

YOGA

Year 13 Issue 4
April 2024



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.

Printed at Thomson Press India Ltd., Haryana – 121007

© Bihar School of Yoga 2024

Useful Resources

Websites:

www.biharyoga.net
www.sannyasapeeth.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: 60 (including cover pages)

Front cover & Plates:

2023 Munger Yoga Symposium –
5th November – Day 2



GUIDELINES FOR SPIRITUAL LIFE

The spiritual oneness of all humanity is a great lesson man needs today. The Message of Divine Life is, 'See God in all faces. Serve all. Love all. Be kind to all. Be compassionate. Feel everyone to be your own. Serve your fellow beings in the spirit of worship offered to the Divine which indwells them. Service of man is truly the worship of God.' Let this message ring freedom from end to end in every land. Let this message enter into every home and into the heart of everyone. Whatever you are doing now is sufficient to elevate the world

—Swami Sivananda Saraswati

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

Printed at Thomson Press India (Ltd), 18/35 Milestone, Delhi Mathura Rd., Faridabad, Haryana.

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

YOGA

Year 13 Issue 4 · April 2024
(62nd year of publication)



Contents

- 4 Be Grateful
- 5 Academia de Yoga Satyananda
Colombia
- 8 Health –Satyanandashram
Hellas (Greece)
- 12 Question and Answer
- 18 Manas Muktavali – Pearls of
Wisdom
- 20 Applied Yoga Chakra
- 26 Mental Health
- 31 Memories
- 34 Practical Hints for Service
- 37 Bihar Yoga Klub – Serbia
- 38 Reaching Out – Andhra
Pradesh
- 40 Be the Winner
- 45 My Thoughts
- 47 Kazakhstan Yoga Academy
- 50 Know Yourself Yoga Sadhana
Satra – Stepping into Spirituality
- 52 The Purpose of Life

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 ॥

Be Grateful

Swami Sivananda Saraswati



There is so much suffering in the world. What should we do to help?

You cannot completely remove all the suffering from this world. Just as in gout and rheumatism the pain and swelling shifts from one joint to another joint, so also if suffering is eradicated in one place, another manifests in another place. The world is very crooked. It is like the tail of a dog. So many avatars, yogis, acharyas, saints and prophets came into the world and preached. Still it is crooked; still it is in the same state.

Therefore, do not bother yourself much in reforming the crooked world. This can never be done. Reform yourself first. Then the whole world can be reformed. How can you help the world when you are yourself weak and ignorant? It will be like one blind man leading another blind man. Both will fall into a deep abyss.

The greatest help or service that you can do to the world is the imparting of knowledge of Self. Spiritual help is the highest help you can render to mankind. One who serves the world serves himself. One who helps others really helps himself. When you serve another person think that God has given an opportunity to improve, correct and mould yourself by service. Be grateful to the person who gave you a chance to serve.

Academia de Yoga Satyananda Colombia

Taking Care of Caregivers

A 6-month course (one half day workshop and daily practice) has been started for government employees in three institutions, all of which deal with customer service positions in high stress situations that are dealing with 'burn out' syndrome. The served interest groups are:

- Call centre agents at a hate and gender crime hotline (Secretaria de la Mujer)
- Civil servants helping family caregivers of patients with disabilities (Secretaria de Integracion Social)
- Civil traffic officers dealing with road awareness and education in school children. (Secretaria de Movilidad)



47 applications have been received to participate in the course, and over the first 2 sessions, nearly 35 have attended.

The program is based on three pillars:

- Personal work and growth through yoga philosophy and lifestyle teaching, based on the SWAN technique, karma yoga and seva.
- Daily yoga practice with the FFH App.
- Commitment to share with others the most relevant



and impactful techniques learnt throughout the course, becoming multipliers of knowledge.

From the initial session it was found that participants began to share their newfound knowledge with other members of their institutions. Civil Traffic officers led relaxation and meditation capsules in the middle of the workday for their team. Call Centre agents led mid-day de-stressing activities for other agents, and caregivers have begun teaching techniques to both patients and family members.

Besides the volunteers committing their time for the monthly session, a group of Yogic Studies students also have weekly follow-up with the participants to deal with any questions and needs. Requests for additional virtual support to deal with anxiety have also been received after a particularly violent high-profile case they had to attend. The team led a virtual class for those participants who were struggling. Here are some impressions of the participants:

- Super, I learned to breathe and that is fundamental for my life.
- The techniques have been very useful to me when I have to approach a person to give him/her a ticket. The first thing I do, is to be aware of my breathing and that calms me down so I can approach the person with more tranquillity.
- If we want to have a healthy body and mind, we have to take care of it as we would do with a luxury car that we had won in a lottery. With the company of our teacher's assistants, we know that we are not alone.

Community Activities

Since the beginning of the Outreach program, the Academy has facilitated a series of activities, courses and educational spaces for general wellbeing.

- An hour and a half lecture and Q & A session centred around yoga and the management of emotions. During this session the Academy helped highlight the similarities in the understanding of emotions from a traditional psychological

point of view presented by Dr Angela Hernandez, PhD, and the yogic outlook presented by Mr Ignacio Copete.

- A two-hour cooking class, to learn how to make samosas and tamarind chutney, led by Mrs Maria Teresa Valencia de Copete
- Guru Bhakti Yoga on 4th, 5th and 6th of every month according to the Bihar School of Yoga program led by Mrs Claudia Schmith.

Yoga Ecology

- The Academia has undertaken an educational and ecological program under the banner of Yoga Ecology, aimed at increasing awareness and knowledge regarding produce growth in urban environments.
- For this project a hydroponic vegetable garden will be built in one of the centre's balconies. This will serve as an educational aid to teach others through lectures to do the same in their homes.
- To finance this project and increase the eco-friendly footprint, tree planting sessions are being organized in the outskirts of Bogotá. In May a gathering of over 30 people, including small children planted 60 trees. After the activity, there was havan, kirtan and a shared meal.



Donations

Students and devotees of the Academy are being encouraged to donate goods to be distributed through a charitable organization to underprivileged communities. In May non-perishable food was collected and in June, school supplies.



Health –Satyanandashram Hellas (Greece)

- 6th to 10th February, Speaking the Language of the Soul – online; *Align with Who You Truly – Are Heal Yourself, Heal Your Life, Heal All Life*. Creator and Host, Dr Veselka Nikolova invited 22 key speakers to talk on the theme: speaking the language of the soul. Swami Sivamurti Saraswati gave an interview on the topic: Yogic Tools for Total Health according to the SatyanandaYoga tradition.
- January, March, April, Yogic Tools for Total Health – online; a three-part online series, expounding on the teachings of Sri Swami Satyananda and Swami Niranjanananda and highlighting certain practices of the Satyananda System of Yoga for the everyday person to apply and spiritualize their daily life and live in a more healthy and meaningful way. Participants: over 100 people from around Greece and Europe.

Yogic Tools for Total Health
with Swami Sivamurti Saraswati

In this series, Swami Sivamurti Saraswati, Yoga Acharya and founder of Satyanandashram Hellas, will look into the wealth of information of the Satyananda Yoga tradition and teachings to cover a variety of subjects on health.

Dates 2023:
Sunday 22 January, Sunday 5 March, Sunday 2 April.
Time: 11.00 – 14.30

Online Program
Languages: English and Greek
Book now and reserve your place.

Satyanandashram is a non-profit organization and receives no government funding. Programs and activities are open to members. Contributions and donations cover the running costs and go towards the philanthropic work of Satyananda Math to assist those in need. Contributions are non-refundable and non-transferable. Booking is essential to secure your place.

The trademark Satyanandashram Hellas CENTRE OF YOGA® is a trademark owned by Satyanandashram Hellas, Greece used with permission. SATYANANDA 'YOGA' is a registered trademark of IYTM used with permission.

- April and November, Detox Seminars - live; DETOX for the body with neti, kunjai and poorna shankhprakashana and laghoo shankhprakashana (for people without previous experience).
- 4th and 5th November, Yogic Diet Seminar, a Journey into the World of Flavours - live at the ashram; cooking nourishing yogic meals and combining special asanas, pranayama, meditation techniques and yoga nidra to improve digestion and metabolism. Theory and practice were given during the seminar.



Impressions of participants

A very well structured and organized program, full of treasures of wisdom! Complicated concepts were explained and experienced in practical and comprehensible ways! Loved all the practices during the workshop as well as the lifework practice we received after each session, not only by Swami Sivamurti but also by the coordinator in written form via email. The recorded sessions, which we could watch again and again afterwards were very helpful and a great way to stay in touch with the workshop's subject in between the fixed workshop dates. Congratulations to all of you!

– Sri Vidya, Austria

My time in the ashram will stay with me forever. Time was slowed down and a sense of peace pervaded. Every member of the ashram showed me care and compassion and shared their knowledge with me and I could see they were interested in me and organized the practices in a way that would help me. I was shown love, patience and compassion and had many

meaningful discussions with them and other people staying at the ashram and with people who had lived at the ashram for many years before. All the exercises and events were done with peace and love. They were very helpful. I am deeply thankful to all I encountered on my journey there.

– Juan Pablo Duenas, USA



Annapurna Team

- Social Cooperative Enterprise (SCE) Feeding the Homeless 2023; running since 2013 and now with greater fervour in 2023, seva yogis inspired by the aims and goals of Satyananda Math, formed a Social Cooperative Enterprise, *Annapurna*, to feed and clothe the homeless in Thessaloniki.
- It has offered over 35,000 meals to the homeless and refugees as well as clothing and blankets.
- In 2023, all activities are dedicated to the Centenary and the Yoga Outreach program for Health, Happiness and Harmony. *Annapurna* has grown from a handful of dedicated seva yogis to hundreds of people who take part in the project with much love and enthusiasm.



Satyananda Math – Amba

- Feeding the Homeless 2023; Swami Sivamurti established Satyananda Math in 1991 which has been the philanthropic arm of Satyanandashram Hellas that reaches out to the needs of society and has continued in a robust way through 2022.
- *Dinner for the Homeless* project continues throughout 2023 and is dedicated to Sri Swami Satyananda Saraswati's birth centenary celebration.
- 80 nutritious meals (cooked and prepared at the ashram) are offered to the homeless people in the port of Piraeus every Monday and on special occasions, like Christmas, New Year and Easter. Clothes and hygiene items are also distributed.
- Many seva yogis participate in this project and express a sense of great satisfaction for being able to serve those in need and feel part of a caring community.



Question and Answer

Swami Niranjanananda Saraswati



I understand the importance of positivity and positive thoughts, but I sometimes think that if we also have understanding in terms of navigating through the negative thoughts or negativity, it will help us look at neutrality with the importance that it truly deserves.

Yoga has always encouraged self-observation. You have to become aware of what you are and what transpires in your mind, whether good or bad, positive or negative. You have to be a witness to it, and of the influence on your behaviour, thinking, nature, performance and actions. If you understand this much, you will also understand that we do look at our negativity, yet the focus is on cultivating positivity. The principle in yoga is simple – you have two sides of a weighing scale. On one side of the weighing scale, you put all your tamasic nature. On the other side of the weighing scale, you put your luminous sattwic nature. Which side will be heavier? Some people may say the positive will be heavier. Good on them, for they believe that the positive in their life is heavier than the negative. Some people will say that the negative is more, as they are more aware of it. The effort has to be to reduce the negative and increase positivity.

What do you do to lighten the negative side of the scale? Do you remove things from there to make it light? Many will attempt to do this; there are a few who will try to make the positive side heavier, so that whatever is on the negative side becomes lighter by itself. The first approach of removing the negative is the normal human approach. The second approach of making the positive heavier is the yogic approach. In both ways, you are aware of the positive and the negative, and you are responding with wisdom, clarity of mind and the understanding of dharma, the right and the wrong.

What is the way to gain spiritual, mental, physical strength in life? Or what is the way to be less attached to the body-mind system, so that one can focus on the important tasks in life?

Life has its own range of experiences, from birth to death. This entire range of experiences is governed by the six natures or qualities of mind: kama, kroda, lobha, moha, mada, matsarya. These are the six natures or conditions of mind, which shape our behaviour, interaction and understanding of life. They

take us through the different experiences of life in the form of pleasure and pain, suffering and enjoyment. Behind every experience of suffering and behind every experience of enjoyment, there is the influence of the six conditions of the mind, which cannot be negated. These six conditions can be modified and made positive with the cultivation of the positive qualities, positive conditions and positive natures.

Swami Sivanandaji has advocated the practice of pratipaksha bhavana, a process of connecting with everything that is good within us. A negative thought comes and you make it positive; maybe a thought like, 'I don't like this person,' or 'She is too arrogant.' Change that thought, 'That person has many qualities which I can learn from.' Learn to appreciate a situation, a person, anything that comes your way rather than negate it. It is the appreciation of the positive, which helps you overcome and transcend the limiting qualities of body, mind, senses and intellect. This was the path defined by Swami Sivanandaji. We live our life without awareness. We do not apply our wisdom of right and wrong, and many times, our natural inclination is to do wrong, even unknowingly. That happens in relationships between husband and wife, between guru and disciple; it happens at every level, as everything is tainted by the mind.

Paramahamsaji has said, 'Except 'you', everything else is the mind.' So, now you can figure out who is 'ou'. Maybe you might be a bigger mind than the other mind. The statement is true. He also used to say that this mind is distracted. A thought comes, 'I should become peaceful and quiet.' Where is that thought coming from? It is coming from another aspect of the mind, another dimension of the mind. So, distraction is one experience of the mind, and the thought, 'I should become quiet and peaceful,' is another expression of the same mind. According to yoga and jnana yoga, it is control over the mental expression in a positive and righteous manner, which leads to the development of higher awareness. Therefore, Swami Sivanandaji's system of pratipaksha bhavana becomes an

effective tool in connecting with the positive. It is through our positive connections that we gain the strength to face every challenge and situation in life. Whether it be physical, mental, emotional or spiritual, the more you connect with the positive, the more gains you will have. The less you connect with the positive, the further back you will go. Therefore, the intention has to be clear. One has to remain true to the intention, and that opens up the path.

Could you please talk to us about kundalini?

There are three stages in the yoga practices of kundalini. First, comes working with pranas, leading to *pranotthan*, awakening of the pranas; second, is *chakrotthan*, awakening of the chakras, and third is *kundalini utthan*, ascent of the kundalini. These are the three stages of kundalini yoga, and other yogas lead one to this experience, including hatha yoga. Prana, chakra and kundalini constitute the advanced yoga. The basic yoga is pranayama, to make one aware of the pranas, and with the prana vidya techniques one is able to experience and move the pranas. The pranayama and prana vidya techniques have to be perfected before coming to pranotthan, which is the third level of working with prana.

When you practise pranayama, the energy moves. You activate the prana shakti, which is connected with your breathing. Pranayama is more about the awareness of prana with inhalation and exhalation, inhalation and exhalation. Later on the experience changes. You begin to notice a change of temperature in the breath, you begin to notice other sensations in the trachea and lungs. There are different sensations that crop up, and they indicate that your pranayama practice is going well. The pranayama practice ends in *kaivalya kumbhak*, external retention, a comfortable state of external retention. So there is a process and a system. With pranayama, you come with your breath to the activation of prana and to kaivalya kumbhaka, retention of breath. Prana becomes hundred percent active. Of course, this is with preparation, yet there

are some people who experience spontaneous awakening of prana.

Depending on what movements the prana is making in the body, one discovers whether this movement is caused by a block in the nadi, or by activation of prana in the nadi. Both things happen there. So, the question is how do you differentiate between a movement which is caused by a block and a movement caused by the flow of prana. Here prana vidya comes in.

In prana vidya, you are going through the distribution of prana shakti, and you will discover if there is a block anywhere or if there is a free flow. Then, you begin your meditation, focus on prana in each chakra and awaken it. When that is happening, the body goes again through spontaneous movements, as the pranas flow freely. The mudras are spontaneous and natural. In the pranayama practice, it can be due to a block, the movement which you are involuntarily doing, yet in pranotthan it is a clear passage, and therefore any practice of mudra will be an indication of flow of prana in that region. After that, the pranas are focused on the chakras, and with mantras the chakras are awakened.

The six chakras represent the crossing of the nadis, ida and pingala. Therefore, the six chakras represent the pranic component of kundalini. After the six chakras, mooladhara, swadhisthana, manipura, anahata, vishuddhi, ajna, there are four more chakras in the system of ajna which relate to different aspects of consciousness, like manas, buddhi, chitta and ahamkara.

There are six chakras up to ajna which relate to prana, and four chakras relate to consciousness. After that, there are two more, the guru chakra and the sahasrara chakra. These twelve chakras play an important role in the awakening of kundalini, not six or seven. These are the twelve chakras through which kundalini ascends, creating a change in the energy, the pranic system, transforming manas, buddhi, chitta, ahamkara, overcoming the duality in guru chakra, and merging with the transcendental nature in sahasrara chakra.

Kundalini goes up to ajna; and up to ajna it is all criss-cross. In ajna everything mixes and merges: ida, pingala and sushumna. The three meet in ajna chakra, and from there they go as one. Sushumna is there alongside ida and pingala, going up straight. Inside sushumna, there are two more nadis, which connect the manas chakras and give energy to these manas chakras. After that, only sushumna goes up to guru chakra and sahasrara. It is a long process of actually creating a change in the personality and nature. Some rare people can awaken their kundalini by fluke; ninety-nine percent of people have to go through this progression.

There are two places where natural, spontaneous movements of the body happen: at the level of pranayama and at the level of pranotthana. Pranayama is always suspect; a block can be there as we have not cleared our nadis through asanas, shatkarmas, mudras and bandhas. Still there is tightness. When you work through the whole system and come to pranotthana, lightness is felt, no restriction, no constriction, but expansiveness. Anything that happens after prana vidya is clear. Anything that happens before prana vidya has to be observed and rectified. Only a person who has some experience can help you.

Each person, according to their sensitivity, experiences a different level of intensity of the pranic awakening. We may do the same meditation, the same practice, yet I may experience fifteen percent, you may experience twenty-five percent, he may experience eighty percent, somebody else may experience hundred percent and fall flat in ecstasy. It is the same practice, yet our sensitivity is making us experience different levels of the same experience.

– 21 October 2023,
Progressive Yoga Vidya Training, Ganga Darshan, Munger

Manas Muktavali – Pearls of Wisdom

Swami Satyananda Saraswati – Yoga-Vedanta, September 1955

It is only such a person who is a true human being, a true sadhu, a true saint!

Today the world does not need the saints who dwell in forests; the need of people today is for someone who can prevent them from getting entangled in social complications and bring them to the path which is straight and simple. What the world needs is someone who has discovered the way to emancipate and uplift humanity; whose life is imbued with the divine spirit of sacrifice and austerities; someone whose being is suffused with the effulgence of philosophical truth; in whom the stellar qualities of indomitable strength, firm determination, shining intellect and wide knowledge are perfectly balanced with an unshakeable and committed desire to serve the cause of human welfare.

Consider only such a person as a saint in whom there is not a trace of arrogance, whose heart is all-forgiving, who neither speaks about himself nor asks for anything; such a person who never displays any selfish or greedy tendencies; one who is not enamoured with perishable objects and who is always conscious of the indestructible – this is a true saint!

There is nothing to be gained from those saints who live in isolation in caves and forests. Nor is there anything to be gained from those who are well-versed in the scriptures or are great orators or those who prefer to live alone quietly after attaining god-realization because they consider the world to be illusory and a bondage. How can one who is truly realized see the world as bondage? One who has grasped the real essence of *Sarvam khalavidam Brahma* – ‘Everything is an expression or manifestation of the Divine’, is a true saint and a yogi.

The world is full of yogis who look strange, very secretive or who don fanciful robes. Images of emaciated, half-naked yogis sporting dreadlocks, smeared with ashes and seated in the lotus posture abound - however, this is not the true picture of a yogi. One should not rest until these blind and baseless superstitions afflicting Indian society are completely dispelled and destroyed.



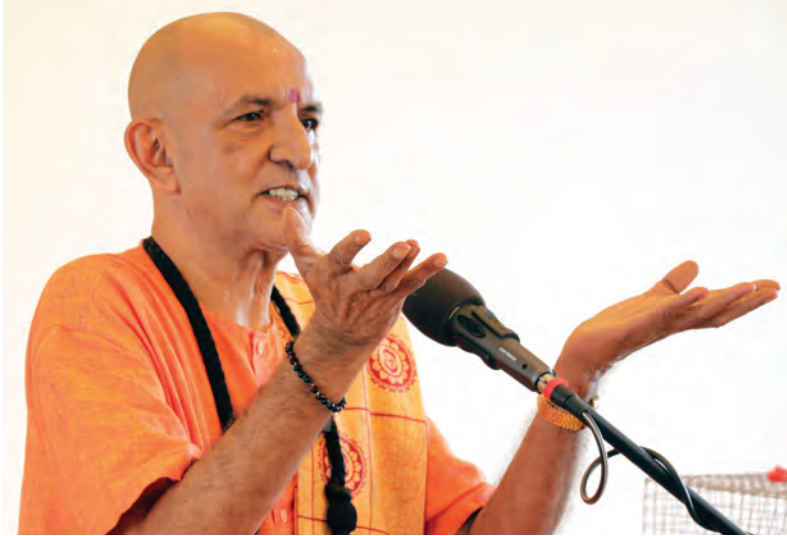
The heart and mind of a saint are always full of love and altruism. Contemplation of the divine is their essential nature. The goddess of purity reigns supreme in their heart. Pure and divine thoughts are reflected on their countenance and in their speech. Even in the most mundane of interactions, their truth and purity shines forth. Every thought, word and deed is full of loving, pure and untainted sentiments. Their very presence is living proof of unprecedented spiritual strength.

A true saint considers the whole world as his own family. A true saint has a complete understanding and acceptance of everything in life. Anyone whose saintliness is merely hypocritical posturing is not a true saint; neither is such a person a true saint whose actions are motivated by selfishness and who seeks name and fame through a show of greatness and pomp.

Someone is not called a saint only because of their service towards mankind nor is it because their personal needs are very few. Such a person is great because 'being good and doing good' is their very nature. Such a person is revered as a saint, because even in their dreams they never wish anything ill towards anyone.

Applied Yoga Chakra

Swami Niranjanananda Saraswati



2023 is a special year for us as we celebrate the birth centenary of our Guru, Swami Satyananda Saraswati. For this occasion, we came up with a project called *Yoga Outreach 2023 for Health, Happiness and Harmony*. This project has become popular around the country and around the world wherever people have participated with their different activities. While the projects are being conducted globally, at Ganga Darshan we are launching an Applied Yoga Chakra Training, in which, we have first covered Hatha Yoga and Karma Yoga. Now we are initiating Raja Yoga and Bhakti Yoga as the second step in the Applied Yoga Chakra.

What is the Yoga Chakra? It is a concept developed by our Guru, Swami Satyanandaji, in the early 1960s. It is the syllabus for the complete training in wholistic or integral yoga, as per the mandate of Swami Sivananda, which was to bring yoga for the development of the faculties of head, heart and

hands. Although Swami Sivanandaji gave the mandate to his disciples to go and propagate yoga, it was Swami Satyananda who developed the syllabus and the concept of Yoga Chakra in the early 1960s in Munger.

Yoga Chakra means wheel of yoga. *Chakra* means wheel. In this wheel of yoga, there are six spokes that radiate from the centre outwards. These six spokes represent the six yogas chosen by Swami Satyananda for our day-to-day application and experience of yoga. The first three spokes or branches of the Yoga Chakra are hatha yoga, raja yoga and kriya yoga: hatha yoga for the body, the senses, the brain, the physical and the pranic systems; raja yoga for the mental and emotional systems; kriya yoga for the psychic and spiritual dimension. These three yogas represent our effort to transform the gross, tamasic nature into a positive nature. It is a practice that we do, beginning with hatha yoga, then raja yoga and kriya yoga.

After that we move into the three other aspects of yoga, which are karma yoga, bhakti yoga and jnana yoga. Karma yoga is about how we interact in the world, with our environment, our society, family, with our friends, and with ourselves. How do we respond? How do we react? How do we perform the appropriate, correct, positive and uplifting karma? How can we develop the harmonious relationship based on understanding and support? This is the expressive part of yoga. It modifies or relates to yogic lifestyle, not to yoga practice. After the practice, how we express and live the yogic awareness is seen in how we are able to live karma yoga, bhakti yoga and jnana yoga. Bhakti yoga is emotional management, harmony of emotions. Jnana yoga is applied knowledge, known as wisdom. We are connecting with wisdom. These three yogas become the expressive dimensions of yoga.

The six yogas represent the spokes of this wheel. The progression is in the Yoga Yatras, the courses conducted until now. Hatha Yoga Yatra is a progressive course in hatha yoga. Raja Yoga Yatra is a progressive course in raja yoga. Kriya Yoga Yatra is a progressive course in kriya yoga. We start



from the basics and go to the end, and we do not select a little bit from here and a little bit from there. We experience the complete yoga. We experienced and experimented with the aim of deepening the subject of each yoga. This year, as a short form, a variation, a capsule form of yoga, we are combining hatha yoga and karma yoga, raja yoga and bhakti yoga and kriya yoga and jnana yoga.

In raja yoga and bhakti yoga, the focus is on realizing the nature, the behaviour patterns of our mind and emotions, and learning how to deal with them. People easily ignore their mental health. Physical health is never ignored. If we get an upset stomach, we immediately go and rest. If we get a headache, we immediately take medication and rest. If we get a boil or a pimple, we immediately do the needful to remove that problem. Anything in our body from a simple pimple or a boil to something major fully takes our attention, and we try to heal the body. If it is indigestion, we know that we are ill and we know that we need to do something to clear the indigestion.

When it comes to mental health, how aware are we of the pimples and boils that pop up in our mind? People think



of stress, anxiety and tension as the major factor for mental disturbances and distractions. No, it is not the stress, anxiety or tension that is the main factor for our mental imbalance or mental illness, but the moods of the mind. The last four years when humanity went through the experience of Corona made us confront isolation. In isolation the only connection with the world was the social media, and people engaged more and more in social media.

One simple example: Suppose I believe in something; it may be right or it may be wrong. I go and discuss it with you, I tell you what I believe in and you counter that by telling me what you believe to be right or wrong. There is a discussion. There is talk. My own understanding is changing and your understanding is changing due to the exchange of thoughts and ideas. My rigidity is being diluted and I have become more accepting. Your rigidity becomes more diluted and you begin to understand and appreciate what I am saying. There is good, healthy communication.

For the sake of discussion, let us say that I think, 'The earth is shaped like a pentagon, like the flat-earth theory. So I put 'The

Earth is shaped like a pentagon' up on social media. Somebody will come and say, 'Yes, the earth is shaped like a pentagon.' There is no communication, and I am reinforcing my own idea. The group which is collecting around me is reinforcing my idea with their own understanding. So, what I believe in becomes much stronger, and later on nobody can change it, go against it or try to dilute it. I have become the person who has believed in this, and now nothing will change it. This has happened to the minds of people. They have become rigid.

Mental rigidity has come in, and psychologists and psychoanalysts the world over are talking of the challenges of mental health. They have even identified what kind of mental problems people suffer from. If they overuse Facebook, Twitter or Instagram, this mental condition is going to come. Young people are already facing it and suffering from it. In the coming decade, mental health is going to be an important subject in the world. How to treat the pimples and boils that come up in our own mind, the cancer, diabetes and arthritis of the mind. When is the mind arthritic? When it becomes rigid and does not bend anywhere. When does the mind become cancerous? When the cells of the mind become distorted.

This is where raja yoga plays an important role, for yoga is the only system in the world, which deals specifically with managing the mental moods, behaviours and functions. It is a yoga which is older than hatha yoga. Hatha yoga is not very old. It can go back maybe three, four, five thousand years. Raja yoga goes back further; it is one of the original yogas. This is an indication that since time immemorial, people have been having mental problems. Even if you are a caveman and a sabre-tooth tiger is chasing you, you will have a mental problem. You only have a wooden stick to beat it, or rocks in your hands to bash the head against. So, stress has always been there from our stone-age existence till today. It has mutated. The stress mutated from a basic to a complex condition today, and that has affected our perception and the conditions of mind.

Yoga has identified six conditions of mind, which become the cause of its infirmity. These six conditions are *kama*, passion; *krodha*, aggression; *lobha*, greed; *moha*, infatuation; *mada*, arrogance; *matsarya*, envy. If you observe yourself or anybody else, objectively, peacefully, you will notice that every behaviour of every individual is coloured by one of the six conditions. That becomes the cause of stress, anxiety, frustration and depression in life. When it is positive, it becomes the cause of happiness in life.

Many times people say to me, 'I want peace and harmony in life.' Nobody has asked me ever how to be happy and content, instead everybody asks how to be peaceful and harmonious. I think the opposite. I believe that if you are happy, you are at peace. If you are unhappy, you are not at peace. Happiness is the foundation for peace. Have you ever seen peace without happiness? It will be a very sour-faced peace. There won't be any joy in it.

People talk of peace; yoga does not talk of peace. Yogis say that there should be peace everywhere, yet the yogic tradition and the yogic scriptures have never said, 'Let there be peace everywhere,' except in the *Shanti Mantra*. The yogic tradition has always said, 'Let all beings be happy.' They have believed that in happiness, all the positive experiences of life converge, and you live that. If you want to know yoga, go to the tradition; not to the New Age masters who speak of peace in abstract terms. Yoga is a process of discovery, it is not a process of imagination and fantasy. Through that discovery, you harmonize, balance and uplift yourself. You get rid of the extra baggage, become light, and go beyond the limitations. You experience freedom and transcendence.

– 4 October 2023,
Raja Yoga-Bhakti Yoga, Ganga Darshan, Munger

Mental Health

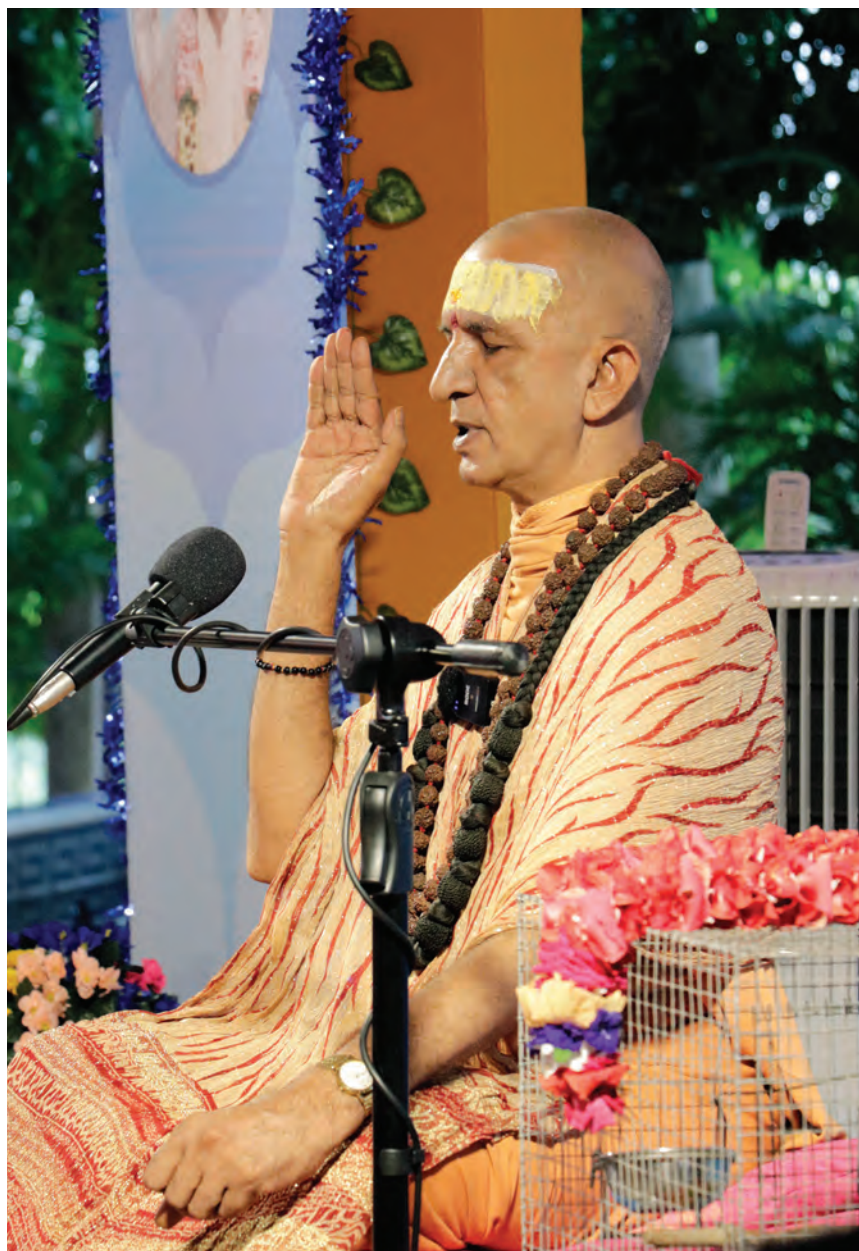
Swami Satyananda Saraswati

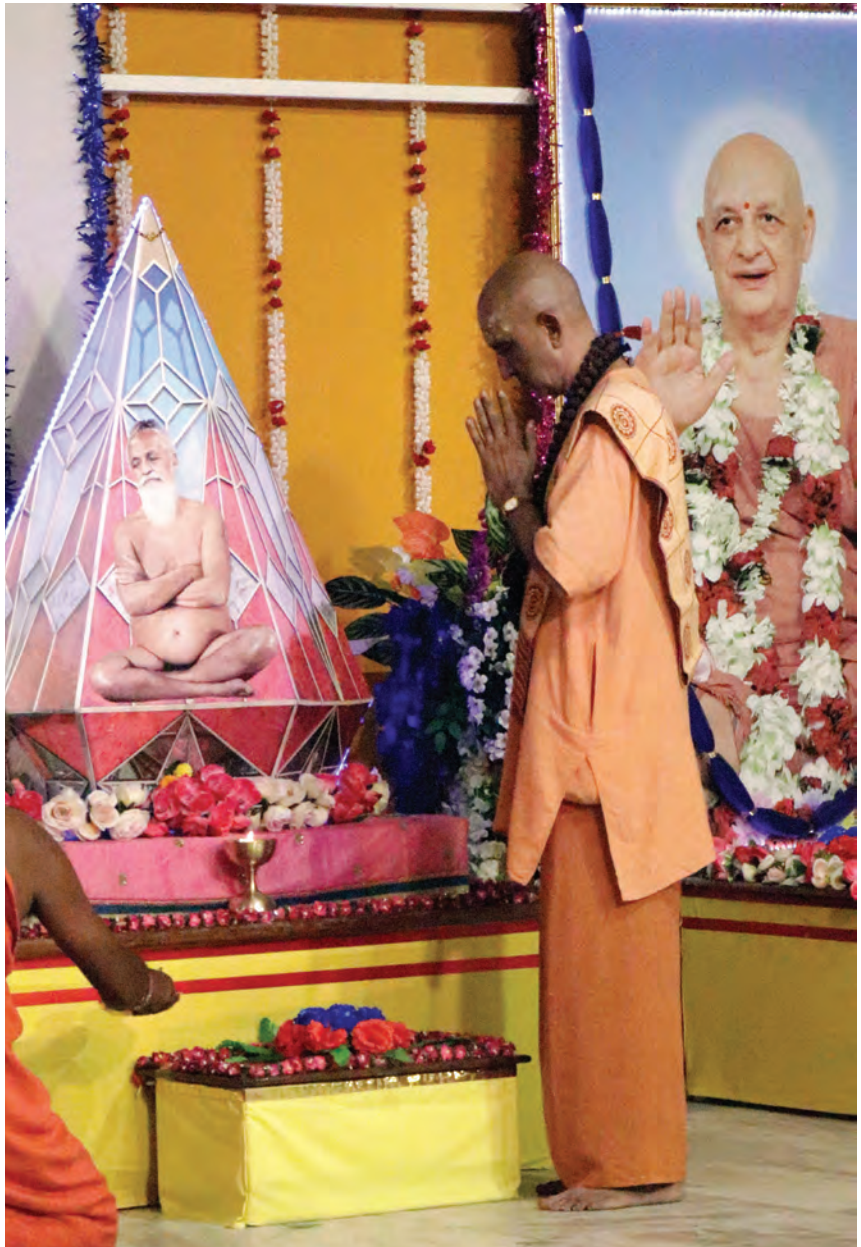


Mental health is a state when the brain and the behaviour, the conscious and subconscious channels or expressions of man are working in complete unity and harmony.









Memories

Swami Niranjanananda Saraswati



There are different ways to define memories. Psychoanalysts say that there is long-term memory and short-term memory. Long-term memory is different to short-term memory. You can know what you had for breakfast today, maybe tomorrow you will remember what you had for breakfast yesterday. One month later you won't remember what you had for breakfast on this date. This is one type of memory. It will remain with you, yet as the same thing is repeated again and again, the previous memories will be lost and the recent memories will be retained. That is one level.

Another level is the long-term memory. You travel to a place, say you come to the ashram and you are here for a week, ten days, one month; you see everything, you know everything. When you come back after three years, you will recognize things, 'Yes, this colour was like that, the floor was like that, the room was like that, the buildings had a green colour.' It will come back. At home, if you try to recall this you will not be

able to. When you see something again, everything will come back, 'This has changed; yes, I remember it like this. It was like this before.' These are what we call the passing memories that deal with the daily routine.

Then there are other levels of memories like a sunrise that you recall which you have seen only once in your lifetime and never again. You can recall the beautiful sunset when the clouds took on different coloured hues and you said, 'This is a picture postcard image.' That sunset won't come back again, it won't be repeated again tomorrow, yet the image will be retained. Whenever somebody says, 'What was the best sunset that you have seen in your life?' then even twenty years later you will recall, 'Oh, I saw one sunset. The clouds were like this, the sun was like that, the colours were like this.' You will describe the sunset in detail.

Elderly people recall their childhood, the time they lived before the age of fifty. The time they lived after the age of fifty will become more shrouded in mist, yet the earlier memories will be sharp, precise and focused. That is why people say that the elderly go into their second childhood. They recall everything of their childhood and they behave as a child, for that is the strongest memory.

Then there are memories in the form of impressions; they are not visual but imprints. Something that your parent might have told you when you were young. 'Don't speak lies. Always tell the truth,' is a sentence that sticks with you and for a long time you will remember it. 'My father once said to me' or 'my mother once said to me', those sentences will come out. They are not visual, they are more verbal and they are also memories. If you have a fight with somebody, you will remember the abuse for many years to come and all the good words said in an appreciative way will be forgotten. Twenty years of appreciation and one day of fight – which will be highlighted in your mind? Not the twenty years of goodwill but one day of strife.

These impressions are retained by the mind in the form of archetypes. When yoga speaks of clearing the memory, it

is the memories which define your attitude, your behaviour, nature and mentality. Yoga deals with memories which are building blocks of human personality, not with the immediate memories or short-term and long-term memories. When Sage Patanjali says *chitta vritti*, people define that as 'modification of mind'. They don't realize that Patanjali has said *chitta vritti* which is not mind. If Patanjali meant mind, he would have said *manas vritti*. *Manas vritti* is the mental *vritti*, yet he uses the word *chitta vritti* which is deeper than *manas*.

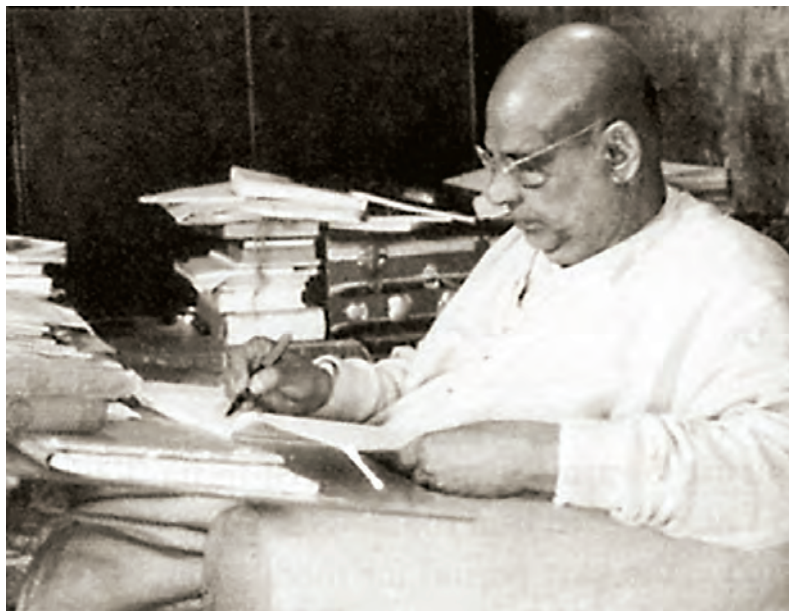
There are four aspects: *manas*, the reflective cognitive mind; *buddhi*, the logical mind; *chitta*, the impressionable mind; *ahamkara*, the egotistical mind. It is the impressionable mind where all the impressions have been collected and stored which has to be cleared. It is the impressions of the mind that determine your attitude, behaviour, personality, way of thinking, optimism, negativity, your hope, happiness, anxiety and insecurity. Everything will be defined by the *chitta* memories, not by the short- or long-term memory.

The approach to memory is different from the yogic perspective. We think of memory as one function of the mind; however, memory is not one function of the mind. There are many types of memories. You can deal with the memories of yesterday, the day before yesterday, one year ago, two years ago. How do you deal with those impressions and memories which you do not even recall, recollect, and realize that they are there in *chitta*? They come up from the unconscious mind. Short and long-term memories come up from the conscious mind, like 'I know what I have eaten.' The memories of the impressionable mind come from the unconscious. People go through traumas in early childhood. Many times they do not even know that they have gone through a trauma, yet that situation has affected their life later on.

– 13 March 2023,
Bihar Yoga Traditional Teaching, Ganga Darshan, Munger

Practical Hints for Service

Swami Sivananda Saraswati



- Do not lose a single opportunity in helping and serving others. An opportunity once neglected may not come again. My method is to be always on the lookout for opportunities, watch out for them and utilize them. Be ever ready to serve. Be full of initiative. Never miss a single chance. Create opportunities. Create a field for good service; create work. There is no yoga or yajna greater than sattwic charity of the spontaneous type.
- Actively seek the wellbeing or comfort of others. Do not procrastinate. Act now, not tomorrow or the day after. The person may change their minds later on and go away. We may not then have the opportunity of rendering our service to them. This is one of the most important rules in selfless service. Opportunities come and go. A karma yogi should

be ever vigilant and utilize every opportunity for seva. When a task is put off for the next day, then other tasks accumulate around it and the opportunity for service is lost.

- Serve cheerfully and willingly. Serve with pure love, kindness and courtesy. Never grumble or murmur during service. Never show a wry or gloomy face when you serve. The one you serve will refuse to accept such service and you will lose an opportunity. Utilize every minute in serving others in the best possible manner. Do not expect anything when you serve a man or when you give a gift. Thank him for giving you a good opportunity to serve him.
- If your guru or friend asks you to wash a towel, take his clothes also for washing without his knowledge. If a passer-by asks for a cup of water, say to him with courtesy, in sweet words: "Brother, take your seat. Here is water. Here is a cup of milk for you. Rest awhile on this seat. I shall massage your legs and fan you. You are tired." This is real service. This is real yoga. If you do service with this mental attitude for one or two years, you will become an entirely changed being, a veritable God on this earth.
- You can do selfless service according to your ability and station in life. An advocate can plead for poor people without accepting fees. A doctor can treat the poor free of charge. A teacher or professor can give free tuition to poor children. He can supply books for study. Give one-tenth of your income in charity. Serve your parents, elders, teachers and guests with divine bhava.
- Serve any social institution for one hour daily without any remuneration. Collect some old clothes and distribute them to the needy. Distribute food to the destitute as you walk along the street. Read to the blind, visit the old and aged, cheer them up with stories and news of happy events.
- Equip yourself with first-aid knowledge, so you can always give the first help in all cases of emergency. Get medicine from the hospital or the dispensary to have ready for anyone who may need it. Visit a hospital daily, if you can,

or weekly, and give your best attention to the non-paying wards. Distribute fruits to the patients. Sit by the side of the patient and speak a few encouraging words. Smile awhile. Repeat verses or read inspiring passages from the spiritual traditions. Tell him that you will meet him 'tomorrow'; and then do meet him.

- Meet your friends and members of your society in a common place once a week or a fortnight for satsang and kirtan. Develop an understanding heart. Help others on the spiritual path. Lift them up. Throw light on their path. Do not expect perfection from them, but be kind to them. They are doing their best, as you are doing yours. You will grow by helping them.
- There is no superior or inferior service. There is no superiority or inferiority among karma yogis. In a machine, the smallest bolt or spring is as essential to its smooth running as the mighty wheel. Similarly, in an organized effort, the person who does even the least work, or attends to an insignificant detail, contributes as much to the success of the endeavour as the chief organizer himself; for, if there is some defect in even a small detail, perfect success cannot be achieved.



Bihar Yoga Klub – Serbia

For the past three years, Bihar Yoga Klub has been conducting an open class on 5th of every month, and Satyananda Yoga Nidra and meditation on 6th of every month. This activity is continuing. Included is the reading from Sri Swami Satyananda's *Bhakti Yoga Sagar* series. Swamis Omgyanam and Mudraroop conduct the sessions which are attended by 20 to 50 people from a diverse background.



Weekly Satyananda Yoga

- Every Monday, a class free of charge is given with the emphasis on Satyananda Yoga Nidra and meditation
- A class held in one of the Safe Houses for women in Belgrade. There is a lot of domestic violence towards women in Serbia, and considerable deaths annually. The location of these safe houses keeps changing and is kept secret, so classes are taught online.
- A class for deprived children of gipsy origin in one primary school in Belgrade
- A class at the association of women undergoing treatment for breast cancer in Belgrade

Reaching Out – Andhra Pradesh

Swami Bhakti Chaitanya Saraswati conducted the following programs:

- From 6th to 8th July, a three-day program to the theme 'Yoga For Day-To-Day Life' was held at the Sadhana Hall of Swami Satyananda Yoga Ashramam Amaravati, Vijayawada. All sessions were conducted by Swami Bhakti Chaitanya to inspire the 50 members to bring yoga into their daily routine.
- From 10th to 12th July, a program on 'Yoga for Everybody to lead a Divine Life' and 'Stress Management' was organized at the SR Educational Trust, S Rayavaram, Visakhapatnam District, Andhra Pradesh. Over 600 students of classes 7 to 12 were exposed to Satyananda Yoga and a session was held for the staff. In the evening, there was kirtan, meditation and satsang on the Development of the Satyananda Yoga Tradition. Swami Bhakti Chaitanya was assisted by Guru Sharan (Karuna Sree) & Kalavilas (Rajani)
- On 23rd July, Swami Bhakti Chaitanya participated in the program organized by Sannyasi Siva Rishi, Satyananda



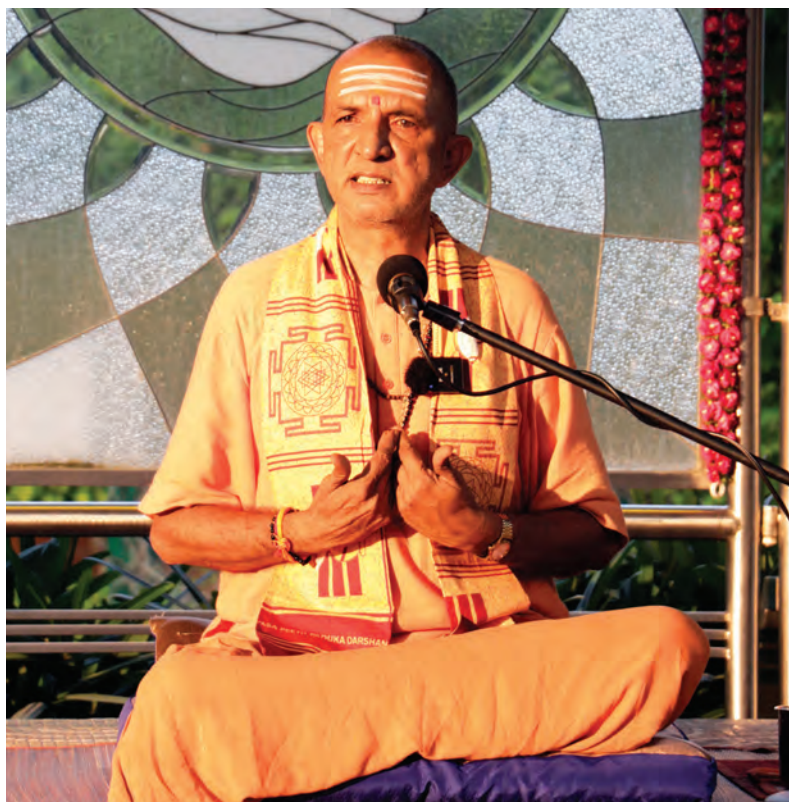
Yoga Centre, Chennai. He answered many questions and gave the yoga nidra session.

- From 1st to 5th August, at the invitation of Brahma Kumaris Headquarters, Mount Abu, Rajasthan, Swami Bhakti Chaitanya addressed more than 2,500 participants speaking on the Development of the Satyananda Yoga Tradition.
- On 11th, 12th and 15th August, programs on 'Yoga for Living the Divine Life' were conducted for sixty senior citizens at the Vijayawada Ashram. The sessions included asana, pranayama, meditation highlighting the benefits of each practice for overall wellbeing.
- On 20th August, Swami Bhakti Chaitanya participated in the program organized by Sannyasi Siva Rishi, Satyananda Yoga Centre, Chennai. In the Question & Answer session he answered many questions and also gave the yoga nidra session.



Be the Winner

Swami Niranjanananda Saraswati



This year, we added a new component of Yoga Chakra, which was the combination of Hatha Yoga and Karma Yoga, Raja Yoga and Bhakti Yoga. After the Symposium we are having the Kriya Yoga and Jnana Yoga course. These three will conclude the new experience of Yoga Chakra, which we can have in our life and advance more than before. If I can be truthful to you and not diplomatic, I would say that we have practised not yoga, but physical exercises. We have not practised meditation, but we have tried to struggle with ourselves. We have not

practised relaxation, because we fear to let go of the physical control, and there are people who react to the word 'relaxation'. They become more tight.

If we sincerely look at how we have engaged ourselves in the yoga practice, personally and publicly, we will find that most of the emphasis of every teacher has been public exposition and not personal experience. That is the sad truth about the whole teaching of yoga. Even when people go back from this training, they will be teaching to the public what they have learned, for the ego is more important than the systems through which they can put themselves. This is an indication of the flaws of our nature and personality, as it does not allow us to go deeper into self-experience. We remain only at the surface.

It is like snorkelling. You see what is inside, yet you cannot go deeper, for the pipe is not long enough to allow you to go deeper. The pipe connecting us to air is the connection with the world. Connection with the world is incorrect. It has to be there, yet there has to be an understanding of when to withdraw and when to act. When you learn how to withdraw, yoga begins in your life.

The more you withdraw from your tension-filled engagements, the more ease, peace and relaxation you find, which allows your mind to look at itself. There has to be a balance in our external life. There has to be the same emphasis given to personal experience as to teaching others. Teaching others fills the pocket. Exploring oneself fills the spirit. Both have to happen. I am not saying, 'Don't do this, or don't do that.' Apply your wisdom and know when to act and when to withdraw. That is the main learning in life. Since 2014, the whole focus is on experience. Let me make it clear as well, that experience is not something that everybody can have, as we have not cleared ourselves.

There are so many impressions, *pratyayas*, in the mind that if you watch the negative, you will not be able to handle it. People cannot handle the negative. Somebody asked a

question, 'Why don't we look at the negative?' Have you ever looked at the negative? Are you capable of looking at it? Until now you have been avoiding it. When you look at it, you feel disturbed. Nobody wants to look at the negative. Nobody wants to accept that it is there. There is always denial, saying, 'The negative is not there.' In that denial, there are always justifications, self-blame and blaming other people, and the whole thing creates a vicious circle. To confront the negative pratyayas is not easy for anybody. Even a psychiatrist cannot help.

Many people have experienced different types of trauma in their life, which have been suppressed and not released. Nobody can bring it out, not a psychiatrist, not any medicine, and not even gurus, for that matter. The strength to look at oneself has to come from you, not from outside. Therefore, Swami Sivanandaji always said, 'Cultivate strength and cultivate the good in you.' It may sound infantile, or to some it may be a philosophical statement; yet that is our lack of understanding. How to live life has just been explained in this simple sentence, 'Be good and do good.' When you apply this understanding to everything that you interact and deal with in life, will you be able to be good and do good even for a day? Not possible, because the awareness will dissipate. You will forget and normal behaviour traits will appear. Even that simple statement of being good and doing good is an impossible feat for many people. It becomes a nice idea, so if it is a nice idea, then do it and live it. The effort to constantly improve oneself should always be there. That is the attitude of a yogi, self-awareness and self-correction, not only practising this or that, but also observing and self-correcting.

The pranic dimension

In this Progressive Yoga Vidya Training, an effort was made to expose you to the pranic dimension, the pranamaya kosha. You are physically connected to annamaya kosha and we are connected to manomaya kosha. We are not fully connected

to pranamaya, vijnanamaya or anandamaya koshas. We reach these two koshas, the sensorial and the sensual, the karmendriyas and jnanendriyas, raga and dwesha. There has never been any access to the pranamaya kosha, the pranic dimension. Just pumping breath is not enough, you need to explore the nadis, the flows, the chakras, the mudras which activate and balance them, the bandhas which activate and balance them, their impact on the body and prana.

Yoga is not physical practice. Ultimately, you have to connect with pranas, which become the vehicle through which you move to manomaya, vijnanamaya and anandamaya. Pranas also become the vehicle to ensure that your physical body maintains its optimum health and wellness, until its last breath. So, we have to focus on pranas.

Even in meditation, rather than focusing on the mind, you have to focus on prana. First, you have to know what your mind is. Remember that sentence of Paramahamsaji, 'In your life, except you, everything else is the mind.' Figure out which 'you' inside is free of the mind. What inside you is free of the mental influence? 'Except you, everything else is the mind,' so who are you? It is not an abstract question. It is not the question of jnana yoga, it is not the question of Ramana Maharishi, 'Who am I?' No. It is the cultivation of awareness of every moment that we live. Knowing that the moment is not going to come back, make the best of it and make the most of it, be happy in it, be content for the opportunity given to you to live that moment. Then you will realize, 'Except you, everything else is the mind.'

I am not speaking of philosophy, but of a lifestyle which we can live and which can be lived. For practitioners of yoga, apart from practice, the focus also has to be on lifestyle, as it is the lifestyle which expresses the achievements and attainments of yoga. If I ask you, 'What do you want in life?' the majority will say, 'Peace.' Anybody in society will say, 'Peace.' Peace is not necessary; peace is the presence of happiness. If you are happy, you are at peace. When you are not happy, you are not

at peace. Instead of searching for peace, begin to be happy. You won't find peace in meditation. You won't find peace in the Himalayas, in isolation, at the beach or in an ashram, not until you discover your own happiness. When you say that people are unhappy, you mean that they have lost their connection with their heart. When people lose the connection with the heart, they become unhappy. When there is connection to the heart, through anahata, people are happy, and with happiness comes peace.

Here is some advice: Do not look for happiness thinking, 'If I go there, or go here, if I do this or do that, I will find peace.' Try it. Try to meditate one day when you are not happy, but sad, and try to meditate one day when you are really happy and elated. See the difference of your own mind, your thoughts and nature. Happiness will lead to connection with other people. This connection with other people develops into kindness to other people. If you can understand this path, you will progress on the spiritual path. It is a progression; it is not an achievement, 'I can achieve this by doing this.' There is no achievement in yoga, there is only progression. You move from one point to another, to another, to another. It is like climbing steps. The foot which is on the step below does not move, until the foot on the step on top is fixed and firm. Only when the foot on the upper step is fixed and firm, will the other foot move and go to a higher step. Try climbing steps with both feet together, you will fall.

Just as you are careful climbing a staircase, you also have to be careful in spiritual life and in yogic life. There are people who like to play and flirt with yoga. It is their choice. Maybe you also like to play and flirt with yoga. It is your choice. At least I can ask you to be truthful and positive, constructive and creative, focused, committed and sincere. If you can follow that, you will be the winner.

– 29 October 2023,
Progressive Yoga Vidya Training, Ganga Darshan, Munger

My Thoughts

Swami Satyananda Saraswati – Yoga-Vedanta, April 1954

- I do not have blind belief in any yoga or philosophy. Man should explore that Truth, in whose everlasting bosom the validity of all untruths is reduced to naught.
- Whatever I do is for the fulfilment of Gurudev's wishes and intentions. I have no personal ambitions whatsoever. It is for this reason that sometimes I may have to dazzle someone like the brilliant rays of the sun and at other times gently bathe them in the soothing soft glow of the moon; one day I may have to bow down at someone's feet if I am glad and another day I do not blame myself of any wrongdoing if I have to resort to drastic measures in order to get something done.
- Having a critical attitude is a flaw and weakness. I certainly do not ever want even a hint of it in myself.
- The meaning of service to Guru is not partaking of his leftovers on his birthday and posing like a devout disciple. Offering every thought, word and deed to Guru is true service.
- If one wishes to impress people and ensure a secure and permanent position among friends, one needs to be soft-spoken. No superficial and fake sycophancy, learn to speak from the depths of the heart where the gems of love lie hidden.
- One who proclaims 'I am the knower of Brahman' or who declares 'I do not know Brahman', neither of them has known anything.
- When devotees dance and jump in abandon, it is merely a nice drama to look at. That is why such devotees and these dramas should be understood as one and the same.
- Those exalted scholars and Vedantins who are content with '*Ghatakasha-Mathakasha*', contained and limitless ether, and



who look upon karma yoga with scorn, that very 'karma yoga' is a thousand times greater than their '*pramaadyoga*', yoga of erroneous intoxication.

- Cowardly persons have one vile quality. I have seen many people cover themselves with the shroud of shame when they go to a shop to buy two pennies worth of sugar. This attitude has to be neutralized and finished off by correct thinking.
- If a well-dressed person meets simple hill dwellers, they will take him to be an important official. The meaning of innocence is absence of prejudice.
- North Indians mock the pronunciation of South Indians and they criticize the way North Indians speak. I feel that both should be put aside and a third will have to be found.
- Gurudev's heart is the home of love. This is the reason why he can never hurt anyone, no matter how many mistakes they may make.

Kazakhstan Yoga Academy

March



- Regular charity for the elderly at the hospice, with food and necessary items.

April

- A regular course on the basic principles of yoga was conducted with 25 participants.
- A short course on 'Yoga from Moment to Moment', based on the books *Yoga Chakra 2, 4, 6 and 8*.

May

- A course on shatkarmas was held and preparations for the International Day of Yoga began, which included a lecture on Yoga Capsule, attended by 10 people, as well as the start of a 30-day online marathon 'Yoga from Moment to Moment' on the Yoga Capsule program, in which people all over Kazakhstan and Russia participated, sending daily reports on their practice; and a lecture on ecology 'Waste Management' with the participation of 15 people, which aroused great interest.

June

- On the eve of the International Day of Yoga, we held a big inspirational kirtan in nature, after the kirtan we distributed prasad, more than 30 people participated in the kirtan.



- The annual trip to the Buddhist shrine on the territory of Kyzyl Kent reserve with the program 'Yoga Capsule' was held, 40 people participated in it.

July



- Swami Akileshananda conducted a large retreat in Kyrgyzstan. The theme of the seminar was 'Awareness of the goal as a way of working with the mind'. The participants lived five days of ashram lifestyle, the daily schedule included: hatha yoga class, karma yoga, theoretical material and daily kirtan. All 30 participants were inspired to bring more awareness into their daily lives and incorporate yoga practices into their daily lives.



September

- Swami Akileshananda conducted a course on the basic principles of yoga as a way of life and the traditions of sannyasa.

October



- Charitable aid to the local hospice was provided on the occasion of the International Day of the Elderly, with the participation of students of the Kazakhstan Yoga Academy

Ongoing

- We have had several yoga nidra courses throughout the year and regular courses on pregnancy yoga, baby and children's yoga. A course on vedic cooking was conducted twice where we teach people how to cook healthy, delicious food.
- We take an active part in greening the city, planting trees, plants, bushes and flowers, involving the students from all our courses.



Know Yourself Yoga Sadhana Satra – Stepping into Spirituality

Sannyasi Sivadhara

Swami Niranjanananda Saraswati guided this three-day program which commemorated Sri Swami Satyananda's birth centenary and was attended by 1,500 delegates from 18 states as well as a few participants from overseas.

The morning asana and pranayama sessions began with the three-mantra sadhana along with sankalpas and the class was taken by Swamiji. Participants received first-hand experience of the definitive Satyananda Yoga tradition as envisioned by Sri Swamiji. The focus was on constant awareness of body and breath and Swamiji spoke about the benefits of regular sadhana which was practised over a long period.

The afternoon sessions were devoted to satsang with Swamiji and audience questions were also addressed. Swamiji shed light on the recent developments and activities of Bihar





School of Yoga during and since the corona pandemic, sharing information about the new trainings and modules that are being offered. He also spoke on the different programs of Seva which were conducted worldwide as a fitting tribute to Sri Swamiji on his birth centenary by living his teachings. Speaking on the importance of yogic lifestyle, he said that this was the only way to balance the increasing dependence on technology and combat the dissipation and distraction faced by society everywhere. The qualities of restraint, discrimination, harmony and balance in head, heart and hands are intrinsic to yogic lifestyle and Swamiji said that the journey into spirituality begins by developing and strengthening these qualities in life.

The icing on the cake of the entire program was the screening of live kirtans and Paramahamsaji's early Rikhia satsangs. The kirtans were uplifting and joyous with everyone singing along while the satsangs brought home the irrefutable truth that Sri Swamiji's love, compassion, wisdom and humour continues to bring light and hope into our lives, transcending the barriers of time and space.

The program fulfilled the longing of all the delegates to connect with the blessings and teachings of our guru tradition through the presence of Swamiji, especially those who had been unable to visit Munger due to the corona pandemic and other personal situations. Everyone received inspiration, hope as well as practical guidance on how to make the yogic lifestyle a reality in their lives.

– 12 to 14 March 2024,
Satyananda Yogadarshan Peeth, Tryambakeshwar

The Purpose of Life

Swami Satyananda Saraswati

This life and another life are subject to the law of causation. From a seed a tree is born. From that tree, fruits are created and then seeds are created. This is how cause and effect and cause and effect takes place in everybody. One life is a result of a previous destiny and the future life will depend on this cause. Therefore, whatever you want to become, you will have to make a very strong basis or seed.



Just thinking and wishing is not enough. When you wish and desire, you create a seed, but that seed can be destroyed. To unite with God, guru or saints, you need very strong willpower and at the same time, you have to desire light. You cannot please God and man at the same time. You have attachment for life, objects, relationships, for very insignificant and irrelevant things, and yet at the same time, you want to unite with Him. No, you can have only one master, not two.

When you desire the things of the world, they are your masters. Attachment is the master. Passion is the master. Passion tells you what to do and you do it. Desires tell you what to do and you do it. So they are the masters and you are the servant. One can have only one master, not two. Therefore, the whole lifestyle has to be redesigned and the most important thing is bhakti.

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 should you walk on the path. I will tell you a story that will clarify the whole thing.

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

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 'SB Collect Online Donation Facility' by directly accessing the web address: <https://www.onlinesbi.sbi/sbicollect/icollecthome.htm?corpID=2277965>.

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 Chakra 10

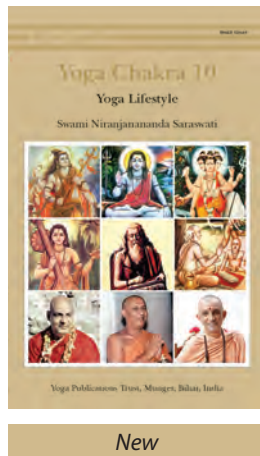
Yoga Lifestyle

Swami Niranjanananda Saraswati

58 pp, soft cover, ISBN 978-93-94604-20-9

In 2019, Swami Niranjanananda Saraswati conducted the fifth Yoga Chakra program at Ganga Darshan Vishwa Yogapeeth. Swamiji explained the need for all sincere aspirants to take yoga from a classroom practice to a yogic lifestyle. He gave two definitions for all to reflect upon and remember: Life is what you live through your mind and lifestyle is the expression of the quality of your mind.

Improving the quality of mind is the first step with positive samskaras and better understanding. Then we have to move from living through the head to a connection with the heart. This is achieved when the pranas are softened again by living with joy and in harmony with oneself and others.



For an order form and comprehensive publications price list please contact:

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

Tel: +91-09162 783904, 06344-222430, 06344-228603



A self-addressed, stamped envelope must be sent along with enquiries to ensure a response to your request



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 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

bar code

Yoga Peeth Events & Yoga Vidya Training 2024

Bihar School of Yoga Yogavidya Training

<i>Feb 11-Jul 11</i>	Yoga Chakra Experience
<i>Jul 2022-Dec 2024</i>	Ashram Life Experience
<i>Apr 1-7</i>	Pratyahara & Dharana Training
<i>Apr 10-16</i>	Pranayama - Breathe for Healthy Lungs Training (Hindi)
<i>Jul 18-Jan 18 2025</i>	Yoga Chakra Experience
<i>Sep 1-Nov 10</i>	Sannyasa Experience (overseas participants only)
<i>Sep 22-30</i>	Hatha Yoga/Karma Yoga Training
<i>Sep 24-30</i>	Hatha Yoga Yatra 5
<i>Oct 3-12</i>	Raja Yoga/Bhakti Yoga Training
<i>Oct 6-12</i>	Raja Yoga Yatra 5
<i>Oct 17-30</i>	Progressive Yoga Vidya Training
<i>Nov 3-10</i>	Kriya Yoga/Jnana Yoga Training
<i>Dec 1-Feb 9 2025</i>	Sannyasa Experience (overseas participants only)

Bihar Yoga Bharati Yogavidya Training

Aug 7-Oct 7 Yogic Studies, 2 months (Hindi)

Events

Nov 17-23 Munger Yoga Symposium

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 & 6th</i>	Guru Bhakti Yoga
<i>Every 12th</i>	Akhanda Path of Ramacharitamanas