

# YOGA

Year 13 Issue 12  
December 2024



Bihar School of Yoga, Munger, Bihar, India



## Hari Om

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### Useful Resources

*Websites:*

[www.biharyoga.net](http://www.biharyoga.net)  
[www.sannyasapeeth.net](http://www.sannyasapeeth.net)  
[www.satyamyogaprasad.net](http://www.satyamyogaprasad.net)

*Apps:*

(for Android and iOS devices)

Bihar Yoga  
APMB  
YOGA (English magazine)  
YOGAVIDYA (Hindi magazine)  
FFH (For Frontline Heroes)

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*Front cover & plates:* Sri Swami Satyananda Saraswati



### GUIDELINES FOR SPIRITUAL LIFE

Know well that the heart of the Vedas, the heart of the Bible, the holy Koran, the sacred Gathas and all the world scriptures are in truth one and sing in unison the sweet message of love and concord, goodness and kindness, service and worship. Discard the barriers of name and form. Seek the oneness at the heart of all beings. Include within your spiritual embrace the entire humanity. Live for peace. Live for universal love. Live in the Life Divine.

—Swami Sivananda Saraswati

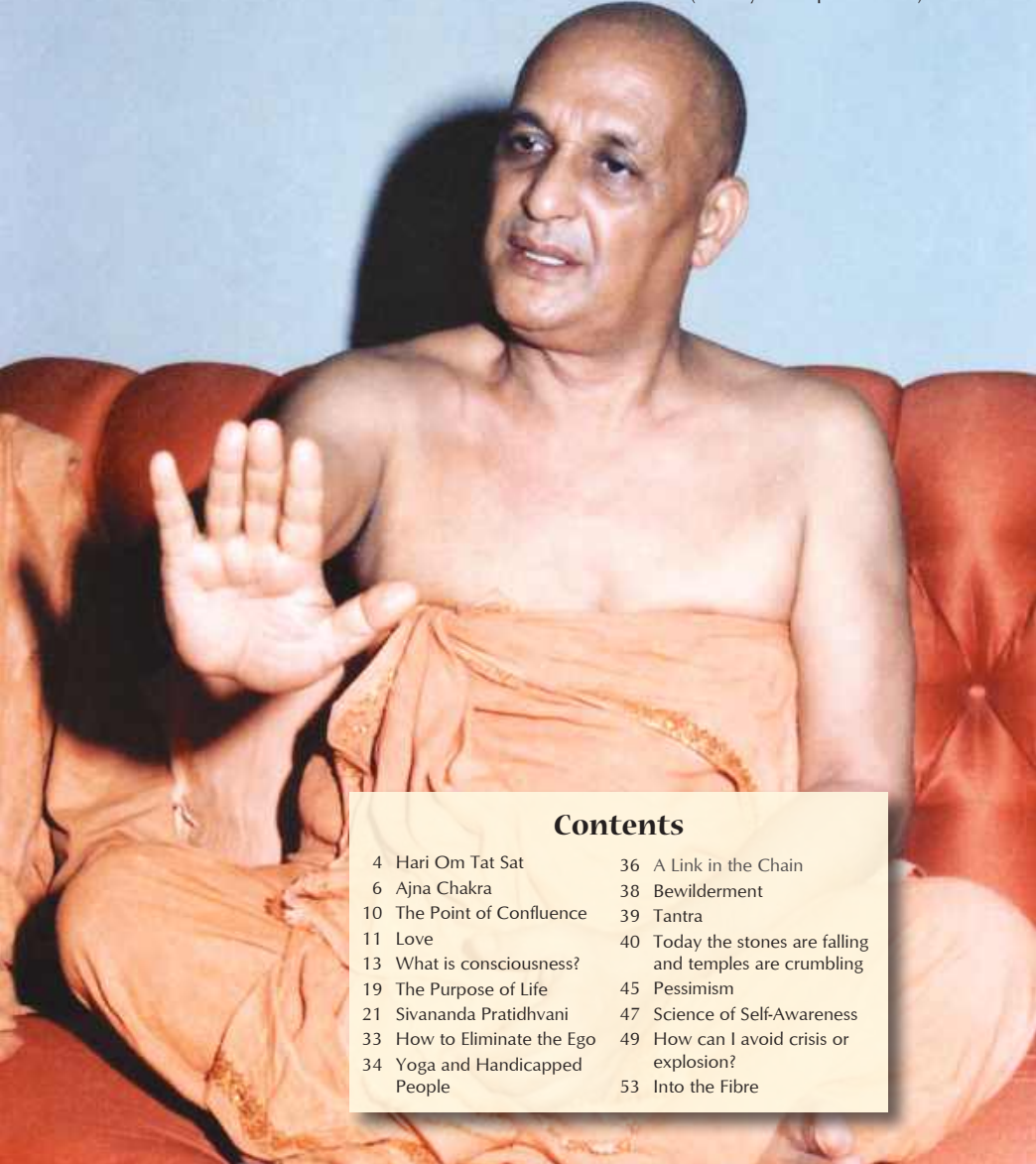
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The Yogi is superior to the ascetic. He is deemed superior even to those versed in sacred lore. The Yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi. (*Bhagavad Gita VI:46*)  
तपस्विभ्योऽधिको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

# Hari Om Tat Sat

*Swami Satyananda Saraswati*



Hari Om Tat Sat is a very ancient mantra which occurs in the Vedas. 'Hari Om' is one mantra and 'Om Tat Sat' is another one. I have joined both of them in 'Hari Om Tat Sat'. Hari

represents the manifest universe and life. *Om* represents the unmanifest and absolute reality. When I use the word 'reality', I mean total existence. You may even use the word God, I do not mind. Reality, existence, God, Brahman, absolute, they are all synonymous terms, pointing at one thing, but they do not really define that thing.

This reality has two stages. One is called absolute, the other is manifest. This gross universe, millions and millions of suns, moons and stars, space, and things beyond them and beyond this little earth, as far as we can go, all these things are the manifestations of that reality. It is not creation; you must make it very clear in your mind. There is a difference between the process of creation and manifestation. You take cotton and you make yarn and then a shirt. The cotton has become a shirt, the cotton has not created a shirt. The cotton has transformed itself into a shirt. In the same way, there is a great force which is invisible. Excepting a few who have gone very high, nobody can know it, nobody can see it, and nobody has known it or seen it. One who has seen it has definitely gone beyond and can never live with us. It is not possible except for a few people whom we call avatars.

The manifest reality, this world, is represented by the mantra *Hari*. *Om* is unmanifest reality, the unseen, invisible, the uncreated or the absolute. *Hari Om Tat Sat* means 'that is truth'. That is my personal feeling: that what I see with my eyes and what is beyond my eyes are both the same, they are not different. The creator and the creation are not two. The creator has manifested himself into creation. He has not created a creation, but he has manifested or transformed himself into creation.

All these truths which I am talking about are represented in the mantra '*Hari Om Tat Sat*'. When I say '*Hari Om Tat Sat*', it reminds me that the seen and the unseen are one.

– 10 February 1983, Caxton Hall, London

# Ajna Chakra

*Swami Satyananda Saraswati*

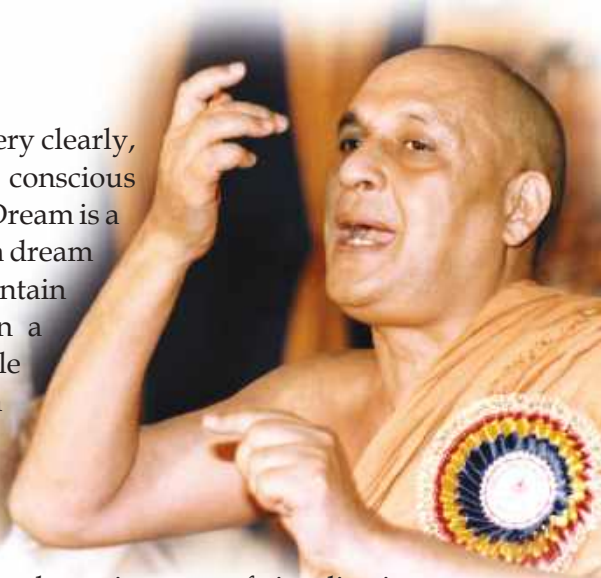
Ajna chakra is the most important chakra. It is here that there is a confluence of the three nadis. Ida, pingala and sushumna nadis terminate in ajna chakra, but you have to create union between the three. The union takes place in ajna chakra, and when the union is created, the third eye or intuition is developed. With this union, you become the seer.

The awakening of ajna chakra is considered to be very important and therefore the practices of yoga for this awakening are very important. One of the most important practices is trataka. Trataka can be practised on a candle, on a black dot, on a crystal or on the reflection of your own mark on the forehead. You can put a red mark in between the two eyebrows and you sit in front of a mirror and concentrate on that dot. That is one practice. You have to learn a lot about it because trataka has a very great influence on the retina and the brain. It helps you to stabilize the disturbed tendencies of the mind.

The object which you see with the eyes open does not remain steady when you close your eyes. After a few seconds the object begins to disperse. You can remember the candle flame but you can't visualize it, because then the brain functions only on the basis of memory, not on the process of imagination.

The brain has both the faculties - memorization and imagination. Memorization is much easier; you can do it with the conscious mind. If you want to remember someone now, you can do it, but if you want to visualize him, you cannot, because for visualization it is necessary that the dispersing tendencies of the mind must be consolidated and concentrated. In other words, the conscious forces of the mind should be more or less withdrawn. That is the reason why in dreams

you can see an object very clearly, because in dreams, the conscious forces are withdrawn. Dream is a compulsion on you. In a dream you are not able to maintain self-awareness and in a dream you are not able to control your own imaginations. If you are running after a train, you can't catch it. In dreams you have so many disabilities, but a dream is a stage of visualization.



From this we can come to the conclusion that this state of mind should be developed consciously. That is why visualization is very difficult for most people. There are quite a lot of people who can visualize. They can visualize colours and they can hear sounds. I have been talking to many musicians and artists for many years. The artists can see the colour and compare the colour on the canvas with the colour which they imagine.

To visualize a colour, you need a very high frequency of mind. But you cannot increase the frequency of the mind as long as it has high velocity. This is the law of energy: if the velocity is high, the frequency is low. If the frequency has to be high, the velocity has to be low. Therefore, to decrease or minimize the velocity of the mind, you have to take recourse to a mantra because as the sound increases in frequency, the mind decreases in velocity. To increase the frequency, you have to decrease the velocity of the mantra also. For instance, if your mantra is *Om Namah Shivaya*, you practise it in the mind. That is the first way how to increase the frequency. Then you should decrease the speed of the mantra. When you are decreasing the speed of the mantra, the mantra is expanding. If you can practise one mala in five minutes, later you practise one mala in fifteen minutes.

So how do they practise the mantra for increasing the frequency and decreasing the velocity? First they fix a matra; *matra* means timing. Matra has to do with time and time has a direct effect on the mind. In the same way that an object has an effect on the mind, time also has an effect on the mind because time is a category of the mind. Time is not different from the mind. If you withdraw time, you withdraw the mind; if you withdraw the mind, you transcend time. If you expand time, you expand the mind. Therefore, the minimum time and the maximum time has to be understood.

In the science of drum beating, there is a science of matra, which is consecutive but separate, so that minimum time has to be fixed. That is called tala. You can learn this better from the people who play the drum. Now you have to adjust your mantra on tala. So you say, '*Om Namah Shivaya, Om Namah Shivaya, Om Namah Shivaya*'. In one tala is one mantra. Now tala remains the same but you increase the period of mantra, '*Om Na Ma Ha Shi Va Ya*'. Then you again increase, '*Om Naaa Maaa Haa Shii Vaa Yaa*'. You go on increasing. The meter is fixed, but the mantra becomes longer and longer and longer. By this you decrease the velocity because the effect of sound is definite on the mind.

If you go deeper into science, light and sound are the subtle aspects of matter. I mean, even your body is a combination of light and sound. It is something which the science of yoga and tantra have been talking about for many thousands of years. Now modern physics is also coming to the same conclusion. An object is convertible into light and sound, and sound and light can be reconverted into a matter. We have to base the effect of ajna chakra on light and sound. Therefore, the importance of trataka and the importance of mantra should be understood clearly.

If you want to make the mind steady, you will have to decrease the rapid eye movements. They are known as REM and you have to decrease them because the brain is vibrating at very great speed though you cannot even feel it. You don't



feel it; it is surprising because the brain is insulated and it is soundproof.

It has been proved that breath from both the nostrils do not flow at the same time all the time. There is a period of 1 hour 20 minutes to 1 hour 40 minutes when alternate nostrils flow. This alternate behaviour of the nostril is dependent on the lunar movement. The behaviour and function is absolutely opposite in the black fortnight and the bright fortnight. If on the first day of the bright fortnight, at a particular time the left is flowing, in the dark fortnight it is the right that will be flowing.

In yoga there is a very important book known as *Swara Yoga*. People know very little about it but I have worked on it for many years, subjecting my swamis in Munger Ashram to this observation. They made a chart of the behaviour of the breaths and it was found that in everybody it was the same, and we could ascertain what happens during sickness and which breath flows at that time.

These two breaths, ida and pingala, which flow in the left and right nostrils, have to do directly with the lobes or hemispheres of the brain. As long as these two breaths are flowing alternately, one hemisphere will be quiet and the other will be vibrating. When both the breaths flow equally, then both the hemispheres or lobes of the brain become serene. When the brain becomes serene, then shambhavi mudra takes place automatically. Shambhavi mudra is the position in which the pupils of both eyes are concentrated and united in the mid-eyebrow centre. You should not practise it by force, it happens automatically once you are completely relaxed or when sushumna nadi is flowing.

When both the breaths, ida and pingala, flow freely with equal force that is the flow of sushumna. It flows only for a short time when the change of breath takes place. Sushumna flows in everybody for a very short period in between the change. That small period is the period of serenity and intuition.

– 27 February 1983, Geneva, Switzerland

# The Point of Confluence

*Swami Satyananda Saraswati*



Ajna chakra is considered to be the point of confluence of three great forces in us - ida, pingala and sushumna. These three nadis terminate in ajna chakra. Although ida and pingala cross each other at every chakra below ajna chakra, there is never any communion, connection or union between the two at any point. But in ajna chakra there is a meeting or confluence between these two nadis with the third one. When ida, pingala and sushumna unite with each other in ajna chakra, the transformation of individual consciousness takes place.

# Love

*Swami Satyananda Saraswati*

Everybody in the world wants to know what love is. It is a part of one's being. When one does it in a planned way, it is rational. When it is prompted by a higher force, it is psychic. When it is only for the satisfaction of the animal senses, it is physical.

Rational love means the communion between two persons which is arrived at after a lot of thinking about the pros and cons. Those who want to develop love on a rational basis have to think in a particular manner and then they have to take into consideration different actions and reactions that will follow in that love. One sees the whole thing before one's eyes and ultimately one decides that the love should proceed.

Love itself is not emotional or rational. Love is love. But one has an emotional, rational or psychic background. Once one really loves God or one's child or one's wife or husband, nothing can destroy that because love is imperishable and immortal. Whether the wife or husband misbehaves, nothing can destroy the love. Love is not an expression of the intellect, emotion or a particular relationship. It is an expression of man's deep rooted divinity.



Love is not being emotional and passionate. When one speaks of love, it is a vague idea. Love is the feeling of oneness with others, feeling for others as one feels for oneself, being able to feel the difficulty of another person as one feels one's own. That is one expression of love. Therefore, in love, duality is fused into unity – two become one. Sometimes emotions come and take the form of love. It is very important to know this. There is a clear-cut distinction between love and emotion; they are two substances completely, but they look almost alike. With love one feels oneness behind diversity. However, the definition most people give to love relates to emotional activities, which suits most people, but any experience of love related to emotional activity is not infinite. If one loves an object or a person, there is always a kind of reaction. One's love for that object is not durable and permanent; there is fluctuation every now and then. How can that be love?

Love is a higher experience, an experience that has to do with the experience of total unity. Therefore, when loving the attitude has to be continuous, constant and consistent. Love requires a lot of sacrifices: comforts, idiosyncrasies, ego, money, life, everything. In love there is just giving and not taking. Love is an act of giving and giving and giving, and giving, and not taking. Khalil Gibran says:

I fell in deep love with the world  
And the world also behaved in the same way.  
That's why all my smiles were on their lips  
And all their tears were in my eyes.

A lover gives love. There is the story of Romeo and Juliet, and also the story of Laila and Majnu. In love one gives and does not expect anything in return. When something is expected in return, it is not love; it is something else. To attain love the mind has to be purified and a lot of experiences undergone in life. That is only possible when one is a pilgrim, when one is searching for God.

# What is consciousness?

*Swami Satyananda Saraswati*

This consciousness seems to be in the form of awareness rather than as it is philosophically or metaphysically understood by eastern and western philosophers. This awareness in man is not manifest in animals. It is through this awareness that you know that you are, I know that I am and through which I am aware I am speaking and you are aware that you are listening. This awareness is completely dormant in animals, therefore, they do not know that they move and live. Sometimes animals even do great deeds, but they do not know what they are doing. Self-awareness and the ability to develop the state of witnessing is completely absent in them, but it is developed in man.

In our case, this awareness is associated with sensual knowledge, intellectual knowledge, mental knowledge. The awareness is functioning through the lower mediums and therefore, as it is said in Vedanta, this awareness is associated with the senses, the mind, the prana. Is it possible that this awareness could be made free and independent from these lower, limited and finite instruments as far as its functions are concerned? Is it possible that my awareness could function without any medium? Is it possible that I could know without the mind, that I could see without eyes, that I could hear without ears? Is it possible that all kinds of knowledge, every form of knowledge could develop within me without depending on these material instruments?

Yoga is trying to develop this awareness and it has been proved possible from time to time by those people who have developed this supra-sensual knowledge, this transcendental knowledge within themselves. There have been people in every period of history who have been able to know things without any medium at all. So, therefore, let us learn something about what is within us, through which you know you are, and I

know I am, through which you are aware of the awareness and through which you are aware of the functions of yoga in relation to your personality.

Is this awareness an expression of your brain which is expressing itself through the senses, or is awareness completely distinct from brainwaves? Is the brain the origin of consciousness, of awareness or is the brain independent of awareness? Eastern philosophy, especially Indian philosophy, says the brain is not the basis for awareness and awareness is not the action of the brain. The awareness, 'I am, you are, everything is existing', this knowledge of everything, the understanding of everything is not an offspring of the brain. The brain is not the house of consciousness so that when a man dies, the consciousness does not leave the brain. This is the eastern philosophy. Western philosophy has been developing through the medium of science. So this consciousness or awareness is something in man which is the nucleus, the centre or the hub of his personality.

If you see a spider's web and a spider in it, you can understand that this spider is the cause of the whole web. The web is the manifestation of the functions, the abilities and the qualities of the spider. In the same manner, somewhere or everywhere within us there is something which is the nucleus of our personality. Some say it is *atman*, this is translated to English as self. Some call it pure being. In Vedanta it is called *satchidananda*, which means existence, knowledge and bliss. It is nameless. Although we cannot indicate the existence of this consciousness, some name must be given to it in order to make people understand this concept.

This awareness which is in man is also in animals and minerals. It is in every vegetable and in every visible and invisible object, but this awareness is sleeping, it is dormant. In Vedanta and in yoga, the sleeping consciousness is known as *purusha*, which means the sleeping consciousness in the city. This body is the city of the nine gates and the awareness is sleeping within.



### **The search for supreme consciousness**

Consciousness has started functioning in man. When the consciousness wakes up a little, there is a slight movement which tends towards expressing itself through the very limited means of the hands, eyes, ears, mouth. These are the finite mediums through which the awareness is functioning in the form of seeing, hearing, tasting, touching, feeling, thinking, acting, etc. This potential is in every sphere, visible and invisible, and all that is taking place is because of the power of consciousness. We, as human beings, have become aware of this consciousness, but when we become aware of it in the spiritual sense, this awareness becomes what we call God.

The concept of God begins, when one starts to feel the awareness of God within. In ancient times man asked, 'What is the awareness in me?' The people who were interested in inner awareness are not the ones who were afraid of thunderbolts, the crying clouds, the terrible rains, great floods, the rising sun and the setting moon, and they created their concept of God around these phenomena. These people began to ask, 'What is this in me? How do I know that I am? How do I know that

it is? What is this awareness which continues in spite of my death every night? I die every night but again the next morning I am aware that I am the same person?

So they began to explore into the possibility of the fact of continuity and ultimately came to the conclusion that this awareness through which 'I know I am' is only a partial expression of that supreme consciousness in man. They began to experiment in order to find the finite scope, but they found that consciousness is infinite, so they stopped the investigation. Then they asked, 'Where does it spring from?' So this started a process of involution or going in, and this process actually and practically started through the process of yoga.

### **Purification of consciousness**

What happens in yoga? In yoga, you try to withdraw your consciousness so that the field of knowledge becomes narrower in the realm of the visible world of external knowledge. You stop seeing, hearing, being, you completely disassociate the awareness from objects. When two people are standing opposite each other, the awareness is associated through the medium of the eyes. If one closes his eyes there is a disassociation, but that is not enough to break the awareness because one still remembers the other person. Thus this awareness is associated with the presence of the other person through the mind, rather than the eyes. In yoga, one must withdraw the mind so that someone can be in front of you and even though you have seen him a hundred times, your awareness is completely free from your impressions of the other person.

When you listen to someone speak, your awareness is associated with the flow of words and the sounds. If you plug your ears, your consciousness or your awareness, which is functioning through the medium of your senses, is disconnected. You do not hear anymore, but you have the experience or impression in your mind of all those words which you have heard. If you withdraw your consciousness from the mind, all the words you have heard in the past and



all the knowledge you have gathered through your ears is also completely disassociated from the body's awareness.

This is how the process of purification works. Please note the word 'purification' because it is usually associated with an ethical and moral background, but it should not be understood in that way. Purification of consciousness is the process by which you free your consciousness from the incoming impressions, the accumulated impressions as well as from the possibility of impressions that the consciousness might gather in the future.

When you close your ears, your mind becomes free from external sounds. When you close your eyes, your mind becomes free from visual perceptions. If you withdraw your mind, your mind becomes free from thoughts, but what happens to the experience of the past? There are thousands of experiences that are called *samskaras* in yoga. These are impressions of the past which lie in the subliminal body of man and decide the mode awareness functions. Awareness functions in the form of passion, greed, memory, pain, pleasure, ignorance, understanding and misunderstanding, because these are impressions.

You have to scrape off those impressions in the process of involution. First, you withdraw the senses, you cut off the connections, then awareness becomes sense-free awareness. When your consciousness becomes free from sense associations, it is known as withdrawal or *pratyahara*. *Pratyahara* is the first stage in which your awareness is disassociated from the sense experiences. Yoga does not begin with asanas or with ethics or morality, it begins when all the sense perceptions are withdrawn. This state of *pratyahara* is where the lower scheme of yoga begins.

The second process is the control of the mind. The mind remembers through *chitta*, memory. It remembers in the form of visions, thoughts, impressions, worries, anxieties. It is easy to withdraw yourself and your awareness from the senses, but it is more difficult in the case of the mind. The mind is very powerful and it is through the mind that you are working on the whole scheme.

## **Expansion of consciousness**

In order to consolidate the multiphase tendencies of the mind, there is a beautiful method that is known as dharana. Dharana means fixing the mind on an object after the senses have been withdrawn. The object could be gross, semi-gross, or abstract, but the mind must have an object or a centre on which to fix itself and gradually consolidate all its faculties. Thus, the field of the mind is made very narrow. This particular art of yoga is known as the process of negation. This is the process of involution. The personality is withdrawn; it becomes a point. When you have completely withdrawn the associations and your consciousness or awareness to a point, it functions as your object, as a triangle, a cross, a flower, a circle, a sound or point.

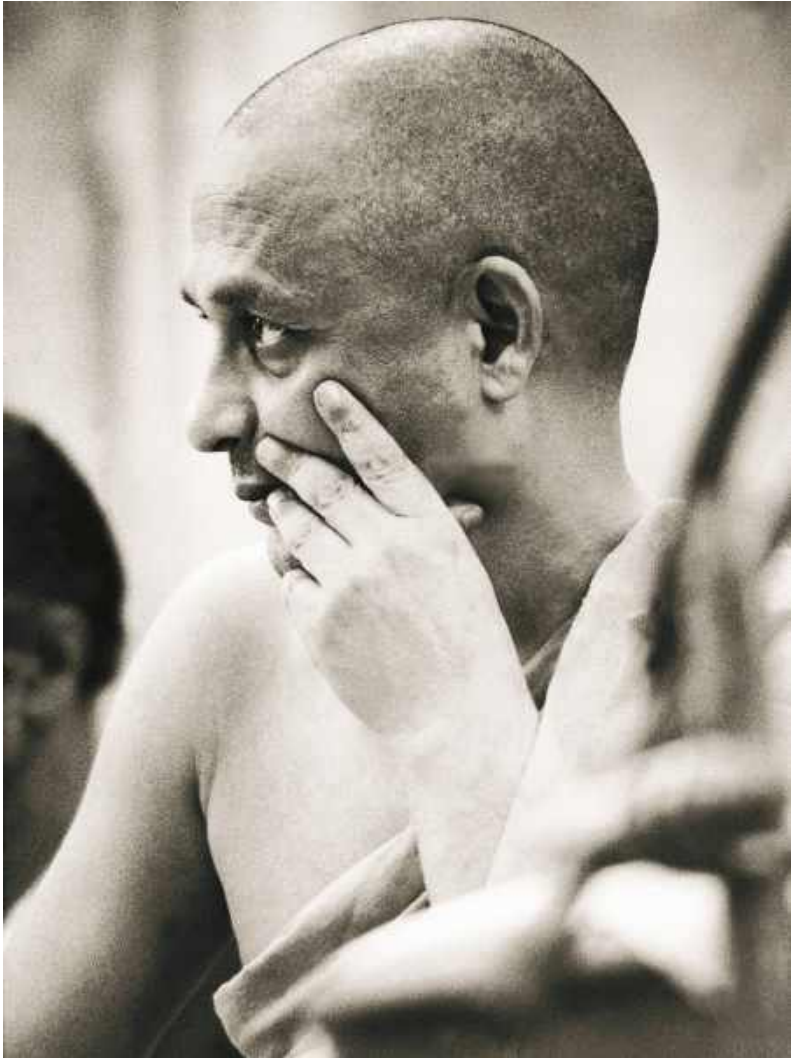
Then you start developing it, you start expanding it. You were contracting your consciousness from a circle to a point, which is again to be developed into the form of a circle. The difference is that the first circle was the objective circle, the finite circle, whereas the second one is an infinite circle. This is the process of expansion of consciousness where the sense experiences are completely absent. Therefore, in the practice of yoga, meditation does not only mean that you close your eyes and see something.

I think people do not know how to meditate and that is the whole problem. Many people feel that to sit down and close the eyes is meditation. As a matter of fact, the word meditation is not the right word. It is not meditation; it is complete awareness. When you practise either meditation or awareness, you must start with those practices which withdraw your awareness. You then fix your mind on some object so that your mind becomes a point and your awareness also becomes a point. Then you try to expand this point to the maximum possible extent, and that is when the experience of meditation takes place. It is here that yoga and Vedanta meet each other.

*– 1970, UK*

# The Purpose of Life

*Swami Satyananda Saraswati*



*Bhakti* means desire to unite with the higher being and for that purpose one has to immerse one's mind in bhakti all the time.

While one is discharging one's day-to-day work one should always think about the real intention. Why are we born? What is the purpose of life? You do not know. You have a house or a family; you have a job or a shop. You marry and have children or go and enjoy yourself. Is it for this you are born or is there some other purpose? That is the first thing you have to find out. Unless you discover this, you cannot know the way. First you must find out that this is the road that goes to the airport. Then only you should walk on the path.

The purpose of life must be decided. The purpose of life cannot be materialistic. Nature is resourceful. If procreation were the object of life, it is not necessary because Nature can create without the union of men and women. So many insects are born directly. If sleeping and eating is the purpose of life, then everybody is doing it, all the animals are doing it. How are you different from them? If sex is the object of life and if maithuna is the object of life, then animals also are doing it. Then where is the difference between you and the animals? There has to be some difference, isn't it?

There is a difference. In the body, the mind, in civilization and culture there is a difference. Therefore, there ought to be a difference in our performances. The most important thing I think is we should try to discover why we are here. You may not get the answer very fast, because the mind will delude you again and again. It will give you all wrong answers, but if you keep on chasing for the answer, you will one day realize that the purpose of man's incarnation in the physical body is spiritual.

The human body is Nature's greatest miracle and it is in this body that you can think of light. It is in this body that you can eliminate the animal. It is in this body that you can realize the highest form of this creation. That is the thing which you have to understand.

– 1983, *Spain*

# Sivananda Pratidhvani

*Swami Satyananda Saraswati – Yoga-Vedanta, March 1956*



When Ayushman posed a question to Lord Buddha about the reason why there was sorrow in the world, Lord Buddha explained this by using the example of an old woman.

“An old woman called Gautami came to me in the throes of grief and said, ‘O Lord! My only son has died, please bring him back to life.’ I replied, “Yes, I can certainly alleviate your sorrow on the condition that you bring me those things which I will require to make this possible. I will purify them by chanting some mantras and then your son will come back to life.” Gautami thought that was easy enough and she got up to go. I stopped her and said, “Listen, I will need some mustard from such a house which has never had any cause for grief or mourning. Such a home where neither sorrow nor death have ever entered.”

Poor Gautami went from house to house through the whole town. Someone said that only last year they lost their son. Another person said, ‘Sister, take as much mustard as you wish, but my husband passed away recently.’ She was unable to find a single house that had never experienced sorrow or grief. She returned to me in the same state of grief. I reassured her and said, “Mother, there isn’t a single home in this world which has not been touched by death. Sickness, sorrow and death are the lot of mankind. There has never been an age in the world when people have not experienced sorrow.”

### **The reason for sorrow**

Why does man experience sorrow? If man is attached to the objects of the world and desires to possess them, he experiences sorrow when such objects are not within his reach. If he has no attachment for such objects, he will not experience sorrow if they are unavailable to him. We read in the newspapers about the demise of many people. Do we feel any sorrow about it? No. Why don’t we shed tears of grief? Because we are not attached to them. But bear in mind that a soft-hearted person will surely weep at the grief of others. His heart becomes overcome with compassion and sympathy. If we direct the same love,

infatuation and attachment which makes us sorrowful towards the entire world, our sorrow will simply vanish. There is a feeling of sacrifice involved in this. Of course, this does not imply that one has to abandon one's home and run away. However, expressing one's compassion equally towards all is the meaning of the word 'sacrifice.' Our sages and saints have spoken to us several times about such sacrifice.

### **Dispassion**

If dispassion gives rise to an effort to break out of social ties, there is nothing wrong about it. Nevertheless, from a perspective of mundane morality dispassion is often blamed for weakening society. If dispassion has made society weak, has indulgence and desire made it strong? The credit for whatever little we see of *dharma*, humaneness etc., in our country today goes to such dispassion. Look at the present state of the ancient civilizations of Greece and Rome. There are only a mere handful of people left. Where did all the glory of those civilizations vanish to? Look at the Indian civilization today. The glory of Indian culture is kept intact by its culture of sacrifice and renunciation.

Sacrifice whatever merits being renounced. Renounce bad habits, negative thoughts, harmful actions. Adopt good ideas, uplifting thoughts and positive behaviour. This is the reason why god is asked the question as to why mankind faces sorrow, the answer that is received is – attachment.

Our social conditions are such that we get caught in the net of sorrows. However, it is our duty to free ourselves from this strife. The duty, compassion, attachment and love which is limited to only our family, why don't we share that joy with others? Everyone who lives in the world must understand this fact very clearly that there is no relief from troubles. Tell me, how many sorrowful situations have you been freed from? The creation of sorrows will carry on. While one person manages to struggle through the tides of sorrow and find a path out of it, another person drowns in the whirlpool of sorrow and

is destroyed. The history of difficulties and sorrow is the history of victory as well. It is only after bearing the trials and tribulations that one chooses to walk the path of spirituality. When we live a life of spirituality, we free ourselves from the vortex of sorrows.

### **Unbroken happiness**

*Yo vai bhooma tatsukham nalpe sukhamasti . . .* the infinite is bliss. There is no bliss in anything finite. This is what is said in the *Chhandogya Upanishad*. Today there is a beautiful fragrance in the rose flower, but what will happen tomorrow? Will the flower have the same fragrance as it has today? No, it is perishable. We seek such happiness that is eternal. One may have grand palaces and vast kingdoms, but of what use is all that if one does not find happiness? As long as happiness is dependent upon any object, it is only momentary. Once Amrapali asked her son, Bal Shraman, 'Son, will you stay with me? You will be happy, you will grow up; then I will get you married, then this will happen and that will happen.' Her son kept on asking her, 'And after that? And after that?' In the end, she was unable to answer him. Then her son said, 'In the end, sickness and death will come. I wish to have happiness that is eternal.' That rendered her speechless.

Where does one find happiness? A child loves toys and sweets, when he becomes a youth he likes gold, fame and girls, in adulthood he loves his children and in old age he wishes to become a youth again. When death knocks on the door, he pines for life. Is there any end to the chain of desires? Whoever experiences desire should try to understand this truth uttered by Shankaracharya in his *Shivaparadha Kshamapana Stotram*:

*Ayurnashyati pasyataam pratidinam yaati kshayam yauvanam  
Pratyayaanti gataha punarna divasaa kaalo jagadbhakshakaha;  
Lakshmistoyatarangabhangachapala vidyucchalam jeevitam  
Tasmanmaa sharanaagatam sharanad tvam raksh rakshadhuna.*



One must see that the remaining life-span diminishes with the passage of each day and so decays youthfulness; also the days that are gone do not return, time devours the world. Wealth is fickle as the waves on water and life is as transient as lightning. Therefore, You, who give refuge to all, protect me, I seek your refuge. Protect me now!

The source of sorrow in life is desire and the source of joy is sacrifice.

### **Greatest surprise?**

There is a story about the Pandavas. When they were going into the forest, they felt very thirsty and set off in search of water. They found a lake but before they could drink the water they had to answer the questions put to them by the *yaksha*, a tree spirit. Nakul, Sahadeva, Bhima and Arjuna went to the lake; but they did not return. Then Dharmaraj went there. The yaksha told Dharmaraj that before he could drink the water, he had to answer the yaksha's questions. The first question was, 'What is the most surprising fact in this world?' Everyday thousands of people die and yet man wishes to be immortal. This is the most surprising fact.

Even a frog caught in the mouth of a snake makes an attempt to catch a fly.



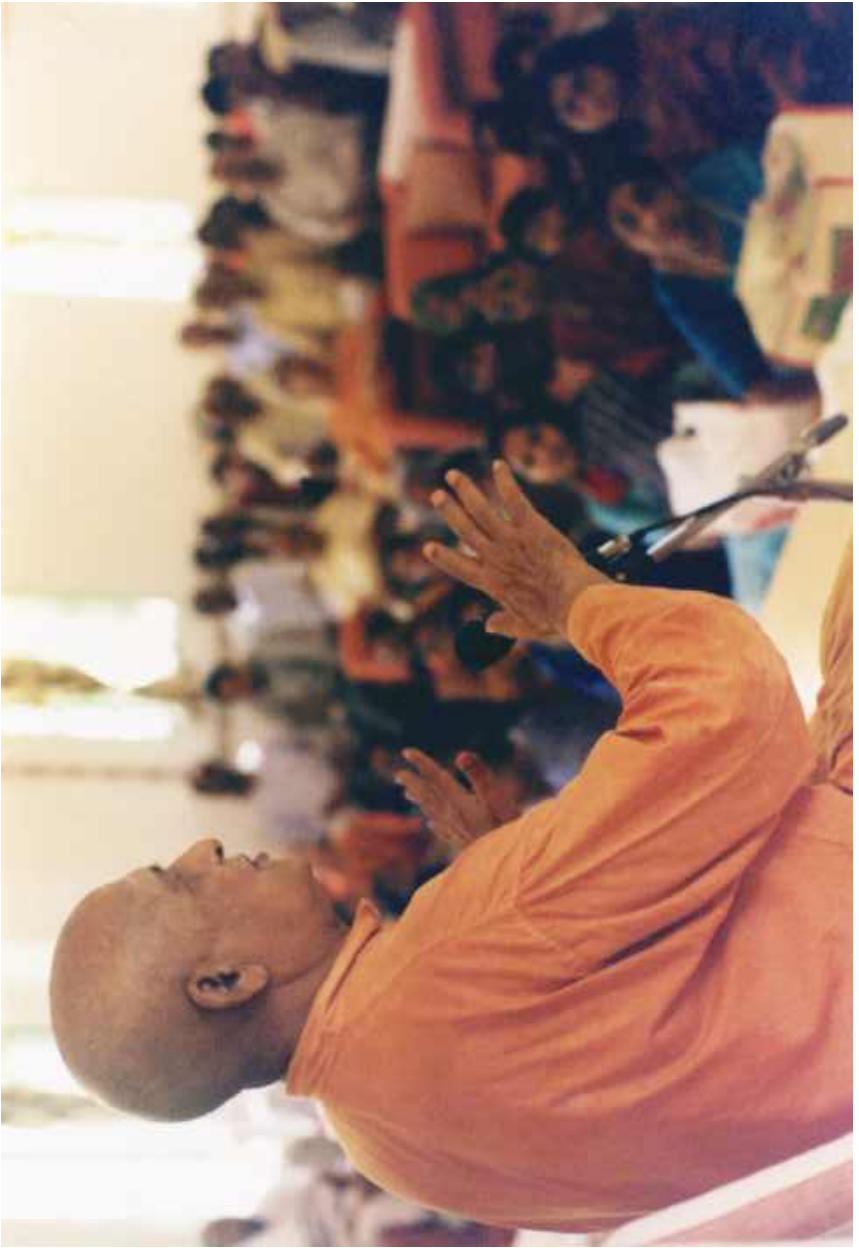
Similarly, a lot of our friends build grand monuments which are reduced to dust in a matter of moments due to an earthquake or some other disaster. Then they fret and grieve over it. This is why we are told that whatever we have received from the divine should be utilized with an attitude of non-attachment. '*Bahujanahitaya, bahujanasukhaya, idam shariram*' – My body is dedicated towards the happiness and welfare of many. It is this attitude that must be cultivated and this is also the reason why yogis take care of their physical bodies.

When Sri Rama saw grief-stricken Tara after Vali's death, he asked her, 'Why are you afflicted with this grief? It is only the body before you which is lying asleep while the spirit is eternal; then why are you crying?' What we need to learn from this is that death is inevitable for everyone. Therefore, grieving is of no use. We will only be able to free ourselves from the sorrows we face in life when we stop exploiting others in the search for our own happiness and to indulge our selfish ends; we should drop deceitful and hypocritical behaviour and adopt a straightforward, simple life.

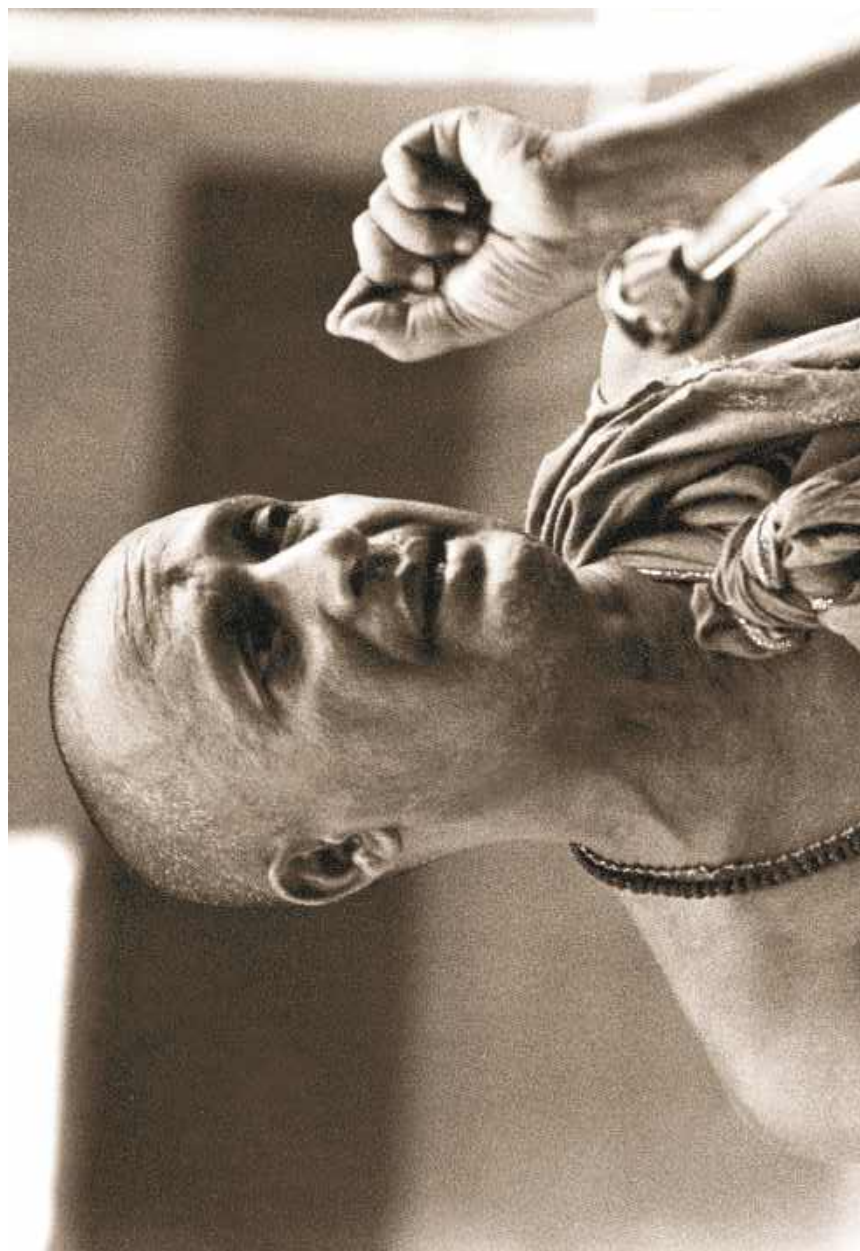
Today, though we behave badly ourselves, we still speak about spirituality. Our sins will not be washed away by mere idle talk. On one hand there is deceit and crookedness and on the other hand we talk of spiritual life. No matter how much water you pour into a broken mud vessel, you will never be able to fill it. We also have a similar behaviour in relation to spirituality. We like to believe that we will redeem ourselves by performing 'good deeds', but that does not purify our negativities. One will have to face the consequences of our incorrect actions. In that case, why don't we try and stay far away from such behaviour?

### **Practise sadhana! Practise sadhana!**

Today we are listening to a sermon and we have been listening like this for a long time, however it is only that person who takes it in through the ears and inscribes it in his heart who is truly a listener of a high calibre. This has been beautifully









explained in Sri Swami Sivanandaji's book, *The Secret of Success in Life*, through the story, 'A Tale of Three Skulls.'

One day, a demon brought three skulls to the court of King Vikramaditya and started to say, 'O King! Ask the learned pandits of your court to identify the most beautiful and perfect one from these three skulls. This should be accomplished within a week or else I will have to kill someone.'

King Vikramaditya accepted the challenge and explained it to the pandits. A pandit by the name of Rajaram assured everyone present that he would definitely be able to identify the best skull. On the seventh day, when the demon presented himself in the court, Rajaram said, 'If an iron rod enters one ear and comes out of the other, that skull is the worst one. If the iron rod does not come out of the other ear but exits from the mouth, that skull is a mediocre one. However, the skull in which the iron rod enters through one ear and reaches the heart is the best one of the three.'

This implies that only a person who applies and lives what he has heard is the best listener. We will all have to learn to translate our learning into practical behaviour in our lives because actions are like seeds. All our actions are like seeds which sprout at the appropriate time and give us fruits accordingly.

### **Challenges or eye-balm**

To become complete human beings is very difficult and until such time the cycle of actions and being affected by their fruit will carry on. As long as we are caught in this cycle, we will continue to be beset by difficulties and face challenges. We should lovingly welcome challenges, because it is only through these challenges that we will be able to cleanse the negativities and flaws of our mind. Those people who have faced difficulties in their lives eventually embark upon the path of spirituality and sattwa.

It is only when we face difficulties in life that the qualities of bravery, courage, tolerance and patience have any relevance

and importance. The greatness of life is to forge on ahead while bearing the challenges and difficulties on our path. Even difficulties have their limits. Regardless of how many troubles we face in life, those experiences should open our eyes. What is the use if we are going to let ourselves be blinded by difficulties?

If we wish to gain any learning from difficulties, we will have to learn to recognize the true though subtle form of objects and situations, and we will have to make the effort to understand the secrets within. Our entire perspective towards life has to undergo a profound and complete change. The first step towards this change is having courage, sacrificing selfishness and adopting the right conduct. Come forward to assist those who are suffering and troubled so that they may be relieved of their sorrows. Don't think that I am suffering myself, so how can I solve other people's problems? Bringing hope and joy to others will also make you happy. If we embrace challenges joyfully will they ever have the power to turn into tribulations and stop the rising tide of our success in life? Difficulties can neither cause us any harm nor can they blind us. Rather, they become like a balm to our eyes.

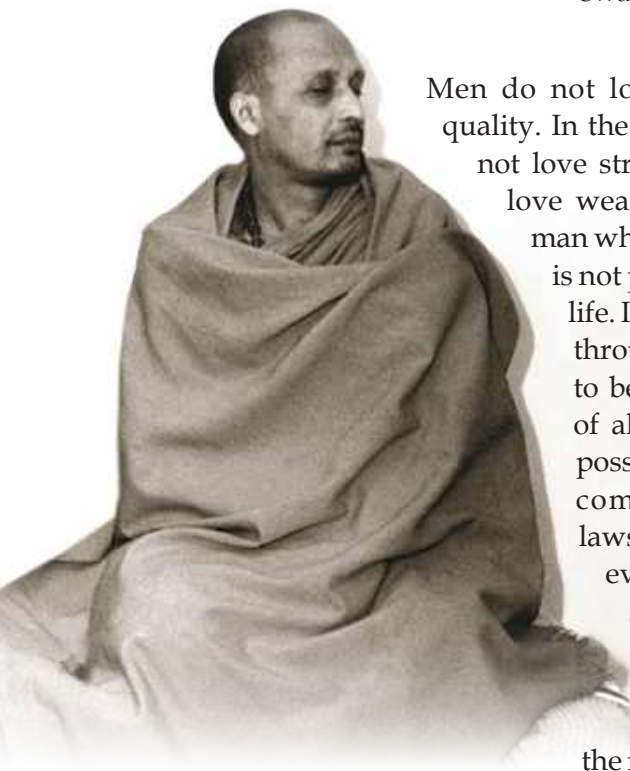
The beauty and joy in life comes from challenges and problems. Who would realize the importance or value of happiness and joy without experiencing sorrow or trouble? Can virtues like courage, bravery, tolerance and fortitude emerge in the absence of difficulties? For those who endlessly fret over difficulties, life is like a curse; for those who helplessly bear troubles, life is a burden; life is a battleground for those who bravely face it; whereas life is a boon for those who accept both troubles and joy in the same spirit.

*This spiritual message from Sri Swami Sivanandaji was given by Sri Swami Satyananda Saraswati during a satsang at a public program in Lala-Tutwadi, Patan, North Gujarat. Reported by Shri Rasikbhai Suthar.*



# How to Eliminate the Ego

*Swami Satyananda Saraswati*



Men do not love beauty, they love quality. In the same way, women do not love strong men, they do not love wealthy men; they love a man who is a man. However, it is not possible to be perfect in life. If one expects perfection throughout, there is going to be a great disaster. First of all, perfection is an impossibility because it would completely destroy the laws of nature. Secondly, if everybody became perfect there would be so much uniformity that nothing would seem beautiful. Therefore, the most important thing is

to extricate and eliminate the ego. But how to do it?

Can one remove the ego by psychoanalysis? Can one do it by self-analysis? Can one do it by repentance? No, people have tried but they have failed. In western countries throughout the world there are so many people who are going to psychoanalysts and psychotherapists, but still the ego is destroying family life and social life. Therefore, there must be an emphasis on the practice of bhakti yoga. If one just practises hatha yoga, selfishness will not go. If one only practises jnana yoga, selfishness and the ego will not go. There are two yogas which are important for properly treating egocentricity. One is bhakti yoga and the other is karma yoga.

# Yoga and Handicapped People

*Swami Satyananda Saraswati*



Yoga should be taught especially to people who are unhappy. There was a time when people thought yoga was for monks and for people who had nothing to worry about, but it was a wrong conclusion that people had drawn for centuries. If you have come to the same conclusion you should withdraw it. I am not going to comment on the *Bhagavad Gita*. It has

eighteen chapters and each is named after one yoga. The name of the first chapter is *The Yoga of Dejection*. When your mind is unhappy, when you are in a state of imbalance, when the scales are heavily loaded against you and the mind is in a state of confusion and unable to decide anything, from within you a consciousness arises and tries to create balance. That effort of maintaining balance is yoga.

Handicapped children are, no doubt, unhappy. If you go deep down into their consciousness, if you analyze the depth of their mind and if you make them aware, you will know that they are unhappy. Even if you are not able to help them physically, supposing they remain handicapped – although yoga helps some children to improve physically – I can assure you that mentally, emotionally and psychologically, they will surely become alright. If a handicapped person is spiritually illumined, becomes happy within and without, he might become a genius, who knows? There have been many geniuses who were handicapped. Another important point that we should remember while we are teaching yoga and trying to make people happy, especially handicapped people, is that yoga is not only a system of treating sickness and diseases. It is a system of treating the patient himself. Medicines treat the disease, not the patient, but yoga treats the patient.

A handicapped person has physical disabilities; that is the problem he is suffering from. As a result of that disability, his mind is also affected, his emotions are affected, and the sum total is that his personality is affected. There may be a few disabled people whose personality may not have been affected but mostly it is. Therefore, yoga should be brought into the lives of these people who are suffering from physical disability so they can realize the deep-rooted and unending peace, the fountain of joy and hope within themselves. Even if they remain disabled throughout life, they will at least have happiness and peace.

– 13 February 1983, Plymouth, UK



# A Link in the Chain

Swami Satyananda Saraswati

The law of karma is an eternal law and it is the truth. People do not see it because they have no time. But if one analyzes oneself, it must be accepted that one is a product of something. One is not just born – the body is the result of a union between two forces. Nobody is immaculate, and therefore each person is a product. Even as the body is a product, the mind must also be a product. It can't be said that the body is the product of two forces and the mind is independent. The way one thinks, feels and imagines, the way one acts in the family and the way one moves is the product of some cause.

Therefore, each person's life on this planet is one link in a great chain. This is the truth, but at the same time, nature has given man a little spark of independent will. In yoga, this spark is called *purushartha*, the power of the spirit. Everyone is born with this power, but it is in seed form and usually one is not able to use it. Destiny and *purushartha* are two different things.



This is what I have seen in my life. I did not desire whatever I got; I could not even have believed that all this would happen.

I spent twelve years in my guru's ashram in Rishikesh and worked hard there. After that, I became a *bhikshu*, a beggar. I would spread a blanket and put a bowl in front of me at fairs. I would buy my meals with whatever money people gave and sleep in a dharamshala. I wandered like that for many years. I could never have imagined that I would spread yoga to every corner of the world! Yoga is not my subject either; I never studied it. I studied Vedanta and Sanskrit. I have often asked myself, "How did all this happen?" I did not think or act; I did not have the capability or even the courage.

When I studied the lives of many people and thought about it, I came to the conclusion that one will receive whatever one has to receive from destiny, and the work that one does is the need of *ahamkara*, ego.

# Bewilderment

*Swami Satyananda Saraswati – Yoga-Vedanta, November 1955*



Someone says, 'Leave home and become a yogi, only then you will find God.'

Someone else says, 'Even after adopting yoga, what if the dirt in the heart and mind is not cleaned? Sacrifice has to happen from the mind, that is all. Does one attain God by abandoning the home and hearth?'

One person says, 'All this talk of renunciation and religion is just hypocrisy. God does not live in temples but in the soul of society. Just serve, nothing else. This is the real practice of chanting and austerity; this is the true method.'

The second person says, 'Neither are yoga, nor vows, nor chanting, nor austerities or religion of any use. Everything is only hypocrisy. Simply, eat, drink and be merry.'

Someone is of the opinion that, 'God exists.'

Another one believes that, 'God does not exist.'

Yet others say that, 'God exists and also does not exist.'

One hears as many opinions as there are mouths.

Tell me, whom should one listen to and whom should one ignore?

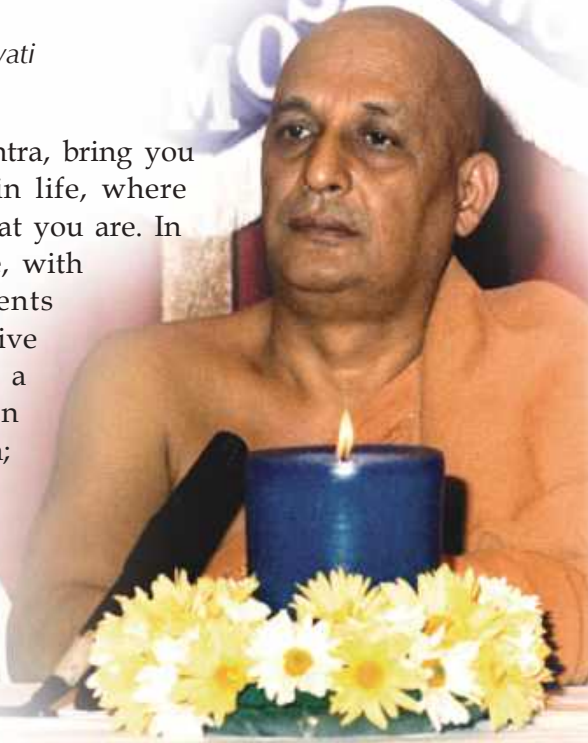
# Tantra

*Swami Satyananda Saraswati*

These techniques of tantra, bring you to a particular point in life, where you can experience what you are. In the feverish run of life, with its passions, excitements and amidst the deceptive behaviour of the mind, a great tragedy has taken place in the life of man; he knows everything but himself. Man thinks he knows everything, geography, astronomy or technology, but he does not know who he is. He does not know his own nature or his name, but still he craves

for happiness. Is it not funny that you do not know yourself?

Look at a madman in the street. If you ask him his name, he will say different names to different people. If you ask him where he lives, he will say one thing to one person and something else to another, because he is mad and does not know about himself; and that has also been the tragedy with most of us. Yet, if you can transcend the limitations of mind and body, even for a moment, you can have a glimpse of this knowledge. This is the purpose of yoga and tantra. Through these simple, graduated practices, you can go to the root of eternal life. You begin with hatha yoga, then go on to raja yoga. Finally, you must come to tantra. After tantra, you know who you are.



# Today the stones are falling and temples are crumbling

*Swami Satyananda Saraswati – Yoga-Vedanta, March 1956*



The glory of India still lives on because of temples. Our civilization has acquired its culture from temples. Temples are a refuge of peace for those wearied by the strife of life. It is only in front of a temple that heads of proud and powerful kings, emperors, potentates bow in humility and worship. Since time immemorial, temples have always had pride of place in



the history of India. Many sacrifices have been made in order to preserve and protect the prestige of temples; terrible wars have been waged against invaders.

Just take a look at the history of the Somnath temple. A staunch supporter of Islam, Mahmud Ghaznavi, wrought havoc and destruction upon this temple several times. Perhaps this was the reason that Islam gained a foothold in India. Muslim rulers attacked temples because they did not believe in statues. They wished to witness some miracles. Indians bravely faced the brunt of these assaults. In order to protect the glory of their temples, Indians sacrificed their lives without flinching because temples are symbols of pure feelings and we have always strived to maintain their unbroken purity. Muslim kings did not attack temples only for their wealth, but for their own glory and our ancestors also fought to protect their glory.

We may be able to grasp the importance of temples through this example. Once Sri Ganesha and Sri Kartikeya were asked to circumambulate the whole world. Kartikeya set off and completed this circumambulation; however, our Ganeshji simply performed a perambulation around a temple of Shiva and sat down. Even if this is a token or symbolic gesture, it is also a way for the heart to experience this sentiment. Our rishis and sages have tried to describe the divine by saying '*Neti, Neti*', not this, not this, but this put a block in the understanding of the general public. People sought an image or a figure which they could contemplate upon, adore, worship so that the formless divine could be experienced through a form. Unless and until we see a form of any object or a feeling, we find it difficult to believe in it. Whenever man has tried to explore the esoteric and mysterious realms in order to experience the form of divinity, he has always thought that there must be something beyond it and then he began to experience that there is a force or power which controls all creation; but it is beyond the reach of mere mortals.

Our ancestors had their first glimpse of divine consciousness in the heavens; while witnessing the beauty of the dawn and sunset a stream of poetic expressions poured forth from their

hearts. Filled with awe at the wonders of nature, they composed beautiful hymns of praise. Looking at the lives of man and animals, they began to think that there must be a creator who bestows life upon them. They felt the consciousness of divinity in plants and trees. Then they experienced the presence of divinity in the banyan, tulsi and other plants and in the whole world of vegetation.

In this manner, the feeling towards the existence of Brahma, the creator, developed even further. Gradually the tangible experience of divine presence in nature became stronger. The glory of God was seen as a living form in places of austerities. This feeling slowly developed and people began to see the divine within their homes. When it was difficult to go out and have first-hand experience of this divine form, people slowly brought the gods into their homes. Initially, this practice was happily accepted but over time it did fall into decline. On one hand people used to perform their daily rituals, meditation, worship, sing kirtans and so on, while on the other hand they also led indulgent lives.

Later there came a time when life was a struggle to obtain food, clothing and housing. There was widespread disturbance. The land was divided into smaller and smaller principalities. People became more and more engaged and occupied with business, trading and the accumulation of wealth. This lack of time and decreasing interest resulted in the practice of worship and rituals slowly dying out. People were satisfied with the bare minimum of daily practices. Then there was a revolution in the vedic period. The Brahmins thought, if not in each home, there should be a temple in each neighbourhood. Prior to this, there were no community temples. Slowly people got together and started building temples in cities and towns.

Over time, temples became centres of spiritual and social activities. Even those intoxicated with their own arrogance who refused to bow before anyone began to humbly offer their obeisance in temples. This is a psychological expression. The effect this had on society was that people started to accept

that there is a great and all-powerful force enthroned in the world; this very feeling took root and became well established. The forms enshrined in temples were seen as the forces which dispensed the fruit of right and wrong, virtues and evils. It was believed that this was the force, the power, the consciousness and the glory which could purify the dross of the mind and clear the darkness from within the heart.

However, today people have started saying that they are atheists, they do not believe in idol worship or god. But can anyone be truly an atheist from the heart? We meet people who are atheists as well as non-atheists, people who believe and those who do not believe. It has been my experience that even an atheist is afraid of saying, 'There is no god.' This land of ours has been anointed with the blood of our ancestors. This is the reason why the feeling, devotion, faith and fear we have about god in our hearts cannot be erased by anyone. There is a power which bestows upon us the fruit of our good and bad actions, we cannot be disrespectful towards it.

Not everyone can go on pilgrimage and visit holy places; that is why we make a small temple within our homes. We place a statue of god there, we offer our worship, devotion, oblation and obeisance. We offer prasad and make a small gesture by placing some money there; this is all very well, it is a good feeling and attitude – to bow our heads before god. We receive the teaching and training of faith, trust, devotion, sadhana and regularity from temples.

When Islam began to spread in the land, the prestige and position of temples receded to the background and in the time of British rule, except in South India, almost all temples in the North suffered due to their indifferent attitude to Hindu religion. Today there is no attraction left in temples. But isn't god omnipresent? Even science accepts this as a fact. But can stones catch fire? Can it be made into food? Stones cannot satisfy thirst. When the divine element is given an appropriate form in an appropriate manner, then we can experience it. That glory and that consciousness can be experienced by us.



It does not behove us to show disrespect to temples. If there was respect for temples today, we would pick up the stones which are falling down into disrepair and protect the temples; we would make the attempt to retain the temples as temples and not let them turn into ruins. Today those temple stones are falling down for which our ancestors sacrificed their lives. Consciousness pervades every stone; it is that awakened consciousness which we worship. Then where is the question of being limited by the narrow confines of communalism?

Witness the formless divine within the form, outside, within, above, below, within the temples outside and within the heart, in the idols and also within all humanity. Purify yourself and offer worship. Have a conscious understanding of each and every ritual which you perform in a temple. Along with the external actions, there also have to be internal observances. When you light the lamp filled with ghee in front of the temple in your home, light the lamp within your heart as well. May the rituals we perform on the external plane aid us to connect at the internal level and may we be purified.

*This spiritual message from Sri Swami Sivanandaji was given by Sri Swami Satyananda Saraswati during a satsang on 28 January 1956 at a public program in Lala-Tutwadi, Patan, North Gujarat. Reported by Shri Rasikbhai Suthar.*

# Pessimism

*Swami Satyananda Saraswati*

In the physical body sometimes certain biological changes take place. On account of that, there is depression of the nervous system and the mind begins to think on the level of depression during which one faces a pessimistic philosophy. Sometimes one becomes very optimistic and sometimes very pessimistic. So pessimism can happen due to biological factors. Another factor is that when the mind thinks too much, it becomes confused. At that time, to avoid this confusion, the pessimistic philosophy is a sort of escape.

There are certain questions regarding life which cannot be answered by the normal mind and reasoning. These questions can only be answered by what you call truth. Nobody has seen with his own eyes any meaning which he can discover for himself. Therefore, when one becomes pessimistic one should first of all try to relax. Then one should try to concentrate. After relaxation and concentration, the level of depression becomes alright.

There is another factor responsible for pessimism. Religions taught many useful things and everything is written in the books. The religious heads who preached have not experienced that themselves. We believe in a religion for thirty or forty years without reasoning and finally we do not have any experience. When we have no experience then our faith dwindles. The mistake is not with the religions alone; we have not followed the disciplines correctly from the very beginning. Religion is not only faith. It is a practice also.

There is a third factor responsible for pessimism. During our childhood, our parents must have given us some thoughts which are responsible for depression. During the early years of life, whatever way our parents behaved with us created a very deep impression in our minds. Therefore, those children who

have been reared with religious parents have always been very abnormal, because during childhood the parents say, "Don't do this; don't do that; that's bad." Parents almost brainwash their children.

All of you are programmed and you have been programmed by your parents. This is not your original personality. It has been put on you. Sometimes the programming of parents is suitable to us and sometimes it is not suitable. Suppose my parents are very fat and tall. If they put their robes on me they would be too big for me. They would also be uncomfortable. So what will I do? At some time, I will throw them off and try to find a robe which is fitting for me. From the age of thirteen to forty the person is trying to throw away the cloak the parents have put on him and that is the reason throughout the world that people are fighting against religion now. The religion that the parents have given them is not their choice. It is their parents' choice. Their choice is my life. It is very bad. I should be given my choice of religion after the age of twenty-one.

So, there are many factors which are responsible for this case of depression and pessimism. Therefore, everybody is trying to deprogram himself. You understand what deprogramming is? What you are talking about is deprogramming. You are not the same. You do not like the robe. It is too big for you. You do not like the thought. It is too unnecessary for you. You do not want that faith because you do not find any truth in it. It happens with most people.

At this time, you will have to think very calmly. You should not think that you are totally correct. You must know that your mind is now undergoing a change. That means that you are trying to discover a true basis for life. That means that you are now trying to become a seeker. Every time there is pessimism in the mind, you must remember this. That happens with everybody who is serious and seeking. Nothing happens to those who are not sincere and serious! For them, everything is okay.

– 1983, Spain

# Science of Self-Awareness

*Swami Satyananda Saraswati*



I have told you a little about the theory and background of yoga and the time has come when it should be understood in a different way. Yoga came to the West in the form of physical exercises, now it is developing as a new science and many psychologists are thinking in terms of using meditation for psychotherapy. This should be done, but only with a few sincere aspirants. They must come forward and work hard to develop this higher awareness. Out of millions of people all over the world, only a few people actually try to take the path of yoga to attain higher realization or higher experience.

The ultimate purpose of yoga is to experience oneself in the purest state. Now we do not know ourselves in the purest state. What we know about ourselves is mixed up. We know ourselves in terms of 'I am Christian, I am a Hindu, I am a man, I am a woman, I am a tall man, my name is this, my name is that, I have an M.A.' We know ourselves in terms of all these things which is a kind of confused knowledge. We have to disassociate from all these types of knowledge and we have to gradually understand ourselves as we really are.

When Socrates said, 'Know thyself', he meant try to realize the centre of your personality. When the great saint Ramana Maharshi said, 'Think, who am I?' he meant try to realize that centre of your personality. Many great men have been saying this from time to time. Thus you should try to strive to realize and understand this higher aim of yoga, both theoretically and practically. There is no other path and there is no other way by which you will be able to experience your own consciousness. There are different paths by which you can come nearer to God. There are various religions like Christianity, Hinduism, Buddhism through which you can worship God in your own way, but when you want to make consciousness free from its limitations, the only method is yoga. This method is called the yoga of meditation in Sanskrit, but it should be translated as the science of self-awareness.

– 1970, UK



# How can I avoid crisis or explosion?

*Swami Satyananda Saraswati*

You are asking this question to a person who is totally unqualified. I have never faced ups and downs in my emotional life. The only emotion that I have experienced is my relationship with my guru. My relationship with my parents was very casual. My relationship with everyone I have met in life, everyone I meet, has been just casual, even as you meet a friend on the plane when you depart at the airport. The same thing I have followed throughout my life, because I believe that I came alone and I will go alone. Nobody will follow me, neither my wife nor my father.

My happiness is an outcome of my destiny. I am happy, not because of my father or my government, no sir! I am happy, not because of my father, brother or sister. It is my karma. Man came alone and he will go alone, and in between this coming and going, there is the span of his life. He has come to play a part and with whomsoever he comes across he becomes attached and tries to find an excuse for other people. Therefore, I find great difficulty in answering this question.

However, I have heard from my guru, a wise man, and from many other people, that emotions cause crisis and explosions if they are not sublimated. Suppose you make a dam and collect the water and close the dam at the top. What will happen? The water will overflow. It will destroy everything beyond it. Or suppose at some place a crack forms and that crack becomes bigger and bigger. All the water will come at one time destroying the whole city and country. Therefore, what one should do is to control the dam according to the input of water. If the water is coming say 10,000 litres per hour, you must let out 10,000 litres per hour. In the same way, our emotions must be channelled.

There are various ways of channelling emotions. One is by paternal, maternal emotions, fraternal, romantic and sexual emotions. These are the channels through which the emotions are channelized but the people to whom you are giving your emotions do not respond qualitatively. You express your emotions to your mother and she does not respond properly. You express the emotional or sexual relationships with your wife and she does not respond properly.

So the emotional response in both the parties is inadequate. If I talk to you nicely and you do not look at me, that is inadequate. Therefore, explosion and crisis takes place. Emotions are not bad. One should have emotions. If you kill your emotions, you cannot have devotion. Emotion is a very important part of man's life and one should not kill them, but there should be a proper response from both sides.

If there is no response from both sides, you get explosion and crisis. You get respiratory attack, neurosis attack or weeping and crying and all kinds of dramas. All kinds of explosions take place and these explosions in the course of time, become your personality. For a few days, a week or a month it is alright, but every day the same and every day the same; it is going to be your second nature!

Emotion is a kind of relationship between two individuals. If you have a child, you have certain attitudes to him. That is called emotion. He has certain attitudes to you. That is called emotion. I have certain attitudes to you and you have certain attitudes to me. That is called emotion and emotion is an expression of the heart and not the brain. Therefore, emotion has no eyes; emotion is blind. Intellect has eyes. It has no heart and that is why there is crisis and there is explosion, if the emotions are not responded to properly.

Everybody is searching for fulfilment of emotion. You are trying with your wife, son or daughter and everywhere you get disenchanted. You love your children for fifteen years or twenty years and at some time you are disenchanted. Therefore, I have heard there is a solution. I said I have heard; I am not sure. You



have to sublimate your emotions, not only channelize. You have to sublimate them, but how do you sublimate them?

If you believe in God, God is both your father and mother, your brother and friend, your husband and wife and he is your enemy. You dislike him, you like him too, because hatred is also an emotion. You have to sublimate that as well. Ah, you are only sublimating good emotions, while the bad emotions are in the pocket! You must realize the fulfilment of all your emotions in God. You find it difficult because sometimes people find difficulty in having this relationship because God may not like it. He may be a puritan and say, 'I am not your wife, if you say that I am your wife I am going to say no.'

So then you find a guru and it is possible to sublimate or direct all your emotional energies at him. If the guru is wise and he is cautious and if he is not caught up in your emotional net, he can definitely help you. Sometimes the gurus themselves are caught in the currents of emotion. He must understand what is happening. He should know what is happening and respond properly, correctly and without causing an explosion. Therefore, gurus are very shrewd people.

It is also possible that the guru is like an ocean. Why do I say this, do you know? For thousands of years all the rivers are feeding the sea but it does not overflow. That means the guru is not affected by the emotional experience. There is a third method also I have heard about. Give yourself to music, painting, culture, poetry and writing. This also helps you to sublimate your emotions and avoid explosions and crisis.

The last method and I don't know if you will like it or not. Keep in your mind that one day you will become a swami. Today it is not possible, 'I have a wife, a husband, a child, a job and I like my beard, I like my hair, I like my bath and cosmetics. I like to dance and jump but still I would like to become a swami, some day.' If you think like this, it should work like a panacea.

Another important thing I know is nature; to become one with nature, the sun and moon, the ocean and the rivers, the valleys and the forests, the birds and the singing of the birds, the rock and the desert land. I am talking about nature. I am not talking about these man-made beauties, like the Empire State Building in America or the Eiffel Tower. That which nature has created I call natural.

You have an emotional accident, just as you have a car accident. If you can appreciate it, put your mind deep into it, if a flying bird can take away your mind, if a flowing river can make you forget your tragedies, if the rising full moon can blow off your emotions and you feel like counting the stars, you are beyond emotional accident.

– 1983, *Spain*

# Into the Fibre

*Swami Satyananda Saraswati*



We all have the tools of disaster with us today. If one bomb is thrown in a city, all the gases will get inflamed. A few atom bombs are enough. If a few Hindus become outraged, if a few Muslims get outraged, or if a few Christians become fanatic, or the Communists get angry, there will be nothing but disaster.

As such, nature is now creating a state of balance. A state of balance has to be created by influencing the mind of our generation. Yoga has to get into the fibre of the people. It has to transform the state of the human mind as renaissance because the prevailing circumstances all over the world are concerning to most people.

## IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

Donations to the ashram will be received only under the following 'Heads of Accounts':

### 1. **General Donation**

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Funds will be utilized towards developing and furthering the Yoga activities.

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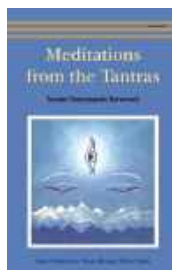
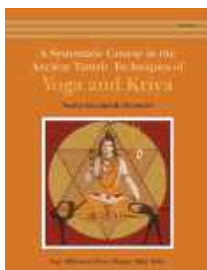
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## Yoga Peeth Events & Yoga Vidya Training 2025

### **Bihar School of Yoga Yogavidya Training**

<i>Dec 1 2024–Feb 9</i>	Sannyasa Experience (overseas aspirants only)
<i>Jan–Dec</i>	Ashram Life Experience
<i>Feb 8–14</i>	Total Health Capsule (Hindi)
<i>Mar 3–9</i>	Pranayama – Breathe for Healthy Lungs Training (Hindi)
<i>Mar 22–28</i>	Pratyahara & Dharana Training
<i>Sep 22–30</i>	Raja Yoga/Bhakti Yoga Training
<i>Oct 3–11</i>	Hatha Yoga/Karma Yoga Training
<i>Nov 1–15</i>	Progressive Yoga Vidya Training
<i>Nov 16–Jan 30 2026</i>	Sannyasa Experience (national/overseas aspirants)

### **Bihar Yoga Bharati Yogavidya Training**

<i>Mar 1–Apr 30</i>	Yogic Studies, 2 months (Hindi)
<i>Nov 1–Dec 31</i>	Yogic Studies, 2 months (English)

### **Events**

<i>Jan 28–Feb 2</i>	Basant Panchami Celebrations/ BSY Foundation Day
<i>Jun 25–Jul 9</i>	Ved Parayan

### **Monthly Programs**

<i>Every Saturday</i>	Mahamrityunjaya Havan
<i>Every Ekadashi</i>	Bhagavad Gita Path
<i>Every Poornima</i>	Sundarkand Path
<i>Every 4th, 5th &amp; 6th</i>	Guru Bhakti Yoga
<i>Every 12th</i>	Akhanda Path of Ramacharitamanas