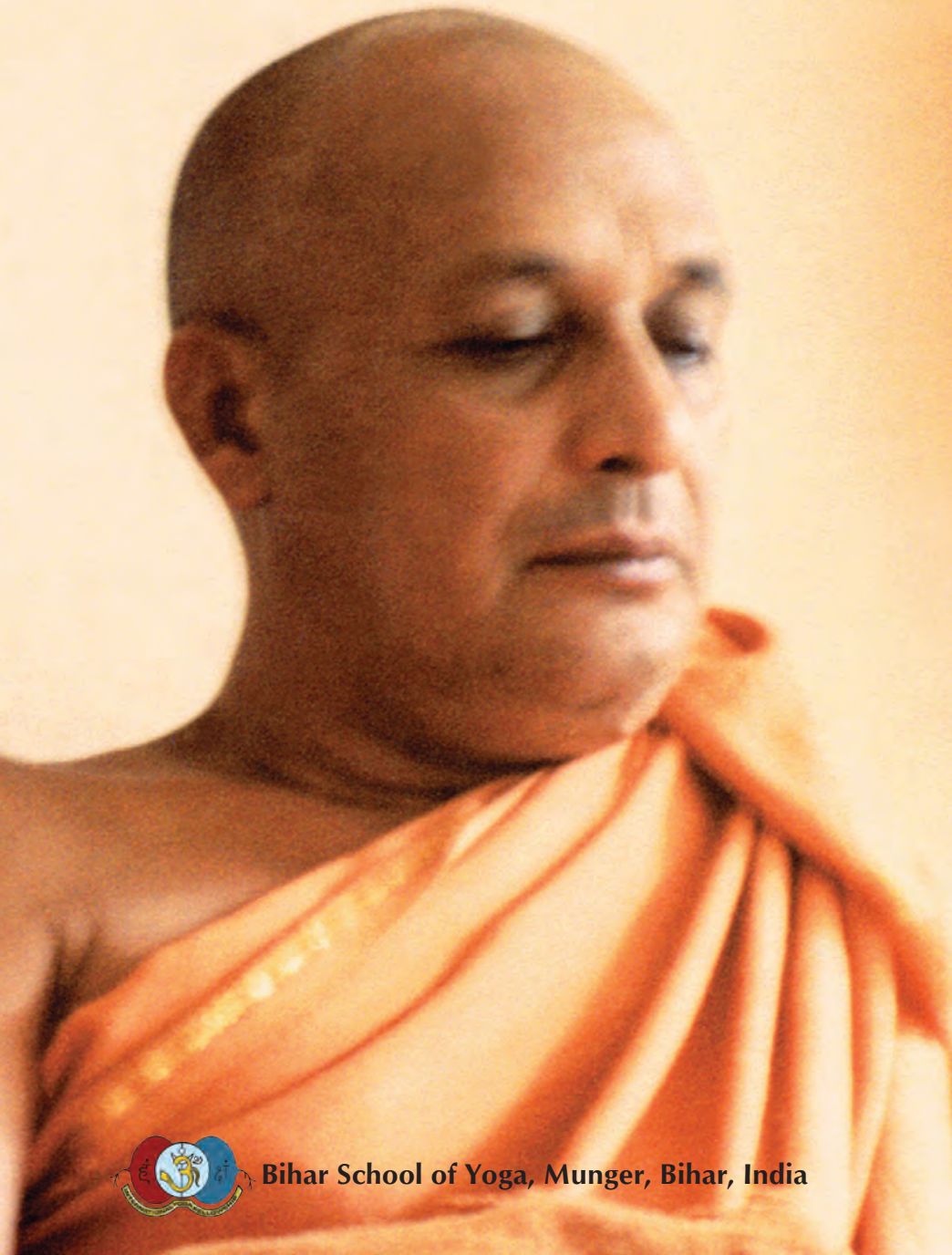


YOGA

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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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FFH (For Frontline Heroes)

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TRIBUTES BY SWAMI SIVANANDA TO SATYAM

Satyam, you have worked day and night for the Divine Life Society in Rishikesh. If you remain here any longer, you will become a bonsai. You must leave this place now; it is proving to be too small for you. Spread yoga from door to door and shore to shore. Take these one hundred and eight rupees and keep on adding zeroes to the right of this figure. That's all you have to do.

—Swami Sivananda Saraswati

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Sri Swami Satyananda's satsangs
delivered in France and Switzerland.

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

The Seat of the Heart

Swami Satyananda Saraswati

The word *hridaya* in Sanskrit means a deeper region, but through prolonged usage the word *hridaya* has come to mean the physical heart, of which we are always aware. The *atman* or individual self, is not located in this physical heart, but in the central heart space of the inner body. This heart space is not in the cardiac region; it is located in the brain.

There is a particular section in the upper part of the brain, which is deep, spacious and is known as *hridaya*, meaning heart. You have to make a difference between the biological heart and the spiritual heart. The biological heart is in the chest area, but there is a spiritual heart space which is in the brain, and that is the truth. It is also said that in the brain, at the top of the head in *sahasrara chakra*, there is a thousand petalled lotus. *Sahasra* means one thousand, *arara* means spoke. On that red lotus resides the *Param Shiva*, which means transcendental consciousness. Transcendental consciousness and the self or *atman* are one and the same, just the names are different.

Kundalini Shakti, which is located at *mooladhara*, is completely separated from Shiva in *sahasrara*. Both Shiva and Shakti are located at two opposite poles from each other. When Shakti ascends to meet Shiva, it is said that the union between them takes place in *sahasrara*. According to all the different versions in the ancient texts, this union takes place in *sahasrara*. If not, then the place of the *atman* and *Param Shiva* would have been in *anahata*, for the union to take place. According to *kundalini yoga*, *anahata chakra* is the seat of the finest, most refined emotions such as romance, love, devotion which are the source of the creative arts such as poetry, painting and music.

– 1976, France

Message to Yoga Teachers

Swami Satyananda Saraswati



Teachers have a special role to play in the future development of the people. We cannot remain satisfied with being ordinary instructors of the science of yoga. In yoga we have a system, a science and more than that, a very great historical tradition. Science without a tradition is not science at all. The science of yoga has everything to do with man, and nothing but man. It is not a system where you sport with your lower self; it is not a game where you become introverted and oblivious to the situations of existence.

The science and the practices of yoga gradually bring about an acceleration and evolution in the total consciousness of man, and I have every reason to believe that yoga is going to direct the course of man's future philosophy. So, who are we? We are the foundation builders, the spade diggers, and the work we have been doing in every part of the world is a positive contribution to this mission. Teachers of yoga have laid the cornerstones in different countries. They will build the solid foundations of a new world order, in which people can live with optimism, by a philosophy that promotes illumination and growth.

As far as I am concerned, I live for yoga and I think of nothing but yoga, and I am very clear in my thinking. I know that yoga is going to be the mighty culture of tomorrow, not only of the east or west, but of the whole of mankind. Yoga is the light, no matter where the darkness is. I have not come to give blessings, but to tell you to continue the work with greater vigour and optimism, and gain even more positive results. Do your best to carry the system of yoga from door to door and from shore to shore.

Yoga is not my profession, nor is it yours. For us it is an important part of the history of mankind. If we do not understand this importance of yoga in relation to the history of mankind, history will blame us in the years to come. I know very well that experiments in the past have failed to deliver the goods to mankind. There has never been any philosophy which has united religions and nations. There has not been any system which has worked well with different religions, cultures, habits and denominations. I don't have to convince you any further; it is very clear that yoga has brought people together under one canopy. As humanity goes on practising yoga, there is no doubt that the quality of mind and the quality of man's nature will change. Yoga has to be given to humanity with this spirit, and with profound knowledge and respect.

– *September 1979, Condorcet High School, Paris, France*

Yantra

Swami Satyananda Saraswati



Everything in this world has a subtle body in the form of yantra. That is to say everybody has a geometrical symbol. Everybody has a geometrical counterpart. Every sound has a geometrical wave. Every object in this world can be explained in a geometrical pattern.



Whatever I am telling you and whatever you are understanding is all being converted immediately into geometric patterns, just as a very big fruit tree is contained in a small seed. If you cut the seed, you will never see the tree. You will find different elements. You will find microbes in a potential state, but you will never see the tree there. When you put that seed in the earth, it grows the same fruit. In the same way, all things in this world are immediately transformed the moment the brain registers them.

Yantra is the language of the unconscious. An experience goes into the unconscious and it is immediately converted or transformed into symbols. They are all stored there into what we call standing waves and these waves do not resonate unless there is some stimuli.

Just as you send radio communication through the satellite. Thousands of messages can go through the satellite but it is converted into resonant waves. It is not the same language that I am speaking or you are speaking, but it is converted into electrical waves and then into radioactive waves. One channel can carry thousands of messages and those thousands of messages are received at one particular station, then they are separated. One goes to you and one comes to me. You receive the telephone call and I receive the telephone call, two different telephone calls.

In the unconscious, millions and millions of these symbols can be stored because they are in the subtle body, they do not

require a place. If you look at someone in the street, you get angry because he is your enemy and you remember some past incident. That person stimulated the past memory and one archetype came out: Revenge, kill him.

There are yantras in the tantric system, like Sri Yantra, Swastika Yantra, Kali Yantra, Tara Yantra and so many more. All civilizations had these yantras. These yantras are presented to the mind at different times. They are introduced into the brain and go into the unconscious. There they create an explosion.

This explosion is a very creative explosion. Just as you put the seed into the earth after ten days, an explosion takes place, the seed breaks into two, the sprout comes, and finally the tree grows. In the same way, there are certain groups of yantras that can stimulate your sattvic, rajasic or tamasic body.

These yantras explode and awaken certain creative faculties in man. We know that these millions of samskaras cannot be destroyed. Every day we are having more and more. What is the use of wasting time? Why not explode the best in you? Why to keep on weeding the grass in the field? Clear up a little bit, put in a seed, let it explode into a beautiful apple tree, apricot, banana, mango. If you go on cleaning the whole plot every day, one by one, there is no end to it.

There is no use fighting with your low samskaras. There is a tamasic corner of human life. Let it be there. There is a sattvic corner also, which is a reservoir of power. Beautiful music can be brought about, great philosophies could be spoken, or you can have great energy to serve mankind. You can have a timeless brain all day and night working and thinking some big things. Maybe if you can get the best seed, you can become a prophet, a poet or a writer. What I mean to say is that these yantras which we are talking about are the instrumentals for awakening the great potentiality in human consciousness.

– 16 May 1980, Paris, France

Take Care of Yourself

Swami Satyananda Saraswati



We are at a critical period of man's history and we have also been in such critical periods in the hoary past. In some way or the other, it has become necessary. Nature has to seek a firm balance and this balance has to be obtained somehow or the other.

In the last few centuries, man has gone completely far from himself. He has lived in a state of passion and fever. The matter has been so tempting to him that he has neglected

his own self. He has transcended or rather he has trespassed beyond the limits essential to the necessities of life. He has gone so far that he is running after the unnecessary things in life. What can you expect from such a man except wars, hatred and misunderstanding? It is only when a man has taken care of himself properly, that he can understand others.

What has been the state of affairs? You get up in the morning, go to the toilet and have a bath, shave, take a motor car or go by bus, attend to your factory, office, industry, where you are awfully busy like a computer, like a machine; then you come back in the evening. You have hardly time for your wife, husband or children. You go out, if you are good you go out alone. Then you go to a party and this and that. You come late in the evening, tired, and you sleep.

Do you know what is the mind? Have you ever taken care of your little baby, the spirit? It has been starving, it has been sick. You have never thought about it. You are thinking about your factory, you are thinking about your job, you are thinking about a motor bike or motor car, or about parties, boyfriend, girlfriend. No time for yourself. What can you expect from this man? Only hatred, war, disaster.

If the whole situation has to be changed, if the crisis has to be averted sincerely, and if we are to revert before the precipitating fall, we will have to make a halt at some point and turn back. Where to? To your own self. Judging your own mind. Taking care of your own psychological and emotional instabilities. Then I believe that the situation can be helped to a very great extent.

This is with a mind over which you have no control, with a philosophy that has no logic, with a faith that is closed, with a social order where there is absolute anarchy, and with a body which cannot resist difficult situations, with habits that are fixed and firm; please do not expect any transformation in society. Prepare for disaster instead.

– 1981, *Chamarande, France*

The Nature of the Mind

Swami Satyananda Saraswati



Life and man's consciousness are interacting with each other. Our day-to-day life is an expression of our minds and consciousness, which means that our pleasures, joys, depressions and our follies in life belong more to our inner self than to outside events. The consciousness of everybody is constantly interacting with everything, with every other person around him. This unbroken interaction between myself and everything around me is so consistent and so constant, as though everything is a combination of two. It is more important to understand that every expression and experience emerges not from the object or the events outside, but from our own self.

Therefore, everybody's experience, expression and reaction is not the same. As you evolve, so you react. The reaction

of an animal is different from the reaction of an intelligent person. The reaction of an intelligent person is different from the reaction of a wise man. In the same way, the reaction of a wise man is different from the reaction of a saint. A saint's vision is guided by the developed consciousness. The attitude of a wise man is guided by a higher quality of common sense. The reaction of an intelligent person is guided by a complete process of analysis. Therefore, we have always been talking about the discovery of a higher quality of mind.

We have been visualizing the possibility of a higher type of reaction which occurs in the higher quality of mind. The purpose is to have a better understanding, experience and attitude to the whole of life around us. Man is not happy just because everything around him is congenial. He is happy because he has discovered a new approach to life. Man is not unhappy because everything is heavily loaded against him. He is unhappy because his approach to the whole of life is so negative. Why should he have a negative approach while another person has a different approach? This is because the mind is not an independent instrument of experience. It is guided by divine or monstrous forces.

There are three attitudes that control the actions of mind. In Samkhya, in yoga, in tantra, these three attitudes are known as, starting from the top, sattwic, rajasic and tamasic. When the mind is evolving, it undergoes these three phases. Mind is a product of nature and is subject to different grades of expression. Everything in this universe undergoes what we call different stages of transformation and evolution. Matter, which was crude in the beginning, at the ultimate point of evolution, becomes energy. In the same way, the mind at the primary and preliminary point of evolution is a tamasic mind, and at the ultimate point it is a sattwic mind. Therefore, your experience is born of the quality of the nature of the mind.

– September 1981, Hôpital Tenon, Paris

Meditation

Swami Satyananda Saraswati



In the occidental culture there is no possibility of 'let it be' because it is the element which has made the occident progress. By experience the people of the west learned that they have to do the thing themselves.

In olden days they used to say, "God will give rain; if God does not give rain, let it be!" But the men in the occident said, "Even if God does not give rain, I will supply water to my garden. Even if it is hot outside, I will keep my room cool. Even if God makes the whole of Europe cold, freezing, minus two, I will make my room warm." The man in the occident has fought with nature and he has fought with the ancient religions that said God gives rain, God gives this and God gives that. He says, "No, I give." Therefore, there is no question of 'let it be', at least in the occident. The same should be your approach to yoga.

The mind is very powerful, no doubt. Samskaras and your passions are very powerful, no doubt. It is you who will have to solve this now or later. It is the same mind which is distracted and it is the same mind which wants to develop concentration. There are no two minds. There is one mind and two behaviours. You will have to fix one behaviour. Therefore, the path of meditation is not the path of half measure. Either don't practise it and spend your evenings in nightclubs and

your mornings in bed, or if you practise it, then practise it correctly and completely.

You should not give leniency to this undisciplined mind, because the main purpose of yoga is to educate the mind. After all, if your room is dirty, what do you do? When your clothes are dirty, what do you do? When your toilet is dirty, what do you do? Definitely you clean them. In the same way, if the mind is unruly and undisciplined, it has to be corrected. Of course, you have to be very systematic with your behaviour with the mind, because if you think that the mind will become disciplined by itself, it is impossible.

Have you seen how they train the horse? At what age do they train the horse? The training begins right from the beginning. You cannot train a horse when it is old; and there is no such thing as spontaneity. This you must remember very well. It is a trick of the mind which deceives you by suggesting, 'I can do it spontaneously.' You should not listen to the wrong suggestions of your mind.

Every day you must sit for meditation at the same time, as meditation at the same time develops that environment of training. The reflexes of the physical body also will cooperate with you. Sometimes you are very enthusiastic for three hours; sometimes you feel low and say, 'Okay, tomorrow,' and sometimes you are afraid, 'Oh God, what will God think about me?' Meditation is no the responsibility of God. Meditation is the responsibility to yourself. If you are irregular in your meditation, you are doing something to yourself.

Therefore, from the point of view of the occidental culture there is no question of 'let it be'. When you have harnessed the forces of nature, why should you not harness the forces of the mind? When you have discovered the laws of nature, why should you not you discover the laws of the mind? When you have fought with the wild nature, why should you not fight with the wild mind?

– 26 July 1984, L'Hermitage, France

Renunciation

Swami Satyananda Saraswati



Renunciation and detachment are two different qualifications. According to authentic texts, renunciation definitely belongs to the renunciation of objects and relationships. Of course, it is another matter that renunciation may not really help the person. People have given different definitions of this. Some say that renunciation of the object and relationship is renunciation. Others say it is not necessary. You should renounce the fruits of action, and others say you should renounce the doership of the action. The fourth group says that you should renounce what we call negative actions, negative things, negative people.

If you put all these opinions together, you find that the first one is the easiest. Easiest in the sense that it is not an intellectual process. Renunciation of the fruits of action is an intellectual process. Renunciation of the doership of action is also a rational process. Most people find it easier to renounce, because in

renunciation they do not have to use their brain or rationality, and at the same time, they find it easier and more relaxing.

Renunciation of the doership of action is a rational process. You detach yourself from the notion of doership, but how to do it? You have to feel, 'I am not the doer,' but is that enough? Everybody can think like this, because they know it intellectually. You know that you are the doer, but because you are a person of philosophical temperament, you say, 'I am not the doer', or 'I don't do it, God does it', or 'I don't do it, nature does it.' It is a philosophical concept. A few people perhaps can disidentify, but by and large it only remains a rational process.

Renunciation of the fruits of action is another tangle. You have created a karma and it has produced a result, and you renounce it. How to do it? Just by telling yourself? Just by thinking or proposing that the results do not belong to you is not enough.

When you create a karma it produces a result. That result is either according to your wish, against your wish or a mixture of both. Whichever result accrues from the karma you have done; you are going to be affected. You are either going to be happy, unhappy or you are going to be apprehensive. Happiness, unhappiness and apprehension are the experiences created by the result of your karma. If the karma has produced a happy result, can you disidentify from the feeling?

In the course of my spiritual life, I have found detachment and disidentification very difficult, and sometimes I even found that it was a sort of hypocrisy. All the time you go on suggesting to yourself, 'I am not the doer', 'I renounce the fruit, I renounce the fruit', and yet you are unhappy. Therefore, detachment and disidentification belong to the individuals who are very high in quality, because any type of result which you accrue from your life is going to affect you somehow or the other. You are not a liberated sage, and if you are a liberated sage, this question does not arise at all. Therefore, in my opinion, renunciation is the simplest and non-intellectual process.

If you can, you can renounce in parts; if you are strong enough, you can renounce completely, or maybe you can renounce only the things which are undesirable and unhealthy. It is not necessary for you to renounce productive work, charitable and helpful work. It is not necessary for you to renounce those acts which purify your mind and body.

Therefore, when one is trying to prepare a scheme of renunciation one can go to the first step: 'I will not renounce good acts and I will renounce those acts which are detrimental to my health, to my mind and my spiritual progress.' This way you can increase the quantum of renunciation in your life according to your spiritual progress.

In the *Bhagavad Gita* there is a lot of discussion on this point. Arjuna wanted to renounce. Krishna did not want him to renounce. Krishna is talking to him about so many possibilities, but Arjuna finds them very hard. So finally they come to one conclusion, karma sannyasa, in the eighteenth chapter of the *Gita*. Krishna says, 'Involve yourself in karma; do not renounce good karmas.'

At the same time, you must be very careful about accepting the influence of the karma on your mind and you should try to realize as to why and for whom you are working. Are you working for yourself, for your family, for your community or nation, for humanity, or are you working for the progress of your own spiritual life?

What is the role and what is the place meant for karma in your spiritual life? Are you working for enjoyment, evolution, or are you working for others? All these things will have to be understood and properly classified. As you go on having more and more control over your mind and senses, the effects of karma change. Therefore, the primary preparation for renunciation and detachment is proper training and discipline of your senses and the body and the mind. When there is a proper discipline initiated into your life, then naturally you can classify your karmas.

– 20 August 1984, Château Theyrargues, France

Can everybody practise yoga?

Swami Satyananda Saraswati



The answer is emphatically yes, and there is no alternative. If man is to evolve, there is no alternative, because the human mind has to evolve. How far? You have completed your physical evolution. Biological evolution has come to a standstill now, but the evolution of the mind is starting. Do not think that the present state of your mind is the ultimate state of mind! This has been stated in tantra and yoga and this has also been stated by modern scientists and thinkers.

The present state of our mind, the present state of our experience is not ultimate. The evolution of mind will take you

through various stages of experience to what is called a super-mind. Yogi Aurobindo, Aldous Huxley, Annie Besant and many other people have already spoken about this super-mind.

This super-mind is the mind which is completely free. It is not free in the sense that you can do what you like, because many times freedom is misunderstood. In the same way, discipline is also misunderstood. 'Do this and do that' is what we understand as discipline. 'I can do whatever I like, don't stop me, don't tell me anything,' is what we understand by freedom. However, in yoga, discipline means just one thing. The force of chitta has to be controlled and the real experience from within has to be released. This is not social freedom; it is not even political freedom. I am talking about the freedom of the mind from the clutches of bondage and in this particular context, the science of yoga will play the supreme role.

It is not just for health that we practise yoga. Hatha yoga, the yoga of postures and pranayama, is very important, but its ultimate aim is to give you the capacity to discipline the disharmony and the harmony in the physical system.

The various forms of yoga are supplementary and complementary to each other. There are four main yoga systems. They are known as karma yoga, bhakti yoga, raja yoga and jnana yoga, which means the yoga of action, the yoga of emotion, the yoga of the mind and the yoga of the intellect. Besides these four chief forms of yoga, there are auxiliary systems of yoga. These auxiliary systems of yoga are easy to do. They are known as nada yoga, the yoga of sound; kriya yoga, the yoga of dynamic practices; hatha yoga, the yoga of purification of the body; laya yoga, the yoga of suspension of mental activities; and mantra yoga, the yoga of sound and chanting.

To transform milk into butter, what do you do? You churn the milk and you get the butter. The butter is released from the milk. The butter was present in the milk, and you separated it by using a technique. Exactly in this way, matter and energy are intertwined. Energy is inherent in matter. You can't see it,

but you follow a technique and separate the energy and when the energy is separated then you can do so many wonders.

In the same way, within your mind there is a great power. That power is known as shakti. Some people call it evolutionary energy. Some call it a primordial energy and yogis call it kundalini shakti. Kundalini shakti is the primordial energy within the mind. When I say within the mind I mean to say 'that behind the mind'. Just as butter is hidden in the milk, energy is hidden, concealed in matter. In the same way, kundalini shakti is lying hidden within the fold of the mind.

The mind is not the brain, certainly not! The mind is beyond the brain. The mind is not a wave; it is in the form of particles. It is finer than an atom, finer than a molecule, finer than an electron, finer than any form of energy mankind has discovered up to now. The mind is the subtlest form of energy and it is the freedom of this energy that we are talking about this evening.

Please do not misunderstand, I am not talking about religious discipline. I am not talking about ethical and moral discipline and I am not talking about ordinary freedom. 'Practise yoga', this is called discipline. Practise whichever yoga you like. Start somewhere. Don't talk about higher yoga. Start with any yoga which you can understand, any yoga which you can practise, and in the course of time you will find that you are able to release an experience.

That experience is sometimes in the form of light. Sometimes it is in the form of a sound. Sometimes it is in the form of a feeling. Sometimes it is in the form of music. Sometimes it is in the form of pictures and pictures and pictures. This is the creative energy and we have to be that. We can see things.

Many years ago, before the laser beam was discovered by scientists, a French novelist wrote a novel called the *The Green Light*. That was called creative intelligence. There have been many painters and musicians who have been creative. They could see and hear things. Even if you are a carpenter, a mechanic, a housewife or a school teacher, you have to be

creative and that creativity should be an expression of a higher quality of mind. Then you will not be under the bondage of your own nature.

Why is there anxiety? Why is there stress? Why are you worried? Why are you so emotional? Why do you get depressed? Why are you unhappy? Have you ever thought about it? 'Because I have no money,' that's what you know. Or, 'Because he is giving me a lot of trouble,' or 'Because somebody whom I love is dead?' No, this is not the right answer. I will give you all the love, all the money, and you will still be the same because you have not realized your powers.

You have read about them in books. You have heard about them, but you have not experienced them. An experience of the powers of the mind is essential if you want to overcome the limitations of your life today. There is no treatment for anxiety. There is no treatment for insecurity. There is no treatment for hyper-sexuality. There is no way out of criminality. They are eternal! But once you are able to galvanize the whole mind, if you are able to go deep, deep into the mind, beyond perceptions, beyond thought and beyond psychic visions, and beyond the inner voices, then you will find that the peace is there, the happiness is there. The fountain of joy and the source of happiness and the storehouse of bliss is not in the objects outside, but it is within you.

The purpose of all that I said is, 'Practise yoga, no matter which yoga you like.' However, there are not many yogas. Nowadays, people talk about Chinese yoga, Tibetan yoga, Japanese yoga. No, yoga is just one! Close your eyes for ten minutes. Remain aware inside. Practise a mantra or concentration and keep on moving inside, and a day will come when you will be able to come into contact with the source of eternal happiness within you. Disciplining the mind is yoga, and freedom of energy is samadhi.

– 2 June 1984, Pablo Neruda Hall, Nîmes, France

How does yoga view affluence and wealth?

Swami Satyananda Saraswati



Yoga does not believe in prosperity, because prosperity is no guarantee of happiness. You know that in the world today there are many affluent people. Affluent nations have the largest number of heart attacks, cancer and mental problems. We find the largest number of divorces in affluent and prosperous countries.

First of all, it is important for yoga-minded people not to strive for prosperity. I read in the Bible, 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of Heaven.' Therefore, the happiness of a yogi

should not depend on the bank balance. Money is necessary, wealth is necessary and a job is necessary in order to survive in this cruel society, but they are not necessary for your inner happiness.

In the olden days, Christian monks took a vow of self-imposed poverty. A few of them practised that poverty and became enlightened, but mostly they did not practise it, as you know. In the same way, in Buddhism also, the monks, the bhikshus had to practise poverty. In the Hindu religion they are asked to practise self-imposed poverty.

This is a practice by which you come to experience that happiness is an independent experience. You should not think that you are happy because you have wealth and prosperity or that you are happy because you are educated. Happiness is the nature of the soul. It is independent of external things and in order to bring the world to a uniform pattern, it is important to encourage the philosophy of simplicity.

There is an old saying – ‘Simple living and high thinking.’ The other side of this is, ‘Complicated life and complicated thinking.’ Throughout the world that you see today, living is very complicated and therefore the thinking is also very complicated. Many people get into complicated thinking and they cannot get out of it. They commit suicide or they get into this complicated thinking and go on committing crimes or they go on having this complicated thinking and then they go on drinking and drinking and forgetting everything.

They cannot think of becoming a swami. They will drink twenty-four hours. They will go from one nightclub to another nightclub, from one beach to another, from one island to another, but they will not think of becoming a swami because they do not want simple living. The life of a sannyasin is the simplest form of living. A householder can emulate this example in his life. Responsibilities, duties, obligations and commitments do not stand in your way to happiness.

– 13 May 1984, Toulon, France

Yoga – Oriental or Occidental

Swami Satyananda Saraswati

East may be east and west may be west; we have to accept the social and cultural differences, but when it comes to the question of problems in life, they are identical. These identical problems are born of the same situation whether it is the occident or the orient. I am thoroughly convinced that except for yoga there is no other way of resolving some of the problems that are universal today.

Western society has been trying to develop the external man for over three centuries, and has lost touch with all those traditions that really develop the inner man. The west has to be re-initiated into that tradition and this initiation has to start from the inner man. The external man has been developed in the western society but there has been a lack of inner awareness. The atom has been split, nature has been discovered, but modern society feels that it is still incomplete. It is in this particular mood of mind that the modern man has started searching for his own base.

The inner man was developed in India for centuries and centuries. This invisible existence, this inner person, this *purusha* or awareness, is the fundamental principle of human life. Each of us has a physical frame but it is not our personality.



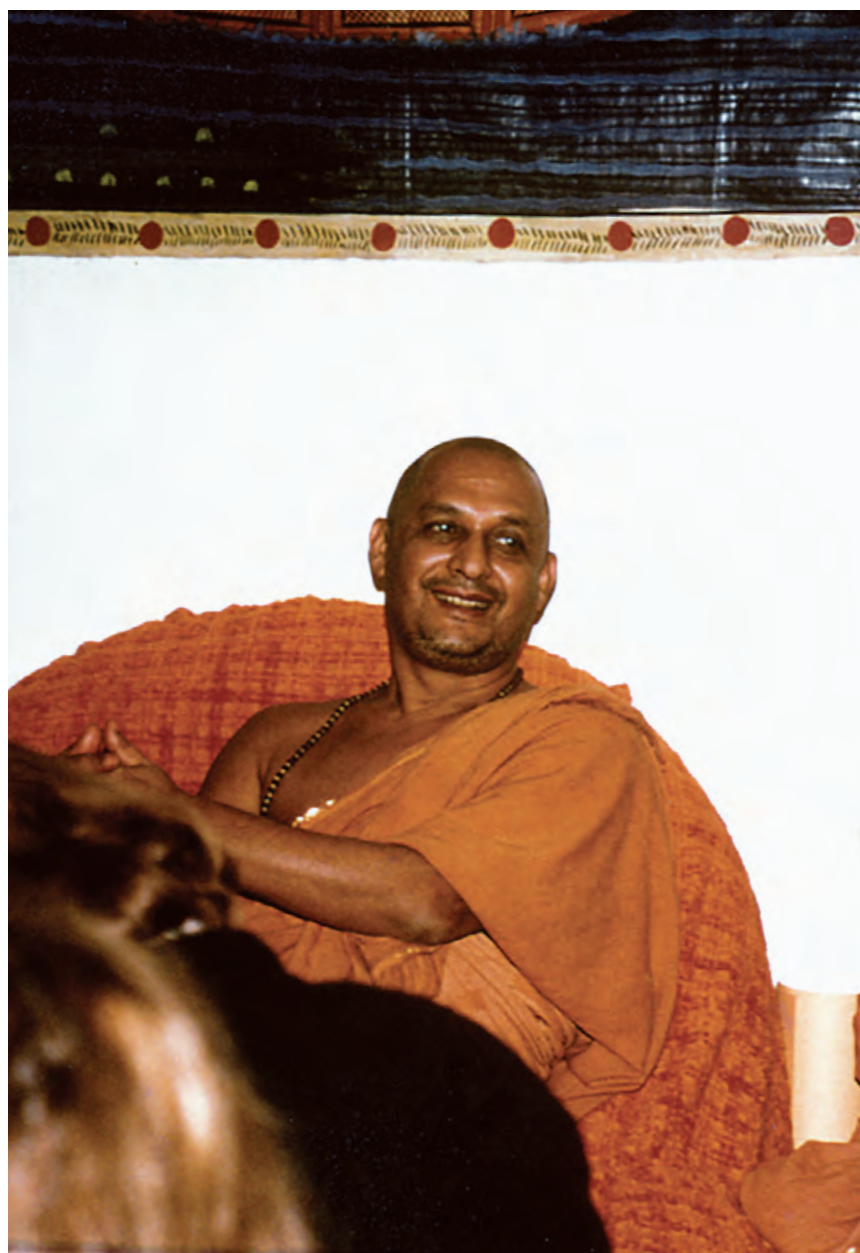
Materialism is the physical frame of society but that ignores the whole personality too. Yoga brings us a way to develop inner awareness and which is our need.

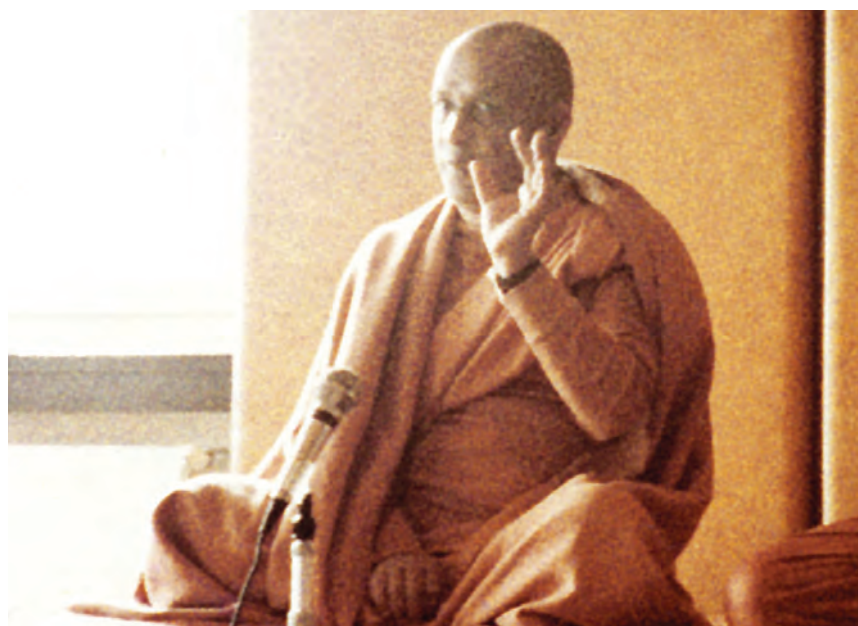
Nobody has imposed yoga on the west, yoga has been brought to the west by westerners. As a result, whatever was destroyed in the western tradition for the past several centuries is now being reversed through yoga. People in the west are now finding justification for their religion through yoga; many find a correct and convincing interpretation of their religious symbols in this way. It is not Freud nor is it science which has given them this convincing interpretation of the inner being, nor of the church; it is yoga.

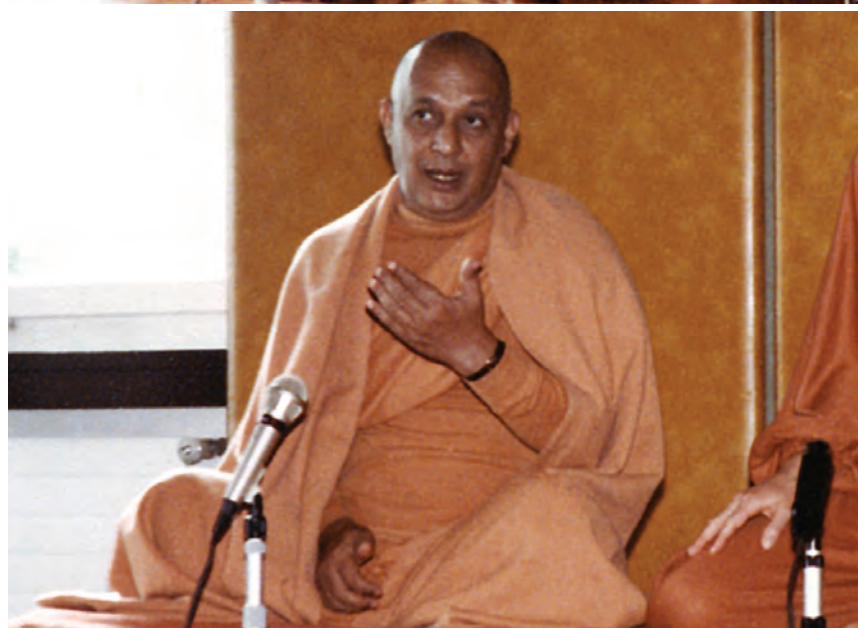
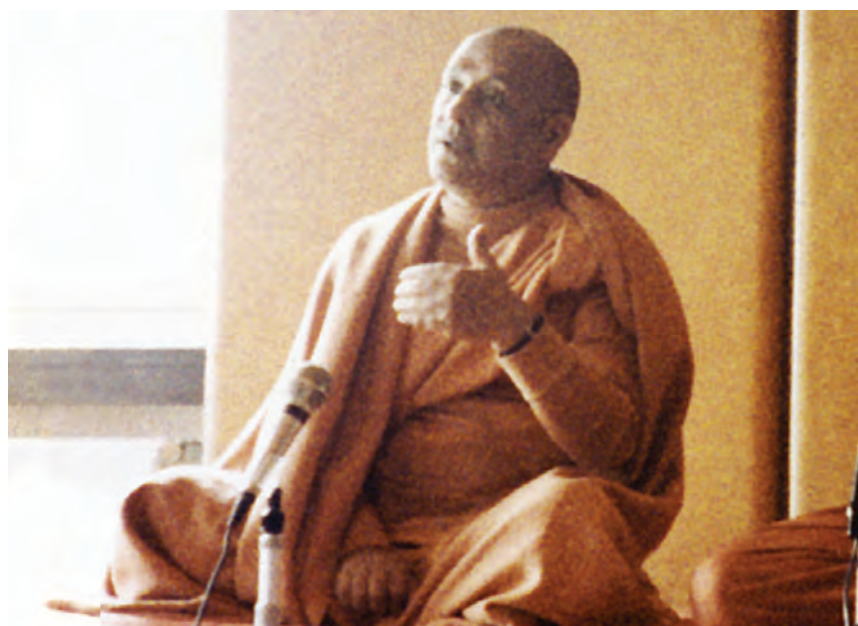
Traditions such as religion are not the problem; the problem is insomnia, hypertension, an unsteady mind, an imbalance between mind, emotions and the general situation in life. It is not only the west. The whole world is facing a crisis of awareness, and the problem is not psychological, the problem is spiritual. Therefore, it is not pills that will cure even one case of insomnia, drugs will never replace yoga nidra. It is not the medicines, drugs or vitamins which can give you prana and vitality, but it is pranayama which has saved thousands of people, not only in the west but all over the world.

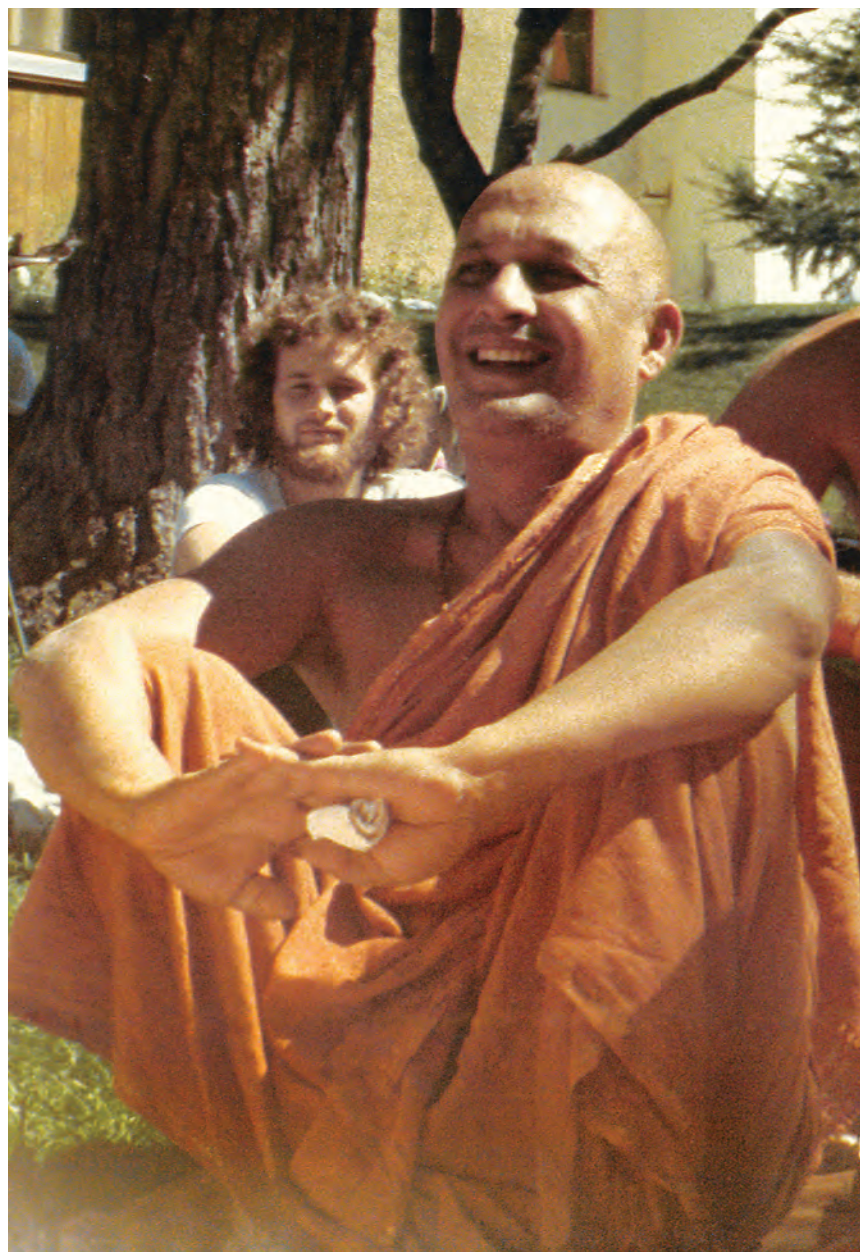
We have to teach yoga in modern society, keeping the different problems of society in mind. Yoga is being experimented with on the level of therapy, and it is being seen on the level of awakening awareness, too. Therefore, all the forms of yoga have to be studied systematically: karma yoga, bhakti yoga, raja yoga, jnana yoga, mantra yoga, laya yoga, hatha yoga. The various themes of yoga will have to be taught according to the needs of man today. Man wants something but he does not know what it is; I think that yoga is the answer.

If it were possible for you to meditate and control your mind at one point, and experience the bliss arising, how happy you would be. I see most of you closing your eyes and peeping within. You are able to go in a bit but then you find









the light off and there is no indication light like the one you find on a television. The inner path has to be illuminated, the consciousness has to be guided along that path, and though it is infinite, that is the path to heaven.

We have to be very clear in our attitude towards teaching and learning yoga. We should remember that though we are bringing yoga to others, we are not imposing it. That has never been our tradition. We are against expansionism; our only purpose is to develop awareness, to develop knowledge. If a disciple comes and if we find him sincere and receptive, we do not care who he is. It does not matter if he comes from any part of the east or west. A sincere aspirant, a sincere disciple, is always given the knowledge.

All the systems of yoga have to be respected. We should not lose sight of the purpose of yoga. While we are talking of transcendental yoga, the higher yoga, we cannot say that hatha yoga is out of the picture. When we talk about the higher spirit or of the self, we should not say that sadhana is out of the picture. It is according to the state of evolution of the aspirant, it is according to the limitations of the mind of the aspirant that suitable forms of yoga have to be given.

If your body is sick, you do not need kriya yoga, even though you may want it; you need hatha yoga. When your mind is like a restless monkey, you need the help of pranayama and mantra. When you are over-emotional and you are not able to check your emotions, bhakti yoga comes to you. In the same manner, when you want to discipline your life and your habits, your body and the systems in the body, the answer is raja yoga – ashtanga yoga. When you want to analyze the nature of the soul or the nature of superconsciousness, it is jnana yoga that is best able to help you.

Still there are people who want to uncover the mysteries, who want to go beyond the limitations of time, who want an answer to those things which their intellect does not know. For instance, you have seen transmigration? Is transmigration real? If you say, 'No,' then 'Do you have proof?' If you say, 'Yes,'

then 'Have you seen it?' Such philosophical problems are part of our life and there are people who want to know the answer. They must get into kundalini yoga; they must get into the higher side of yoga. They must break the mind, explode the external consciousness and get into the inner domain of awareness, to come to a land where they can see these things for themselves.

The east and west are facing identical problems; the problem of the mind. Indians do not have Indian anger; the French do not have French anger. The mental problems, agonies, repentance and guilt are all identical. Therefore, the way for both east and west should be the same. Yoga is the answer, it is the way, and most people in the street can practise it. If only you know how to give it, if you know how to explain it and if you know how to interpret it.

There are thousands of people in western countries who are suffering from rheumatism, thousands of people in western countries who smoke and do not want to smoke, who are alcoholics and do not want to be alcoholics, who are suffering from nervous breakdowns, who are tired, exhausted and broken. Yoga can help them.

There are thousands and thousands of people in your own country who are suffering from migraine and doctors have exhausted their own ideas. But the simple practice of neti can help them. If just neti can help thousands of people out of migraine, yoga is obviously relevant to western society; we have to be open to it.

We want yoga to flourish in your country and even if you don't want it, yoga has decided to live in your country. We may go away but we will leave yoga with you. This is the heritage of mankind.

– September 1977,

Inaugural Lecture at the First Convention, Zinal, Switzerland

The Effect of Yoga Nidra on Involuntary Sleep and Insomnia

Swami Satyananda Saraswati



The phenomenon of insomnia can be controlled by the practice of yoga nidra. We often suffer from a delusion that we do not sleep. In fact, a lot of scientific work has been done on this. Many subjects were exposed to scientific experimentation and all these subjects were supposed to be suffering from insomnia. From the scientific exposure it was found that they were really sleeping, because when you sleep, delta waves operate in the brain.

When delta waves operate, it means you are sleeping. In different states, different waves operate. During the process of active thinking, during the processes of relaxation, during deep sleep, thought waves are of different frequencies. These frequencies are known as beta waves, theta waves, delta waves and alpha waves. Now these waves are less and less in

frequency as they alternate. This leads some people to have a dreadful feeling that they do not sleep, but they do sleep.

You must remember one thing, however. Insomnia is a physical as well as mental phenomenon. When you do not sleep, it is physiological, but when you sleep, but do not believe that you sleep, it is psychological. If you train someone in the practice of yoga nidra, then that person can get rid of this psychological worry.

Another important factor which you have to know is – sleep is a state of consciousness involving physiological states. Sleep is not a physiological state; it is a mental state. At the same time, the biological situation influences the psychological state. A certain amount of disharmony is created in the secretions and those secretions when they pass through the blood vessels can cause inertia in the coronary system, this can also cause what we call bad sleep or insomnia.

When you train a person in the practice of yoga nidra, he develops a quality of controlling sleep through mental processes. A simple illustration: when you do not get sleep you usually take a few sedatives which work through the blood vessels or through the nervous system and create a natural state of sleep by influencing the biological processes. Another possibility is that you do not sleep well, but you believe that sedatives are no good, because you believe that in the course of time the system resists or attains immunity to sedatives. All these sedatives have an adverse effect and do not work in the same manner on different areas of the body. You then try to find an autonomous method. By this autonomous method, you try to create an automatic sleep.

Yoga nidra is a powerful system and you hear this from many people. You say in your mind, “Why should I not try this?” If I can make myself sleep through yoga nidra I am training my mind. Through the training of the mind, I am training the biological functions. Thus, through your effort you create a voluntary state of sleep.

These are the two possibilities which I put before you. In both cases, sleep is brought from the outside. In both cases,

sleep is not voluntary. In both cases, sleep is involuntary. In the first example, it was created via biological changes. In the second example, it was created via psychological processes. In the first example, you first created biological changes and then you influenced the mind. In the second example, you first influenced the mind and then created the necessary changes in the body. Both are alright, with one difference. In the first one you depend on the existence of external chemicals, the far-reaching reactions of which you are not sure about. In the final analysis, yoga nidra is a very harmless method.

Another important thing which we have noted: ordinarily when sleep comes, the person's brain waves slowly come down to the level of delta. From the normal brain waves there is a sequence – beta, theta, then delta. That is: now you are awake, now you are thinking, now you are asleep. In yoga nidra the process is different. From normal waves you come down to alpha waves first. From alpha waves, you slowly come to delta waves. Delta waves have a slightly different frequency than alpha. In alpha waves there is a quality of relaxation. This is a very important thing that you should know.

Most people sleep without resolving their tensions, because they are coming down from beta to theta and delta all at once. They have not cultivated alpha waves and therefore their body and mind are not relaxed. Relaxation takes place when alpha waves become intense. In the ordinary way, the process involves coming down from normal wavelengths to delta wavelengths. In yoga nidra, normal brain waves come down to alpha waves – relaxation. These alpha waves gradually revert to delta. That is why the quality of sleep created through yoga nidra is of a higher quality as far as its reflections on the body are concerned. That is why it is not known as nidra. It is known as yoga nidra. *Nidra* means sleep, no matter how or why. *Yoga nidra* means sleep after throwing off the burdens.

– 13 September 1980, Zinal, Switzerland

Just Imagine!

Swami Satyananda Saraswati

The great Shankaracharya has said, 'You may have a beautiful body, a nice wife or husband, fame all over the world, and immense wealth, but if your soul is not attached to the feet of the guru, there is absolutely no use of having all those things.' Otherwise the mind keeps wavering, wandering and loafing about.

Today we are remembering this great person, who has been able to initiate a great culture around the world. He did not go anywhere outside his ashram in Rishikesh, but his spiritual realization and his great knowledge of higher consciousness has created fields of influence all over the world.

If you find people all over the globe talking about yoga, if you find institutions and teachers talking about jnana yoga, raja yoga, bhakti etc., if you find hundreds of pious swamis roaming all over the world with a very simple message, if you find anywhere in the world man trying to discover the reality behind this material world, then the founder of this great culture was Swami Sivananda of Rishikesh.

It is not because he was my guru, it is not because I have lived with him for some time, but I see that a man like me has changed completely. I never accepted to be changed, I have never accepted any kind of philosophy, I have no faith in any religion. You can say a very hard matter, a very deaf matter, I don't criticize anyone openly, but there is none who I can appreciate and accept, because if a person cannot transform the very nature of my soul, I reject him. If you say you have lit the fire and you have put fuel in it, but the fuel wood does not burn, I doubt if you have lit the fire at all. Saints and swamis are not scholars; they are not the spokesmen of a social culture, they do not represent a political ideology, they belong to the masses and they belong to men. The only purpose, for which



a swami or a saint or a rishi is born is to awaken the dormant light in everybody.

You live in your body, you live in the mind, you live through the senses and you depend on the materials of this

world. But you do not know that there is someone else in you and that you can transform this consciousness and the whole quality of mind. And still you can function as a human being, and still you can live like a husband and wife, and brother and sister. The difference is just a simple difference. When you live in this limited area of life, you are conditioned by pain and pleasure. When you transform your awareness or live on a greater realm, you are not conditioned by pleasure and pain. You live and you witness the whole life. You enjoy and witness the whole enjoyment, you undergo calamities in life, difficulties in life but you witness the whole lot.

I am very happy that I have the pleasure to remember my guru on this day, on his 94th anniversary, that we are celebrating here. I am also very fortunate to remember the day I took sannyasa from him 35 years ago. You may be disciples of many, many gurus, it is alright, you may be following different paths of yoga, it is perfectly alright, but please remember one thing that at the other end there is only one man. That is Swami Sivananda, that is our *guru parampara*, the tradition of our gurus. Your guru may not be a direct disciple of Swami Sivananda, it does not matter. The guru-disciple relationship continues through the tradition of spiritual discipline, and the spiritual discipline that we are talking about in this particular quarter of the century has never been seen by anybody else before Swami Sivananda came to teach us.

People mocked at mala and japa and he uprated the value. People used to make fun of the people standing on their heads, people used to make fun of this robe, people used to make fun of the people who used to live the spiritual life, but when Swamiji came out and started teaching discipline to everybody freely, the whole picture changed within three decades. The curses of two hundred years of industry and revolution were rectified. The historical mistake that man has made is being rectified now. Just imagine if he had not come!

– 12 September 1981, Zinal, Switzerland

Purascharana

Swami Satyananda Saraswati

The word *purashcharana* means practising your mantra. It can mean practising your mantra a set number of times or it can mean practising your mantra every day for a certain period. There are two stages to this practice. The first stage is that you decide that you will practise your mantra once or twice a year for one day, two days, three days or nine days, throughout the entire day. You might be practising your mantra every day for ten or fifteen minutes, or something like that, but once in a year you retire for one day if you are a very busy person and nine days if you can spare the time, or otherwise three days.



During these three days, from dawn to dusk, you only practise your mantra with the mala. No concentration, no meditation; only repetition of the mantra. Have a very light diet, for example, boiled vegetables, fruits and milk. Don't eat meat, eggs, fish, etc. and no cereals or grains. This is the first step to purashcharana.

After this kind of disciplined mantra practice for one, two or three years, and when you have sufficient experience and know that you can sit quietly for one, two or three hours, you go to the second stage of the practice. Every mantra has a certain number. For example, *Namah Shivaya* has 500,000. That means

you resolve, 'In fifteen days I will complete 500,000 mantras.' 500,000 means 5,000 rounds of the mala. Each mala has 108 beads, but during counting it is considered only as 100, so 5,000 malas.

If you are going to practise it in fifteen days, divide 5,000 by 15. It comes to about 340 per day. That means in one day you have to practise 340 rounds of the mala. In one hour, you can do 40 malas only. It means you will need nine hours in one day for fifteen days. That is called one purascharana. Like this, devoted people practise many purascharana, year after year, year after year, to purify the mind and to experience the light.

This is only fifteen days, nine hours per day. Can you imagine that I did purascharana of Gayatri mantra? It has 2.4 million. And do you know how long that mantra is?

*Om bhur, bhuvaha, svaha
Tat savittur varenyam
Bhargo devasya dheemahi
Dhiyo yonaha prachodayat.*

In one hour it is only possible to do 4 malas. At one point I was tired and I had no time because I was in my guru's ashram, working in the office and kitchen and I was the secretary and the manager of cash. In the day I used to work and at night after 8 o'clock, I used to sit on the bank of the Ganges and practise Gayatri. You know how many hours it took me? Every day I was practising it and it still took me eleven years. That is called purascharana.

In the path of kundalini awakening, mantra, purascharana, is very important. Otherwise, awakening of kundalini sometimes creates a sort of mental difficulty for you. When you practise purascharana before the awakening of kundalini, your mind is purified and your heart is clean. Your mind becomes fearless and you can easily handle the experiences of the awakening of kundalini.

– 24 February 1983, Chakra Seminar, Geneva, Switzerland

I come to unite

Swami Satyananda Saraswati



In the past I have been working for the institution, Bihar School of Yoga. This year on the 19th of January I resigned from that post. Now I do not belong to any institution and I have no obligations at all. I am a free mendicant. I can work for anyone and for everyone. In the month of November this year I am announcing it, and I am telling all the people who are known to me that they should now see me as a free man.

We should not make the mistake that we work for an institution. An institution cannot be the objective; an institution is only a facility. But many times we die for the institution. Then we make a religion, and that makes genocide. Not now, maybe after 500 years. So I am a free mendicant and the people in England have already named me 'His Royal Mendicant'.

Next year I am coming to Europe for quite a long period, and I will be ready to work with any group, with any institution or individual. The purpose is not an institution, I told you. The purpose is the enlightenment and wellbeing of the whole humanity. If yoga can fulfil this purpose, we should utilize yoga. If tantra can fulfil the purpose of welfare and enlightenment of humanity, we should utilize it.

Scientists throughout the world have been talking a lot of positive things about yoga and it is one of the most ancient sciences which has passed the test of time. It is very powerful, there is no doubt. Even if it is not able to transform a human being, it can at least change him a little bit. Therefore, for us yoga is a tool for the good of humanity.

The only thing I can tell you at this time is, 'Please keep waiting for me here and create a little place in your town.' I have never been a person who has run after disciples, but I have many. I have never worked for money; I have never kidnapped anybody's disciples. I have never kidnapped anybody's wife. I am very clear in my approach to what I am doing. I am an Indian and I am a Hindu. I have a definite and absolute respect for every religious faith.

My philosophy is not an exclusive philosophy, it is inclusive. If what I teach destroys your faith, then I stop it, because every religion has been conceived by a great master. I have no right to destroy it, whether it is Christianity, Islam or Hinduism, they are the creation of seers, great men, much greater than myself. Therefore, the people should not be afraid of me at all, because I don't come to destroy, I come to unite.

– 27 February 1983, Chakra Seminar, Geneva, Switzerland

Prashnopanishad

Swami Satyananda Saraswati

I would like to have some explanation about these two passages of the *Prashnopanishad*, from the fifth sloka of the third question: 'In the anus and the genital organs, the descending breath is established. In the eyes, ears, mouth and nose, the ascending breath. In the middle part, the equalizing breath, because it distributes the food with equality. The seven flames come from Him.'

Yoga, particularly hatha yoga, speaks about two forms or kinds of forces. These two forces are known as prana and apana. Prana has the ascending motion and apana has the descending motion. Therefore, apana mostly resides in the lower organs of the body and prana resides in the upper portion of the body, the eyes, etc. This is the normal behaviour of the pranic and apanic forces, in all living beings, particularly human beings.

This prana and apana should not be confused with the prana and apana which are two of the five prana vayus of the pranic body. According to the activities in the body, there are five forms of pranic forces. They are known as prana, apana, udana, samana and vyana. These five forms of prana are responsible for various functions in this physical body, like digestion and excretion. When a specific prana assumes a particular duty it creates a force, and this force assists the relevant physical system like the hands, feet, digestive system. I am not talking about these five functions.

In the *Prashnopanishad*, the ascending and the descending breath, or the ascending and descending prana or force, should be known as prana and apana, which is indicated in the hatha yoga texts. The process of equalizing these ascending and descending breaths takes place in the centre of the body, in the *nabhi* or navel region. This process is known by various names, but mostly they call it equalizing the breath or reversal of the breath.



In the fourth chapter of the *Gita* there are three verses on this, but the expression is different. There it is said, 'Sacrifice prana into apana, and apana into prana.' Sacrifice here has the same meaning, as when you put a little grain into the havan or yajna fire as an oblation. This is a metaphoric expression. It only means that prana and apana should merge with each other. Whether you merge the prana into apana, or merge apana into prana, it means the same thing because in both cases, you will have to reverse the natural direction of prana and apana. The direction of prana is upward, and the direction of apana is downward.

There are certain practices for this, which are indicated in the hatha yoga system, like uddiyana bandha, in combination with jalandhara bandha and moola bandha. By doing jalandhara bandha, you prevent prana from moving upwards, and by the practice of moola bandha you prevent apana from descending to the bottom. By the practice of uddiyana bandha, you suck apana and prana to the centre, because uddiyana bandha creates a process of suction and this affects the behaviour of prana and apana, both.

If you want to try this, I can give you a technique - practise uddiyana bandha where you take a big vessel of pure water



and you squat, inserting a tube into your anus like a catheter. Submerge the tube and the lower portion of your buttocks in the water, and then practise uddiyana bandha. You will find that water is being sucked in. This is one of the shatkarmas of hatha yoga. It is called basti, which can be practised with and without water. First you practise with water; this is called jala basti – suction of water into the intestine. This suction can only be done, when the force is changing its direction. When the force is descending you are urinating, defecating, delivering a baby or you are ejaculating semen – this is called the lower or natural tendency of apana. When this force is reversed, ejaculation stops and the water can be drawn in through the anus or through the urinary organ, which is known in yoga as vajroli mudra.

In hatha yoga, there are two mudras related to this practice. One is called vajroli mudra, and the second one is called sahajoli mudra. Sahajoli mudra concerns females, and vajroli concerns males. You prepare a small catheter of pure silver and then you bend it at the end and insert it into the urinary passage. Then you submerge the catheter in pure water and practise uddiyana bandha and nauli kriya. Practise it once, then raise the catheter and close it with your finger. Wait for

a few seconds and then urinate that water which you have sucked in. In this way, the period of retention of water in the bladder is increased gradually from a few seconds to a few minutes. There is a tendency to evacuate because you feel very uncomfortable, but gradually you can overcome that feeling by using your willpower.

After you practise this for a long time, you take another substance called melted butter and follow the same process. Then after that you take a little bit of thick butter, which in India we call melted ghee. It has a greater density than butter. Next you suck oil, amaroli, sesame oil and finally you suck in mercury. When you suck in mercury, keep it in a plate. When you are able to suck the mercury into your urinary system through that catheter, it means you have set a great force in motion now, which has changed its direction.

Vajroli mudra is concerned with the urinary system in males. Basti kriya is concerned with the excretory system. Sahajoli kriya is concerned with the vaginal or reproductive system in females. This means that these systems – excretory, reproductive and urinary – are the main channels for the apanic flow to move downward. When you are able to reverse your apanic force, then naturally you will come to know that it has really reversed its flow. Therefore, you practise moola bandha to block apana, and jalandhara bandha to block prana. As a result of this suction, the energy, the pranic force and the apanic force move towards each other. As a result of this, seven flames or seven fires are created in the physical body. These seven flames or fires relate to seven metals which are constituents of the body.

In ayurveda and in hatha yoga, it is said that there are seven metals which are constituents or which are mixed into this physical body. These seven metals are gold, silver, iron, copper, tin, lead and mercury and you have them in your body. They are called sapta dhatu in ayurveda and in hatha yoga. Semen is also known as dhatu, because both these systems believe that semen is composed of seven metals, and with each ejaculation you are losing so much of metallic composition from the body.

These seven flames mentioned in the *Prashnopanishad* are a metaphoric expression for these actual seven metals, which form the constituents of the body.

In India, for the people who do not have control over their sex impulse and who 'waste' their energy very regularly, there is a special ayurvedic preparation to replenish the lost quantity of metals. These preparations are called *bhasma*. *Bhasma* means ash made out of the metals. There is a way to prepare this *bhasma* - little ingots, very tiny little pieces of gold are stuffed in an earthen pot and plugged. Like this hundreds of small earthen pots are prepared and they are put into the burning fire. There they are kept for a number of days and finally the fire is removed and these pots are broken and the ash is collected. When these metals are turned into ashes, they are prescribed to these patients and in India many people take it. They will tell you, 'I am taking *swarna bhasma*.' That means golden ash. So you understand what the man is like.

If I go to an ayurvedic doctor and I tell him, 'Hey, give me *basanta kusumakar*'. The first question he will ask me is, 'Are you a *sannyasin*?' Because that particular preparation is meant for the people who are wasting the natural basic metals in the body. Therefore, semen is also known in Sanskrit as *dhatu*. Everybody in India believes that a drop of semen is a loss of the metals in the body. Of course modern science has given a detailed analysis of the constituents of the semen, but Indians don't believe it and I am happy they don't believe it because science can be wrong as well. Science is not the only representative of the ultimate truth. Experience is more real, more tangible and more reliable and therefore the *Prashnopanishad* talks metaphorically about the same force which is intended to be centralized in the *nabhi*. That is called equalization.

– August 1984, Geneva, Switzerland

The practices described in this satsang originate in the classical Yoga Upanishads. They are to be practised after due preparation and under expert guidance only.

Bhakti Yoga

Swami Satyananda Saraswati

My problem was that I needed someone to whom I could have devotion. It remained my problem for many years. I had been to many great saints during my childhood, but I did not know how to express my devotion or how to feel devotion for them. I tried music, dance, painting, everything.

The problem was just a simple thing. I did not find the right person. Perhaps the people, whom I met perhaps at that time, did not fit my frame of reference, and I also did not know what I was expecting of them. Did I expect some sort of good intellectual education from them, or did I expect some sort of magic and miracles, *siddhis*, from them? I myself was not very clear and therefore my pursuit of bhakti did not yield any results at all.

God was out of the question. I thought, if God is within me, I do not have to love him, because he is the Lover. If He controls my mind, emotions and body, let Him control my devotion also, then I am not responsible. If I commit a crime, I am not responsible. If I get kaivalya samadhi, I am not responsible, because as they say, He does everything. If he does everything, then where is my role and where is my place? If He decides everything, let him decide. Then why am I blamed and why should I do sadhana at all? All these confusing intellectual cobwebs were in my mind.

Finally, when I came to Swami Sivanada everything finished. I did not love him as you understand love. I did not look at his eyes all the time, like a Romeo. I did not even meet him every day, but I did have devotion for him which I realized only years later. So, bhakti is the total dedication of one's total emotion to someone without any intellectual intervention.

Of course, there are two types of bhakti that is related in the *Narada Bhakti Sutras* and *Shandiliya Bhakti Sutra*. One is



called the transcendental bhakti, the other is called ritualistic bhakti. Transcendental bhakti is something in which your total personality and total emotion is involved. Ramakrishna Paramahansa used to tell his disciples, 'Wife loves her husband, she loves her child. She loves her mother. She loves her sister or maybe she loves somebody else. So she is loving a number of people. Let her withdraw all that! With the totality

of that withdrawn love she should love someone else. That is called devotion. Devotion is the sublimated emotion which we practise in our daily life with everybody.

Once the true bhakti dawns, you don't have to do any other sadhana, I am telling you frankly. You don't need a scripture, you don't need a sadhana, you don't need a guru. You are mad and this madness is something which brings you closer to real experience. Unless you get a little bit mad you cannot transcend these hard realities which you face in your everyday life. How important is comfort in life? How important are wife and children? How important are money and property? You cannot transcend them.

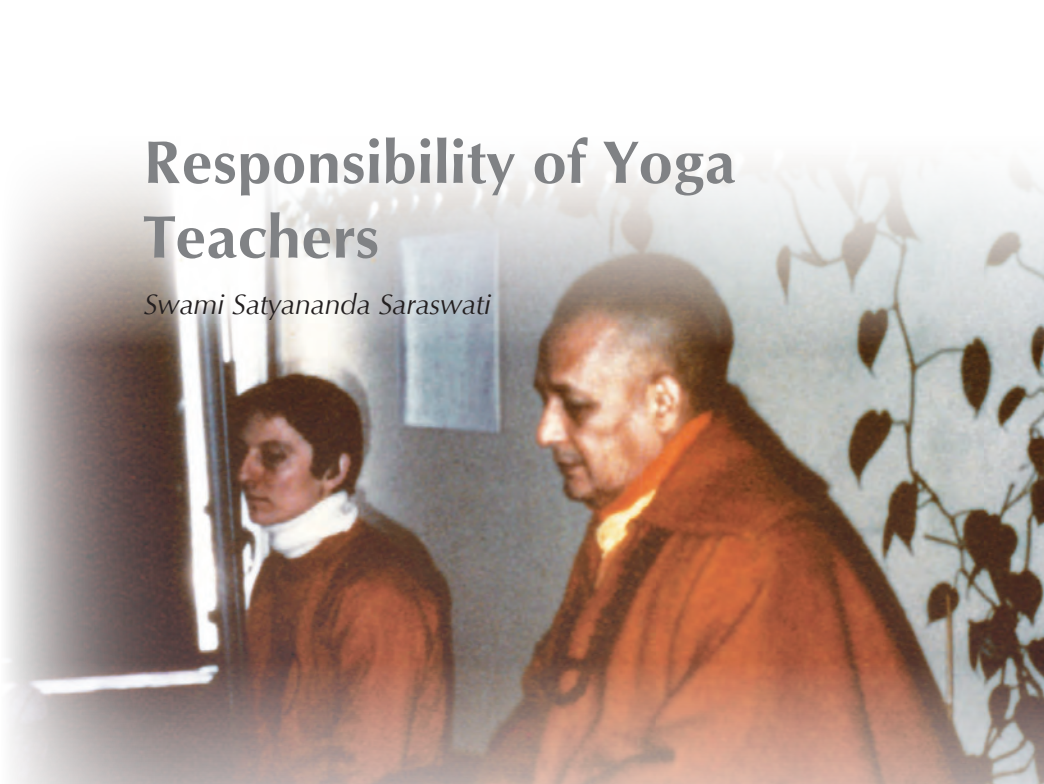
We can only transcend them if we get a little bit high and in order to get a little bit high you need some sort of dose of divine love, and this devotion is not a religious act. Again I am telling you, it is not a religious act. It is exactly the same act which you are enacting with a beautiful girl or a young man, or with a bottle of champagne. It is exactly the same act; but the person is different and the bottle is different. Neither the young man nor the young girl is there but there is someone else. Rama, Krishna or Guru. Those who can love an impersonal god can also do that, but I don't know how to do it

Therefore, I do not disagree with those who feel that bhakti yoga is the most important path for the attainment of higher experience. However, I am telling you that it is a dangerous path. Dangerous not in the sense that you will get lost somewhere, or something bad will happen to you. Once you take that path, there is no thinking of anybody or anything else. The past is left behind. Your links, connections, associations, relationships are finished, and mean nothing to you anymore. There is no looking back, no looking to the right or to the left. It is just the awareness of one, the divine or the supreme, and after some time this bhakti culminates in a sort of self-illumination.

– August 1984, Geneva, Switzerland

Responsibility of Yoga Teachers

Swami Satyananda Saraswati



We are at a very critical period of man's history. It is not only the difference between the orient and the occident, the crisis is universal. Whether it is a religious crisis or a social crisis, what new mission do we have to take up? Just through destruction of the body, to have a little more oxygen in the system or a constipation-free body, a slim waist or a mind which can change the philosophy of the world? No the crisis in the world can be averted unless minds are prepared. All that we have seen in the past was an expression of the total mind.

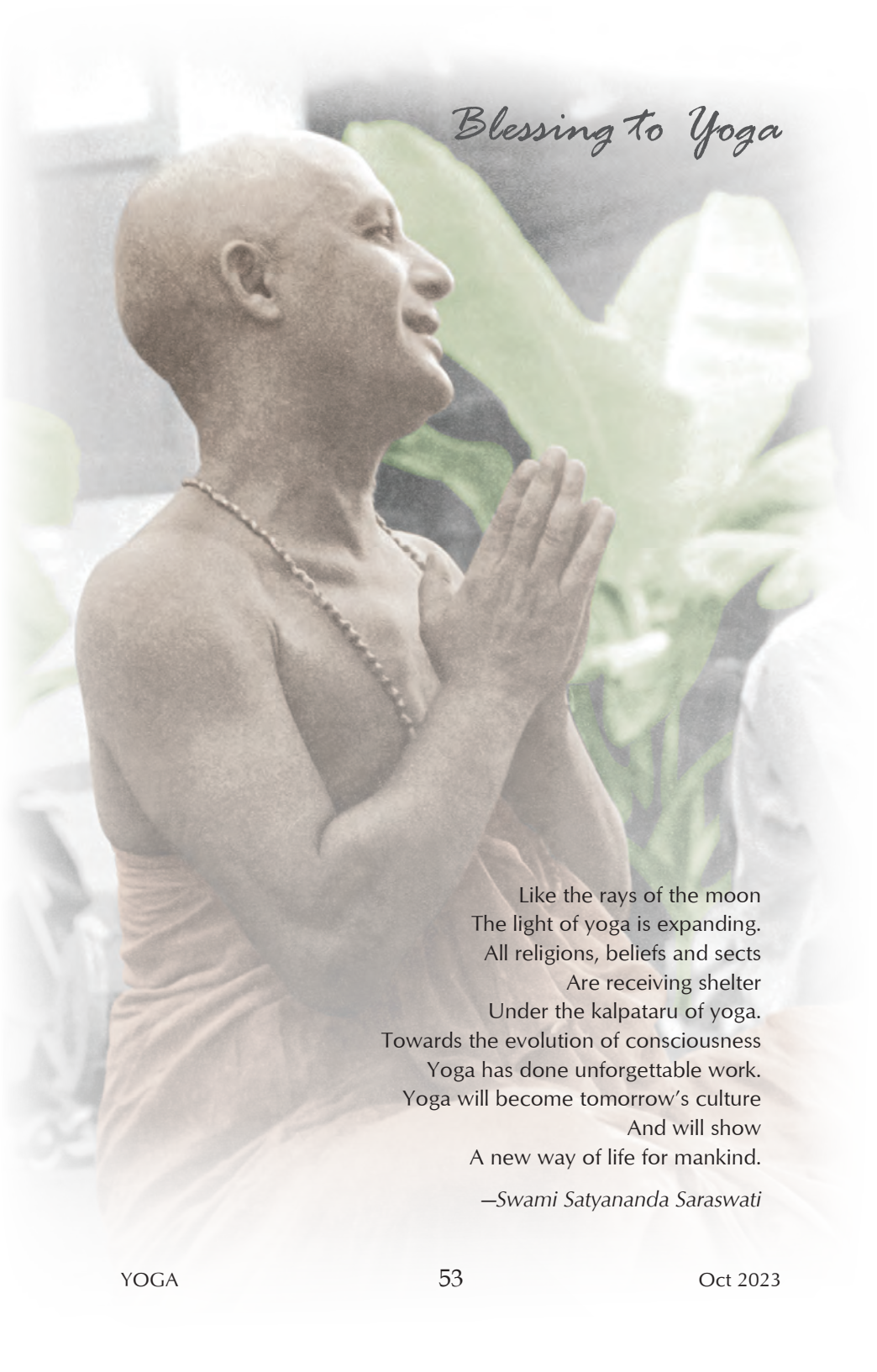
If thousands and millions of people are initiated into yoga by all of you, and if the greater part of humanity practises thoughtlessness, one-pointedness for a period of time every day, it will definitely influence world events. World events are our own manifestations. The number of yoga teachers all over the world is the largest today. No religion has as many workers as yoga has today. There are seventy to eighty thousand regular yoga teachers in Europe. You can just imagine what they can do. But the purpose and the methods have to be streamlined.

There is only one thing and that is meditation in the life of a yoga teacher and meditation in his teaching curriculum. Do not confuse meditation with mysticism, occultism or religion. Meditation is the reformer of the human mind. Meditation is the controller and educator of the human mind. It will develop correct values. Finally, everybody today is concerned about the world and its future and everybody seems to be panicky about things going on around us. Every thinking individual has a question before him: What next?

Yoga has an answer to that. Educate and re-educate the mind. Subdue the turbulent and violent senses and communicate with the source of inner peace. Think deeply and not just superficially. Let knowledge come from the depths and not merely from the intellect. Let yourself control the mind and let the mind control the body and let thousands of minds think alike. Let millions of minds think alike. Let millions of minds sit down for 10 minutes in total peace and bliss and that will start a new movement altogether.

Yoga teachers have a special responsibility to shoulder now. As I have already indicated, you are not a minority. You do not merely belong to one religion. You don't only belong to one nation. You do not just believe one philosophy. You represent the universality of man's existence. So now, you must give a special place to dhyana yoga. Before you teach your people hatha yoga, let them practise one-pointedness. And when you close your class, close it with meditation. Have occasional seminars where people meditate every hour for the whole day, three-day seminars or two-day seminars. Spend the whole day not speaking - mouna. Practise your mantra one thousand times, two thousand times, three thousand times, four thousand times, half an hour at a stretch. And you will see what a great revelation takes place within you. If the revelation takes place in you, it can take place outside also.

– 21 March 1982,
Gwatt, Switzerland, talk given to the Swiss Yoga Federation



Blessing to Yoga

Like the rays of the moon
The light of yoga is expanding.
All religions, beliefs and sects
Are receiving shelter
Under the kalpataru of yoga.
Towards the evolution of consciousness
Yoga has done unforgettable work.
Yoga will become tomorrow's culture
And will show
A new way of life for mankind.

—Swami Satyananda Saraswati

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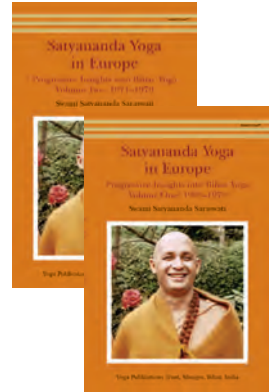
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<i>Oct 15-29</i>	Progressive Yoga Vidya Training
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Events

<i>Nov 4-15</i>	Munger Yoga Symposium II
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Monthly Programs

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<i>Every Ekadashi</i>	Bhagavad Gita Path
<i>Every Poonima</i>	Sundarkand Path
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