

YOGA

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Golden Jubilee

*50th year of
Bihar School of Yoga*



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.

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Front cover: Sri Swami Satyananda Saraswati, Puri, Orissa, 1988

Plates: 1: Ganga Darshan, 1985; 2: Mumbai, 1985; 3: Madrid, 1984; 4: Maharashtra, 1985; 5: Munger, 1986; 6: Laxmipur, Bihar, 1987; 7: Yoga Camp, 1990; 8: World Yoga Convention, Munger, 1993



GUIDELINES FOR SPIRITUAL LIFE

Physical and Mental Austerity

Austerity, or *tapas*, purifies the impure mind. It destroys passion, anger, desires and egoism, and generates dispassion and discrimination. The aspirant who bears heat and cold does physical *tapas*. He increases his power of endurance, but he may not be able to bear insult. He has disciplined only his physical body, but has no control over the mind.

However, to keep a balanced mind in all conditions of life, to bear insult and injury, to be ever serene, contented and peaceful, to be cheerful in adverse conditions, to have fortitude in meeting danger, to have presence of mind and patience are forms of mental *tapas*. *Tapas* is spiritual discipline, worship, *sadhana* and meditation.

—Swami Sivananda

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

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

January – Sri Swami Satyananda toured Australia from January to April, giving satsang at centres in Sydney, Melbourne, Cairns, Brisbane, Canberra, Rocklyn, Lillian Rock and Tasmania.

Swamis from BSY conducted seminars in Haldia, Kolkata, Banshipur and Korba.

Swamis from BSY also toured South Africa for three months.

April–August – Sri Swamiji travelled extensively in Europe.

He toured Greece, giving satsang in Crete, Thessaloniki, Rhodes, Mytilene, Katerini, Alexandropolis and Athens. He was the chief guest of the Italian Yoga Federation in Ciocco and inaugurated the centre in Toulon, France. He returned to Greece to conduct the Guru Poornima celebrations in Athens. His tour continued throughout France and Switzerland.

May – Swamis from BSY conducted seminars in Raigarh, Katihar, Udaipur, Chittorgarh, Chennai, Dhanbad, Jamshedpur, Begusarai and Barauni.

June – Swamis from BSY conducted programs in Perampur.



July–September – Swamis from BSY conducted programs in Hong Kong, Japan and the USA.

August–September – Swamis from BSY conducted sadhana courses in Gaya, Chapra and Pune.

October – Sivananda Math (SM) and the Yoga Research Foundation (YRF) were established. In honour of his guru, Swami Satyananda founded Sivananda Math to

help the sick and poor in the tradition of Swami Sivananda. YRF will conduct research into the benefits of yoga in various areas.



1985

January – Swami Niranjan gave satsang at Dhanbad ashram and inaugurated the Ramayana Sammelan in Kalyanpur, the Blind Relief Camp and the annual function at Saraswati Shishu Mandir in Munger.

February – Sri Swamiji gave satsang in London and other parts in England.

Swamis from BSY gave lectures in Begusarai.

March – Swamis from BSY gave a yoga shivir in Gorakhpur.

April – Sri Swamiji conducted bhoomi pooja at Satna ashram. Swamis from BSY gave a yoga program in Barauni.

May–June – Swamis from BSY gave lectures and satsang in Kashmir.



June–July – Sri Swamiji travelled to Greece and Belgium. On his return to India he gave satsang in Mumbai.

July – Guru Poonima celebrations were held at Ganga Darshan with kirtan, Guru Paduka Pooja, havan in the morning and kirtan in the evening, followed by lectures by swamis from BSY.

Swamis from BSY conducted a yoga seminar in Patliputra.

August–October – Swamis from BSY conducted a yoga seminar in Patna.

September – Swamis from BSY conducted a yoga training course in Begusarai.

October – Sri Swamiji gave lectures in Jamshedpur and Mumbai.

November – A group of devotees from England attended a special Kriya Yoga course.

December – Swami Niranjan inaugurated the Yoga Festival at Sri Krishna Vigyan Kendra, Patna, and conducted the opening function of the Ramayana Sammelan in Indarukh, Jamalpur.

Devotees from Italy attended a Kriya Yoga course in Italian.

Swamis from BSY conducted a yoga program in Madhusudangarh.



Dawn of the Computer Age in the Ashram

From Mere Aradhya by Swami Dharmashakti Saraswati

On the auspicious occasion of Vijayadashami in October 1984, two computers were installed at Ganga Darshan, putting the little town of Munger on the computer map of India.

These computers would be used to compile research data on yoga practices as well as the lectures of Sri Swamiji and other material culled from the ancient tantra and yoga related literature.



Yoga in Space

Swami Satyananda Saraswati



Can you say something in connection with the yogi who has been in space?

He is a yoga teacher. He was sent into space to conduct research on yoga and space-sickness. Cosmonauts who go into space develop many problems. They suffer from nausea, digestive and nervous disorders. The practices of yoga try to control these negative aspects of weightlessness.

This man was sent into orbit to work with other astronauts. I consider this an important step, as India is a deeply religious

country and Russia is not. It believes in dialectical materialism. Naturally, when this participation occurred, I considered it a conquest of yoga over the Soviet mind or ideology.

Russia has been working on this project for a long time, and the research results, which will be produced soon, will bring out a set of yoga practices for the cosmonauts. The main question is, how to manage the weightless body.

In meditation one gradually trains the mind to face the experience of lightness. Therefore, when a person has already practised meditation and experienced lightness, if he experiences the same in space, he won't have any problem. However, when the body becomes weightless, many psychic experiences manifest, and the astronauts cannot face them. They may have nightmares, see shadows, lights and hallucinations.

This physical body reacts differently in different places. People on an expedition to Mount Everest have particular reactions. Gravity controls one's experience, the behaviour of the nervous system and brain. Once out of the field of gravity, no one can handle the changes, if they have not undergone yoga training. Therefore, the future cosmonauts will practise yoga before going into space.

– 24 May 1984, Il Ciocco, Italy



The Spiritual Scientist

Swami Poornamurti Saraswati, Australia

For a few years destiny delivered me to the feet of Swami Satyananda as his photographer and recorder – an unusual role for one who has a profession in science and engineering.

A cameraman has the role of impartial witness to events and situations, and in that role I was called to see and record much of what he had to say for a span of several years. So it was my great privilege to see some of the key moments in his public life through the close-up view of the camera. Here I would like to give some personal impressions of how I saw him and what he had to say for all of us, but particularly for the Australians.

I was able to record a large body of Swami Satyananda's teachings as satang, especially those that he conducted on a grand tour of Australia in 1983 and 1984. What I saw was a man who had experienced, studied and understood an amazing depth of the nature of reality and the human condition. Most importantly he presented, as a practical man who understood through personal experience, the application of those techniques and technologies through which the key inner mental states of man can be managed and improved.

Science is defined as a way of pursuing knowledge. Science is also fundamentally experimental – all theory must be tested in reality. In the case of Swami Satyananda, his area of knowledge is the nature of man and the relationship of consciousness and energy – a form of knowledge of the spirit. He was an experimental scientist of the first order, but not just an intellectual. He looked to his own experience in each aspect of his life to gain knowledge. He used his knowledge of the inner aspect of man to help those around him constantly. His inner connection allowed him always to present and teach only the most appropriate aspects of this knowledge to the people of a given time and place. Thus each talk he gave would be

tailored perfectly to the needs and degree of understanding of the audience. He never pushed a favourite theme or theory – it was always what was needed and understandable for the people here and now, to inspire them to think and act for themselves to improve their individual situations.

Consciousness and energy

In Australia he found some audiences who were ready to hear a little about the nature of the mind, and how it limits and controls our situation and experience. He spoke to many of the Australian audiences in scientific terms (even sometimes when speaking about the nature of devotion). He brought together the concepts of consciousness and energy as the fundamentals of being. Energy, given form by consciousness, becomes the material world. He spoke of the state of mind determining the states of perception and expression, and ultimately the situation we experience in life. This was all expressed in western scientific idiom, while describing the specific practical methods of raja yoga, hatha yoga, bhakti, kriya and karma yoga, etc., that we need for our therapy. His presence gave people direct experience of the reality of his words – to be at any one of his satsangs was an experience few would forget as he embodied a kind of man we would all like to be. He exemplified what is possible in man. Yet he never embellished his own image: once, in response to a question about his enlightened state of mind, he answered, “Look, I can think and think clearly – that’s all.”

Many Australians were intellectually receptive, others more devotional, but many who came to hear him made some sort of connection that has lasted and remained steady for their whole lifetime. The aspect of the Australians that connected them to him in an emotional sense was (and is) their love of kirtan – devotion expressed in dynamic music and song. So, he once said (paraphrased), “As Columbus once discovered America, I have discovered Australia – the spiritual Australia.” He must have found something special, as he really did spend

an extraordinary amount of time in Australia considering its small number of people.

It seems to me that he loved the humour and openness of the Aussies along with the dynamic attitude of the Australian yoga movement – especially the Satyananda Ashrams that were flourishing in every state at the time. These later became the Satyananda Yoga Ashram and Academy.

He became established in the hearts of thousands in Australia through almost yearly visits from 1976 to 1984 (lasting up to six months each). His vision of taking yoga mainstream to benefit the whole society (“to become the culture of tomorrow”) soon became the objective of nearly two hundred full-time ashram residents across the country. In that period many were initiated into poorna sannyasa and karma sannyasa and worked hard at various ashram duties, creating a suitable place for yoga to be taught – mostly following their own intuition in each role required.

Care for the state of mind

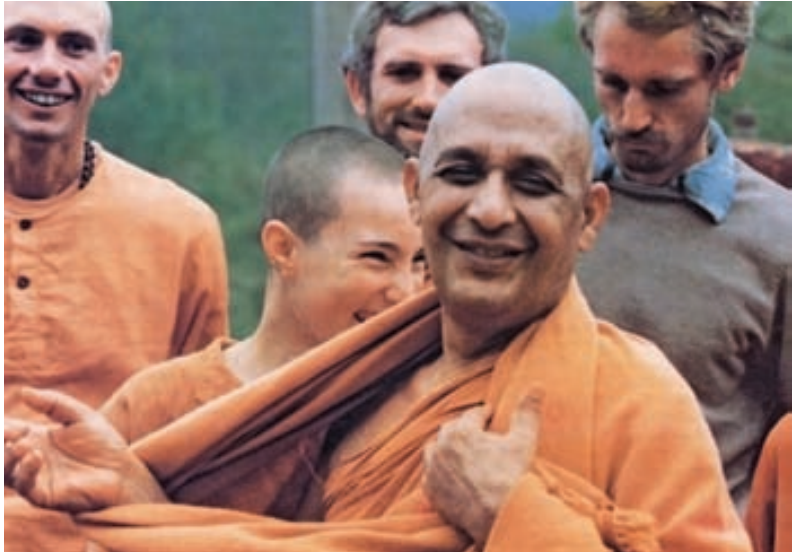
When teaching in Australia, Swami Satyananda was enthusiastic about the scientific approach to yoga, especially in relation to dealing with the mind. This mind he considered both our greatest friend and worst enemy. He did not give much emphasis to the undoubted direct physical benefits of yoga, but was focused on dealing with our more fundamental and causal problems, which lie in the mind. He was particularly keen to get people to understand that the deeper impressions, plus the conflicts and blockages that exist in each of us, determine our present and our future. So he encouraged us to take on yoga to resolve these issues so that the state of our minds can be improved. This is the way to heaven on earth as an immediate personal experience (rather than a future hypothetical).

His first instruction is to unlock the conditioned, rigid-thinking aspect of the mind. His second instruction is to purify or clean-up the multitude of conflicts and complexes that each of us collects in our minds.

To achieve this clean-up process a systematic approach is required, which determines the various aspects of yoga that need to be practised in a balanced way to effectively remove the blockages: starting with the phobias, working through the fears, dealing with the obsessions, managing distractions and developing concentration. Through his teachings he gave a lot of this in detail, as examples, but he always pointed out that each person must move from his own doorstep and condition. So each has their own path – there is not a ‘one size for all’ prescription, hence the need always to make our own choices and each find our own appropriate teacher.

Perhaps it is not surprising that Swami Satyananda Saraswati should love science – since the goddess Saraswati represents the beauty of art, music and learning. To learn about the nature of the mind and the nature of being is surely the greatest and most beautiful science. It is a science based on an ongoing experiment that we call the life of each individual.

My impression is that he wished each of us to become a scientist in his style, discovering our own nature through the ‘technology’ and disciplines of yoga.



Ashram Culture

Swami Satyananda Saraswati



Ashram culture is an ancient culture. The problems which face society today were already experienced by our ancestors many thousands of years ago. Of course people say that today the world has gone bad – people are thieves, corrupt, dishonest, but this has always been so, right from the dawn of creation. The administrators of society always found it difficult to manage the problems of human society and they developed

various schemes in order to contain the rajasic and tamasic nature of man.

It is in this scheme that the ashram culture was evolved in India. These ashrams were managed by rishis and munis who were the people of perception and vision. They were more concerned with humanity than with particular political, social or economic systems and realized that unless the tamasic nature of the individual was contained it would not be possible to evolve an ideal society, which mankind has been dreaming of all along the passage of history.

As long as these ashrams were intact and their administrators were unselfish and magnanimous, everything went well, and India produced intellectual, spiritual, political, military and philosophical stalwarts. Its literature bears evidence to that event, where even the medical books on ayurveda by Shushra, Dhanwantari, Charaka and Madhava were written in excellent poems, not just in prose.

Work on two fronts

The ashram culture, therefore, is not a monastic culture, and sannyasins are not monks. The word 'monk' comes from the word *mono*, alone, single. Sannyasins are those people who dedicate themselves to a particular cause and who do not exist for their own family and children, wives or property. These people have to look after the ashrams! In Sanskrit *shram* means labour, to work hard. From this word ashram has been developed – a place where one has to work hard. One has to work hard on both fronts – on the external front one has to work hard, in the kitchen, garden, the *goshala* or cowshed, or in a factory.

Whatever work it is, one has to work hard. At the same time, one has to work on the spiritual front as well. The problems which face a human being on both fronts should be understood – the problems of money, business, marriage, death and the management of one's family create anxiety, anguish, depression and worries. Everybody is trying to solve them in their own way.

These are not, however, the only difficulties that our ancestors became aware of. What about the mind, the emotions and passions? We have the mental problems which come by birth and inheritance, from society and through a process of development in the scheme of life. If these mental problems are not being solved, we will face disasters or not make any progress in life.

Grasping the concept of akarta

A person who has no control over the mind cannot control circumstances, his family, or the events that come to his life every day. Mental control is not a type of suppression or injustice done to the mind. The mind has to be educated and properly enlightened. That is the role of ashram life.

One cannot grasp the concept of *akarta*, non-doership, just by a process of thinking; one can only grasp it by a process of living. In the ashram, most of the swamis are totally involved in a particular activity. Swami Niranjan carries the load of the ashram, but if he has to go to Calcutta, Bombay, or America for ten days or fifteen days, he just goes with a free mind. He doesn't carry the ashram with him, as there is no question of expectation from him.

Guests and visitors should try to become a part of the ashram life and get into the swing of it. They should work hard physically with dedicated responsibility, creative intelligence, with the knacks, techniques and knowledge which they have at hand as businessmen, teachers, carpenters, agriculturists or unskilled labourers. They should work for the institution in the same spirit as if it was for their family and home. The people living in the ashram are their kith and kin. At the end of their visit, they just close the file and leave.

At home they adopt the same attitude in the family, with husband, wife and children, at work, in regard to money and profession. That is the message of the ashram.

– 10 October 1985, Ganga Darshan, Munger

January – Swami Niranjanananda conducted an extensive tour of Madhya Pradesh, Orissa and Maharashtra, visiting Raigarh, Bhilai, Durg, Rajnandgaon, Raipur, Bolangir, Sambalpur, Gondia and Mumbai.

Swamis from BSY conducted yoga programs in Jabalpur and Durg.

February – Sri Swamiji presided over the Fifth National Yoga Convention in Amaravati.

Swami Niranjan inaugurated a yoga function at Bharatiya Gyana Vidya Peeth, Banarpur, and presided over a Ramayana Sammelan organized by the Jamalpur railway workers.

Swamis from BSY conducted yoga programs in Kanpur, Gorakhpur, Dalsingarai and Gwalior.

March – Sri Swamiji participated in and graced a rally at Gandhi Maidan, Patna, organized by the Akhil Bharatiya Shishu Sangam for thousands of children from the eastern states.

May – The *Bhagavad Gita* chanting week for children was conducted by Swami Satya-sangananda and swamis from BSY.

Swami Niranjan conducted yoga therapy and prana vidya classes and gave satsang in Disergarh, Mumbai, Lonavala and Bhuj, during May and June.

July – A three-day sadhana shivir preceded the Guru Poornima celebrations at Ganga Darshan under Sri Swamiji's guidance, giving a specific sadhana for



devotees to integrate into their lives. Chanting of the *Bhagavad Gita* and Upanishads was held in the new hall on the second floor of the Main Building.

August – Swamis from BSY conducted a yoga seminar in Assam.

September – Swami Niranjana conducted seminars organized by the Yoga Mitra Mandals in Bhuj and Baroda.

November – Swami Niranjana presided over the National Yoga Convention in Raipur.



1987

January – Sri Swamiji remained in Munger for most of the year. He took up residence on the sixth floor of the Main Building at Ganga Darshan and introduced an intense wave of sadhana, which progressed from nada yoga into the complete *Saundarya Lahari* sadhana.



May - Swami Niranjan conducted a tour of Gujarat and Maharashtra, accompanied by swamis from BSY. The tour included yoga seminars in Bhuj and Pune, a yoga retreat in Lonavala and interviews in Mumbai.

Swamis from BSY inaugurated the National Yoga Convention in Bhopal, and the Akhil Bharatiya Yoga Sammelan in Patna.

July - A special Nada Yoga seminar was held under Sri

Swamiji's direct guidance during the three days prior to Guru Purnima. Guru Paduka Pooja was performed for Paramguru Swami Sivananda and Sri Swamiji dedicated these ceremonies as a part of the worldwide celebrations of Swami Sivananda's birth centenary. Thousands of disciples and devotees participated.

According to a new education policy of the Department of Education, Government of Bihar, students in all government schools will be taught the preliminary yoga practices. Ganga Darshan received three hundred school teachers for yoga training, as the government accords BSY high status in the fields of yoga and education. Three courses were specially arranged in July, August and September.

August - A Yoga Teacher Training course was conducted at Ganga Darshan.

Swamis from BSY gave programs in Dhanbad.

September - Swami Niranjan toured Orissa and Madhya



Pradesh. The tour included lectures at the Lions Club, programs in Kolkata and the inauguration of a Yoga Convention in Sambalpur. He then travelled to Raigarh and Bilaspur.

October – Swami Niranjan presided over a sadhana seminar in Gondia and gave lectures at the Divya Jivan Sangha in Nandini, the Bhilai Steel Plant and the Sangeet Mahavidyalaya in Dongargarh and Rajnandgaon. He gave lectures at the BA College, the Central Jail, Akasawani and the Chamber of Commerce in Raipur. He inaugurated a yoga convention in Bhubaneshwar and lectured at the Orissa University of Agricultural Technology. Swamiji was the state guest of the Government of Orissa, and visited Konark Mandir, Konark College and the Jagannath temple in Puri.

October–November – Special Kriya Yoga courses were held for groups from Australia, England and Italy.

November – Swami Niranjan conducted yoga courses in Mathura at the Indian Oil Corporation and the Indian Oil Refinery in Haldia, West Bengal.



Swami Sivananda

From the teachings of Swami Satyananda Saraswati

Before I went to Swami Sivananda in 1943, I had met many gurus, but when I found him, I found the light. I feel proud that I lived with him up to 1956. It was a fantastic time. I had read about Christ many times, but never believed that such a man could live in this world. Compassion, love and consideration for others are difficult qualities to find, but in Swami Sivananda I found such a man.



He had no attachments, yet he loved everybody. He was large-hearted, yet disciplined, and his life was a constant sacrifice. Anyone coming to him for anything received. He was powerful. Thousands came to him for relief from sickness. He healed millions, yet never proclaimed it. At the time of his death, his disciples asked him, "What is your message to humanity?" He did not speak, but took out a pen and wrote his final message to humankind: 'God prays with you. Everything else is unimportant.'

This year, 8 September 1987 marks the 100th anniversary of Swami Sivananda's birth.

At this time, yoga teachers, yoga professors, research scholars and yoga-minded people will assemble to pay homage to this great man, who is no longer in his physical body, but who still lives in the hearts of millions of people all over the world.

When he lived, he led a life of completeness and homogeneity, and possessed what could rightly be called an integrated personality. To this day, the whole world is obliged to him for the great knowledge of the path he has shown to millions of seekers in every part of the globe.

February – Swami Niranjan and swamis from BSY conducted a three-day Yoga course and Stress Management course at Barauni Oil Refinery and a program for school teachers at Barauni township.

A yoga shivir was conducted by BSY swamis in Kolkata.

May – Touring Australia, Swami Niranjan visited Sydney, Diamond Beach, Mangrove Mountain and Gosford. He then travelled to Singapore.

On his return to India he conducted workshops and gave lectures in Mumbai.

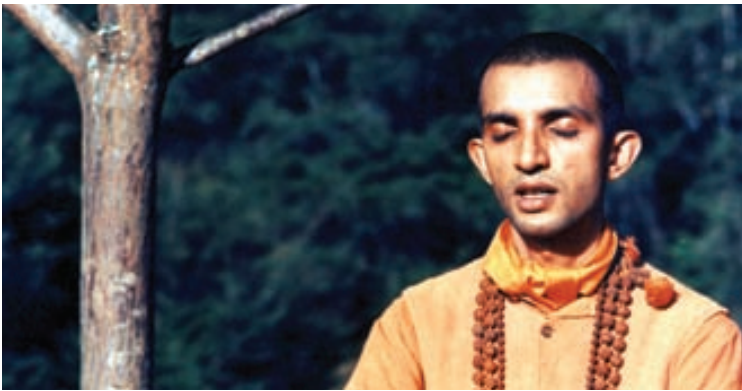
July – A three-day intensive sadhana shivir was conducted under Sri Swamiji's guidance prior to Guru Poornima. Devotees from Greece attended the program.

August – Sri Swamiji left BSY and began a long pilgrimage to the *siddha teerthas*, sacred places, of India.

Swamis from BSY travelled to Greece.

October – Swamis from BSY conducted a seminar in Kolkata.

October–December – Aspirants and devotees from England, Germany, Greece and Italy visited Ganga Darshan.



Yoga Must Become a 'Must'

Swami Satyananda Saraswati

In western countries there are thousands and thousands of yoga teachers who have been teaching yoga for over two, three or even four decades. Yoga has become their philosophy, their life, their behaviour and their livelihood. There are many thousands of yoga teachers in European countries whose main subsistence is yoga; they don't do anything else.

A compulsion has to be created in one's life so that one will not be able to do away with yoga. It is so easy to learn yoga from the Bihar School of Yoga but in two or three months it will be forgotten. Teachers have to create a situation where yoga is a 'must'. Yoga has to become a 'must'. Without it one must feel unable to survive either physically or economically.



To charge a fee

If in this ashram it was decided not to teach yoga, the ashram would be closed in a few months time. It couldn't survive. We have to teach yoga in order to survive. It has to be an economic as well as a philosophic compulsion. Yoga is a good, honest profession and one which has much to do with our 'national indebtedness'. When I started Bihar School of Yoga many years ago, fifteen days expenditure was twenty-one rupees. Now it is about four hundred rupees.

All over India there was criticism for I was the first yoga teacher to charge. I decided that I had to do it. My guru-bhais (brothers), sannyasins and yoga teachers said, "Swami Satyananda sells yoga!" Today there is hardly any yoga institution which does not charge. If you want something to become stable, you have to dig it deep so that it does not move or flow away. You have to create a base for yoga in society. If you are a lawyer, a teacher or a doctor, do it by all means, but why not teach yoga? There are people in India who are hairdressers and they teach yoga in the morning. They charge for it, but of course they are capable yoga teachers. A yoga teacher should know about the laws of the mind and human emotions. He should be able to deal properly with his pupils.

– 13 June 1988, Ganga Darshan, Munger





During the five years from 1983 to 1988, Swami Niranjana had prepared the ground and sowed the seeds for later developments. In 1989 and 1990 the emphasis moved towards increased responsibility for the branch ashrams with the main centre of Ganga Darshan becoming the place for intense training under Swamiji's personal guidance. Teacher Training courses were conducted at Ganga Darshan in January, March, April, September and December, and Health Management courses were conducted in March, June, September and December. Kriya Yoga and Swara Yoga courses were also held in the cooler months.

January – Swami Niranjana arrived at Prayag for the Kumbha Mela on Makar Sankranti and met Sri Swamiji.

Swami Niranjana spoke at a function organized by the residents of Jawayat, and gave discourses at the Officer's Club, Barauni, and for jawans of the Central Industrial Security Force.

Swamis from BSY taught a series of classes in Barauni from January to December.

February – On 6th, Mauni Amavasya, Swami Niranjana again joined Sri Swamiji in Allahabad.

Swami Niranjana conducted a workshop at the Hotel Vasant Continental in Delhi for the Indian Oil Corporation.

Swamis from BSY conducted a yoga camp in Kolkata.

The Yoga Research Fellowship (YRF) began a five-year study to investigate the effects of yoga on bronchial asthma. Eminent doctors and scientists, deliberating at Ganga Darshan from 10th to 13th February, prepared a blueprint.

In June, the YRF team conducted the Asthma Research Seminar in Barshi and a Yoga Asthma Study course at Ganga Darshan.



March – Swami Niranjana guided the Yoga Sansthan in Begusarai. Swamis from BSY conducted seminars in Udaipur.

May – Swami Niranjana conducted a program at the Yoga Vidya Kendra, Phulaka.

June – Two Teacher Training courses were conducted in English and Hindi for teachers from Bihar middle schools. This was part of a government plan to revitalize the education system of India by incorporating yoga into the school curriculum and teaching methods. Teachers from Madhya Pradesh, Orissa, West Bengal and Maharashtra also attended.

July – Guru Purnima was celebrated as part of the BSY Silver Jubilee under the guidance of Swami Niranjana.

August – From 5th to 11th, Swami Niranjana was with Sri Swamiji in Tryambakeshwar.

Swamis from BSY conducted yoga courses in Vidisha, MP, in Ganjbasoda and Balod.

Swamis from BSY conducted programs in Raipur and Jharia from August to October, and courses in Mathura from August to December.

September–October – On the anniversary of Swami Sivananda's birthday, Swami Niranjana conducted satsang in Bariarpur village. Free medical examinations and medicines were given



1985



1985



1984



1986



1986



1987



1990



1993

by qualified workers from Sivananda Math (SM). Swami Niranjan visited Sitarampur Naujira, one of the twenty villages included in SM's aid program, presiding over a one-day function. He spoke on the importance of bringing yoga to village people.

During the Durga Pooja sadhana shivir, Swami Niranjan gave guidance and initiation to aspirants.

Swamis from BSY conducted yoga seminars in Aizwal, Katihar, Duliagan, Sambalpur, Durg, Dalli Rajhara and Bhopal.

December – Swami Niranjan conducted a yoga seminar in Rajnandgaon, accompanied by a large group of swamis. He spoke at several colleges and schools on various aspects of yoga and attended a function arranged by the Dongargarh Yoga Mitra Mandal.

Swami Niranjan was initiated into the Paramahansa sampradaya by his guru, Swami Satyananda, in Rikhia, on 31st December 1989 at midnight.



1989 – Silver Jubilee

Swami Niranjanananda Saraswati

On the occasion of the Silver Jubilee of BSY, this year Guru Poornima has a special importance. We are celebrating this poornima as Shishya Poornima. It is the time when the *shishyas*, disciples, must open to the spark of awareness which leads them to the guru's flame inside.

Receiving *diksha*, initiation, is just the first stage of spiritual life. Afterwards the inner link between the guru and disciple must be strengthened and tempered. As our knowledge and understanding grow, we must prepare ourselves to become the vessels and transmitters of the light. Otherwise, how can the guru's blessings and grace reach the multitudes of unenlightened people?

Spiritual life must be progressive, not static. Neither a man nor a disciple can progress without being thrown into the deep end and forced to swim under the watchful eyes of the trainer. If guru would allow us to cling and depend upon him lifelong, as so many have done, we would remain spiritual dwarfs.

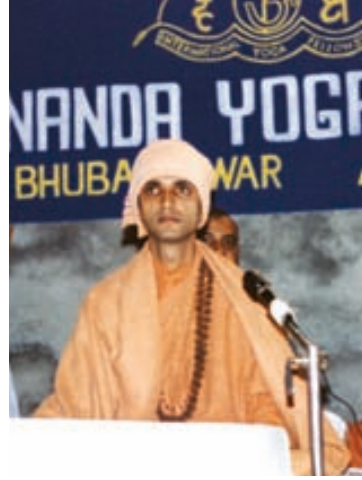
We have to begin to grow in our own right and the opportunity has been provided to us by Poojya Swamiji in order to assess our strength and limitations, realizing that his guiding spirit is beside us at all times.

This Shishya Poornima is a time when we recommit ourselves to the discovery of the guru within and gain strength to apply his teachings and not just listen to them. As we move from one stage of life into another, the presence and the concept of guru grows within us.

– printed in Sivananda Math, Issue 4, 1989



January - Swami Niranjan presided over a seminar in Bhubaneshwar. He spoke on 'Spiritual Education', 'The Philosophy of Mantra' and 'The Traditional and Scientific Basis of Hatha Yoga'. He lectured at the Orissa University of Agricultural Technology and the National Aluminium Company. At the Ruchita school he inspired the children to practise yoga.



February - Swamis from BSY conducted seminars in Rajnandgaon, Kolkata, Mumbai, Barauni, Mathura and Dhanbad.

March - Swami Niranjan guided the Sivaratri celebrations at Ganga Darshan.

On 31st, Swami Niranjan inaugurated the Adarsh Mahavidyalaya and the Little Flower School in Jamalpur, and the Commercial College at Heru Diyara, Munger.

The Navaratri anushthana was conducted by Swami Niranjan. He was the chief guest at the first scientific workshop at the Railway Medical Society, Eastern Railway, Jamalpur.

April - At Sri Panchdashnam Paramahamsa Alakh Bara in Rikhia, Swami Niranjan received the instruction to devote his time to tasks that were set for him as a Paramahamsa.

The YRF team held a Yoga Asthma Study camp at Dallia Rajhara (MP).

The first follow-up camp on asthma was held in Raipur, where the YRF team continued to collect data.



A yoga course for asthmatics was conducted by the YRF and similar courses in July and October at Ganga Darshan.

In October swamis of BSY conducted an asthma camp and a Teacher Training course. In November they held a camp for digestive problems and a diabetes camp.

May - The 'Symposium on Health' in Singapore organized by swamis from BSY attracted many international speakers and guests from France, Italy and Australia.

In Kerala, swamis from BSY conducted a Teacher Training course in May, a yoga program in Kangzha in July, a preliminary Kriya Yoga course, and a special program for the elderly in Kottiyam in August. In September they held a yoga retreat in Kodi Kanal, a therapy program in Chennai, and in October a course in antar mouna.

July - Ganga Darshan closed its doors to visitors from India and overseas.

On 7th, Guru Poornima was termed 'Darshan Poornima' and thousands flocked to the Sri Panchdashnam Paramahamsa Alakh Bara in Rikhia for a glimpse of Sri Swamiji living the lifestyle of a tapasvi paramahamsa.

August - Swamis from BSY conducted seminars in Dhanbad, Nasik, Rajkot, Anjar and Ahmedabad in August and in September in Bhuj, Mandvi, Baroda, Halol and Pune. In October they conducted seminars in Pune, Puri, Mumbai and Bhopal in November in Amlohri and Singrauli.



An Inspiration for all Ages

Swami Niranjanananda Saraswati



Every disciple has a unique feeling for his guru. I also have a feeling for my guru. Since early childhood I grew up on his lap, but I have never wanted to see or identify him as a father, mother, relative or even a guru. I have only seen and experienced him as an inspirer who has encouraged us to progress in our lives despite every difficulty and problem. In the future also I wish to continue to see and experience him in this form.

In our history there have been certain individuals who have had a higher vision and a higher goal since the time of their birth, and who do not need the help of a particular sadhana in order to reach the spiritual apex. They attain everything with ease. There are certain personalities like Adi Shankaracharya and Ramana Maharishi, who had the spiritual spark within them from birth, and who went through life with total ease, keeping one direction, one goal, one aim as their target. They didn't need any sadhanas; they themselves were the living experience of everything.

The chosen path

In the life of our guru, we see this spark of wisdom, this samskara, which motivated him to move through life in one direction, with one aim. The path he chose was renunciation, wisdom and selfless service. He stayed with Swami Sivanandaji for twelve years, undergoing training and building the foundation for future achievements. Swami Sivananda initiated him in to the tradition of paramahansa sannyasa, and at that time he also instructed him that first he must purify and prepare the mind through the medium of selfless service.

After serving his guru, Sri Swamiji left the stage of ashram life in order to fulfil the mandate of his guru. For nine years he travelled around the Indian subcontinent with the purpose of seeing the direction in which humanity was moving, according to its thoughts and beliefs, and which steps should be taken to awaken the spiritual spark in humanity.

While travelling he came to Tryambakeshwar, one of the jyotir lingams of Lord Shiva. There he received a clear instruction from Lord Mrityunjaya that he had to establish an institution to propagate yoga, for yoga would present itself as a powerful world culture and would 'change the course of world events'. Swamiji accepted this mandate. In Munger he established Bihar School of Yoga and later developed Ganga Darshan.

Yoga knocks at every door

When we look at the history of Bihar School of Yoga, we can see how Swamiji through his selfless efforts worked for the propagation of yoga from door to door and from shore to shore to fulfil the physical and psychological need for health, balance and happiness and, at the same time, to make people aware of the spark of the divine self inside.

According to the need of the modern age, he instigated many scientific, therapeutic and literary investigations into the science of yoga. Swamiji's aim and purpose was, along with the teaching and practices of yoga, to provide a path or system whereby people could experience the highest truth which would enable them to realize the element of spirit within them.

Along with this effort to provide peace, happiness and contentment for the general public, he established another institution by the name of Sivananda Math, which was dedicated to the memory of his guru, Swami Sivananda. The purpose of Sivananda Math was not to propagate yoga but to promote social service.

The second renunciation

In 1988, when all the branches of the International Yoga Fellowship Movement were well established throughout the world and he was at the apex of achievement, one night Swamiji suddenly decided, "Now, I have to leave all this; this was not my aim. This effort was to rid myself of my obligations to my guru, and I have fulfilled them." Swamiji said, "I am just a wave in the ocean which rises once and carries with it anything that comes in its way. Now other waves have to rise in this ocean, so that they can also contribute to the development of human society."

With this attitude, on 8.8.88, Swamiji left the ashram, which was such a vast establishment, full of all comforts. When he left the ashram, he did not have a single rupee in his jhola or bag. After many requests, as a token of respect, we were able

to give him 108 rupees, which he gave to somebody after leaving the ashram gates. He only took two dhotis with him. While going, he said, "Now let me go; let me be free. If you have the capacity, you develop the work even further. If you do not have the capacity, let other people carry on with the work according to their capacities."

After renouncing the ashram and his mission, Sri Swamiji travelled through the various siddha tirthas until finally once again he reached Tryambakeshwar where he had received his first mandate. This time he received a clear mandate from Lord Mrityunjaya: "You are now free from your obligations to the guru. Your work in this world is over, and now you have to concentrate on sadhana."

Sri Swamiji started to think, "I have received the mandate, but where do I have to go, to the caves of the Himalayas or the banks of the river Ganga?" He received the message, "Go to my cremation ground." Since the day Swamiji received this message, he has dedicated himself fully to his sadhana at the cremation ground of Lord Mrityunjaya.

The highest sannyasa

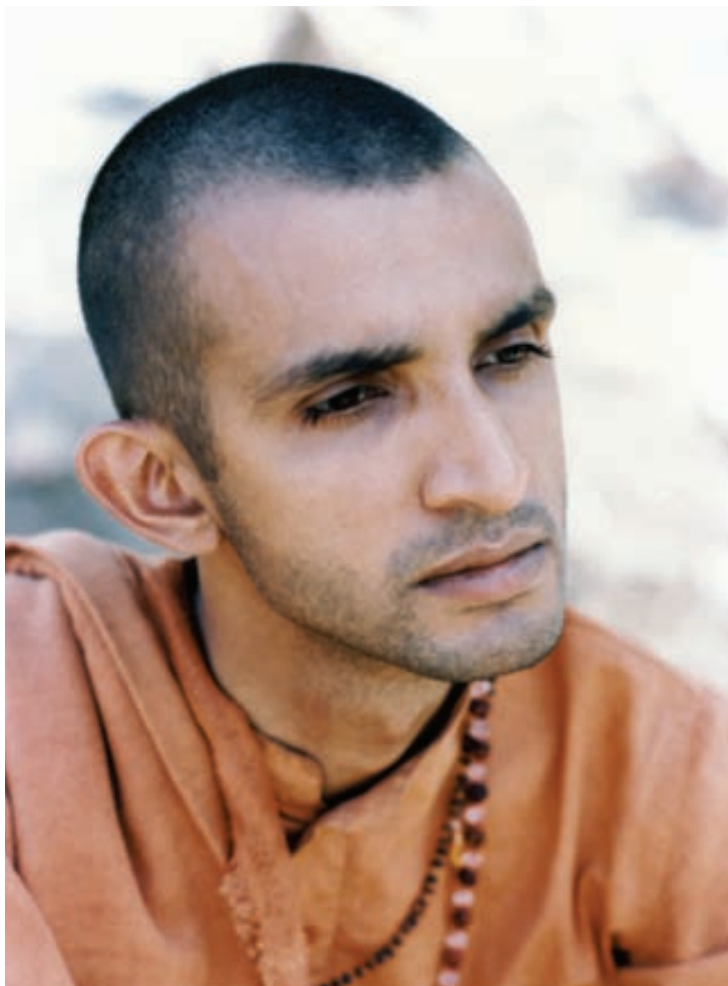
There are examples in history of saints and people with a higher vision, who had started an institution, which they later on handed to their disciples, so that the work did not stop with them but continued eternally. They separated themselves from the aim of the institution and established themselves in universal consciousness. This is what we see in the life of Sri Swamiji, and it is an example of sannyasa life.

In his last letter written to us he said, "For you, I am dead now, and if I am alive, it will be in the light of your spirit. If you want to see me, try to see me, not with the physical eyes, but with the eyes of the spirit. I do not want anyone to come to me with their physical or mental problems, for now I am not that person who gives answers. I have removed my robes and I am only a sadhaka. I only have one aim in my sadhana, to experience the higher nature within life and

merge with it. So, for this, let me be free and do not bind me in any way.”

Sri Swamiji always said that to be a guru is easy, but to be a disciple is difficult. In his life we see the perfection of discipleship at the highest apex of yoga. He lived like a disciple and followed the mandates of his guru and of God. Therefore, I always consider him as my inspirer.

– printed in YOGA Vol. 1, Issue 5 (September 1990)

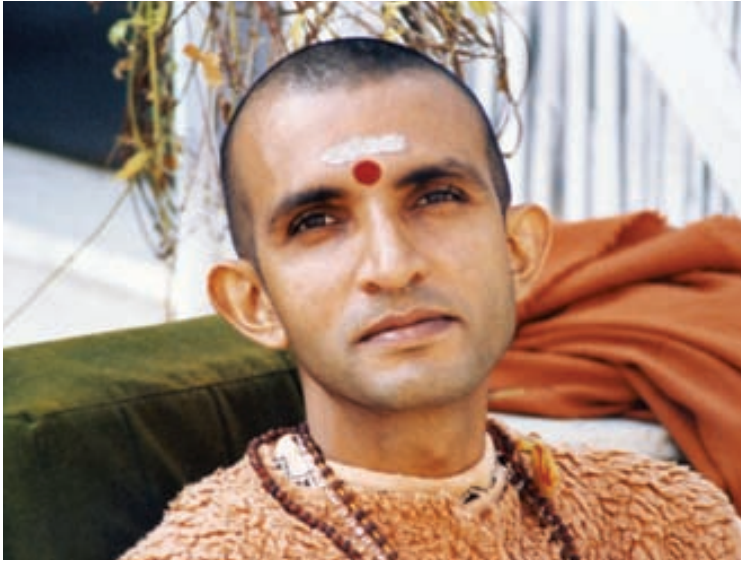


January – A one-year Sannyasa Training course for Indian nationals was conducted at Ganga Darshan. The ashram was closed to non-participants for the duration of the course. The teaching commitments of BSY were met by the acharyas of the Indian branch ashrams.

July – Guru Poonima was celebrated at centres around the world.

October-December – Swamis from BSY held yoga therapy camps in Raigarh.

December – Swamis from BSY conducted a seminar at the IOC Barauni Refinery. Swami Niranjan concluded the program. The completion of the one-year Sannyasa Training course was celebrated on 14th with bhajan, kirtan and havan conducted by Swami Niranjan.



Changes at BSY

Swami Niranjanananda Saraswati

Bihar School of Yoga is indebted to all disciples for making it reach where it has reached. Had it not been for the disciples, it would not have been possible to extend yoga into every corner of the world. Now the state of yoga as taught by BSY has to change. It was appropriate ten or twenty years ago but today the situation demands something else.

The swamis at BSY are just yoga teachers and not spiritual masters. In the recent past this was found to be a shortcoming in our teaching methods. When Swami Satyananda was at Ganga Darshan, he never taught asanas or pranayama but he was available for solving people's spiritual and worldly problems. However, people are still what they are. The need for an update and change in the methods is necessary. It will require some sacrifice from disciples and devotees, who will have to remain away from the ashram for one whole year.

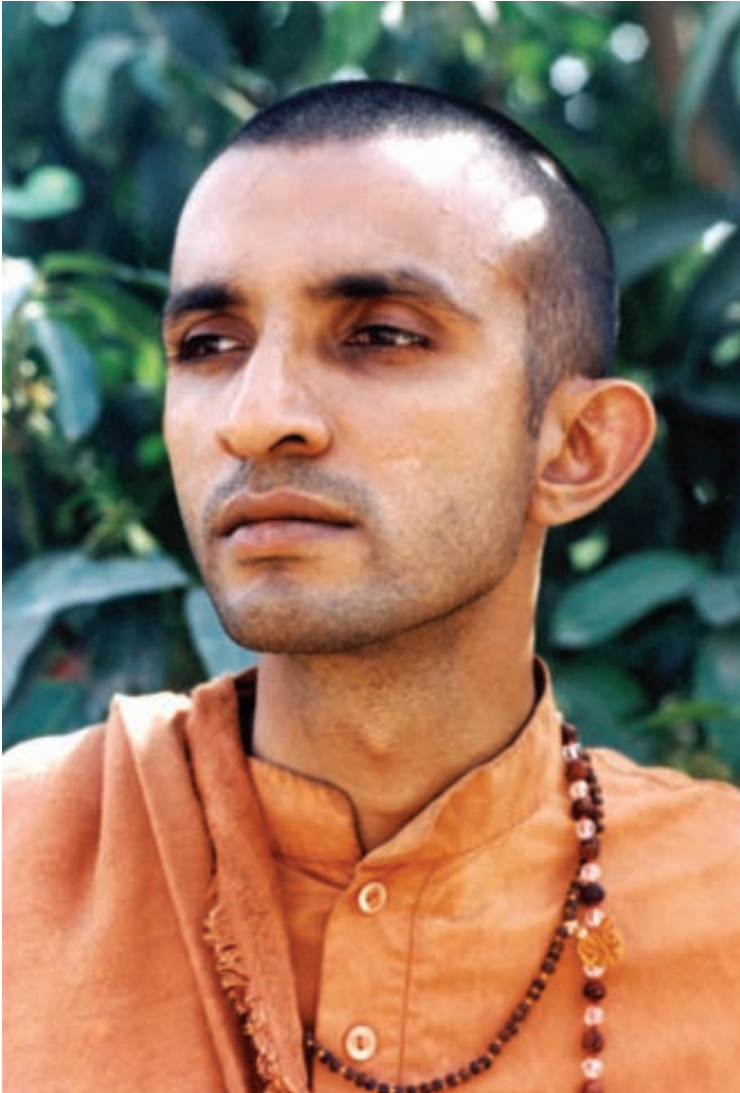
Do not knock

We promise that what you receive from the ashram today, you will draw many times over after 1991. Give us only one year. The last sannyasa training took place from 1970 to 1973, and everyone is still reaping the benefits today. Whatever there is today in the ashram is the result of that sannyasa training. If you have any problems during this one year, please consult any of the fifteen mandalacharyas appointed by Paramahansa Swami Satyananda Saraswati. Their list can be had by post from the Munger ashram on request.

Please do not knock at the ashram doors till December 1991. On 1st May 1990 I relieved myself of the ashram's day-to-day activities and will not be available at least till December 1991. My program is totally time-bound with every single

minute taken into consideration. The ashram administration will henceforth be looked after by Swami Satyasangananda Saraswati. All your spiritual problems and enquiries should be addressed to Swami Dharmashakti.

– 8 July 1990, Ganga Darshan, Munger



January - Swami Niranjan conducted a program at the Mokama Ghat in Munger. Swamis from BSY conducted yoga programs in Saharsa, Ranchi, South Dhanbad, Bokaro, Kolkata, Haldia, Sion, Mumbai and Gujarat, Swamis from BSY travelled to the USA for one month.



March - Swami Niranjan conducted the Utkal Yoga Convention in Bhubaneswar and visited the Sivananda Centenary Boys' School.

April - A one-month Teacher Training course was held at Ganga Darshan and during Navaratri a special sadhana course was guided by Swami Niranjan.

May - A Yoga Health Management course was conducted at Ganga Darshan.

The Silver Jubilee of Shivadarshan Yoga Vidyalaya was celebrated.



September – Swami Niranjan gave lectures in Darbhanga.

October – A six-month Introductory Sannyasa Training course for overseas students was commenced by Swami Niranjan.

November – Swami Niranjan conducted the Patna Yoga Sammelan. He addressed senior doctors from the Indian Medical Association.

Yogi Amrit Desai from the USA visited Munger to meet

Swami Niranjan and contribute his seva to the ashram.

His Eminence Beru Khyense Rimpoche, third incarnation in the Tibetan Karma Khaji tradition, performed Tibetan sacred chanting and spoke on the role of yoga in the Tibetan spiritual experience and the need for unity on Earth.

Sannyasa course participants and swamis travelled with Swami Niranjan to the Alakh Bara to have darshan of Sri Swamiji. The return journey included darshan of the jyotirlinga at Baidyanath Mandir, Deoghar.





On Paramahamsaji

In my heart
There lives a song
Which has no words.
Yet in the silence
It always sings
Of my love for you.

Into my ears
Your voice poured like honey.
As a bee flies to the hive
Seeking the sweetest sound
I listen for you inside.

If ever I am
In darkness or despair
There shines forth the light
Of a thousand brilliant suns
From just one of your smiles.

Filled with awe and gratitude
In my mind
A single thought of you
Will inspire an ocean tide
Of waves that nothing can subside.

If I only saw you once
That should be enough
For in your eyes the whole universe
It danced
And its miracles were revealed.

A single glance from you
Was all it takes to see.
The grace of the Lord right there
Smiling back at me.

A comet in the starless night
You have blazed
Across histories darkening sky.
Enchanting all who behold
At beauty,
truth and bliss they gaze.

On this blessed Earth
Your golden footprints shine
Their light reveals
The path you took
The illumined life divine.

So how can it be
that you are gone
For my heart
Will not cease its song.
In truth I feel you more
Than I ever did before.

—Swami Ratnashaki

January – On the twenty-ninth Foundation Day of BSY, Swami Niranjan led the celebration with kirtan, havan, Narayana bhajan and satsang. Swamis from BSY conducted seminars in Gujarat, Dhanbad, Nagrik Sangha, Jharia, Bokaro, Mourigram, the Bhabha Atomic Research Centre and Mumbai.

February – Swami Niranjan conducted the Jabalpur Yoga Convention. He was accompanied by sixteen swamis from BSY who gave classes in various locations around Jabalpur.

March – Swami Niranjan inaugurated the Bhagalpur ashram and conducted seminars at various locations in Bhagalpur with swamis from BSY.

April – Swami Niranjan conducted a yoga seminar in Ranchi. Swamis from BSY conducted classes around the city. The IYFM Branch, Patna, organized a yoga camp conducted by swamis from BSY.

May – Swami Niranjan conducted a seminar in Mumbai. Swamis from BSY conducted classes in Udamalapet, Tamil Nadu.

June – Swamis from BSY conducted classes in Jamshedpur and Patna.

July – Swami Niranjan conducted a seminar at the Jamshedpur Yoga Centre. Swamis from BSY conducted a one-week course in Rajasthan and camps in Gujarat and Darbhanga.



November - The Tyag Golden Jubilee World Yoga Convention from 1st to 4th celebrated the 50th year of Swami Satyananda's sannyasa initiation by his guru, Swami Sivananda of Rishikesh. Swami Niranjan and Swami Chidananda of the Divine Life Society, Rishikesh, inaugurated the proceedings by lighting the flame of yoga above the musical fountain at Ganga Darshan, dedicated



to Sri Swamiji's achievements. New BSY initiatives for applying yoga to help humankind were finalized. Swami Gyanprakash was nominated as the acharya of BSY. Eminent scholars, spiritual personalities and artists gathered to present an inspiring program.



1993 – Convention

From Yoga Sagar – 1993 Commemorative Volume

Message to Swami Niranjan

Swami Satyananda Saraswati

Niranjan, Namō Narayana.

I send my good wishes for the convention. You call it 'Tyag Jayanti'.

I call it 'Samarpan Muhurta', the moment of dedication. It was that time, an auspicious moment in my life, which I experienced fifty years ago in the divine presence of my guru – Swami Sivanandaji Maharaj.

To this day, I have always remembered it as a great moment of dedication. You will be able to help the movement of yoga and rededicate yourself to the great cause of human evolution.

Namō Satyananda

– 29 August, 1993, Rikhia

The Abhishek

A memorable ceremony during the convention was the performance of the vedic Sudarshan Yajna, propitiating Vishnu, the sustainer of the universe. Acharyas from Sringeri Math had arrived specially to perform the ritual. On completion of the yajna, kumbha abhisheka of Swami Niranjan was performed. He was bathed with the waters of a *kumbha*, or pot, that had been collected from oceans, rivers and tirthas and in which medicinal and tantric herbs had been steeped throughout the ceremonies. The water was also charged with the mantras chanted during the yajna. The abhisheka was performed as recognition of Swamiji as successor to Swami Satyananda. Swami Vidyananda Giri, Acharya of Kailash

Ashram, Rishikesh, presented a *chadar*, cloth of honour, to Swamiji, consecrating the occasion.

International Yoga Fellowship Movement Charter

Mission statement

We, the sannyasin disciples of Paramahansa Satyananda Saraswati who are spread all over the globe, on the eve of the fiftieth year of sannyasa celebration of our guru and master, hereby dedicate ourselves to work with determination, sincerity, love and compassion to spread the message of the ancient yogic tradition, to uplift the global and individual consciousness for a better tomorrow. In order to work harmoniously for a spiritual tomorrow, we hereby adopt this charter, which will provide us with a direction for the fulfilment of our guru's yogic and humanitarian mission. Imbued with love for our guru and compassion for mankind, we pledge to carry the light of yoga from door to door and from shore to shore.

Essentially it is a charter of global yogic aims for universal harmony which was introduced for all sannyasins and disciples of Swami Satyananda during the World Yoga Convention. The charter was established by Swami Niranjanananda to coordinate yogic activities and projects throughout the world. Its central body is an International Coordinating Committee comprised of representatives from all major Satyananda Yoga centres in Europe, North and South America, India, South-East Asia and Australia. The charter's main purposes are:

1. To allow a pathway for new yogic directions and inspirational ideas to flow from Swami Satyananda into the community and society at large for the upliftment and evolution of humanity.

2. To pull together the ideas and projects from small local groups and village communities regarding the uses of yoga in education, health and therapy, *seva*, service to others, and mind and body research. The charter will provide a forum for

support and encouragement for valuable new ideas growing out of our ever-increasing knowledge and experience of yoga.

3. To provide a forum for regulation and standardization in yoga teaching and activity in order to maintain the highest quality of understanding and respect for the tradition of yoga, especially with regard to the names and trademarks associated with Sri Swamiji's work.

Message to Participants

Swami Niranjanananda Saraswati

If we can learn to open our hearts, grace will descend on to earth. It is with this hope that I have come here, and this is the message that I have brought. Enough of dabbling with yoga in our life, what have we derived from it? Maybe some degree of health, of wellbeing, but now is the time to take a definite step. We have to experience the simplicity of life and live according to the principles of human dharma. That is the final message of yoga.

We can work together to build a better life and a better society by changing ourselves. The change has to come from within us, and we have to be ready for this change. This transformation of consciousness, energy and mind is the spirit of yoga.

– November 1993, Munger, India



Purpose of the Yoga Sannelan

Swami Nischalananda Saraswati

From Yoga Sagar – 1993 Commemorative Volume



I have been thinking about the word sannelan. What happens at a sannelan? *Sam* means ‘together’, *milan* means ‘meeting’. We are all here to get to know each other. We talk to others, we listen to others. We have our own little world here, which is a spiritual world.

This sannelan gives us a spiritual glimpse into human life. Here we get an inspiration. We learn how to speak, how to behave, how to listen, how to convey words charged with love. We are people from various walks of life, from various countries and followers of various religions. We sit together with mutual love. This is something extraordinary in today’s world, but it should be natural, as we have descended from a common root. This convention sets an example. We shall return home with inspiration and this inspiration has to be given to others, and we have to teach yoga to them.

There is another word that comes from the word sannelan and that is *mela*, which means ‘fair’. This is a spiritual fair. This

world is also a fair. From mela comes the word *lila*, play. We are enacting a play here just like we are enacting a role in the world. Why have we come to this convention? We have come to learn. Why have we come into this world? We have come to learn. Therefore, this convention is a representative body of the universe. This convention is a *bindu*, a focal point of the universe, and also of this world. Just like there is a spark in our heart, there is a spark within the heart of the world.

What do we need to learn? Our karmas and the karmas of others have no difference; in fact, it is a joint venture. It is an egoistic expression when we say this is our karma and that is his karma. It is not true. Our karma is the karma of all, it is a collective affair. We need to be taught constantly in this modern world the lesson of learning to respect others. Without this, the world is moving towards destruction. We are living a materialistic life. There is no spirituality in our actions or thoughts, that is why everything is going topsy-turvy in the world, and that is why yoga is necessary in this world. Yoga sows the seeds of respect for others within us.

Each one of us is a microcosm, and modern science has begun to understand this peculiarity. People who are making deep studies on matter were surprised. The deeper they went into matter, the more they discovered their innate spirituality. That is consciousness. People who are known as atomic physicists are becoming saints nowadays. They are becoming seers as they are discovering spiritual roots within the matter.

By understanding this we can change our lives. The more we reform ourselves, the more effectively we can influence the lives of others. If we practise yoga, if we teach yoga, we can make this world a paradise. It shall become a heaven. We have an opportunity to change ourselves and to reform the whole world. Are we going to do it? This is the question.

*– Excerpt from the talk delivered during the
World Yoga Convention, 4 November, 1993*

Press Review

From Yoga Sagar – 1993 Commemorative Volume

Hindustan Times: World Yoga Meeting

Munger, 29 October 1993

Against a backdrop of mounting social strife, violence and bloodshed all over the globe, the World Yoga Convention begins here on Monday to throw light on the scientific and healing powers of yoga which will usher in lasting peace and happiness.

Since the convention is held once in twenty years, the entire town of Munger, which is historically connected with the Munger ruler, Mir Qasim, the Nawab of Bengal, is being spruced up to play host to the international event.

The convention, which begins on 1st November, is expected to be attended by about 10,000 delegates, irrespective of race and religion, from different parts of the country and remote corners of the world. The theme of the convention is 'Integration of Science and Yoga in the 21st century' and erudite scholars in the fields of science, medicine, psychology and social sciences, besides saints and 'fakirs' will attend the international event to be held in the world-renowned Bihar School of Yoga.

The Times of India: Yoga Fulfils Spiritual Needs the World Over

Munger, 4 November 1993

The World Yoga Convention, which concluded here today, gave a lie to the saying that the East and West shall never meet.

A large number of foreign delegates from various corners of the globe were seen moving in groups, sharing a new cultural experience with Indian yogis. The sprawling venue

presented the look of a fairground with shops and stalls selling soft drinks, snacks, books and beads while the Departments of Post and Telecom set up a communication centre and a post office for the visiting delegates.

This correspondent, who spoke to a cross section of the foreign delegates, found that yoga was very popular abroad, particularly in Australia, Greece, Italy and the United Kingdom. Australia sent about 300 participants, about 80 delegates were from Italy, and the largest European contingent of 106 was from Greece.

When asked why yoga was so popular in their respective countries, the delegates said that due to social tension and mental stress, people were increasingly turning towards yoga for peace of mind, good health and social harmony.

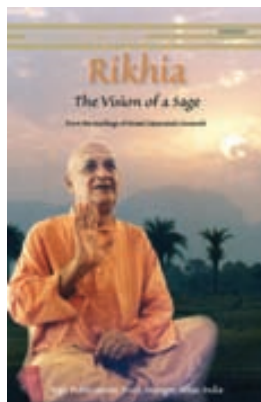




Rikhia: The Vision of a Sage

262 pp, soft cover, colour plates, ISBN 978-93-81620-29-8

Rikhia: The Vision of a Sage, is compiled from the satsangs and enlightening informal talks given by Sri Swami Satyananda Saraswati in Rikhia from the time of his arrival there in 1989 until he attained maha samadhi on 5th December 2009. It presents Sri Swamiji's vision to fulfill the ultimate mandate God had given him, 'Take care of your neighbours as I have taken care of you'. It was this mandate that led to a metamorphosis in Sri Swamiji's personality, way of life and destiny. It was a mandate that also began to transform the lives of thousands of Sri Swamiji's poverty-stricken neighbours living in the villages of Rikhia panchayat. This small book illustrates how this great soul gave everything he had to fully realize his divine mission.



New

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Satyananda Yoga Websites



www.biharyoga.net

The official website of Bihar Yoga. Includes information on: Satyananda Yoga, Bihar School of Yoga, Bihar Yoga Bharati, Sivananda Math activities, Sita Kalyanam events, Yoga Publications Trust catalogues.

www.rikhiapeeth.net

The Rikhiapeeth blogspot posts a satsang of Sri Swami Satyananda daily on a wide range of topics concerning spirituality.



Living Yoga with Swami Niranjan

www.biharyoga.net/living-yoga/. Dedicated to the vision and mission of Swami Niranjananda Saraswati, the spiritual successor of Sri Swami Satyananda Saraswati, it contains news and articles.

www.yogamag.net

The official website of YOGA magazine. Includes worldwide links to Satyananda Yoga centres and teachers, a brief history of *Yoga* magazine, news and more.



Avahan Online

www.biharyoga.net/sannyasa-peeth/avahan/. Provides online access to *Satyaka Avahan*, the bi-monthly magazine of Sannyasa Peeth, which contains the higher teachings of Sri Swami Sivananda, Sri Swami Satyananda and Swami Niranjananda, along with the programs of Sannyasa Peeth.

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Ganga Darshan Events & Courses 2013

<i>Jun-Aug</i>	Yogic Science & Lifestyle Course
<i>Jun 1-4</i>	Bal Yoga Mitra Mandal Program
<i>Jul 18-21</i>	Guru Poornima Aradhana
<i>Jul 22</i>	Guru Paduka Poojan
<i>Sep 8</i>	Sivananda Janmotsava
<i>Sep 12</i>	Swami Satyananda Sannyasa Diwas
<i>Oct 23-27</i>	Golden Jubilee World Yoga Convention
<i>Every Saturday</i>	Mahamrityunjaya Havan
<i>Every Ekadashi</i>	Bhagavad Gita Path
<i>Every Poornima</i>	Sundarkand Path
<i>5th & 6th of every month</i>	Commemoration of Sri Swami Satyananda's Mahasamadhi

Important Announcement

Due to the forthcoming Golden Jubilee of Bihar School of Yoga and the World Yoga Convention, which will be conducted from 23rd to 27th October 2013, the courses conducted at Ganga Darshan, Munger, will be suspended during 2013. The following courses will be conducted at Rikhiapeth in 2013:

<i>Jun 20-Jul 10</i>	Yoga Teacher Training Course (Hindi)
<i>Aug 1-15</i>	Health Management Course - Diabetes (Hindi)

Please contact Rikhiapeth directly for more information regarding these courses.

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Telephone: 06432-290870 / 09304-488889 / 09204-080006
Email: rikhiapeth@gmail.com Website: www.rikhiapeth.net

For more information on the above events contact:

Bihar School of Yoga, Ganga Darshan, Munger, Bihar 811201, India
Tel: 06344-222430, 09304799615, 06344-228603 Fax: 06344-220169
Website: www.biharyoga.net

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