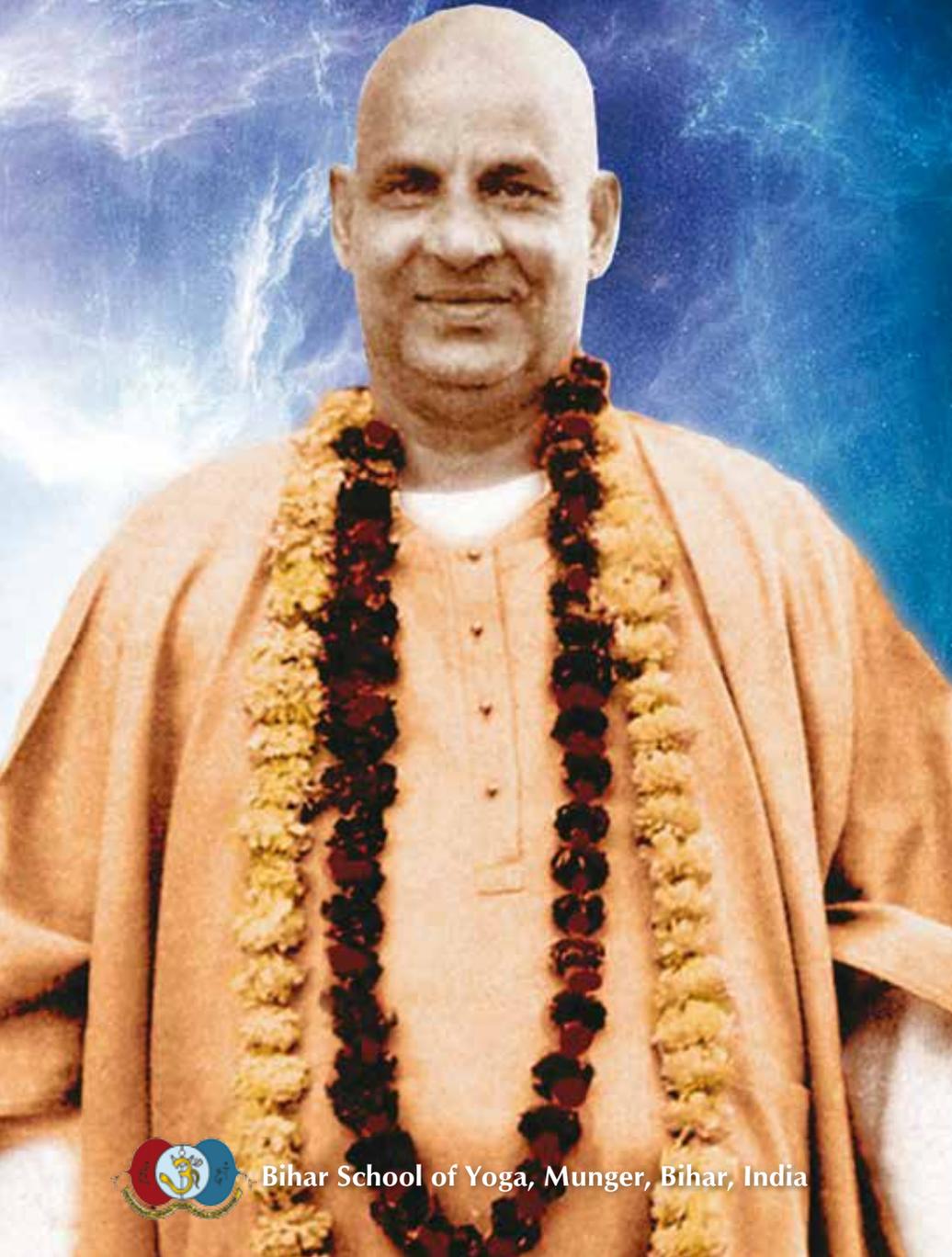


YOGA

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Hari Om

YOGA is compiled, composed and published by the sannyasin disciples of Swami Satyananda Saraswati for the benefit of all people who seek health, happiness and enlightenment. It contains information about the activities of Bihar School of Yoga, Bihar Yoga Bharati, Yoga Publications Trust and Yoga Research Fellowship.

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Sri Swami Sivananda Saraswati



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

Swami Satyanandaji is a veritable gem of incalculable merit. He possesses certain predominant virtues to a remarkable degree. He is an embodiment of simplicity, serenity and egolessness. He is radiant with all the virtues needed for a sannyasin. He is a man of great fortitude and austerity. He has undergone several hardships and disciplined himself perfectly. His path is the path of inner growth and outer activity. He is a practical Vedantin of high order and a dynamic karma yogi. His linguistic excellence and intellectual capacities are rare achievements. He is gifted with wonderful abilities.

—Sri Swami Nijabodhaji

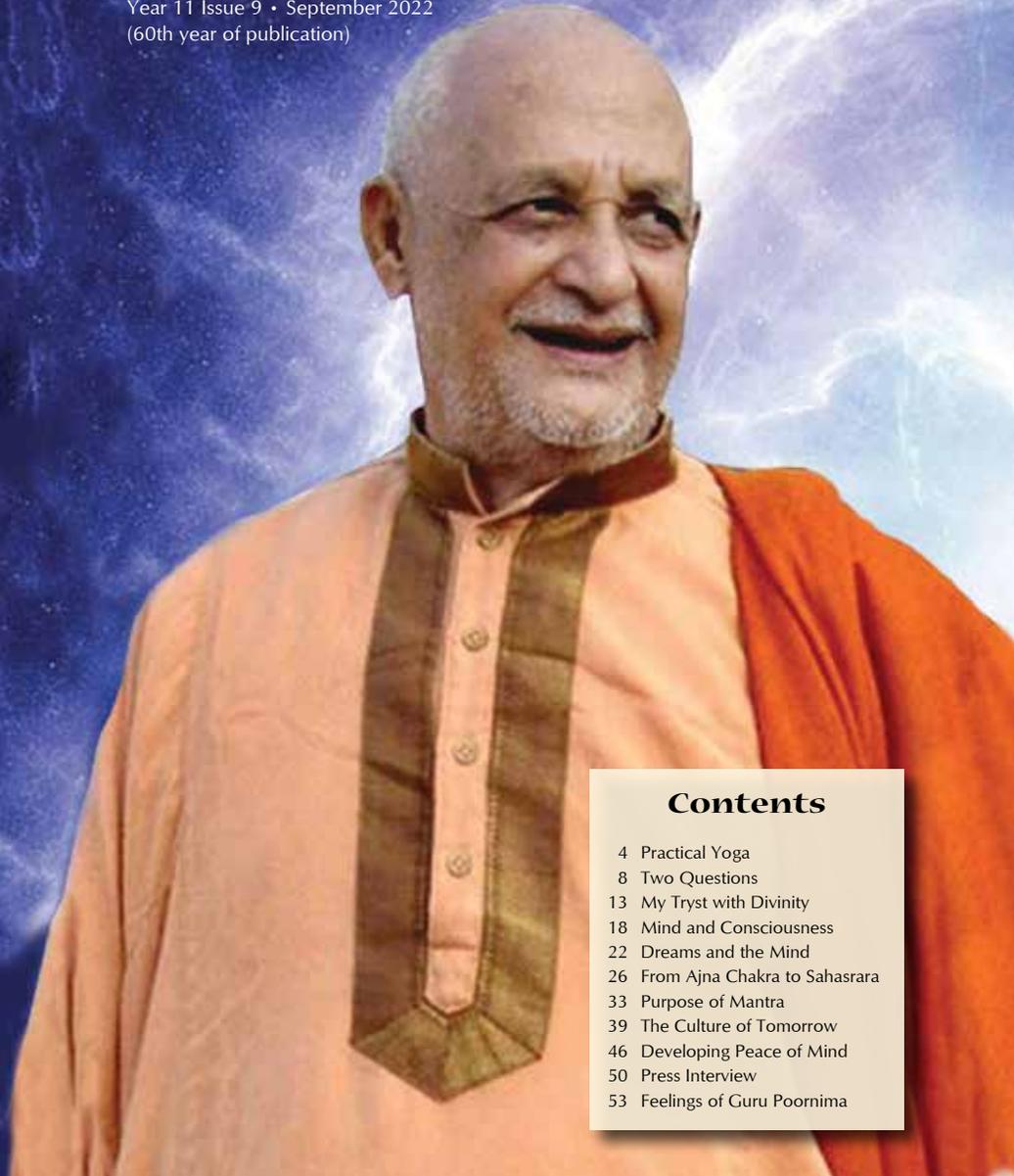
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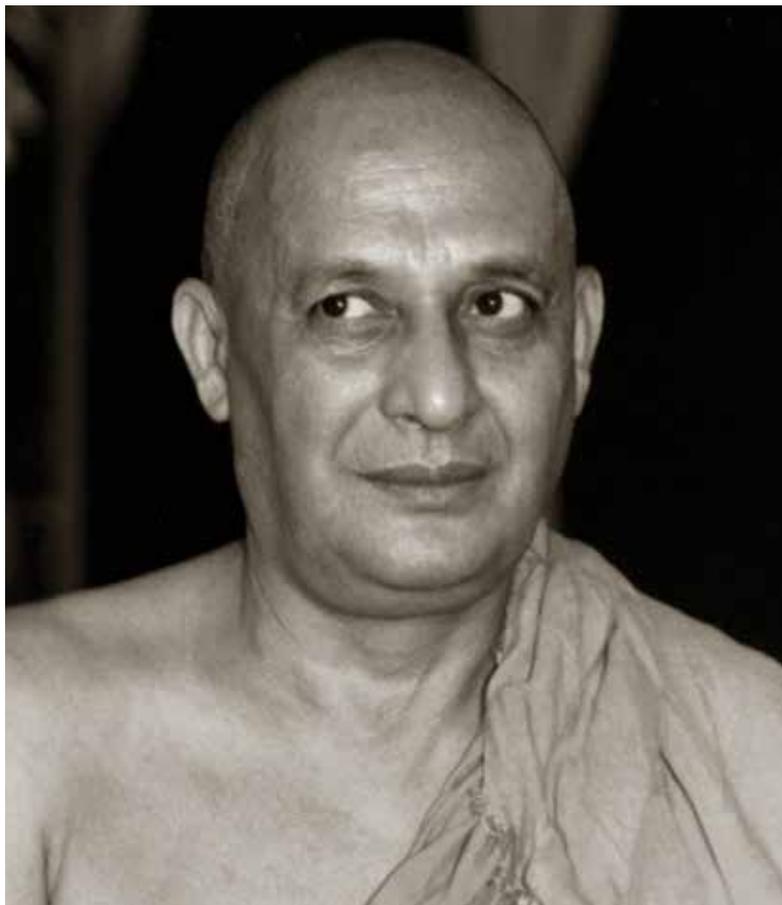
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The Yogi is superior to the ascetic. He is deemed superior even to those versed in sacred lore. The Yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi. (*Bhagavad Gita VI:46*)
तपस्विभ्योऽधिको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

Practical Yoga

Swami Satyananda Saraswati



I am going to talk a little bit about yoga and you should not get a shock. For many years it was thought that yoga was meant for a recluse, a sannyasin, or one who has nothing to do with day-to-day life. I am going to talk to you about that yoga which has very much to do with your life. Not necessarily if you are suffering from some disease, but to open the doors of

intelligence. The yoga which I have in my mind to introduce to you this morning is meant to open the doors of intelligence and improve the quality of understanding, improve the quality of mind and emotion. I am talking about a subject which is relevant to the 20th century and more to the 21st century.

Yoga today is a subject which has caught the attention of the greatest thinkers of our times, scientists, doctors, philosophers and administrators, not only in India, but all over the world, not only by people who believe in Hindu religion, but who believe in other religions, and maybe do not believe in any religion at all. What is there in yoga which has impressed the world much more than anything else? Why do you talk about yoga? Why do the preachers from India go to different countries and teach yoga? Why should your management and your principal have thought it necessary to introduce yoga to you?

The first point, scientists have found that through the practices of yoga the quality of health can be improved, general health, positive health, and also the sicknesses that we suffer from.

Secondly, they have said the power of concentration that yoga bestows is superb. There is no other science which will give such fantastic and powerful concentration. Yoga is based on the principles of concentration. When the mind focuses on one object, or when the mind focuses on only one idea, within one area, and does not go beyond that, that is called concentration. When you achieve concentration, you have clarity about the subject, whether it is God, mathematics, philosophy, geography, history or languages. When the mind is clear, you can have proficiency in that subject. When the mind is clouded, you are not able to have clarity about it.

The practice of yoga which you will learn will bestow the quality of concentration upon you and the quality of concentration does not only improve the clarity and quality of understanding, but it gives you a creative intelligence which many people sadly lack.

Besides concentration, I want to point out another important aspect – discipline. I do not mean social discipline. There is an internal discipline, the inner discipline of the mind, emotions and philosophy. A disciplined mind is a mind which can rule, create and influence. All the great people in history were people who had mastered discipline. It is very important to imbibe discipline. This discipline need not be taught by your elders. If they teach you, well and good. Even if your elders, parents, teachers or society do not teach you discipline, through the practice of yoga a sense of discipline emerges from within yourself. When your parents and teachers and elders teach you to discipline yourself, sometimes it is very suffocating and unpleasant. When the practice of yoga brings that discipline from within yourself, it is a joy. You cannot understand this joy of the discipline which you develop from within yourself.

In your study, your life, family and society, discipline is the most important aspect without which a nation cannot exist as a nation. If there is anything in a nation that destroys and kills a nation and all its great chances, it is lack of discipline. It is not merely the education in schools and colleges, the prosperity that you have at home, a good parliament, assembly or government, or the buildings that make a nation. It is the people and discipline that make a nation. A disciplined nation can be ruled but cannot be destroyed. This discipline is not the discipline which is taught in the military academy. It is an understanding which comes from within yourself. You know how you have to rule yourself, conduct yourself, and how to adjust yourself in day-to-day life, in relation to your tasks, duties and obligations.

The next point is emotional balance. For a healthy life, emotional balance is of utmost necessity. Those who do not have emotional balance have a lot of psychological problems. They have problems in their behaviour and personality. These problems interfere with success in academic life. Why do children not get on well with studies? They have the brain. Why do you not get on well with your studies? You have the

brain. You are not a dunce. Your emotional problems cloud your intellect, understanding and memory, and that is why, in spite of the fact that you read well, work hard, still you do not get the result that you want.

For this you have to have regular practice of four items: yogasana, pranayama, yoga nidra and meditation. Asanas are postures; pranayama is control in the practice of breath, breathing; yoga nidra is a system of relaxation of the body, mind and muscles; meditation is practising one-pointedness on one object every day at an appointed time for five to fifteen minutes.

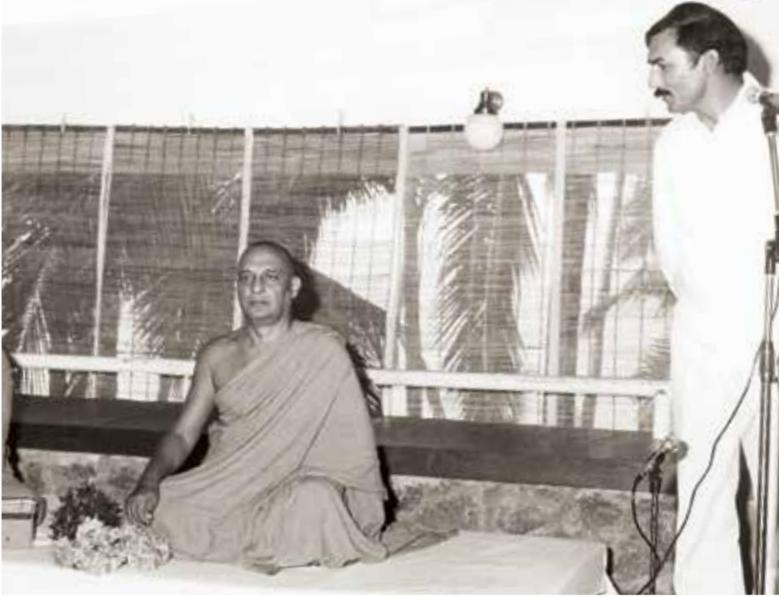
I believe the seed I am sowing will stay in your mind. In times to come you will remember that in your school days a swami came here. My name is Swami Satyananda Saraswati, my guru was Swami Sivananda Saraswati of Rishikesh. I come from Bihar. My ashram is situated in the same place where the great Karna, the eldest son of Kunti, of Mahabharata fame, had his palace. That is where I have my ashram. I teach yoga all over the world. You may even call me a self-appointed ambassador of yoga, for I have been around the world many times to ashrams, schools and teaching centres.



– 2 February 1982,
Seethalakshmi Ramaswamy College, Trichy, Tamil Nadu

Two Questions

Swami Satyananda Saraswati



It is said that in the turiya stage the individual consciousness merges with the supreme consciousness and after that the sadhaka lives only for three days. Is this true?

These things should be properly explained. There is a certain experience where you are aware, but there is no self-awareness. You know you are not unconscious, but at the same time there is no classified awareness such as, 'I am experiencing awareness'. That 'I', the *anubhogta*, the experiencer, is not present. There is only awareness, which you realize when you come out. At that time, it seems that there is total *shoonyata*, total void, there is only awareness.

This is an experience that indicates the individual awareness has merged into cosmic consciousness. However, words are deluding. What is individual awareness? Is it awareness of name and form, your relationship with time and space, or

where you are? That relationship, with object, your body, time and space, the room in which you are meditating, is not there at that time.

It is not immediately turiya. There are two stages - jivanmukti and videhamukti. When jivanmukti is attained, the yogi has a supreme quality of awareness. In that supreme quality of awareness, he sees himself in everybody just as a mother sees herself in the child or two lovers see themselves in each other. He sees everyone with compassion. He performs *lokakarunya*, acts of compassion, whatever they might be. He does his karma and dharma without any personal motive because he has no more samskaras and karmas; they are finished and burnt.

After perfecting or after living the life of a jivanmukta, when the sattvic vasana of *lokakarunya*, compassion for the whole world, is also reduced, he attains videhamukti, not in six or seven days, the period is usually twenty-one days. In twenty-one days, even the karmas related to this physical body are finished. There is karma related to the mind and the body. If you have finished your karma related to the mind, your body may still live because it still has prana and all the other functions; it is as if the generator is running but the mechanic has gone. The moment the petrol is finished, the motor will also stop. So this body runs for twenty-one days with total detachment with the body. That is called videhamukti.

It is not possible for a videhamukta to have anything to do with anyone. All the seeds of existence are exhausted. There is no need for him to come back into the physical form because there is no *vasana*, latent desire. *Lokakarunya*, compassion for all living beings, is also a *vasana*. Even if you want to do good to everyone, *nishkama seva*, it is a *vasana*. It is a sattvic quality of *vasana*. Even that *vasana* is not there in a videhamukta.

Videhamukti is liberation from karma related to the mind and body. The jivanmukta has become free from the karmas of mind, no desire, no *vasana*, no *icchha*, nothing like that. He is living for *lokakarunya* on account of infinite love for

everybody. He has a body and he has the karma of the body which may live for fifty, seventy or one hundred years. As long as his body lives, he has to live. At this time, if the jivanmukta dies, he can take another body, because he still has to perform the lokakarunya karma. He comes in another body again like an avatar, a siddha purusha or a mahatma.

As a beginner, I would like to know what is yoga. Patanjali says in his *Yoga Sutras (1:2)*, *Yogaschitta vritti nirodhah - Cessation of all mental activities is yoga. In the *Bhagavad Gita (2:48)*, it says, *Samatvam yoga uchyate - Equanimity of mind is yoga; and then in (2:50) Sri Krishna says, *Yogah karmasu kaushalam - Expertise in action is yoga.***

In the *Gita* there are no definitions about yoga, only the word yoga is used. In the chapter on karma yoga, when the word 'yoga' is used it means karma yoga and if it is used in the raja yoga chapter, it means raja yoga.

There is no necessity to be confused. First of all, let us start from Patanjali. What is yoga? *Yogaschitta vritti nirodhah - to stop the vrittis of chitta, not the mind. Anger, happiness and dukha, suffering, are vrittis. In Patanjali's raja yoga, vrittis are named in a particular style, but for our understanding let us say that happiness and unhappiness are vrittis. They are the patterns of the mind. In meditation or through yogic practices like yama, niyama, you are supposed to stop these patterns.*

When you stop these patterns, the mind attains a state of balance. If you are not affected by sukha or dukha, the mind becomes balanced, *sambhava*. When the mind attains balance, harmony, it becomes efficient. A calm, quiet and harmonized mind is more capable than a mind in disharmony. When the mind is free from vrittis, correct decisions can be taken. When the mind has many vrittis, like *kama, krodha, lobha vritti*, vrittis of desires, anger, greed, the mind makes mistakes in taking decisions which are not accurate.

Karmasu kaushalam can be interpreted in many ways. Whatever karma you do, be efficient in it. You are a householder

and you have to get your children educated. Should they study arts, commerce or science? Should they enter business or service? That decision is also karma. This efficiency in karma will come if first of all you can harmonize your mind. There is no contradiction between these two.

The word 'yoga' in the *Bhagavad Gita* is used in a very broad sense. Starting with *vishada yoga* and ending with *moksha-sannyasa yoga*. Here yoga is used in relation to the mind. When you are in depression and your mind is disappointed, you have a series of experiences on account of the depression. What do you do? Either you completely succumb to the depression or you try to get out of it. This attempt to come out of the state of depression is the first yoga when you are trying to balance your mind.

Suppose you are walking on the road. What do you do? You balance yourself. If you fall onto this side you tilt to the other side; if you fall on that side, you tilt to this side. Similarly, when the mind is affected by *vishada*, depression or *dukkha*, suffering, most people try to come out of that state of mind. The very attempt to come out of that state of mind is called yoga.

In other scriptures like Samkhya, tantra, kundalini yoga, it is said that yoga is union between ida and pingala. It is a very technical, traditional and scriptural definition. The chandra nadi and surya nadi should be united in ajna chakra by a method of meditation and concentration. When surya nadi and pingala nadi join each other, a sort of explosion takes place like when you join two wires. The explosion brings you to a sort of spiritual experience. This is the most correct definition of yoga according to tantra and kundalini yoga shastras. In the *Gita*, this definition has been avoided except in chapter fifteen and a few places in chapter four, where Sri Krishna speaks about the sacrifice of prana into apana when you block the prana.

In chapter fifteen, Krishna talks to Arjuna about the ashwattha tree that has its roots above the ground and the branches below. He is talking about kundalini marga, the

path of kundalini tantra. The roots are sahasrara chakra, then below are the branches and mooladhara chakra is at the top of the tree. It is also said that you have to climb from the top, from mooladhara chakra. On the battlefield, it was a time when Krishna had to tell Arjuna what he had to do, yet he must have spoken about yoga to Arjuna many other times.

In chapter eleven of the *Gita*, there is a clear indication of shaktipat, when Arjuna wanted to have the divine experience. Initially Krishna did not encourage him very much but when Arjuna was insistent, he gave him that spiritual experience (11:8):

Divyam dadaami te chakshuh pashya me yogamaishwaram.

I give you the divine eye; behold My lordly yoga.

Then an experience was revealed to Arjuna and that experience is described *viratrupadarshan*, vision of the cosmic form. When Arjuna had the experience of viratrupa, he could not handle it. He was so frightened that he requested Krishna to withdraw the vision. Sri Krishna must have infused this experience into Arjuna by the same method by which shaktipat is done by gurus. They can bestow an experience on the disciple, however many times if disciples are not ready for it, they cannot handle it.

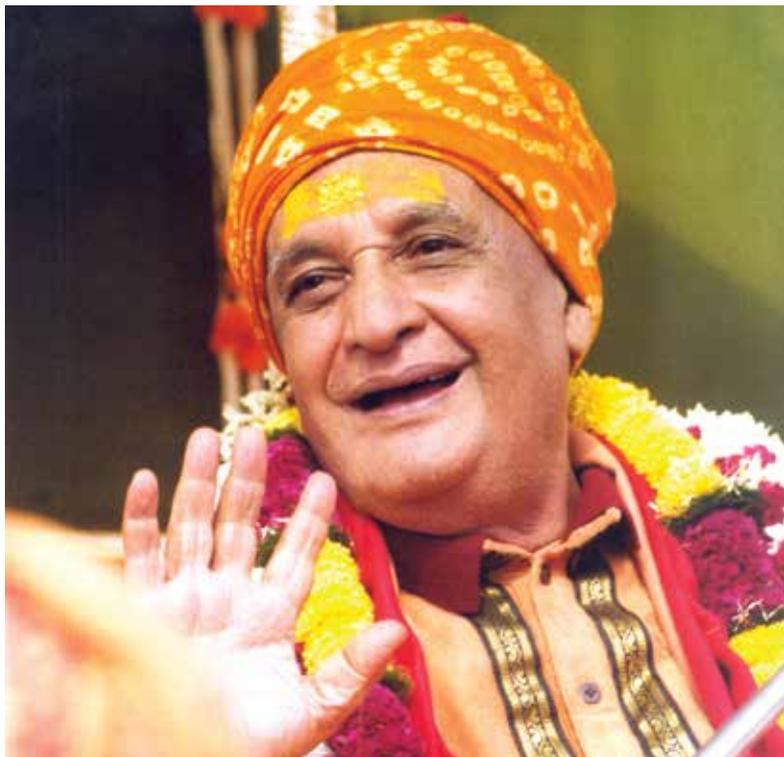
There is a similar story in the Old Testament of the Bible. In the *Srimad Bhagavatam*, the same viratrupa was revealed to Yashodha. She was not frightened but struck with awe and wonder. The same viratrupa was revealed to Arjuna, but he could not handle it. Perhaps Arjuna was not ready to receive the classical meaning of yoga.

The definition of yoga has to be given according to the necessity of the *sadhaka*, the aspirant. And that is precisely why you might not find the classical definitions of yoga in the *Gita*, like *chitta vritti nirodhah*.

– 27 January 1982, Trivandrum, Kerala

My Tryst with Divinity

Kumar Baadal, New Delhi



In the year 2002, as an investigative journalist of India's first digital news portal that became famous around the world for its path-breaking investigative stories, I had to go through a harrowing experience of witch-hunt by the top echelons of power in the country. This period raised a Tsunami of questions within me and I was grappling with ways to find answers. I felt the web of the confusion inside me growing and was really looking forward to untangle it at the first given opportunity. In this state of mind, in the year 2009, I visited the Rikhia Ashram at Deoghar in Jharkhand to participate in the Sat

Chandi Yajna, that was started by the revered Paramahansa Swami Satyananda Saraswatiiji.

I was also looking forward to some spiritual solace as well as an opportunity to live in a natural habitat. Since Rikhia Ashram is located some miles away from the city of Deoghar and deep in a village that is still untouched by the carpet bombing of concrete, in one form or the other, here one gets a feel of the earth in its purest form! Another thing that made me excited about visiting Rikhia was to get an opportunity to meet and interact with Swami Niranjananandaji (whom I had met several times in Delhi and at the Munger Ashram) as I didn't get the opportunity to see him since my days of turmoil got over. I also wanted to hand him over a book that carried one of my investigative news stories as amongst the best in that particular year.

On the first day at Rikhia Ashram, as the day progressed at the Sat Chandi Yajna, I got a sudden opportunity to meet with Swami Niranjananandaji! I poured my heart before him as I had many things to inform him. He was listening to me patiently, even though the crowd of devotees started swelling around us as everybody wants to have a word with Swamiji and take his blessings. Ignoring the crowd, I took his blessings for all that I was doing in life at that point of time and handed him the book with a sense of pride that only excellence and achievement in your work gives you. Swami Niranjananandaji was aware of the hard battle that I had gone through recently and asked me relevant questions and also gave me some words of wisdom on how to circumvent things around it and keep growing. He blessed me and left hurriedly as usual with many in the crowd calling out to him for blessings.

Half of my purpose of coming to the Rikhia Ashram got fulfilled after meeting Swami Niranjananandaji as I had discussed all I had to with him in that unexpected meeting.

Next day, during the lunch break as per the ashram norm, all attendees moved in a queue from the place where the yajna and chanting were taking place to an adjoining premise for

having lunch. As I came out of the main hall, engrossed in thoughts, walking in the serpentine queue, another unexpected sight awaited me. There he was, sitting just a few feet away from where I was, Swami Satyanandaji! Swami Niranjananada was standing like a humble disciple beside him. I had heard from devotees that having Bade Swamiji's darshan was rare, accorded to only a few fortunate ones. And here he was just a few feet away from me. I was overwhelmed! But being a human, I now wanted more! I did pranam to him and wanted him to bless me. But to my disappointment, even as I was crossing him with the queue, Swami Satyanandaji was looking in all directions but me! As I was raising my head after the pranam, my eyes met with that of Swami Niranjananada who was smiling. As I got pushed ahead by the crowd, Swami Niranjananada gestured his hand towards me and said to Swami Satyanandaji, "*Yehi hai Kumar Baadal* – This is Kumar Baadal." Swami Satyananda turned to look towards me and Swami Niranjananada continued, "*. . . issi ka kitab hum aapko kal diye the* – It is his book I gave you yesterday." Swami Satyananda looked at me with a smile and I felt the power of a Sun in his face!

Not the one to let go of such an opportunity, I broke away from the crowd and moved towards the divine space where both Bade and Chhote Swami ji were! I bowed my head at Swami Satyanandaji's feet and he blessed me by raising his hands. I stood up and began to say something when he told me in a soft but authoritative voice, "*Kitab hum padhe hain, bahut achcha ha* – I read the book. It is very good." I quickly added, "*Aapka aashirwad chahiye Swamiji, bahut bada-bada kaam karna hai* – I want your blessings Swamiji. I am doing some very big work." "*Namo Narayana,*" he said and raised his hands again to bless me!

As I left the divine piece of earth, I was overwhelmed with happiness so much that I heard someone was telling me from the queue that I was very lucky to get blessings from Swami Satyanandaji, but didn't turn to acknowledge or see who it

was. I was on cloud Nine! After meeting Swami Satyanandaji in person, during the rest of my stay in the Ashram I was in a pleasant and uplifted state of mind. Everything looked its best and divine.

Before I left, Rikhia, Swami Niranjanandaji told me that Swami Satyanandaji was telling him before meeting me, “Baadal has written an elaborate and well researched article on incidents that took place at far off places like Thailand and Middle East and exposed some big underworld operatives.” This was a pleasant surprise to me as when Swami Satyanandaji had told me that he had read the book, I wasn’t sure whether he had read my article or not. But now I knew that he had read my mind through my article!

Swami Satyanandaji’s *aashirwad*, blessings, proved to be miraculous, as the next year, myself along with my Editor and another colleague were able to do the biggest ever investigative journalism work in India in terms of impact!

2006 and onwards

In 2006, I got another opportunity to meet and interact with Swami Satyanandaji. By then I was toying with the idea of starting a media company for making investigative content for news channels (this was before the social media boom). I informed this to Swami Niranjanandaji during the Sat Chandi Yajna that year (I had made it a habit to visit every year) when I met him. And to my amazement, the same day, he took me to the private enclave of Swami Satyanandaji! Till that time, even after so many years of coming to Rikhia Ashram, like everybody else, I had only seen this restricted enclosure from outside with curious eyes.

Swamiji presented me before Swami Satyanandaji who recognized me immediately and smiled radiantly and said, “*Yeh to Baadal hai* – This is Kumar Baadal.” I again saw the power of a Sun in his face and bowed before him. Swami Niranjanandaji was telling, “*Ek media company kholne ka soch raha hai* – He is planning a media company.” Bade Swamiji

responded, “*Achcha, karo. Kya naam rakhe hoi* – Good, do it. What is its name?” To be frank I was just toying with the idea and Swami Niranjanandaji had told that I was starting a media company! As I grappled with thoughts as I had not settled on a name till then, Bade Swamiji read my mind, gestured in aashirwad mudra and said, “*Namo Narayana.*”

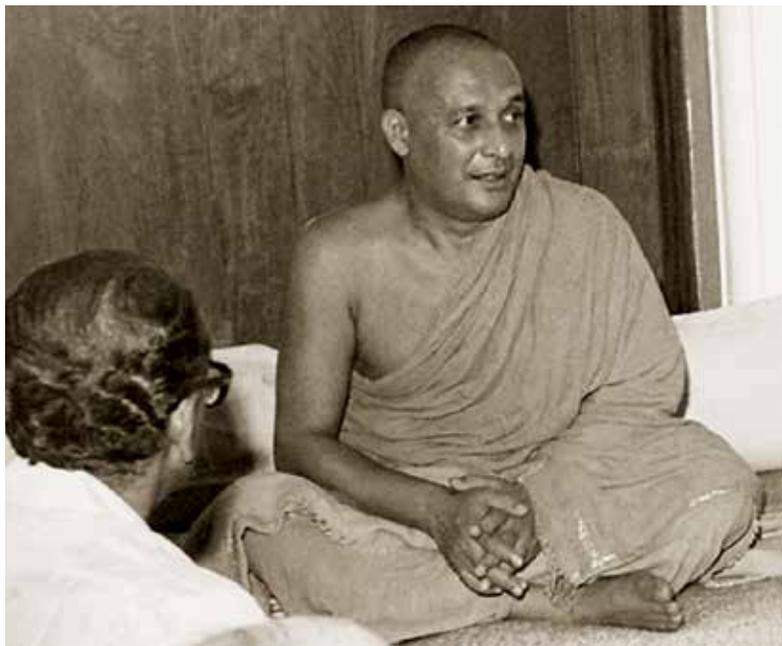
Before meeting Swami Satyanandaji, I was calculating the pros and cons of starting the venture, but once Swami Satyanandaji gave his blessings to the venture, there was no question of turning back. Swami Niranjanandaji had also confidently told that I was starting the venture, so I had to start the venture!

As luck would have it, that same evening the name of the ‘would be’ media company came to my mind, it was ‘Shaktee Media Pvt. Ltd.’ The company flourished beyond my imagination and along with doing some great work for some top notch News Channels of the country, I could give employment to many people in various positions. Several unemployed journalists were employed by the company, trained by myself and they delivered well. Today I am proud of the fact that some of them are now heading the investigative departments of various top news channels of the country.

Swami Satyanandaji took Samadhi in December 2009. Till 2010, I could manage to keep my media venture afloat after it was hit hard by the economic recession of 2008–09. The News Channels could no longer afford to outsource their content as their budgets were drastically slashed. I tried to branch out in the entertainment sector. It takes time. And one needs lots of resources to survive the transition period. Unfortunately, my resources depleted fast as I was looking after my team as well. Finally, I was alone. There were prolonged lean periods. Negativity all around, still I stuck my neck out. In the last two years I got not one but quite a few big entertainment projects. I could finally break in! What was giving me strength was the picture of Swami Satyanandaji looking at me in my room. The Revenant for me! *Namo Narayana.*

Mind and Consciousness

Swami Satyananda Saraswati



Once upon a time Lord Shiva was meditating on Kailash. Sati was sitting at his feet. For long hours, Shiva did not open his eyes, and finally when he did, Sati asked, "Lord, you are the *Jagadishwara*, the Lord of the universe. What were you doing?"

Shiva said: "Sati, I was meditating."

She asked: "On whom were you meditating?"

He said: "I was meditating on Sri Rama."

She said: "What, meditating on Sri Rama? You are the Lord of the universe, *Jagadishwara*, and you are meditating on Rama? Which Rama? You mean that Rama whom I saw one day in the forest, Dandakaranya, weeping for his wife? You mean that Rama?"

He said: "Yes, Sati, that Rama."

She said, "I do not understand it. This is all a puzzle. You say that he is an avatar of Sri Vishnu, representing all his divine qualities, and has incarnated out of compassion for his bhaktas. I know that he is living, moving, crying like any ordinary human being I see in the world."

Shiva warned her: "My ishta deva is Sri Rama and I am against the one who talks against Sri Rama."

From that moment the split began between Shiva and Sati. Shiva did not agree with her attitude towards Sri Rama. This is the spirit which always guides great mahatmas, saints and sages in India all throughout.

*Ekam sat vipra badhuta vadanti. Indram, Varunam,
Mahadeveshwaram.*

The true existence is one, but those who know about it call it variously. Some call it Indra, some call it Varuna. Yet others call it Mahadeveshwara.

The ultimate reality is known as paramtattwa and He does not live in heaven, on earth or anywhere else, but He is the substratum behind the whole of existence.

There is a dialogue in the *Chhandogya Upanishad* between Uddalaka and Shwetaketu. Uddalaka asks Shwetaketu, "Go and taste the water from the sea in the north, east, south and west, and tell me how it is." Shwetaketu says that it is salty. Uddalaka says as the water of the sea is salty everywhere, in the same way the existence, the universe and apparent reality is full of one purpose, the absolute consciousness, which does not have any form of its own. All forms are His forms. That is the important thing that we have to remember. It has no form of its own, *rupam rupa vidantyatasya*. As the Upanishad says that the sun illuminates everything and is in everything; air and fire are all-pervading, but they do not have their own form. They assume the form of what they permeate or reside in. The ultimate purpose of yoga practices is to become the experiencer, the *drashta*, a seer of this reality. To have the experience of

this reality is the ultimate goal. It does not happen because *Brahmavid brahmaiva bhavati*, individual awareness or jivatma merges with cosmic awareness. There is no individuality of awareness. Then how will you know what it is seeing? How will you know what it experiences? How can you know the knower?

When individual consciousness merges with the supreme consciousness, who is going to smell whom? Who is going to see whom? And who is going to understand whom? The little 'I' has merged with the totality and when that happens, it has no existence. If it has existence, then there is duality. If there is duality, it cannot be permanent or true knowledge. *Advaita jnanam* is true knowledge. Whether you feel that *advaita anubhuti*, experience of oneness, with your *saguna upasya* or *nirguna upasya*, worship of form or the formless, it does not matter. Whether your mind merges in *shoonya*, void, the Shivalinga, Vishnu Narayana, Guru or Devi-Bhavani, Durga, Kali, it does not matter that much.

The individuality with name and form has to merge. The jivatma has name and form, but these are myths. We have given them, but they are not true. Make a bangle out of gold, you call it a bangle. Melt it, make a necklace, you call it necklace. You have given a name and a form. It is gold, no matter whether it is a necklace, bangle or any other ornament. You take earth and you make a mud pot, bricks or a lamp. They are forms you have given, but the ultimate is the substance. The multiplicity of the whole creation exists on substance. In order to arrive at this point, we must have not only inspiration but a system.

When a man is suffering from blindness or cataracts, then there is no use in telling him that the sun is bright, because he is suffering from an error in perception. When you correct the error in perception, then only can you have *divya drishti*, divine vision. This error in perception can only be corrected when you transcend *avidya*, ignorance, the limited experiences of the mind, senses, and objects. The limited experience in the subconscious mind in dream is *avidya*. *Sukhanubhuti*, the



experience of happiness in sleep is avidya. *Jagrat*, *swapna* and *sushupti*, waking, dream and sleep states, belong to the category of avidya. When you can transcend the waking and dreaming consciousness by incessant sadhana of yoga and go to *turiya*, super-consciousness, then ultimate happiness is reached. This is the ultimate purpose of yoga. Even though we know where we have to go, there are difficulties related to avidya which have to be worked out. For this purpose, wise people have expounded many sciences like karma yoga, raja yoga, bhakti yoga, jnana yoga since ancient times in India.

I have come this time to South India after many years just to tell you that it is necessary for us to take to yoga, according to our swabhava, taste and inclination. Some people can do yoga for therapy, others for improvement of their personality, some for concentration of the mind and others for the awakening of kundalini. However, ultimately the universal consciousness has to be experienced.

– 31 January 1982,
Ayyappa Puja Centre, Coimbatore, Tamil Nadu

Dreams and the Mind

Swami Satyananda Saraswati



When we dream, we are totally unconscious. We remember only a little bit of our dreams. We do not really remember many dreams, even those which spring up from the depths. By the time we are out of it, we forget it. In order to develop an awareness of the dream, first of all we should develop our awareness and alertness. This can be done through the practice of dhyana yoga. What happens in sleep can also happen in meditation. Dhyana yoga is a state where you are aware; sleep is a state where you are completely unconscious. The dreams you remember in sleep are just a small part of it. Saints and yogis have tried to develop a method through which you

maintain total awareness of the complete functions of the mind. Whatever is happening to your mind, whether higher awareness or lower awareness, whether it is manifesting the subconscious or the unconscious, whether it is a manifestation of manomaya kosha, vijnanamaya kosha, anandamaya kosha, or pranamaya kosha, in meditation you are constantly watching it. It is the best way that you can watch the various functions of your mind.

What is a dream? The dreams that you remember represent an area of mental activities. All dreams, right, wrong, true, involuntary, fantastic dreams like flying or being underneath a train, represent an area of mental activity. They also represent the quality and status of your mind: schizophrenic, neurotic, psychotic, abnormal, improved, *moodha chitta* or dull mind, *kshipta chitta* or afflicted mind, *vikshipta chitta* or deranged mind, *ekagra chitta* or focused mind, *niruddha chitta* or restrained mind. These different areas of the mind are indicated by these dreams.

Therefore, in Sanskrit it is called *swapna*. *Swapna* means *swayameva apnoti iti swapnaha*. *Swayameva* means it is within you. A dream is not unreality. A dream represents a quality of the mind. If you are fair, black, brown or yellow, tall or short, that represents a quality of the body. You may be lame, have a squint eye, big biceps, or be lean and thin, it is the quality of the body. There are billions of people in the world but no two people are alike. That is called the quality of the body. As you have the quality of the body, you also have the quality of the mind, which according to the modern concept is in three layers: conscious, subconscious and unconscious. In Samkhya, they have different layers of the mind from the point of total *andhakamishra*, where the mind is completely primitive and without any function, to the point of enlightenment. The nature, functions and expressions of the mind can be seen in meditation. When you meditate, first of all you must pick up for yourself a tool. Mantra, yantra or mandala is the tool. These are the three tools and with the help of these, you are either descending or ascending.

You ascend into the different areas of the mind. What do you find there? First you find distractions, *vikshepa*. Then you find samadhi like savitarka, nirvitarka, savichara, nirvichara, asmita, then samprajnata samadhi. *Prajna* means awareness. Then gradually you go to asamprajnata, which is no experience at all. Total zero, *shoonya*. Lord Buddha used to talk about shoonya. He talked about asamprajnata when there is no

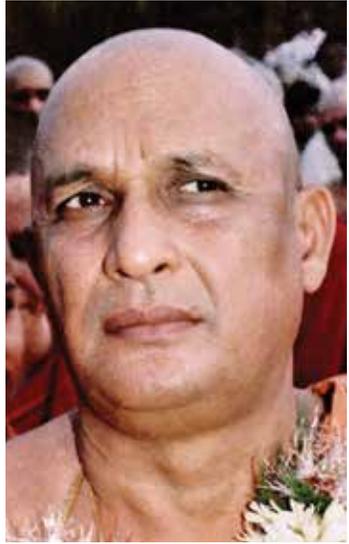
awareness, there is total absence. Then there is nirvikalpa samadhi.

During the period of meditation when you are watching your mind and mental activities, do not try to suppress anything, whether it is a bad thought or a good thought. This is important. I am suggesting this to you because most of us for the last few hundred years have been making mistakes. We are trying to be religious, and by trying to be religious we are trying to be puritan. If you sit for meditation and an idea of *kama*, *krodha*, *moha*, desire, anger, infatuation, comes, what will you do? You will say, 'This is not a good thought. I must remove it.' Why should you remove it? It is neither good nor bad. It is what you are, you must know it. Where do they come from? They come from you. If your liver is bad, and if there is an imbalance in the hormones, your body will have a foul smell. There is no use putting powder, cream or lavender because the smell remains there.

In the same way, there is no use trying to eradicate these thoughts. A sadhaka on the path of meditation must understand that he is trying to understand the whole mind and if the thoughts of *kama*, *krodha*, and so on come to the mind, they stay only for a short time if you do not interfere with them. If you interfere with them, they will continue to be with you the whole life. This is my experience.

Whenever your mind is becoming aware of something, please remember that it is its own quality, its own personality and you should know it. If you are jealous, you should know it. If you have got a *pashu* quality, instinct, you should know it. There is no use trying to eradicate it, because there is a law of evolution. According to the laws of evolution, the mind is subject to changes. Even if you do not change your mind, the mind will change. The mind of the people of the 20th century and the mind of the people of the 27th century cannot be the same. The mind of the 20th century is not the mind which you had in the 15th century during the period of Akbar, Shah Jahan, Birbal. People thought differently.

Mind is always a progressive substance. According to Samkhya, it changes. According to yoga it changes. In the *Yoga Sutras* it is clearly written '*parinamaha*', transformation. The cloth is a parinama of cotton. From cotton into yarn, yarn into a piece of cloth, then it went to the tailor and you get your shirts made. What is ghee? It is parinama, as there are stages between milk and ghee. What are they? They are called *bhoomika*. Anything is subject to parinama. Therefore, my mind is



also subject to parinama. It has never been the same. When I was born or in my previous life it must have been different.

Our dreams must be known by us through the development of a very systematic practice of meditation without any association of guilt. You should not associate your own guilt. Because we are not *papi*, sinners. It is a wrong attitude. What sin have I made, and what sin have you made? You are bound by the law of karma. You as well as everybody are bound by the law of karma. The mind functions under certain regulations, rules and systems. If you do something wrong or have a wrong way of thinking, it is none of your business. It is not your responsibility. You are just enacting your nature.

Therefore, many people believe that we are sinners. I say, 'No. We are not sinners.' Let us sit down in meditation and witness the mind from the beginning, as if dreams are coming, and develop many extrasensory qualities. We have intuitive insights, we know about what has happened and what will happen. We know the future of the whole of humanity and everything becomes clear.

– 2 February 1982, Trichy, Tamil Nadu

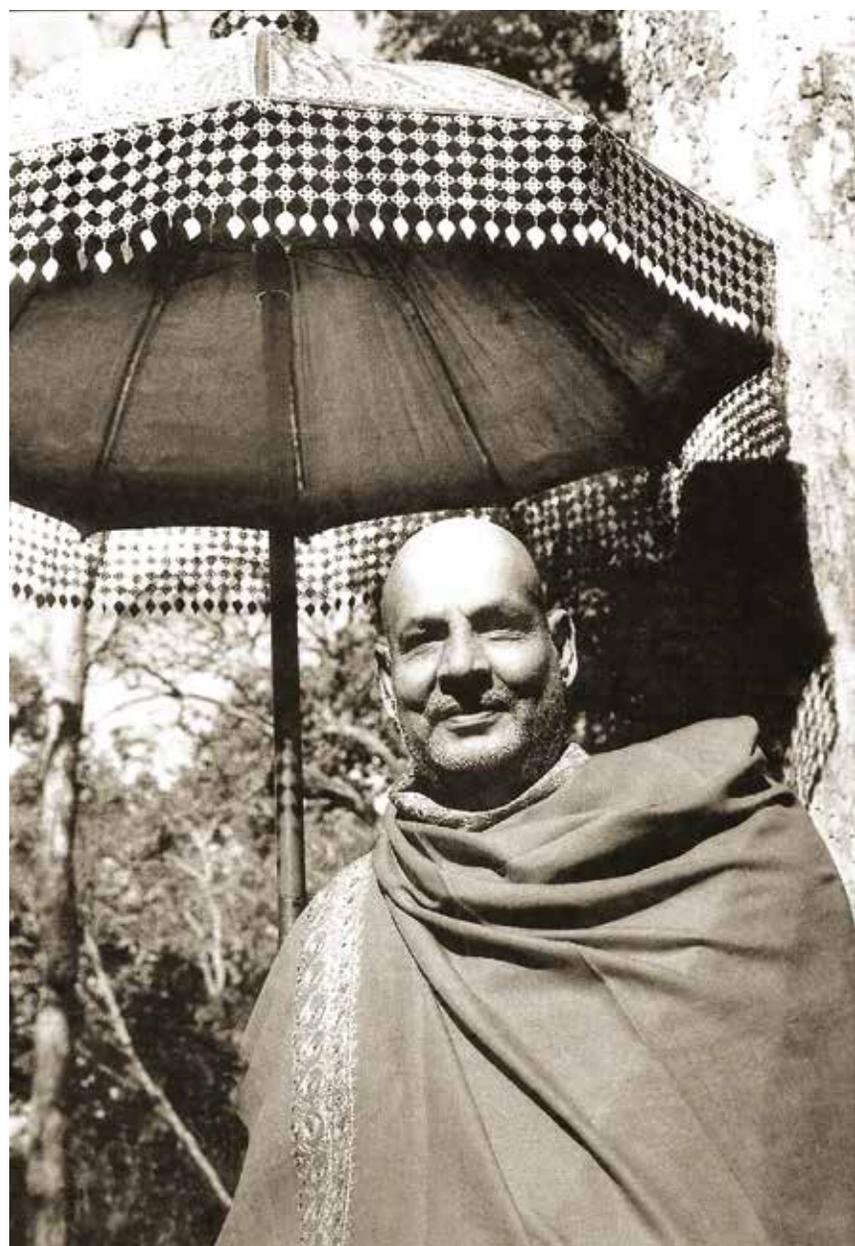
From Ajna Chakra to Sahasrara

Swami Satyananda Saraswati



To arrive at ajna chakra means sadhana, discipline, belief and persistent effort. When kundalini arrives at ajna chakra through sushumna, there is union between the three nadis when ida, pingala and sushumna unite. This union can be explained by the external example of sangam of Ganga, Yamuna and Saraswati at Prayag. Just as Ganga and Jamuna from above and Saraswati from underneath meet each other at Prayag and the water becomes holy, in the same way ida, pingala and sushumna unite at ajna chakra. Even now they are united, but there is a difference. Ida and pingala are active lines. The energy is flowing in ida and pingala. There is a current in them but there is no current in sushumna. When awakening









of kundalini begins then sushumna becomes charged with higher energy and the real union takes place, the spiritual union of the three. Your consciousness is transformed, your perceptions are changed, your awareness becomes different, it becomes higher awareness.

With our low awareness we can cognize, see the sense objects and on the basis of these we understand everything, but nothing more than that. If you want to understand something beyond this, you cannot because your perception is not high. If you want to see a caterpillar with the eyes, you can. You can see a rat or cat, but if you want to see a bacteria or virus, you cannot see with these eyes alone; you have to use a microscope. If you want to see a distant object, you cannot see with your eyes alone; you have to use a telescope. If you want to understand radioactive waves, you cannot feel them with your body; you have to use a sensitive instrument. Even if you know and read about them, it is not possible to experience them. To experience them you need a higher faculty, and this higher faculty automatically emerges when ida, pingala and sushumna join in ajna chakra.

Once ajna chakra becomes active, your perception becomes a superior perception, and it is not necessary for you to know how to reach sahasrara. With this state of mind, it is not possible to know how to reach sahasrara, but when that superior higher mind and perception develops, then you know. In my opinion it is not important for us to know how to reach sahasrara through ajna chakra, but it is important for us to know how to awaken ajna chakra.

Ajna chakra is known by various names. One of these is 'the third eye', which represents the faculty of higher perception. Lord Shiva in mythology and the great yogis and seers are supposed to have opened the third eye. This is why they are known as 'seers', those who can see internally. If you have the third eye through which you can see subtle, internal, higher and spiritual things, it is not necessary for you to know which way to go. For example, if you are in the forest at night, you

cannot move anywhere. What is the use of asking your friend how to go forward? He will say, 'There is darkness, you cannot go anywhere, you do not know which way to go.' If you have a torchlight, it is not necessary for you to ask. You just switch on the torch and walk off.

All of us are in the state of darkness. Darkness means *tamas*, *avidya*, lack of perception, lack of knowledge. The Upanishads, yoga shastras and Samkhya in particular, say that the lower states of mind in which we are is *tamisra*. *Tamisra* means darkness. There are stages of mind such as *andhatamisra*, animal state of absolute darkness. In the dark when the mind and the senses cannot see, it is not possible for anyone to know how to go beyond ajna chakra, from that state of awareness to higher states. Ajna chakra is an instrument through which you can develop your awareness and know how to reach sahasrara.

In the *Gita* Krishna says, "Arjuna, I present the yoga of higher perception. Then I give the state of higher perception." 'Then' means after the completion of certain sadhana, after the practice of bhakti yoga, Samkhya etc. "After I give them the higher perception, they can reach me."

Suppose there is a river or sea and you have to go to the other side, how do you go? First, you go by train, car or any other vehicle up to the bank of the river. There you will have to leave the vehicle, horse, car or perhaps motorbike, and take a boat across the river. Exactly in the same way, when you have come up to the shore with the vehicles of the mind and senses, there is an area where they cannot operate. Then you must have a boat, a higher vehicle, higher mind or higher tool by which you can reach the other shore of ajna chakra.

When the awakening of kundalini is complete, ajna chakra becomes illumined. You achieve buddhi yoga. According to the *Gita*, *buddhi* means higher perception, not intellect. *Buddha* means enlightened. *Buddhi yoga* is the yoga of higher awareness.

– February 1982, Coimbatore, Tamil Nadu

Purpose of Mantra

Swami Satyananda Saraswati



When I first went abroad and visited countries where the predominant religions are Christianity, Islam and Judaism, I was hesitant to talk about mantras. I thought their impression was that mantras belong to the vedic or Hindu dharma. I only taught them asana, pranayama, relaxation and meditation, nothing more than hatha yoga and raja yoga. I was always quiet about mantra and when people asked me about mantra, I avoided it. I did not want to give them the impression that I had come to teach Hindu dharma. I went abroad to teach yoga for mental peace and physical health. To my surprise, the request and demand for mantra was so great. You may not believe that now when I go abroad my only program is mantra diksha. I do not teach asana and pranayama, I have no time for them!

The only thing I have to give now is mantra diksha and spiritual name. The wish to obtain mantra is so great in those countries where religions are non-vedic that sometimes I give mantra from morning to midnight. Every mantra takes roughly ten seconds, because I keep cards ready with different mantras like *Om Namo Bhagavate Vasudevaya*, *Om Namah Shivaya*, *Sri Ram Jaya Ram*, according to different sadhakas. I ask them a question and then hand them a card.

While I was in Czechoslovakia, I was pestered so much about mantra. I hesitated for it was a communist country and I had to be very careful while talking about something that looks like a religion. One day, it was almost one o'clock in the morning, I was sleeping and someone knocked on my door. I came out and said, "What do you want?" A lady replied, "I want a mantra." I said, "This is not the time for mantra; come in the morning." She said, "I want it so much. I cannot wait until morning because I might be dead. Maybe my mind will change in the morning. Now I am eager to have a mantra, so I want it now." Then I asked her what mantra she would you like to have. She said, "I want the bija mantra of Devi Durga." I asked if she had any concept of Devi Bhagavati Durga. She said, "Yes, I know she is the divine shakti." I asked her, "What is your religion?" She said, "My parents were Roman Catholic." I asked, "Why don't you have the mantra of your Devi Bhagavati Mary?" She said, "No, I want to have mantra, not the name of god or goddess."

Now you understand that mantra is not just the name of a particular person, man or woman. It is a combination of *varana* and *akshara*, colour and form, and thereby has the capacity to attain very great frequency and vibration. Mantra yoga is a type of nada yoga in which a particular sound is produced. When you produce that sound, mentally or audibly, it creates a vibration on different levels of consciousness or *chitta*. Chitta is like an ocean and when you produce a mantra either mentally or audibly, you are creating great vibration.

Usually we do not use the term 'god' or 'goddess'. The proper words are 'devata' and 'devi'. Etymologically the root

is *deep*, to enlighten, to shine. Therefore, the words *deva* and *devi* refer to an object which is *prakashit*, *jyotirmaya*, illumined, effulgent.

Now we come to a very important point. When you close your eyes, at first you see nothing. Sometimes thoughts come into your mind. At this particular moment, if the vision of *Devi*, *Rama* or *guru* happens to come in your *chitta*, what will you call it? When in meditation or *dhyana* the object of your meditation becomes clear and you see it, what will you call it? You will say, 'My mind is now enlightened'. The words *devata* and *devi* mean illumination.

Mantra is the most important element for the purification of mind. The etymology of *mantra* is '*manana trayate tasmāt mantraha*' *Manana* means reflection; thinking about something again and again. *Trayate* means freedom, liberation. By the reflection on a particular word, when your mind becomes free from *vasana*, *vikshepa*, *maya*, *mamata*, *bandhan*, desires, dissipation, illusion, attachment or possessiveness and bondage, that is called *mantra*. The role of *mantra* is to make your mind free. Without making your mind free from these limitations, it is not possible to have *darshan*. If you do not clean your mirror you cannot see your face. If you cannot make your mind free from these things you cannot see the *atman*, the soul. Therefore, for *atma darshan*, *paramatma darshan*, realization of self or visualization of your *guru*, your *ishta devata*, the first important thing is to make the mind free.

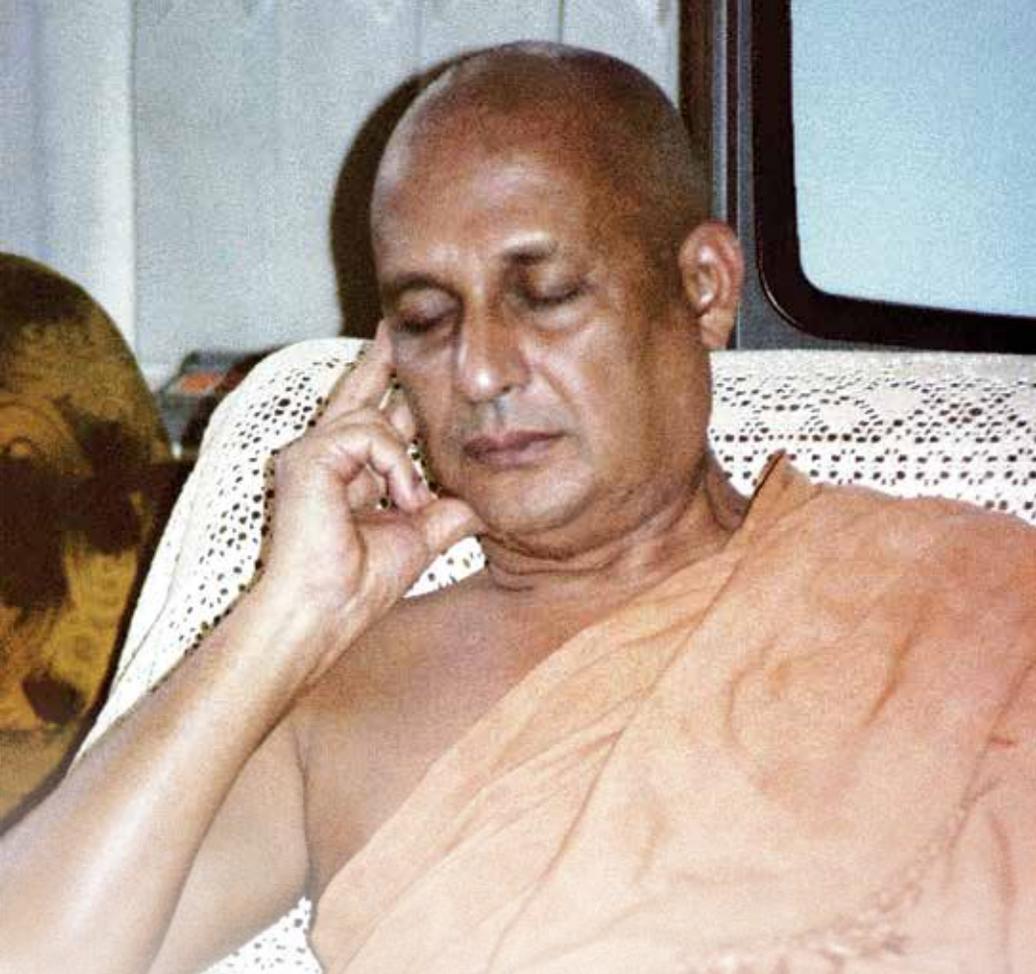
The mind has three *doshas*, humours, and the body also has three *doshas*. The three *doshas* of the body are *kapha*, *vata* and *pitta*, phlegm, wind and bile; of the mind, *mala*, *avarana* and *vikshepa*, impurity, veil or covering and dissipation. Until you remove the three *doshas* from the mind you cannot see the real thing. You may be concentrating on *Devi*, your *guru*, *ishta devata* or any *vigraha*, image, but you will not be able to see them even if you make a lot of effort because the three *doshas* of mind have not been removed. The *shastras* say that you can do this by *tapasya*, austerity, but do you know how

difficult tapasya is? Everybody cannot do it. By shuddha or pure karma yoga you can also remove these faults but we cannot do karma yoga because it is so difficult. There are many ways of removing these doshas and out of these mantra is the easiest.

The shastras say mantra should not be read from a book but should be received from a guru. In our times and also in ancient times, gurus used to whisper the mantra into the ears of the disciples on a particular day. It became the guru mantra and the disciple is expected to start his sadhana with it. In vedic dharma everybody is supposed to do some sort of pooja every morning in which you propitiate different deities like Rama, Krishna, Devi, Durga. Everybody should do it, not for purification of mind but for *pratyahara*, for withdrawing the mind from the sense objects. The mind likes variety, therefore it has to be presented with varieties of deities. That is how you begin your sadhana.

After sometime when you become a *mumukshu*, when you want to realize the higher self, *paramatma*, attain samadhi, peace of mind, develop your mental powers, awaken kundalini, know things beyond the mind and senses, pooja alone will not do. You will have to have a focus, a point, an object, a vigraha for your mind. That can be done when you approach a guru for a mantra and the mantra becomes a focus. You may practise pooja of all the deities, you may observe Ramnavmi, Krishna Janmashtami, Sivaratri, Durga pooja, it is perfectly all right. It is not necessary to abandon these things at any stage of life. Even if you become a jivanmukta, a siddha, a muni or a rishi, still it is very important to have respect and devotion for all forms of divinity. However, for your personal evolution a mantra is necessary.

When you take a mantra from your guru with *shraddha*, *bhakti* and *nishtha*, faith, devotion and sincerity, then that mantra becomes a part of your mind, a part of your emotions. Every morning and night when you practise that mantra, you are trying to concentrate your mind. A one-pointed mind is



very powerful. When the mind does not have any point, when it is running hither and thither, it is a weak mind. A weak mind does not help you in grihastha ashram, with your studies or in controlling the negative qualities that you have. You cannot improve yourself with a weak mind. You cannot influence others with a weak mind. You cannot succeed in life with a weak mind. Therefore, one should have a strong mind, *ekagrata chitta*, a one-pointed mind. If you can withdraw, dissolve or stop your mind, then that is best, but it is very difficult. So the next best thing is to have a one-pointed mind.

Take a magnifying glass and put it between the sun and any object, say paper. In a few seconds, the paper begins to burn not just because the rays of the sun are passing through

the magnifying glass, but because they are concentrated. If the same rays fall on a piece of paper, they cannot burn it because they are dissipated. Only when you concentrate the scattered rays of the sun through means of a magnifying glass do they have the power to burn the paper. The same law applies to the mind. The mind which runs after *vishaya bhoga*, sense-objects, can achieve nothing but *ashanti*, turbulence. The same mind when concentrated through the medium of your guru mantra has the power to improve your personality, make you free from sickness and help you in your studies. It is not that it can only give you intuition about your business, profession or career but so many things. In order to make this weak mind powerful and utilize it for creativity, improvement, progress, self-development, a mantra is ordained by the guru for the disciple.

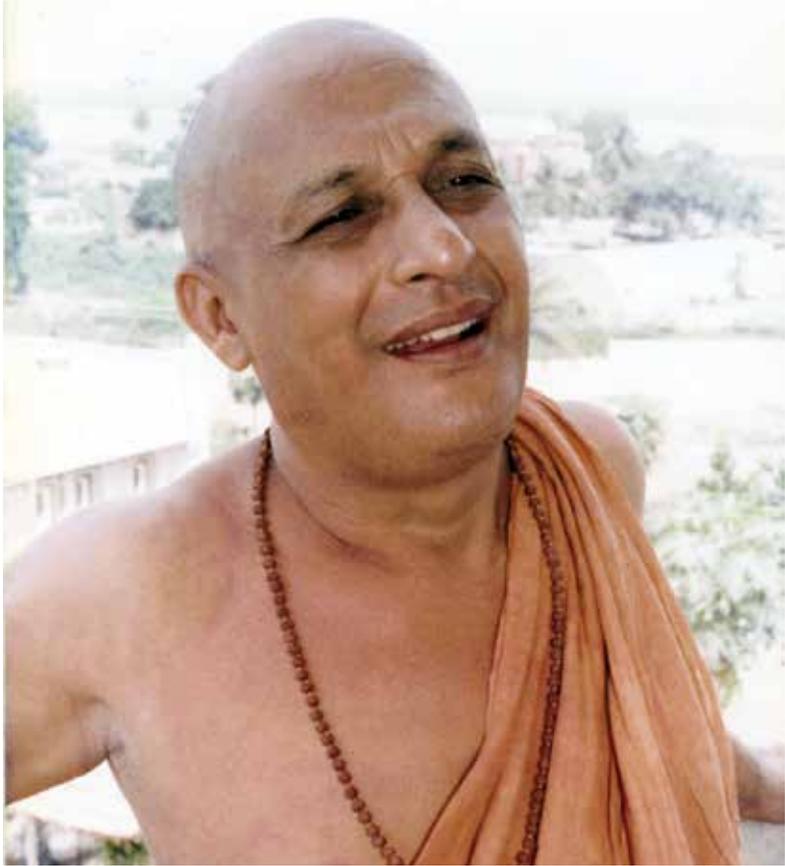
You can receive a mantra from any guru. You should not wait because time is fleeting. The mantra which you take from a guru is said to be *uttamavidya*. *Uttama* means supreme and *vidya* means knowledge. To receive a mantra is to receive *uttamavidya*, supreme knowledge. And from whom will you have this *uttamavidya*? The shastras say it must be obtained from an ordinary person or an extraordinary person. When you find a golden bangle or a diamond in a dirty place, what will you do? You know what you will do. If that is the logic with a material object which is precious should not the same logic apply to *uttamavidya*?

Why are you searching for an extraordinary person? How long are you going to wait for him? Extraordinary people are not born every day like cats and dogs. They are born rarely, like Swami Sivananda, and great saints like Paramahansa Ramakrishna. Therefore, the moment you are desirous of making your mind strong and improving the quality of your life, you must seek a mantra.

– 26 January 1982, Mysore, Tamil Nadu

The Culture of Tomorrow

Swami Satyananda Saraswati



More than nine hundred research laboratories are studying the effects of yoga. In the last fifty years or more, the myth about yoga has been exploded. For over centuries, we were told that yoga was only meant for renunciates and celibates, and that a householder, a common man, had to be far off from its practices. As a result of that, yoga became totally unknown, even to the people of India who were considered to be the

guardians of this great science. It is for the scientists in the West that we pay homage today, who completely exploded this myth in this country and all over the world. We are happy today that not only in India but all over the world, yoga has received total acceptance not only by the masses but by thinking men as well.

These scientific studies are conducted on the effects of the yoga practices on body, mind, brain, consciousness, personality, and society in general. If we have to recover our identity, to survive as a nation and give something to the rest of the world, as you claim to have done in the past, then first of all, yoga has to be taken from door to door.

When I say that yoga is the culture of tomorrow, I do not necessarily mean the culture of India. I mean the culture for the whole world. I have been around the world many times, to almost all countries. I have taught yoga, spoken about it and have organized scientific teams to carry out research. I can tell you that you are not the only people who take pride in this great science. There are millions and millions of people around the world who are more proud than you are, who are more interested and who have been greatly benefited, not only individually, but as a nation.

In 1978, the Government of Denmark declared yoga as a subject of national education for every citizen and informed all its citizens by special booklets that yoga is important not only for physical health, God-realization and self-realization, but also important to survive as a human being, as a unit of a nation and as a member of the world. If man has to survive, he has to survive through the brain and he has to survive by mind. We may survive, we can survive as animals, but that is not in the realm of nature.

Prakriti, Nature, has a scheme and that is the scheme for all of us – the evolution of matter beyond time, space and object, into the realm of shakti and greater awareness. The present state of man's consciousness is not ultimate and consciousness is not a static substance. A century later, or even five centuries later, we will not be thinking in the same way as we are

thinking today. If after five centuries, we keep thinking as we do today, there will be nothing but disaster, and that is what is happening.

Today we are not thinking as we should. The evolution process of man's mind, the mind's values and the meaning of life has not at all progressed. If that has to take place, the first important change is that the quality of the mind has to undergo a metamorphic change. To change the quality of mind and consciousness is to change the quality of the character along with the quality of perception and assessment of the situations of life that we confront every day, in the family, society, in factories as well as in the Parliament.

For years I have been engaged in introducing yoga into the Scandinavian countries, I am a teacher in mental hospitals. They have so many mental hospitals. The outcome of teaching yoga was so fantastic that the inmates of the mental hospital ultimately became teachers of yoga. This could not remain a secret from the Government which, in 1978, announced that they have thousands of yoga teachers recognized by great yoga institutions all over the world who will give complete yoga training to students, free of cost.

Things are moving very well in each and every country. People have come to realize that as the industrial and technological civilization progresses, man will become more sick. That sickness cannot be tackled either by the most efficient medical science, or by those who know the laws and behaviour of the mind, or by those who can manage and manipulate through hypnosis. The quality and causes of man's sickness and disease are different.

Virus and bacteria are not the only causes of diseases today. The thought that you think, the distractions that you feel, the anxieties which you face in everyday life, and the depressions which are your day-to-day companions, the frustrations, endless passion, fears, worries and restlessness - Why don't we realize that these are the causes of most diseases today? You who believe that a thought can influence the endocrine

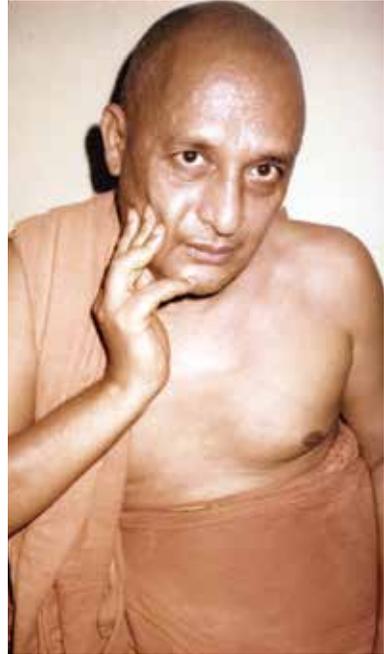
system, why don't you think that your behaviour and your values of life not only affect the progress of your society; they can even impair your digestive system, can cause cancer, high blood pressure and cardiovascular diseases?

It is this point that yoga addresses all over the world today. Not only sickness, bad temper, your failure in your professional career and education, the whole society, the entire nation, the happiness of your family is an expression and manifestation of the nature and quality of your mind. Do you think that crime has to do with the economic situation alone? Are prosperous countries free from crime? Crime has to do with a man's mental state. Therefore, we have to dedicate ourselves to this great philosophy and science, which was conceived by your ancestors, your wise great-grandfathers, thousands of years ago. When the rest of the world was groping in total darkness, they came to a definite conclusion and it is under the canopy of this science that religions today find a meaning.

Different religious sects are coming together. Whether they are Hindus, Muslims or Christians, yoga has taken them to a point where they can understand the reality of their own existence in relation to society and creation. Even to those people who practise pooja every day, yoga has come as a great help in telling them how to concentrate. If you have a strong mind, you have willpower. If you have a weak mind, you have distractions and an indecisive nature. Everybody likes to have a strong mind, but you cannot have a strong mind unless you have the capacity to concentrate the distracting tendencies of the mind. Even as you concentrate the rays of the sun through a magnifying glass and make them powerful, in the same way, you have to concentrate the mind through the practices of dhyana yoga.

Asanas, pranayama, mudras, bandhas, antar mouna, yoga nidra, dhyana yoga and kriya yoga will definitely improve the nature of your consciousness, the quality of your physical systems, and in the course of time, we believe that you shall reap the best benefits of yoga.

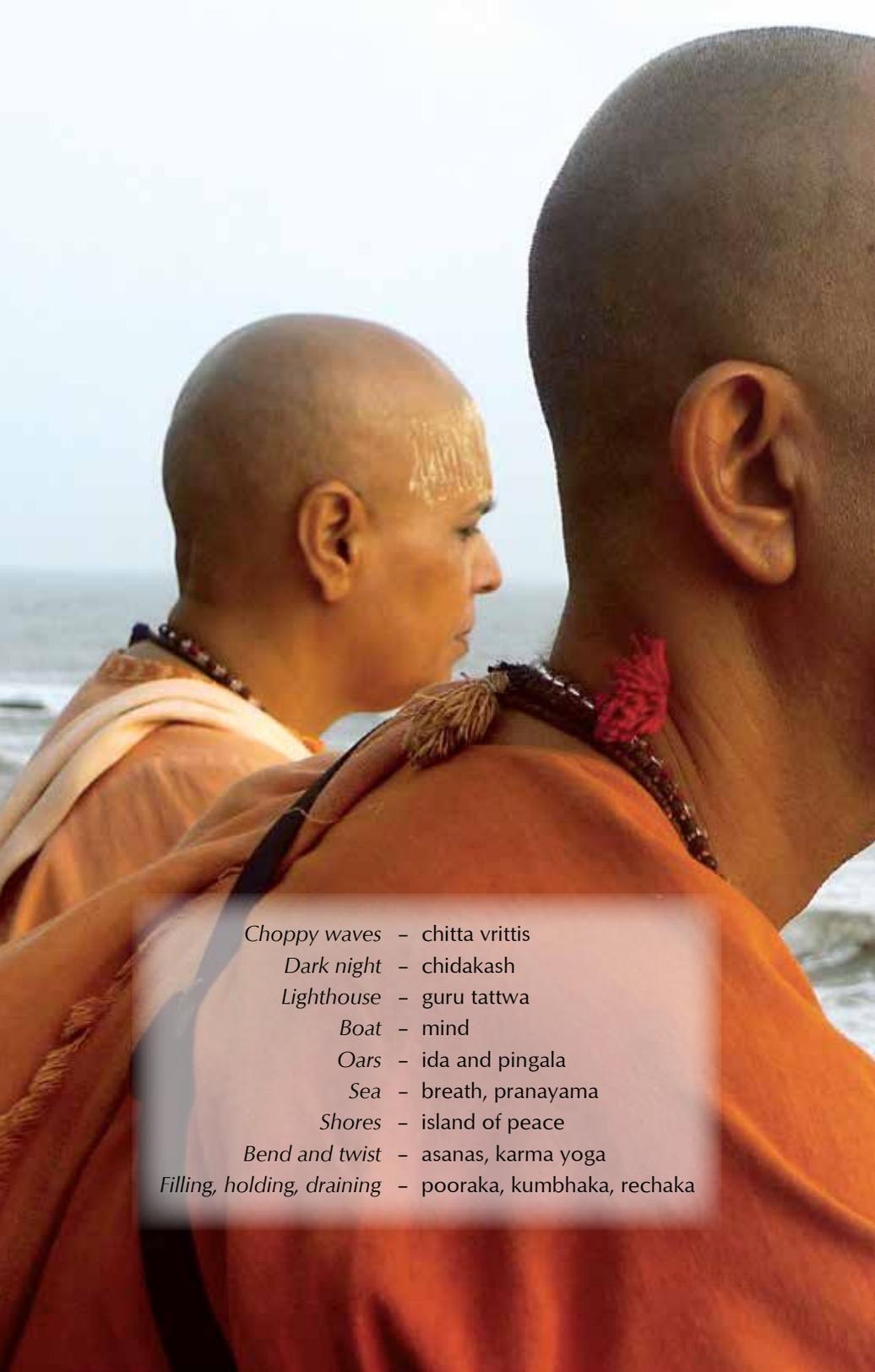
Scientists who have been working on the effects of yoga have brought out startling results. They have even gone to the extent of saying that the chanting of mantra has an effect on the wave patterns of the brain, the theta, beta, delta and alpha wave patterns, which keep changing. When you practise mantra chanting, or concentration between the two eyebrows or on the heart centre, it is not merely a psychological or mental practice. Immediately, within seconds the EEG shows a distinct change in the wave pattern



which has an effect on your heart, lungs, the functions of the sympathetic and parasympathetic nervous system. Even the genito-urinary structure is affected.

I carried out research on the effects of moola bandha on the production of sperm. Subjects were taken where the sperms could not be produced and the subjects were also taken for controlling the production of sperm. A few kriyas were taught and they were subjected to investigations. It was found that through the practice of meditation and moola bandha, the reproductive, genito-urinary and ovarian systems can be influenced. If this investigation is true, it means that many things can be done through the practice of yoga without going through the medical system. This may have far-reaching effects on you.

– Meeting with Rotary and Lions Clubs,
Republic Day, 26 January 1982,
Lions Bhavan, Mysore Tamil Nadu



Choppy waves - chitta vrittis

Dark night - chidakash

Lighthouse - guru tattwa

Boat - mind

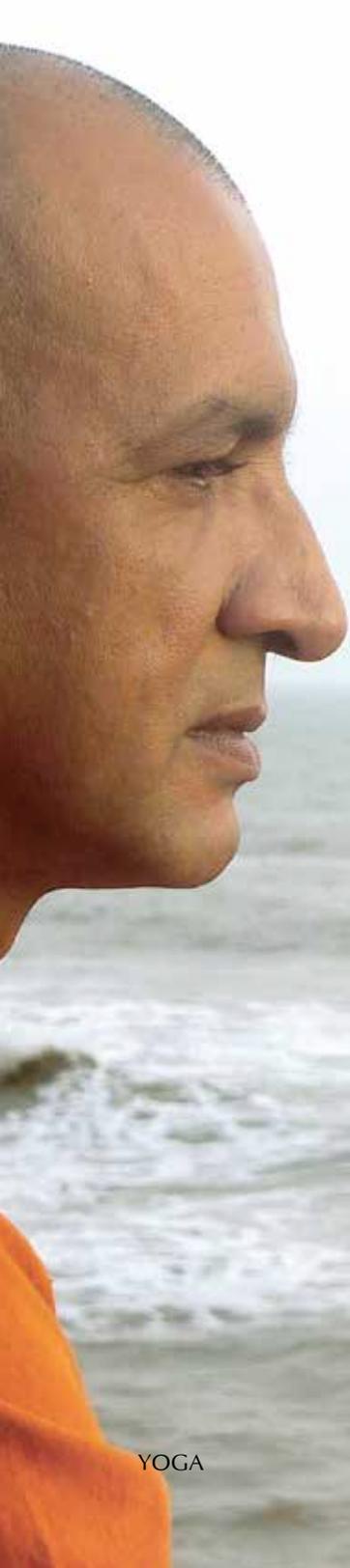
Oars - ida and pingala

Sea - breath, pranayama

Shores - island of peace

Bend and twist - asanas, karma yoga

Filling, holding, draining - pooraka, kumbhaka, rechaka



Ocean of Churns

*The seas and the oceans with all their elements
tell us a beautiful yoga story.*

Into the Ocean of my being,
tossed upon the choppy waves,
on the dark night, I look for
the light house that saves.

Taking firm hold of the boat
by the alternating oars,
I manoeuvre through the seas
to the distant shores.

The tempest roars,
threatens to swallow my tryst,
like a supple coconut tree,
I bend and twist.

Filling, holding, draining the brine.
Tethering the heave of this craft mine
Towards the stern, the lamp held steadfast
In the dark, the glow seen at last.

Holding the bearing,
One did not mind –
If one found the light
Or one the light find.

—Sannyasi Gyanshruti, Kolkata

Developing Peace of Mind

Swami Satyananda Saraswati

The chief guest of today's function is yoga. He is not visible, so you cannot see him. Yoga has come to inspire you. Indians were the guardians of yoga, but today yoga is the science of humanity. Not only Hindus, Buddhists, Jains, Shaivas, Vaishnavas, Shaktas; also Muslims, Christians, Parsees, Jews and those who do not believe in God, believe in yoga. Therefore, yoga is not a Hindu culture today, it is a world culture. People practise yoga outside India in a larger number, and the credit goes to Bihar School of Yoga who started exporting yoga to all countries. I carried the message of yoga all over the world. When I went abroad to the east and west, to Christian and Muslim countries, people welcomed the idea. They liked this philosophy and called me many times. They want to know about yoga, learn yoga and benefit from yoga.

Why do they want it? Why should they want yoga? Why should Americans practise yoga? They have a lot of money, a good home and everything. Why should Europeans practise yoga? They have wealth, children, they are rich and educated. They have very big hospitals and free medical aid. Still people want yoga, because it helps them to attain peace of mind, *shanti*, good health and concentration of mind, without which life is not very happy. Therefore, the yoga which I am talking about to you is not a religion. It is not a dharma, like Vaishnavism or Shaivism or Shaktism. It is a science which, if you practise every day, will give total happiness, physical health, mental concentration, emotional balance, peace and harmony in the family and at the same time you will be a very good citizen. This is the reason why yoga has become very popular.

There are some people who think that yoga is only meant for swamis and sannyasins who have renounced life and work, and that householders have nothing to do with yoga. This is a



wrong idea. I come from Bihar, in Munger. I have a very small ashram where only a few people could be accommodated. In three months' time, so many people came to the ashram that I had to build another ashram. Now there are hundreds of ashrams in different countries.

Why do people come to yoga? First of all, they come to practise asana. Why do they practise asana? They suffer from asthma, blood pressure, migraine, peptic ulcer, nervous depression, menstrual problems, retroverted uterus, hysteria, epilepsy, just to name a few diseases. They practise some asana and pranayama and they get better. In the last 20 years or so, we have trained one hundred thousand teachers, one lakh teachers, in different countries, because there is so much need. People want to practise yoga, but they did not know what to do. Yoga should be learnt from a teacher who has some experience. We needed yoga teachers, so we started teaching in Madhya Pradesh, Maharashtra, Gujarat, Kashmir,

UP and Nepal. Yoga schools were established throughout Europe including Czechoslovakia, Romania, Poland, Bulgaria, Colombia, Brazil, Chile, Argentina, Indonesia, Vietnam, Bali, Japan. Everywhere there are hundreds of yoga schools today who are treating those diseases where medical science has failed.

There were many instances where even I was surprised. Migraine is a headache. When the moment the sun rises, you get a headache; the sun goes down, the headache ends. If you practise neti, pranayama and kunjaj kriya, you never get migraine. Similarly, in diseases like asthma, peptic ulcer, diabetes, blood pressure, insomnia and diseases of the heart, yoga is not one of the best, but THE best system. Therefore, people all around the world have accepted yoga.

Yoga has one very important branch known as dhyana yoga which is necessary for those who have no peace of mind, no *shanti*, who have depression, no concentration of mind and who cannot concentrate even on their ishta devata. You go to a temple, you do your pooja, but where is your mind? You may have bhakti, but you have no *ekagrata*, no concentration of mind. If you have no concentration of mind, how can you meditate on God? If a man does not know how to aim the gun he cannot shoot the bird because he does not have one-pointed aim. Similarly, those who worship God should have the knowledge of yoga.

You cannot catch the mind for it is more subtle than *vayu*, air. In order to control the mind, there is a wonderful system called pranayama. By the practice of pranayama, you can catch the mind. If your mind is restless, not one-pointed, if you cannot concentrate on God even for one second, then before your pooja or your worship and chanting your stotras you should sit down in an asana and practise ten minutes of pranayama. After the practice of pranayama, if you sit for dhyana or pooja, you will feel that God is very close to you. You will not feel that God is only in the *murti*, statue, or that God is only a *vigraha*, image. You will feel that he is within

you. That feeling of God within you, in the inner chamber of your heart, is possible only if you adopt yoga as your daily practice.

Yoga should not be learnt from the books. It should be practised with the help of an experienced teacher. Asana, pranayama and even mantra should only be practised when you are taught by an experienced person.

I want to request all of you that in Madurai, this city of temples which has a great tradition and where people are very devotional, full of bhakti and innocence, yoga training must be organized which will be a direct service to the nation. Bharata Mata, our nation, needs different minds and different types of citizen. You are devoted and have bhakti, shraddha and nishtha, but it is necessary that yoga must come to your home. You teach your children and family members and keep them healthy, free from disease and mental problems.

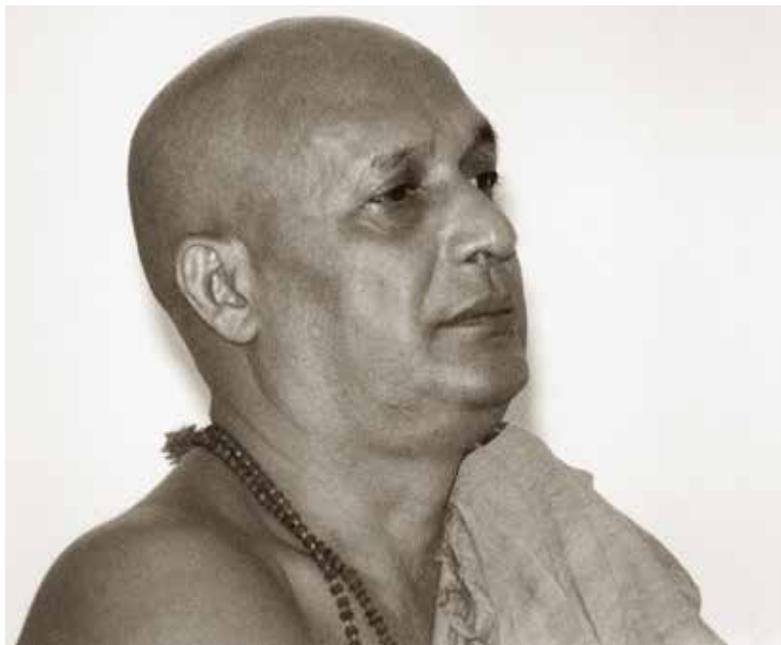
If at any time you happen to come to Bihar, do come to the ashram. Hindus, Muslims, Christians, Buddhists, Parsees, Jews, Communists and agnostics, all come to the ashram. It is the only ashram in India which is the meeting place of all dharmas, where all religions meet without any difficulties, because yoga is the mother. Yoga is their Mata Janani. Just as a mother gives milk to her children and they become strong, in the same way yoga does not see any difference between a man and a woman, between a Brahmin or vaishya, shudra or kshatriya, between any religion. Those who come to practise yoga, whosoever they are, get the best possible benefits.

I am sorry that I cannot speak in Tamil. I have not spoken Tamil for the last thirty-two years. When I was in Sivananda Ashram in Rishikesh, I could speak Tamil in such a way that even South Indians used to call me a South Indian. Now I feel shy, but if I stay for twenty or thirty days I can deliver a lecture in Tamil, because in 1950 I did.

*– 4 February 1982, Address to Jaycees
(Junior Chamber of Commerce), Madurai, Tamil Nadu*

Press Interview

Swami Satyananda Saraswati



Can yoga cure all disease, even cancer?

All diseases which are psychosomatic in nature, which includes almost 89% of all diseases, are curable through the proper practice of yoga. What I am telling you is based on scientific studies that are being constantly conducted in India as well as in other countries. Research has gone into deeper aspects regarding the possible effect of yogasana, pranayama and meditation on cancer and many people have benefited from the practice of yoga.

Can cancer be helped through the practice of pranayama?

It is possible through pranayama, meditation and yoga nidra. Yoga nidra is a tantric practice through which you relax the

mind and body, allowing the energy to flow freely in every part of the body.

Has this been proved by research?

The investigation of yoga throughout the world is in its infancy. We have just started. For the last twenty years, studies have been done. Whatever results we have achieved are very optimistic and we have every reason to believe that yoga can treat this disease.

What are the other diseases that have been cured through yoga?

Diabetes, blood pressure, migraine, insomnia, heart disease, spondylitis, peptic ulcer, gastric ulcer, menstrual problems, sciatica, slipped disc, arthritis and constipation, which is also a disease.

Who are the majority in the practice of yoga, men or women?

In India more men are practising but it is very hard to give any opinion because in India nothing can be proved with statistics. There are many gurus teaching asanas to women disciples in the villages but, as we can see, more men are practising.

How much asana and pranayama should be taught to a patient?

When you teach yoga to patients, the teacher has to decide according to their capacity. On the first day maybe, the patients cannot do much, but in three months' time they may be able to do a lot. So we cannot say how much they have to do. It is better to say that yoga should be learned from an experienced person or guru, and of course not from books.

Is it true that yoga was born in India?

The concept and philosophy of yoga was discovered, perfected and formulated in India many thousands of years ago and it is considered by all as an age-old science.

What has Bihar School of Yoga done to bring yoga to society?

Bihar School of Yoga started in 1964 and is now a recognized educational institution. It trains yoga teachers for the government and private teachers.

How many teachers have you trained so far?

My God, more than one hundred thousand, because we have many schools throughout the world. In every country, we have teacher-training facilities. In European countries the registered number of teachers having a licence is nearly 72,000 – just imagine! In India we do not know how many there are because we have no statistics. We are not well organized but training is imparted in different centres in the world under our guidance. Suppose you start a school here and I tell you to do it, you can train 500 teachers.

Maybe you can send a few people from here to Munger. I will train them and they will come here to teach. There are regular courses – one-month courses in asana, courses for sick people depending on their sickness from seven or fifteen days to one month or three months. Then we have senior teachers courses, junior teachers courses and sannyasins' courses, all living in the ashram for years together.

Is there any yoga school in Madurai?

You must write good articles in different magazines and inspire the people of this city. If people want it, everything will happen; if not, nothing will happen.

Is there enough yoga in this country?

No, it is not enough. India needs more and that is going to happen sooner or later.

– 4 February 1982, Madurai, Tamil Nadu

Feelings of Guru Poornima



Thank you for the most inspiring Guru Poornima program. It triggered a memory of how you have helped me change my destiny and blessed me to be where I am today.

One day, many years ago I was walking home feeling despondent. It was the rainy season and the road was wet and full of potholes. My mind was disturbed by the problems I was facing. I did not notice the potholes, tripped and landed unceremoniously on all fours. My knees were grazed and bleeding. I limped home, stood in front of your photo and cried for help. Suddenly I heard your voice, loud and clear, "You can change your own destiny." In my despondency, I thought I was imagining things when your voice repeated itself, "You can change your own destiny." It felt as if you were right in front of me.

I told you, "How? I can only see despair." Slowly my mind calmed down and I thought of a person who could help me change my situation. I immediately called him up and he responded very positively. This led to a series of events which helped me change my destiny forever and ever.

Thank you Swamiji for picking me up again and again, every time I fall.

– Sannyasi Mantrashakti, Mumbai

Thank you for making me what I am today. Dear Guru, you are my only lamp in the dark night of pain. Your thoughts, words and actions shall always remain with me as a Happy Guru Poornima. Your blessings enriched my life. May your blessings always shower on me.

– Harsh Ranjan

With the auspicious day of Guru Purnima coming near I wanted to express a feeling that has been with me for some time – a feeling of deep gratitude for all the resources, classes and satsangs you are making available for us through Satyam Yoga Prasad, the online training of the *Yoga Chakra* and *Yoga for Everyone* series, and the invitation to the livestreaming of events in the ashram.

In these times of isolation, turmoil and so many challenges, these resources are like clear mountain water to my thirsty being, a source of support, inspiration, positive vibration and guidance.

When I am tired and mentally overloaded, I benefit from the yoga nidras and meditations; when my heart is confused and searching, I listen to satsangs; when I need a boost in positivity and a smile, I watch the live kirtans . . . and so much more. Most of all, it helps me stay connected with the heart of the tradition, with the life of the ashram, with the spirit of guru and your guidance. It is life-saving.

So, a big Thank You and a thousand pranams at your feet for all the Serve, Love and Give, the sharing and the blessings I feel in every presentation, as if everything is charged with grace and auspiciousness. I can only imagine the effort, time, dedication, sacrifice, love and compassion of many sevaks, that has been put in this endeavour. I am sending our love and gratitude to all the ashram residents, sannyasins and karma yogis. With deep gratitude and devotion,

– Sannyasi Namratashakti, Bulgaria



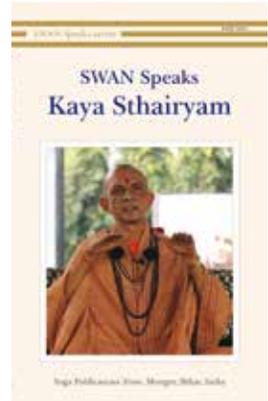
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Swami Niranjanananda Saraswati

33 pp, soft cover, ISBN: 978-93-94604-15-5

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Hari Om

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Due to the ongoing coronavirus pandemic and uncertainties associated with it, the printed copies of *YOGA* and *YOGAVIDYA* magazines will not be available in 2022 for circulation to subscribers. Therefore, NO new or renewal of previous subscription is being accepted for these magazines for 2022, so please do NOT send any membership for the magazines.

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

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

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

Om Tat Sat
The Editor