mind, and no life. These are the two cosmic forces in this body.

One is called prana, the vital force, or bio-energy and not the breath, oxygen, nor the air. This prana, which you are born with, is the cosmic universal energy. It is shakti. So, let us say, prana shakti. Energy moves a motor and prana moves the body. The motor organs are moved by prana. If there is no prana you cannot see or eat, and you cannot do anything. And if there is no mind, you cannot think, hear, or coordinate. So, the mind is also another shakti. Through the practice of pranayama, the balance has to be brought about in the spheres of prana in the mind.

– 19 August 1979, discourse at Holiday Inn, Athens,  
published in History of Satyananda Yoga in Greece, Volume  
One with Swami Satyananda Saraswati

# The Search for Happiness



We are unhappy, not because we have no money, not because somebody is dead in our family, not because something has gone wrong. We are unhappy because we are searching for happiness in diversity. We are unhappy because we are searching for happiness when it is not there. Now try to think, try to think quietly, try to think of one thing quietly within your mind. In your everyday life you are searching for happiness, and where are you searching for happiness? You search for happiness from external objects. You expect happiness from your children, from your friends, from your family, but do you get it? No. Maybe you get it for some time, or maybe you get not happiness, but unhappiness. Why is it like this?

Do you think that all the things of this world are real? No, we have made a fundamental error. We have not tried to understand who experiences happiness and who experiences unhappiness. You experience happiness, you experience

unhappiness, not from the object but from the mind. If your mind is sick, then no object can give you happiness. If you are abnormal mentally, if you are sick mentally, nothing in this world can give you happiness. Therefore, the fundamental philosophy of happiness is a healthy mind.

This is the basic concept of yoga. If you have a healthy body, then you can experience happiness from food and from everything. If you have healthy, normal emotions and a balanced mind, you can experience happiness and love from everybody. If your emotions are imbalanced, if you are emotionally down and broken, then your beautiful children, your good wife, your good husband, your good business, nothing can give you happiness. Please understand.

The same thing can be said about the mind. The mind is full of tensions. This body is full of tensions. With a tense body, with a tense mind, with tense emotions, you are trying to experience happiness, and you don't get it, or even if you do get it, it is only for a short time. You experience happiness for a short time, then happiness finishes, dies. With a tense body and tense emotions you pray, but nothing happens. When your body, mind and emotions are tense, your love is confused. Therefore, you try to escape. You try to escape from these tensions, but then the problem is how to make the mind healthy. Where is the way and which is the way?

No religion in the world has shown the way to a healthy mind, healthy body and healthy emotions. For thousands of years only one philosophy has helped mankind and that philosophy is yoga. What is yoga? What does yoga do to us, and if I practise yoga what do I get? The answer is self-evident: a healthy body without tension, a peaceful mind without tension, and pure emotion without tension. Therefore, I am talking to you about yoga.

– 26 April 1984, Heraklio, Greece,  
*published in* History of Satyananda Yoga in Greece, Volume  
One with Swami Satyananda Saraswati



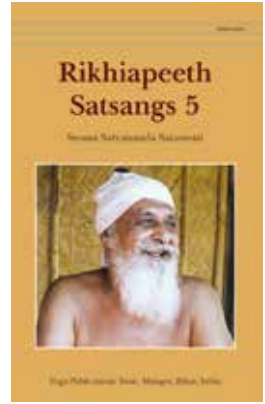
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*Om Tat Sat*  
The Editor