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Hari Om

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

Almost during every day of my stay in Ananda Kutir I have listened to Satyam's talks with rapt attention and profound admiration. His talks awaken thoughts. He possesses a high order of intelligence and a sweetness of manner which win admiration and attract a wide circle of friends and admirers around him. He has a wonderful versatility. His inborn simplicity in his view of life and his love of freedom stream forth in his own eloquent sentences. His revolutionary spirit flashes forth in his talks. The stream of his eloquence comes forth from his heart.

—Sri Sivananda-Mukta, BAPT, Delhi

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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 ॥

Stages of Spiritual Life



I have definitely gone through the different stages of spiritual life, there is no doubt about it, but, at the same time, I have not chosen a mission of my own. I have been given a duty by my guru who had a realization of his own, and he found that I was a very efficient channel for the fulfilment of his awareness and his knowledge. I exist as an instrument or a tool. I do not do very much thinking or planning myself. I have never led a life of ambition. Things come and I participate. As they come, I attend to them. I myself have gone through experiences in my childhood, later when I lived with my guru for a long time and when I moved throughout India and outside, as a beggar, a mendicant, not as a preacher.

I moved right up to Afghanistan, Burma, Ceylon and Pakistan, like an ordinary sadhu. In 1963, on the 13th July, when I was staying in Munger, I received a very clear instruction, and

since then I have been receiving instructions. It is as clear as I am talking to you; it is not an hallucination, a dream, vision or whispering. I do not know when it happens to me. I do not know how to get in touch with it, it just happens.

Then, after that I said, 'Okay.' I stayed in Munger. I did not even know that the work would grow so much, that yoga awareness would become worldwide. I found myself a very little and very inadequate place, because it was for me and not for a mission. Within a year or so, it was such a tremendous thing that people came from about seventy countries without invitation. Someone said, 'We received your instructions,' 'We received your call,' 'You called us in a dream.' I was surprised because I did not know them. They came from different countries and they lived with me for nine months or a year.

Then they invited me all over the world. And to that at first I said, 'I am not going anywhere, abroad or elsewhere. As a mendicant I can go only with a jhola.' But when I went for the first time, there was no organization; there was no planning; there was no secretary. You understand, I was a man of very limited resources and with very limited goals. I went to Singapore, that is all. I went to Hong Kong, Australia, America, South America and to different places. And everywhere it seemed those people had received the news already. I do not know how.

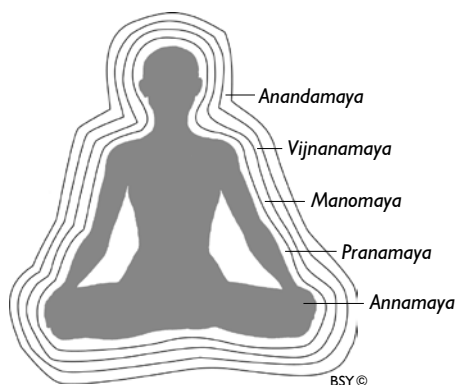
This confirmed me in the conviction that there is something which has to be done and I am only a participant, just a servant. And since then I have been doing things. I don't care what happens. When ashrams are opening in different countries, they collect a lot of money. I do not get into accounts, I do not look into papers, documents, clauses in the constitutions. If people give me money, I can give it to somebody else, anyone, I do not mind.

I have the mission of a servant, not the mission of a great man, you see, the mission belongs to saints.

– 27 February 1981, Delhi

Experiences

It is not easy to differentiate between psychic and spiritual experiences. It all depends upon the level of your consciousness. We have five levels of consciousness and each one of us belongs to one realm. In Vedanta we call these realms of consciousness, *pancha kosha*, five koshas:



1. *Annamaya kosha*, consciousness about the body
2. *Pranamaya kosha*, consciousness about your life
3. *Manomaya kosha*, consciousness about your mind
4. *Vijnanamaya kosha*, consciousness about your feelings
5. *Anandamaya kosha*, consciousness of your Self.

These are the five levels of individual consciousness. Now your consciousness may be in pranamaya kosha, you might be identifying with life, or you might be identifying just with the body like many hedonists and epicureans do. Or you may be identifying with your mind. Most modern people, particularly European people, always identify with emotions or feelings, manomaya kosha. Or you may be identifying yourself with vijnanamaya kosha, identifying with the realm of the psychic world.

If you are evolved up to the psychic world, all your experiences will be psychic-based experiences. If you have

gone beyond these five koshas, in the course of time, all your experiences, whatever they are, will be known as spiritual experiences.

There are five continents. Each continent has its own temperature. One is very hot, one is very cold, one is very stormy, one is very marshy. Whichever country you go to you will experience accordingly. If you go to a marshy country, you will experience marsh. If you go to a hot country, you will experience heat. In the same way, whichever level of consciousness you have evolved to through various incarnations – today you are at that particular stage, and you will have that experience. If you have developed a spiritual level of consciousness, any experience you have will be a spiritual experience. In that case even the external life that you are having will also become a path of spiritual experience.

That is why those who have succeeded in yoga, the maha yogis, for them meditation is not the only spiritual experience. When they talk to people, move and eat, they have a spiritual experience. They have said, “When I see a flower, a star, the moon, children, sinners, saints, prostitutes, sattvic men, or criminals, I see the same thing in them.” The maha yogi has gone into the spiritual realm. When you go into the spiritual realm, every experience is a spiritual experience. Even pain, enjoyment, injustice, insult and abuses are spiritual experiences. Everything is a spiritual experience. That is what all saints have said.

What is the difference between your kriya yoga and Yogananda’s kriya yoga?

When Swami Yogananda was teaching kriya yoga in America, Americans were quite new to it. They did not have much exposure. So naturally many of them could not practise ujjayi and siddhasana or padmasana and so they had to sit as they could. When they could not practise ujjayi, Paramahansa Yogananda asked them to apply a little bit of olive oil to keep the tongue a bit greasy. Applying olive oil is not a part of kriya

yoga, but he had to do it, because they could not practise ujjayi and khechhari. As they could not practise khechhari, the throat could not remain irrigated and would become dry. When the throat, the epiglottis becomes dry, you get a dry cough. In the same way, he simplified many practices for them. Now whether in America, Asia or any other country, people are quite exposed to hatha yoga practices. For kriya yoga hatha yoga is very important. Naturally we have to teach the practices of kriya yoga as they have been taught in the books.

Who can take karma sannyasa?

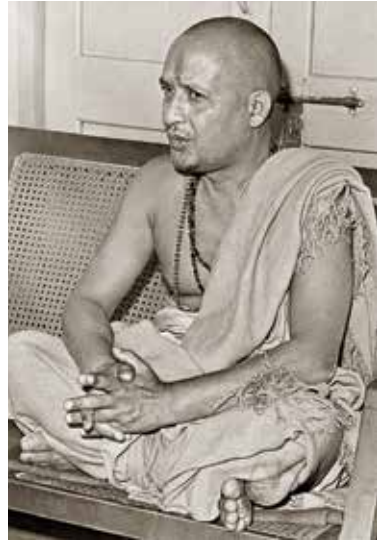
You live according to the *ichchha*, the desires, which you have in your mind. You want to have children, servants, motor cars, scooters. You want to have a job, you have that. These are called *kamana*: *putrasya kamana*, the desire for offspring, *vittrasya kamana*, the desire for property, money, bank-balance, and *dara kamana*, the desire for a wife or husband, to have sexual intercourse, love or emotions. These are the three *kamanas*. Common people have three desires. Some people are special and have a fourth one. Desire for name, fame and power like politicians, Napoleon and Alexander. Most people do not have that, they are struck by three kinds of desire.

There comes a time when you have to realize there is no use chasing desires any more. Enough of it. Let me bring down the speed of *maya*, *moha* and *kamana*, attachments, infatuations and passion. You have realized in the first twenty-five years that sensual desires can never be quenched. You can never fulfil and satisfy your desires. It is like pouring on petrol to extinguish the fire. Similarly, in order to satisfy yourself, you are indulging in sensual experiences, and they increase.

When you realize this, then you want to know what you are going to do. Are you going to give up the whole show? Or are you going to retain the whole show but with a different outlook, a different *drishti*, philosophy and perception? The act is the same. You go to the office, do your business, have money, purchase what you want, have children, give

them education and get them married. Everything goes on as usual, but the philosophy changes. You are getting out of the slavery of desires. You are now only confining yourself to *dharma*, duty.

Ichchha and kamana, desire and passions, sometimes come in the form of duties. They say, "I am the duty, please do it." Most of us attend to these passions and desires as if they were our duties and obligations, but this is not true,

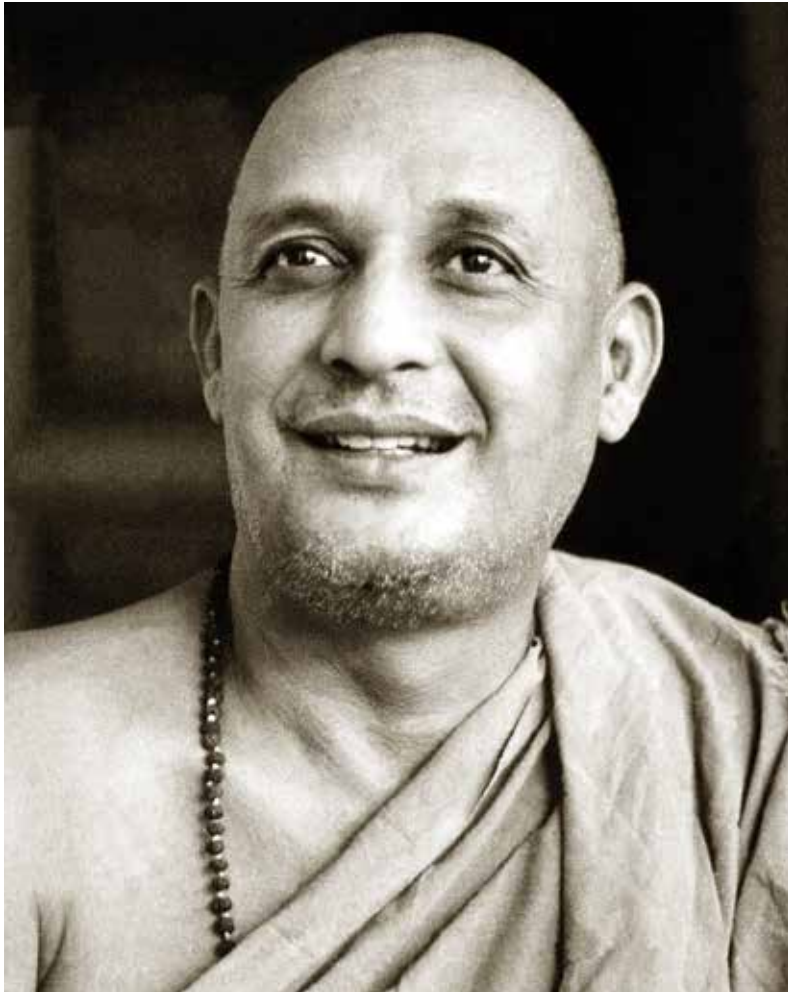


which you realize at a certain age. Some people realize it at the age of thirty, forty or fifty. Some people do not realize it even at the end, and on the deathbed still ask for things. This type of people never gets it. Karma sannyasa is not for them. They have to wait; they have failed in this life.

Karma sannyasa is for those people who want to remain ideal householders, discharge the social, family, religious or spiritual commitments, and at the same time see the maya which they have created while putting the blame on God. When you stop giving feeble excuses you realize that you want to give a little time to *anasakta yoga*, non-attachment.

Karma sannyasa is to be taken. when you want to lead this life in the spirit of a karma yogi, not in the spirit of a *sansari* or *yogimaya*, worldly person, but in the spirit of a karma yogi like Sri Krishna, Rama, Gandhi, Vivekananda and many others who are karma yogis without any impulse of desire. Karma sannyasa will help you in your spiritual evolution, your lifestyle, the frame of your life and mind. For if the philosophy of your life is not right, your sadhana only reaches up to a certain point, and you have to come back again. You cannot go further.

Theory of Reincarnation



The fundamental and basic *jnana*, knowledge and enlightenment, of every human being is clouded with ignorance. As a result, people are in a state of hypnosis and so they do sometimes good acts and sometimes unrighteous acts. This is the statement made in the *Bhagavad Gita*, when Sri Krishna says (5:15):

*Naadatte kasyachit paapam na chaiva sukritam vibhuh;
Ajnaanenaavritam jnaanam tena muhyanti jantavah.*

The Lord accepts neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded.

One question remains to be solved. Who or what force makes us commit things and at the same time reap the consequences? That seems to be a reality. We do suffer. We are suffering and at the same time we are enjoying. Looking back, we see that we have had mixed experiences in life. Therefore, every experience should be a consequence, a result of some event, and on this basis the doctrine of karma is enunciated.

The doctrine of karma is the fundamental philosophy of the *Gita* and other scriptures that talk about the law of cause and effect. The law of cause and effect is something which is logical. It is not an irrational law. There is a cause, and so there is an effect.

What is the primary cause? There is a cause of my suffering, but that cause also has a cause and this is how the effect chain of cause and effect continues towards the past and towards the future. When you go back into the past, the cause becomes an effect. When you travel and talk about the future, the present-day effect becomes the cause. This is how cause and effect keep on changing. Cause and effect are inherent in one and the same action and event. An action is a cause of an event, which becomes a cause to some other event.

Philosophies

The Indian minds started to think about this particular concept in many ways. Sometimes people thought that there is only cause and effect. Sometimes they thought of cause and effect in relation to Prakriti and nature and they completely did away with God. This aspect of Indian philosophy is called Charvak philosophy, where the philosopher said that there is no God. They had the theory of cause and effect which confined itself

to this life, because the philosophy of Charvak in India does not believe in rebirth, reincarnation or any type of evolution.

They talk of one life; that's all, yet it was not very convincing. 'There is no God, we believe in cause and effect but not in rebirth', seems to me very illogical. As it did not convince the thinking people, they went on thinking and various philosophies came about. Out of six systems of philosophy, two stand out: Samkhya and Mimamsa.

Mimamsa is a Sanskrit word which means 'analysis'. When you analyze a chemical or any other matter, it is called *mimamsa*, analysis. This analysis is divided into two: *purva mimamsa*, the earlier analysis, and *uttara mimamsa*, the later analysis. They belong to the same philosophy. The *uttara mimamsa* means Vedanta. The Vedanta philosophy is the later part of analysis. The previous part of analysis is called the Hindu dharma, where people believe in gods and goddesses and jivas, in trees and their divinity. Purva Mimamsa accepts the worship of gods and their realm of power just as a judge, a police officer, a secretary and an engineer has a power. There are zones of power and accomplishment, duties or work. Vishnu is the god responsible for maintenance, Shiva for disintegration, Brahma for creation. Besides these, they also thought of various other gods and goddesses, or powers of nature, powers of Prakriti.

Samkhya

In Samkhya, it was made very clear, 'We do not believe in one God. We believe in two forces in the universe, which are in constant interaction with each other - Purusha and Prakriti'. These are the technical words they have used. These two forces are inherent and omnipresent in each and every speck of this universe, whether visible or invisible. This house is visible, the train, the mountain, human beings and animals, the sun, moon and the stars, Neptune and Haileys comet are all visible. However, there are invisible things also, in the sense that you cannot see them with your eyes. In this room there

are atoms, electrons, electromagnetic waves and many more things which you cannot see. They are invisible, but if you can find a scientific process, you can burn all the electrons in this room, the whole atmosphere can be completely burnt - by God's grace we cannot do that.

Samkhya philosophy says that these two forces, Purusha and Prakriti, are inherent and omnipresent, whether visible or invisible. What do Purusha and Prakriti represent? This is a very difficult question to answer because they are two opposite polarities, they are not the same. Purusha is opposite to Prakriti and Prakriti by nature is opposite to Purusha. Sometimes they are shown together like Shiva and Parvati, or Vishnu and Lakshmi, but their nature, quality, circuits and polarity are just opposite. When these two polarities are separate, there is no creation. Then everything is unmanifest, everything is dormant potential. When these two forces join each other, like when two wires, one positive and one negative, join at a point, then an explosion takes place. When Purusha and Prakriti meet each other anywhere in this universe, maybe in you and in me, then creation begins to take place.

The interaction of Purusha and Prakriti creates a stir in the universe. That stir, ripple or wave is called *karma*, action, movement, motion. This karma is known by various names. When you say Purusha and Prakriti join together and creation begins to take place - what do you mean by this creation? Not only the making of the sun, moon and stars; an action is also a creation, a thought is a creation, movement is a creation. You are happy or unhappy, you are laughing or crying, it is all action. You are attached to this person or you hate that person, that is action.

Creation does not merely mean the creation of a particular object, planet or a particular galaxy. Your day-to-day life is also a part of creation. According to Samkhya, Prakriti has certain illusory, deluding powers, like a magician. Prakriti has that *guna* or quality, whereby it puts everyone in a state of hypnosis, or primordial consciousness. Prakriti has primordial

consciousness. Because of this the whole universe is acting in a particular way, according to the law of cause and effect – there is automatic dispensation.

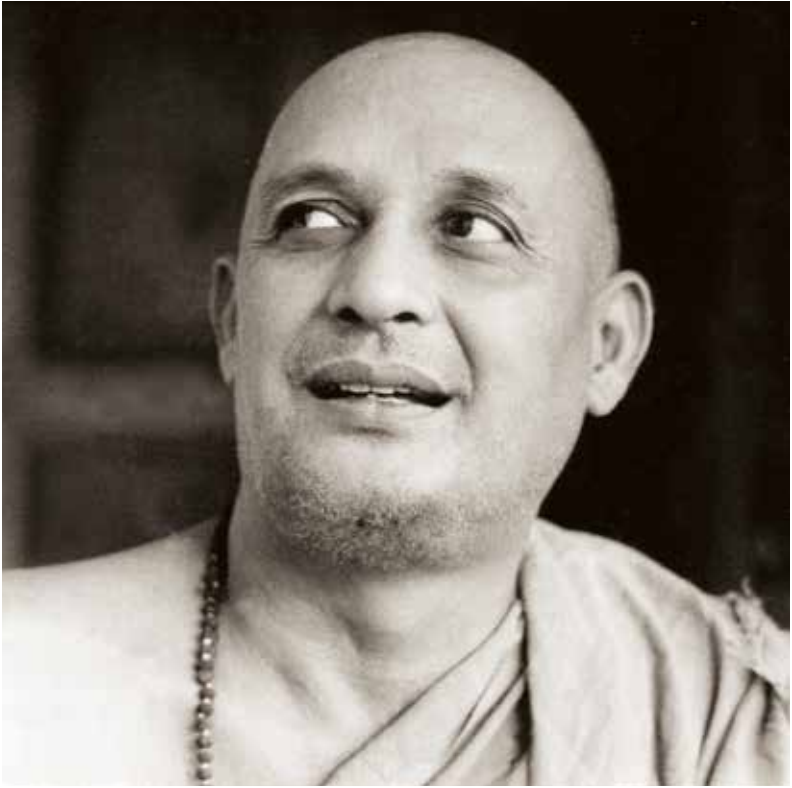
According to Samkhya, there is nobody, no judge, no inspector, no God responsible for dispensation. You, your act, the dharma which you have created, the good or bad act in itself, is the cause of the effect. Cause becomes the effect, that effect becomes the cause and that cause becomes the effect. Just like the egg becomes the cause for the chicken and the chicken becomes the effect of an egg. Exactly in the same way, the dispensation of karma is inherent in the karma itself. There is no other God required.

This is a simple thing. If you take poison, you are going to die; God is not killing you. If you take a dagger and put it in your stomach, like the Japanese samurai, you are going to die; God is not killing you. Our actions are dispensed by individuals either in this life or another life.

Mimamsa

Vedanta, *uttara mimamsa*, goes a little different and says, “Look here, there is no sin. You have a society, a culture, your own identification, *moha*, infatuation, and values, so according to that particular structure of society, some things are considered good and some bad. You have to suffer if you are going to do what your society, since your childhood, says is bad. It has been deeply implemented in your mind. You are going to suffer the consequences of those actions because you believe it is bad. You are creating an effect because you believe in the cause; and that is how one suffers.” Vedanta has made it very clear that because of your limited and ignorant mind, you have got certain beliefs and according to that you are the sufferer.

In *purva mimamsa*, the Hindu dharma, whichever karma we do is guided by a certain force in you. These forces are generally considered *daivic* or divine and *asuric* or *rakshasik*, demonic. These daivic or asuric propensities or qualities are



guided by certain forces, known as Devi and Devata. They guide you, give you rewards and punish you. Somehow, this purva mimamsa philosophy was not very convincing even to Hindus and therefore it has failed. Today all Hindus believe that if you sow something wrong that is what you reap. Still they do not give it up, because they believe it intellectually but in reality nobody is afraid. People take bribes, commit murders, do all kind of unjust things even to members of their own family. So what about their belief? When you say some particular kind of devata is creating the situation and will be dispensing, you should be a little bit more careful. The mind of an individual is responsible, and that mind, unless it is evolved, is within the framework of *avidya*, ignorance. That's all.

Satsang



How does one find one's psychic symbol?

Some people can find their own psychic symbol by virtue of their own intuition; otherwise you will have to consult with your guru who will be able to help you to find your psychic symbol.

What is a psychic symbol?

Psychic symbol is the basis for the awakening of the psychic dimension of the mind, like the flame of a candle or a tiny star or a triangle. These are only three examples. It can be anything. If the flame of a candle is your psychic symbol it means that this symbol is going to be the medium of awakening your psychic dimension of personality. The psychic dimension of

the personality is where you have the archetypes. The external sounds, the external forms, the external taste or anything, the external sensory objects have a different form in the psychic body. These forms are known as archetypes. Every sound has an archetype. It is a type of program, just as you have a program in a computer, likewise, there is a programming inside, and it has a different symbol.

I have been speaking to you in English, which is a combination of letters ABCD, what we have learned in school; but the way your psychic mind is receiving it is a completely different affair. Perhaps it is received in the form of geometrical angles, or maybe it is received in some kind of electronic charge. They are known as archetypes. The external sound, or the external form is not the same in the brain. It is different. When you teach your child something in school, ABCD, or 1, 2, 3, 4, multiplication and division, inside there are the archetypes which are always in the angular shapes – triangles, squares and other funny shapes.

The psychic symbol is the basis for awakening the psychic body. These archetypes which are suppressed in your being, have to be exposed and revealed so that you can see them. Everybody has his own psychic symbol. It means that it is only through that psychic symbol that you will be able to open the lock of the psychic body. If you concentrate on the flame of a candle, maybe it will not work, or if you concentrate on a star maybe it will not work. If you just concentrate on a triangle or a circle it might work, and it might start exploding your unconscious: you may see different forms, different colours, different sounds. They are the archetypes.

In many places the subject of tantra is taboo. Are the people of today ready for it?

What I mean by tantra and what the rishis understand by tantra is the way to 'stretch the mind and liberate it from matter'. This is tantra, and many people are searching for it.

– 12 January 1979, Gokul

Ramacharitamanasa



Tulsidas has depicted Rama as the ultimate figure in creation. Tulsidas did not consider Rama as an ordinary mortal with highest qualities. He considered Rama as the highest being in a mortal frame. But in Rama's time, they said completely the opposite. They thought that he was a man with very high qualities, they considered him a very great man in regard to duty, society and fulfilling dharma. Some considered Rama as representing the divine qualities. Tulsidas said he was God in a physical body - you see the full argument, the whole *Ramayana* is that.

The second point is that Vedanta says the supreme *Paramatman*, Supreme Soul, and the individual soul, *atma*, are the same, not different. Like man and his shadow; atman and his reflection. Other philosophies, like Christianity say that God is there and you are here. He is beyond all things. He has created you, but you are not like his shadow, you are not his replica. God and man are different. This is the fundamental philosophy of Judaic religions. God is elsewhere and man is elsewhere. Man is only the creation of God, but not at all a shadow, or a replica, a representative of God, no. That is what they believe.

The third philosophy is that man is a shadow of God. Just like the light you see in this room now. It is an expression of the sun, but the sun is not here. The light emanated by the sun is not the sun. It is a quality of the sun. It is an attribute of the sun and not the sun itself. In the same way, man is not God, but he is an expression of his divine qualities and attributes, part and parcel.

These are philosophical points which have been discussed for many centuries in India to find out what is the truth. In the *Ramacharitamana* the basic theme is that Rama is the Supreme, and by love and devotion you can reach him whether he is in a divine form or a human form. Man is so limited in his mind that he cannot conceive of a divine form, nirguna. Therefore, he has to think and contemplate on a form which his mind can comprehend. You can only comprehend me because you love me. If I become unmanifest, you cannot comprehend me. You will remember me, but you cannot love nirguna. You cannot love an unmanifested being. Rama is a manifested being, an avatar. This is a very intricate philosophy so the stories are given throughout the *Ramacharitamana*.

In the *Uttar Kand* there is a discussion between two rishis, Lomasha and Kakabhushundi, about whether the truth is formless or with form. Whether the ultimate is nameless or with name? Whether the ultimate is manifest or unmanifest? Whether saguna or nirguna, sarkara or nirakara? *Sarkara* means with form, *nirakara* means without form. A lot of argument is going on.

Tulsidas has maintained the hypothesis all throughout that Rama is the truth in a form, the truth which has manifested in a form. Man cannot reach the formless, cannot think of the formless. Tulsidas has tried to maintain the relationship between the formless and form. He says what is formless and what is form? They are the same. At one point, water is liquid, at another point water is solid. At a third point water is vapour. It is the same. Formless God, God with form – they are various stages of the same substance. God is incomprehensible, you cannot say anything about Him. Do not say He has form; do not say He has no form. Both the categories applied to Him are false. Water, ice, vapour, it is all the same thing in different manifestations.

It is a very systematic book. It is very comprehensive and easy to read. If you read it, you become a master of philosophy. He has discussed all philosophies there: monism, realism, qualified monism, pantheism, panentheism, even the Greek philosophies are discussed, western philosophies are discussed there, semitic religions like Judaism are also discussed there. He has discussed all the different ideas, but he has come to one point: God is only accessible through love. There is no other way, no austerity, no yoga, no mantra, nothing. He is accessible to anyone. It is not important whether one is a sannyasin, celibate or *brahmachari*, these are only social qualities. God is accessible to anyone. It does not take many years. It does not take one life. It can happen now, in this instant.

Rama has become the central point in Tulsī's *Ramacharitamānasa*. He represents the total idea of God.

You should go through this. Everywhere the arrangement of words, expression, the precision of ideas and the poetry has been put beautifully. It is the best of books I have read. The last sentence *Ramacharitamānasa* is:

*Kaamihi naari piaari jimi lobhihi priya jimi daama,
Timi raghunaatha nirantara laagahu mohi raama.*

May Rama become dear to me constantly. As a woman is very dear to a passionate man, as money is very

important to a greedy man, similarly should be my passion for Rama all throughout.

*Na Dharma, na, artha, na, kama ruchi
Gati mrita ho nirvana
Janama-janama rati Rama pada
Yah bara dhana ka*

I don't want to practise virtue, *dharmā*, I don't want to fulfil my desires; I don't want to fulfil my passions. I don't want to get liberation. I don't want nirvana. I only want just one thing whenever I take incarnation, let me live in the love of God.

Rati means passion for women, the deep-rooted attachment and passion. Not only love, it is more than that. *Rati* means, the moment a man and a woman are intimately related that is called *rati*. *Janama-janama* means every life. *Rama pada* means perfect union with Rama's feet.

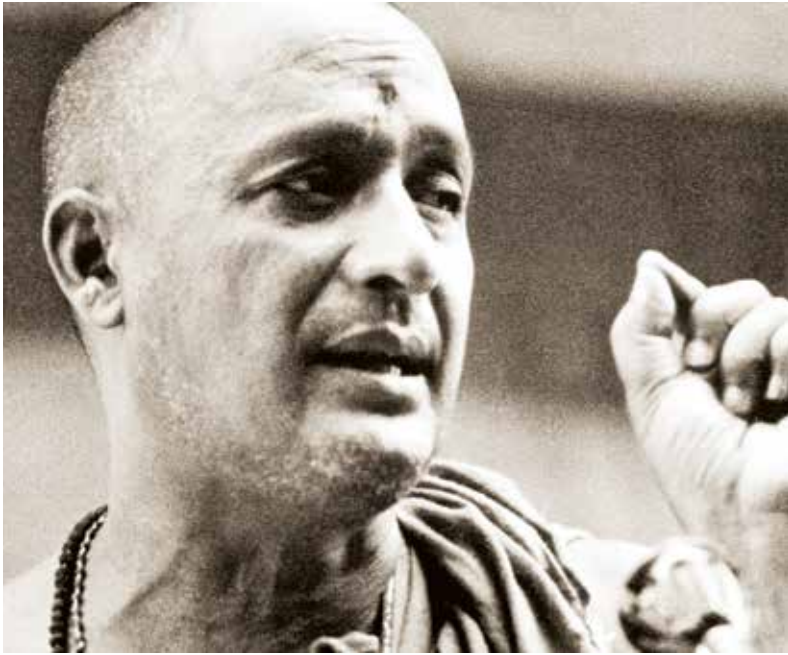
Don't waste time but read systematically. In the *Rama-charitamanasa* there are slokas, there are dohas, there is chopayi, there is sarvaya, there is soratas, there is chapah. You must read any article written on the *Ramacharitamanasa*.

There are two important things: the *Ramayana* and *Rama-charitamanasa*, they are different, not the same. What you read is *Ramacharitamanasa* and not *Ramayana*. The *Ramayana* is written by Valmiki in Sanskrit, and it is the story of Rama. *Ramacharitamanasa* means the work of Tulsidas on Rama written in a Hindi dialect, not in Hindi. The subject matter is Rama in both, but when Valmiki writes it is called *Ramayana*, although there are other *Ramayanas* written by Champu and other authors throughout India. When Tulsidas writes it is called *Ramacharitamanasa*..

I am talking about the *Ramacharitamanasa*. Rama means Rama, *charita* means life, *manasa* means esoteric – the esoteric life of Rama.

– 22 April 1981, Gokul

Three Questions



What is the purpose of religion?

If religion cannot bring man close to man, and man close to God, then ban it! We don't want it. All temples, churches, mosques must be closed. All religious people must be asked to quit because they have not been able to bring man closer to man, and man closer to God. This is the only purpose of religion; there is no other purpose.

Colonialism is not the purpose of religion. I am definite about it, and if it was up to me, I would ban it. I do not have any tender core in my life about religions, even my own religion. I don't like it, I don't like Christianity, Islam or any religion! I don't like any religious person, nor these Jagadshankaracharyas. They should teach only one thing: how I love you and how I love God - that's all. Bring man closer

to the visible man, and bring man closer to the invisible man. That is the one purpose of religion, nothing else.

What is tapasya?

Traditionally tapasya is understood as the practices saints used to do as austerities – walking barefoot, eating very little, having very few clothes to wear, sleeping on the floor. That is called austerity and penance, but tapasya is more than that.

Pranayama is also known as tapasya because it generates heat. The literal meaning of *tapas* is heat. When you heat the room, the heater can be called ‘tapasya’ because it heats. Similarly, when awakening takes place, heat increases in the body. When you do a lot of pranayama, it increases the heat in the body. Anything, which increases the heat in the body is tapasya. However, traditionally it means walking barefoot, having minimum possible clothing and eating the minimum possible. It is the austerity and penance of saints.

Could you tell us a little about brahmacharya in the context of tantra?

Brahmacharya literally means ‘roaming in highest, absolute consciousness’: *Brahman* means supreme consciousness, and *charya* means to roam. That is the literal meaning, but it has always been used for what you call celibacy or sexual abstention.

Abstention from the sexual act in thought, word and deed. Some people believe that abstention from the act itself constitutes brahmacharya. Others say that it is the desire, which you have to become free from, not the act alone. But there is a combination or interlinking between a desire and an action. Some say, that if someone has a desire and has not acted, he has already acted. Others say that those who have no desire but somehow have acted, have only acted.

In tantra, usually the whole affair takes place between husband and wife. If anyone just wants to do the tantric sex with anybody, in India it is not possible. If he wants to pick up somebody else, or if she wants to pick up somebody else

other than their own husband or wife, in India it is impossible. And if it is possible it is not a tantric relationship; it can only be prostitution, it is so difficult. So everything happens between husband and wife.

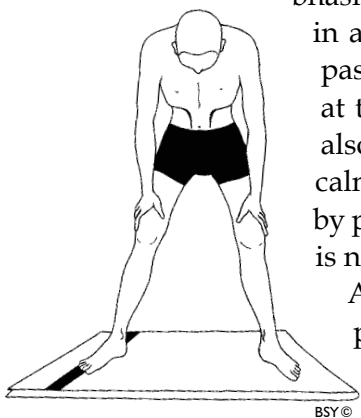
Elements of tantric brahmacharya

The first element of brahmacharya is no ejaculation. Involvement in the act is not at all assessed, weighed or analyzed, it is only the ejaculation which should not take place. The second element is that the female partner should not become pregnant. This is also part of brahmacharya. Therefore, she has to practise amaroli for at least one year prior to the actual involvement or act. The practice of amaroli is meant for this.

The third element is that the tantric act of *maithuna*, union between husband and wife, who are now two spiritual partners, should not be based on passion. If a man wants to have a sexual act with a girl he has to have passion, there must be a little attraction or the act cannot take place. In tantra they say no passion. Not only no passion, but your passionate temper has to cool down. There are many types of appliances, the most famous is the besmearing of *bhasma*, ashes, on the whole body of - Shiva and Shakti. There is also reference in many places to applying oil profusely. Not a little bit of oil, but so much that if you touch the body it is greasy. Applying

bhasma and oil presents one to the other in a very non-passionate way. Whatever passion you may have, when you look at the person, it just cools down. This is also brahmacharya because your mind is calm and quiet. It is tranquil, not ruffled by passions, because the cause for passion is not there.

Another point is that this act has to take place only between two people who have practised sahjoli, vajroli, mool-bandha, uddiyana, even nauli.



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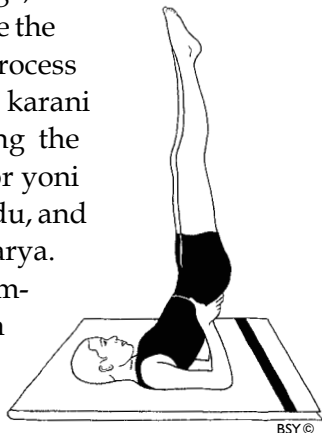
They have to know the breathing systems of inspiration and expiration. They absolutely synchronize their breathing as if they were one. The movements of the act and the breath have to synchronize with each other. They are more concerned with the counting and synchronizing of the breath.

The days are also suggested. You cannot practise on all days. For example, when a tragic death has taken place in the family where you are also a bit involved, you should not practise. Then there are many days when you should practise, the time and everything else is indicated. Sometimes it is in the middle of the night.

Understanding the implication

As a general explanation, in hatha yoga, they say you should be able to reverse the process of energy. Reversal of the process of energy takes place in vipareeta karani mudra, where you are not allowing the *bindu* or drop to go to mooladhara or yoni chakra. This is called holding the bindu, and holding the bindu means brahmacharya.

So we have two definitions of brahmacharya. One is the religious definition celibacy in thought, word and deed, but in tantra this is not there if you have your own partner, husband or wife, which is accepted socially according to the laws of the land or the traditions of the country. However, if you want to practise tantra in Iran, and you are searching for someone, you will be executed. If you search in India, they will say you have gone crazy, and ask, "What are you doing? What happened to you? Why don't you get married and do what you like?" In the West it is possible but people have not gone deep into it at all. They have just equated brahmacharya with abstention and tantra with the sexual act. They have not talked about passionlessness.



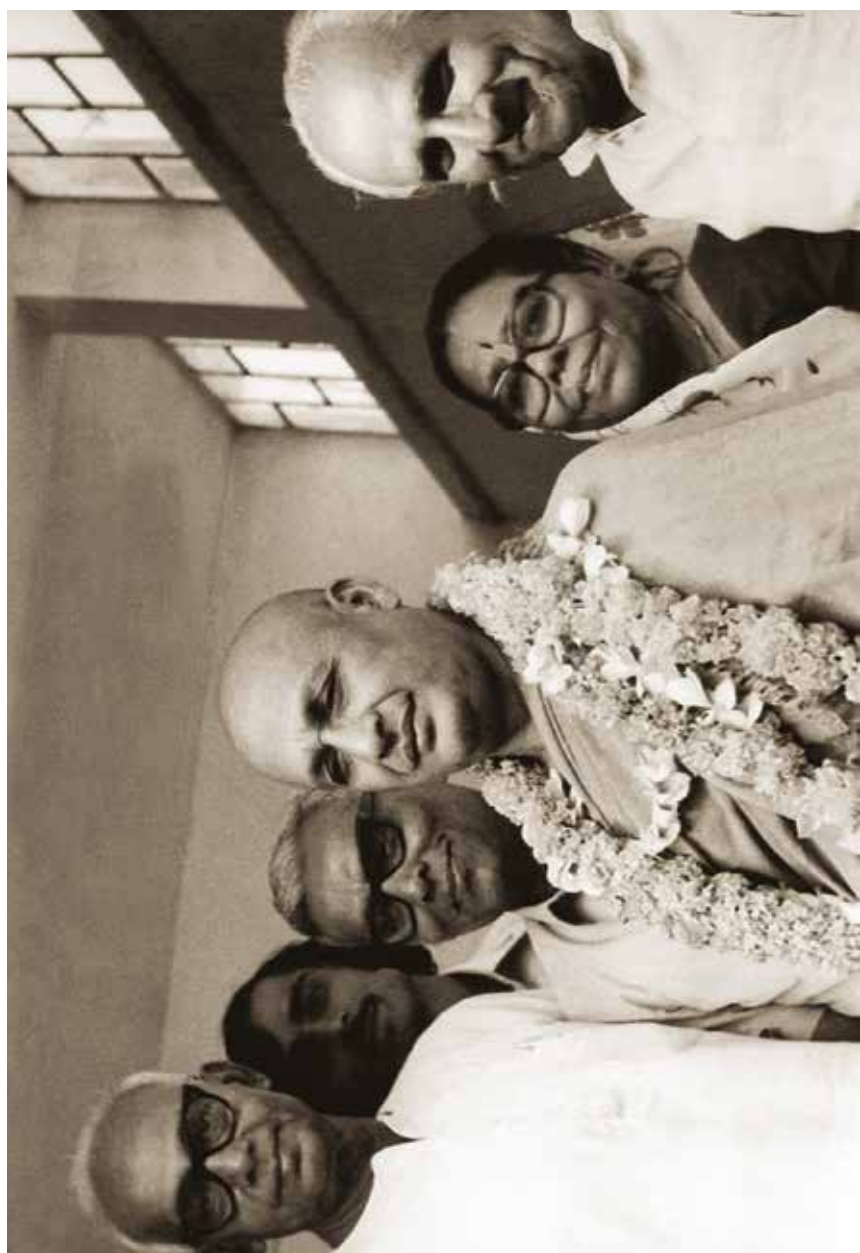
Another point is one-pointedness. I will give you a very gross example. In the night or in the evening when it is dark and you want to read a book, you put on the light. You have switched on the light not because you want to look at the light, but in order to read. Your purpose is reading. Therefore, the purpose in the particular act is something else than the act itself.

The act is only a sort of putting the light on, because it has been found that out of all the practices of yoga and tantra, whether it is the hatha, raja, bhakti or jnana yoga or any other system of pratyahara, this is the most successful pratyahara act. In this you can remain engulfed in one state of consciousness without being disturbed by any other form of idea at least for ten to thirty minutes. You are able to confine your mind within a particular area where no other thought interferes; and this is the only practice. After this, there are other practices not as successful as this, like pranayama with which you control the mind.

Therefore, the practice of concentration must be at your beck and call. Concentration means to hold an idea in the mind. To hold an object or a feeling in the mind for a particular period of time. What experience are you having at this time? It may be dependent on the interaction between the senses and the idea or the senses and the object. Some experience is taking place, either it is a mild experience, a pleasant experience, a breaking experience, or an explosive experience; some experience is going on.

You experience that experience at your centre. Your centre has to be either bhrumadhya or anahata. It cannot be mooladhara, because the experience is taking place in mooladhara already, the gross centre of experience is mooladhara. You have to withdraw your mind – or you do not have to withdraw your mind because you have already practised dharana for a very long time prior to your practice of tantra. So you take your mind away to your centre and experience the experience which you are experiencing.









Yoga and Martial Arts



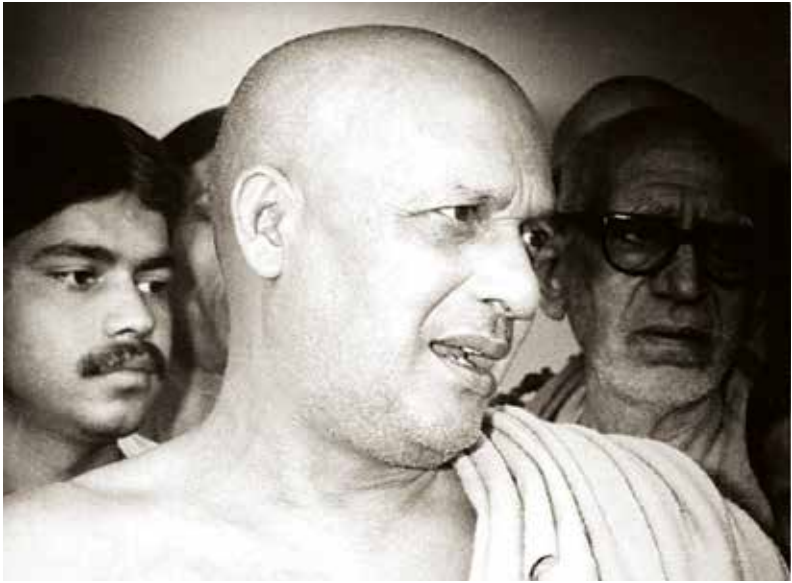
In Indian martial arts the first thing is yoga. Indians have so many martial arts and within ten years you will know it, but Indians have a defect or a shortcoming – either they do not want to sell themselves or they do not know how to. India has so many martial arts that your karate will not stand anywhere.

They are such fine arts and so strong that you do not even need any weapon or a stick. These 'pahalwans' can make the body so stiff, when you go on beating them with a stick, your stick will break, but not them. Some of them you cannot move at all. They may be 80 to 100 kilos, but if you try to move them they become 500 kilos or maybe a tonne if they lie down. You cannot move them because they have the knack to relate the body with the mind and idea.

We do not use it for self-defence nor do we teach it. If you go to an akhara in the morning anywhere and ask them, "Why are you doing this?" They say, "For physical health." Then you ask, "Not for self-defence?" They say, "What defence? We do not want to kill." The approach is different. The Japanese approach is to defend themselves. The purpose of any art should be non-violence, it should not be violence, because it does not pay. What have martial arts done for Japan? The British, Spanish and Portuguese ruled them. What happened to the shoguns, the military rulers? Nothing. They lost everything because man lives by skill and the skill is in the brain not in the hands. The English people ruled the whole empire, the whole world. The sun did not set on the British Empire. How? Brain. It is not martial arts. It is the brain.

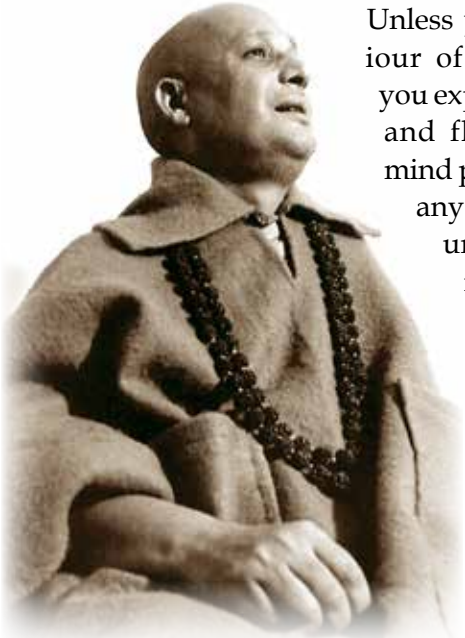
The purpose of any martial arts should be to give a healthy standard of body to the young people of the country. They should never be taught that they should defend or that they should kill. That purpose is against the principles of non-violence. A time should come when we stop even arms and weapons. It will be very difficult because the people who are manufacturing them will not want it. The country will lose the revenue. America will become poor in fifteen days if the bid to stop wars. They have big companies with billions and trillions, they will fall down. So we want to stop wars but business people do not. The purpose of martial arts should not be self-defence, but to take man closer to himself.

Grihastha Ashrama



Sadhana is the most essential thing and has to be done regularly, but sadhana too has its level. For some people the pooja path is sadhana, someone else considers dhyana to be sadhana. For others service, *seva*, is sadhana. Some consider even suffering to be sadhana, and for a few indulgence or *bhoga* is sadhana. Then what is the meaning of sadhana after all?

In this world, you are living in grihastha ashram. Unless you acknowledge the experiences of your mind you will not be able to make progress. *Kama, krodha, lobha, moha, ahamkara, mada* and *matsarya*, desire, anger, greed, attachment, ego, arrogance, and envy or jealousy are characteristics of the mind. Unless you experience it, how will you acknowledge the presence of maya and realize that it is unnecessary? Everyone tells you not to be angry. Everyone tells you to shun all desire. All religions and all masters will tell this, I am also telling you the same, but have you experienced it?



Unless you experience the behaviour of your own mind, unless you experience the manifestations and fluctuations of your own mind personally, you do not have any right to say that it is all unnecessary and you have no right to condemn anyone. How do you know that anger, desire and attachment are useless things? Have you suffered at any time because of them? Have you ever suffered any loss because of your anger? Have you suffered because of

desire? Have you endured any pain, frustrations, loss, disillusionment or sorrows because of desires and lust? Did you gain any knowledge through it? That has not happened at any time, then why and how can you renounce them?

You cannot renounce anything which you consider insignificant but about which you have no experience at all. If you get knocks and blows in the daily pattern of life on account of your anger, greed, passion, ego and so on, you have experience. That is why the life of a householder is known as a place where you are making certain positive efforts in order to clear the passage for self-realization.

Grihastha ashrama is a way to self-realization, *atmajnana*. In grihastha ashram you feel and experience desires, anger, greed, attachments, ego and all the *vikaras* of the mind. When you are frustrated with them, you try to overcome them. Every time, you get a bitter experience because of your anger, you think you will leave anger, "I will not get angry anymore, it leads to loss." Then the next time you feel anger again and you decide not to be angry again. In this manner, you keep

feeling angry fifty times, and fifty times you decide not to be angry again.

You realize that anger destroys relationships. In the relation of mother and son, brother and sister, small conflicts and small quarrels keep on happening throughout the day. This is not good and this should be realized, then only you will try to improve on it. In the same manner, you should realize that lust, desires and greed are unnecessary and lead to trouble. There are many things like that. You have to realize them all, and you have to realize that these things are not good, and you do not have peace in life because of them. You do not feel happiness because them. Most of the time they are the reasons for your trouble. Only then will you be able to leave them or overcome them in your life.

On top of all that when you try to leave them or overcome them, it is not an easy task, it is really very difficult to live without them or leave them completely. Especially desires, you cannot leave all your desires so easily. That is why every man should live life within the framework of his own dharma. You can have desires and also fulfil them, but within the framework of your dharma. Do not go out of the framework designed. Whatever your desires are, you can only fulfil them within the limits of your framework of dharma. If some desires take you beyond the framework of dharma, leave them. *Dharma* means righteousness, *sadachara* or good conduct. Only within the limits of the framework of dharma can you fulfil and manage your desires, lust, anger, attachments, greed, ego, etc.

If you go beyond that framework, then the garbage of anger, lust, desire, greed, ego, attachment, which was in you will spill over into the outside world. Today you will spill your garbage, tomorrow someone else will spill their garbage, and everyone will spill their garbage in the world. This is what has happened in the world today, and this is what is happening. By managing, fulfilling and expressing your desires, greed, lust, anger, attachments, ego etc. within the framework of dharma, the framework of virtues, this can be made better.

On Men and Women



Do males consider themselves superior to women?

No, he does not consider himself superior but because the male has made all the rules, so he rules. Since he rules, he makes laws in his favour. In the scheme of creation, the creator has had feminine qualities. He may not have a feminine body, may not be a female, but the creative principle had feminine qualities. This is definite. If Vishnu created, then he had some feminine qualities because male qualities are not creative.

In no kingdom, whether it is animal or vegetable, whether mammal, reptile or human being, is there a male who has produced a child. That is not the system at all – creation is not my job! Man is not the creative principle! It is the female who has the facility whether they are natural, divine or whatever facilities for creation. So, therefore we call the devi the yoni of srishti: *srishti* means creation, *yon*i means from where you emerge, and *devi* is the feminine God. God as mother not God as father, this is a very ancient concept in many ancient tribes even in Harappa, Mohenjodaro, they had the same concept that the creative principle belongs to the female. That is how the females enjoy a superior position.

Swamiji, is it true that males are stronger than females genetically?

So far as physical strength is considered, but men have always been defeated. We do not know much about the interiors of world politics and palace cliques, and parliamentary cliques, but most of the revolutions and disasters, females are behind it somewhere. I am talking history! Behind every emperor, behind every thinker, business man, industrialist, maybe it is not his wife but there has to be some girl behind it.

What are your thoughts on marriage and love?

A time has to come when mankind has to learn to live without marriage. It is not a ritual that is necessary. A time has to come when people have to be so disciplined, they must know how to live, and then the children will be better. Not the children of a slave woman because most women who are married are slaves.

At the wedding ceremony you have taken the 7 rounds of fire with your husband, but you have not taken the 8th round. That 8th round you take with the man with whom your heart connects, and where your heart resides. He may not be your husband, he may be your father, he may be your God, he may be a friend of yours. He can be anyone whom you actually LOVE. Love does not only mean sex. Love is a feeling of heart.

This Round of Love is the 8th Round which is from the heart and which is the residing place of your heart.

Women in any form, whether in the form of sister or mother, have a very inspiring role to play in life. It is not just your physical relationship which decides your love for a person. You can love a person without having anything physical to do with him or her. Love strengthens even sexual relationships, but it is much beyond that. We have tried to keep that part of history in the background because we have been puritans, orthodox people, and we never wanted everyone to know that she was behind him, because it would create a precedent.

That is precisely what most wives have not understood, and they have been very unhappy in their lives because they have seen their men going somewhere else. They think that it is bad, but they do not know that she is the inspiration and not themselves! Such quarrels should not take place in families. In each and every human being, particularly in men, there is some sort of capacity to be something, and there is someone who should be able to inspire it. There are of course those who suppress it, but I personally feel – you shouldn't mind – that married life subdues man's innate ability to create. There have been very few in the world who have been happily married and creative.

The role of a woman is to awaken the creativity and the power in the man. Jijabai exploded the genius in Shivaji. There have been many great examples. When a Jaipur emperor came home after losing a battle, the empress did not open the gate. She said, "I cannot face you." He had to go back and fight; you need this type of wife. Tulsidas ran the whole night, he crossed the river on a dead body, he went to Ratna. Ratna said, "Why have you come here?" He said, "I love you so much." She said, "What nonsense you love me so much! Why don't you love God as much as you love this perishable body?" That's what changed his life!

A woman should be a beloved – not a wife – cut it off! Not a slave girl. You are your husband's beloved friend – use the

word friend, 'I am your friend'. Such wives are very rare. A wife has to be a man's friend - 'I am not your subordinate and you are not my boss. We are the right wing and the left wing.' This is the concept in all the religious books, but we do not practise it. We have a society of some undisciplined wild people. In our society there is a big chunk who are undisciplined. So these undisciplined people will not misuse the 8th round of love marriage system was brought in for the sake of a healthy tradition.

Does the potential of males and females differ in spiritual life either as disciples or in the way they develop spiritually?

I think women can play the role of a guru very correctly and very successfully. That is their potential. They may not be able to create an idea, they may not be able to win a war, they may not be able to create a political party - though some can do that too, but most women can play the role of a guru because women by nature have an intense instinct if they are not spiritual and intense intuition if they are spiritual. That part of their brain is well developed. Even instinct is all right, because sometimes you can guide others through instinct and intuition.

Man is very dynamic, he has the capacity to utilize his hands and heart to make or destroy. Man has to be kept dynamic, he needs it, but she should guide him. This is a very inexplicable thing. If you are not a man you may not be able to understand it. I am a man. I can get inspiration from her, from anyone. I find women have certain guiding factors. Even as you listen to my speech carefully, I listen to what the girls speak, they speak instinctively, but I get it. From the point of view of guidance, I do not analyze the motives, that is not my nature, I only try to understand what guidance is being given to me so far as accomplishment, action and creativity is concerned. That feminine guidance is most possible for women. There may be a few exceptions here and there, but definitely they have a developed, intense instinct or intuition.



You are the Instrument

Follow the path of spiritual life.
Let nature take its own course.
Let it be whatever it is.
Why worry about these things?
Why be anxious?
Leave everything to the divine.
Who am I to do it?
He does everything.
He controls everything.
You think you are doing everything
But it is not true.
Always know that you are the instrument
And He is the doer,
Whoever He is
Whatever His form.

—Swami Satyananda

Yoga Psychology

In the West, people started with matter – the behaviour, laws and constituents of matter. They asked themselves, how to conquer matter and its processes. In India, people started with the mind – the laws and nature of the mind. How can the mind affect the law of life, in the way that matter does? How far will the deeper parts and subtle areas of the mind give you the experience of a higher life?

Both, mind and matter, are necessary for man's continued existence. For material existence, you have to know matter, its laws and how to utilize it. For inner awareness,

for peace of mind, and to understand what lies beyond matter, you have to find out the mysteries of mind. These mysteries of mind go to the extent of *atman* or consciousness. Western psychology has not yet established a link – it will. Science is always growing, whether it is psychology, physics or yoga. It is growing. It has arrived at a point, but it does not mean that it has completed its research.

Its research is continuing because it is man who is making research. If it is a religious search, then you put an end to it somewhere – in the form of canons and books. However, where there is research, you go ahead as far ahead as you can go. In modern psychology there are some brilliant scholars, as there



have been in the past, like Jung. You can have scholars who may understand the laws of the mind related to atman, which is related to jivatman and to paramatman. I am not talking about God. I am talking about *paramatman*, the cosmic self or the cosmic entity, the cosmic unity where the individual is bound to something else.

We do not feel it, but there has to be something. It cannot just be matter floating. There has to be some sort of systematic link between the individual and everything else. We call the nature of atman imperishable, indestructible, homogenous. It will not involve, it is just a witnessing consciousness. So, if atman is like that, then how have we come to be bound by circumstances? Why so unhappy? Why the suffering? Why is there birth and death? If the atman is immortal, as they say in philosophy, then why does it happen?

You have to discover, you have to research for yourself why it is. The immortal self, we have to presume that it is immortal, but does it die? How do you see that it is dying? There has to be another force somewhere within the universe which must be creating an hallucination, an experience or an idea of birth, death, pain, distress, happiness and mental problems.

If I am free from disease, death, the three gunas and prakriti, then why is there anxiety and psychosis? Where do they come from? Do they come from matter? Then what is the relationship of matter with the atman? Where does it get linked up and where does it separate? These are some of the questions which will have to be answered now. Psychology will discover more of the areas of the human mind, and that will forge the relationship between the East and the West.

The East has to understand that it cannot neglect matter. For matter is nothing but the creation of the whole cosmos. The East has neglected the study of matter and nature. The West has neglected the study of the Self, the transcendental. So there are limitations in the eastern systems and western systems.

Satsang on Samadhi



Is samadhi the last stage?

No. There is something beyond samadhi. There are various types of samadhi also: *jada samadhi* through pranayama, mudra and bandha, *chetan samadhi* from raja yoga, *bhav samadhi* from bhakti yoga where you feel unconditional immense love for your deity, God or anyone for that matter. This was experienced by Mira Bai, Chaitanya Mahaprabhu, Ramakrishna Paramhansa, and others; there are many such names in this list. Whichever path of sadhana you will take, you will have the experiences according to that path.

All these people become kind of unconscious, and have the feeling that whatever they are doing is happening because

of the motivation and inspiration of God. They even believe that if they have any sorrows, it is also the will of their deity. This feeling, *bhava*, manifests everywhere, be it in the kitchen, bathroom, bedroom, the temple, on the road, or at your job. This *bhava* of unconditional love for God and your deity comes in any transaction, situation and circumstance that you live.

It is said that in the state of samadhi, there is no consciousness. And also a person can be in a state of samadhi for months together.

No, it is not like that for all the types of samadhi. In *sahaja samadhi* they are totally conscious, the same as you are conscious and I am conscious. They can see and feel everything. They can feel sorrow, pain and happiness. They have full awareness of insult, criticism, praise or accolades. They are aware of the good and bad. They are aware of day and night. They have awareness of time and space. They have full awareness but the mind becomes still. That state is called *sahaja samadhi*.

So that means it has no effect on us?

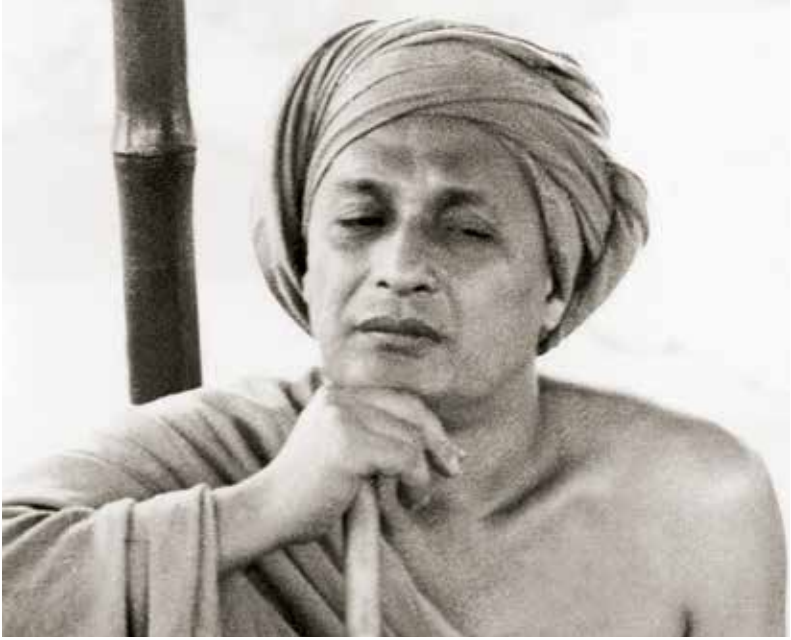
It is like when you are sitting on the platform of the railway station. You see two thousand people. Are you affected by them being there? There is the witness attitude. You just witness whatever is happening and let it happen and sometimes you also push someone who is in your way.

Can you speak more on *sahaja samadhi*?

Kabir has said:

Aankh na mundu, kam na rundhu, tanik kasht naheen sadhoon.

I don't have to close my eyes or ears, I don't have to stop my desires and I don't have to face any hardship. Wherever I live and whatever I do, my mind, *chitta*, is always at one place - with my deity.



This is sahaja samadhi. It is considered to be a very high state of samadhi. People who have lived in history like Buddha and Swami Vivekananda were always in the state of sahaja samadhi. To explain sahaja samadhi Tulsidas has said this verse at the end of the *Ramacharitmanas* (UK do 130 kha):

*Kaamihi naari piaari jimi lobhihi priya jimi daama,
Timi raghunaatha nirantara laagahu mohi raama.*

As a man of passion and lust always thinks of women,
as a man of greed, always thinks of money.

In the same way, for me Sri Rama is my beloved and I
love him and remember him incessantly.

You always think and remember only one thing; bhava samadhi is for a short span of time, and for that span of time you remember only your deity and then you are out of it and back. All types of samadhi have an end but sahaja samadhi has no end, it goes on continuously and incessantly.

Swamiji what is nirvikalpa samadhi?

Nirvikalpa samadhi comes within the samadhi of raja yoga. It is a state when there is no *vikalpa*, option, alterations, uncertainty, doubt, ambiguity, left. That state without vikalpa is called nirvikalpa samadhi. and the other name is nirbija samadhi. They are the same.

There are mainly three big obstacles in front of us. The first obstacle is *vichara*, thought, the second is *vikshepa*, dissipation, scattering about, and the rest you will know when you progress. As of now you just have to deal with the thoughts.

When you sit for dhyana sadhana, you experience the *vikshepa* coming up from within. They come like dreams, in the form of experiences. Sometimes they come in the form of a candle flame. You have to cross that also. And all those are called sa-vikalpa, with vikalpa. This is what constitutes *vikshepa*, distraction. After that comes the nir-vikalpa, without vikalpa, where the mind moves for a while and then remains still for a while. As you might have observed a man on his death bed makes some slight movements for a short while, in small spans of time these movements are made. These movements are a kind of agitation of mind. These agitations are the traces of the mind called vikalpa. Sankalpa and vikalpa are the two manifestations and projections of the mind. The mind has two gunas:

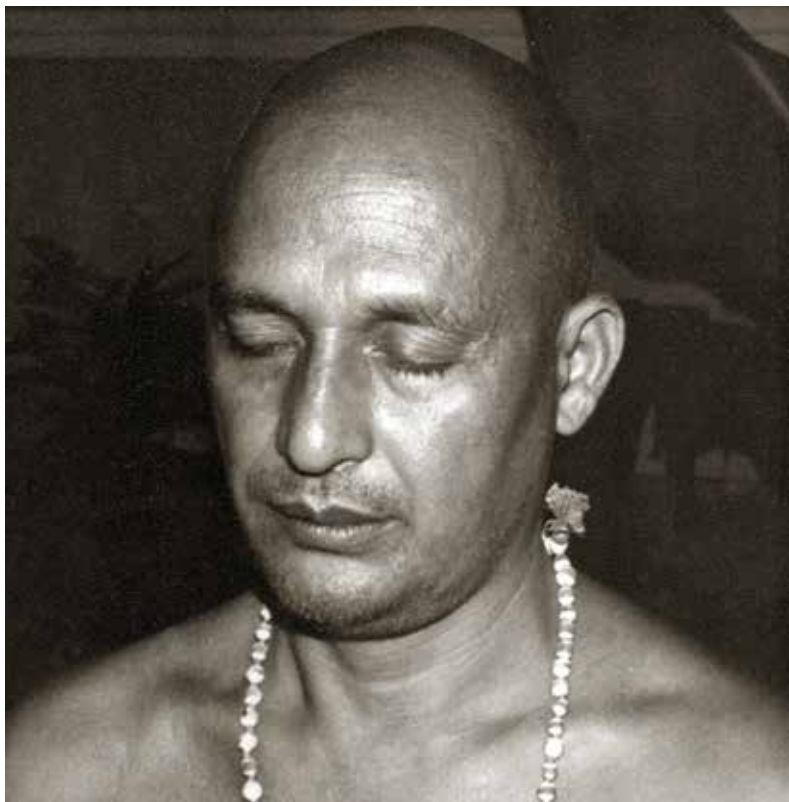
Sankalpo vikalpaatmakah manah.

What is mind? It is either with a sankalpa or with a vikalpa. if there is no sankalpa and no vikalpa, then there is no mind. For example: if there is no water in the ocean, how will you get waves? You will get waves from the ocean only if there is water. In the same way, when sankalpa and vikalpa are destroyed, there is no mind, then how will you get thought waves?

While there is sankalpa vikalpa cannot be destroyed. Sankalpas are of various types. The last sankalpa is the survival instinct. And it is there in everyone's mind whether you are aware of it or not.

Visualization

Swami Satyananda Saraswati



In modern psychology, there is a word 'schizophrenia' – and all of us are schizophrenics, for that element is within us. In modern psychology, schizophrenia is not considered to be a very positive symptom, but schizophrenia and madness are two different things. When schizophrenia is properly guided and worked out, it is a very positive virtue and force. It is a very positive faculty. It is only in those moments of schizophrenia that ego and super-ego can be split. When they are split, then you can see things.

When the ego and super-ego are split, you can see things. You can see things like a shadow, a train of pictures, black and white, or sometimes like a dream in technicolour. It is at that time, when your whole consciousness is entering into a whole situation, a whole event, that if you see that it is snowing, you will feel cold and experience snow. In visualization if we are somehow not able to deprive the mind of sensorial impulses, if pratyahara is not complete, dharana will not be correct, real or perfect. *Dharana* means that what you are talking about, you are able to see.

Dharana, the psychic dimension

The second point is that when we are aware of external sounds and people it is called the waking state. According to science and philosophy, we are living in time now. Our whole consciousness, our whole body, and mind is bound by time. We are living within time, but at night when you go to bed, you are slipping from time and slipping into space. When you slip into space, the time span or time category is left behind. When the time category is left behind, the concept of time changes. Eight hours you sleep, but you do not know it, because you have transcended the time zone. Now you are in space. When you step out of time and enter into space, you have experiences. The deeper you go into space, the greater will be the experiences – and the lesser the time, the better the experiences. Time has to be transcended. I am only talking about experiences. I am not talking about brahmajnana which is yet another transcendence. When you step out of time and enter into space, you have visions. You have good *dharana*, concentration, and you can see things very clearly.

Sometimes, you identify with those experiences so much that duality is completely lost for the time being. In western psychology, about 50 to 100 years ago, they thought that schizophrenics were all mad people and they put them in mental hospitals. Later things changed. The schizophrenic-psycho-phenomenon came into consideration. They established

the psychic societies of New York and London, and began to see the difference between a mad man's experience and the psychic or schizophrenic experience.

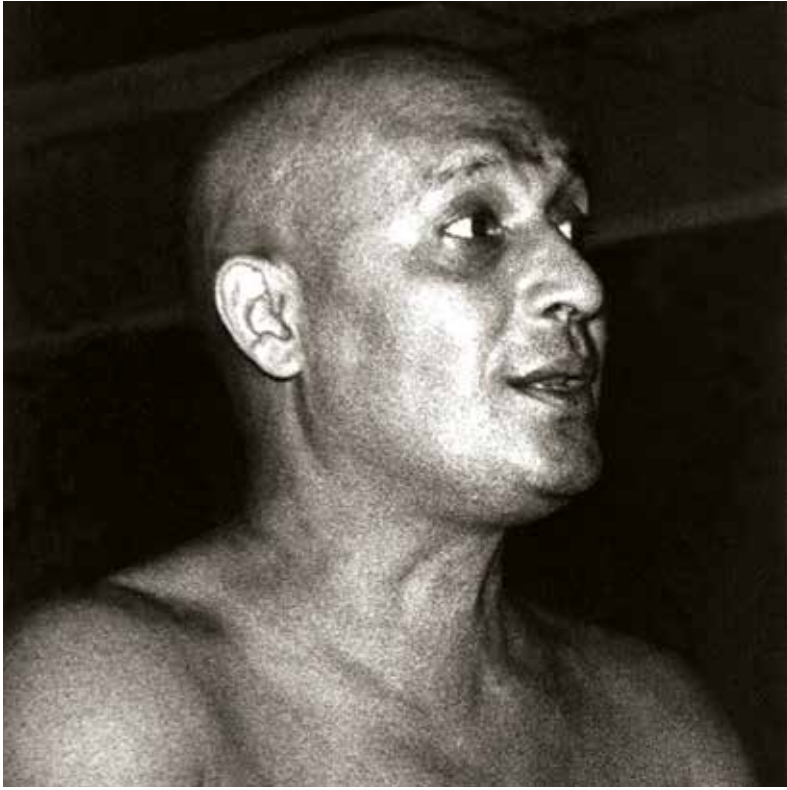
This psychic is a schizophrenic within a framework. I am a schizophrenic, but my schizophrenic behaviour is only limited to my spiritual experiences. In external life, I am not schizophrenic. When dealing with my children, my wife, my property, my bank, my business, I am not schizophrenic; I am an integrated person. When it comes to the point of meditation, I split myself. That is the point.

When you are out, externalized, you have to live in integration because you have to live in time and adjust to the time factor. If you do not adjust to time, you are mad. Such a schizophrenic is called a mad person because he does not know how to look after his children, wife, money, bank, or business. He does not know whom to marry or how to marry. He is called a mad person and a schizophrenic as well.

Separating mind and senses

When we are practising pratyahara, the most important thing to do is to isolate our brain, mind or *chitta*. That isolation has to be complete. Now, when we isolate in meditation, it is half isolation. When most of us meditate it is partial deprivation, partial isolation. Total isolation takes place by shutting all the *indriyas*, senses, the impulses of the nervous system and by bringing down the metabolic rate of the body.

If a person lives for one month in complete isolation his metabolism will slow down. In order to bring the metabolism down you also have to be careful about your food. In your low metabolic rate, food produces toxins in the body. That is why many are sick. They meditate for six hours and take puri and halwa. After taking rich food, they are not able to digest it properly. Going to the toilet does not mean that you have digested your food properly. Digestion depends on a balance between the threefold systems in the body: metabolic, catabolic and anabolic. There has to be a balance between these three.



In isolation, these three systems are brought down. Very little metabolic functions take place in the body, so toxins are created. You must know what you should eat.

When this isolation takes place, dharana begins. Actually Tattwa Shuddhi is a very preliminary practice. It is an effective practice and has got a very important role to play in spiritual practices, because it purifies the elements. Since it is a preliminary practice, the aspirant is not expected to be able see the Papa Purusha. All the things that you are asked to see, you are just to feel it. Eventually, visualization may come or may not, it does not matter.

I am making it very clear that the particular state of mind when the mind is split into two, is alone responsible for all kind of experiences. Therefore, during the practice of yoga,

all yogis, are mad people, they go crazy. Added to which, in India, people do conduct experiments with isolation chambers, it is called *bhu samadhi*. Yogis are put under the ground in a cement tank which is blocked and insulated from the top. No oxygen or maybe a minimum of oxygen is allowed. One side is kept as earth: the mud is allowed to remain, it is not cemented. Three sides are cement and there is a little bit of oxygen, just to survive. Yogis remain in there for ten, fifteen, twenty days. During the period of Maharana Ranjit Singh, in Punjab, one yogi called Hari Singh remained inside the chamber for forty days. It is historically documented and many British people saw it at that time.

In this isolation chamber, yogis concentrate only on *bhrumadhya*, the eyebrow centre, where they see only a light. It is much bigger than a star. It is a good light, shining, bright but not unbearable. That light has to remain steady. The yogis concentrate on that light and pranayama. It is not important what the preparatory practices are. They finally come to the light.

It is only those people who are able to develop that light clearly without any difficulty, within a few seconds of getting into the isolation chamber, who experience *bhu samadhi*, inside, underneath the ground. The yogis keep on looking at the light, and as a result of this total concentration the entire life force begins to move towards one direction. When they concentrate on the light which they perceive, all the forces of the body move towards one particular point. As a result, the heart stops, the activity of the brain stops, the whole body is dead.

Earlier people thought that it was part of a game. During the last twenty to thirty years many people have been exposed to sophisticated scientific observation. Then they have found it is true. It is possible that a man can be dead and become alive again. This is the technique of *pratyahara*.

What we practise in *pratyahara* is a very simple, ordinary technique. There are many methods of isolating the mind from

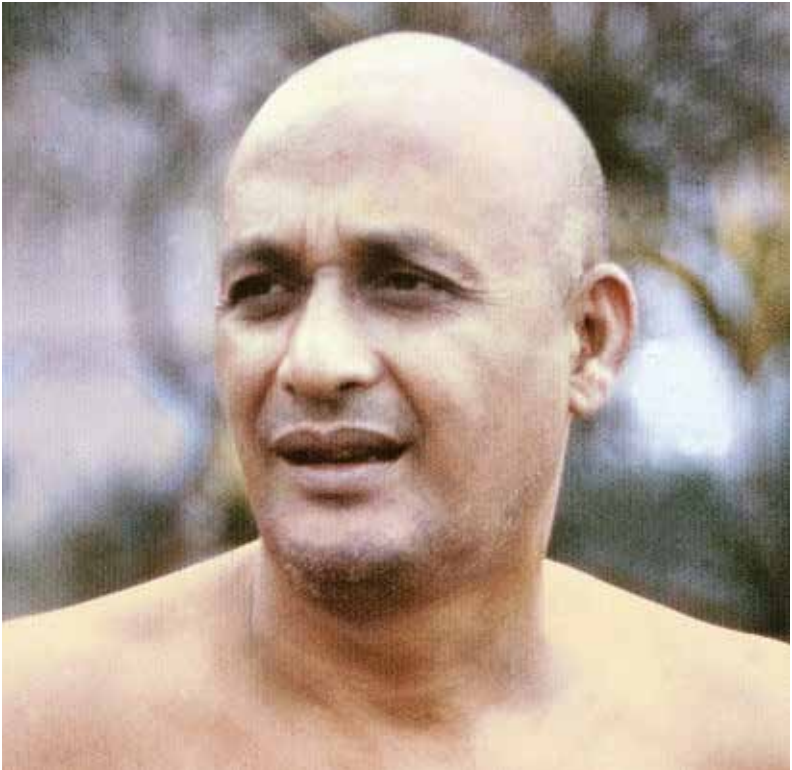
the senses. It is said in the Upanishads and books on yoga that the senses carry messages, excite and stimulate the brain again and again, like when the telephone is ringing it will disturb us. These senses must be withdrawn first.

In western countries people have bought some bhū samadhi tanks, they call them sensory deprivation tanks. Scientists put the people inside and use electrodes. Some people go into isolation chambers and come out very unhappy because they do not see anything there. Then there are people who have fantastic experiences. They have experiences pertaining to their rebirthing, their childhood and other psychic experiences or schizophrenic experiences. Many books have been written on it.

The only difference is the quality of the aspirant. In India, the people who practise bhū samadhi are outstanding people with a lot of physical and mental preparation. In the experiments done in western countries, the people have no physical, mental, emotional or social discipline. They do not have any discipline in life. They take off their coat and pants and get in the tank. Sometimes they have very frightening experiences, not super-experiences. When a yogi has disciplined himself in other stages of normal life, then when he has experiences, they are not frightening, they are very calm. Of course desperate fright can come sometimes, but they are not constantly disastrous, disturbing, violent or horrible experiences. The yogi does not have horror experiences, or maybe just sometimes for a short time.

Therefore, pratyahara has to be completed. In Patanjali's *Yoga Sutras* it is made clear that there are five ways: 1. birth, 2. mantra, 3. penance, 4. herbs and 5. practices of concentration. In olden days, Hindus, Parsis, South Americans and Africans took certain beverages. Indians used to take soma. Parsis also used to take soma. In Brazil, they too had a creeper, in Africa they had their own plant and Red Indians used to prepare many kinds of drinks mixed with herbs and each one's blood and go into trance.

Know That You Are Awake



Nothing comes out of renouncing the world. It is the nature of the mind to play pranks even in the ashrams and tapovanas. Then what is the good of renunciation? The man who is ever awake wherever he goes, should transform his internal atmosphere and stay there; by correcting one's spiritual, domestic and financial considerations, much of the difficulties in a man's way are cleared.

In brief, in order to bring out the holy powers that reside in you, it is necessary that your thoughts should be pure, your speech should be pure, your conduct should be pure, your food should be pure, your vision should be pure.

This is the way of the world. It misguides the travellers, confuses and slanders them. So long as I was a fool, the world was pulling my leg; now that I have known the inside and outside of this world, it calls me mad.

* * *

To achieve success in any great act, a great ideal is necessary. Remember that he who has got a burning ideal before him will forever and ever go forward on the path of life. He will never be able to return.

* * *

How can nirvana be attained this way? Leave the confusion of life. Throw away all the complications, all the conflicts of thought. Let life flow evenly. Do not raise any issues of conflict. Turn yourself into a temple. Make yourself a tirtha. Make yourself into a hermitage. This alone is the way to attain inexhaustible happiness. Keep your lamp ready. Light it yourself. You will get the light.

* * *

If the body is light and the mind is light, then meditation is deep. Therefore, I am drawing you nearer to that, but first know what is the state of sleep and the state of wakefulness.

When fear, delusion, infatuation and pride disappear, then take it that you are awake.

When life becomes easy; when you do not stumble or commit mistakes; when the self is controlled and you remain in a state of blessed tranquillity, then take it that you are awake.

When petrol does not get lighted in spite of the nearness of fire;

When a piece of paper does not get wet in spite of being dropped in water;

When trees do not get uprooted in spite of a storm, then know that you are awake.



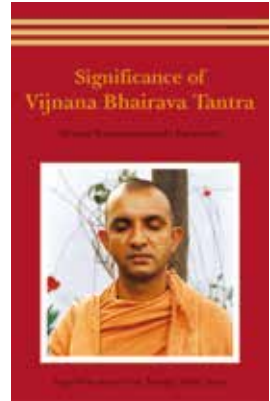
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Om Tat Sat
The Editor