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Hari Om

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4: Swami Satyananda Saraswati



GUIDELINES FOR SPIRITUAL LIFE

Guru

Adaptability is a rare virtue or noble quality, by which the disciple adapts or fits himself with his Guru, whatever his nature may be. Humility and obedience are necessary for developing Guru-Bhakti. 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 his Guru.

The disciple should not be whimsical when he serves the Guru. Behaviour is the expression of practical knowledge which is derived from the service of one's Guru.

—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 ॥

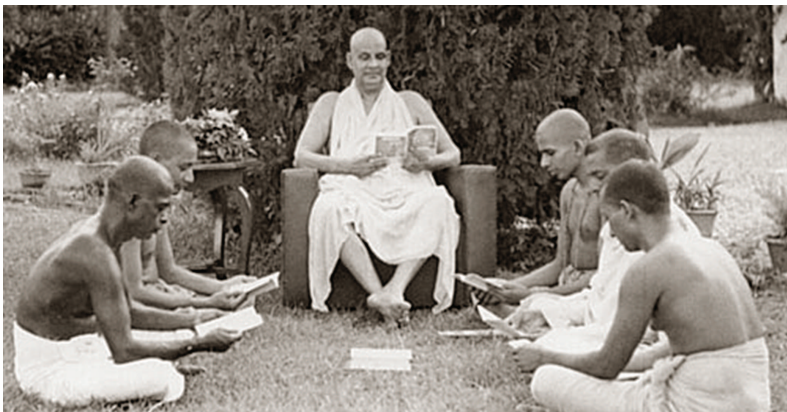
The Ambassador

From the teachings of Swami Sivananda Saraswati

It is through the medium of the preceptor that the individual can raise himself to Cosmic Consciousness. It is through that medium that the imperfect can become perfect, the finite can become infinite and the mortal can pass into the eternal life of blessedness.

The Guru is verily a link between the individual and the Immortal. He is a being who has raised himself from *this* to *That* and thus has a free and unhampered access to both realms. He stands, as it were, upon the threshold of immortality, and, bending down, he raises the struggling individuals with his one hand, and with the other, lifts them up into the kingdom of everlasting joy and infinite Truth-Consciousness.

Do you realize now the sacred significance and the supreme importance of the Guru's role in the evolution of man? It was not without reason that the India of the past carefully tended and kept alive the lamp of guru tattwa. It is therefore not without reason that India, year after year, age after age, commemorates anew this ancient concept of the Guru, adores it and pays homage to it again and again, and thereby



reaffirms its belief and allegiance to it. For, the true Indian knows that the Guru is the only guarantee for the individual to transcend the bondage of sorrow and death, and experience the Consciousness of the Reality.

Give up the delusive notion that to submit to the preceptor, to obey him and to carry out his instructions, is slavish mentality. Only the ignorant man thinks that it is beneath his dignity and against his freedom to submit to another man's command. This is a grave blunder. If you reflect carefully, you will see that your individual freedom is in reality an absolute abject slavery to your own ego and vanity. It is the vagary of the sensual mind. He who attains victory over the mind and the ego is the truly free man. He is the hero.

It is to attain this victory that a man submits to the higher, spiritualized personality of the Guru. By this submission he vanquishes his lower ego and realizes the bliss and freedom of the infinite Consciousness. To strengthen and affirm the faith of the wavering man and to guarantee the attitude that is necessary for the fruition of all worship, the ancients have deified the personality of the Guru. To adore the Guru is indeed to adore the Supreme.

In this world of mortality, the Guru is verily like an ambassador in an alien court. Just as an ambassador represents fully the nation to which he belongs, even so, the Guru is one who is the representative of the sublime transcendental state which he has attained. Just as to honour the ambassador is to honour the nation that he hails from, even so to worship and to offer adoration to the visible Guru is verily the direct worship and adoration of the Supreme Reality.

Even as a distant tree though it cannot be seen is nevertheless known by the fragrance its fully-bloomed flowers waft far and wide, so also, the Guru is the divine flower who disseminates the atmic aroma of divinity in this world, and thus proclaims the immortal Lord who is invisible to the physical eye. He is the standing witness to the Supreme Self, the counterpart of the Lord on earth, and through worship of him one attains the Self.

Pure Mind

Swami Satyananda Saraswati

It is not easy to have a pure mind. I will say it is very difficult to have a pure mind. When you dig a lot of minerals from the earth which contain gold, the gold is not pure gold. It is mixed, so the mineral has to undergo a chemical process, and finally the gold is extracted. In the same way, everyone's mind is full with garbage, so you have to put your mind through a chemical process. That chemical process is spiritual life.



Spiritual life consists of spiritual thinking and spiritual practices, like visiting the places of pilgrimage, going to sacred places, where you have high energy, then going to ashrams to meditate for a few days. Then at home, you have your daily morning and evening prayer, take care of your food, and then you also have a philosophy of Life. After all you have to work in a shop or factory or in college or whatever – you must have a philosophy of karma, a philosophy of work. Why do you live? What is the purpose of Life?

These things are the chemical processes through which the mind has to pass. There comes a time when the mind becomes pure like the full moon. I think the most important thing in life is to have a pure mind. It is a central point. Of all the religions, whether Christianity, Islam, Hinduism or Buddhism or any religion, purity of the mind is the first step.

But you have to understand what mind is. We have never seen the mind. We have only seen the behaviour of the mind, the passion and jealousy. That is all we have seen, but then what is the mind? How does the mind produce these impure thoughts? The mind which likes to think of good things is the same mind which thinks bad things. This means that the mind has double behaviour: one part of the mind is pure, one part of the mind is impure. One part of the mind likes holy things, another part of the mind likes unholy things. Now how to deal with this? Very difficult.

In India we believe that gradually, step by step, year by year, you should try to improve the quality of your feelings. It cannot happen very fast. Therefore, the whole life must be divided into four areas: the first area is when you are studying and learning, the second area is when you are a householder, when you have family, duties and responsibility. The third area is when you start contemplating higher things, not the daily life of the family but something else. Then finally, you should separate yourself from every karma, and live alone in your mind. Life has to be planned this way.

– 23 December 1997, Rikhiapeeth, India

Guru and Disciple

Swami Niranjanananda Saraswati

Guru Poonima is the day when we redefine our connection with our own inner spirit. There are two ways of looking at things, the gross or material and the spiritual. Once a sculptor was asked, "How do you bring out that beautiful image from a rock?" The sculptor looked surprised. He said, "What do you mean? I don't create an image. It is not my imagination. The image is already in that rock. I only have to remove the extra bits, the covering so that the image can emerge."

That is the understanding one should have – the guru is a sculptor. The purity and image of transcendence and divinity is already inside. It does not need to be created. Only the fluff which covers the purity and luminosity has to be blown away, it has to be removed.

To remove what is hiding the purity, you first have to expose it, to get to know it. Without knowing and exposing it, you cannot see how many layers there are. You start with one layer, then the second, third, fourth, fifth and so on. Ultimately when the inner statue emerges, that is the real you. That is the inner guru with which you now begin to identify, and recognize as the source of your understanding and wisdom.

Understanding

The greatest quality in life is not love or compassion. The biggest quality in life is understanding. If there is understanding, love and compassion are spontaneous and flow freely. When there is no understanding, not even love or compassion can survive. It is the understanding of the relationship one has with the guru which has to be clearly defined.

The role of guru is to remove *avidya*, ignorance, lack of understanding and awareness. Awareness and understanding



are the two things that guru has to bring into our life and it is multidimensional. Since this awareness and understanding operates at many dimensions of life, the role of guru also becomes multidimensional.

In the spiritual dimension, the guru instructs us about overcoming the duality and the responses of duality: 'me and you, mine and yours'.

At the emotional level, an understanding has to develop that this emotion is pure and it can help many people by creating a mood in the mind which allows proper thinking, behaviour and action to take place. When you are in a happy mood you are willing to do everything and anything, and when you are in a bad mood you want to avoid everything, shun everything and just remain quiet. One state of mind has affected the entire behaviour of the human personality. Anger, frustration, fear

or desire changes the entire expression of human nature. Managing and maintaining the harmony of emotion is the emotional teaching that we receive from the master.

The third dimension is mental and intellectual. What is the meaning of mental and intellectual? Does the guru give you books to read and tell you to digest this literature? No. That is only one aspect: developing an awareness and understanding of something different to what you have been exposed to until now. The real purpose is to understand that each thought and behaviour of our mental expression takes birth from one of the six friends.

There is no seventh source for any thought to emerge. There are only six sources from where thoughts and desires can emerge these have to be modified and transcended in the mental dimension of yoga. They are passion, aggression, greed, infatuation, arrogance and envy. These are the six sources from where every thought will emerge, whether good or bad, positive or negative.

It is the management of this mind, the manas area, which is the focus of guru's instructions and yogic scriptures. At the gross level, guru can instruct or guide you in creating a harmonized life and routine for yourself so that you are able to bring more harmony, peace, health and dynamism into your



day-to-day activity, in the environment of the home and family. By creating a routine of waking up, practices, sleeping, and other activities which are spread out over the day, it becomes easier for you to imbibe a discipline in the normal day-to-day situation and not in a classroom environment.

Bringing down the ego

These are the different roles that a guru can play. However, for any role or relationship to become effective, whether it be between guru and disciple, husband and wife or between friends, what is required? The first thing that is required is letting down the ego a little bit. That is the primary thing. If there is ego in the family, there will be a clash; if there is ego in a relationship, there will be a clash. If ego comes down a little, there will be greater acceptance and more harmony in the relationship. So lessening of ego is the first effort in any relationship which can happen if you begin to cultivate those traits which can bring down the head of ego.

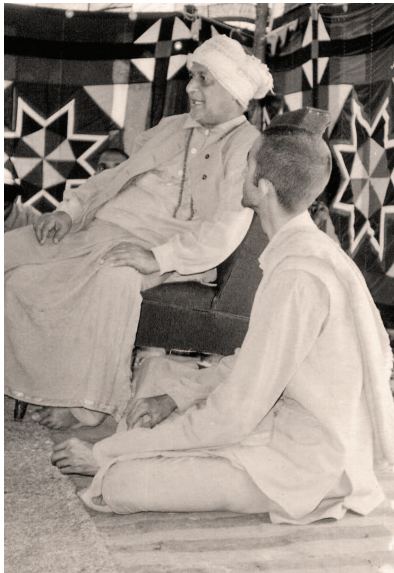
What are those traits? One is trust. Just as a child has trust in father and mother, even if the father and mother rebuke a child, the child will not lose trust in them because there is a connection. 'I belong to them, they belong to me. They will never lead me astray. They will always want the best for me'. That knowledge, understanding and trust is there. Parents can be angry with children, yet the trust will not go because of the feeling that 'I belong, they belong. They will always think of my welfare'. In the same way, trust has to be cultivated.

After all, you trust God. Have you ever seen God? No. Yet you trust God. How come you trust God? It is because of the belief that God will always do the right thing for you. You will never imagine that God will do anything wrong to you. How come that positive thought is always there in relation to God? That is because of trust and belief. In the same way, if this is the direction that your guru has asked you to walk, if this is the aim that he has given you in life, then you should walk that path knowing that he will not lead you astray. This

understanding, this belief, this thought, this idea and trust will lessen the ego. Once the ego lessens, there is greater receptivity to the teachings; and when there is ego, there is no receptivity.

Disciples live split lives: one which they show in front of the master and another which they hide from the master. The funny thing is not only do they lead a split life, they also tell others, 'The guru should not know the bad things, they are too personal, but tell the guru about everything nice that I do so that he becomes happy with me. Don't tell the teacher the wrong things that I do in case he gets angry. Hide my weaknesses, my mistakes, arrogance, hatred and jealousy.' They wish to present the nice, smiling front of a good disciple. That is a split personality and no guru will ever trust a split personality.

You know what my guru told me? He said, "Niranjan, don't ever come and tell me of your achievements for I know that they are yours and you will be successful. If you want to improve in your life, come and tell me always of the mistakes that you have made so I can help you overcome them." After this, my life with my guru was an open book. Every time I used to do something nice, I used to know 'he knows'.



However, whenever I did something wrong, I used to make sure that I would go to him and say, "Swamiji, today I made a mistake. This is how I acted, this is how I spoke, this is how I thought. Is there anything I can do to rectify it?" He would say, "Yes," or "No." My life was open in front of him, I never hid my shortcomings from him. I did not think, 'This is too personal, why should I tell my guru?' No. If I have that trust and belief, he should

know my shortcomings so with his wisdom and skill, he can improve it.

Belief and conviction

That is the open, clear and untainted relationship which should develop, not a two-faced relationship. That two-faced relationship is the worst kind which no sane person will ever accept, forget about guru accepting it. Even in the family no one will accept it. So, how can guru accept it? Guru is working not to create the split but to remove the faults, the darkness and limitations to allow something new to emerge. That is the inspiration that he is giving. Yet, why does a disciple hide? Only because of ego and negative arrogance.

When I look at history as to how many masters there have been in the past, we can count them on our fingers and these masters have had many disciples, millions throughout history. From those millions and millions who followed Jesus, Buddha, Mahavir, Sivanandaji, Ramana Maharishi or Swami Satyanandaji, how many have actually walked the path?

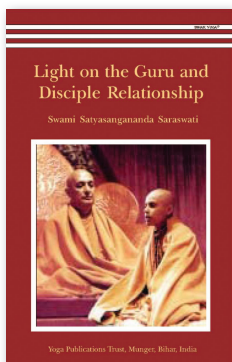
If you are truthful, then ask yourself, 'How much of the path have I walked? Have I been truthful, have I been sincere, and have I been committed to my aim and aspirations in life?' Even a little bit of belief and conviction is an aid in bringing down the head of the ego which then allows one to imbibe and recognize faults and rectify them.

This is the foundation of a proper relationship, whether it be in spiritual life or material life. If two people can't trust each other, there is no relationship and if two people can believe in each other and support each other, then that relationship becomes stronger and stronger every moment. This is the focus we should have. It is not about what guru can do or should not do, rather as aspirants we should improve and become recipients of that wisdom which can transform our life, which can give us the experience of *Satyam*, *Shivam* and *Sundaram*, truth, auspiciousness and beauty.

– *Guru Poornima, 18 July 2016, Paduka Darshan, Munger*

Guru Tattwa

Swami Satyasangananda Saraswati



The guru tattwa signifies the guru element. This element exists in each one of us and is known as the inner guru. This inner guru is the witness of all that you do in your life, silently guiding you on the path to knowledge of the higher self. Sometimes you are distracted and obstinate and pay no heed to this guidance. Nevertheless, the guru element waits patiently for the day when you will turn inwards and reflect on the deep significance it has on your life.

The guru tattwa is the highest and purest element that exists within you. It is timeless, ageless and indestructible. It does not decay with death, but is carried on from life to life. As it is not limited by time and space, this inner guru is a rather abstract phenomenon, having no form, colour or sound, and is perceivable only to those who have developed their inner vision. For those of us who live in the world of the senses, this inner guru might as well be a myth.

Therefore, in order to familiarize ourselves with this element which exists in each one of us, we have to find someone who is a direct representation or replica of that inner guru. The preservation of the guru-disciple tradition has been maintained simply for this purpose. The living guru symbolizes the guru tattwa in the disciple. The disciple offers himself to the guru and serves him selflessly in the manner the guru wishes because it is only through humble devotion to the guru that one can realize the guru tattwa in oneself.

The modern system of teaching cannot be compared to the guru-disciple relationship because it lacks one element – the guru tattwa. In India, the guru is considered far superior to a



teacher. When any Indian comes into contact with the guru, he is full of respect and devotion. He accepts the guru in a physical form because he understands that the physical body is only the outer shell of an inner enlightened consciousness.

It is very important to develop a link with your inner guru, which is the centre you have been searching for. All the happiness, joy and pleasures you crave in the external world are only illusions in contrast to the infinite bliss that is contained within your inner guru. In fact, it is your unconscious search for the inner guru that compels you to hunt for pleasures in your worldly life. You are subconsciously aware of the experience that can be had by this contact, but due to your ignorance and due to the veil of *maya*, or illusion, you search for it elsewhere in the external world.

When you look at a flower, or a painting, or a beautiful person, you experience a certain pleasure. You think that

the object is the source of your happiness, but in fact the experience is taking place within you. It is not the object that is the source of happiness. It is your level of perception and awareness which determines the degree of happiness you are able to experience.

Where does this perception take place? Certainly not outside. It takes place inside you. In that moment you have had just a fleeting glance of that infinite source within you, and that is the cause of your joy. However, you relate it to the object and therefore chase the object in order to have that experience again. But this time there is an expectation. Therefore, your perception is conditioned, so the experience is not as acutely joyful and you are disappointed. So you begin your search again.

When you meet the guru, a similar process takes place. However, because the guru is a true replica of your inner guru, the experience is a more permanent one. Your external perception of the guru is directly related to your perception of the inner guru. If your link with guru is heightened and total, then you are simultaneously able to develop a deep link with the guru tattwa in you. Both experiences are parallel and co-exist side by side. As you develop the ties with the living guru, your contact with the inner guru becomes clearer, more vivid and tangible. And, in this way, the guru tattwa begins to manifest.

In the physical body, the guru tattwa is represented by ajna chakra, or the mid-eyebrow centre. It is at this point that you receive the instructions from your inner guru. It is also at this point that your outer guru commands and transmits wisdom. As you become more proficient in hearing your outer guru at ajna chakra, you will be able to discern the subtle and causal form of your inner guru or the guru tattwa. And in time it becomes a living reality. It is then that the true experiences begin in your life.

– *Published in Light on the Guru and Disciple Relationship*

My Disciple

Swami Sivananda Saraswati



Sivananda's disciple has divine qualities. He is noble, gentle and soft. He has abundant mercy, he never begs. He gives and gives and gives. He has a large heart. He mixes with all and loves everyone.

He sings the Lord's names. He does japa and meditation. He practises asana and pranayama. He is very efficient in doing service. He practises yoga of synthesis. He knows thought control. He is a practical Vedantin.

He does cooking, proof reading, typing, nursing, lecturing, writing, he can conduct classes, he can disseminate spiritual knowledge, yet he is simple and humble.

He serves the poor with love. He has perfected tolerance for all faiths. He talks little. He is ever silent but dynamic. Work is worship for such a disciple. The spirit of service is engrained in him. He is a bhakta, a yogi and a jnani, all three combined in one.



Guru Poornima

Swami Niranjanananda Saraswati

London, 1972

On a radiant day
The ashram of my country
Will be enveloped in clouds of fragrant incense.
O guru! Thousands and thousands of people
Will be bowing at your feet.
With all of them
Bless me with fearlessness.

Lead me to the path of truth.
Fill this mortal vessel
With the panchamrit
Of viveka, vairagya, nivritti, sanyam and sankalpa.
In that yajna
Grant me absolution.



I am one with you,
Even when away from you
Far away . . .

In these nations
Which are symbols of sovereignty
Amidst affluence
There is absence of feeling.
Skyscrapers, computers,
Factories exhaling thick smoke —
Men have become robots here.
Hearts and minds
Are torn apart by the limits of individuality
Which prevents union.
Toddlers in uniform chatter about bombs.
Teenagers are confused.
Worldly pleasures have crippled their souls.

The trembling old men
Are witnesses of history.
They have seen my country writhing
In the pain of subjugation.
We are passing through the era of tablets.
Mothers abstain from lullabies,
Fathers refrain from fairy tales,
Children resort to sleeping pills.

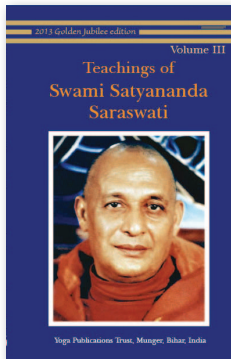
In this nation of science
I will perform jnana yajna
And sacrifice to God
The masks of maturity on the faces of children,
Their immature samskaras
And the false egos of the elders.
Automated man will cease to exist with the resounding
vibrations of my *Om*.

I will acquaint them with the birth of love
And the demise of darkness.
Extend the horizon of my resolute wisdom
Beyond limits.
Let my arms spread to infinity
Like the vast sky
Where the rising sun is uneclipsed.
Before medicines for every disease
Push them towards the point of no return
I will draw them back.

My yogic culture
Will show the path to a new life.
My Vedanta
Will end their sufferings
And my morning song of benediction
Will usher in propitious days.

When Duality Ceases

Swami Satyananda Saraswati



There are two types of gurus and two types of disciples. Some gurus are tutors and their disciples are students; that is the process of teaching. They teach hatha yoga, raja yoga, jnana yoga, *Gita*, etc. and are known as acharyas.

However, the true process of guru is through transmission. There is a total rapport between guru and chela; they function almost on the same level and at the same frequency, and the guru transmits his energy to the disciple at the intuitive level. However, it does not happen with every disciple and with every guru.

Ramakrishna Paramahansa was a great, realized person in our times. He had many disciples who used to come to him, and he used to instruct them on *jnana*, on knowledge. That is called satsang, just as I am talking to you now. But what happened between Ramakrishna and Vivekananda at one time, is called transmission, and that transmission in the vedic, yogic and tantric terminology, is known as *shaktipath*.

Shaktipath is the transfer of the inner energy of the guru to the disciple, but as I said, it does not happen between every guru and every disciple. Ramakrishna did it only with Vivekananda. Even when there is transmission of shaktipath from a guru to a disciple, it is necessary for the disciple to improve his own quality, so that he becomes a good conductor of the guru's spiritual energy. The perfect disciple is one who surrenders his ego; surrender of the buddhi, or surrender of emotions, is not the ultimate surrender.

You love your guru; that's alright, and you decide, "Okay, from today, I'm going to surrender," but that's not final.



Buddhi is not the last item of spiritual life. Buddhi is a crust, the intellect. The emotions, too, your bhakti, are only a part of it. You can cry for your guru, “Guru, where have you gone? I’m pining for you. I cannot live without you. Please come.” That’s emotion, but it’s not final.

However, there is a very hard nut to crack, and that is the ‘I’, and that I is sometime very subtle. Swami Sivananda used to say that even the process of renunciation becomes the basis for ego. Sometimes you are very humble; you are the most humble; you are ready to serve anyone without distinction. Even that humility can become the basis for ego. Sannyasa, compassion, mercy, charity, ‘I am nothing, my Lord’, can all become the basis of ego. It is such a powerful force and demon in man that it can assume thousands of forms.

How do we become free from ego? By perfecting discipleship. The perfection of discipleship is the perfecting of sadhana also. There are many beautiful stories in the Upanishads, the Puranas, and other ancient books, where the disciples were tested in various ways, and many of them found that they did not come up to the mark. Some of the disciples, on the other hand, succeeded. When salt or sugar are mixed with water, the duality ceases. They become one; there is no longer any separate identity. That has to be the relationship between God and devotee, and between the guru and his disciple.

– *Published in Teachings of Swami Satyananda, Volume 3*

Journey between Guru and Disciple

Swami Niranjanananda Saraswati

You become a disciple when you are able to discipline yourself. What is this discipline? The management of the six 'friends' makes you a disciple, prior to that you are only a chela. Chela means 'jo chalta hai', one who just tags along and struggles a lot. Such a person can be called by any name – aspirant, *jignasu*; novice, *brahmachari*, or *aarthi*, someone who needs help – but they are all always seeking self-gratification. On the other hand, a disciple is always trying to follow the discipline to acquire that balance and harmony in nature which can only be attained through inner discipline. That is the main difference between a disciple and an aspirant.

There are many aspirants who make the effort, who struggle, who fall and get up again, and who are determined. Maybe one day, when they reach the destination, they can be called disciples. However, that condition and awareness has to develop, it has to evolve.

Hindrances

Certain conditions hinder the spiritual connection of a disciple with the teacher. What are these conditions? The first one is imposing and seeking confirmation of their own ideas instead of trying to understand the guru's teachings. This creates a barrier and becomes an impediment to absorbing the lessons to be learnt from the teacher. The second one is focusing on self-fulfilment and not on learning, which does not allow open communication between the teacher and the student to take place. The third condition is when the focus is more on the physical personality of the teacher and not on the *tattwa*, essence, which the person is trying to spread. There are many

people who can say, “Swamiji is a nice person.” They focus on the personality. To focus on the essence, ‘Yes, Swamiji has said the right thing and I should make the effort to be like that’, is something only few people can do.

Another impediment is seeking emotional protection from the guru and projecting oneself emotionally on the teacher. One expects the teacher to play different roles in one’s life, sometimes as a therapist, sometimes as a consultant; sometimes as a financial advisor as well as a psychoanalyst at times; sometimes as a cook and other times as a priest. Most people have a muddled and confused idea about the role of the guru and that emotional projection does not allow for clear communication to take place.

Thinking that you are somebody special and so do not need to follow the *maryada*, disciplines, is another impediment. That feeling of being special comes as a result of attempting to advance your own arrogance and ego. Under such circumstances, how can you discipline yourself?

Expecting only softness from the teacher and always avoiding harshness is another barrier. Nothing is learned while you expect to be patted on the back and to be told what to do. You do not want any harshness to be directed at you because you don’t feel that there is any learning in it. That is one of the biggest flaws. Why would a teacher be hard with you? When he sees a definite flaw. That confrontation with your weakness is avoided by not learning from the harshness of the teacher. Instead you seek to protect your own weakness, so there is no change or transformation.

There is an attachment to your self-image and non-recognition of your weaknesses. Everybody is trying to project themselves as a nice, good person, someone of importance, position, power and who is liked, is close or special. There is no effort to recognize your weaknesses; rather you live a life of hypocrisy. This is another barrier to being a disciple.

Some people are also self-righteous, they criticize others at every given opportunity and are never supportive. “Oh, that



person is like this. Oh, this person is like that. Oh, this does not happen like this. Oh, that does not happen like this.” Those who manifest such behaviour, being constantly critical and complaining, become totally isolated. Since there is no support and sympathy from them, nobody will support or sympathize with them either.

Over-thinking and under-application is also an impediment. Thinking a lot but applying little is a big impediment in spiritual life. There are also some people who transfer their worldly attachments onto the ashram environment, that also restricts advancement in spiritual life.

There are some people who are unable to stand on their own feet and they try to make guru their adviser. “What should I do, when should I do, how should I do?” There are many people who come to me and say, “Swamiji, I want to teach yoga.” I say, “Wonderful, do it.” Then I realize that I made a big mistake, because then they say to me, “Where should I open the centre? Can you give me the syllabus? How much should I charge? Can you set me up?” If you want to do something, do it yourself. Why are you asking for syllabus and where and how much to charge and all that? You just want to fulfil your ego through my advice and suggestion. Everybody wants guru to sponsor them to achieve recognition and status in society. That is wrong.

There are some impractical people too, who think of spiritual life only as meditation and negate everything else. So even they become failures in life.

Dharma of a disciple

When we look at these situations which arise due to the involvement with the senses, sense objects and the vrittis of mind, then the question arises – What should be the role, dharma and duty of an aspirant? The first and most important dharma or duty is to imbibe the teachings of the teacher.

I would like to share an experience that I have gone through in my life with my own guru. Whenever I used to meet my master, Swami Satyananda, I always had one thought in my mind: ‘Niranjan, be a sponge, soak in everything that you can.’ In every satsang, in every encounter with him I used to tell myself this, ‘Niranjan, be a sponge, soak in everything. You will not have another chance.’ I lived this thought throughout the entire life that I lived with Sri Swamiji and my aspiration was to imbibe the teaching. The application of that teaching is the real devotion to guru, to spiritual life and to God. Not washing the feet, that is not devotion.

Remember that devotion is never considered to be *karmakanda*, a ritual. That is only an action, whereas devotion is always application of the teaching. Living that teaching indicates your commitment, sincerity and seriousness in following the spiritual path.

The second effort is to always connect with the positive. That is the second dharma of a spiritual aspirant, whether you are a chela or a shishya. The difference between the two is seen in the words, chela and shishya. Chela comes from the root *chal* which means to move along and shishya comes from the root *shash* which means *shiksha ko prapt karana*, to be educated. So to be disciplined is being a disciple and to follow the whims of the mind is being a chela.

The third dharma of a disciple is to cultivate inner strength and *sankalpa shakti*, the resoluteness, that ‘if I set my mind to









achieve this I shall achieve it'. That sankalpa shakti has to be there in the mind of a disciple.

The fourth involves *shraddha*, faith. Don't confuse shraddha and faith with emotional projections. Emotional projection is not shraddha. Shraddha is a sentiment of reverence, respect and honour, it is cherishing something which is dear to you. If that is the feeling for the guru, it should not become an emotional projection. This is where most people fail. They do not see the distinction between faith and the emotional associations that we put on the teacher, yet they are two completely different things.

Another important aspect is to overcome the ego – to overcome envy, jealousy, hatred. Try to free yourself from envy and jealousy of your guru brothers and guru sisters. In every family, there is a craving to be recognized. Every child wants to be recognized by their parents. In the same manner, every individual wants to be recognized by the teacher. Keen competition is natural, however it should express your creativity and not your envy and jealousy. Falling into envy and jealousy also leads to failure as a disciple.

Another dharma of a disciple is to be aware of the guru's dharma, and to be aware of the guru's expectations, not one's own. 'What does guru expect of me?' Not 'what do I expect from my guru'. A disciple should ask 'What does the guru expect of me? How does he want me to live? How does he want me to be?' and then make the effort to live up to that expectation. If the guru expects support and cooperation with a smile, then live that; if the expectation is service and hard work, then live that; if the expectation of the guru is that you meditate and perfect yourself in sadhana, do that. Be aware of the expectations of the guru, rather than being only focused on your own expectations. Try to live up to the expectations of the guru as well.

Do not expect grace, rather make the effort yourself. A disciple should never expect any form of grace. When you make the effort, then you realize that in making the effort you have had full grace. There should be no expectation of

grace, instead there should be reliance on your own abilities. A disciple must always walk the path of dharma and *nyaya*, justice. If a disciple commits adharmic acts or *anyaya*, injustice, there is no inner discipline.

The guru's duty and role

These are the qualifications of a spiritual aspirant defined by the scriptures. Then, just as there are qualifications and duties of a disciple, there is also the duty of a guru as it is the same disciple who eventually, by overcoming the six 'friends', gradually steps into the shoes of the master. It is the same disciple, the same aspirant, the same individual who started off with all the good and negative things in the package. With the effort made to empty the negative from the package and put in the positive, he continues to walk along the path and eventually finds that he has overcome the influence of the six friends. He is now stepping into the shoes of a guru and becoming the inspiration and the teacher. So, it is the same individual, who has travelled the path, who adopts the natural role of the teacher.

The guru has three roles: the first one is teacher, second is advisor and the third is inspirer. As a teacher, he gives you specific techniques, processes and systems which you can apply to improve your conditions in life. As an advisor, he gives advice on the sequence and progression of the student's efforts and sadhana. He keeps you motivated to walk the right path: as a teacher when he is nearby; as an advisor when he is far away; and as an inspirer after the disciple has gained the ability to be independent.

These are the three duties of a guru, nothing more than that. What other role can there be? Any siddhi is a personal achievement, it is not the duty, role or dharma of the teacher or guru to express that. When we look at the classical examples of guru, we see these three roles.

One of the functions of the guru is to empower you as the disciple to take responsibility for yourself with wisdom, clarity



and understanding. This is the natural condition in life which should appear after you have overcome the limitations of your own mind. Guru is a reminder and helper to point out, 'Listen, this is what you have to achieve. You have to take responsibility with wisdom, clarity and understanding'. The teaching of the guru is to ensure that you follow the path of your dharma – a soldier should be a soldier, an engineer should be an engineer, a doctor should be a doctor, a plumber should be a plumber – and to ensure that we all walk our dharma, that we all live our dharma in the best manner possible with happiness, joy and peace.

Sometimes gurus also take the negativity of other people upon themselves because they have the strength to manage it, though this only happens in very rare cases when there is total empathy between two people. Those people who have seen Paramahamsaji would know that many times when people came to him with their problem, two days later they would be well and that problem would appear on his body.

Once one lady had a big boil on her foot and could not walk. She was pleading to Paramahamsaji, saying, "Heal me so that I can walk." Paramahamsaji said, "Put a little bit of Ganga jal on your foot," and he walked away. Ganga jal became the medium to convey his grace. The next day, the lump on the lady's foot had gone down by eighty percent and a huge lump had appeared on Swamiji's foot in the same spot. He had to give a program and he could not walk, he had to be carried there. This happened in Bolangir, Odisha, and people from Bolangir are witness to that incident. In two days' time, when the foot of the other person was healed, the full swelling had come on the foot of Paramahamsaji and it took two days to disappear. He took on the pain and suffering because he had the strength and he was able to help that lady. This is an ability which develops through inner purification.

While guru is definitely not *trikaaladarshi*, someone with knowledge of past, present and future, he applies wisdom in life. With the application of wisdom, he can assess the past, present and future. These are natural conditions of mind which awaken when you have overcome the six friends.

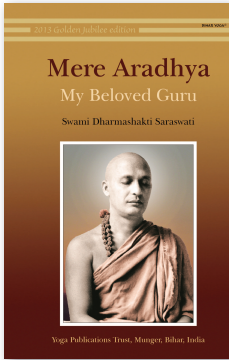
To overcome the six friends, we have to think about changing our lifestyle. Asana, pranayama and meditation will not take us there. This change can only happen by trying to identify the good, virtuous and positive in life and applying these qualities, one at a time. That is the purpose of yama and niyama. That is where the guru intervenes and tells you that to manage the six friends, you have to develop this state of mind, this condition of mind, and overcome cravings, desires and needs. By living manahprasad and just by being happy, you will discover that your needs reduce only due to the simple fact that you are happy.

The role of guru in life is to make us connect with the virtuous and the positive, to experience and enhance our own beauty and to connect with Satyam, to experience Sundaram and to be Shivam. That is the journey between guru and disciple.

– *Guru Poornima, 30 July 2015, Paduka Darshan, Munger*

Sri Swamiji's Yoga Yajna

Swami Dharmashakti Saraswati (Ammaji)



The science of yoga is a very ancient treasure trove of India. Like other sciences, new investigations and discoveries are continuing in this subject as well. The scope of this science is not limited to a few recluses and hermits now. Rather, children and adults, men and women, young and old, rich and poor, illiterate and educated, engineers, doctors, lawyers and professors – all are proud participants in this grand yoga-yajna. Sri Swamiji is determined to revive and regenerate the ancient yogic culture. He is ceaselessly striving to re-establish the lost glory and reputation of yoga. After all, the science of yoga is as relevant in the present atomic age as it was in the age of the ancient rishis.

Words fail to do justice to the Herculean efforts Sri Swamiji has put into his mission. In such a short span of time, hundreds of ashrams, yoga centres and allied institutions have come up all over the globe, where thousands of conventions, classes, seminars and teacher training courses have been organized till now, not to mention the whirlwind tours where Sri Swamiji would travel by night and conduct programs by day, covering twenty-five to thirty cities in just a month. Neither rest nor relaxation, just travel and programs. Only someone of the calibre of Sri Swamiji could conduct such military-style campaigns. Others cannot even dare think of accomplishing such a thing.

Over a hundred books authored by Sri Swamiji have been published to date. Many titles go out of stock soon after printing, such is the demand for these books. Millions of copies of Sri Swamiji's classic book *Asana Pranayama Mudra Bandha*

have already been sold, and the book has been reprinted more than twenty-five times in English as well as Hindi. It has been translated into many foreign languages as well, where it is fondly referred to as the 'family doctor'. Many other books of his have also been translated into foreign languages.

Sri Swamiji once said, "My mission is a divinely ordained path, whose final destination is the transformation of human society and civilization into a divine one. This is my sadhana, which I shall keep on practising till the end of my life." Following the maxim of *vasudhaiva kutumbakam*, the whole world is my family, Sri Swamiji is striving to transform the whole world into a single family. To constantly remain aware of Sri Swamiji's aforesaid statement and to always strive in that direction is the first and foremost duty of his disciples, devotees and members of the institutions he has created. We have to work hard to improve our surroundings, wherever we may be. Adopting an attitude of love and compassion, we must create a giant global family. In order to keep alight the flame of world peace and universal brotherhood, we must consecrate our lives in this noble yoga yajna of Sri Swamiji.

– Published in Mere Aradhya



Online Yoga Chakra – Impressions and Experiences

A Breath of Fresh Air

I would like to express once again my deepest gratitude for the wonderful satsang series of Swamiji in the *Online Yoga Chakra*.

During these difficult times, when destiny deprives us from one of the most precious things in our lives – to be physically in the presence of our Guru, these satsang series are like a breath of fresh air. With his perfection and systematicity, Swamiji tries with the ‘torch’ of his wisdom to illuminate some depths of the infinite ocean of knowledge called yoga. In this way, Swamiji helps us not only to expand our knowledge of some fundamental concepts of this science, but also shows us the way to go step by step.

This is the highest blessing God has given us – Guru. With deep reverence, gratitude and devotion!

– Swami Shruti Gnana, Bulgaria

Applying Yoga

As a European living in the city during this period, I would like to share some impressions of the shavasana practices and experiences.

- Sometimes, during the day, a short shavasana is exactly what I need. Between two activities or when I feel tired, I just have to decide firmly to stop my activity (which requires an effort because it is not yet a habit) and practise shavasana, the effect is immediate: as Swamiji described it.
- Sometimes, I practise shavasana, but (for example) during the rotation of consciousness I notice that my mind goes away. When repeating the names of the body parts I do it, only because I know the practice, but in fact I am not there. So I start the practice again. In this second practice, I am able



to follow the instructions until the end and then I can feel a great deep relaxation. It seems that the first round cleans the surface of my mind, which allows me to practise shavasana with awareness, without effort, and I reap the benefits.

- Sometimes when I stress I begin shavasana but my mind is absolutely out of the practice. I cannot even listen to the surrounding sounds for more than a few seconds. No awareness of the practice, thoughts make me go somewhere else all the time. So, as my mind is agitated, I take this opportunity to observe these thoughts for a few minutes and I tell them: "I acknowledge you and I release you." (as in antar mouna for cardiac care). Only then, I start the practice of shavasana which immediately proves to be very effective and lasts a long period.
- On the other hand, now, before the practice of advanced antar mouna, if I feel too tired, I practise a short shavasana and afterwards, as I feel better, I can go deeper into the practice. For ajapa japa sometimes I also need shavasana before, or sometimes antar mouna, and sometimes ajapa japa is happening spontaneously. So it depends of the state of the koshas and the level of the gunas.

What is helping me in this period when there is a lot of anxiety and fear even for people who seem strong? As Swamiji told us in France in 2006, in the calm of the night, for a few minutes I

repeat to myself, 'I am not this body, I am not the experience of the body. I am not this mind. I am not the experience of the mind. I am pure consciousness, nothing disturbs me'. And I feel centred in silence and peace.

When I feel submerged and discouraged by the obstacles of life, I remember, 'Everything that happens is tailor-made to make me evolve. All is perfect.' So I let it go, I accept the obstacles and find the strength to face them with delight and joy.

And as support to inspire me, I read books, listen to Sannyasa Peeth CDs and share experiences of our daily lives with friends from a yogic point of view.

These are my experiences in the current context, knowing that compared to most French people, I have the advantage to be in connection with the Guru and that provides me really with great strength.

– *Sannyasi Karuna, France*

A Source of Water

Sri Swamiji has always exhorted us to live our life as a farmer: "A farmer converts a barren piece of land into a beautiful garden through effort." If there is one thing that I have understood in the last few months, it is how important is to have a source of water for my garden.

Receiving *Yoga Chakra* every month is like reaching a well where you can get the water you need. There are blessed gardens that receive the grace of rain, others where it never rains. But luckily, there is an inexhaustible source of water and life, Sri Swamiji!

I run with my bucket, hoping to have repaired all the holes, and I water the flowers with happiness and peace. Beautiful flowers full of colours, I took the seeds from Munger! Now I can rest, I can quench my soul and I contemplate the beauty of life. Thank you Sri Swamiji for giving us everything we really need and never make us miss spiritual sustenance.

– *Sannyasi Sadhanashakti, Italy*

Guru Paduka Anugraha Yatra

Sannyasi Shivarishi, Satyananda Yoga Centre Triplicane, Chennai

We perform Guru Aradhana every day at dawn and dusk. Guru chants are chanted as part of the Aradhana. We have felt immense peace and grace over the last several years. From Makar Sankranti in January to Christmas in December, throughout the year, several events are conducted and every event has always started with Guru Aradhana and Guru Paduka Pooja.

On 11th April 2021, when Chennai had not gone into the lockdown mode, I went with the Guru Paduka to Srimati Padmasini Ramanan's home. Their family members participated in the Guru Paduka Aradhana and Guru Aradhana, to the chant of mantras and kirtan. The Paduka Aradhana was joined by the other course participants from their home on our online WebEx website.

It has been planned that the Guru Paduka will stay in each student's home for a period of one week. During the week students are given the opportunity to offer aradhana to our Guru Parampara in whatever capacity they can involve themselves.

Thirty members are attending this pratyahara shibiram course. If things go without any hiccups, Guru Paduka Anugraha Yatra will go on for at least thirty weeks. We are in our tenth week since we started the auspicious yatra.

We had suggested to the students to use this opportunity to express their gratitude to the ashram and Swamiji and seek his blessings directly. We wish to create an opportunity to establish a connection for each one of them with our parampara.

This has been the most profound experience in their lives. We request the ashram to bear with the string of communications that our students are sending, carrying their experiences filled with gratitude, and pray to Swamiji

to kindly send to them his blessings. Seeing each one of them bloom in their relationship with Guru has given us the sense of satisfaction that we have served them well.

A Symbol of the Guru

Due to the immense guru kripa and the magnanimity of our Acharya, Sannyasi Shivarishiji, my mother and I had the blessing of hosting the paduka of Sri Swamiji at our residence for ten days. I had been a student of Satyananda Yoga Centre for four years but I could really appreciate the importance and meaning



of yoga sadhana only during this lockdown in 2020. The real significance of guru parampara's teachings came into the picture when we realized our ability to be calm and composed even in these times when the whole world seemed insecure and restless. That is when we could experience that it was not a set of yoga classes that we finished attending, but a journey of self-transformation that was taking place within ourselves.

The paduka being the symbol of the guru came as a sign to us that we never walk on this path alone. There is always a hand to hold on to. Hence performing the aradhana was not a ritual to us, it became a happily disciplined activity that was done not for achieving any future results but only for the immense satisfaction of doing it. Getting up early, preparing the garlands, eating only after the pooja, all this was not done because there was a rule imposed but only because there was joy in the activity itself without any worry about the result. The Guru Paduka Anugraha Aradhana gave a childlike feeling of doing what we loved and loving what we did.

Though the paduka has been passed onto the next sadhaka, the feeling and realization remains with us. Hence we hope to strive towards bringing the same attitude to every pooja, every activity, every work that we do, to be better individuals and perhaps become an asset to this society.

With greatest gratitude for the opportunity,

– Priyatma and Divyatma, Chennai

Soaking in Guru's Grace

By the grace of guru, we had the opportunity of performing Guru Paduka Aradhana at our residence for one week. Our Acharya, Sannyasi Shivarishiji, wanted each one of our course batch to soak in Guru's grace by having the Paduka of Sri Swamiji at their residence for one week and perform aradhana.

On the first day, our Acharya helped us perform the aradhana by chanting *Guru Namavali* and other guru stotras and kirtan. Through the week, we performed the aradhana

in the morning and in the evening. By the grace of Guru, we performed Rama Navami pooja along with Paduka Aradhana. As an offering to Guru we chanted *Sundarkand* on Rama Navami.

As we performed the aradhana, a feeling of peace and tranquillity started sinking in. Whatever little theoretical knowledge we had about Guru tattwa turned into a practical experience. The feeling of 'wanting to soak in Guru's grace' was immense. Through the week, we were having clarity of thought and action and were in a state of bliss. Although the Paduka has moved to the house of another sadhaka, we still feel the connection with Guru, which will remain forever.

Surprisingly, there were no negative vrittis during the whole period and the longing to achieve the true purpose of human life began to grow. As Sannyasi Shivarishiji told us, we realized – the very fact that Guru's Padukas have reached our house means that Guru's blessings are with us. It is for us to develop the connection with Him and follow His guidance.

– Venkatraman and Chitra, Chennai



Over the year 2021, YOGA magazine will publish the poem *Light Fire and Darkness*, written by Dhiru Desai (1932–1991)

Light Fire and Darkness

*A modernized version of the Bhagavad Gita,
by Dhiru Desai*

A Word from the Author

In the ancient Hindu epic called the *Mahabharata*, the Pandavas, five brothers who epitomize good, go to battle against their one hundred cousins, the Kauravas, the forces of evil. Before the battle Arjuna, one of the Pandavas, hesitates to fight against friends and relations. Sri Krishna then expounds his philosophy, which came to be known as the *Bhagavad Gita*. In *Light Fire and Darkness*, Arjuna becomes the devotee and Sri Krishna becomes the divine voice. Chapters 1 and 11 are spoken by the devotee and the rest of the text is the divine message.

This is not a translation of the *Bhagavad Gita*. This is a modernized version. I am not a scholar of Sanskrit and in this work I have not used any Sanskrit words, nor have I linked it in any way to Hindu philosophy. I have tried to write in a way that is likely to appeal to one not familiar with vedic culture.

– *Dhiru Desai, May 14 1987, Memphis, USA*

CHAPTER 13 – BRIDGE BETWEEN THE TWO

You are not the body,
you are the soul.
The body is your home
for the time being
but god is your goal;
and the bridge between the two,
your soul and your goal,
is knowledge.

The body is a mix
of ego, intellect,
mind, conscience, and
five elements:
air, space, and fire,
earth and water;
and five senses:
sight and smell,
touch and taste
and hearing;
and the organs of
reproduction
and digestion;
and seven feelings:
hatred, desire,
pain, and pleasure,
cohesion, courage
and vitality.

The soul has
no beginning
and no end.

Even though it resides
in the body,
it is apart from it,
and not tainted by it.
The soul remains pure
like the clear blue sky.
As the sun gives light
to earth,
so does the soul
to the body.
At death the body
lies smoldering, but
the soul marches on.

Now I will speak to you
about knowledge.
It has as its foundations
love and truth,
humility, simplicity, service,
purity, stability, selflessness.
It is the know-how
to control the senses.
It is the suppression
of the ego.
It is the withdrawal
from thoughts about
home and family,
birth, old age, and death,
of sickness and pain,
and above all fear.

The tiger has more enemies than man
but sleeps without fear,

no gun by its side,
and so do lesser animals,
and so does an innocent little child,
then why not you?
This is knowledge,
the rest mere illusion.
One who seeks knowledge
must find truth,
and the vision of the divine;
through meditation,
in still seclusion;
must observe devotion,
and avoid distraction.

And now about god.
I am not born,
I do not die.
I have no beginning, I have no end.
I am everywhere,
I see everything.
I hear all,
sustain all,
am above all.
I am in one and all,
I am all in one.
I am the kind light
in the overcast gloom;
behind draperies
darkness shrouds the room;
draw the cords
and the sun sweeps out the dark;
so when you are down,
let me lift your heart.

And now about nature.
It is my outward
Manifestation.
It sustains life,
all actions flow from it.
It creates illusions
of well-being.
It can free the soul
or can shackle it.
Any soul that does not
resist nature,
but yields to the senses,
will in accordance
with its actions
be reborn,
again and again.
But even such souls
will be one with god,
if all they enjoy
is offered to god.

Some reach god
through selfless actions;
some by way of meditation;
some through pursuit
of knowledge;
and some
by giving away all.

CHAPTER 14 – LIGHT, FIRE AND DARKNESS

Light, fire and darkness
are the three forces
that govern nature.
Knowledge, action, inertia
are the forces that
rule human nature.
Knowledge brings yearning
for truth and happiness
and is uplifting
if not centred on
material reward
or tinged with conceit.
From action comes greed
and desire, leading to
lust, hyperaction,
deviation from duty
and mental confusion.
But action focused
on selfless duty
elevates the soul.
Inertia is not sleep,
for sleep is well-earned rest
after the day's hard work.
From inertia
comes dawdling idleness,
sloth and delusion,
loss of memory,
neglect of duty,
and self-destruction.

One who sleeps when awake,
Keeps awake when asleep.

Where knowledge is missing,
and there is no action,
inertia takes over.

Where there is no knowledge,
nor any inertia,
action always abounds.

Where there is no action,
Yet no inertia,
Knowledge triumphs and persists.

One who dies
in a state of knowledge
is reborn among the wise.

One who dies
in a state of action
is reborn among the greedy.

And one who dies
in a state of inertia
is reborn among fools.

The fruit of knowledge
is truth and good sense,
but that of action
is unhappiness,
and that of inertia
is ignorance.

True knowledge uplifts your soul
and brings calm and peace.
Hyperaction unsettles the mind
and causes anguish.

Inertia degrades the body
until you perish.

One who leaps over
forces of nature
and reaches me
is supernatural.
Such a one escapes
from birth, death, and age,
achieves harmony,
becomes one with me.
Such a person
does not
worry about
pleasure, pain, or health,
praise, blame or wealth.
Such a person has
conquered the body,
is above the world,
devoted to me.
For such souls know that:
I am the divine,
I embody truth,
I am salvation
and the perfect joy.



Perfect Detachment

Swami Sivananda Saraswati

An attitude of detachment towards sensual enjoyments and objects destroys all sorts of infatuations and desires. One who is detached from the world experiences the worldly drama as a witness and passes beyond grief. Detachment is neither inaction nor foolish austerities; it is upholding a mental attitude in the course of daily action.

A person may have nothing, yet his mind may be full of desires. A renunciate may be attached to his loin cloth or begging bowl although he lives alone in a forest, whereas a king may remain perfectly detached although he lives amidst luxuries and opulence. Sri Krishna advises Arjuna:

Cultivate freedom from attachment and identification with children, wife or husband, home and the rest;

Constant even-mindedness amidst pleasant and unpleasant events; detachment from worldly-minded people, and constant and unswerving devotion to Me. (13:9-10)



Master of the Three Gunas

Swami Satyananda Saraswati



A yogi is in reality a master of the three gunas. He gets the ability to expel and employ darkness, ignorance, passions, actions, ambitions, purity and enlightenment. They come to him at will, when he wants, and do not come when he does not.

Sri Krishna assures Arjuna that only such a person can ever hope to be able to be united with the eternal spirit and the divine source of the universe, through development of perfect understanding of the deep significance of the three gunas, who worships the Lord and performs bhakti and the yoga associated with it, in pureness of heart and mind.

Maintaining the Drashta Bhava

Swami Niranjanananda Saraswati



Arjuna asks Sri Krishna, “Can you tell me the qualities of a person who has transcended the three gunas? How does that person act, behave and live? Which method can I use to transcend the three gunas?” In answer to this Sri Krishna says:

When light, activity or delusion are present he feels no aversion for them, nor does he long for them when they are absent. (14:22)

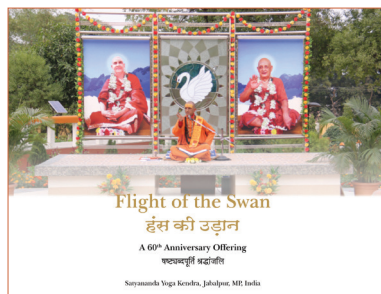
When you are able to maintain the state of *drashta*, of witnessing your nature, then you are neither attracted by sattwa, nor repulsed by tamas, nor affected by rajas. The main requisite for transcending the gunas is maintaining the drashta bhava. The ability to become the observer is something you must strive for, and it can be attained through meditation.

It is a meditative process in which you have surrendered your ego and desires, in which there are no fluctuations of mind and you are able to unite your individual mind with the higher mind. While witnessing the roles and recognizing the effect of every guna on yourself, you maintain your equanimity.

Flight of the Swan

274 pp, soft cover

Swami Niranjanananda Saraswati's life is an offering to all. Released on the occasion of his 60th birth anniversary, this tribute depicts the beautiful, inspiring journey of his life which conquered the world with the message of yoga and the hearts of all those people who had the good fortune to spend some time with him.



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Hari Om

We are happy to bring the joyous news that from January 2021, the monthly YOGA English and YOGAVIDYA Hindi magazines are available FREE of COST to all subscribers, supporters, yoga aspirants, devotees and spiritual seekers at –
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Due to the ongoing coronavirus pandemic and uncertainties associated with it, the printed copies of YOGA and YOGAVIDYA magazines will not be available in 2021 for circulation to subscribers. Therefore, NO new or renewal of previous subscription is being accepted for these magazines for 2021, so please do NOT send any membership for the magazines.

You will be notified from time to time regarding the magazines and any new developments.

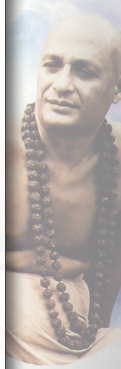
In the meantime, continue to enjoy the message of yoga and to live the teachings of Sri Swami Sivananda Saraswati and Sri Swami Satyananda Saraswati to improve and better the quality of your life.

With prayers and blessings of Sri Swami Satyananda Saraswati for your health, wellbeing and peace.

Om Tat Sat
The Editor



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1887-1963
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President of Parliament of Religions: 1953
Yogi Samadhi: 14 Jan



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