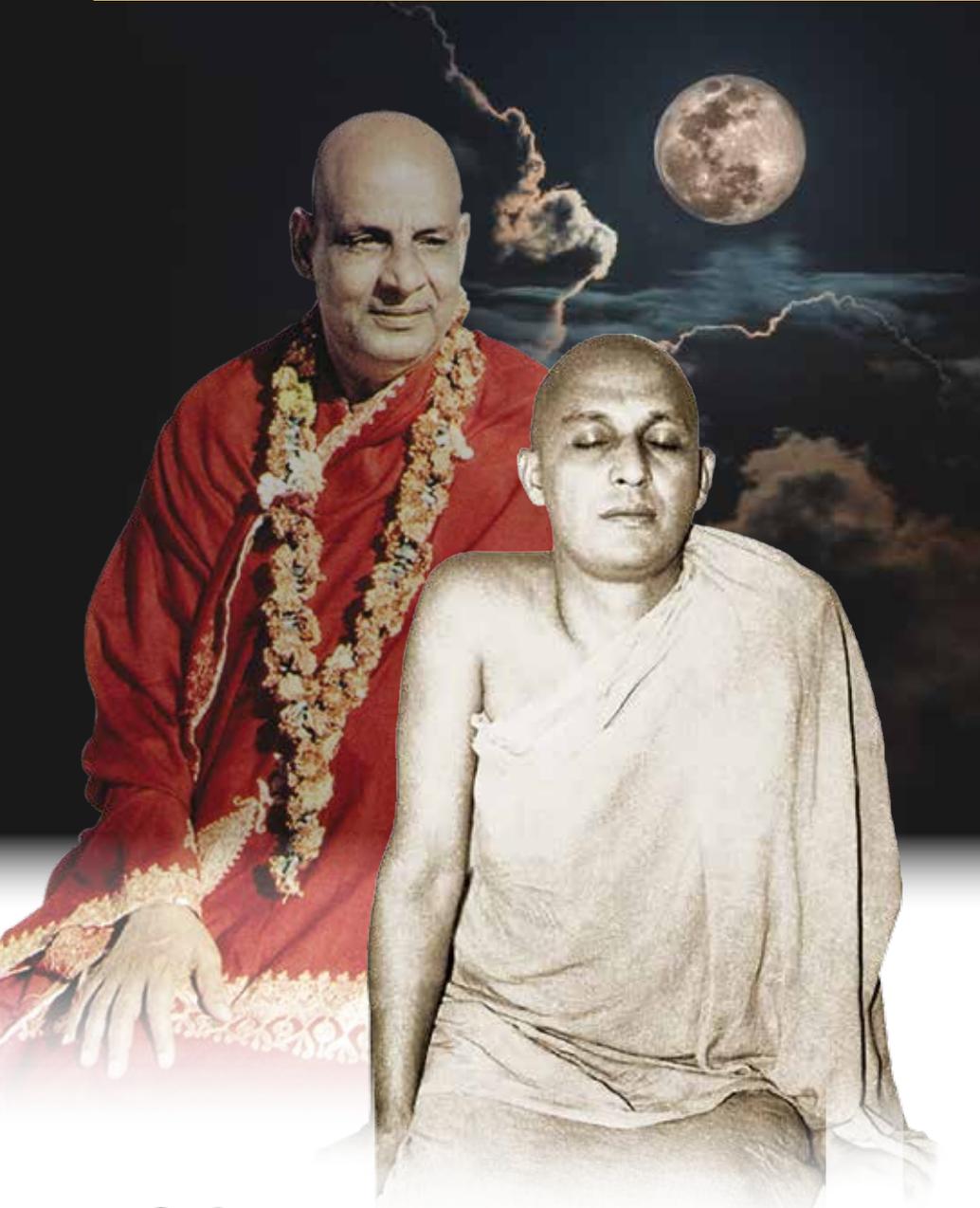


YOGA

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Hari Om

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Editor: Swami Gyansiddhi Saraswati

Assistant Editor: Swami Yogatirth-ananda Saraswati

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Sri Swami Satyananda Saraswati



TRIBUTES BY GURUBHAIS AND DEVOTEES OF SIVANANDA ASHRAM, RISHIKESH, TO SWAMI SATYANANDA SARASWATI

On the day of Satyam's Paramahansa diksha, jnana was added to the innate qualities of viveka and panditya. In his affectionate heart came to dwell cosmic love, into his searching eyes entered equal vision, his questioning mind questioned itself out of existence, and in its place Swami Satyanandaji realized the truth, the substratum of all being. He was already well learned in the shastras and was a great orator; this inner transformation added weight to his words and clarity to his vision of truth. He was already serving humanity with heart and soul; this transformation gave his service the character of lokasangraha.

—Sri Swami Venkatesananda

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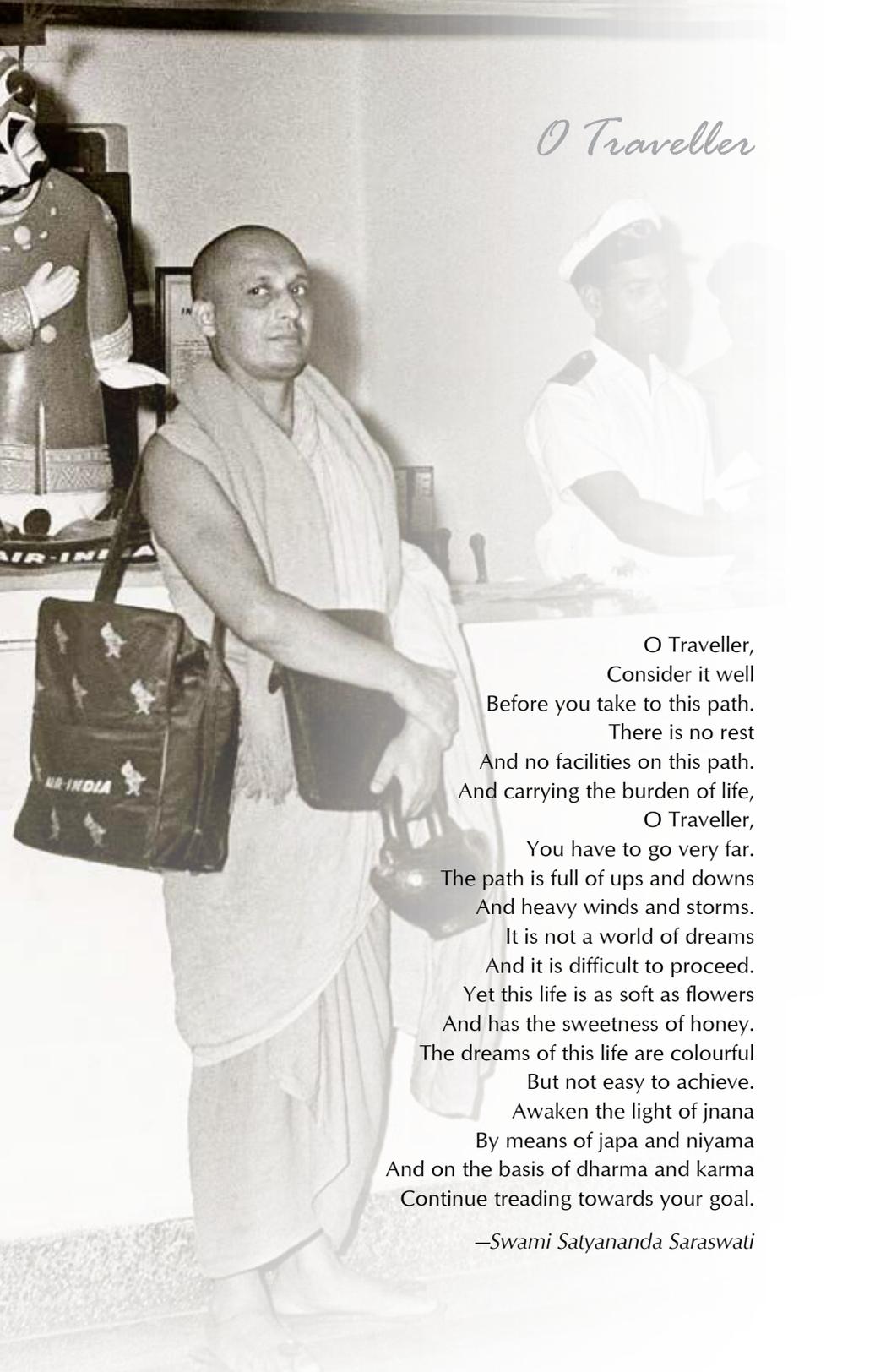
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The Yogi is superior to the ascetic. He is deemed superior even to those versed in sacred lore. The Yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi. (*Bhagavad Gita VI:46*)
तपस्विभ्योऽधिको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



O Traveller

O Traveller,
Consider it well
Before you take to this path.
There is no rest
And no facilities on this path.
And carrying the burden of life,
O Traveller,
You have to go very far.
The path is full of ups and downs
And heavy winds and storms.
It is not a world of dreams
And it is difficult to proceed.
Yet this life is as soft as flowers
And has the sweetness of honey.
The dreams of this life are colourful
But not easy to achieve.
Awaken the light of jnana
By means of japa and niyama
And on the basis of dharma and karma
Continue treading towards your goal.

—Swami Satyananda Saraswati

Satsang

Swami Satyananda Saraswati

What is the dividing line between yogasanas and spirituality?

If you take yoga postures as merely physical exercises, then I think they do not at all relate to spirituality. If you carefully study the significance of yogic postures according to the science of tantra and hatha yoga, then yoga postures are aids to spiritual life.

Yoga postures improve the chakras in the body. They purify the energy centres throughout the body. Six chakras are located in the framework of the spine and these chakras have to be purified. In order to purify and awaken the chakras, yoga postures are helpful. In the awakening of transcendental consciousness or kundalini, first, you have to awaken the chakras, then sushumna nadi and finally kundalini. They are three different things, not the same.

Many times we misunderstand these awakenings for kundalini awakening. Kundalini awakening is a very important event in man's life, it is not merely an experiment that is taking place in the body. First of all, you have to purify the nadis and tattwas in the body, then you have to purify prana. Then you have to purify the chakras, then sushumna. Only then should you venture to awaken kundalini and not before that.

Yoga postures clear the energy blocks in the body and create a balance in the hormonal processes. They help to distribute the pranic energy throughout. This body, mind and soul are not free. At the gross level, it is body, at a subtler level, it is the mind, and at the subtlest level it is the atman or Paramatman.

Curd is the subtler form of milk, butter is subtler than that and ghee is the subtlest of them. In the same way, the body, mind and soul complex is one. Now you are rooted in body, so you have the body idea. When you are deep in meditation, you do not have the body idea, you have the mind idea. When



you lose consciousness of ego in dhyana, you have the atman idea, not even mind idea.

By the practice of yogasana you gain a lot of benefits which you cannot imagine. Therefore, do not equate yoga postures with yoga exercises. I travel all over the world and I never say yoga exercises, I say yogasana or yoga postures. You have to assume the postures; you do not have to do all sorts of exercises. Even for therapy it is not necessary.

When you go to spiritual life, you are not going through an abstract passage, it is a reality. How long can you sit in one asana? One hour, two or three hours? This capacity of sitting in one posture for three hours can only come to you if your body is purified through yogasana. Otherwise you have a stiff body. If you are not able to sit for two or three hours in a yoga posture, you cannot create desired changes in the body, because the soul, *atman anubhuti*, is the essence of the body. From the body the mind, from the mind the vijnanam, from vijnanam comes the atman that is the innermost essence.

There are many people who feel that yoga postures cannot be linked with spiritual life. I also thought so, but I am convinced that it is necessary to hold concentration on one point for one hour at least. Do not talk of spirituality, talk of mantra anushthana. If by God's grace, you get an inspiration to do anushthana, what will you do. Anushthana will require you to sit for fifteen days, nine days, at least for a maximum of eight to nine hours a day and you cannot even sit for half an hour. How will you manage?

Anushthana is practising your guru mantra without concentrating, allowing your mind to flow, but with a will to repeat it. Your mind may go elsewhere but you do not care about it. You are seated in padmasana for one hour, repeating, *Om Namah Shivaya, Om Namah Shivaya, Om Namah Shivaya* and your mind goes out. Eight hours today, eight hours tomorrow, nine days, seventy two hours, after that, on the tenth day you sit for meditation and you will see how calm and quiet your mind is. If you want to concentrate on the Shivalinga, you can do it; if you want to concentrate on Shaligram, you can do it; if you want to concentrate on nirguna Brahman you can do it.

Yoga posture should not at all be underestimated. Nowadays we are using yoga postures for therapy, but that is not the main objective of yogasana. That is a by-product.

What are siddhis?

Siddhi means perfection. When the mind is under control having been trained through the practice of samyama, then your mind can produce results. It can produce things and it can go beyond the limitations of a normal buddhi. It depends on how much control you have over the mind, some have *ashta siddhi*, eight siddhis, like Hanumanji. Some have one siddhi, two or three. They all belong to the area of the mind, and depend on how much you can properly control your mind.

One very important point is that control of the mind is not by suppressions. If you repress the mind you will not become a siddha, you will go to a mental asylum. You will become

a mental patient. No suppression, no repression. You must practise satya, ahimsa, brahmacharya and this and that and you will get better results.

If I speak a lie, I will get a watch; if I speak the truth I will get a big property. If I do not observe brahmacharya, I will get momentary pleasure, but if I observe brahmacharya, I will get a lot more pleasures. If this idea becomes clear in your mind, there is no repression. Whether it is satya, ahimsa, brahmacharya, asteya or aparigraha, you must understand that while fulfilling and accomplishing these qualities your gains are going to be much greater than if you violate them. People often think by telling a lie they are going to get a property and by telling the truth, they are going to get a watch, that's all. And that is why people tell lies.

Of course it is true that the fruits of satya, ahimsa do not come to you at once. If you tell a lie, maybe you will get a result the next day or immediately. But if you are going to stick to the truth at any cost, like Satya Harichandra and many other people, first of all there is a little testing and difficulty, but later on it will bear fruits.

How can we achieve absolute control over the mind?

Absolute control over the mind is known as samyama. I am not using the word samyama in the ethical and moral sense. It is a very technical term used by Patanjali in his *Raja Yoga Sutras*. When you close your eyes and you are able to visualize a lotus flower as clearly or nearly as clearly as you see it outside, that is called samyama. Dharana, dhyana and samadhi when they happen in quick succession is called *samyama*. When these three events take place in quick succession or at the same time, they are called samyama.

The sutra used by Patanjali is (Vibhooti Pada, 4): *Trayamekatra samyamah* - all the three together is samyama. Samyama is to be attained by gradual practice. How do you attain samyama? In raja yoga there are eight steps: yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi.



If you practise yama, niyama, asana and pranayama, then pratyahara will become successful. If you do not practise them properly and you go on sitting, trying to concentrate your mind, for one month it is okay, two months it is okay, but the third month the mind will give you a kick. That happens to most of us. Yama and niyama must be practised because that is mental control.

It is very difficult. You want to concentrate on your guru – oh, it is very easy. Put a photo in front of you, look at him for five to twenty minutes. But what about yama and niyama? You put the water on the stove and it becomes hot; remove it, it becomes cold. In the same way, this mind which you concentrate through dharana and dhyana loses its immunity because you have not established any preliminary controls – yama and niyama.

What are yama and niyama? Satya, ahimsa, brahmacharya, asteya, aparigraha are the yama, for preliminary control. *Asteya*

means no stealing, *aparigraha* means not accumulating many things like twenty pairs of shoes, fifteen saris. What is *niyama*? Saucha, santosha, swadhyaya, tapasya, ishwara pranidhana. The shatkriyas of hatha yoga come into saucha. *Niyama* means observances. Five disciplines and five observances are primary controls. When you can accomplish these, you find no difficulty in concentration, because after all, what disturbs your mind? Passions.

If I light a candle here the wick will flicker because the fans are on. There is no use crying or complaining, 'Hey, my wick is flickering.' Your wick is flickering, the fan is disturbing it, switch it off and the candle will not flicker. When the emotional or psychological tempest – complexes of the mind, all the dirt that is hidden in the mind, comes up during japa, dhyana and kirtan, it disturbs the consistency of the mind.

There is no use trying to concentrate unless you are able to get out of it. That is what Tulsidas has said in the *Ramayana: Soham asmi vritti akhanda* – Your mind must assume the vritti of *So Ham* in an unbroken way. How to do it? He said, close all your windows because through them the wind is coming in and every now and then, it blows out the candle of your consciousness.

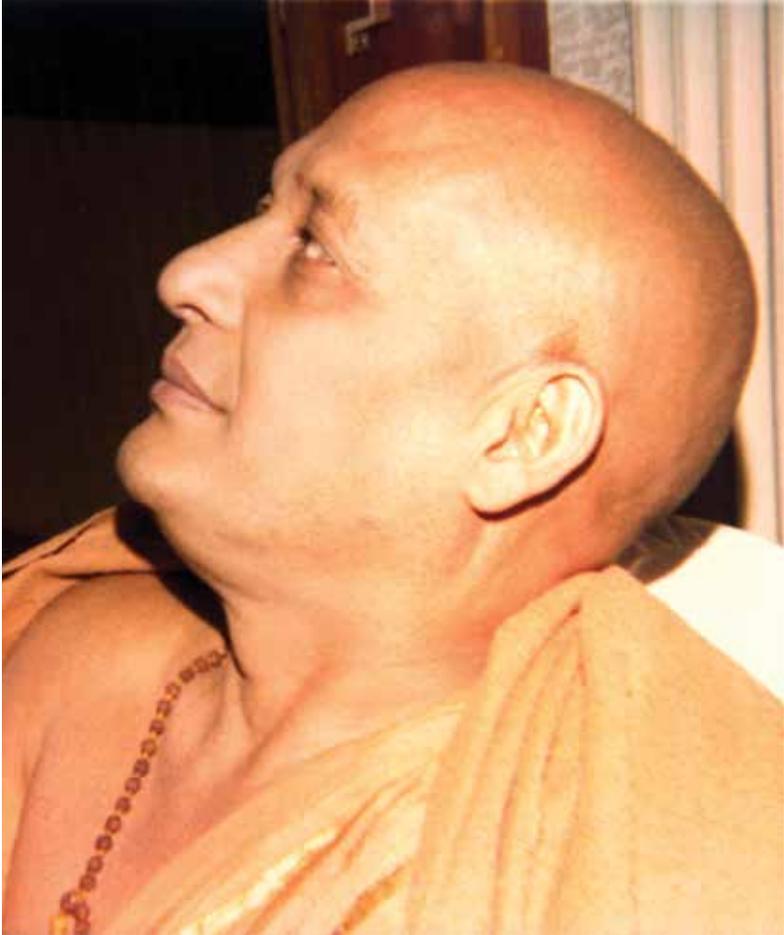
So yama and *niyama*, asana, pranayama and pratyahara must be accomplished first. Then you will be able to gain control over the mind. When you gain control over the mind you can concentrate on the human mind and read all the thoughts as though you were reading a file.

Mind, when concentrated and controlled, is the most powerful element in your hands. All the great people who have changed the history of the world were people of mind, not of opportunities. I have not become great or you have not become great because there are good opportunities. In the lives of all people many great opportunities come, but the people who do not have control of mind lose all those opportunities.

– 12 October 1982, Munger

Towards Total Existence

Swami Satyananda Saraswati



Swamiji will you give us the definition of bhakti yoga and karma yoga?

You are asking about bhakti yoga and karma yoga just a few hours before your departure! Had you asked me this question the first day, I would have given you the shovel and asked

you to clean the whole garden. Karma yoga is the medium for purifying the mind. By the practice of karma yoga, you express yourself, you expel the samskaras. Through the practice of bhakti yoga, you can bring about concentration of mind. When you pray, chant and use a mala there is better concentration. When you do your karma, you acquire samskaras, but when you practise karma yoga, you eliminate samskaras.

There are two books, which I can tell you to read. You should read the *Bhagavad Gita* and you will understand about karma yoga. This is the dialogue between Krishna and Arjuna. In the midst of the battlefield, Krishna instructed Arjuna about performing one's duties without ego. When one's personal ego is involved with the performance of duties, it acquires karma or samskara, which is responsible for birth and rebirth. If one isolates one's ego from one's duties and obligations, one becomes free from every type of attachment. When actions are performed without attachment, they become karma yoga. Karma yoga, in the course of time, frees the soul from past karmas.

After you have practised karma yoga, you should take to bhakti yoga. In the order of sadhana, karma yoga is the basis and foundation. After karma yoga, practise bhakti yoga to acquire one-pointedness of mind. After bhakti yoga you should practise raja yoga. After acquiring concentration through bhakti yoga you can achieve meditation in raja yoga. After raja yoga you should practise jnana yoga. In jnana yoga, you will contemplate only upon the formless, nameless atman. If your mind is oscillating, you cannot concentrate on the self. The purpose is to realize the self. In order to realize the self, the mind must be purified and concentrated. You should be able to enter into meditation and concentrate on the nature of the atman, which is pure knowledge, pure bliss and total existence.

– 31 December 1981, Munger

Purusha and Prakriti

Swami Satyananda Saraswati

Samkhya is a philosophy of dualism. Many philosophies believe in only one eternal reality, but at the same time cannot explain many concepts such as cosmology and evolution. Non-dualistic philosophies have been responsible for projecting God as a dictator, because according to that philosophy, God is creator, destroyer and dispenser. Samkhya philosophy says that there are two eternal realities. One is known as purusha, the other is known as prakriti. *Purusha* means consciousness and *prakriti* means matter. Therefore, matter and spirit co-exist. Neither is prakriti created by purusha, nor is purusha affected by prakriti. Purusha and prakriti are constituents of the physical body. The whole of creation is an interplay of these two realities.

In the universal scheme, purusha and prakriti come together, but never become one. When purusha and prakriti interact with each other, there is creation, evolution, transformation. If purusha and prakriti are separated, there is no interaction of purusha and prakriti, hence there is no creation. The interaction between purusha and prakriti is brought about by certain eternal rules. Prakriti is twofold: one is known as the empirical, or the lower prakriti, like the ether, air, fire, water, earth elements, the ego, mind and the subconscious. These eight components of prakriti comprise its lower nature. The interaction between purusha and these eightfold constituents of nature is responsible for the whole of creation. These eight components undergo changes in three different stages, known as sattwa, rajas and tamas. Matter, at one stage, is known as tamas, at another stage as rajas and finally it is called sattwa. Prakriti is threefold. This interaction between purusha and the cosmic prakriti is responsible for everything we see. Time, space and object happen only when purusha and prakriti interact.



The cosmos is like an egg. The upper part of the egg is called space and the lower part is known as time. One is positive, the other is negative. This cosmic egg is a nucleus, at the centre of the cosmos, known as *bindu* in tantra. In the process of creation, time and space come closer to each other, nearer to the nucleus, and then the explosion takes place. Time and space stand as two separate poles in the cosmos. When they join each other in the nucleus then matter explodes. This explosion in matter or object is known as creation. There is not one but many creations and many universes, in the process of creation and dissolution.

Prakriti undergoes many changes. The total composition of all the creations, the whole universe, is prakriti. Purusha is there in the form of intelligence, in the form of spirit. In this physical body there is matter, but there is also intelligence. There is awareness and there is spirit. That spirit is unchanging. It may appear to be changing, but it does not. We feel the *atman* or self is changing on account of the filter of the mind. We have



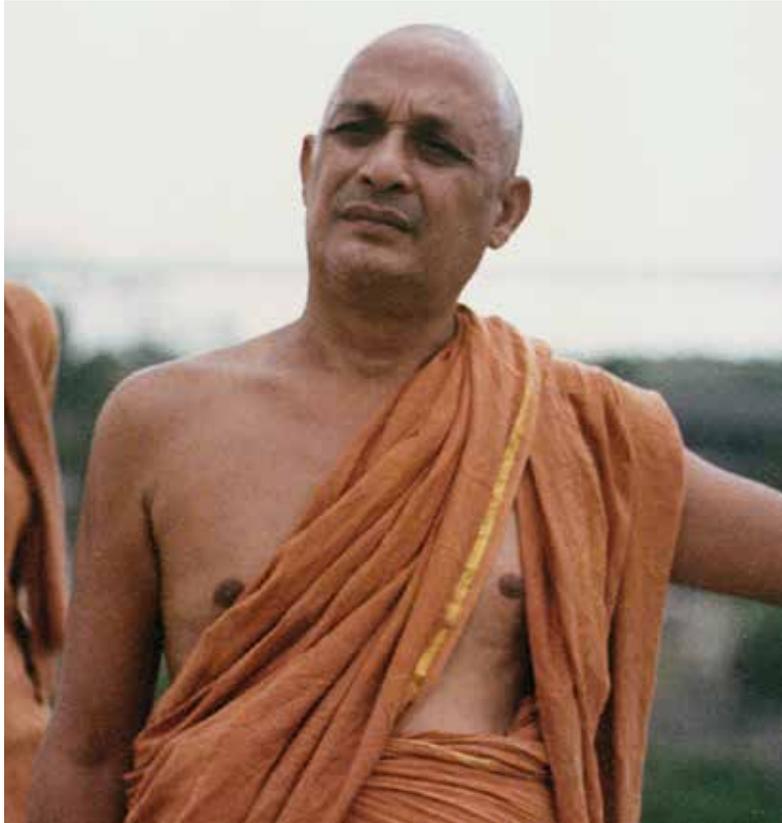
to separate this purusha from prakriti, so that the explosion does not take place in the nucleus and there is no creation. There is absolute calmness and stillness. If two wires, positive and negative, are brought together, an explosion takes place. If you separate them, nothing will happen. We do the same thing in meditation.

The main theme and purpose of yoga is to separate purusha from prakriti. When you sit for meditation, there is the seer, the seen and the object. There is constant friction and interaction between the seer and the seen. The different thoughts that come into your mind are a product of prakriti and purusha, and in meditation you aim to separate them. Finally, when you succeed in meditation, when there is no flickering of the mind, no idea, no objective awareness, or duality, there remains only the 'I'. This total homogenous experience of the seer is called the separation of purusha from prakriti.

– 20 January 1981, Munger

Tantra

Swami Satyananda Saraswati



What is tantra? Why do many people have the misconception that it involves magic and spirits? What is the relation of yantra and mantra in tantra? Can mantra be practised without yantra?

The science of tantra is the oldest science known to mankind. Tantra was prevalent even in primitive society. It is true that magic and spirits have found their way into tantra, but there is nothing wrong with it. It depends on the way one understands

it. When the practitioner of tantra reforms his personality and his consciousness changes, certain symptoms manifest in him which may be interpreted differently by different people at different times.

If one practises tantra and begins to speak spontaneously, it is interpreted as the person being possessed by a spirit and the spirit speaking through him or her. Even now, many traditions and religions in the world misinterpret yogic phenomenon along these lines in such incorrect ways. Clairvoyance, telepathy, clairaudience, psycho-telekinesis and many other extra-sensory perceptions are interpreted as manifestations of spirits because this is how some people understand it.

It is only in jnana yoga, Vedanta and Samkhya that one is told that these manifestations are one's own expressions in an altered state of consciousness. When one's consciousness gets altered, one becomes a different person. Many times after doing certain practices, one feels like a different person. One is used to feeling a particular way about oneself, for years and years together, say thirty, forty years but suddenly through certain practices a change takes place in the realm of one's consciousness. If the practice one is doing is a very strong practice like pranayama, then one begins to feel quite suddenly that one is a different person, and one feels that there is another person within oneself. Samkhya philosophy, Vedanta and yoga philosophy interpret this experience as an evolved or altered state of one's consciousness. Those who do not understand this, interpret this phenomenon as a spirit having taken one over. Magic and spirits are interpretations by only those people who cannot understand that consciousness can be altered and one can be a completely different person by certain practices.

Tantra is a Sanskrit word, a composition of two *dhatu*, two roots: *tan* or *tanoti*, which means stretching, and *tra* or *trayati* which means releasing, liberating, making free. *Tantra* means expansion and liberation. Expansion of mind and liberation of energy is the meaning of tantra according to its etymology.

In nuclear physics, matter is first disintegrated. Matter is a composition of ninety-six or more elements. Matter is not homogenous, and in the same manner, mind is also not homogeneous. Mind is a composition of twenty-four to twenty-six elements just like matter is composed of ninety-six or more elements. If these ninety-six or more elements of matter are disintegrated, the inherent energy is released because the ultimate nature of matter is energy. There is no difference between matter and energy except in the state of manifestation, just as there is no difference between milk and curd. When milk changes its shape and form, it is known as curd. Similarly, when matter undergoes a change it becomes energy. Energy reconverted is matter. Matter disintegrated is energy. Energy is the manifestation of matter. Similarly, the mind being a composition of *padarthas*, elements, and *tattwas*, when disintegrated, releases an amount of energy, *shakti*.

Mind in its ultimate analysis is atman. *Atman* is the word used in the Upanishads, the Vedas, in Vedanta philosophy and in Hindu tradition for something which is permanent behind the impermanent affairs of life. Atman is the Self, self with capital 'S'. This atman is the nucleus of one's existence. The mind is the gross incarnation of the atman. When this mind is transformed it shines as atman.

Shankaracharya said, *Jivo brahma eva na aparaha* – the individual self is the cosmic self and not different. The individual self, the atman, is not different from the cosmic self, the *paramatman*. Just as matter is equal to energy, energy is equal to matter. The famous equation of $E=MC^2$ can be applied as Atman = Mind transformed. Transformation of mind begins with its expansion. Mind has its limitations, it cannot operate or act independently. It needs its secretaries, the five *karmendriyas* and the five *jnanendriyas*, the ten senses of action and knowledge. The mind functions in the present moment with the help of the ten senses. The mind can perceive only what the eyes are capable of perceiving and nothing beyond. The mind recognizes only what the ears can hear and nothing more. This

means the mind functions within a range of limitations. The mind cannot see those things which are invisible to the eyes. For that purpose, the area of operation of the mind has to be expanded. Can your ears hear the subtle sounds? No, they cannot. Can you smell even those aromas which are subtle in nature? No, because the senses have their limitations; and they can operate only up to a certain extent. The mind derives jnana, knowledge, only according to the capability of the senses.

The mind cannot cognize what senses cannot perceive. In tantra the first principle is that either one improves the quality of one's indriyas, the senses, or completely rejects them. Either one tries to improve the quality of one's eyes, ears, and so on, or reject them if one is not able to do so. Then one will have to operate without the intervention, cooperation or coordination of the senses. The question is whether the mind can cognize without the indriyas – can you hear without the aid of the ears, can you see without the aid of the eyes? Usually one cannot but if one improves the capability of the mind, the mind has a sixth sense. The mind can also be the sixth sense in which the qualities of all the senses are inherent. Sri Krishna says in the *Bhagavad Gita* (15:7):

*Mamaivoamsho jeevaloke jeevabhootah sanaatanah;
Manah shashthaaneendriyaani prakritisthaani karshati.*

An eternal portion of myself having become a living soul in the world of life, draws to (itself) the (five) senses with the mind for the sixth, abiding in nature.

Mind is the sixth sense in which all the qualities of the five senses are inherent. It means the mind can see, the mind can hear, the mind can smell, the mind can feel touch, these capacities are inherent in the structure of the mind. So why can one not improve and manifest it? This process is called the expansion of mind.

Sometimes one hears certain noises within, even though there is no external sound. What is this experience? How did

it happen? That particular experience which manifests in one without the involvement of an indriya is a consequence of the expansion of mind. There are certain sadhanas for expansion of mind. When individual consciousness is completely withdrawn, energy begins to flow.

Individual awareness is the awareness through which one understands the world. It is the awareness which is responsible for experiences in *jagriti*, the waking state. This is individual consciousness. When one enters into meditation one withdraws individual consciousness. If one is able to withdraw the total consciousness completely through an effective sadhana, the ego is completely reduced, removed, eradicated. The awareness of 'I' is totally lost.

Three levels of energy

It is at this time that one begins to develop the shakti in oneself. Energy is a word that has been used but not understood. Shakti operates on different levels, on the material, mental and spiritual levels. Scientists have been working on Shakti at the material level for a very long time and have been able to understand that particular aspect of matter. They have exploited it and are using it, working wonders with that energy. That is called material energy, or *bhautik shakti*.

Then there is mental energy. This mental energy becomes available to one in the form of *prajna*, intuition. The *Yoga Sutras* of Patanjali has named it *ritambhara prajna* (1:48):

Ritambhara tatra prajna.

There (at the borderline of nirvichara samadhi) the super consciousness becomes full with cosmic experience.

Prajna is generally translated as intuition, but it is more than that. When knowledge is not based on evidence, it is called *prajna*. Our knowledge about an object is always based on evidence. There is evidence: one is the sense, another is the object itself. There is an object and you see it and therefore it



is. But if there is no object and you do not see it, and yet you feel it, that phenomenon is called prajna.

Sometimes there are no clouds in the sky, everything is clear, yet one feels it is going to rain. There is no evidence, nevertheless one feels it. That is called prajna, when the information, the knowledge is obtained without any evidence of the object or the senses. This prajna can also be false. Therefore, they say ritambhara prajna, not merely prajna but ritambhara prajna. There are two facts in the Vedas, one is satyam, and the other is ritam. This universe and this creation is controlled by the two processes as it says in the *Rig Veda* (10:190.1):

*Ritam cha satyam cha abhdhaatapso dhyajayate
Tato ratrayajayate tatah samudra arnavah.*

Truth (of thought) and truthfulness (of speech) were born of arduous penance, thence was night generated, thence also the watery ocean.

Satyam means a definite law and *ritam* means the spirit of the law. I am using the word law because I do not know what else to use. *Satyam* is the law. If one pours hot water on the body one is going to be burnt – that is the law. If one keeps a piece of ice for a length of time on the palm, the palm is going to get frozen– that is the law. It is the property, the quality called *satyam*. What is truth is the law. *Ritam* is the substance and the substratum is *ritambhara* *prajna*.

Ritambhara prajna means that particular quality of intuition which is permeated with basic fact. This is the mental energy through which one has extrasensory perceptions, premonitory dreams, the ability to read the thoughts of other people, the ability to transmit thoughts, waves and magnetism to others. One can also transport one's personality, which is called *kayapravesh*. Shankaracharya transferred himself into the body of King Amarooka. During the period he was touring the whole of India, Shankaracharya came to the north of Bihar near Saharsa. There was a great pandit, Mandana Mishra, who was a master of the *karmakanda* branch of Vedanta, the ritualistic branch. Shankaracharya was on the mission of debating and arguing with people about the truth of their statements. He went to Buddhist monasteries, defeated them through his knowledge and converted them to right thinking. Then he came to Mandana Mishra, and there was a *shastrartha*, between them, an interpretation of the scriptures.

Shankaracharya represented Vedanta, the monistic philosophy and Mandana Mishra represented the ritualistic philosophy of the Vedas. Bharati, the wife of Mandana Mishra was the umpire, the judge in the *shastrartha*. After a few days, Mandana Mishra's mala began to fade away which indicated that he was losing his point. He finally accepted defeat and wanted to become the disciple of Adiguru Shankaracharya.

At that point, Bharati entered the shastrartha and said, "Look here, you have only conquered one half of him. I am the other half. Please get ready for shastrartha with me." She sat down, for the next round of interpretation of the shastras. There came a point when Shankaracharya could not proceed further with the process because Bharati began to ask questions on the *kamashastra*, the shastras on carnal love. If Shankaracharya had replied to her, he would not have been accepted as a Brahmachari, hence disqualified and if he did not reply, he would have lost the shastrartha. He asked for some time and went in search of someone who had died recently so that he could enter that body, undergo the experiences described in the kamashastra and come back to face this wise lady. He did that in the body of King Amarooka.

Shankaracharya transported his personality into King Amarooka's body who had just died, due to which the dead body came back to life. While Shankaracharya lived in the king's body, he had instructed his disciples to guard his body in a cave. Shankaracharya continued to rule Amarooka's kingdom but the people saw a great difference in the nature of their king. Since the soul of a great saint had entered the king's body, his behaviour was entirely different now. The people consulted the wise men and wanted to know the reason for this wonderful and peculiar behaviour of King Amarooka. The wise men concluded that the soul of a great rishi or mahatma must have entered his body. They ordered the soldiers to hunt for a preserved dead body. The soldiers, eventually reached the cave where the disciples of Shankaracharya were preserving and protecting his body. When the disciples realized why the soldiers were hunting for Shankaracharya's body, they called him back into his body. As soon as Shankaracharya transported himself back into his original body, King Amarooka's body dropped dead. Shankaracharya went back to Bharati, held the discussion with his new found knowledge over topics from the kamashastra and defeated her in the debate. This is the shakti or energy that represents mental shakti.

Then there is spiritual shakti, *atmashakti*, *adhyatmik shakti*. The tantric processes are a completely different science from any other religion. All religions want you to be a man of a particular quality and only then do they accept you. If you are a Hindu you should be a certain way, if you are a Christian, Muslim, Jew or Buddhist, you must have a certain specific behaviour. Tantra does not lay down any such views. Its main hypothesis is whoever you are and wherever you are, you can start going further without affecting the mode of your life.

This does not mean that tantra is asking one to live a low quality of life. What it says is that even if one belongs to a low quality of life, it does not matter. One can start regenerating the higher consciousness in oneself from that particular point itself. In contrast, if you go to practise other spiritual sciences, the guru or the teacher will ask you not to drink or eat meat. Tantra makes no such demands.

Generally one starts with following religion, not practice. When one starts one's upward ascension with religion, the first things one faces are the psychological problems of personality. I do not mean the religion with which one is affiliated. I am talking about the religion one practices. A sudden change is not good, for it is a reaction to the whole affair that one has been facing in life. Many people become vegetarian overnight. Many people give up drinking because they think it is a very important spiritual or ascetical attainment. If you analyze it psychologically, and scientifically, it is a very unscientific process. As far as spiritual progress is concerned, the spirit evolves gradually. One does not have to become focused on one's infirmities and faults. One has to start with the practices first. Therefore, tantra is unique in this aspect.

In one of the mantras of tantra shastra it is said, "One shall ascend by that by which one falls." It means, that which is considered to be a point of downfall in religious parlance, is considered to be a springboard for higher evolution in tantra.

– 15 October 1981, Munger

Being Sensitive

Swami Satyananda Saraswati



It is good to be sensitive, but you must have choices; you must have selections. There are moments when you have to transcend the sensitivity, because in yoga we develop sensitivity, hypersensitivity. And those people who are sensitive make very good yogis. Do not try to suppress that. Do not have any negative opinion about your sensitive nature. Just practise yoga and you will find that your inherent quality of sensitivity will give you rich experience.

When sensitive people practise yoga, they take very little time to experience, but those who are blockheaded take a long time in yoga. So it is better to be sensitive than to be blunt.

Sankalpa

Swami Satyananda Saraswati

Man is born with a sankalpa. Everybody has a sankalpa in him. I am not talking about desires – you want to have children; you want to have them educated and get them married; you want to have a lot of money – this is desire, your wish and what you want. Man is born with a sankalpa but does not really know it. In order to know what your sankalpa is you have to wait patiently and during that time you should try and discover your own sankalpa, the one you really have. It takes time but once you have discovered your sankalpa, it works wonders in life. It is a very fulfilling experience.

Everybody is on the scale of evolution. At a particular point of evolution everybody has a sankalpa which they want to attain in life. If one has a birth analysis or if one is brought to the point of hypnotism and is made to speak again and again, then one can compel the person to speak his sankalpa. Sometimes it happens. Many years ago there was a sannyasin here. She was about twenty-five and she was doing very well. However, one day many years ago when I was in another ashram, I gave her a session in hypnotism and she said, “I want to go back and marry.” In real life she was entirely different, she was very disciplined. When she came out of the session she did not know what she had said. I made her grow her hair and purchase a sari and all the necessary things. One day I called her and said, “I am going to give you a present.” I gave her the present, informed her parents and sent her back. That was her sankalpa.

The construction of the human mind is such that the originality of the mind cannot be realized. This is because the mind is extremely brainwashed and indoctrinated by the society in which you live, by the culture you follow, by the religion you believe in or by the values which you endear.











We have created our own pigeon holes from our local life and therefore we are not able to reveal our innate desire or our innate, inherent sankalpa. We do not know it. Once you are quiet, the mind becomes quiet and disturbances are removed. Then you can have a glimpse.

– 4 December 1985, Munger

Yoga and Poverty

Swami Satyananda Saraswati



Poverty has nothing to do with yoga or religion. Every nation must have a political philosophy of its own. Many times we make mistakes, we are influenced and impressed by political philosophies which have been developed by affluent countries, and we believe that a particular political system will help us to become wealthy and rich. We have to think what the political system of our country should be in relation to the culture

of its land, in order to develop the wealth of the country and give more chances to the people so that they do not remain poor. If that is done, many of the problems will be solved.

Gandhiji was of the opinion that everything we do in this country should be according to its culture, and that the villages and remote places in the country should have first priority. This has not happened in the last thirty or thirty-two years.

Yoga, of course, helps one as far as physical health and the mind is concerned. It can develop the mind and the quality of one's character. This also we have not done. In the history of the last one hundred years, we have neglected yoga completely. As a result, the quality of mind, thinking, decision-making and culture has deteriorated very much. When the quality of mind is low, how can you be healthy?

In order to be rich and to overcome poverty, it is necessary for us to have a dynamic philosophy which can be initiated by the practice of yoga.

– 1 February 1982, Coimbatore

Centre for Body Temperature

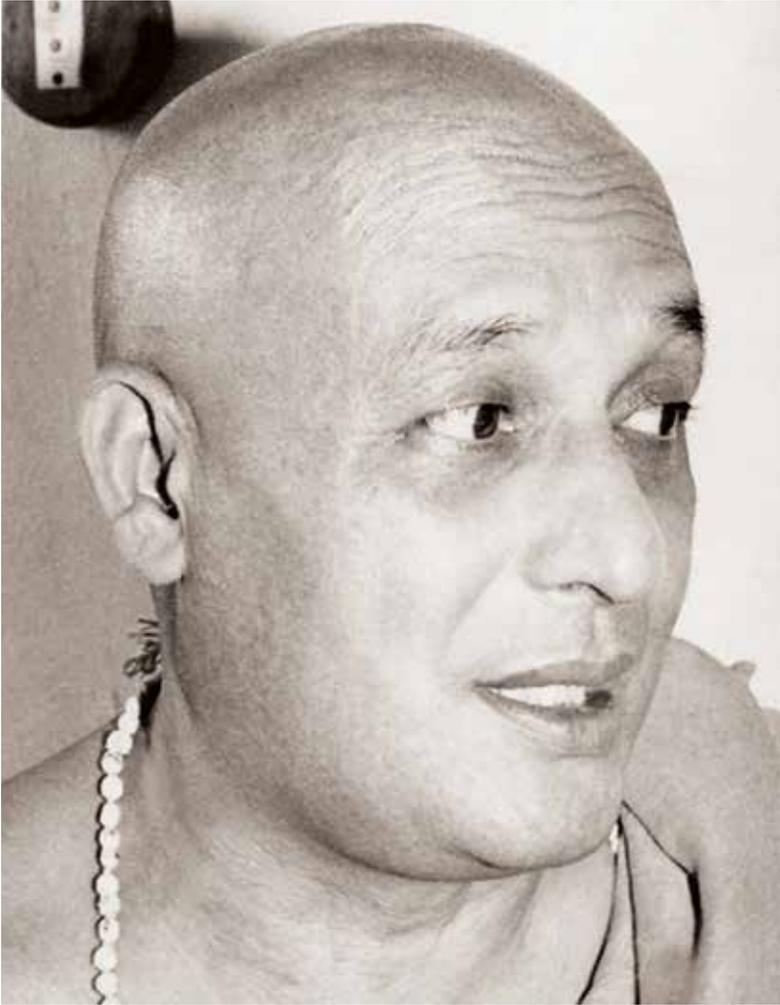
Swami Satyananda Saraswati

For a common man, it is not possible to locate this centre in the brain, but through the practices of pranayama this centre can be put into action. Many experiments and scientific studies carried out in different parts of the world have shown that pranayama is the best way for temperature control. Pranayamas are not breathing exercises. They do have a strong positive influence, we cannot deny it, but it is wrong to say that pranayama is a breathing exercise.

Prana means energy, it is not breath; it is not air. What you breathe in and out is air, it is the breath and not prana. Prana is the essential energy inherent in every particle of the body. Different names are given to it like bioenergy, vitality, but they do not really convey everything. There are two nadis in the body, ida and pingala. These two flows are very important. One is the pranic flow. It originates in mooladhara chakra and flows within the framework of the spinal cord. This prana is influenced by the practice of pranayama.

If pranayama is correctly practised, it not only controls the body temperature, but it can control the thought waves as well. There are many things which have to be controlled before the spiritual experience. First of all, the mind should be controlled, and thought waves are a part or manifestation of the mind, and pranayama is the most important instrument. With pranayama, mudras and bandhas should also be practised.

When you contract the perineum it is known as moola bandha. When you contract the abdomen it is known as uddiyana bandha. When you contract the thorax it is known as jalandhara bandha. These three bandhas are important as far as pranayama is concerned. When you practise pranayama its first effect is on the lungs, then on the heart, then on the nervous system, and finally on the brain.



Nowadays, scientists have been working on the phenomena of stopping the heart. It means that yoga postulates you can stop the heart and resurrect it. Many times this has been demonstrated publicly, and many times when the heart is stopped completely, the medical scientists are also observing it. The heart can also be stopped by controlling the prana. Then prana is converted into the experience of light, and this experience of light continues to be the nucleus of life.

During the period when the heart has completely stopped, there is no activity in the body. If you have no beard, you do not grow any beard at all, if you have a beard it does not grow anymore. There is absolutely no heat in the body but the practitioner has awareness. He is not unconscious, and his awareness functions within a locality. His awareness functions symbolically. There is a small spot of light between the two eyebrows and he is aware of that light alone. He is not aware of himself; he is not aware of time and space. He is not aware of what is happening; he is just aware that there is a light.

As long as light is there, there is life. Therefore, prana controls the life principle and this life principle is defined in yoga in a different way. When you practise pranayama, you are controlling the different influxes of prana in the body. According to the books of yoga, there are five main divisions of prana. There are five divisions and five subdivisions, and through the practice of pranayama these different divisions of prana can be energized in their own locality. But it should be remembered that the ultimate form of prana is the light.

During the period of samadhi, the aspirant withdraws his prana throughout the body and converts it into an experience of light between the two eyebrows. Later when the light disperses, the pranas spread throughout the body. The different organs of the body begin to function. Many scientific studies have been done on this.

In the Himalayas there are a few important places considered to be the original home of yogis. Even now people go and live there. It is very cold. I once lived there for nine months. I was very young, twenty-one. I could never get out of my cottage, there were meters and meters of snow, no heater, no sweater. Everything was frozen and I had to live in the room for nine months. I could not even see the sun. Like that there are many places which are situated in the Himalayas, and most of the swamis, at some time or another spend a few years or months there.



Prana

I went to the place which is the origin of Ganga, Gangotri. Where the Ganga is emanating there is a small temple for Ganga, a few cottages this side of the river and a few cottages on the other side of the river. Up to the months of September or October, many people go there for pilgrimage. After that the roads are completely closed due to snow. Only five to ten swamis stay there up to the end of March. After March the pilgrimage season begins again. I went there in order to practise pranayama, because pranayama was my important topic. I have never believed that pranayama is breathing exercise. I am definitely sure that prana opens the secret doors of the mind and experience. I also know that pranayama explodes the hidden phases of energy in man's mind and man's body, but it has to be practised properly.

Prana is a wild elephant. If you have not tamed it, it can be disastrous. Therefore, before the practice of pranayama, hatha yoga must be practised. Hatha yoga means the six processes of purification. Before you take to pranayama, asanas should

be perfected, and before you take to the higher practices of pranayama, the diet has to be reduced to a minimum. An aspirant of pranayama does not live to eat, but he eats to live. During those nine months that I practised pranayama I developed various experiences. I had two exploding experiences and I could not get out of them. I could not deny them.

In the first experience, I saw saffron-coloured sages with flowing beards walking on the snow-capped mountain. I thought it was a hallucination and I tried to get out of this experience. I gave myself a few slaps and I even twisted my ears, but the experience was still there. A few days later, the second experience was on the same mountain. I saw saris were put there to dry. When I saw those saris, I was thinking that they were the saris of the goddesses Durga, Parvati and Kali. Now, this was a living experience. I am sure that they were not there and I also know that I was not mentally suffering. It was not a hallucination, because I know I was normal, because I was doing all my jobs very well, but at the same time, I saw them. That was called a living experience.

Every experience is inherent in man's brain, in man's mind. I will go even further. All experiences which you have in your day-to-day life, you are having within yourself. You do not see me here; you see me within you. Every experience is subjective. Although the object is there, the perception takes place within you. Cognition takes place within you, because when you reduce every matter to atoms, it does not exist anymore.

If you know physics, you know that when matter is reduced to atoms, matter does not exist. Every cognition has a base in matter. When you atomize matter, there is no matter. This can be done by reducing the frequencies of the mind. Therefore, pranayama does not merely regulate the body temperature, it also regulates the experiences, expressions and manifestations of the mind. If you gradually proceed to practise pranayama, perceptions change.

– 15 January 1981, Munger

The Trick and Technique

Swami Satyananda Saraswati



Since yoga is a tool to re-educate mental processes and harmonize conflicting mental tendencies, it won't be out of place if I say that yoga should be taught to every student in every school and college. You have to wipe out the impression from the minds of the people, first of all your minds, that yoga is for sannyasins and not for grihasthas. This is a wrong, incorrect impression. It is a very dangerous impression and has done a lot of harm to the country.

To restructure the mind and to teach children how to develop their memory, power of concentration and anarchist behaviour, you have to bring in yoga. What have you been doing? We have just been telling our children, "Be good, do good." You must have the trick, a technique and the way by which the mental tendencies of the child can be revived and reconstructed. How to educate the mind? The system of raja yoga has it, where the mind can be educated by the process of *dharana* and *dhyana*, concentration and meditation.

Dhyana Yoga

Swami Satyananda Saraswati

The place I come from is called Munger, situated on the banks of the Ganga. It is the same place which was once the seat of Karna, the great warrior, the most generous personality and great yogi, the eldest son of Kunti and eldest brother of the Pandavas. In Munger, more than 5,000 years ago, Karna ruled the province known as Anga. I have my ashram where he had his palace.

Karna was called *daanaveer*, known for his valour and generosity, but there is another aspect of his life which is not known to most people – he was a yogi, a mahayogi and maha tantric. The ishta devi of Karna is called Chandi and her temple is still in Munger. It is not a vedic temple but a tantric shaktipeeth, one of the sixty-four shaktipeeths.

In vedic shrines, animals are not sacrificed or offered to the deity. In a tantric peeth or tantric centre, animals are sacrificed or offered. This is the difference. Every day at midnight, he used to offer his body to Ma Chandi and at the end he was given gold according to the weight of his body. The next morning, he used to distribute that gold to the needy people in his kingdom. Anyone who came to Karna for *bhiksha*, alms, never left disappointed. This is the story of Karna whose seat I occupy.

Today, the situation is changed. Wealth has nothing to do with man's life. To live in the world, you need wealth and money, but it is not everything. If it was everything in life, then the people of America and Europe, who are very rich, would not be unhappy. Happiness, peace, *shanti*, have nothing to do with wealth. Shanti cannot be had from the material things of life. There are very rich people in the world, but they are not happy. Happiness and shanti come from inside. The source of shanti is within everybody, shanti cannot be had from outside.

If you want to experience shanti, you will have to go inside yourself.

It is said in the Upanishads: 'You know how to see outside, but you do not know how to look into yourself'. To look into yourself is the most important aspect of human life. If you can look into yourself, you are a fortunate man. What is the way? I am here to tell you that. I am going to give you one point for the whole of your life. You have come here for inspiration and guidance, and I am giving it now. I cannot give you gold. It is said in the *Sannyasa Suktam* (first sloka):

*Na karmana na prajaya danena
Tyagenaike amritawamanashuhu.*

Not by work, nor by progeny, nor by wealth,
But by renunciation alone have some attained immortality.

How to attain *amritatwa*? How to attain immortality? How to realize your own atma?

Yajnavalkya had two wives, Maitreyi and Katyayani. Yajnavalkya was the guru of Maharaja Janaka of Mithila. One day Yajnavalkya thought, 'I must retire from my grihastha ashrama.' He said to his wives, "I am going away. I am renouncing the ashrama and, I divide this property, these cows and jewellery between you." Katyayani quietly accepted what Yajnavalkya said.

Maitreyi was an enlightened girl. She asked, "Sir, will these give me immortality?" Yajnavalkya said, "No." Then Maitreyi replied, "If these things you want to give us cannot give immortality, what shall I do with them?" Yajnavalkya told Maitreyi, "Immortality cannot be had by the things that are mortal, perishable and temporary." Maitreyi asked, "Tell me, how to attain immortality? How to become *amritapatra*?" Yagyavalkya said, "Not by karma, progeny or wealth, but by transcending all these you can attain immortality."

Therefore, it is not my duty or intention to tell you how to make gold and wealth. Thousands of people the world over



are still unhappy, even though they have a lot of money. I have come to tell you how to attain shanti. There is only one way - look within yourself. When you look outside, you see nothing but the fleeting shadows. When you look within yourself, you see total bliss, oneness and peace - *mahashanti*, *paramshanti*, great and ultimate peace.

It is not easy to look within oneself. Close your eyes and see. What do you see? You see *vikshepa*, distractions, past memories, worries and anxieties. If you go further, you see dreams. If you go further still, you sleep. You cannot see anything beyond distractions, dream and sleep. We are losing each precious day. I think we must have lost not only a few precious days; we must have lost a few precious lives. This is not your first and last incarnation. This is not my first and last incarnation. Krishna said it clearly, "Arjuna, many incarnations have gone by, mine, also yours. I know and you do not. For us, this seems to be the final stage of life and therefore we do not worry. But

when we become aware and when we become serious, then we are in search of a way, and that way is known as yoga.”

The *Kathopanishad* says that there are two paths: *shreyas*, the great, and *preyas*, the pleasant. One is the path of yoga and the other of bhoga. When you try to look into yourself, that is the path of yoga.

Therefore, everyone must meditate once, if possible, twice a day. I am not telling you to eat twice a day or sleep, bathe or take coffee twice a day. Meditate twice a day. Please do not say that you have no time. I think everybody has time, if he wants, for meditation. If you realize that meditation is *jivanamrit*, *jivansudha*, the elixir and the milk of life, you will never miss it. By the practice of meditation, you will not only realize your own self, you will get peace of mind, good health, a nice mind because *kama*, *krodha*, *lobha*, *moha*, *matsarya*, *raga*, *dwesha*, *abhinivesha*, *irshya*, *dvaita* – desire, anger, greed, infatuation, jealousy, attraction, repulsion, fear, envy, duality – these rakshasas that you have in your pocket will go away. Adi Shankara said:

*Kamaha krodhascha lobhascha dehe tishttanti taskaraha,
Jnana ratnopaharaya tasmata jagrata jagrata.*

In this body, or within this man, three thieves are hidden to take away the *ratna* of *jnana*, jewel of wisdom. Who are these three thieves? *Kama*, sensual desires, *krodha*, anger, *lobha*, greed. You know them, they are your friends.

The path of dhyana yoga is the path that was taught in the Vedas, Upanishads, *Yoga Sutras*, and in all the shashtras. I have been teaching dhyana yoga for many years and I have found if householders try to devote some time every day, in the course of time, they can get *jnanasudha*, *jivanamrit*, the elixir of life.

Just closing the eyes is not dhyana yoga. You must have *yukti*, a technique. If you want to climb up to the terrace, you must have a ladder. That is called *yukti*. In the same way, in order to be able to meditate, you must have *yukti*. The first

yukti is *asana sthairyam*, a steady posture, such as padmasana, siddhasana. Second, there should be balance in prana. Ida flows on the left side, pingala on the right. Ida is mind and pingala is prana. When your pranas are disturbed, your mind is disturbed. When your mind is disturbed, it disturbs prana. When you make your prana balanced, the mind is also balanced. For that purpose, you must practise pranayama for five to ten minutes. Learn from a teacher, not from books.

Many people have wrong ideas about pranayama. They think if they do pranayama they may go crazy. This is not true. Nobody says if you smoke cigarettes or go to the pictures, you go crazy. This is called *vinashakale vipareeta buddhi*, when someone is at the brink of disaster, intelligence turns upside-down or the mind is unable to think in the right way.

The Indian community as a whole are followers of Sanatana dharma, whether Hindu, Vaishnaiva, Shaiva or Muslim, everyone has some sort of discipline and sobriety in life, yet people think that pranayama can cause some harm. There are many other things which can cause disaster to your mind and body. Ten minutes of pranayama, learned properly with a teacher, to be practised in the cool hours of the early morning while sitting in one of the asanas will help you.

After practising pranayama, you should practise your mantra. Everybody must have a mantra and a guru. Books can inspire you, they cannot guide you though they can misguide you. Shastras must be respected, no doubt. It is not written anywhere in the Vedas and Upanishads either that shastras alone can give you *brahmajnana*, cosmic wisdom, or instructions on dhyana yoga. It is also written that you should go to a guru. The Upanishads say you should approach a *brahmastotriya* or *brahmanishtha guru*, a guru who is absorbed in contemplation of the Supreme Spirit; with total adoration and reverence and you must obtain a mantra from him. You must practise the mantra every day after pranayama, either with the breath or a rudraksha, tulsī mala, chandan or sphaṭik mala, or in the chakras. After practising your mantra for the number of times your guru

has fixed for you, you must concentrate on one point, at the eyebrow centre, *bhrumadhya*, or in the heart centre, *anahata*.

There are *dhyana kendras* or *peethas*, centres of dhyana, and there are *dhyana laksha*, aim or focus of dhyana. *Sthula laksha*, is the gross form or image of Shiva, Rama, Krishna. *Madhyama laksha* is the medium level of focus, like *bindu*, a point, a chakra, *jyoti*, a flame, *surya* and *chandra*, the sun and moon, a mantra, *shabda* or *nada*, a word or sound. *Sukshma laksha*, the subtle goal, are the truths of the Mahavakyas like *Aham Brahmasmi*, *Tat Twam Asi*, which should be meditated upon. According to your capacity, you will have to choose a laksha for yourself. It is very difficult to meditate on sukshma laksha. It is very easy to meditate on sthula laksha.

When you visualize Sri Rama, for example, or on the Shivalingam, you close your eyes and have an idea of the Shivalingam. Continue with your meditation and you can see the shadow of the Shivalingam. Continue your meditation and you can see the form of the Shivalingam. Continue and a time will come when the Shivalingam will become clear. Then a time will come when there will be only the Shivalingam, not you. *Dehabhimana*, body awareness, and *indriyabhimana*, sense awareness, is just obliterated, finished. There is only the Shivalingam or only Rama, not you, for one moment there is no meditator. If you have a glimpse of that, the purpose of your human life has been fulfilled. Once you have this momentary glimpse of the Shivalingam, the purpose of your incarnation as a human being has been fulfilled.

Parvati asked Shiva, "Tell me, how to control and concentrate the mind?" Shiva replies, "There are more than 125,000 paths. Therefore, you will have to find a way for yourself." It is necessary that you find a guru who can give you a mantra, show you a way and give you a path. According to the path, you should go ahead day by day. When you meditate, the mind changes. As a result of that, the difficulties in life can also be faced properly and removed. This is the path of yoga. I have come from the ancient kingdom of Karna to give you this path.

In 1956, when I came to Munger as a *parivrajaka*, a wandering mendicant, I stayed in Munger just for a few days near Ganga. I did not know what was happening to me. I started having visions, revelations, commands, calls, perceiving shabda, nada, roopa – all *atindriya*, beyond the realm of the senses. I did nothing on my own or by myself. Munger is still vibrant with the great practices of yoga by Karna. I am very happy to be here and to meet all of you. Different in faces, different in names, different in body, but in reality we are beads on the same thread, as Sri Krishna said (7:7):



Mayi sarvamidam protam sootre maniganaa iva.

All this is strung on Me like pearls on a string.

That which is in you is in me. That which is in me is in you and is in everybody also. Physically we are different, by name we are different, but spiritually we are not different. The *Ashtavakya Gita* says there is a stage in which you arrive at brahmajnana, when you can see yourself penetrating through each and everybody and where you do not see *dvaita*, duality, where you do not see, difference, where there is *abedhabuddhi*, the buddhi that does not see differences.

– 26 January 1982, Sivananda Jnanalaya, Mysore

Practices for Dhyana Yoga

Swami Satyananda Saraswati

I will give you some practices for dhyana yoga:

1. Learn to concentrate between the eyebrow centre. This is called *bhrumadhya drishti*.
2. Concentrate on the tip of your nose, *nasikagra drishti*.
3. Learn to concentrate on the ingoing and outgoing natural, normal breath.
4. Try to hear and discover the sound of the natural, normal breath as *So Ham* or *Ham So*.
5. Breathe deep in *ujjayi pranayama* and with the help of the breath penetrate through the chakras in the spine, up and down. You should try to breathe in such a way that you really feel that you are breathing through the spine.
6. Find out a mantra or a sound for yourself and it should be repeated as a part of *japa yoga*, and then concentrate on each chakra for some time and practise your mantra there. In each chakra, starting from the bottom and going to the top to *ajna*, either every day or every week, because the practice of mantra in every chakra will awaken the chakra and will give you spiritual experience.
7. Hear this with attention. Practise *pranayama*. What is *pranayama*? When you inhale that is called *pooraka* and when you exhale that is called *rechaka*. In between *pooraka* and *rechaka* there is a gap, and that gap is called *kumbhaka* or retention of breath.

– 3 February 1982, Trichy

Intuition

Swami Satyananda Saraswati

Intuition is a state of perfection of mind. When your mind becomes one-pointed, when it can very easily discard what is not necessary, when it can retain what is very necessary and it remains one-pointed, is not disturbed over small matters, then it is called a perfect mind. When the mind becomes perfect and is properly disciplined, the performance of the mind is called intuition. Its performance will be more accurate and true and from this some kind of siddhis arise.



The Sanskrit word *siddhi* is generally understood as psychic power, but it does not mean that. The literal meaning of *siddhi* is perfection in any art, not only in yoga. You can attain perfection in pottery, painting or music - all that is called *siddhi*, perfection. Most people use the word *siddhi* for psychic power, because when the mind has become perfect its performances are sometimes very astounding. As the mind becomes more and more perfect and one-pointed, its performances are very great. Decisions are accurate and guidances are perfect; that is called intuition, *pratibha*.

Intuition has various stages. Just like a college consists of many degrees, intuition has many stages. Intuition is not just a point that you have arrived at. You have entered into the domain of intuition. The mind sometimes works on intuition, sometimes on intellect and sometimes the mind depends on

instinct. Instinct, intellect and intuition are the three levels through which the mind works from time to time. Except the mind of a great yogi, all others, even if they are highly developed, does not always work on the basis of intuition. Their mind keeps climbing up and down, from intuition to intellect and instinct. Many of our behaviours are just by instinct. Sometimes we think with our intellect and sometimes it is spontaneous. Sometimes intuition also fails and that failure is disastrous. It has failed many good people and even great saints.

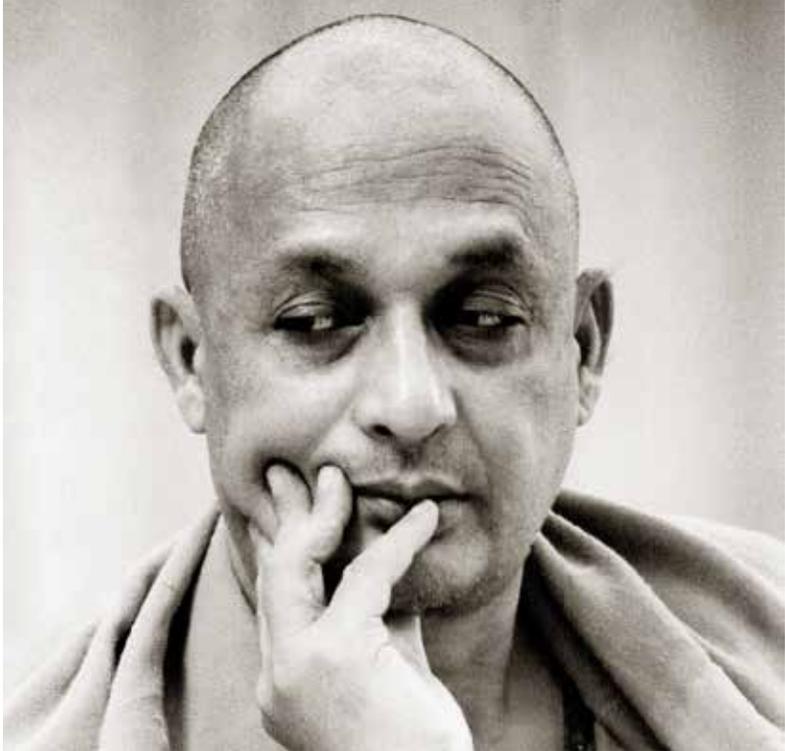
Intuition should never be used for material wellbeing. I am of this opinion. Whatever material wellbeing you want to attain use your intellect. You can make your buddhi more efficient to deal with the material problems of your firm, factory, business or family. Use your intellect. Intellect has enough capability to deal with the problems of the material side of society. For that you do not have to use intuition, because I tell you again the purpose of intuition is to reveal all those processes of the universe about which we have no link, trace and idea. We do not know how to search. If you want to decide whether man lives after death, how are you going to decide it? How are you going to decide if there is God? We have only read about it in books, maybe it is right, may be it is wrong.

How did Christ die? It was a tragic death. The deaths of Krishna and Rama were tragic deaths. Whether it is Christ, Rama or Krishna, they did violate some of the laws of nature because they were the masters of power. They should not have done it. They may have done it, but I am not going to do it in order to become popular. No! I will be popular by my intellectual attainments, not by my intuition. My intuition is my private property and I use it for myself and for my knowledge about those things which I do not get from books.

– 4 December 1985, Munger

Freedom

Swami Satyananda Saraswati



It is not important what we want today. It is important what our government wants, it is important what our system wants, it is important what our society as a whole wants. It is not important what you want, your wanting has no place. You are not a free individual. You are only given a sort of hallucination that you are free, but you are not free. I mean political freedom is a farce, economic freedom is a farce. You have got your own cobwebs from parents, religion, society, political gurus, friends and maybe from your own idiosyncrasies. You have to get out of that, you have to be the deeper man.

A Great Guru and A Good Friend of All Living Beings

Upendra Baxi, New Delhi

I know that a classical distinction between Guru and Govind has always been maintained; but those who adore both Guru and Gobind also, as *bhaktas*, often blur this distinction, and even often, repudiate the distinction. Wham is 'blasphemy' in theory and theology, is often assimilated to *bhakti*, devotion, in bhakti yoga. With this in view, it is true to say that Beloved Satyam has appeared in various personae to a wide variety of peoples. He knew the infinite variety of leela, like Krishna; like Lord Rama, he also proclaimed himself as an 'Emperor', at an extraordinary event, attended by a large gathering of thousands of disciples and followers from all over the world at Rikhiapeeth, on 14 December 2007, marking the completion of the 12th annual *rajsooya yajna*. With this, the *Paramhamsa* also became a *Chakravartin*. *Viveka*, prudence of discretion, and *marayada*, a sense of spiritual responsibility and respose-ability, marked both leela and purusharatha.

Not being a disciple or devotee, although I called him often 'Swamiji' and bowed to him, I rarely saw him in his nirakara ways, nudging one to higher realms of spirituality. Satyam mandated our being together in marriage, and Vishwaprem, Satyam's early prime disciple, often tells me how much I have missed by way of the riches of initiation and constant companionship of a Guru. She is right but I knew that I was not blessed to tread that path and was content to remain his friend.

How may we engage our labours of acknowledging our endless debt to Beloved Satyam? To strike a personal note, I had the privilege of communion with him from the very first days in Mumbai in December 1961, and Vishwaprem still earlier in 1954 when Swamiji was in Sivananda Ashram. Later in Rajnandgaon

in 1962, with Satyabrat and Ma Dharmashakti in their house, we were also further privileged even to play with a naughty infant named Niranjan. Satyam, an extraordinary yogic persona, emerged as a deeply caring soul sensitive to the amelioration of the here-and-now suffering peoples.

Satyam's kinships included equal affection for all living beings – human animal persons as well as non-human animal persons, the HAP and NHAP, as I call them. Satyam respected all forms of life. I was privileged to witness his great evolving fondness for a loyal Alsatian whom he named Bholenath. He treated him as a complete *sadhaka* – a soul in search of salvation, and as a prime member of Rikhiapeeth. I was then in Australia teaching at Sydney Law School, and on my sojourns to India, I invariably asked him what I may bring him; he said, probably with twinkle in his eye, that I should bring a Red Label for Bholenath; he and I became good friends, although I rarely caught what spiritual whispers Sri Swamiji uttered in his ears! He always regarded Bholenath as an evolved soul in search of further spiritual enlightenment.

For Satyam, and this needs a full reiteration indeed, the renunciate life was never merely any itinerary of individualistic spiritual journey for personal salvation or *moksha*. It was also a mode of accomplishing redemption from collective inhuman social suffering.

This is what for Satyam constituted the signature-tune of becoming and being a Guru. For beloved Satyam, Guru-ness remained always a work-in-progress – points of departure rather the final points of arrival – that summoned a constant companionship towards the suffering and vulnerability of others. What always attracted me to Satyam was his infinite *karuna*, compassion and care, for the 'living dead', millions of



humans who in their lifetimes remain exposed to countless social and political death. His true message for all is just this: Help the living dead to live a life of spiritual dignity.

The *sakara*, embodied, Satyam reminds us that a Guru always becomes so and remains worthy of this status only because she or he remains forever a *shishya*, a true disciple. Thus, the Rikhia Ashram and the Bihar School of Yoga also become a Sivananda centre, a *tirthasthan*, the site of spiritual journey or the place of pilgrimage, reuniting forever the past Gurus and their spiritual successors and continuing sites of a renaissance of yoga as an endless continuation of the Guru-Shishya Paramapara, a tradition of continuity amidst changes in which 'death' and 'dying' signify acts and feats of continuation and renewal of the life of the Spirit.

It is this profound bonding that singularly marks out the figuration that we name Satyam. Satyam is thus both an individual name and a process of spiritual regeneration that remains uninterrupted by the forms of *biological* and *social* death. Satyam thus lives on within each one of the lives that he touched, nurtured and spiritually caressed, while constantly provoking us all, and each our own way, to endeavour to continue on the path of our infinite 'spiritual journey'.

He descended thus from the lofty heights of Sivananda Ashram to the flood-ridden and ravaged plains of Bihar. For Satyam, helping suffering people everywhere constituted the event of that something that we commonly name as 'spirituality.' His was a notion of 'applied' or rather 'lived' spirituality; he believed profoundly that swamis and sadhus should be always amidst the suffering and vulnerable people as healing hands. He would have endorsed Rabbi Yisrael Salanter saying in 1850, 'The material needs of my neighbour are my spiritual need.'

Satyam renovated the classical yoga traditions in terms of a Buddhist virtue of *karuna*, the compassion for the disadvantaged, dispossessed and deprived humanity everywhere in the world. In this sense, Satyam, for me, constitutes the energy of the principle of cosmic Bodhisattva.

This marks the enormity of his achievement now further fully manifest on the *Sita Kalynam* events at Rikhiapeeth. He gave a spiritual kiss of life to India's eternally suffering humanity. No one may fail to return from these and related events such as the *anna-danam* (gift of food), *vastra danam* (the gift of clothing), *vidya-danam* – not just *akshara-pradnam*, endowment of literacy especially to indigenous girls and women – but learning and education for life in various precious ways – and the gifts of *swalamban-shakti* (powers of self-reliance in the pursuit of life and livelihood, including for those living with disability.)

To put plainly and rather poorly, but without the least bit of an overstatement, Satyam constituted for the suffering and vulnerable people a single-person spiritual equivalent of the Planning Commission of India, or now the *Niti Aayog*. He did not plan pyramids of paper but by achieving human development in everyday performances of sacrificial living. This is the significance of his enormous achievement, which now fully lives on through Paramhansa Swami Niranjan and Paramhansa Swami Satsangi, a duo enormously blest with the task and mission to keep this great heritage alive and not just for India but worldwide.

This is why Satyam emerges as a much larger spiritual figuration than a Swami or even as a Paramhansa. In so doing, he truly inaugurates a momentously welcome lead in the customary Indian traditions of spiritual leadership. Indeed, he was at one with the Great Kabir for whom a spiritual being was a servant and the savant of the suffering humanity. When Satyam soulfully sang *Man Lago mero Ram Fakiri Mein*, I always wondered what '*fakiri*' signified. Now, I fully understand the meaning of his mission with the help of the Great Kabir who said:

*Haad Tappe So Aulyia,
Behaad Tappe so Pir,
Had-Anhad Do no Tappe,
Wako Nam Fakir.*

One who transcends limits is a protector.
One who transcends the limitless is a spiritual guide.
One who transcends both
Is called Fakir.

Translated rather poorly, this suggests that while important yet relatively 'minor' spiritual figurations like *Aulyia* overstep some worldly thresholds, and the more spiritually refined persona or *Pir* may navigate several thresholds, it is only the *Fakir* who puts to question any sense of limits; it is only this transcendent figure who may help us all to overcome the very idea of limits or *haad-behad dono tappe*.

I can never forget the excitement during our stay in Rajnandgaon with which he greeted my proposal to name his movement International Yoga Fellowship and his blessed request for an apt motto, which I found in the *Srimad Bhagavat Gita* (2:3):

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते |
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥

Which is mostly translated as, 'It does not befit you to yield to this unmanliness. Give up such petty weakness of heart and arise, O vanquisher of enemies.'

What appealed most to Satyam was the notion of क्षुद्रं हृदयदौर्बल्यं, overcoming the weakness of will; this overcoming is just another name for emancipation. But what makes Arjuna into a *Parantapa* is not just overcoming of the weaknesses of will but acts of *up-rising*. For Satyam, normative insurgency was an integral aspect of peaceful change in individuals, societies, and cultures. It is then in this sense that he thought of yoga as a *universal* 'culture of tomorrow' and showed that a global network of yoga institutions may alone achieve the new five 'Ps' now proclaimed by the United Nations Organization: People, Planet, Prosperity, Peace and Partnership. To these five Ps, we must add two more - offering our conscientious *Pranams* to all *Paramhansas*.



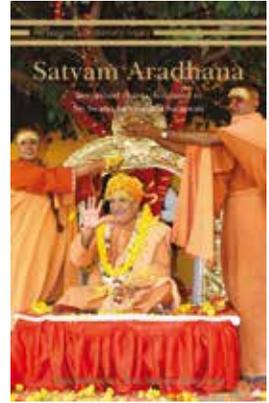
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Sri Swami Satyananda Saraswati

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Blessed Self
Hari Om

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Om Tat Sat
The Editor