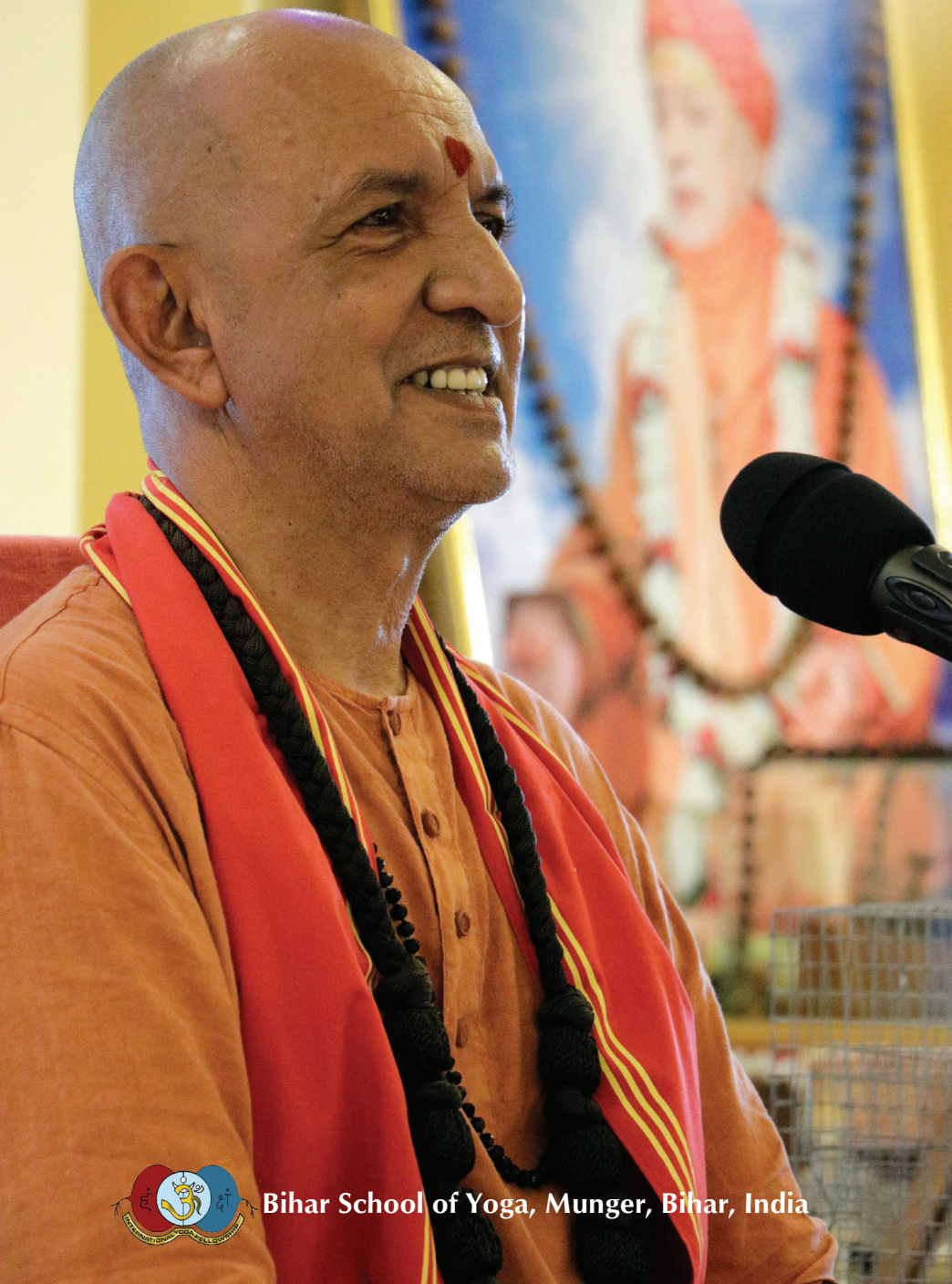


YOGA

Year 14 Issue 10
October 2025



Bihar School of Yoga, Munger, Bihar, India



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.

Editor: Swami Gyansiddhi Saraswati

Assistant Editor: Swami Yogatirth-ananda Saraswati

YOGA is a monthly magazine.

Published by Bihar School of Yoga, Ganga Darshan, Fort, Munger, Bihar – 811201.

© Bihar School of Yoga 2025

Useful Resources

Websites:

www.biharyoga.net
www.sannyasapeeeth.net
www.satyamyogaprasad.net

Apps:

(for Android and iOS devices)

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

Total no. of pages: 56 (including cover pages)

Front cover: Swami Niranjanananda Saraswati

Plates: Bharat Yoga Yatra 2025



GUIDELINES FOR SPIRITUAL LIFE

Balanced life

One should observe regularity in all one's duties. Wasting time for many days and working hard for a few days to make up puts a strain on the functions of the body. Heart ache, dizziness and constipation result. One should always manage to take a little rest for a few minutes in the intervals of the various kinds of work and business. It is necessary that one should lead a regulated and disciplined life. One should be moderate in food, sleep and recreation. Always use common sense.

—Swami Sivananda Saraswati

Published by Swami Shivadhyanam Saraswati on behalf of Bihar School of Yoga, Ganga Darshan, Fort, Munger – 811201, Bihar

Owned by Bihar School of Yoga **Editor:** Swami Gyansiddhi Saraswati

YOGA

Year 14 Issue 10 • October 2025
(63rd year of publication)

Contents

- | | |
|-----------------------------------|------------------------------------|
| 2 Pratipaksha Bhavana | 21 Managing Guilt |
| 3 World Peace | 25 Yogic Lifestyle |
| 5 Contentment | 31 Life |
| 8 Restraint – the Greatest Friend | 32 Sankalpa |
| 11 Universal Prayer | 34 Lethargy |
| 14 Inner and Outer Life | 36 Components of a Yogic Lifestyle |
| 16 Emotion Management | 44 The Chambers of Bliss |
| 20 Four Sutras | 46 From Tamas to Sattwa |

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 ॥

Pratipaksha Bhavana

Swami Sivananda Saraswati



By substituting opposite or counter thoughts for negative thoughts and feelings, one can lead a happy, harmonious life. Thoughts of worry and fear destroy efficiency, vitality and vigour. The opposite thoughts of cheerfulness, joy and courage heal and soothe, improve efficiency and multiply the mental powers.

A thought of love will at once neutralize a thought of hatred. If there is jealousy, the aspirant should think of charitableness and magnanimity. If there are gloomy thoughts, you should think of cheerfulness, an inspiring scene or recall an inspiring passage you have read. If there is harshness of heart, you should think of mercy. Dishonesty must be replaced with truthfulness, hypocrisy with frankness,

meanness with generosity, and pride with humility.

A positive thought drives off a negative one. Courage drives off fear. Love destroys hatred. Generosity drives away miserliness and greed. Magnanimity destroys petty-mindedness and jealousy. Unity annihilates separateness.

World Peace

Swami Satyananda Saraswati



I am a peculiar mixture of optimism and pessimism. I do not see total peace and I think this is not even the law of nature. If you study nature, there is friction everywhere. Even in matter there is friction. There is a clash of opposite poles, time and space. They are all opposite poles. Nature, according to Samkhya, tantra and yoga is a mixture of the three gunas: sattwa, representing peace and harmony; rajas, representing aggressiveness, desire, passion and excitement; tamas, representing dullness, lethargy and procrastination. You can find these three gunas in a human being, and you can find them in nature, in all the elements of nature: earth, water, fire, air and ether. You can always find the three gunas.

I do not think that it is possible for sattwa to be predominant and for everybody in the world to become peaceful; nobody

would be a criminal; nobody would divorce their husband or wife or cheat on each other. I don't think that is possible. A balance can be maintained, and the average of sattwa can be increased, but I do not think that it can predominate. There has to be a proportion between the three gunas of 3:2:1 – three people tamasic; two people rajasic; one person sattwic. If you can maintain this combination or ratio, the world becomes a place where one can live within a functioning society. The progress in the political and economic systems will be completely finished if sattwa dominates. It is because of tamoguna and rajoguna that the world is progressing. How many captains can you have in one ship? Everybody has got to be crew. One wise man is enough.

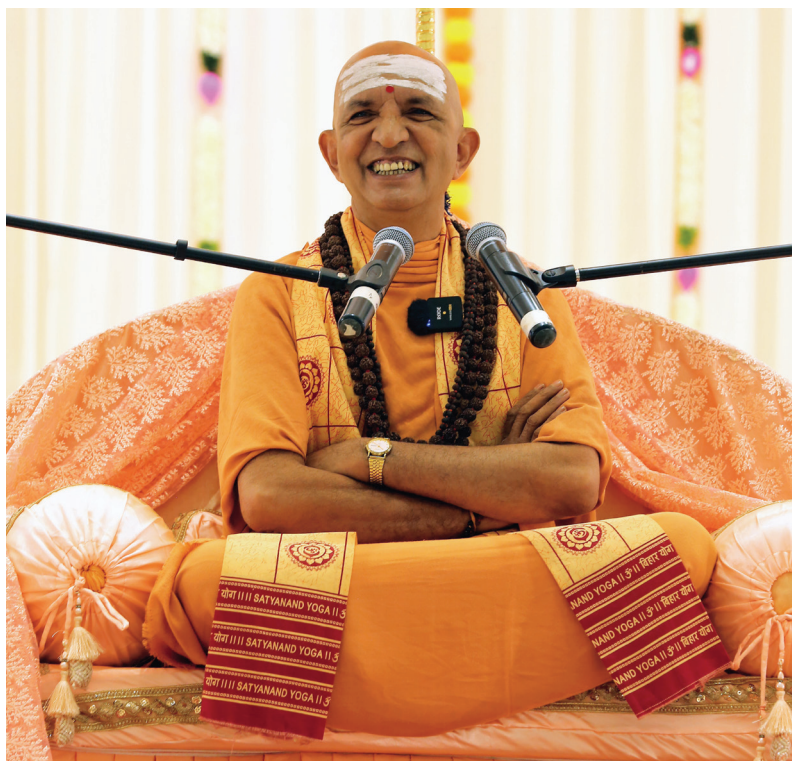
Yoga will do a lot of work in the realm of self-enquiry. It will improve the quality of the mind and make you more conscious, but you must remember that in the womb of nature we were not conceived at one and the same moment. Though we live on this planet Earth together, I am somewhere and you are somewhere else from the point of evolution. My class and your class are entirely different. We are eighty people here, and therefore we have eighty score cards to be marked; no two people move together. Somebody will be attaining nirvana, beatitude, oneness with God; somebody else will be thinking about how to snatch your watch. It is a beautiful world!

I have been thinking about it. Once upon a time I was also 20, 25 years old; I was also an idealist. I was also thinking of a world with purity and peace, because my teachers were Christian sisters. They used to teach love, compassion, faith and goodness, but when I became entangled with the realities of life, I found there is no use breaking this shell. We have to accept the law of nature, and at the same time, do a little bit of brushing here and there. Let a criminal plot to take away my watch, but at the same time, in his personal life, he should do some meditation so that in his next incarnation he will be better.

– 5 February 1983, Wilmslow, Manchester

Contentment

Swami Niranjanananda Sarsawati



Contentment is the most positive quality of mind. Discontentment leads to strife, frustration, depression and anger, and is the natural result of the association of the senses with the sensorial world. As long as the senses are connected to the world, there is discontentment. No matter what one gains in life, there is a feeling of unhappiness and discontentment. If not with oneself, it is with other people. If not with other people, it is with society. If not with society, it is with the world. There is a feeling of discontentment and unhappiness all the time due to strife, pain and suffering.

The opposite quality of discontentment is contentment. The moment one feels contented, one begins to experience peace and happiness. In the absence of contentment, there is no peace and there is no happiness. Therefore, if one wants to discover peace within, one should develop the quality of santosha.

Santosha is a mental attitude, 'Make me an instrument of Thy love'. It is the state of mind where one submits oneself to the higher grace and lives according to the cosmic will, not one's own will. If one follows one's will and desires, then at every step discontentment will raise its head. If one begins to believe and feel that one is only an instrument being played by the divine, contentment will gradually set in.

Someone once asked Sri Krishna, "Why do you always hold a flute?" He replied, "The flute is dear to me." "Why?" asked the questioner. Sri Krishna said, "The flute is empty inside." Nothing obstructs the bamboo; it is hollow inside a flute, therefore, any music can be created and played with it. Be like a flute, empty inside, if you want to be dear to God. Let Him play the melody that He wants to play with you.

The melody which God plays in one's life is already defined and written. It is one's destiny. Destiny is the melody played by God. If one accepts it, one becomes happy and content and there is no problem at all. However, if one wishes to create and play one's own melody, there will be a problem, for nobody is a master musician and nobody knows how to use his own instrument.

How many people know how to use the instrument they have received in the right manner? Every individual has received this body; it is an instrument. Instead of using the faculties of the body properly, they misuse and abuse it. Every individual has received this mind, a great instrument which can connect one with the material and the transcendental both, but it has never been used properly. The mind, the intellect, the memory and the ego have always been misused and abused. No one has the skill, knowledge or understanding to improve

the quality of karma, mind and life. Therefore, God is the only musician who can play music through the individual, and that music is pre-written in the form of destiny. Those who struggle against destined events find conflict, pain and anxiety at every step of their life. Those who practise santosha are able to accept any condition or situation they find themselves in.

Santosha can come alive only if there is an internal connection with the transcendental Self. In India, if a beggar on the street does not have anything to eat for three days, in the evening he will bring the palms of his hands together and say to God, "This is what you planned for me today; I did not have any food. I hope your plan for tomorrow is different." This is the attitude that the beggars have, "If I did not receive anything today, it was the will of God. He is deciding what I should receive and what I should not." In other countries, if a vagabond has not had anything to eat for a few days, he will come with a gun and shoot the next person to take his wallet. It is a different understanding of life.

A person who is even remotely connected with any concept, idea or thought of God, as manifest or unmanifest, with the idea of a cosmic higher Self, will always have greater access to contentment than a non-believer. That connection with the higher Self gives the inner strength to accept and survive any situation of life. It gives the strength and conviction that one is being looked after and can survive. Therefore, santosha is the outcome of having a connection, an understanding, a relationship with one's inner higher Self. The biggest wealth of an individual is contentment.

Once one has acquired the wealth of contentment, one does not need anything else. Until then, one keeps running after mirages. The mirages are created by objects of enjoyment. Therefore, if one can cultivate balance in enjoyment, one will experience contentment and become free of the attraction for mirages. Santosha represents the ability to flow in life and not struggle.

Restraint – the Greatest Friend

From the teachings of Swami Sivananda Saraswati

About 150 miles above the sannyasins' colony of Rishikesh, in the Himalayan interior, there is an outpost, Chaumali by name. Here they have built a sort of dam or barrier across the flow of the Ganga. One fine day something happened there, and the flow of the water was likely to get out of hand and burst out in an excessive flow. At once, wires began to hum. A telegram was sent to all the lower regions, warning them of a likely flood in the Ganga, and asking everyone to shift to higher up the Ganga bank.

Now, the Ganga water is the very life and soul for the people living by the side of the Ganga bank. So what is this strange phenomenon that people are now fleeing away from its life-giving waters? So long as its flow was within limits, so long as its volume was restrained to a safe margin, it was most beneficial, and very desirable. When the self-same natural and legitimate function of the dam was exceeded, these same waters became dangerous and terrible. Thus excess rendered a blessing into a menace.

Now, consider a similar state of things in human life. The average person is a slave of the senses. For instance, sleeping is normal for all creatures. Animal and human, sinner and saint alike, all do it. But there is a limit within which it is a desirable and beneficial necessity. Too much sleeping makes you lazy, lethargic, dull and ultimately useless to both society and yourself. For the sadhaka, it is one of the most dangerous habits. Habitual oversleeping increases tamas and nullifies sadhana, retarding your progress.

Eating is recognized as an indispensable necessity so long as the physical sheath lasts. From the lowest vermin to the



highest realized saint, all take food. But overdo it, then directly and indirectly it becomes wrong, improper, unethical and positively criminal. It is a wrong and harmful practice from a health and medical point of view. It is improper from the point of social etiquette, which regards gluttony with disapproval. It is unethical, for by overfeeding one becomes gross and sensual; and it is criminal from the economic point of view, for the wanton overfeeding of a section of people transgresses all canons of distribution and deprives the starving masses of their sorely needed food.

Now, it is precisely here that we perceive the vital role of restraint in giving the proper balance, proportion and direction to such functions. It is the presence or absence of self-control and restraint that makes the act of eating praiseworthy in one and blameworthy in another. Restraint provides the guarantee and insurance against overindulgence.

When the quality and nature of the things taken in through the senses is sattwic and does not excite, then this establishes a rhythm in the system. This state of harmony is of immense help in maintaining restraint, for restraint is dependent upon an inner strength; and the greater the sattwa, the greater the development of this inner force. Likewise, habitual adherence to the principle of moderation keeps the body and mind light and free of toxins. In such a state of health and purity all faculties are keen and alert, facilitating the exercise of *viveka* and *vichara*, discrimination and enquiry, upon which wise selection and restraint depend.

Thus restraint is the greatest friend. Restraint plays the important part of keeping the processes of consumption and indulgence within bounds. Make full use of this factor and you will reap a harvest of health, wellbeing, progress and spiritual attainment. Restraint makes life worth living. Be restrained and become a *Jitendriya Yogishvara*, Lord of Yoga by victory over the senses. Restraint makes you really the emperor of the three worlds. Restraint leads to realization of the Self.

Universal Prayer

Swami Niranjanananda Saraswati

**O adorable Lord of mercy and love!
Salutations and prostrations unto Thee.
Thou art Satchidananda.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art the in-dweller of all beings.**

**Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us from egoism, lust, greed, anger and hatred.
Fill our hearts with divine virtues.**

**Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy name be ever on our lips.
Let us abide in Thee for ever and ever.**

—Swami Sivananda Saraswati

The Universal Prayer was written by Swami Sivananda. Nobody has spoken about this prayer, as nobody felt any need. Swami Sivananda did not elaborate on this prayer. Swami Satyananda did not say anything about this prayer. For the first time, I am answering a question about this prayer.

There are three parts to it. The first part of the prayer is recognizing the omnipotence, the omnipresence and the



omniscience of the Divine. Swami Sivananda begins by saying, 'O, adorable Lord of mercy and love.' That is understandable, for mercy and love are the highest qualities of life, not the conditioned, but the unconditioned qualities. 'Salutations and prostrations unto Thee. I bow down before You. Thou art *Sat, Chit, Ananda* – truth, awareness and bliss. Thou art the in-dweller of all beings.'

This is recognizing that I and my Father are one. God is in me. I am not separate from God. He is the in-dweller of my heart. He is the in-dweller, because he is omnipresent, all-pervasive. The first part is recognizing the nature of God and my connection to God.

Then comes the second part, which is a prayer. 'Grant us an understanding heart' – not a closed heart; 'equal vision and a balanced mind' – this is what we are all searching for; 'faith, devotion and wisdom' – this is also what we are all searching for; 'grant us inner spiritual strength to resist temptations and to control the mind' – that means no window-shopping; 'free us from egoism, lust, greed, anger and hatred' – these are the things which destroy life and society; 'and fill our hearts with divine virtues.' This is the second part of the prayer, where we are asking God for the strength to develop these qualities and strengths.

The third part is acknowledgement and recognition of that power and force which is everywhere. 'Let us behold Thee in all the names and forms' – you see a tree, an animal, a bird which are alive because of the spirit that is in them. Even a worm, who crawls on the ground, is alive because it has a spirit. That spirit is not physical; that spirit is what gave it life. That spirit is also God. 'Let us serve Thee in all these names and forms' – recognizing that God is in me and God is in each one is the concept of *atmabhava*, which Sri Swamiji propagated. Let us connect with everyone, with love, with compassion, with kindness. 'Let us ever remember Thee. Let us ever sing Thy glories. Let Thy name be ever on our lips. And, let us abide in Thee for ever and ever.'

This is the Universal Prayer. The three parts are precise and clear for anyone who wishes to pray. The nature of God is the first part. Grant me the strength to cultivate qualities is the second. And recognition of your presence everywhere, and respect and honour to Your presence is the aim.

– 25 February 2024, Ganga Darshan, Munger

Inner and Outer Life

Swami Satyananda Saraswati

As far as I understand and as far as I have seen in stories and examples, the inner life is unaffected by the outer life. Socially it may be. If I am a dacoit, a burglar, a criminal, a murderer or a debauchee, it may affect my social life. It may affect my social interactions, social circle, but certainly it does not affect my spiritual being, if I am trying to tread that path. The *Bhagavad Gita* has said no matter in which family you are born, no matter in which country you are born, no matter which religion you pursue and which moral path you pursue, if you are treading the spiritual path your external life means nothing. You are going to experience that spiritual self.

There are stories about dacoits, murderers, debauchees, prostitutes, about all kinds of people in every clime and country where those hopeless people have realized the highest being. So the inner personality is unaffected by the external personality.

In order to live in a society, to create, patronize or help a good social system towards peace, harmony, accord or non-disturbance, it is always good that the spiritual personality and the external personality have some sort of parallel. They must have some sort of balance. Otherwise your external personality will create a very bad society. There will be no harmony. There will be no peace. There will be discord, tension, fight, murder, rape all the time going on. What can you do? It is better to have a balance between the external and internal personality although it is not at all compulsory.

– 14 October 1987, Ganga Darshan, Munger, India



Emotion Management

Swami Satyasangananda Saraswati

How can we root out or diminish the effects of jealousy and envy? What techniques can be used from tantra yoga?

All emotions, not just jealousy and envy, are forms of energy. This world is an outcome of two principles, not one. This world is rooted in duality. If there is night, then there is day; if there is heat, there is cold. Therefore, to say, "I will never experience anything negative," is turning your face away from reality. Of course, we all want to be devoid of jealousy, anger and hatred and we want to be nice, loving and compassionate. That is good because we should always strive for that. However, we also have to understand that we are comprised of certain qualities, which nature has given us. These are the qualities of sattwa, rajas and tamas.

Struggle

We are made up of these qualities. Where there is love, there is also hatred. Everywhere we find these opposites, but if we observe closely, we can see, that some people have more jealousy than others and some have more hatred or guilt than others. Some people are compassionate, they don't feel jealous. They were not born with it. They also have the qualities of rajas and tamas, but in them, the sattwa guna is awakened. They are able to bring out that sattwa guna, either due to some past impressions or karmas or just the way that they are made up.

I don't think that there is any person alive who doesn't feel jealous, who doesn't have envy. There are people who are aware that they have jealousy and they have a better control over it. They don't allow it to override their emotions, to influence their actions and their decisions. Most of us cannot do that. As soon as jealousy comes, we react and the mind gets clouded, but there are people who have a grip on it. As long

as we are in the body, we are subject to tamasic and rajasic influences. According to the karmas, the influence will be less or more, but everybody has to face it. It is an archetype, a *samskara*, but it can be transformed because it is only a flow of energy.

The energy is going one way and you can turn its direction, if you know how to. If I am under the grip of jealousy, definitely the quality of my experience will not be good, because my mind will be influenced by that. Tantra says, 'Look, don't worry about all this, don't feel guilty or inferior because of it; everybody has it, nobody is devoid of it.' The first thing you have to understand and accept is that there is nothing wrong with jealousy. If you didn't have jealousy, you would not strive to accomplish things. It is because you have envy and jealousy that you strive and struggle, otherwise you would be just like a cabbage or a cauliflower sitting on the shelf, doing nothing.

Use jealousy constructively. If I draw a line on a piece of paper and I tell you, 'Look, you have to go beyond this line, you have to go higher than that,' then what are you going to do? You have two options: either you erase that line or you draw a longer line and you go beyond. You try to rise higher than the person you are jealous of, that is the struggle and achievement. It is the purpose of jealousy. It is the purpose of envy that you accomplish, you achieve and you struggle. You grow by that struggle, but unfortunately jealousy doesn't work that way. Jealousy destroys us and we also destroy or try to destroy the person we are jealous of. If you are jealous of a person or of something the person has accomplished, try to do better. That is an option.

Awareness

Tantra and yoga say not to have a complex about it, accept that you have jealousy. The minute you accept it, half the battle is won, and you become aware that you have jealousy. Many people, even when they are jealous, don't accept that they have it. They always see it in the other person, saying, "No, I'm not

jealous, I don't have anger, I don't have greed," but they see it in another person.

Therefore, the first thing is acceptance and the knowledge that you do have this feeling, because the minute you become aware of a problem in yourself, you will find that gradually it is disappearing and dissolving. This is the importance of awareness.

Awareness and mind are two different things. Awareness is the source of the mind. Mind and brain are not the source of awareness. Awareness is a completely independent entity. Even when you sleep you have awareness. In the morning, when you wake up, you say, "I had a good night's sleep!" How did you know you had a good night's sleep? And you repeat the dreams. Who saw the dreams? Even in dream and sleep you have awareness. Even in the high states of meditation when everything is finished and dissolved, you still have awareness. Even when you leave this body, you will have awareness. It is a completely different entity that is seeing and watching everything. Even now, it is watching, guiding and inspiring.

Power of sakshi

In yoga, you are always told to witness every thing. From day one, the teacher tells you, 'witness your breath, witness your thoughts, witness your body, witness everything.' That is a preparation, because this awareness always witnesses. It is the witnessing principle, called *sakshi*. Witnessing brings a certain amount of objectivity. When we are objective about a problem, we find a solution. Unfortunately, we are not objective about our problems, we are subjective, because we feel them and get emotionally entangled and we become subjective.

I can find easily a solution to your problem because I'm objective to it but I can't find a solution to my problem because I'm subjective to it. When you become objective, when you bring your awareness to the problem, you find a solution. It is not as if the jealousy will disappear, because it should not disappear. If it disappears, you will again become slack, lazy and careless and not trying to strive for anything.



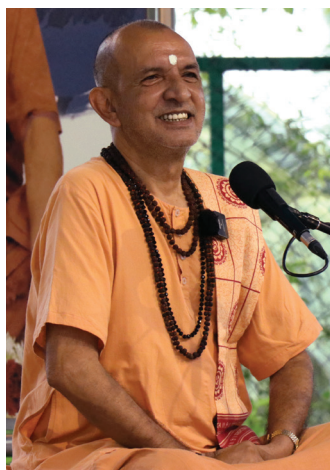
It is only a saint or an enlightened person who is self-motivated, who doesn't need any stimulus for growth and evolution and who has the right to dismiss jealousy and greed. Emotions have a purpose and they are intended for your growth and evolution. They are not intended to destroy you. However, you are destroyed by them, because you have no insight. You have to develop awareness of this aspect of your life and utilize emotions for growth and evolution and thereby gain a grip on them.

There are many practices in yoga and they are teaching you awareness. Breath awareness is a good way to overcome these emotional difficulties, because the mind immediately settles and becomes calm. *Antar mouna*, witnessing thoughts, is another practice to overcome emotions like jealousy. However, side by side you have to develop awareness and objectivity. You have to understand the role of everything that you are facing in life and how you can utilize it to grow. This is only possible if you develop objectivity to your life and a certain detachment.

— Harrogate, England, 16–19 July 2009

Four Sutras

Swami Niranjanananda Saraswati



Swami Sivananda says, 'Adapt, adjust accommodate,' and to that we have added a fourth – accept. So, accept, adapt, adjust, accommodate are the four sutras. Think about each one of them. First is accept; accept who you are. If you are a lemon, realize that you are a lemon, not an orange or a zucchini. At least have that much of recognition about who I am, what my strengths are, what my flaws are, what my expectations and desires are. Get

to know yourself and accept yourself: This is what I am.

Then comes adapt. In any situation where you are, adapt yourself to that situation, just as water when put into a vase of any form, shape or design, will take the shape and form of the vase. In the same manner, learn to adapt yourself to the environment.

Then accommodate and adjust. Give space to everyone. You are sitting on a seat for three people and a fourth person comes. You shift a little bit to make space for the fourth person to sit on the three seater. You are accommodating, you are shifting, you are using your wisdom to do the right thing. So, you adjust with everyone.

In this manner, if you look at accept, adapt, adjust, accommodate, and begin to apply them in your life, you will never have to worry about any problem. You will always remain free of every type of anxiety, tension, frustration and remain content.

– 29 September 2024, Ganga Darshan, Munger

Managing Guilt

Swami Satyananda Saraswati

Guilt is a part of man's evolutionary process. If you have no guilt, your mental or emotional progress will be blocked. There is of course a better and worse side of you. The dark side of your guilt affects your personality and develops complexes in your personality, but there are also brighter sides of guilt. Because of this guilt you develop an analytical mind, you search within yourself and because of guilt you are able to balance your ego.

Guilt is created by the social and religious traditions, but apart from that, man is born with guilt. It is in your nature like hunger, sleep, passion. This comes with man's evolution. Therefore, even if you completely renounce a religion you cannot renounce guilt. There are many people who do not believe in religion, many people who do not believe in God and many people who do not believe in goodness, but still they have guilt because they are born with it.

This is related to your religion and religion is defined by society. Your behaviour may develop guilt in your mind today, because your society has accepted the values of that religion. Society has decided that you should not drink, so if you do that you develop guilt. After one hundred years, the social values may change so your guilt will also change. Suppose I am a Hindu. I do not have guilt in certain respects. In the next generation, my children may become Christians. They may develop the complexes of those situations where I did not have a complex. So, to understand guilt, first of all you have to understand that guilt is necessary to a certain extent.

In order to direct the life of a common man, there has to be some amount of guilt in him. As you grow in spiritual life, the guilt automatically erodes because when you get spiritual knowledge the whole identity of a doer changes. Now you think, 'I do it, so the mistake is mine and I am guilty.' After

you grow in spiritual life, you begin to think, 'I don't do it; I am a puppet in the hands of Nature' or 'I am a puppet in the hands of God. He is almighty; He could control me, but He wants me to do it, so His will will be done!'

You say to yourself, 'I am not the doer; my boss tells me to do this, because God is my boss. He tells me to do this so I am doing it. I am not free. I am under the compulsion of Nature. I am under the compulsion of God. God is almighty. Nature is almighty. I am only a simple person, a small man, so I am not the doer. I am not guilty. A mistake has been made. I didn't do it. The mind has done it, but I am not the boss of the mind. I am the slave of the mind. The mind is under the control of the forces of prakriti, sattwa, rajas and tamas. My mind has to work under the compulsion of prakriti. Therefore, I am not responsible, so I am not guilty.'

As you grow in spiritual life you realize your own littleness. You realize the greatness of Nature and God and you do not identify with the guilt. You identify with the guilt as long as you have a fat ego. You say, 'I did it,' so you are guilty. When you have no ego, you are a little man and then you are not guilty. This is an idea which you have to superimpose on yourself on account of the fat ego, and as you grow in spiritual life you disidentify yourself.

Great saints and sages spoke like this, 'I do not do anything. I am like a hollow bamboo. Someone is playing me. I am the tool and the mechanism is using me. I am a motor car; the driver is driving me. If there is any accident, it is not the mistake of the car; it is the mistake of the driver. It is the mistake of Nature. Guilt belongs to Nature or it belongs to God, not to me.' This is important.

However, I tell you that guilt is necessary to some extent because it balances certain aspects of your personality and one should understand it to this extent and accept guilt, otherwise you will say, 'Oh, it is not my mistake, it is all yours.' That means I am always right and you are always wrong. Well, if this happens there will be chaos.



Therefore, in order to balance this, there has to be some amount of guilt in you. I may be wrong; you are also wrong I know. I am also wrong. This is how guilt balances the foolishness of man's personality. If this guilt goes beyond the limit, there are problems in your behaviour. An overdose or over-presence of guilt in the personality can change your manner and behaviour. Guilt can also create physical diseases. This may also change your features and mannerisms. It can also aggravate your complexes like inferiority, or sometimes

if your guilt is over-present in your personality, it can make you kill people.

I have also seen that an over-presence of guilt can change the distribution of minerals in the body. Many years ago, I met a lady who always thought that everybody was dirty. She used to go to the bathroom every now and then and wash. Many times a day she used to wash her feet with soap. Six or seven times, the whole day, she used to change her dress and do many other funny things. She thought that I was also dirty, but she did not know that she was sick. She thought that she was alright.

Her husband had great problems because he used to smoke and she would not go and touch that cigarette packet. She used to hate that smell. She did not smoke herself I believe, but why should she hate a cigarette packet and why should she hate the person who is smoking? She became a great problem to her husband. I gave her one little homeopathic medicine because I knew that she was suffering from lack of mineral assimilation. In sixteen days she became alright. All her behaviour in this respect was normal. She became just a normal being taking bath once or twice a day. She did not agree with her husband's smoking but did not hate it, did not clean her plate five times, did not clean her soap before cleaning.

Whether this non-distribution of minerals caused that thinking or that thinking caused the non-distribution of minerals is very difficult to say, but from my experience I think they are interrelated. Whether the egg comes first or the chicken, they are interrelated. On the one side, your physiological qualities are diminishing; on the other side, your psychological division is deteriorating and at a particular level they begin to interact upon each other.

Finally, about guilt. I think it is the strength of mind that is important and we should live with guilt, analyze ourselves and try to improve ourselves as much as possible.

– 1983, Spain









Yogic Lifestyle

Swami Niranjanananda Saraswati



My guru, Sri Swamiji, used to say many times, that he does not subscribe to an hour of yoga teaching daily. He used to say, 'Yoga training has to be fully residential.' One day I asked him why we did not accept day students, and why he is insisting upon residential training? He simply said, 'If I wanted to teach yoga without any concern and care for the tradition, then I would accept day scholars. If I have to consider yoga as a tradition, and as a vidya which has to be imbibed, then residential training is always better, as aspirants are imbibing many ideas and thoughts, with which they can experiment in an ashram environment.'

At home, there is a disconnect; you get diverted and the mind becomes engaged in other things of home, profession and family. If you have habits, they do not go. If you are smoking, you are smoking. If you are drinking, you are drinking. In an ashram, there is a controlled environment. Disciplines and systems are there, and they regulate the experience of the ashram. The people who are able to spend time in an ashram, will have a better, a more definite, and a deeper experience of yogic practices.

Gradually we have to build up to that, for yoga is not just training in one aspect of yoga. I would say that nobody teaches yoga in the world. Yoga is just a name. Everyone is teaching asanas, postures, and they call that yoga. They are yoga asanas, the name is clear. When we say the word yoga, we think of yoga as a whole subject. That whole concept of yoga is not confined to the practice of asana only. The impact of yoga has to be on lifestyle.

Generally, all the questions that are being asked are piecemeal enquiries. What do I do, if I get pain in my thumb, in my ankle, in my back or head? 'How do I manage my ego? How do I know when I should act, and when I should not intervene?' These are piecemeal expressions of an individual. Instead of worrying about one little component or aspect of body or life, why do we not try to manage the whole body and life?

Lifestyle

That is the aspect of lifestyle. It is not intervention, correction, therapy or alteration. It is regulating the lifestyle. To think of yoga as a lifestyle and not as a practice was one of the biggest teachings of Swami Sivananda and Swami Satyananda. That is what we are developing more and more at Ganga Darshan. It has started. It has not come to its fulfilment, completion or conclusion. The process has just started and a few steps have been taken. The benefit of these few steps has been immense.

The mind has its own nature, its own conditionings, its own likes and dislikes. Ego has its own nature, its own

conditionings, its own expectations. Everything has its limitation in this life. Everything is conditioned in this life. What we experience in our life as success or failure, elation or depression, are only expressions of what we are feeling in our mind, in the realm of manas, buddhi, chitta and ahamkara. We are reacting to that. If these four components are in harmony, there will not be any problem at all. Not of uncertainty, not of ego, tension and anxiety, or about how do I live in this material world. The yogic attitude will be there all the time with you.

People ask how to live in this consumeristic world. If there is this yogic attitude, you can easily live it. That yogic attitude and awareness has to be cultivated. When that awareness and attitude is there, you can ask yourself, 'Do I desire it? Do I want it? Do I need it?' Then make a decision. You see a new model of a car, a fridge, a stove, anything. You want to get it, but you never ask yourself the question, 'Do I desire it? Do I want it? Do I need it?' A person with yogic awareness, a person with a yogic attitude, will definitely ask. That is the counterweight to the consumeristic hypnosis.

When you do window shopping, ask yourself, 'Do I want it? Do I desire it? Do I need it?' You will discover an interesting side of yourself. One will be greed, which has attracted you to that item in the first place. 'So nice, so beautiful. I want to have it. It is something that will take me one step above my status.' You get caught in that desire. If the yogic awareness and attitude is there, you say, 'Just let me see whether I need it or not.' That is the counterbalance to the desire.

I am giving you a lecture or an idea. This is the result, the outcome of a yogic lifestyle. The yogic lifestyle is lived 24/7. Even when you sleep, your mind is at peace. It is not restless, anxious, worried, fearful or insecure. There is harmony. When you are awake, you interact with the world with wisdom. It is lack of wisdom which creates problems in people's lives. If there is wisdom, there will not be any problem. Rather, you will find solutions to challenges, difficulties and problems.

Asana is necessary for the body; pranayama is necessary to oxygenate the brain; mantra is necessary to access the subconscious mind; relaxation is necessary to eliminate all the stresses of life; meditation is important to clean the mind of negativity, and to again bring back awareness of positivity. For you have to reconnect with the positive continuously, and that happens when you live a yogic lifestyle.

Pratipaksha bhavana is changing the negative into positive. That creates a change in the inner mental perception. It changes the behaviour and nature of the mind, but then you have to start somewhere. You have to deal with your body, your senses, your mind and your emotions, and have this harmony. Then the yogic lifestyle begins. So, focus on the practices which can lead you to the development of a better lifestyle. Once you come upon a better lifestyle, while you are living at home, in society, then balance and harmony can be maintained.

During Corona times in 2020, 2021, when people were living at home, we put out a program called Yogic Lifestyle. That gave an engagement of twelve hours to everybody, while they were doing their normal activities at home, or in the office for their profession. The response that we had from people about this particular program was overwhelmingly positive. They said, 'Even in isolation, even when we were not meeting with people, even when there was fear around us, we lived happily without any stress and anxiety. We utilized that period to develop a yogic lifestyle and awareness which has helped us and is helping us even now. Yoga now has become part of our life. It is not a practice anymore.' In this manner, many people commented on making yoga a part of lifestyle, rather than practising yoga for a limited time during the week.

Yogis envisioned this. When yogis were exploring yoga and experimenting with yoga, they were looking at yoga as a lifestyle. Of course, thousands of years ago they were not living in a consumeristic society. Their lifestyle itself was different with less hassle than today. However, even then, they were looking at an ideal lifestyle which would help them fulfil all the

aspirations of life, from the material to the spiritual. They hit upon yoga. Yoga could help them physically, psychologically and spiritually. That is how yoga has to be looked at.

We have to relearn how to live our life, no matter where we are. With more awareness, more dignity, more self-control, with a better attitude, with better interaction and communication, with more joy and happiness. There is a poem:

It's a small world after all.
There is just one moon and a golden sun.
And a smile means Welcome to Everyone.
Though the oceans are wide,
And the mountains divide,
It's a small world after all.

We are part of that small world. We are the Little Prince of our own planet. So, why don't we learn to live like a prince of the planet? When you become prince of your own planet, not in arrogance, wealth and prosperity, but in humanness, then the world will become a better place.

Subtle influences

How can we manage subtle influences? If an animal dies at some distance, the stench will travel a long way. If the wind is blowing towards you, you will smell the stench. Although the animal is dead far away. Something like this happens in the dimension of consciousness as well. I have been a witness to that in the ashram. When social media started and as it picked up pace in the outer world, I started noticing a change in the mentality and attitude of the ashram residents. Although they have no mobiles, change started. Their responses started to change. For quite a few years I observed them, and I questioned, 'Why are they changing?' Is it the psychic influence, the inner subtle influence of society, which is now so overpowering that it is affecting everyone? So, there is a subtle change.

If a fire is burning, the smoke will be smelt at some place at a far distance. If the global mind-set is behaving in a

particular manner, the collective consciousness is also going to shower on people who are totally separate from society. Even in deep jungles and forests, people will be affected. We live in two dimensions: the individual consciousness and the collective consciousness. Although we identify with the individual consciousness, we are influenced by the collective consciousness. That is a big challenge.

At this time, meditation helps. If you are aware of something that is changing in you, meditation will help you to fix it. If you are not aware of the change that is happening within you, you will change and no meditation will help. So awareness has to be cultivated. Nobody noticed the change that was happening. Only I was seeing the change that was happening in people. Why? If today you ask me, I will say that they had no awareness. Otherwise they would have seen, 'How am I responding? What am I thinking? How am I acting? How am I performing?' When a person is on the move, they are not aware of the movement.

What is yogic awareness, what is a yogic attitude? It is walking and being aware of the walk, it is taking a step and being aware of each step, it is breathing and being aware of every breath, it is thinking and being aware of every thought, it is feeling and being aware of every feeling. The torch has to shine in the whole room, not just in one spot in the room. When the torch shines only in one spot, you are not seeing the dark space. When the light of the torch shines in the whole room, there is no dark space.

The mind has to develop; the mind has to expand. Energy has to be liberated. This means that the lens of our torch has to become wider and more energy has to be given to the bulb, so that it shines brighter. That is expansion of mind and liberation of energy, which is an indication of a developed awareness. With this developed awareness, you can manage the subtle influences better.

– 10 March 2024, Ganga Darshan, Munger

Life

Swami Sivananda Saraswati

Understand fully the aim and purpose of life. Yield not to temptations. Develop positive qualities like humility, forgiveness, tolerance. Wish eagerly and frequently to attain God-consciousness. Have faith, interest and attention. You are bound to succeed.

Life is a voyage in the infinite ocean of time. Life is a journey from impurity to purity, from hatred to cosmic love, from death to immortality, from imperfection to perfection, from slavery to freedom, from diversity to unity, from ignorance to eternal wisdom, from pain to eternal bliss, from weakness to infinite strength. Life is a great opportunity provided by the Lord for His children to evolve into Himself.

Human life is a process of seeking and self-expression. It is seeking after freedom from bonds, from want and pain. It is a quest for harmony, repose and peace. It is a thirst and a search for happiness. By this very search man expresses his innermost need.

The true goal of life is to return to the source from which we came. Just as the rivers flow restlessly until they join the ocean, the ultimate source of their supply of water, just as fire leaps and burns furiously until it merges in its own origin, so too we would be restless here until we obtain God's grace and become one with Him.



Sankalpa

Swami Niranjanananda Saraswati

Sankalpa defines the goal for life, to put it in straightforward language. Of course, there are intricacies and complexities of sankalpa, for some are affirmations of positive thoughts at the conscious level, like the three mantras in the morning. Before you open the floodgates of thoughts and engage yourself in your daily activities, create three thoughts which are your own creations – for health, wisdom and overcoming difficulties in life. These three thoughts offer you the awareness and the goal to follow the path to experience health, wisdom, and overcome distress.

The yoga nidra sankalpa goes deeper into the subconscious. It is not an affirmation, rather it becomes a resolve. The three mantras are affirmations, but the yoga nidra sankalpa becomes a resolve, focusing the will, *sankalpa shakti*. This sankalpa shakti plants the seed of a future change or transformation in your life, depending on what you choose. I have known people who through their yoga nidra practice have achieved many of the smaller goals.

One person said to me, ‘I change my sankalpa every week, because every week something is fulfilled.’ I said, ‘What do you mean, you change every week.’ He said, ‘I decided to stop smoking and I stopped after a week. I decided to stop drinking. I took the sankalpa. I was totally put off by the smell. I took the sankalpa not to go to casinos; today I cannot even tolerate hearing the word casino.’ Things like that do happen. He said, ‘I even tried for acquiring money, and that week I got money from the will of my aunt.’ The man said to me, ‘I do believe in the power of the subconscious, which yoga nidra brings forth.’ This story has remained with me since 1971, and until today I remember it. He said it with such conviction and clarity. I thought, ‘This is one person who is able to experience the depth of yoga nidra, and is going into his subconscious mind.’



Navaratri sankalpa is different; there you are engaged in some *anushtana*, a spiritual sadhana, chanting of mantras, you are engaging in mantra sadhana for hours, not just minutes. The sankalpa of that time is for the experience of grace, in whatever form.

Sankalpa is something that gives focus to your attention, effort and energy. If attention, effort and shakti is there, sankalpa will flower. If these three things are not there, the sankalpa will simply remain the new year resolution, which you write on the first day of January, and then you destroy the paper on the second day of January. Sankalpa is a way to give focus to our efforts, our energies and our intention.

You do not need a sankalpa for everything. What sankalpa do you take when you eat food? What sankalpa do you take when you go for a shower? So, follow the wisdom of yogis, and do what is necessary, without creating confusion in your own mind.

– 27 January 2024, Ganga Darshan, Munger

Lethargy

Swami Niranjanananda Saraswati

According to Swami Sivananda, lethargy is an impediment to sadhana. We all go through it. Even I have gone through it. Not today, not this week, not this month, yet it happens to everyone. Realizing that I was succumbing to the original nature of my mind, made me more aware that I should not succumb to the original nature, I should keep on striving.

The only antidote to lethargy is to keep on trying. Intention and moods of the mind do not match. The moods of the mind change fast. The intention is there, yet it is your mood which decides if you want to go there, or if you do not want to go there. If the intention is there and it is your drive, then that mood becomes an obstacle. So, that obstacle has to be removed.

You cannot remove lethargy through meditation. You cannot remove lethargy through mantra japa. The only way to remove lethargy is to be active. Every day you are trying to observe and rectify the moods of the mind, so that it becomes your friend and not an obstacle. Whenever people have to confront their mind, they fight with it. Fighting with the mind is not necessary, for many times it is the mind which will overpower your efforts. Everything is controlled by the mind: likes, dislikes, awareness, lethargy, anger, frustration, affection, compassion. Everything is controlled by the mind. Mind brings that experience forward at different times.

Sometimes, a positive experience can take you further. Sometimes, no experience can shut the door. Sometimes, a negative experience can take you a few steps back. However, everything is being regulated by the mind. In the obstacles to sadhana, the first block that people have, is lethargy according to Swami Sivananda. Lethargy comes in because you have to do the same thing over and over again. You get caught in that over-and-over-again circle, rather than being an observer of



your effort. When you get caught in that vicious circle, you separate from the effort that you are making. So, as the saying goes, 'Keep on trucking!'

– 25 February 2024, Ganga Darshan, Munger

Components of a Yogic Lifestyle

Swami Niranjanananda Saraswati



The routine of everyone is different. For some, days begin early, for some they begin late. For some, from the moment they wake up they become active because their day begins early. If we consider that our 'day' is always of twelve hours, whether it begins at ten or at six, then it is these twelve hours of the waking period which we need to adjust properly, so we can derive the maximum from life in terms of physical health, mental wellbeing, and also have an opportunity to nurture ourselves spiritually.

Even if you wake up at twelve, no problem as long as you consider that you are awake for twelve hours. You adjust your practice accordingly in those twelve hours. If you wake up at six, then the twelve-hour period ends at six. In that period, you organize yourself. If you wake up at twelve noon, your day will finish at midnight. In that period, you organize yourself. This adjustment and understanding is necessary to live a balanced life and incorporate the practices in your routine. Other aspects of yoga have to play a part in the management of lifestyle, major components are jnana yoga and karma yoga.

Jnana yoga

Jnana yoga is cultivation of self-awareness. A properly guided awareness develops into knowledge, understanding, knowing. Without awareness, the process of knowing is not complete and therefore the basic foundation of jnana yoga is awareness. You can translate jnana yoga as the yoga of knowledge, or the yoga of self-enquiry, yet they are just labels to understand jnana yoga. The process of jnana yoga begins with the first rung which is awareness, knowing, the beginning of knowing, observation, self-awareness.

Try to have the component of awareness in as many moments of the day as humanly possible. Begin with that understanding. It can be a few minutes as our span of awareness is limited. You will notice that if you think you are being aware, you will also realize that you are being distracted. There is a fine line between awareness and distraction. Distraction and awareness go hand-in-hand and you have to think of awareness. There is a fine line, a fine understanding and you should be able to differentiate between developing focused awareness and awareness converting into distraction. That is where the understanding of each individual comes into play, it is the cultivation of awareness but staying away from distraction.

Then through self-observation and self-perception, identify the SWAN principles of your life. What are your strengths,

what are your weaknesses and do you need to convert any weakness into strength or you can just ignore those things? Many times when we make a list of our strengths and weaknesses, we think, 'This weakness, I will try to overcome.' Is that really necessary for you? Rethink about it for there are many areas where we can divert our attention that may not be necessary for our growth and development.

Just because we seem to be attracted to something does not mean that it is important in the long run. In the short term, infatuation can make you take any decision and generally in life that is where problems begin. When our vision is only short term, we can't see beyond certain moments of our life. Similarly, when we look at our own nature, if you want to search for gold you have to remove tons and tons of dirt in order to discover one tiny nugget. It is one thing to make a list of strengths and weaknesses, but it is another thing to identify, 'This is what I am going to be.' You cannot be all-encompassing. That is impossible. Throughout human history nobody in this life has had everything, no. Out of one thousand, maybe we can acquire ten, fifteen, twenty qualities. Maybe we can acquire twenty-five, thirty, forty, fifty, even one hundred but never one thousand. Life is not long enough to acquire all the thousand qualities.

Whatever we can acquire, even if it is five items, that is our gain, our achievement and fulfilment in life. We come to the limit of evolution in this life. There is a limit to evolution in this life. After all, when you die, evolution stops. Maybe something else happens, but the perceivable, physical, material evolution stops after you die; you don't exist. If you don't exist, then what is perceivable, material evolution? It doesn't exist. So you have to have an awareness of how you wish to see yourself five years down the line, ten years, fifteen years down the line. What you wish to become in fifteen, twenty years is the practical aim of your life.

After all, a student decides to become a doctor or engineer only after passing certain grades. Then the training and

preparation to become excellent in the chosen profession begins, and that takes time. You don't become a doctor in one day. You have to first go through the general training, then the common medical training, then specialized medical training and education and then into other specializations. You only become a general practitioner, after you complete a certain number of years of basic medical education. If it takes you ten years to become a specialist, even after receiving your degree you do not immediately become a qualified, experienced practitioner.

The experience which you gain through your involvement in your profession ultimately makes you known and recognized. It is not just the degree, but the experience. You can have a degree in surgery and never operate on anyone. Even though the degree is from Oxford, Cambridge or Harvard, will you be successful? However, if you work on a thousand patients and cultivate that skill, you will be recognized as an authority. It is not the degree which is final. It is the experience, your participation and involvement which makes you become what you want to become.

You have to apply the same principle in lifestyle too. Begin by discovering how your nature, how your personality functions and what the shortcomings and the strengths are. What qualities do you need to cultivate? What skills do you need to cultivate? What understanding do you need to cultivate to become what you want to become in ten, fifteen, in twenty years' time? The SWAN principle should help you to analyze and understand this directional focus of life. After cultivating awareness, this is the beginning of self-observation and self-regulation.

You will not reach anywhere by thinking, 'I am one with the transcendental.' To cultivate that mentality, you have to start with personal discovery. If you have a car and you don't know how a car functions, when there is a breakdown you have had it. If you have a car and you have a basic understanding of the radiator, brake, clutch, brake fluid, spark plugs and all

that, when anything happens you can take care of it. In the same manner you have to know the nuts and bolts of your personality before you try to discover how petrol is converted into power and propulsion. That is a highly technical subject. You don't have to worry about how petrol is converted into propulsion by burning it, yet anyone can know about the mechanics. You have to know how to look after your brake and clutch, spark plugs and steering wheel, hand brake and gears, that is more important. In jnana yoga, this component of self-observation and self-tuning comes with the application of the SWAN principle.

So first is awareness, then self-observation and self-regulation, then is attitudinal change. Is the glass half empty or half full? You decide. In my opinion, if I say half empty then I am aware of the absence of water, whereas if I say it is half full then I am aware of the presence of water. Even though it may be half or a quarter, I am aware of the presence of water and not the absence of water. If there is awareness of absence that will lead to personal suffering and if there is awareness of presence it will lead to contentment and acceptance. So attitudinal change has to come in our regular interactions of day-to-day life.

Karma yoga

To bring about this attitudinal change in our normal life situations and to assist the process of jnana yoga, we practise karma yoga. What is karma yoga? Is it normal involvement in our job? How can the normal job become karma yoga? If you think that whatever you are doing, you are doing it for the first time and the last time in your life; it is the only time that you are going to do it and you give it your best shot, then that is karma yoga.

I have lived in this ashram since my birth. Am I bored of the routine here? Many people after sometime say, 'Oh, every day it is the same thing. Waking up in the morning, doing this, doing that, having your breakfast, having your lunch. After



some time, it becomes boring and to overcome the boredom I need to have a change.'

Many times I ask myself, 'Have I ever demanded or needed change?' No, for me each day is a new day and what I do today has no relation with what I did yesterday. What I do tomorrow will have no connection with what I do today. Even if I am sweeping the same corner in the ashram, every day it is being done for the first time in my life. I may be familiar with every nook and cranny of my space, yet when I look there, I am seeing everything for the first time, always. Even today. When I get up, when I go here, when I go there, I am always going there for the first time in my life. Therefore, my involvement, my participation is total and I don't feel bored. It is something that has been cultivated. I have never seen a moment in my life when I can say I was bored, no. No matter

how deeply I analyze it. When we live this principle of karma yoga – that every day is a new day, our involvement is always unique for that moment and it does not repeat again.

Total involvement

This is the concept which says, 'Live in the present'. There are a lot of head-trips about how to live in the present. I don't consider myself to be in that category. I have never thought about how to live in the present, I live, right or wrong. The wrong today will become right tomorrow by my own efforts and the right today will improve tomorrow by my own efforts. I am telling you what I have experienced because I started from scratch. I did not drop from heaven, perfect. I have gone through that process. Today I can say with conviction that yes, it is possible, I have experienced it, I am that person today.

Therefore, karma yoga is not just hard physical work, it is knowing that your involvement demands your full awareness, your full attention, your full creativity, your full expression, each and every moment. This creates immunity to the results, reactions and responses of the action. We become able to face our shocks in a much more balanced way, if we can develop immunity to the responses and reactions of our own actions.

Immunity

Karma yoga has to assist jnana yoga. It is the merger of karma yoga and jnana yoga that ultimately leads to betterment of lifestyle. As a mother, go on looking after your children and fulfil their demands. As a father, be responsible for your actions and fulfil the demands that are placed on you. As an individual, be aware of your commitments and obligations and get involved in them with this attitude of a karma yogi and a jnana yogi. You have to become aware, adopt this attitude and observe yourself. This combination is necessary for the betterment in the quality of life for all.

I am only telling you the basic few items which you can apply in your life. No other restrictions apply. Eat, drink, be

merry. Live your life the way you want to, but as a karma yogi and jnana yogi. This combination of a karma yogi and jnana yogi will develop your inner spiritual strength. Then the world will not pose any problem because most of the time it is due to wrong understanding or misunderstanding that confusion begins, that strife, struggle, hatred or terror begins. Whether it is terror, social or global, or whether it is *ashanti*, absence of peace, dissatisfaction, or whether it is hatred or jealousy.

Whatever negative quality we experience in the world, it always begins with one seed and that is of misunderstanding. Even relationships are destroyed by misunderstanding. Friendships are destroyed by misunderstandings. A lifelong friendship can be destroyed by one single misunderstanding which means one misunderstanding has the power to destroy the goodness of life that you have cultivated all these years. So imagine how strong this power of misunderstanding is. The power of misunderstanding is one of the most potent powers of human life. It can give birth to rage. It can give birth to hatred. It can give birth to terror. It can destroy life. With the combination of jnana and karma yoga, we can avoid such situations by cultivating our awareness, self-awareness, self-regulation, and eventually learn to develop immunity from our own responses, behaviours, expectations and desires.

The four points are: Cultivate awareness, point one. Two, self-observation and self-regulation, the SWAN principle. Three, attitudinal change. Glass is half full, glass is half empty. And four, total involvement. Total involvement so that you can express your absolute creativity for that moment. Karma yoga becomes the medium through which we can come to this level of creativity and participation. As a side effect, we develop immunity from our own expectations, desires, ambitions, loss and gain. These qualities become part of the lifestyle of a person who is aspiring to become a yogi in the course of time.

– 16 January 2009, Ganga Darshan, Munger

The Chambers of Bliss

Swami Sivananda Saraswati

You have made your life complex and intricate. You have entangled yourself in this quagmire of samsara. You have multiplied your wants and desires. Every day you are forging an additional link in the chain of bondage. Simplicity has vanished. Luxurious habits and ways of living are embraced. No wonder there is unemployment and people are dying of starvation. There is unrest everywhere. One nation is afraid of another.

Life has become a matter of uncertainty. It has become a mass of confusion, chaos and bewilderment. It has become stormy and boisterous. It is full of under currents, subterranean currents and mixed currents. Is there no way of escape from these troubles and difficulties?

There is only one way. Lead a life of dispassion, self-control, purity, selfless service and cosmic love. Develop the habit of taking the right point of view, right thinking, right feeling, right acting with the right mental attitude or bhava. Practise devotion and meditation.

Having Rolls Royces, skyscrapers, helicopters, abundant wealth, titles and honours is not civilization. Being honest and humble, saintly and compassionate, endowed with devotion and wisdom and having the spirit of service and sacrifice is civilization.

We have to get back to nature and natural living. We have to adopt the simple life and high thinking of our forefathers. Lead a simple, natural life. Be self-reliant. Reduce your wants. Be honest in your dealings. Develop noble qualities. Remember God. Sing His name. Feel His presence. Speak the truth. Learn to discriminate. Learn how to lead a divine life while remaining in the world. Serve society with atmabhava.

Then the whole question is solved. You have regained your Godhead. You have regained your lost paradise. All miseries



will come to an end. You will have success in every walk of life and undertaking. Keep this master key with you and open the chamber of bliss.

From Tamas to Sattwa

Swami Niranjanananda Saraswati

The foundation of an ideal life, from the spiritual perspective, is *sadvichara*, *sadvyavahara* and *satkarma*: appropriate and correct thinking, appropriate and correct behaviour, appropriate and correct action. Once appropriateness comes into your thinking, behaviour and action, then you can begin to think of what to acquire and what to let go of in order to find harmony, peace and balance in life, away from the distractions of material life. Remember that by nature human beings are not spiritual beings, by nature they are tamasic beings.

A tree cannot say, "By nature I am fire;" it has to say, "By nature my form, my quality, everything is that of wood, although fire is contained in every grain of my body." A tree has to recognize that it is a tree and not fire. In the same manner, you have to recognize that you are a conditioned, tamasic human being and not a transcendental divine being. Although that transcendental-ness and divine-ness is ingrained in each and every pore of your body, still you are made up of material, tamasic, sensorial stuff, and that is why everything happens at that level. You have to recognize that. This perception is what takes you towards *sadvichara*, *satkarma* and *sadvyavahara*.

As you exist in the conditioned state of *tamas*, all your expressions are also conditioned by the agents that fuel *tamas*. These agents are the tamasic expressions of mind. If you look at a child, you will see the manifestation of tamasic nature. When children fight, the expressions of jealousy or anger are manifesting naturally, nobody teaches them to feel these qualities. Without logic they become jealous of each other, that is *matsarya* spontaneously manifesting. One can see a little baby shaking with anger. From where did that anger come? It is the natural expression of *krodha*, which is inherent. This is the tamasic nature spontaneously manifesting and also growing along with the child.



The yogic perspective says that from tamas you have to evolve to sattwa. To cultivate sattwa, you have to know yourself. The practice of five or ten asanas and two or three pranayamas every day does not make you aware of yourself. They are done as exercise, rarely with the purpose of becoming aware of yourself. You do not access the purpose of yoga with the practice of asana and pranayama, rather you entertain the body.

The purpose of yoga is attained by imbibing yoga as a lifestyle. The movement has to take place from tamas to sattwa, and sattwa has to become a lifestyle. For this, the three foundations are: appropriate, correct and truthful thinking, behaviour and performance.

IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

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

1. **General Donation**

To Bihar School of Yoga, Bihar Yoga Bharati, Yoga Publications Trust or Yoga Research Foundation Funds will be utilized towards developing and furthering the Yoga activities.

2. **Corpus Donation**

To Bihar School of Yoga Corpus (Mooldhan) Fund, Bihar Yoga Bharati Corpus (Mooldhan) Fund, Yoga Publications Trust Corpus (Mooldhan) Fund, Yoga Research Foundation Corpus (Mooldhan) Fund Interest income generated from **CORPUS (MOOLDHAN) FUND** shall be utilized towards all the activities of the Society/Trust.

3. **CSR Donation**

Funds will be utilized towards CSR activities.

Therefore, devotees are requested to send donations to the above-mentioned account heads only.

Donations towards Bihar School of Yoga may be made through the following links:



SB Collect Online



HDFC Online

Donations can also be sent through cheque/D.D./E.M.O. drawn in favour of:

**Bihar School of Yoga, Bihar Yoga Bharati,
Yoga Publications Trust or Yoga Research Foundation**

payable at Munger.

A covering letter mentioning the purpose of donation, mailing address, phone number, email ID and PAN should accompany the same.



Yoga Publications Trust

On the Wings of the Swan

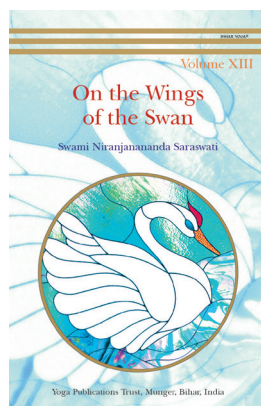
Volume XIII

Swami Niranjanananda Saraswati

150 pp, soft cover, ISBN 978-93-48677-97-6

On the Wings of the Swan series consists of discourses and satsangs given by Swami Niranjanananda Saraswati at Ganga Darshan Vishwa Yogapeeth, Munger. The teachings contain a wealth of wisdom applicable to all yogic aspirants seeking guidance and inspiration for living a harmonious life. A yogi from birth, Swami Niranjan's approach combines practicality, empathy, compassion, warmth, humour and penetrating insight.

On the Wings of the Swan Volume XIII consists of satsangs given by Swami Niranjan during the period of the Corona pandemic, 2020 and 2021. He addressed the residents during special occasions and answered questions relevant to the time.



New

For more information, please contact:

Yoga Publications Trust, PO Ganga Darshan, Fort, Munger, Bihar 811 201, India

Tel: +91-09162 783904, +91-098358 92831 or visit **www.satyamyogaprasad.net**.



Websites and Apps

www.biharyoga.net

The official website of Bihar Yoga includes information on: Bihar Yoga, Bihar School of Yoga, Bihar Yoga Bharati, Yoga Publications Trust and Yoga Research Foundation.

Satyam Yoga Prasad

The digital library of the Bihar Yoga Tradition presenting audio, video and publications online. Available at satyamyogaprasad.net or by scanning the QR code, and as apps for Android and iOS devices as *prasad*.



Living Yoga Lifestyle Sadhana

This program is released aiming to improve and enhance health and total wellbeing. Available from biharyoga.net and satyamyogaprasad.net.

YOGA & YOGAVIDYA Online

<http://www.biharyoga.net/bihar-school-of-yoga/yoga-magazines/>

<http://www.biharyoga.net/bihar-school-of-yoga/yogavidya/>

YOGA and YOGAVIDYA magazines are available as free apps for Android and iOS devices.

Other Apps (for Android and iOS devices)

- *APMB*, the bestselling yoga book from YPT available as an easily browsable mobile app.
- The *Bihar Yoga* app brings to the user ancient and revived yogic knowledge in a modern medium.
- *For Frontline Heroes*, designed for people who are active in the fight against Coronavirus, presenting simple yoga practices to help alleviate tension and stress caused by the pandemic.

- Registered with the Registrar of Newspapers, India
Under No. BIHENG/2002/6305

ISSN 0972-5717

Yoga Peeth Events & Yoga Vidya Training 2025

Bihar School of Yoga Yogavidya Training

<i>Jan-Dec</i>	Ashram Life Experience
<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>Nov 1-Dec 31</i>	Yogic Studies, 2 months (English)
---------------------	-----------------------------------

Monthly Programs

<i>Every Saturday</i>	Mahamrityunjaya Havan
<i>Every 4th, 5th & 6th</i>	Guru Bhakti Yoga
<i>Every 12th</i>	Akhanda Path of Ramacharitamanas



For further information, as well as the online version of YOGA, visit the official website of Bihar Yoga at biharyoga.net or scan the QR code.