

# YOGA

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## Hari Om

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*Apps:*

(for Android and iOS devices)

Bihar Yoga  
APMB  
YOGA (English magazine)  
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### TRIBUTES BY SWAMI SIVANANDA TO SATYAM

My real successor is Swami Satyananda because he has nothing but my blessings with him and the grace of God. There he goes, barefoot, only because I have told him to go and given him a mandate to fulfil: to spread the message of yoga from door to door and shore to shore. There goes my true successor, who will spread the light of Shiva in the world.

—Swami Sivananda Saraswati

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



# Discovering the Supermind

*Swami Satyananda Saraswati*



Mankind is in a state of mental unrest and crisis. We are living in an age where we cannot be asked to believe anything unless research has been made and statistics give conclusions. It is very important today to investigate the ways that can bring us a greater life, and greater enlightenment. Western sociology and eastern psychology have come to the conclusion that the science of yoga has an immediate influence on human psychology. More than 2,500 years ago, yoga was very popular all over the world, much before the advent of the present culture or structure of society. Yoga was the great science that was available to our ancestors, and we lost touch with it.

The most important point is the psychological part of yoga. Very few people can understand how the practices of yoga can take you deep into the unconscious. Whether you want to realize the truth or want to attain balance of mind, it is very important that you should be able to get in touch with

the collective mind. Man has been fighting in the dark with shadows. When you have anxieties, fears, worries, the way you deal with them is unscientific, incomplete and useless. When you are surrounded by worries, by problems infected by phobia, who is going to solve them?

Do you think that your sick mind can solve them? Do you think that your fight with the mind can treat the phobia? Do you think that your anxious mind can cure excitement? The point is that we are not understanding the basic truth of life. What are we doing? The blind leading the blind. The mind is weak, the emotions are weak, willpower is weak, our determination is weak, our heart is weak, and we are trying to overcome our problems with this weakness.

That is why there is crisis everywhere. Yoga says in clear language: leave this mind, realize the supermind, discover the spirit, commune with the collective mind. There is a greater mind, a total, powerful mind and there is a luminous spirit in every man. How can you get it? Not by thinking, not by reading books; there is no way of communing with this great spirit except by knowing the way to go inside. When your mind withdraws itself from time, space, objectivity, and goes within, that is the way to yoga.

## **Dhyana yoga**

The objective consciousness is the objective consciousness of objects - we see through the eyes, we hear through the ears, smell through the nose, experience touch through the skin; these are experiences belonging to the outer world and are confined by time and space. We have to find the way to transcend time, space and objectivity. You cannot transcend time and space by drugs, tranquillizers or by escaping from life. Unless you know the technique of transcending time and space, you can never be completely happy. There is a dimension of consciousness which is beyond time and space.

The most important thing in life is one-pointedness and in yoga it is termed meditation, *dhyana*. I talk about this as much

as I can. Man can cognize through so many doors; the sensual life is one door; mind is another doorway of knowledge, and so is the subconscious, but they are limited, their knowledge and cognition is partial knowledge; it is not complete. The cognition of the sensual and mental life cannot be experienced during the subconscious stages; therefore, in meditation we try to expand our consciousness. What we do in meditation is to focus the mind at one point, and then expand it totally. You must remember that forgetfulness is not meditation. Unconsciousness is not meditation, visions are not meditation, dark experiences are not meditation, to lose control of self-awareness is not meditation.

In meditation, two things happen simultaneously: one, effulgence of the inner point, and two, withdrawal of the internal consciousness. How to do it? Closing your eyes, is not the way. In meditation you have to consider the scientific factors that are controlling the brain, the mind, the respiratory system and the whole physical mechanism. The spinal column is not an assemblage of bones but is very important as far as the brain and the evolution of consciousness is concerned. It is the home for pranic and mental energy, and controls the vital and psychological functions in our day-to-day life. Therefore, an upright vertebral column comes first and the second point is the way you go in, with a point, the mantra.

The mantra is a medium of communication between this plane of consciousness and the other plane of consciousness. Mantra is a sound with an immediate effect on the supermind. The mantra influences the higher spheres of the mind and it is a vehicle to lead your consciousness through the mind. Mantra is important in meditation; it keeps the soul and the spirit (completely) in an expanded state. The third point is awareness of breath and synchronization of your mantra; then you will find you are taking a smooth path into inner life.

When you are practising meditation and distractions come in the mind, what is going to be your attitude? The distractions are bound to come; it is impossible to find a man

with no distractions. Should we suppress them, control them or allow them? This is everybody's problem. According to yoga psychology, the imbalance between the mental and physical forces is the cause of distractions. There are two great forces in the body, one is called prana, the other is called mind. *Prana* is bio-energy, life force, vitality by which we live, and mind, is the mental energy by which we know and are aware. These two forces direct and control the body. Usually there is an imbalance between the two, and this imbalance is the cause of disease and mental distractions. If the pranic force is suppressed and the mental force is superceding, you have physical diseases; if the pranic force is predominant and the mental force subservient, you have mental disease. Through the practice of hatha yoga, you bring about an equilibrium in these two forces.

When everything has been said, one important point should not be forgotten and that is that every man has a great power in him; there is a very powerful dimension of your personality. When you lead yourself towards materialism, you are weak. When you lead yourself to the world and the pleasure of life, you lose touch with the mind, but when you are in total communication with that dimension of your personality, you become more powerful, energetic and capable.

Kindly remember that I am not talking about the super-life, I am not talking about spiritual life now. At this moment, I have just one thing in mind – to give you an idea as to how to improve your personality. You have a physical body; how do you prove it? You know it. You have a mental body; how do you prove it? You do not know it? That is yoga. As the body falls ill, so will the mind. When the body becomes weak, it cannot carry the burden. The mind also becomes weak and is not able to carry the burden of life. A weak mind is an angry mind, it is passionate, jealous, fearful. A strong mind is a peaceful mind. Through the practice of meditation, the mind becomes strong.

– May 1977, Barcelona, Spain

# Mandalas of the Mind

*Swami Satyananda Saraswati*

Mind is a homogeneous substance. It is deeper, wider and greater than anything. In modern psychology the mind has been classified in three states: conscious, subconscious and unconscious. In Samkhya philosophy they are known as *sthula*, *sukshma* and *karana*, which means gross, subtle and causal. From this we understand that the mind has various dimensions and ranges of perceptions. Our normal perception is just one manifestation of the mind.

When the mind depends on the five senses for perception, it is known as the gross mind. For example, you are able to listen through the ears or see through the eyes. At this level, the mind is not independent. If you have no eyes, you cannot see; if you are deaf, you cannot hear. This is a great limitation. The perception of the gross mind is confined to the capacity of the senses. The knowledge of the gross mind does not take place if the senses do not provide the information.

In order to transcend this limitation, the yogis and rishis discovered how to expand the capacities of the mind independently of the sense experiences. This means that the mind can see without eyes, taste without tongue, hear without ears, smell without nose, and move without limbs. The mind has within it the capacity of perception and cognition, but most people are not able to develop it.

If there are clouds in the sky, the mind perceives that it is going to rain. The intuitive mind somehow knows it is going to rain even if there are no clouds in the sky. Here the knowledge of the mind is not dependent on outside sources. When the knowledge is drawn without any evidence, basis or hypotheses, that is intuitive knowledge.

For the purpose of developing this innate capacity, the science of tantra evolved a unique system, utilizing mental





conceptions or mandalas by which we can learn to cognize and perceive without the use of sensory organs. In modern psychology mandalas are known as pictorial conception. Although there are many mandalas for training the mind, the most important are the yantras, the mandalas of form, and the mantra, the mandala of sound.

### **Geometrical forms**

Yantras are geometrical formations such as the triangles, seen in the chakras. They are combinations of a point, a line and a circle. There are many yantras like Kali Yantra and Tara Yantra. But the greatest is Sri Yantra. The purpose of yantras is to create a specific formation in the mind. Just as a child has to be trained in school and learn the alphabet, so the mind has to be trained to perceive the versatility and variety of the yantras.

First, the mind should be trained to see a point. In tantra, it is said that the point is *bindu*, the source of all perceptions. From bindu, the entire cosmos has come into existence. The manifestations start in bindu and are again reversed back to bindu. Bindu is your own mind; when you can visualize it, you will know that your mind has assumed the power of manifestation.

Once you are able to see the bindu, you should be able to perceive a triangle. This triangle should be visualized in two positions, one pointing upward and the other inverted. If you are able to visualize two triangles separately, try to visualize both of them intersecting each other. When you are able to visualize any one triangle or both, intersecting each other, this means that your mind has become capable of greater manifestations.

The bindu is the mind in manifestation. The triangle is the mind in further manifestation. The independent, formless mind is capable of assuming perceptions and cognitions. Then it is called the intuitive mind. Through the practice of perceiving a yantra, the mind assumes the capacity to manifest. The mind becomes a force, a creator.

### **Silent sound**

There is another formation commonly used in tantra, known as mantra, the mandala of sound. In the beginning when you practise the mantra, you chant *Om, Om, Om*, aloud and you hear the sound. Later, you do not produce the sound audibly, but you feel it. Finally, you hear *Om* internally with your eyes and lips closed. You listen to the sound manifesting in your mind, and it is as real as any external sound. You hear the mantra as clearly as if the tape recorder were playing it inside you. Sometimes the sound is very feeble, yet sometimes it is terribly strong. This is said to be the divine sound, but I prefer to call it the intuitive sound. When a sound is produced without any base, source or evidence, it is called an intuitive sound.

### **Psychic smells**

These two mandalas of form and sound are considered to be the main pillars of tantra, but there are other mandalas which are also used. One of these is smell. If there is jasmine here, you can smell it, but if there is no jasmine, can you still smell it? If you have a creative mind, you can smell it as though the jasmine was here.



In tantra there are many practices which develop what we call the intuitive smell. One of the kriyas used specifically for this purpose is manduki. In this practice you stimulate mooladhara chakra, the centre of smell, by gazing at the nose tip. The air we take in has a smell which changes with each breath. The smell of the breath outside in the fresh air is different to the smell inside your room. But your mind is not keen, creative or discerning, therefore, you do not notice the difference in smell.

The different centres in the nose are insensitive, so we need to practise neti; not only jala neti, the water neti, but sometimes sutra neti also. As the smell goes in, it touches the hairs at the opening of the nostrils and they immediately discern the type of smell, the knowledge of which is conveyed to the brain. So when you are practising manduki, the concentration on the nose tip and the ingoing breath has to be absolute and total. All the diverse smells can be conceived and cognized. It is not necessary that you smell only sandal or jasmine. You may smell a burning body, a dead animal or a toilet; it does not matter. When you are able to discern and cognize a smell, it means that your mind has assumed the capacity of creator.

## **The bitter and the sweet**

There is another mandala, the taste, which we often use but seldom consider as a means of transcendence. Practise khechari mudra which entails folding the tongue against the upper palate. In the course of time, the tip of the tongue enters the nasal pharyngeal opening. This is not possible for most people, unless the tongue is very long and flexible. In khechari mudra, concentration should be on the tip of the tongue or on *lalana chakra*, a small gland at the back of the throat which stores the nectar that constantly drips down from bindu to vishuddhi.

When khechari mudra is perfected, you will have the knowledge of taste without the necessity of food. You can taste anything. Sometimes the taste is very bitter, but it does not matter. When you can taste the bitter and the sweet, the pungent and the bland, it means that your mind has become capable of manifestation.

## **Transmission**

When the mind is functioning in association with the senses, it is insensitive and incapable. Conversely, when the mind is independent of the senses and it is developed through the mandalas such as yantra and mantra, it becomes objective, a greater force, capable of movement and manifestation outside the body.

Experiments have shown, and there is ample evidence for us to believe, that mind is a force which can be transmitted. Mind is not merely subjective; it is as objective as any material energy. The mind can be manifested in the form of subtle waves and transmitted through the atmosphere.

Several years ago, an experiment was conducted on a controlled basis with two individuals, one transmitting and the other receiving. At first, the distance between these two was not even one metre. When the transmission and reception was established, the distance was increased. Eventually, the two individuals were at a distance of 1,600 miles and still in communication. This means that the transmitter was able to



create a force, frequency and velocity in his mental area, and the receiver was able to create the fineness of mind to receive like a transistor. Finally, these two individuals were put in the sea in a Faraday cage, which even the radio and electromagnetic waves cannot penetrate. Surprisingly, the transmission and reception still took place.

This means that there is no barrier whatsoever through which the waves of the mind cannot travel. If we are able to train our minds, we are able to create amazing things. For that, we have to do a very cruel thing. We have to break the friendship between the mind and the senses. The mind has five wives. Only by divorcing all five can it become powerful.

### **Creator of objects**

This is the way you have to train the mind, and in the course of time, it becomes capable of versatile manifestations. The mind of the yogi is able to create a form, feel a touch, experience a sound, a taste, a smell, or move without the limbs. Patanjali says very explicitly that the mind of the yogi is a creator of objects. It is precisely for this reason that even in jnana yoga a form or a mantra is indispensable.

When the yoga practitioner has perfected the various mandalas, he is able to direct the energies of the mind towards multiple manifestations. In the course of time, this yogi can become a very clear thinker, a good musician, artist or painter.

This is the tantric way of attainment. In tantra you create things in the mind, through the mind, by the mind. Tantrics consider the mind to be the basic stuff of creation and manifestation. In the tantric scriptures it is written that in the beginning the mind was formless. It had no name and form, no dimension; it was homogeneous and infinite. Suddenly a bindu emerged, then name and form, and thus the whole of creation came into existence. Therefore, the tantric philosophers say that the whole of creation is a miracle of the mind.

*– 23 August 1979, Collbató, Yoga Teachers Seminar, Spain*

# Intelligence and Creativity

*Swami Satyananda Saraswati*

Yoga is not a path of renunciation. It is also not a path of detachment from the activities of life. The purpose of tantra and yoga is to expand the consciousness for the liberation of *shakti*, energy, for creative intelligence.

Yoga and tantra aim at realization of inner consciousness. Therefore, if such symptoms take place proper guidance must be sought from a master. In the same way, it is not correct that in spiritual advancement the mantra and meditational techniques be changed. The mantra should remain the same. The meditation technique has to remain the same. As your consciousness becomes more subtle, the quality of the mantra undergoes a state of transformation. There is no structural change.

This subject has been discussed in one of the important texts, the *Bhagavad Gita*. It is a dialogue between Krishna, the master, and Arjuna, the disciple. The problems of Arjuna are the same. He does not see any good in the activities of the war. He wants to renounce them. He is asking Krishna why he is compelled to work, because when you transcend consciousness you should also transcend the activities. Throughout the *Gita*, this subject has been discussed through analysis. Ultimately, a conclusion is drawn.

The consciousness must become yogic consciousness. The life must become dynamic. With a dynamic mind and transformed consciousness, if you live in the world, you attain perfection. Therefore, when one is practising yoga, there is a moment, there are times when you get a sort of detachment. This is an outcome of the totality of hate in man. This is a consequence of totality of frustrations in man. Those who have suffered frustrations and hatred in the mind, those who have desires and complaints within the consciousness, when they practise yoga, they come to a point of animity. To



them, everything is considered worldly. Therefore, before one practises yoga, one must practise tantra.

Through tantra you open the gate. Through tantra you overcome frustrations. With no frustrations and hatred, meditation brings results full of joy and life. I belong to this area of thinking. If you water the plant, it must bloom into a flower. If you water the plant and it does not bloom, there is something wrong. The ultimate consequence of yoga is an expression of intelligence and creativity.

*– 21 May 1980, Barcelona, Spain*

# Children

*Swami Satyananda Saraswati*

**I am pregnant. What is the best way to educate the child?**

By practising mantra and kirtan, that's all!

**And after the child is born, what is the best way of educating it?**

Well, by living a life which the child can appreciate, because children are idealistic. They cannot understand our stupid realism. Children should be given an ideal example by you. Suppose I get angry. You are already a grown-up person, so you can understand that I am a human being and it is natural to get angry. You can understand why I am angry, but a child cannot understand it. He gets a shock. If you do not want your child to do something, don't tell him because children cannot understand why you are telling them not to do it.

Suppose my child goes to sing kirtan with a swami and starts dancing there and I tell him not to go. He will never understand why I am telling him this because my commandment and his intellect do not coincide. I mean they are not parallel. Parents must understand that there is a difference of at least twenty years between parents and children. I mean a minimum of twenty years, it can be even twenty-five years. Remember in twenty-five years what a great difference there is between the understanding of the child and the understanding of the parent.

Therefore, at the age of twenty-five, when you have a child of four, you must try to become his age. If you can become a child with the child then you will understand this, but if you talk to him as if you are a very wise person, he does not understand you. Every Sunday you take him to church. He does not like it. He cannot oppose you because he is only four years old, but if you could understand his subconscious mind you would understand that he does not want to go.



Children like to play; they want to shout; they want to jump. That's all they want. They want to hear stories, and children like kirtan and music very much. Kirtan has a very good effect on children. Stories, dance, painting, playing, jumping, all kinds of shouting and jokes, that's all children like. Sometimes they like an embrace, a kiss, but many children don't like it.

I know about myself. I remember when my grandmother used to come and place her hands on my head. I did not like it and I don't remember that I had ever been near to my mother's bosom. I don't remember if my mother ever kissed me. She must have, but I don't remember. I don't know what the use is. Let me play, that is all.

If you want to train children, you have to become children. Children have to go to school because that is the law of the country. Children have to understand that much, but if children know that you are anxious to have them sent to school and become educated and first class high rank, they go crazy.

I was a very good student, first in the class, but I always used to think that today maybe my school will be burnt and there will be no class. And when it used to rain, I used to think that it will rain so much and so much that the school would be closed. I used to think all impossible things so that there would be no school. Sometimes I used to think if my mathematics teacher dies there will be no mathematics class. I think all of you were also like this.

That is how you have to treat children. Parents should not be a dictator to their children. They should not behave like policemen. They should behave like friends. When your child becomes twelve, you are his friend and not mother or father. When your child has become eight, he is your friend, so do not oppose him. The only thing that you should do is let him sing, let him play!

– 1983, *Spain*

A portrait of Swami Satyananda Saraswati, a bald man with a warm smile, wearing a light-colored shawl. He is looking slightly to the right of the frame.

# Managing the Mind

*Swami Satyananda Saraswati*

**Don't you think the world would be chaos if you give freedom of expression to the mind?**

I think if the people who are trying to discover spiritual life are given freedom of expression of mind, there would be more peace upon earth. Many times we talk about giving freedom to the mind, but it is not understood in the proper context. We are not saying to give freedom of mind to the whole world. We are only talking to people who are trying to discover the inner life.

In this world there are three categories of human beings. The Samkhya system has these classifications: the sattwic, rajasic and tamasic type of people. The tamasic type of people must be driven as you drive a horse or an animal. The rajasic type of people must practise self-control. If they do not practise self-control, the whole world will be in chaos, because the rajasic type of people are totally aggressive people. But the sattwic type of people are the people with harmony and equilibrium. They have a very high quality of discrimination and the spontaneous quality of self-control. These people are trying to discover the inner life and they must be given complete freedom of mental expression.

Kindly remember, whenever I write or say, 'give expression and freedom to your mind', I mean to address the spiritual aspirants and not the rajasic and tamasic types of people.

**Your natural self makes you feel like doing something but the mind negates it. What to follow, your feelings or your mind?**

Many times you are afflicted by a thought and the thought comes in the form of neurosis. This is mainly due to a low voltage in the nervous system. When there is a sort of depression in the nervous system, then the quality of thought haunts you again and again. As a result of that, you are cut off from the external environment. When you are isolated from the external environment you are in a state of melancholy and this melancholic state is so contagious that it begins to affect everybody around you.

You must understand whether you should have it or not, whether it is natural or unnatural. If the consequence of the thinking process is negative and not conducive to happiness within you and outside, how can it be accepted? Those who are spiritual-minded people are introvert, but their nervous system is in perfect balance. The moment they are able to communicate with the world and other people, they are completely open. You never find them melancholic. They will always be smiling. They may not laugh. They need not even smile. Their eyes bloom and beam forth.

If that is the situation, you can just understand that this situation is acceptable. Do not worry about the natural mind, the unnatural mind or effort. Just find out whether you have a sick mind or a healthy mind. Find out if you are able to communicate with everybody in a very creative, optimistic manner.

Saints and sages withdraw themselves. They isolate themselves, but when they come out, they are able to communicate with us.

*– 28 March 1982, Barcelona, Spain*

# The Tantric Way of Life

*Swami Satyananda Saarswati*

The purpose of human life is to experience the divine or the higher being. Everybody has given his own idea on this objective. Some say it is God-realization and others say it is samadhi. We have come to one conclusion – the purpose of human life is to evolve in the realm of awareness and we should be able to realize something beyond matter and the mind. Perception, cognition through the mind and senses cannot be the ultimate. Waking, dreaming and sleeping cannot be the only stages of human consciousness.

Even as the primitive mind evolved in the course of thousands of years, and the animal mind evolved in the course of thousands of years, his state of mind must also evolve. The tools of experience must change. Mind is the tool of all experiences. In animal incarnation and in lower incarnation, it is the mind which is the tool of experience. In those incarnations, it is very inefficient. Therefore, sadhana or spiritual practices must be done to make this tool more efficient for experience.

We have come to a difficulty in life. Even the people who do practise yoga, tantra or a religion, one hour in the morning, two hours in the morning, two hours in the night, they do have difficulties with this tool of experience. When you place water near the heater, it becomes hot, when you remove it, again it becomes cold. In the same way, when you expose the mind to spiritual practices, it is perfectly calm and tranquil, but the moment it is removed from the spiritual practice, it is again the same old rotten mind. There is a stage when your consciousness is stabilized. After your mind is stabilized, well established, it becomes steady, constant and continuous. That is not the case with everybody. Then, what has to be done? You cannot go on practising sadhana the whole day. Just because



the mind which is the tool of experience changes after spiritual practice, does not mean that you have to practise sadhana the whole day. If you do not do sadhana the whole day, only for an hour in the morning and at night, you know how the mind behaves the rest of the time.

Therefore, thought must be given to the quality of life. We must think very well as to how we must think in life and what philosophy we must maintain. If life is in chaos, your mind will be scattered and become dissipated. If life is aimless, it will affect the mind. If you live life without any awareness, it will deteriorate the quality of your mind. So we come to the conclusion that in addition to the sadhana that you practise in the morning and at night, try to organize your life so that it is relevant to your spiritual progress. This way of life is known as the tantric way of life.

There are so many ways of living - the materialistic, religious, yogic, careless and tantric ways of living. We live our life in a typical pattern. There is a relationship with the purposes and thoughts that are within you. That is point one. Your reactions to persons and events in life, and your reactions to your own self, is point two. Your awareness about yourself and your awareness about things and persons around you is point three. Your assessment about yourself and your assessment about the persons, the events and actions, is point four. This will decide the quality of life you are going to lead, or you are leading.

A materialist has his own philosophy, definite reactions and interactions, definite assessments about life. A religious man, or a yogic person has his own interactions and reactions and assessments and a tantric also has his own. A materialist has his own vision. For him everything is a tool of enjoyment and whatever he can experience with the senses and the mind is the ultimate, there is nothing beyond that. 'Pleasure is my goal,' I don't go beyond that. I don't care whether it is right or wrong. I don't care if this pleasure culminates in pain or agony, and I am not prepared to analyze the quality of pleasure. Whether

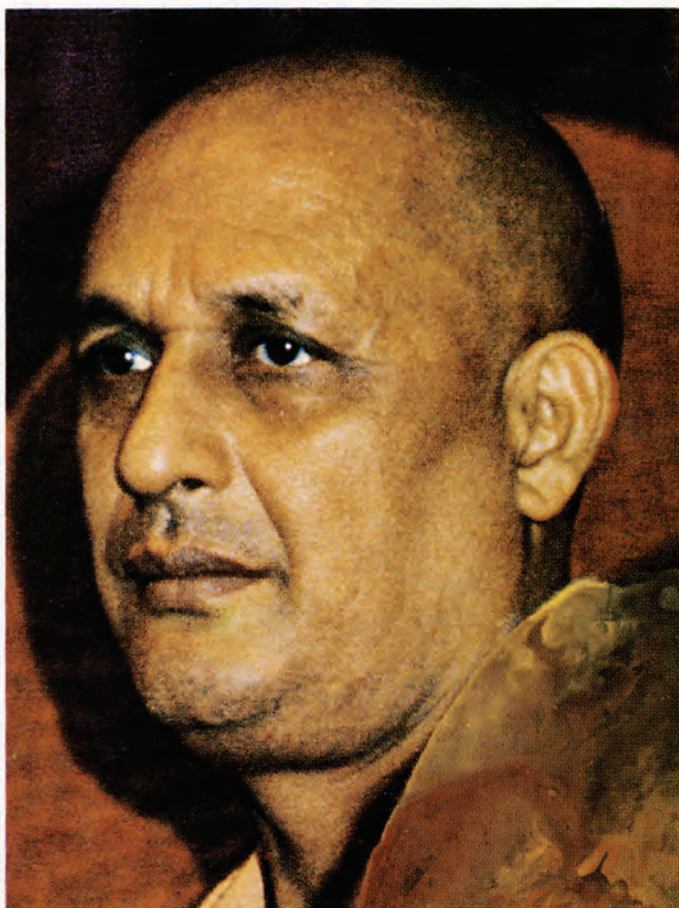
it is selflessness or selfishness, I do not care. Whether this is to your advantage or not, I do not care. For me the material experience is ultimate and nothing is beyond that. Whether I go to a temple or a religious place or I go to a nightclub or a bar, I know I am seeking for the pleasures of the mind and the senses.'

This is the materialistic way of life. It is very pleasant in the beginning. We do not even think there can be anything else beyond this, but there comes a time when the senses and the mind refuse to produce the sensation and you begin to feel a diminishing quality of pleasant experience. Diminishing quality of experience is called depression.

Ten years ago, I used to get so much pleasure from this particular act, now the experience has become blunt. What has happened to me? Then personality problems get into you. You think perhaps this object can give you no more pleasure. So go to that object, go to that person, go to that place, you do not get the same thing again. So you go on experimenting upon the new objects of pleasure which ultimately leave you totally broken and exhausted. That is called nervous breakdown. That is called pessimism.

Go to the religious and the yogic way of life. It is a life of discipline, and disciplines are sometimes too hard for an ordinary person to follow. Principles of purity in religion and principles of discipline in yoga are beautiful. What a nice world this would be if that could happen to everyone. Everybody speaks the truth, nobody hurts anybody, everybody is a celibate, and all women are mothers or sisters. Purity internal, purity external. Don't get angry. If someone slaps you on the right cheek, give him the left cheek. If somebody kicks you, you kiss his feet. If somebody is harming you, you try to think that he is God sent to purify your heart. If anybody comes to your door, give him anything in charity, don't judge who he is. Be good, do good, be kind, be compassionate, and bear injury - wonderful! If only the world could become like this - but it can never happen.

**1.º SEMINARIO KRIYA YOGA  
Y TANTRA DARSHAN  
ESPAÑA - 82**



**PARAMAHANSA SATYANANDA**

I am not criticizing yoga and religions, mind you. We have been expecting too much from people. The man is paralyzed and you are asking him to a football tournament. Man is suffering from infirmity of willpower, he is so weak, he knows that by smoking he is going to get cancer. He is afraid, but still – no cancer. After he extinguishes his cigarette he says, ‘Oh! I am not going to have it again.’ After a few minutes, again he is puffing like that. This is called infirmity of willpower.

Our willpower is paralyzed. We know that alcohol attacks the liver. It does cause liver cirrhosis. Thousands die every year, every month from liver cirrhosis; it is one of the widespread diseases of the modern world.

With this weak man, what are you expecting? That is why man has become a hypocrite. Hypocrisy is an outcome of expectation of discipline from a weak person. If I tell you not to tell lies, but you cannot help telling lies, you conceal everything. Then you are a double personality. That is called hypocrisy. Therefore, you will find among yoga-minded people and religious-minded people the largest population of hypocrites. Maybe I am one among them. Well, I am not singular, you are all with me. We are all hypocrites. No, it is not our fault. If we are hypocrites, it is not our fault. It is the fault of the philosophy which expected too much from us.

### **Balancing force**

Here tantra comes as a balancing force. The tantric way of life believes in the sublimation of every form of human experience. If you eat meat it is alright, if you drink wine it is alright, if you are indulging in sex acts, it is alright. Everybody is doing it, and what is the point of criticizing it? Whom are you criticizing? Your own faith? Your own personality? Your own judgments? You are standing on the threshold of sublimation, use it for a noble purpose. You have a dagger or knife, you can kill me, or you can also operate on me, perform a surgeon’s operation. You can also cut one apple and give it to a sick person. A knife is not bad. Through the knife a surgeon gives you life, with

a knife you make vegetables every day. With the same knife, at night when you go in the street, it can kill you. Therefore, every tool and every possibility you have in life should be used nobly.

Therefore, in the tantric way of life, there is no exclusive approach to man's ethics and morality. If you are living in Barcelona and if you have to go to London, you do not go to Geneva. You start from Barcelona. If a person is living in Geneva, he does not have to come to Barcelona. Everybody either in Barcelona, Geneva, Moscow or somewhere in the Arctic is standing at a particular stage of evolution. So it is not necessary that you have to come to my point of evolution. You will have to start wherever you are. This is the first hypothesis of the tantric way of life.

If you want to realize a higher life, be truthful, that it is a religious and yogic life. The tantric way of life never says, 'Oh, he is telling lies.' It does not matter, don't worry about it. You start doing something. Everything will become crystallized. When all the things around the crystal come closer, they get added to the crystal. In tantra, you have to fix just one point - 'I have to experience the inner being.' That is all. What is the inner being? You do not have to know it. What preparations you have to make, you do not have to know that. In the course of time, necessary changes will take place because that experience is beyond the boundaries of ethics, morality, society, culture and politics.

Whether you are a Brahmin or a Christian, whether you are married or not married, whether you are young or old, whether you are physically healthy or unhealthy, whether you are a rich man or a poor man, whether you have one wife or many wives, it makes no difference. If these things make a difference, then that cannot be an inner experience because inner experience and outer life are completely two different substances.

When you go on transcending the inner experience plane by plane, dimension by dimension, you do not go with



your worldly qualities. Your Brahmin, Christian or Catholic personality does not follow there. My sannyasa personality, your household personality does not go there. That experience has no such distinctions. There is no distinction of 'I' and 'you' or man and woman. Therefore, the tantric way of life is suited to everybody.

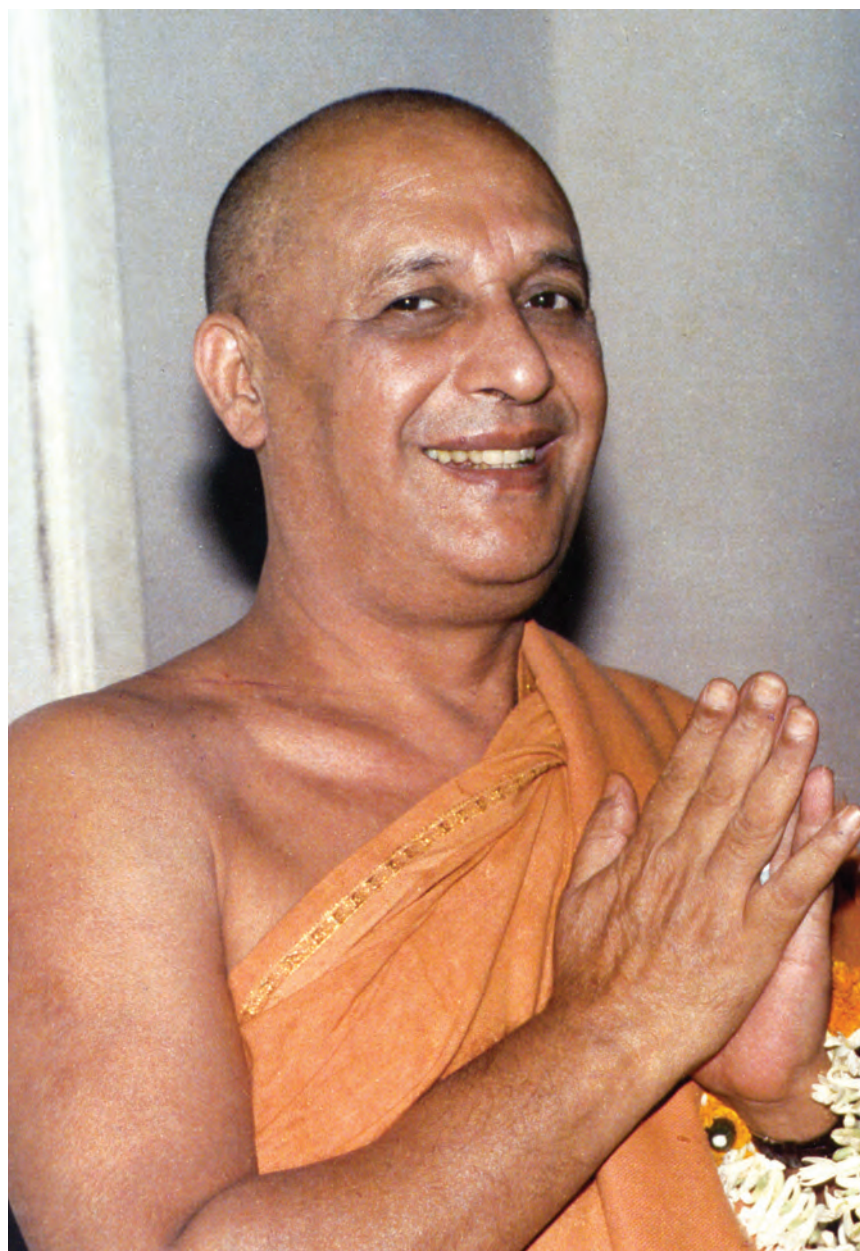
First of all, please don't say I am a bad man. Don't even say I am a good man. I am what I am. Don't say that I am a sinner, and don't say I am not a sinner; I am what I am. I do not know what I am. I am a wretched man, I have evil habits, I like this, I like that, my mind is like a monkey bitten by scorpions and who has drunk one bottle of scotch. That is my mind. All the time I have passions, passions and passions. I am ambitious and I want money. How can I have the inner experience? No, no, I cannot have it. A tantric will never think like this. He will say, 'I am a drunkard, this is fun. I am suffering from sex mania. This is a play, a drama. I am running after the pleasures of life and money. 'Oh, it is a play.' He is not at all affected. He does not allow his personality to be punished by these rubbish thoughts. When he drinks, he sits in padmasana and says *Om, Om, Om*. One hour, two hours, no pain here and no pain there. When he eats meat, he says, 'I am eating the instinct.' When he is interacting with his female or male partner and the pleasure he is deriving from them, he establishes that here, at the top.

How can you say that this experience is a lower experience? If that is an inferior experience, then what is the supreme experience, tell me? Emotional experience at a lower level is passion. Emotional experience at a higher level is devotion. Passion and devotion are manifestations of the same raw material.

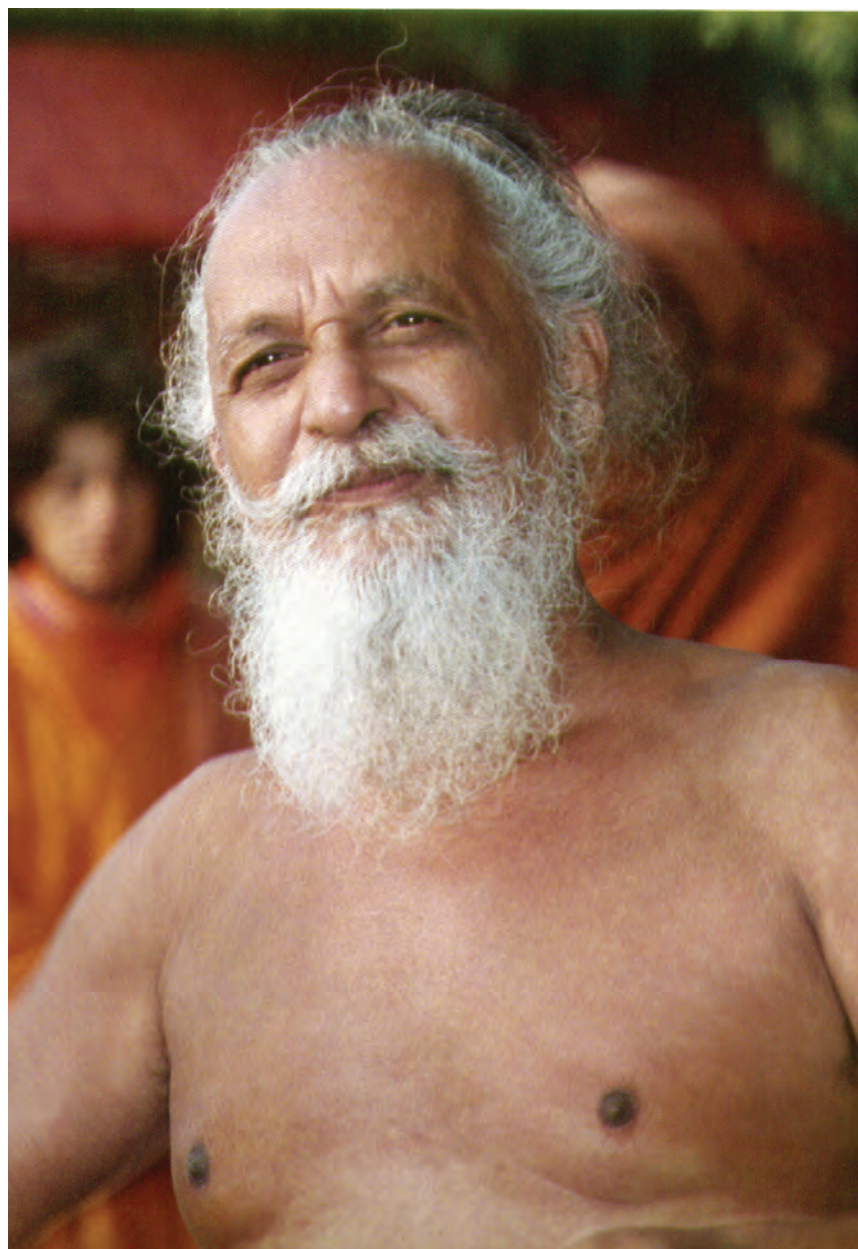
## **Experience**

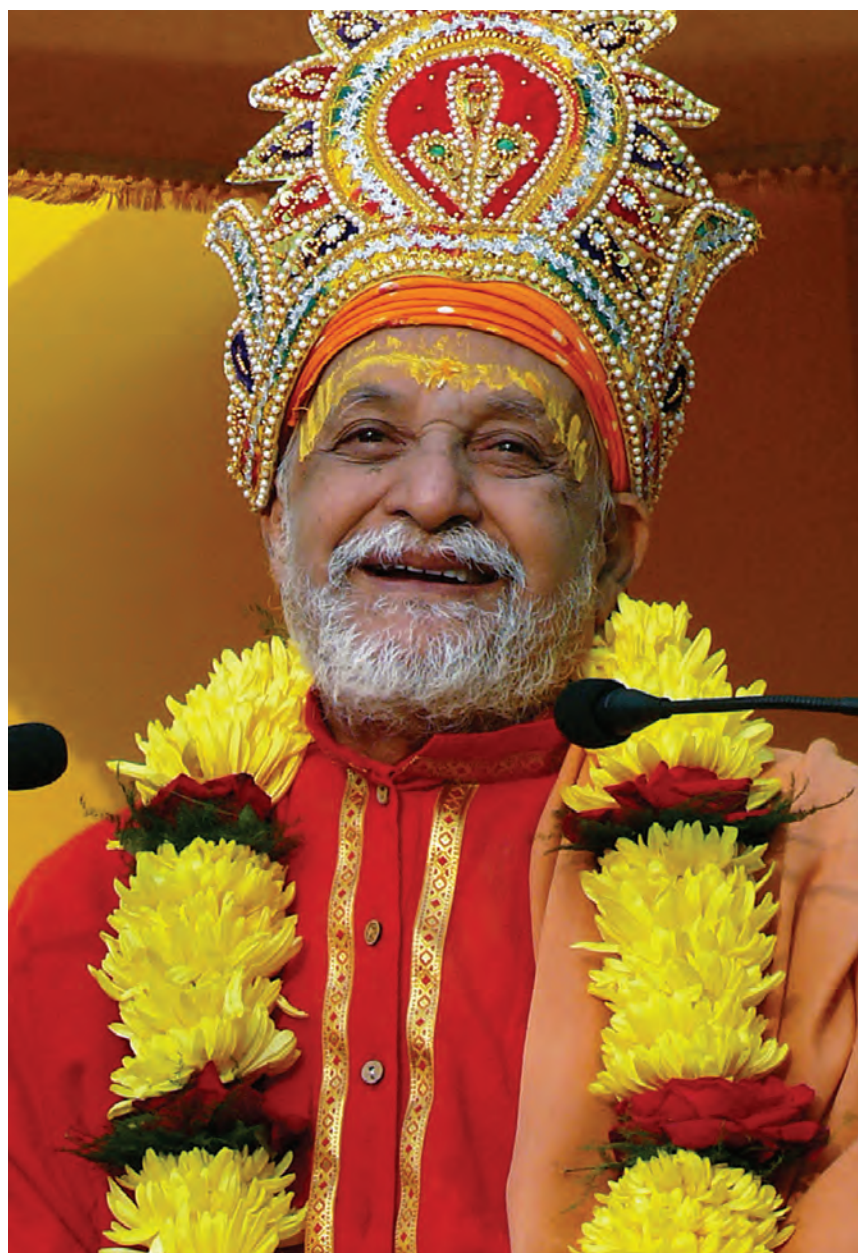
Have respect for yourself but do not be satisfied with your inner experience. Inner experience must be an insight. Develop a thought, intensify feelings, imagine it and it becomes very clear. Visualize it like a microscope, like on television. Maybe the fortunate ones can even have a living experience?













Get the whole life together, do not go to the philosophy of exclusiveness. Carry your instincts with you, carry your passions, your ambitions and fantasies with you. Let them follow you like demons or monsters follow you. If they are devils, they are, if they are Satan, they are, if they are poison, they are. Let them follow you. Tell them, 'Come on. Satan follow me. Ambitions follow me, desires follow me, frustrations follow me, cruelty follow me. Anything. All the dogs and donkeys and pigs and cattle come on with me. I am running. I am heading towards inner experience.' They will say, 'Master, please wait.' You say 'No.'

After a certain level of experience, when you look back, you do not find any one of them. You say, 'What happened to these devils and rakshasa? I found that ghost, that devil and demons and Satan coming behind me, but now I don't see anybody. Who are these fellows? Beautiful faces, lovely nose, sparkling and beaming eyes and beautiful colour, white and black and nice necklace. Oh, she was cruelty, isn't it? She was so horrible. She had two projecting teeth, but now she is so beautiful.'

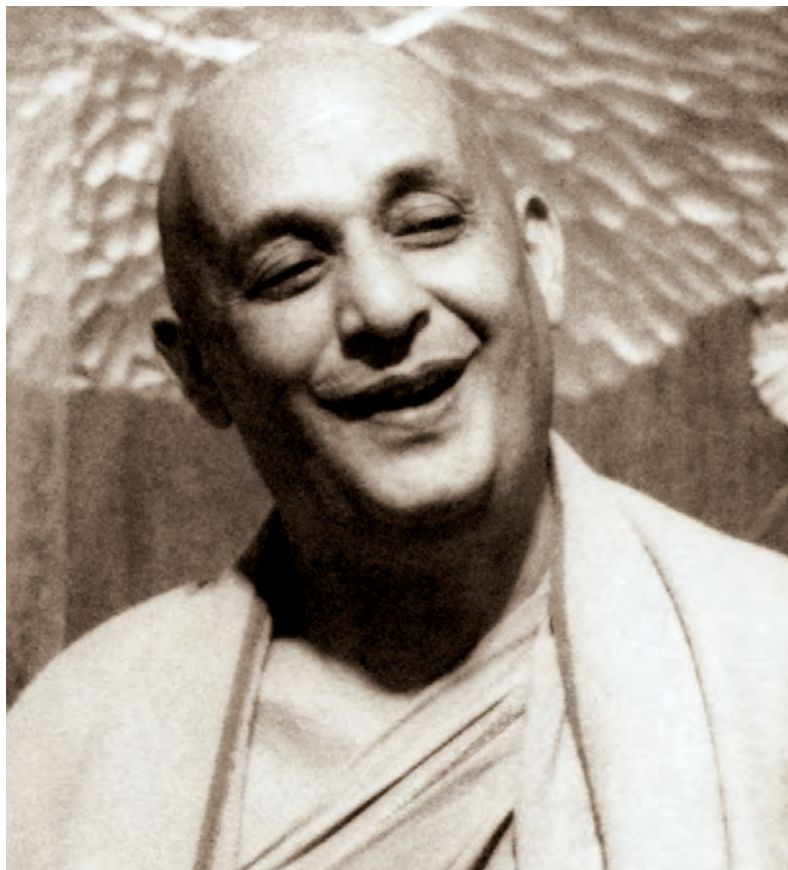
You see this is how the transformation of the instinct into divine virtue takes place on its own. You change the level of your experience. Things become different. It may be difficult for you to accept this tantric way of life, there may be many philosophies going against it. There are many sectarian philosophies against it. Or you may not accept it. Who knows? I don't care. I am not coming here to be accepted. I am just coming here to tell you what I think is true.

I know I can get out of this mind. I know I can change the quality and dimension of experience. I like to see the inner colours. I like to see the flowers blooming within myself. I like to interact with you, but I do not want the sensory experience. I want to experience everything within sahasrara chakra, pain and pleasure.

*– 28 March 1982, Barcelona, Spain*

# Nice Question

*Swami Satyananda Saraswati*



**Have you found the fullness of realization in your life through yoga?**

A nice question! I have never searched for anything. From the time I was born I was full. Even the spiritual experience which I had came of its own. I have had many ordinary and spectacular experiences in my life, but all spontaneous! It was nothing to do with my wish and I did not ever search for that.

For me, my life was a perfect expression. From time to time I have tried to disturb my mind, but I think that even that disturbance is finished. Many times I have tried to make myself sick; many times I have tried to make myself unhappy and I have exposed myself to every extreme situation of life and I have experienced them all. I have found that they are part of fullness, not against fullness.

A human being is born with a desire; a desire is a manifestation of one's own ego. It can be a desire for spiritual life. It can be a desire for pleasure, a desire to commit suicide, to become a singer, a king's minister, an anarchist or atheist or maybe even the desire to do nothing. Everybody is born with a desire and whatever type of desire one may have, it is bonding. Whether you are tied by a golden chain or steel chain, it is all the same. A desire is a chain. A good desire is a golden chain, an evil desire is an iron chain and a wise man must avoid these chains.

How is it possible? Either you are born like that or you become aware that you have to do nothing, gain nothing and accomplish nothing. There is a great Nature which is already functioning for you and there is a great power which is taking care of you. Only then one can experience fullness and totality.

I am a medium. I have no desire of my own. I have no plans of my own. Do you understand what a medium is? It is like the flute. You can play any tune which you like; it has nothing to do with it. It is a medium. In the same way, I am a medium of somebody and he is working through me. He is thinking through me and speaking through me. I do not have to do anything. I realized about this medium around 1964. Before that I knew it intellectually and I thought about it, but in 1964 I experienced it. There is a difference between knowledge and experience. After that experience I was convinced that I am not the doer. I am the medium.

– 1983, Spain

# Yoga Can Change Human Life

*Swami Satyananda Saraswati*



To me, yoga has never been a religion. Not that I feel any disregard for religion, but I have always felt that the organization of the personality is always internal. It can never take place unless yoga is supplemented with religion. Yoga has remained this way for centuries and centuries. People felt that it was a way of renunciation and yogi always meant a recluse, sleeping on a bed of nails, exercising some psychic powers, drinking nitric acid, walking over fire and water. In contrast, a householder was given the word of yoga at the time of marriage. It was considered to be completely out of place. The meaning of yoga was relatively unknown to most people. It was

with great difficulty that Swami Vivekananda, Swami Sivananda and a few other great saints brought this great science from door to door.

Today people have begun to realize that yoga is a way of life, and more than that, it is a system of discipline. It does not matter if you are an agnostic, you can take to yoga. It does not interfere with your views or with the values of life you hold. I have been in America and thousands of people in the churches, in the cafes, the hotels, the bars, everywhere, are suffering from mental illness. Mental illness can never be cured by only leading a life of material prosperity. Just saying a few prayers in the morning does not cure mental illness either.

This 'mental illness' is a term which must be understood. A few sensible individuals have become aware of this illness, but there are many people who are living in ignorance with deeper anxieties, worries and fears yet they don't know them. People say that yoga is not for them, but there is no one in the world who is free from sickness. There is none whose mind is not ill. You are always looking at your body. You have studied the sciences which tell you about headaches, fevers, colds and coughs, but for the time being, let us think about the diseases of your inner personality. The psychic desires are unknown to you but are reflected in your day-to-day behaviour. This mental illness is spreading throughout the world like an epidemic and it has got to be treated immediately or anything can happen.

### **The first step towards mental health**

Individual minds are part of the collective mind. Individual mental illness and collective mental illness can lead to disaster. When the body is ill we are aware of it and take care of it. When our mind is ill, we do not know it and we don't take care of it. The inner layers of our mind, the psyche of our being, is beyond our conception. We live only in a world of matter.

Yoga is really a method by which we bring about a healthy atmosphere in our system. There are many people who do not think about mental illness, but look at what they are doing, their thoughts, their behaviour, the way they affect society with their system of thinking and philosophy. The subconscious mind and the deeper layers of your subconscious ultimately



become responsible for the expression of life. As such, it becomes necessary for every individual to be treated and the treatment of the mind and the inner personality can take place through the practices of yoga. This treatment includes those for emotional disorders which are born out of emotional maladjustment.

Bhakti yoga, the yoga of devotion, is for those people with emotional disorders as it purifies the emotions. Psychic disorders, the twists and errors of the personality can only be eliminated by the practice of meditation or *dhyana*. When it is said that meditation brings about enlightenment and ultimately self-realization or God-realization, it is true, but at the same time unless there is complete quietness in all dimensions of your personality, God-realization can never take place. Whether you are going to treat your mental personality or you are trying for God-realization, yoga is the common method.

The various aspects of yoga are karma yoga, hatha yoga, jnana yoga and raja yoga. The modern man who has to step into the new dimension of consciousness should realize the new doors of perception, and in order to bring about a healthy atmosphere in the whole of mankind he will have to practise the yoga of meditation. This is called *dhyana* yoga. What happens is that in all the dimensions of your personality, a process of complete reorientation and relaxation of almost all the muscular, mental and emotional tensions occurs. These threefold tensions are deeply integrated in our personality. They can be very easily eliminated by the practice of *dhyana* yoga, meditation.

In the practice of meditation, we have two stages. The first stage is the negation of consciousness, where a central point is reached which is called the point of negation, the act of thought withdrawal. Once withdrawal has taken place and the state of transcendence has been acquired by the self, then the self, the consciousness will expand inwards and the awareness becomes more and more expanded and the whole being comes to a point of purity and illumination.

## **Yoga brings complete change**

It is in this context that I have been discussing yoga during my world tour. I have been conducting general classes and at the same time classes for psychiatric patients, epileptics, neurotics, people suffering from anxiety neurosis, those who do not sleep for days and weeks at a time and those suffering from psychosis. Without going into details about the operations of the mind, I can tell you that the practice of meditation is one of the easiest and most perfect methods for changing the whole personality, and with it the whole concept of life.

Some time ago, I was living with a criminal who used to be member of the underworld, a terrible man. In the evenings, I gave him meditation. I did not tell him at the time what it was, I simply said, 'You close your eyes and breathe normally.' After a period of one and a half months I noticed a great change taking place in him. Finally, he admitted that he wanted to commit another crime but he was feeling too lazy. Every now and then he used to postpone some plans for night attacks, murder and other things. This is how yoga brings about a state of tranquillity in the person. Tranquillity takes place both in the physical and psychic structure of man.

The physical brain is undergoing a state of tension at all times. Even at night, when we are sleeping, the brain is tense. The physical matter is always tense. If you observe the waves which are emitted by the brain, they are so negative. It is impossible for man to relax his mind without having a method. It is this condition of tension in the mind which becomes the basis of evil thoughts and the expression of the personality is completely disorientated.

During the practice of meditation, the individual consciousness passes through different spheres of tranquillity. In those different spheres of tranquillity, a process of exhaustion or elimination of abnormal complexes takes place. Finally, a state comes when the mind obtains serenity, wisdom and strength.

For many years, yoga was associated with theology but today it will have to be understood in terms of personality.

Since you are all educated, you belong to a race of intellectuals. You are not aware of unhappiness, of frustration, but they are embedded deeply in your subconscious. If you were put into deep hypnotism by a psychologist and asked about your problems and difficulties, your conscious personality would not outwardly want to admit the problems. You try to hide the dark side of your soul.

### **Facing the inner self**

The time has come when we will have to be free with ourselves. First we treat the problems of the personality. After this has been done, the mind is able to express its inner faculties. Finally after a long time, self-realization will come, which is the ultimate purpose of life for which we are all born. Whether you come from the East or the West, the innermost consciousness in all of us belongs to transcendental dimensions. The supreme being, the supreme consciousness, the highest intelligence is within all of us.

During the practices of meditation, you can see the vast collection of impressions. In the deeper states of meditation, you will see the different symbols of your personality. What you see, the instincts of man, can be seen in the forms of symbols. You can see a tiger, a serpent, an angel, a divine figure, a star, a flower, a river, a cross, and thousands of things. You must understand that they are patterns of your consciousness. They are symbolic expressions, whether you understand them or not, it does not matter. Let them come and exhaust themselves.

When you sit down quietly for meditation, try to concentrate on one point; the point does not remain but this is to be developed by continuous practice. The point develops the subconscious elimination, the subconscious expressions, the instincts, the impressions, the behaviour, the hidden motives and many other things. They all come to you in the shape of images, in the shape of forms and it is not necessary for you to analyze and understand them. There comes a time when all those images come to an abrupt end. The pictures of the film



move very slowly. It means that the inner dimensions of your personality are being unfolded. It is arriving at and reaching the ultimate point of elimination. At this time, the mind is free from desires, sins and sickness.

### **Inner strength**

As you are aware of your physical movements, in the same way you will have to be aware of your psychic movements. With the help of modern science, you have eliminated many terrible diseases from the earth, and maybe in a few decades we may completely eliminate the remaining diseases. A psychic epidemic is spreading with the same speed that cholera or the plague used to spread in the past. We have been able to achieve victory over one aspect of health and the second aspect, the mental aspect, still remains to be achieved.

Psychologists have a big job facing them. They are treating the symptoms whereas yoga does not treat symptoms. It does not cure anger, or treat passion, or jealousy, or phobias, but it changes the whole structure. It is the reorientation of the whole system. The foundation, the basis, the structure, everything is changed. That is the fundamental difference between psychology and yoga.

In psychology, only the symptoms are treated. If the treatment is successful, the person feels better but at the same time, he does not feel secure. He cannot say with firm conviction or faith that he will never suffer mentally thereafter. He knows that he was suffering from some mental ailment, but it may happen again in the future. An emotional breakdown can put him down at any moment and his whole being would collapse. Once you take to yoga, the great path of meditation, you may declare with confidence that though anything may come your way, you may face success or failure, you may be frustrated or undergo tensions for many days at a time, but you will face life with strength and courage. The turmoil of life cannot put you down because you understand the secret of a correct mental outlook or attitude. This is the contribution of yoga.

In this modern century, yoga is helping hundreds of people. Could any psychologist help thousands of boys and girls who have taken to LSD? No, but one man, Maharshi Mahesh Yogi, has helped with the simple method of Transcendental Meditation. I have interviewed thousands of young people and they have all thrown away their drugs. They are leading new lives. They practise meditation in the morning and evening. This is just one practical illustration, one example which proves that through meditation, without fighting with yourself, or religion, or morals, or even without fighting with your own willpower, you can change. Even if you speak truthfully and live a life of honesty, you do not live spontaneously, but by the practice of yoga that great change will take place in your life.

– 1972, *Hindu Centre, London, UK*



# Gayatri Mantra

Swami Satyananda Saraswati



The literal meaning of Gayatri is 'that which frees the senses'. The literal meaning of Gayatri is not a goddess, not an angel, not a lady or God. The literal meaning of Gayatri is 'that which liberates or makes the senses free'. You know the senses: the eyes, the nose, the tongue, the ears, the skin. These are the sense organs.

There are ten senses, five responsible for *karma* or action, five responsible for feeling, knowledge. Using the feet, you walk, using the hands you do so many things. These are called *karmendriyas*. *Karmendriyas* means the senses through which you are able to make movements and work. Then there are five *jnanendriyas*, the senses of knowledge, through which you know. Through the eyes you know form, through the nose you

know smell, through the ears you know sounds, through the skin you know touch, and through the tongue you know taste. These are the five jnanendriyas. These ten indriyas must be made free from their respective experiences and duties. You can achieve that through the Gayatri mantra.

The mantra occurs in an ancient book called the *Rig Veda*. This is considered to be the most ancient book in the library of mankind. This book has been studied by many great scholars – Max Müller, Will Durant, Wilson, Griffith, Brunton and many others have done a lot of study on the *Rig Veda* and on the history of ancient civilizations. Within the *Rig Veda* is the Gayatri mantra, which contains 24 syllables:

*Om bhur bhuvah svaha tat savitur varenyam  
Bhargo devasya dhimahe dhiyo yo naha prachodayat*

There is a special way of chanting this. Many people who have studied the Vedas say that this mantra should be chanted, not just mentally repeated as you do with your mantra. This mantra is intended for chanting.

Usually mantras do not have a meaning at all; they are considered to be the creators and transmitters of vibrations, energy vibrations or sound frequencies. This mantra has meaning, and its meaning is that consciousness is realized or consciousness exists on three planes: the physical plane, the astral plane and the causal plane. Consciousness exists and survives on all the three planes, and it is more real on the higher plane than on the inferior plane. That is to say, your consciousness is more powerful on the astral plane than it is on the physical plane, and it is more powerful on the causal plane than on the astral plane.

Consciousness is like the sun, which rises from the east in the early morning. Before sunrise, there is darkness everywhere. Although the stars are shining, twinkling, and the sky is beautiful, there is total darkness everywhere. You cannot decipher the figures of men, women, animals, trees and objects. You know they are there but you cannot see them. As dawn

comes, you can see the beams of the sun flashing through on the eastern horizon, and you can acquire the knowledge and experience of the objects that are there and which you could not see. When the sun rises, everything is clear.

The Gayatri mantra is like the rising sun on the horizon of man's consciousness, illuminating not only the external world, but also the inner world. Our inner world has many beautiful things but we do not know them, we cannot see them. We have knowledge about them because we read the books of scholars, but we do not really see them. We cannot see them unless there is light there. The Gayatri mantra flashes the light on the different realms of your consciousness and makes you realize that things do not merely exist on the external plane, this plane; they also exist on the intermediate plane and the internal or higher plane as well. This is the meaning of the Gayatri mantra.

In India, amongst Hindus, the Gayatri mantra was traditionally ordained to a child at the age of seven or eight. Even now it is done, but now most of our children are western-minded. They follow this ritual because Hindu people are very strict people, but they do not care as they do not really know what it is. In the last ten or fifteen years, I have been telling them the effects and the positive benefits of the Gayatri mantra on their hormones, on their body and mind, on their character, their faculties and memory, and children have started taking it up.

At the age of seven or eight, Indian children used to be initiated into the Gayatri mantra, and side by side with the Gayatri mantra, they were taught pranayama. This was important. The pranayama was nadi shodhana and they were taught to practise Gayatri with this pranayama. You inhale for the duration of one Gayatri, repeating it mentally. You stop for one Gayatri. You exhale for two Gayatris. Then you retain for one Gayatri. Meditation will take place at once. Pranayama combined with Gayatri mantra becomes a very powerful tool to transform the qualities of the mind.

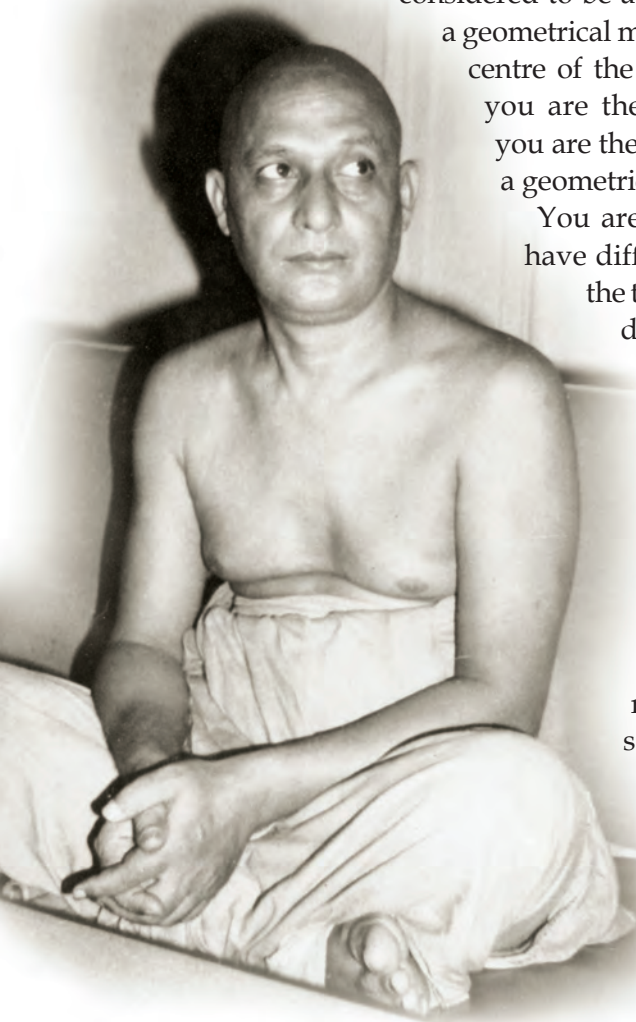
– 6 February 1983, Manchester, UK

# Tattwa Shuddhi

Swami Satyananda Saraswati

In tantra there is a very important practice called tattwa shuddhi. I would like to tell you just a little bit about it. Tattwa shuddhi is a practice in tantra which is not done every day, but once in a year for eleven or twelve days. In this practice the body is considered to be a yantra. You are just a geometrical map. Here you are the centre of the circumference, here you are the triangle, and here you are the square. You are just a geometrical pattern.

You are the yantras, which have different colours. From the top to the bottom you do not have just one colour, because you are not one colour. We are a combination of three primordial colours. These three primordial colours represent the three states of prakriti or nature. These three states of nature are known as *sattwa*, equilibrium; *rajas*, activity, motion, progress and evolution; and *tamas*, hibernation or dor-



mancy. These three states are represented by three colours, and we are a combination of all these three.

Sometimes sattwa becomes predominant, because that is how our teachers, our gurus, our priests, our books, teach us all the time – to be sattwic. So intellectually or philosophically or religion-wise we are sattwic – ‘Be good, do good; be kind, be compassionate’. We believe in this, don’t we? This is our sattwic belief, but what are we? On the top, we are sattwic. On the intellectual plane, we are sattwic. In the realm of philosophy, we are sattwic. In the realm of religious beliefs, we are sattwic. In the realms of our social conventions, and so on and so forth, we are sattwic, but are we really sattwic?

We are rajasic. How can you say we are rajasic? Because we have desires. Accept it! Every moment we have desires. There is not a moment that we pass without desires. There may be ordinary desires – I want a glass of water. I want to drink tea. I want to go. I want to come. I want to do this. I want to do that. But there may be very powerful desires – desires to be a world leader, desire to be a prophet, desire to be a Messiah, desire to be a great guru.

These are called desires and cravings and wants and passions. That is the sign of the presence of rajo guna in us. So we have so much of rajasic stuff in us that the sattwic frame cannot hold it properly, and sometimes it breaks. Sometimes very good people become criminal and are jailed because they are only trying to hold the fire in an ordinary plastic cover, it breaks and they go to jail. Many swamis, many gurus, many priests and many good people, so-called ‘good people’ do so many things because our nature is essentially rajasic.

How is it possible therefore, for us to purify that structure of our personality about which we do not even know very much? Nor do we want to accept it, and if we accept it we go insane. We have so many complexes about ourselves. We have so much guilt about ourselves. We have so many things about us that we cannot function properly in our day-to-day life.



In this respect, the sadhana of tattwa shuddhi is of paramount importance before taking to any tantric practice, whether it is kriya yoga or mantra yoga, or any other powerful yogic and tantric practices, because tattwa shuddhi is something like cleansing the whole vessel, the whole structure, the whole body and mind, thereby trying to create a congenial atmosphere. The importance of tattwa shuddhi lies in the realization of that being in us which is ruling our destiny, which is controlling our actions, and which is controlling our thoughts every minute, and they call it Papa Purusha. Christians will understand it better as 'eternal sin' or original sin. Papa Purusha is that being which makes us commit those acts which rebound on us again and again.

There are karmas which do not rebound. They are called *nishkama karma yoga*, that is karma done with total detachment, karma done with selflessness. Any action done with selflessness, with total detachment, does not rebound on us. It does not create papa. It does not feed that being. But any action which is done with the intention of fulfilment of motive rebounds on us again and again, thereby the Papa Purusha becomes more powerful. When that being becomes more powerful, then the chances of enlightenment, of inner awareness, are remote. You cannot go forward.

There is another important difference. In other forms of yoga, meditation is achieved by practice, by constant effort – Patanjali says in the *Raja Yoga Sutras* to go on practising again and again. By constant relentless practice, by personal effort, by purifying your mind, by perfecting the asanas, by holding onto the breath etc., you bring your mind to one-pointedness. Tantra says something else. You should now be prepared to listen to this.

Meditation is an effect of the awakening of kundalini. Awakening of kundalini is not an effect of meditation. You mark my words very carefully – meditation is an effect of the awakened kundalini. When, through the practice of mantra yoga, the realization of the yantra takes place, sounds are

heard, forms are seen, smells are smelt, fears are experienced but not to the extent that you are sent to the mental hospital, then there comes a moment when awakening takes place.

The moment that awakening takes place the mind drops, just like the mercury, from fifteen degrees centigrade to ten, nine, eight, seven, six, five, four, three, two, one, zero, then maybe minus. Because the concept of mind is based on avidya. As long as there is the divided field of energy, there is this worldly mind. Once the unified field of energy is realized, then the duality of this individual mind and the cosmic mind or universal mind is completely mitigated.

If fifteen or twenty pitchers containing water are placed in a well of water, they are divided. There is water inside the pitcher, there is water outside the pitcher in the well, but still they are not unified because there is a barrier. And what is that barrier? It is the pitcher. Break it, and once broken, the water of the pitcher and the water of the well mingle. That is called unified field of energy, when the individual consciousness and the universal consciousness become one.

This unified field theory can be best understood by understanding the relationship between the individual mind and the universal mind. Individual mind and universal mind are not two different entities. They are one and the same. The only thing is that individual mind is containing its own karma. It is carrying its own samskara. You destroy those karma and samskara. So in the tantric system of meditation you have first mantra, then yantra, and then awakening of kundalini takes place.

Within us there is an untapped, unknown reservoir of mysterious substance. You can call it energy. You can call it substance or whatever you like. The yogis have preferred to call it kundalini. They have used the word 'kundalini' because it is situated in the pit, although most books in kundalini yoga talk about 'the coil', without meaning anything to those authors including myself. I also wrote that way once. I did not know then because I was only consulting the books. I thought that there was a coiled serpent.

In Sanskrit, the word 'kundal' means coil, but in Sanskrit the word kundalini is derived from the word 'kunda'. *Kunda* means a deep place of fire. The pit where a fire is lit is called kunda. You may know that in India the people lit the fire in a deep pit and then offered a mixture of barley, sesame, cow's butter and one or two more things to the fire. This particular place is called kunda, and this kundalini is that particular reservoir which is situated in the pit.

Where is that pit? Is it in the subtle body, or is it in the causal body, or is it in the gross body? According to Samkhya philosophy, tantric philosophy and Vedanta philosophy, of course, there are many levels of bodies, but all of them are broadly classified into three. One is called the gross body which you see here. Everything has a gross body. A tree has a gross body, animals have gross bodies, creatures have gross bodies, oceans and continents have gross bodies. They are called *sthula sharira*, gross body, which can be perceived by the senses, through the eyes and nose.

The second classification of the body is called the *sukshma sharira*, subtle body. Subtle bodies are those which cannot be perceived with the gross medium of the senses, which can be understood by the deeper senses like mind, intellect, intuition, psyche etc.

Then there is a third classification of the body called causal body. The causal body is called *karana sharira*. This relates to the processes of causality in the whole universal scheme. In the universe, in the process of creation you may have studied that there are three things – time, space and causality. The third, causality, is concerned with the causal body, and this causal body is nothing but a constant interaction between cause and effect of different things which have happened inside you, and different things which have happened outside you. It is this *karana sharira* which is considered to be unconscious.

This is the *karana sharira* which is supposed to be the seat of kundalini. And where is this *karana sharira* to be represented,

fixed or allotted in the physical body? Are these three bodies separate from each other, or do they live in each other? It is just like butter in the milk, and milk in the butter. Where is the butter in the milk, and where is the milk in the butter? The three bodies are interspersed, mixed up like khichari and you have to separate them by constant practice. Therefore, consider this physical body as the base.

Now, we have to decide and define which is the place in this physical body for that particular faculty of the subtle body. Thought, where is thought? Emotion, which is the seat of emotion? Where is the seat of passion? Where is the seat of fear? Of course, they are subtle things, but there is a seat for them in this physical body. In the same way, where is the seat of kundalini in this physical body? Where is the seat of the causal body? Is the seat of the causal body up on the head, or is it somewhere in the stomach?

The yogis have made it distinctly clear, and there are no two opinions about it. It is in mooladhara chakra that the seat of the karana sharira, the causal body, the seat of the individual unconscious is to be fixed. It is there. Where is that mooladhara chakra? *Moola* means 'primordial'. That is the literal meaning, the root. *Adhara* means 'basis' or 'substratum' or 'foundation', on which something can stand or is supported. I am supported by this rostrum; if it is removed I will fall down. So it is the adhara.

Mooladhara is the primordial basis for human consciousness. And where is our basis? Where is our support? Where do we spring from? We spring from our mother's uterus. At the root of the uterus in the female, behind the cervix, there is a tiny place, a tiny point, which is the fixed point of mooladhara chakra. It is there that the primordial, universal unconscious is to be accepted.

– 9 March 1985, Conway Hall, London, UK

# Significance of 108

*Swami Satyananda Saraswati*



It is not one hundred and eight, it is one, nought, eight or one, zero, eight. It is not one hundred and eight, but since it is written like that, we make it one hundred and eight.

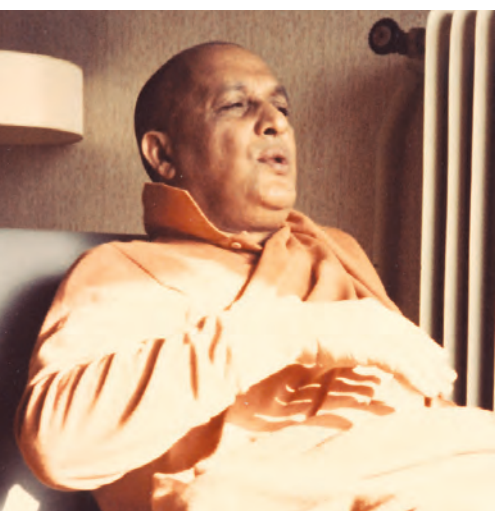


One represents the ultimate, the one infinite reality, *Brahman*, the supreme spirit, *atman*. Eight represents the empirical nature, *prakriti*, the effect of which is creation, birth and death, all these beautiful things you see around you, the sun, the moon and the stars. The life coming up, springing up, the children being born, the animals, the birds, the flowers, seen or unseen, within and without, that is called *prakriti*. The earth element, the water element, the fire element, the air element, the ether element, the mind, the intellect and the ego are the eight items constituting the empirical body of nature. The *bhumi*, earth; *apah*, water; *analah*, fire; *vayu*, air; *kham*, *akasha*, space; *manah*, mind; *buddhi*, intellect; *ahamkara*, ego. These eight constitute the body of *prakriti*. Eight represents the lower *prakriti* which is responsible for creation, preservation and destruction, or integration, sustenance, and disintegration.

This eight represents *prakriti*. *Prakriti* in herself is incapable. *Prakriti* has all the possibilities of creation, but does not have the consciousness for creation. When *prakriti* coincides with or interacts with the one supreme spirit, that is called union between one and eight, and then you can see this great *maya*. *Maya* is appearance. The union, the coming together of *prakriti* and *purusha*, nature and consciousness, is responsible for appearance.

The combination of one and eight is nine. Multiply nine by one and two and three and four and five and six. The total will only be nine; it cannot change. Nine into one, nine into two is 18, nine into three is 27, nine into 4 is 36, join them, add the digits, nine. Nine is the number which represents the total creation, which will always remain the same. It will never be destroyed or disintegrate. One planet will die, another planet will come. One being will die, another being will come. One thousand suns will disintegrate; one thousand suns will be born. Nine will remain, no matter how long and how far it is multiplied.

There is the possibility of individual disintegration, and in order to prevent that, you must put a zero between one and eight, so they do not interact with each other. The *prakriti* and



purusha combination must be avoided. That is what you are doing in yoga. How can you avoid the prakriti and purusha combination? Put a zero in between. What is that zero? That zero indicates, symbolizes, or stands for mindlessness. Buddha used to speak of nothingness, *shoonya*, moksha, nirvana, samadhi, this particular state when the mind is no more. Time, space and objects do not exist, neither duality,

nor non-duality, neither one nor many, neither experience, nor experiencer.

Nothing, or no thing, that is symbolized by *shoonya*. Interaction between purusha and prakriti must be obstructed by the development of a state of mind or spirit called *shoonya*. This is the meaning of one, nought, eight. Over the course of time, one nought eight became one hundred and eight and we started putting 108 beads in a mala. It does not matter, it is also nice, but we must understand one zero eight is the equation for tantric processes.

In physics they also do something like this when they separate two elements from matter in order to liberate energy. As it happens in the realm of matter, but at another level, the mind also has to be split; the mind is also matter. The mind is not ultimate, the mind is not purusha, it is not the ultimate truth. The ultimate truth may be enshrined or hidden within the mind, and that mind has to be split, just as you split matter.

The combination between purusha and prakriti is called creation or empirical experience. Delinking them from each other by the development of samadhi or nirvana is called spiritual or higher or yogic experience.

– 5 April 1982, London, UK

# My Suggestion

Swami Satyananda Saraswati

**What should a householder do if he feels no further attachments and deeply longs to devote himself to spiritual practices?**

How can you tell that he is a householder? When you have a wife, children, relatives, family responsibilities, bills to pay, that is called a householder, *grihastha*. If you have no bills to pay, no wife, no children, no relatives, nothing, then you must step out of the portals of your home, find a guru for yourself, live with him, serve him, do karma yoga. Don't ask him anything, don't say, 'Guruji, give me samadhi.' When you come to my shop, I know you have come to purchase something. It is understood when an aspirant goes to a guru, he does not go for anything else but spiritual life.

Don't ask, 'Guru, give me moksha,' 'Give me samadhi,' or 'Give me benedictions.' Just stay with him, don't even think that he is going to give you a meditation or kundalini technique. The guru will only tell you to practise karma yoga, to exhaust the last remnants of karma; then the light will shine by itself. You do not have to bring the light. How can you bring the light? The light is shining all the time, but blind as we are, we do not see it. We cannot see it.

You do not have to bring light for a blind mind, you have to give him eyes. In the same way, when you go to the guru you do not have to think or imagine or wish for the light; it is in you. The cover of *avidya*, ignorance, constituted by the mind and by samskaras must be rent asunder, then light will come by itself. If you do not do it, then even though you do not have the responsibilities of a householder, you will still be regressing on the spiritual path day after day, because after all, what are you going to do? That is my suggestion to you.

– 6 April 1982, London, UK

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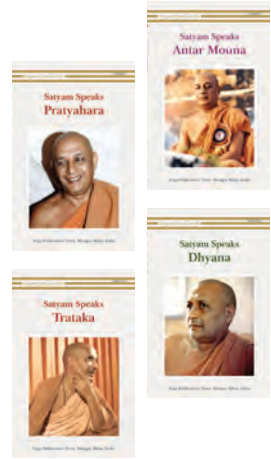
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