

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 lights the akhanda jyoti for Bihar School of Yoga

Plates: Portraits of Sri Swami Satyananda Saraswati 1974–1983



GUIDELINES FOR SPIRITUAL LIFE

Love

God is the embodiment of love. In order to attain God-realization, one must also become an embodiment of love. Love is the living essence of the divine nature. It is the golden link which binds heart to heart, mind to mind and soul to soul. It is the crowning grace of humanity.

Love is not affected by offence or insult. It looks not with the eyes, but with the heart. It is anxious to help, serve and make others happy. It is the very essence of pure love to be willing to suffer for the good of others, to place one's happiness in the happiness of others. Love forgives and makes great sacrifices. It is the best thing in this world. This world has come out of love. It exists in love and finally dissolves in love.

—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 ॥

1974

February – Three-day celebrations were held on Basant Panchami. During February and March, Swami Satyananda travelled through central India with a team of swamis, giving two-day seminars at Ambikapur, Korba, Janjgir, Bilaspur, Raipur, Bhilainagar, Mahasamund, Dhamtari, Jagdalpur, Gondia, Balaghat, Panhmore and Jabalpur, Sagar and Satna.



March – Swamis from BSY toured the Philippines, Thailand, Indonesia and Hong Kong.

April – Sri Swamiji travelled to South America, and on his return to India travelled to Sambalpur for the Yoga Convention. He was accompanied by Swami Niranjanananda, who returned to Colombia after the convention.

September–October – Sri Swamiji travelled to Germany and Colombia. He returned via Dhanbad for the opening of the World Yoga Convention.

December – Swamis from BSY travelled to Australia to consolidate the yoga work there.



January – HH Sri Jagadguru Shankaracharya of Dwaraka-peeth visited Rajnandgaon Yoga Vidyalaya in the presence of Swami Satyananda.

Sri Swamiji conducted a special pooja at the foundation of the Raipur centre.

February – The celebration of Basant Panchami was held in Munger.

March – Sri Swamiji went to Rajnandgaon to direct the organization of the All-India Convention. He presided over the Yoga Convention in Bilaspur.

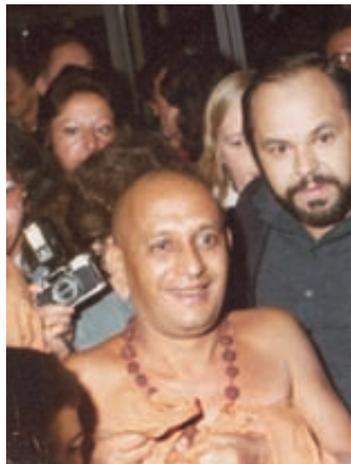
May – The Children's Yogic Training course at Rajnandgaon was inaugurated by Sri Swamiji. He travelled to Gua to preside over the Regional Yoga Convention.

June – Swamis from BSY conducted a Teacher Training course for school teachers in Dhanbad.

Sri Swamiji and swamis from BSY inaugurated a yoga seminar at Jabalpur.

July – Guru Poornima was celebrated in Munger with a three-day program and satsang with Sri Swamiji. On the day of Guru Poornima a group of sannyasins began a padayatra, a walking tour, to all parts of India. They were to spend only two days in any one place and travel on, spreading the message of yoga.

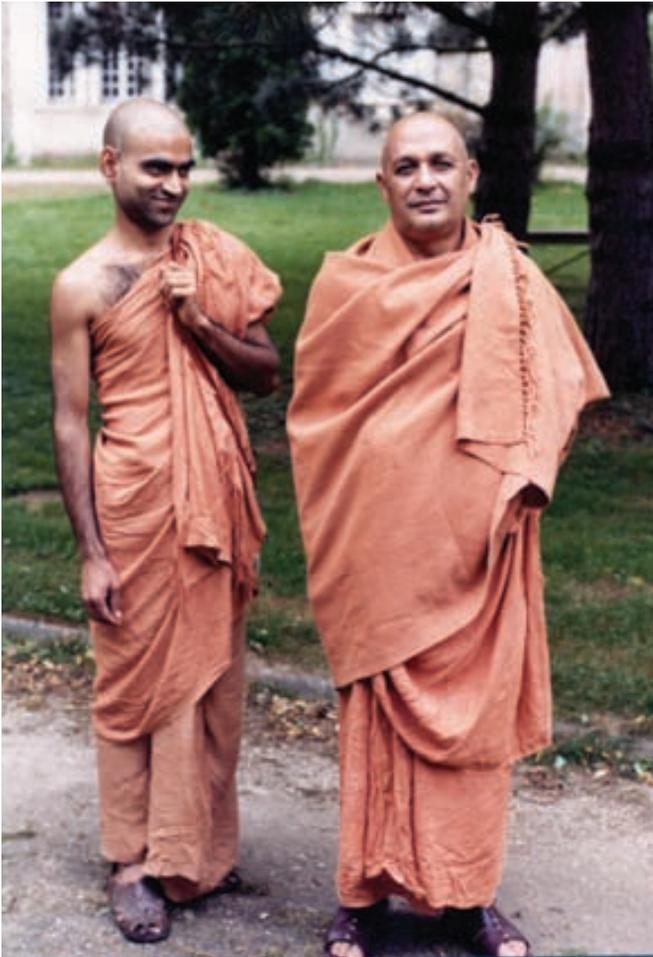
October – Sri Swamiji travelled to Bogota, Colombia, for the International Yoga Convention.



He visited Ecuador, Peru, Brazil, Chile, Panama, Argentina, Guatemala, Uruguay, El Salvador, Paraguay, Mexico and other countries in South America. He also travelled to Trinidad, Barcelona, Copenhagen and Paris.

November - Sri Swamiji went to Rajnandgaon to inaugurate the Yoga Convention and meditation classes. In Raigarh, he installed swamis from BSY as acharyas.

December - Sri Swamiji conducted a yoga seminar in Mumbai.



Yoga for Politicians

Swami Satyananda Saraswati

While talking to a group of people, I once said, “Politicians should do yoga.” For a short time the room was quiet. I am sure many of the people thought I was not serious. Yet I was never more serious in my life. Politicians should do yoga.

People have regarded politicians and yoga as having no connection with each other. I would even go so far as to say that the general opinion regarded these two walks of life as being in opposition to each other.

Yoga is generally associated with seclusion, people who avoid society and contribute nothing tangible to society. Politics is associated with people who are actively involved in influencing the lives of people in society. Of course, if this were the true picture, yoga and politics could have no common interest. However, yoga can be of invaluable use to politicians as it can be for everyone else in the world.

Politicians are the select few who guide the destiny of humankind. Since they are fallible, like the rest of us, sometimes they contribute in a positive manner, sometimes in a negative manner. Anything that helps to make the difficult work of politicians easier and make their decisions more positive can be of great benefit to the politicians themselves, as well as to the people whose lives they guide. One of these tools is yoga.

How can yoga help?

Politics can be called the art of compromise. During a debate a politician needs a clear and logical mind in order to explain his case to other politicians or the general public.

A person who can speak clearly is much more likely to influence his listeners than a person who confuses his ideas. Yoga relaxes the mind and allows the individual to propound

his ideas with force and clarity. An hour's practice of yoga before debates or meetings can be of immense use and help to influence the final outcome of political discussions.

I once met the Indian ambassador to Britain. He told me that he had been practising yoga for many years, and found it useful, not only for his own development, but also for his work. He told me that much of his work was meeting fellow diplomats from other countries to draft some kind of treaty which would benefit both countries. Behind some of these meetings there were often ulterior motives which were not admitted or discussed. By doing yoga practices before the meetings, he made his mind clear, which heightened his faculties of intuition and understanding. In this way he was able to detect what his companions really wanted. By the way other people spoke, he could detect whether they were sincere or not, and therefore, was able to represent his country in a more useful manner.

Another example is illustrated by the case of a prominent British member of parliament, who regularly disappeared for a few minutes during stormy debates. What was he doing? Was he going to secret files concerning the debate? No, he would go to his office and do asanas, sirshasana in particular. By doing this he was able to refresh his brain, make it more aware and be able to participate in the debate with more vitality and enthusiasm.

Mahatma Gandhi's strength

Without a doubt the greatest politician of this century was Mahatma Gandhi. His political career and the work he did is a shining symbol of what a man with high ideals, a one-pointed mind and love for his fellow man can achieve. He is an example to all and to politicians in particular. He represents the heights that a person can achieve with a unified body, mind and soul. He was a yogi in the full sense of the word. He did not hide from society, but immersed himself among people and dedicated himself to serving them through karma yoga.

He practised mouna, mantra and fasting. He regularly underwent tapasya and ate simple food. He practised kriya yoga, as taught to him by Paramahansa Yogananda. He inspired everyone because he practised what he preached.

He was highly educated, but could he have achieved his great feats through merely having highly developed intellectual faculties? The answer is definitely no, for many other people had or have equally good intellects and yet they do not inspire or help people as Gandhiji did. The attribute that made him rise above other people was his glowing love of people and everything that existed, including his political opponents.

By practising sadhana, he was able to purify his mind of the dross that clutters most people's minds: personal likes, dislikes, prejudices, fears and so on. Therefore, he was able to view the problems of India and his fellow men with a mind that only



considered the facts of the situation without the influence of personal whims.

Such a mind is like a magnifying glass, which is able to see the objects it views with incredible clarity. A mind that is cluttered with inner complexes and personal fancies is like a magnifying glass that is misted over. The true picture of the objects is still there but they are not seen clearly.

It is sad but true that the majority of decisions in the world, at both high and low levels, are clouded by personal enmities and friendships. Gandhi's strength was that he had no personal friends in the normal sense of the word. All people were his friends and his actions were done to benefit people in general.

He knew his mind and could understand other people's minds. He saw the world situation in its true light and not in a reflected light. A politician with a strong mind and sincere compassion for all will surely win the hearts and following of the general public.

Concentration, bhakti and detachment

The question now remains: Is it possible for other people to develop a one-pointed mind and awaken intuitive faculties? The answer is most definitely yes. Any politician can develop the greatness of Gandhiji if he cares to do yoga sadhana. Once interest is shown, the only necessity for the politician is to develop his inner capabilities. The interest must come from the depth of the being and from the heart and not be intellectual or half-hearted.

Mahatma Gandhi had a balanced mind and, therefore, could do incredible amounts of work, both efficiently and without leaving anything half done. A concentrated yet relaxed mind can do the most intense work for long periods of time without tiring. It does not become diverted by external distractions or inner disturbances.

Supplement this with bhakti yoga to give it force and there exists a powerful combination. Bhakti channels the emotional

energy into a positive direction instead of allowing it to be dissipated in all directions. Most people waste their emotional energy in useless petty arguments and heated discussions about nothing. The energy goes everywhere and without much power. However, if this power is sent in one direction, it has great force.

To this combination add one more thing, detachment, and the result, like Gandhi's work, becomes irresistible. Detachment does not mean disdain or non-interest in the affairs of the world. It means the attitude of the mind where, no matter what happens in political life, it does not have negative repercussions and resulting mental disturbances in the mind. One should not allow external situations to affect the mind and fill it with complexes.

A better world

What a wonderful place this world could be if everyone did yoga. What better way to convince people that yoga is useful than by politicians doing it themselves, for their own benefit and as a good example for others. Politicians are influential people and if they started to earnestly do yoga, the general public would be sure to follow. This would in no small way reduce conflicts between politicians, between people in general and between countries. It could lead to the brotherhood of humankind.

Perhaps at some stage in the future the need for politicians will be greatly diminished. Many politicians will have no political work to do. Yoga might actually put many politicians out of work, though this is not such a bad thing in view of the benefits it would give humanity. Therefore, when I say that politicians should do yoga, I mean it sincerely. Yoga is not for the few favoured people who retire to the Himalayas. It is for everyone, and it is definitely for politicians.

*1974, Sivanandashram, Munger
– printed in YOGA, Vol.13, No. 8/9 (August/September 1975)*

1976

January - The All-India walking tour, begun in July 1975 in Bihar, continued in Madhya Pradesh.

February–March - On Basant Panchami celebrations of BSY's birthday were conducted for three days.

Swamis from BSY toured Indonesia and the Philippines.

Swami Satyananda travelled to Asansol and Kolkata, gave satsangs and seminars and spoke on television. He

also conducted satsangs and seminars in Allahabad, Supaul, Sambalpur, Raigarh, Rajnandgaon and Barhaiya.

May - Swamis from BSY conducted yoga camps in Chaibasa, Killiburu, Jamshedpur, Jabalpur and Chopan.

Sri Swamiji travelled to Hazaribagh and Kumardhubi.

Sri Swamiji and swamis from BSY travelled to Satna, Maihar and Jabalpur.

The Munger Children's course was held with Swami Satyananda in the Kutir ashram.



Swamis from BSY left for Australia to assist the yoga work there.

June - Sri Swamiji and swamis from BSY visited Sambalpur.

July-August - Sri Swamiji celebrated Guru Poornima in Raigarh and conducted a function in Ranchi. He toured South India, visiting Kolkata, Kharagpur, Cuttack, Visakhapatnam, Chennai, Mahabalipuram, Hyderabad, Nagpur, Jabalpur and Bhopal.



October - Sri Swamiji attended the Twentieth World Yoga Convention in Sydney, Australia. Swami Niranananda had returned from South America to travel there with him for the convention and remained in Australia to assist the ashram.

November - A National Yoga Convention was organized under Sri Swamiji's guidance in Raipur.

The Steel Yoga Convention was held in Bhilai under Sri Swamiji's direct guidance.

December - Sri Swamiji conducted the Bhopal Yoga Seminar.



1977

February – Construction continued at BSY to provide accommodation for the growing number of swamis and students.

Swami Satyananda went to Kathmandu.

July – Sri Swamiji and swamis from BSY conducted the Guru Poonima celebration at Mangrove Mountain, Australia. Swami Niranjanananda, who had been touring Australia and New Zealand, returned to India with Sri Swamiji.



August – Sri Swamiji inaugurated the Kolkata ashram, and Swami Niranjan stayed to help establish it.

September – Sri Swamiji and swamis from BSY went to Zinal, Switzerland, to address a conference organized by the European Union of National Federations of Yoga.

October – The National Convention was held in Sambalpur, presided over by Sri Swamiji.

November – A group of seventy Australians came to Munger to participate in a special Kriya Yoga course.

December – Sri Swamiji conducted seminars in Colombia.



Mind and Matter

Swami Satyananda Saraswati

According to Sage Patanjali, the exponent of raja yoga, matter is the manifestation of the primal nature, energy or power. As long as a yogi lives on the material plane, he sees matter. When he transcends the mind he transcends matter. Matter exists only as long as the mind exists, or in other words, when the mind is annihilated, there is no matter.

By the practice of meditation, this crude matter is refined stage by stage. Within the folds of this mind there are traces of awareness and experiences. The practitioner sees, understands and experiences according to past memories, pleasant or unpleasant.

The yogi separates experiences, karmas, *samskaras* or impressions from the mind. There comes a moment in the life of a yogi when all that the mind has accumulated and cherished is eliminated in totality. The mind transcends itself and is converted back into energy.

Matter only exists on the mental plane. As soon as the barriers of the mind are transcended, matter no longer exists. Even the mind, which is matter, is totally transmuted and transformed.

– April 1978



1976, Australia – Sri Swamiji on Radio

Excerpts from a radio interview



Radio: Thousands of people from all over Australia and overseas have arrived in Sydney for the Twentieth World Convention of the International Yoga Fellowship Movement. The man they have all come to see and learn from is Satyananda Paramahansa, a highly enlightened soul living in the physical body to help earthly beings through his spiritual wisdom. Satyananda Paramahansa, the spiritual leader of a yoga movement which will have cataclysmic effects on the world, is not an ordinary man.

Swamiji: I would emphasize that I am an ordinary man. I can understand the difficulties, tensions and problems of this world. Having shared people's joys and sorrows, I am able to commune with them.

Radio: What are the special qualities which can be developed through yoga?

Swamiji: Creativity, alertness and awareness of the higher stages of human life, the states of mind which ordinary

people cannot experience. In these spiritual and yogic states of mind one is in tune with the greater areas of one's personality, where communion with peace and bliss is experienced.

Radio: It is difficult to understand the full meaning of what you are saying.

Swamiji: You see, people in the east as well as in the west are limited by their perceptions and cognitions. The area of knowledge is limited and that is why they are not able to understand the possibility of a higher state of consciousness. By the process of yoga and meditation they are able to transcend the limitations of the ordinary mind and have greater cosmic awareness.

Radio: Do you have a distinct purpose, a mission in life?

Swamiji: I have certainly become aware of the purpose of my life. I have a definite twofold mission. The first is to become a means of alleviating the deep rooted suffering of humankind, and the second is to be one with the highest existent reality.

Radio: By meditation and mental control can you experience the fulfilment and pleasure that people get from eating wonderful food, indulging in sexual behaviour or whatever?

Swamiji: Pleasure is pleasure; it is only the degree of experience that differs. Pleasure is only the continuity of food, sex, and many other things. The mind has a kind of experience, a kind of sensation, a kind of reaction in the brain and its nerves. It is experienced by individuals in different degrees of enjoyment. But the pleasure derived from food is qualitatively not different from the pleasure derived from sex. There is only a difference in quantity.

Radio: After learning from your teacher in India for twelve years you went on a long pilgrimage in which you covered the entire Indian subcontinent. What did you want to achieve by doing this?

Swamiji: To see the people in the world and their difficulties, to discover how I could understand, serve and love them.

Radio: After living such a sheltered life were you distressed or surprised by the amount of problems that ordinary people were facing?

Swamiji: No. Even during those twelve years when I lived with my guru I was in touch with people of all continents, because my guru, Swami Sivananda of Rishikesh, was a famous man. People from all over the world used to come to him and I used to meet them. I was, in a way, aware of the distress of humankind. Later when I was moving all over the continent and all over the world, I lived with people and shared their joys as well as their sorrows.

Radio: Did this practical experience change your view of life?

Swamiji: Well, I had to know how I could free people from their problems, how I could help them.

Radio: Is that why you spent three years in total isolation?

Swamiji: Yes, I retired and met no one for three years. I established the highest state of cosmic consciousness. By remaining in the deepest state of meditation for long hours without being aware of one's own existence or of time, space and objectivity – just being in complete awareness of totality, this state is stabilized. I was in this state for months and years. At the same time, I was reflecting, and investigating the mind as to the origin of passion, hatred, jealousy and nervous depression. Why does a person feel depression? What is pain? What is distress? I witnessed what people were suffering from. I wanted to discover their exact nature. For that purpose I retired for a few years.

Radio: How did you go about discovering the causes of what had puzzled humankind for thousands of years, the pain, the distress and nervous tension?

Swamiji: Through reflection you can visualize, recognize and become aware of the processes of the mind, by raising the level of awareness a little higher.

Radio: I hear the words you are saying, but I can't visualize it in my mind.

Swamiji: It is not possible now, but when you are able to evolve your mind to the psychic field you will understand. Just as

the scientists are able to visualize on a scientific basis the laser waves and the electromagnetic fields which cannot usually be seen by the naked eye, likewise, the yogic scientists, the yogic thinker, visualizes an idea in the intuitive field or the psychic field.

Radio: When you are reflecting on the basic problems of man in this meditative way are you alone or do spiritual entities come in and give advice, help and support?

Swamiji: I believe that these spiritual entities are really my own higher faculties, which did help me.

Radio: How do these spiritual entities present themselves to you?

Swamiji: Each individual has dormant faculties. At a particular stage of development they manifest. They come in the form of voices, visions, angels of religion, and as sudden intuitive flashes. Since I am a master of the pen, I can write spontaneously for hours at a time. These divine, higher and spiritual faculties guide my pen, my speech and my emotions.

Radio: Do you see these as part of yourself and not as an outside element?

Swamiji: The mind is powerful. It can duplicate itself. You can see it in the form of a ghost, an angel or any object. The mind has infinite potentialities. It can create matter.

Radio: Do you believe it can create matter, or just create the hallucination that appears as matter?

Swamiji: It can create the hallucination too, but the more powerful mind can create matter.

Radio: During or after your three years in isolation did you experience any pain or frustration due to the lack of human contact?

Swamiji: Well, frankly speaking, my life has been missing only one thing. I have never had an experience of pain or frustration, disappointment or discontent. I have tried a number of times to impose these things on myself just to have an experience of them.

Radio: And you can't do it?

Swamiji: No, I think that somehow or other I have transcended them.

Radio: I understand that in your early life you did not believe in God, but subsequently changed your mind. Why did you do this? What persuaded you?

Swamiji: I used to particularly study philosophy, Indian and Western, including dialectical materialism. I thought that God and religion were rubbish, that they were created by some political brains or social thinkers. I refused to believe in God, the spirit, incarnation, ethics and morality. When I came to my guru I was an atheist. I thought that in meditation you could only experience *shoonyata*, that is a void and nothing else, a blank. That was my ultimate philosophy. But my master said, "No, meditation is not nothing, it is a totality of experience, it is a complete experience." He used the word 'divine' and told me that I must have love, devotion and faith in God.

Radio: Did you believe him when he said that?

Swamiji: I heard him, but didn't believe. I accepted it, but didn't believe. For six years I was fighting with him.

Radio: What was it that changed your mind?

Swamiji: I had visions, I heard voices, I had instructions, and I knew that my guru was right and that I had been wrong these years. After this mystical experience, how could I, a puny person, deny without having the knowledge of the totality? There had to be a God, a creator, higher things in life, even though I may not have seen them.

Radio: Do you think that yoga is a way for the world to achieve harmony and understanding?

Swamiji: I have come to the conclusion that the people of the world who have been working for creativity and enjoyment will have to come to yoga in order to lead a better, fuller and more satisfying life. Yoga is not negation, it is acceptance.

– printed in YOGA, Vol. 15, No. 2 (February 1977)



January – Swami Satyananda travelled to Athens, Greece, and Barcelona, Spain. On his return to India he inaugurated SKY ashram near BSY.

February–March – Sri Swamiji inaugurated a one-week therapy program for diabetes at Sambalpur. He travelled to Raigarh, Kolkata, Pune and Mumbai.

Swamis from BSY conducted seminars in South India and then toured throughout India, conducting yoga seminars.

May – Swamis from BSY began a tour of South-East Asia.

June – Swami Niranjanananda conducted a seminar in Rishra.

July – A one-month seminar began for European yoga teachers at BSY.

Swamis from BSY conducted programs in Hyderabad and Secunderabad.

Guru Poornima marked the opening of a new ashram, Ganga Darshan, in Munger. Thousands of people came to participate in the special occasion. Sri Swamiji conducted the Pratishtha, invocation ceremony.



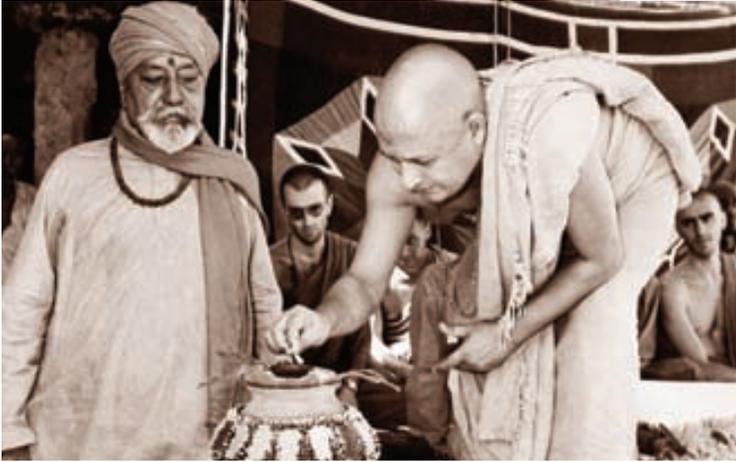
September–October – Sri Swamiji travelled to Australia to preside over the World Yoga Convention sponsored by Satyananda Ashram, Australia. The international printing and distribution of Yoga magazine was taken over by the Australian ashram.



November – Sri Swamiji conducted a Kriya Yoga course in Colombia. The first Spanish editions of Yoga magazine were printed on modern offset equipment.

December – Swamis from BSY travelled to Colombia. Sri Swamiji inaugurated the All-India Yoga Convention in Thane. Large groups of yoga practitioners from Australia, Spain and South America came to Munger for a special Kriya Yoga course.





January–February – Swamis from BSY conducted programs in Sambalpur, Raipur, Bihar Sharif, Bangalore and Jamshedpur.

February–April – Swami Satyananda conducted an All-India Tour. His itinerary included Sagar, Bhopal, Jabalpur, Khamgaon, Mumbai, Pune, Bangalore, Secunderabad, Rajnandgaon, Raipur, Sambalpur and Raigarh.

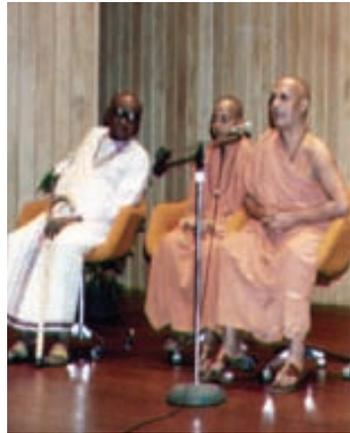
March – Swamis from BSY conducted a seminar at Bachel.

April–May – Swamis from BSY conducted courses in Bangalore and Thirumoorthy Nagar.

May – En route to Australia, Sri Swamiji met with devotees in Mumbai and gave satsang in Singapore. On his return to India, Sri Swamiji presided over the Patna Yoga Convention, organized by swamis from BSY.

Swamis from BSY conducted yoga camps in Mumbai, Hyderabad, Bhopal, Pune and Ajamgarh during May and July.

June – Sri Swamiji travelled to South America and conducted a yoga program in Medellin,





Colombia. He returned to India in July for Guru Poonima in Bilaspur and then conducted a program in Gondia.

Swamis from BSY held yoga camps in Jabalpur.

July–September – Sri Swamiji travelled extensively overseas, conducting yoga programs in Singapore, Athens, Barcelona, Antwerp, Zinal, Copenhagen, Paris and London. He presided over the International Yoga Convention in Saint Patrick's

College, Dublin, Ireland, and over the Zinal EUNFY Yoga Conference, Switzerland.

October – Swamis from BSY conducted courses in Bachel, Jagdalpur, Akash Nagar, Kirandul, Delhi and Jagdalpur from October to December.

November – Aspirants from Perth, Australia, attended a special Kriya Yoga course at BSY.

November–December – Swamis from BSY conducted seminars in Saraidhela, Gopalichak, Loyabad, Sijhua and Tetulmari.

December – Sri Swamiji directed the Kriya Yoga course in Rajgir. A group of devotees from Italy attended a special Kriya Yoga course at BSY.



1978 – Ganga Darshan

From Past, Present and Future, an eyewitness account

Ganga Darshan has two meanings. One is vision of Ganga and the other is vision of prana shakti or pingala nadi. Ganga represents pingala, Yamuna represents ida, Saraswati represents sushumna, and for yoga, control, vision or knowledge of pingala nadi is essential. I will tell you a small story. One day when Hanumanji woke up from his sleep, he felt hungry. He did not see anything to eat except the sun. So he swallowed the sun, and at once, the three worlds became dark. This means that Hanuman stopped the flow of his prana completely. To stop pingala nadi completely is to have control over prana. A yogi must have control over prana. If you do not have control over prana, you cannot have control over the elements or the life process. So I named the ashram Ganga Darshan with these two ideas in mind, and it grew by itself.

To transform the dilapidated palace of Karna into the seven-storey Ganga Darshan took a massive effort. The swamis recall what it was like: What had once been an area of attraction for the whole district had fallen into such neglect that only brambles and thorns remained as witnesses to its former glory. The estate which had once covered hectares of beautiful parks and gardens was now reduced to a rugged hill. The old palace, where once kings and generals sported, had become a centre of corruption. In fact, nobody dared to go there after 4 pm.

Some swamis shifted here along with chowkies, chairs and bedding on 26 January 1978, Republic Day. On the first night the swamis spent at the new ashram site, they were too frightened to sleep. Sri Swamiji said, "Just do kirtan, there is no need to be frightened." And they did such a powerful kirtan that all the negative vibrations melted away. Everyone soon felt calm and quiet. From this experience we realized that kirtan,

chanting of Om and mantras do change the vibrations of the mind and heart, and frighten away the negative elements from the atmosphere.

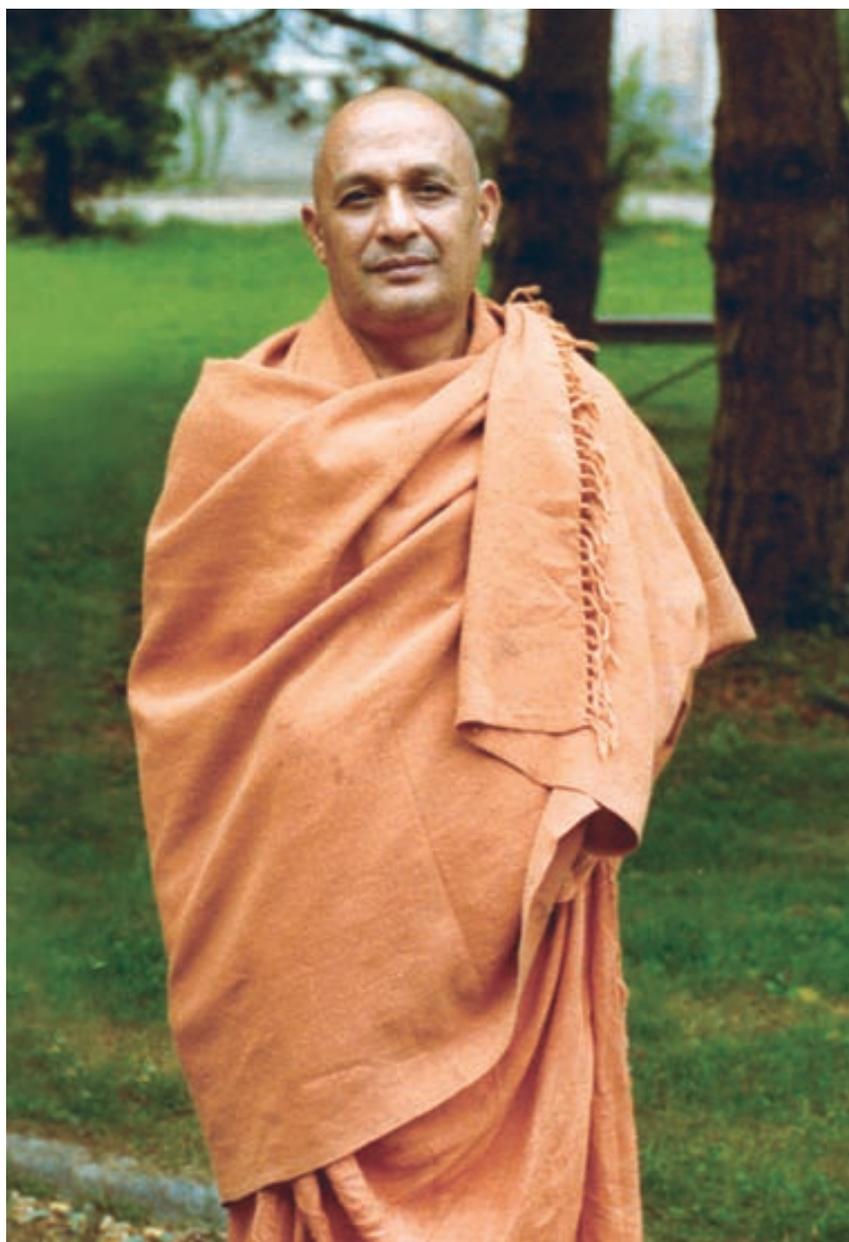
Sri Swamiji said that the swamis and students had to sleep in different places, but no one dared to sleep at the main gate. By morning we found that we had all brought our chowkies together at one spot. After some days Sri Swamiji came to visit Ganga Darshan and walked through the broken-down buildings, rooms and halls. After that everybody felt at ease to sleep anywhere. At that time there was no electricity, but in a few days we had a temporary connection. There was no source or facilities for water on the hill either, so we had to go for water to a nearby well. For a bath we went to the pond and for the toilet we went outside in the fields with one mug of water. The water connection was needed for construction and gardening. After one month we had our first small pump. There was no telephone either. When we had to consult Sri Swamiji at the old ashram we went by bicycle. However, within a short time we obtained a telephone connection.

We started cleaning the buildings and surrounding land. Many repairs were made and doors and windows fixed on the old buildings. Many times we had to face foxes, vicious dogs, snakes and scorpions, but they never harmed us. Sri Swamiji always said not to kill anything because animals are not an enemy of man; only fear is the enemy of man. So we became free from fear. We prepared some plots for vegetables and planted eggplant, cabbage, corn and peas. We also started planting trees – mango, lichi, jackfruit, bael, guava, ashoka and papaya.

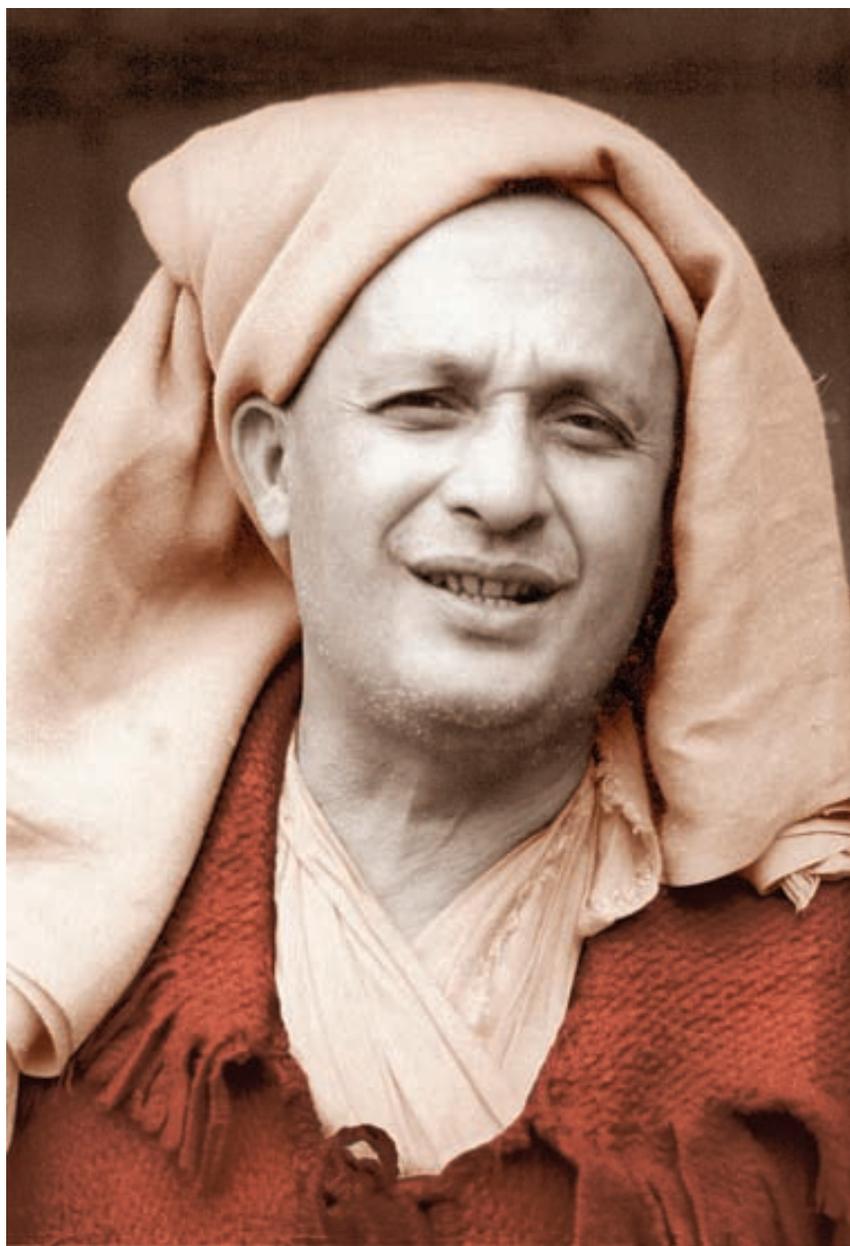
Sri Swamiji would come to Ganga Darshan two or three times a day. In the early morning he would bring all the sanyasins with him. He would keep them busy in the garden, clearing new plots or removing huge piles of bricks and rocks from one spot to another. After that there would be an enormous *nashta* and he would encourage everyone to eat as much as they liked.



1974



1975



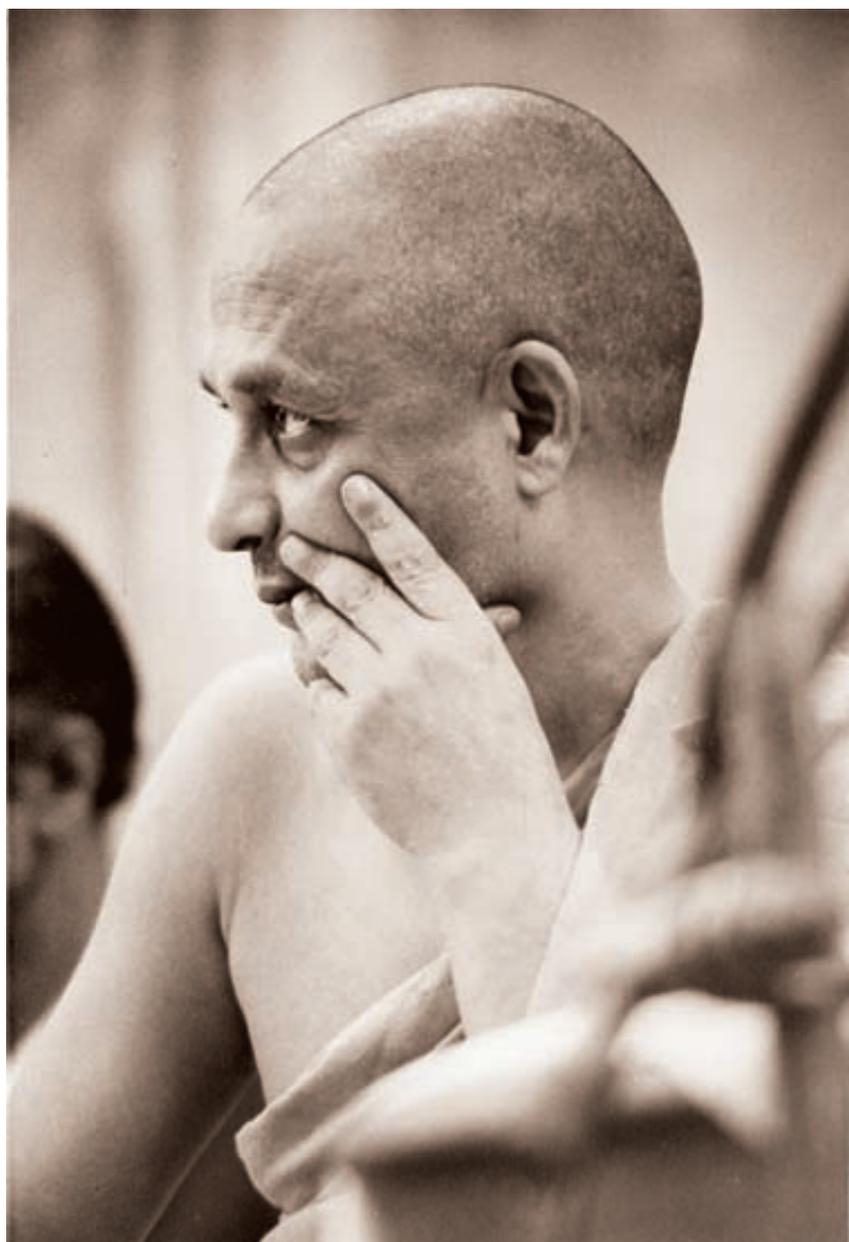
1976



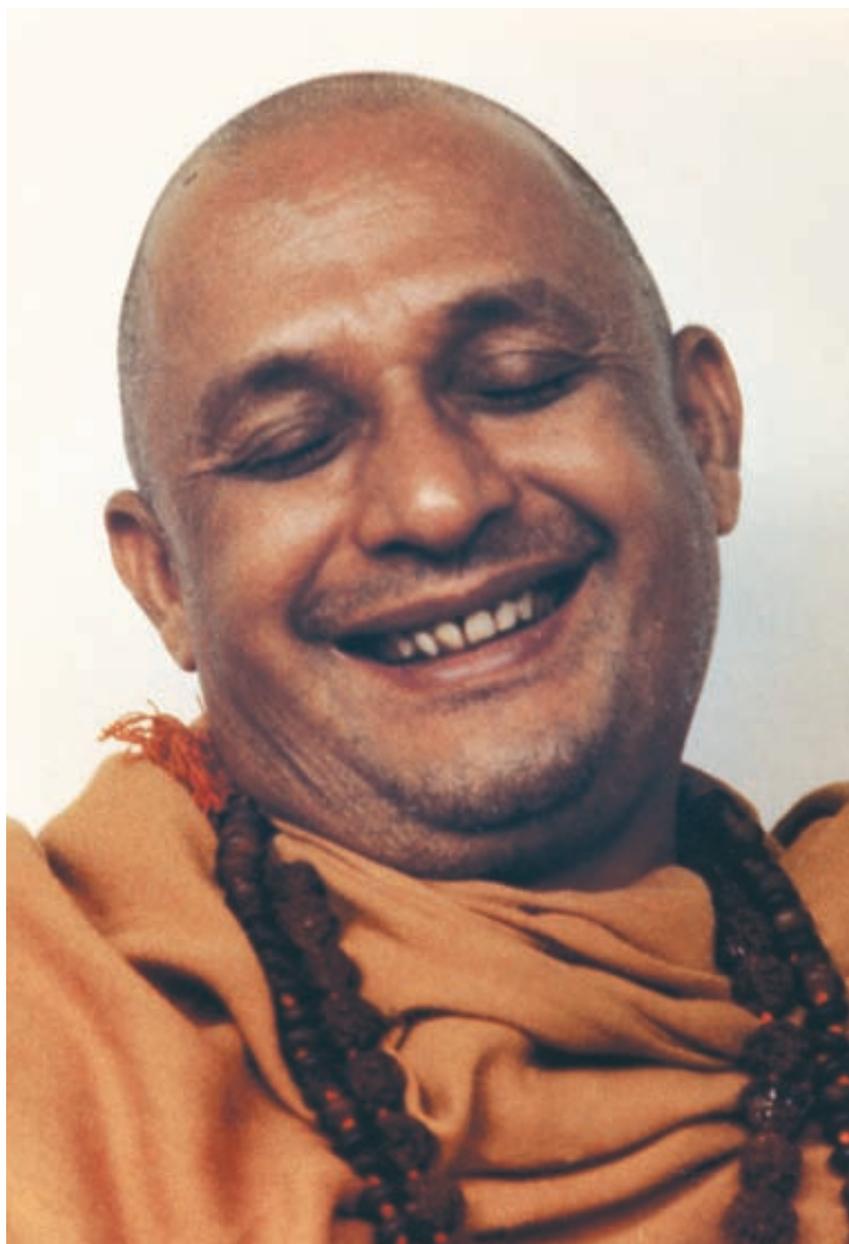
1977



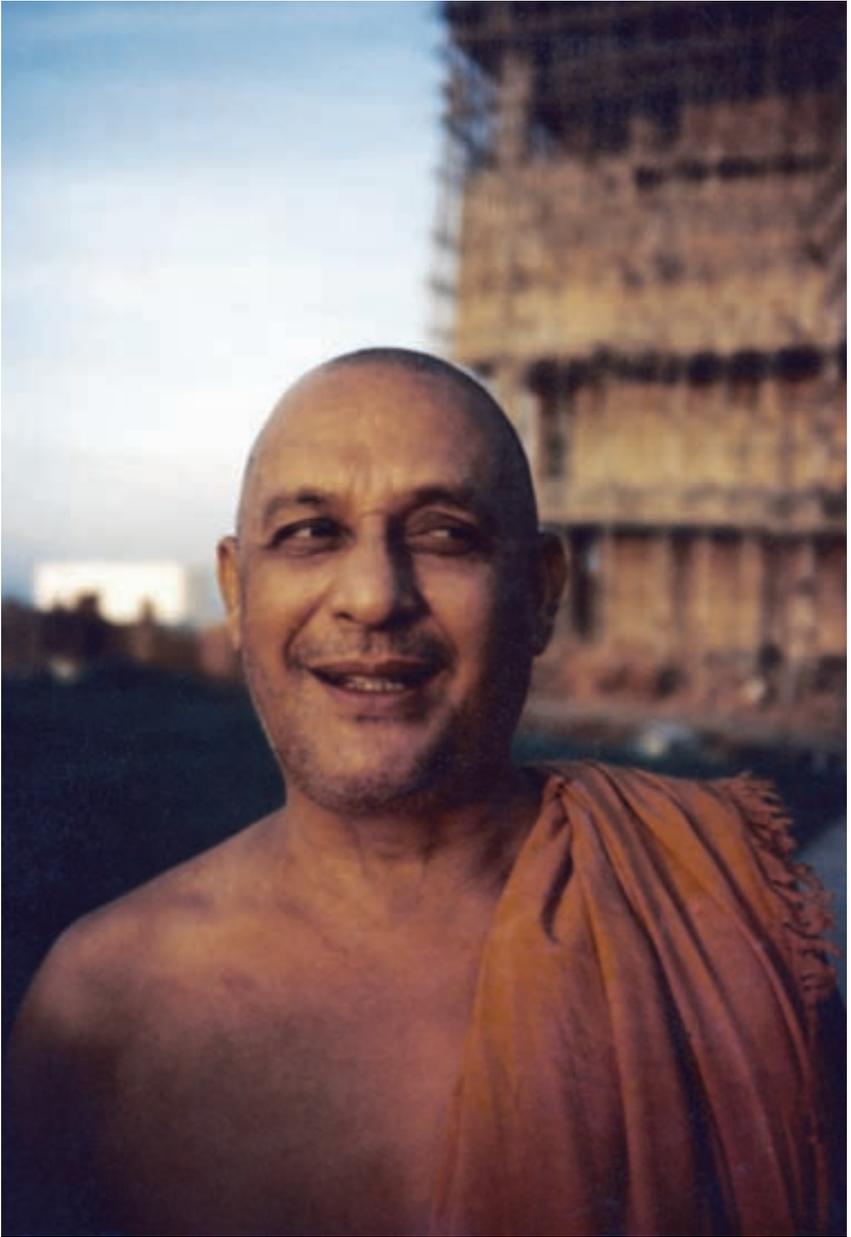
1978



1979



1980



1982



The new ashram meant a large-scale plan, so we printed an appeal asking for help from people in the form of donations of money, materials or work. At this time many people were starting to come for satsang with Sri Swamiji in the old building or the garden. They enjoyed working with the swamis in the garden. We prepared many little straw kutirs in the midst of the garden and Sri Swamiji often spent mornings and evenings quietly sitting there, or giving satsang to whoever came. Three months later construction began.

First we needed an area for taking classes. At that time classes were conducted outside, sometimes in the garden or at the rifle range. The first building to be constructed was the sadhana hall. The site selected for this was the ancient Karna Chaura platform. After that came the boundary wall, and then Sri Swamiji's kutir.

In July 1978, Sri Swamiji decided to celebrate Guru Poornima at Ganga Darshan. The local people of Munger were invited. Guru Pooja was conducted in the half-finished sadhana hall, with swamis chanting from early morning. For three to four hours there was a constant stream of people flowing in and out to pay their respects and receive Sri Swamiji's blessings. This was the first time in hundreds of years that so many people had collected for a program at this place. Thousands attended the evening program and the whole hill was covered with people. They



were sitting on the branches of trees, on broken parapets and the roof of the old building. In the evening program, Sri Swamiji spoke about the history of Ganga Darshan and future plans. He said there would be sadhana halls, accommodation for students and patients, a research centre and a library.

Although we had to face many difficulties and obstacles, we never gave up because we realized that yoga had to arrive here. Sri Swamiji used to say that if you want to be a saint or realized person, you don't have to do sadhana or go to Gangotri, you just have to face the difficulties. We even received instructions from the local government officials to stop all construction, and not to dig more than six inches into the ground. Swamiji said at that time, "I can move the ashram anywhere, but the people of Bihar should think about their future. If I remove the ashram not even one swami would come here ever again." After two years the local people realized that all was a misunderstanding. They started coming to Ganga Darshan for classes and construction was resumed.

The bulk of the construction began in 1980. The boundary wall, kutir, sadhana hall and motor room were finished. The old palatial bungalow, however, was crumbling rapidly. Half of the roof over the main halls had already fallen in and we were banned from climbing on to the roof to have darshan of the Ganga. This year also saw the foundation of the Well House and Yoga Arogya and a lot of earth-cutting to shape the hill and make the ground level for construction and plantations.

Hunting for material and contractors, labourers, management, marketing, stores and supervision began to play an increasingly large part in our daily lives. The work of the construction

department perhaps started here. Marketing became the most challenging job. Sannyasins looked all over the country for the best materials. They went to Patna, Pakur, Jamshedpur, Kota, Kolkata and Delhi, and to the teak forests to purchase and load the trees for our doors and windows. Full-time labourers are difficult to find in Munger, as most of them are also cultivators. However, even from the opposite bank of the Ganga they came to work – in all seasons. Each morning they arrived at 8 am and worked till 5 pm in the blazing sun.

At the foot of the hill a large well was blasted for pumping water, drinking and gardening purposes. Nearby, the Well House, a small two-storey house was built with eight rooms, two halls and verandas, to house the pump. This was followed by the construction of three large residential buildings. The first was Yoga Arogya, with two floors and over sixty rooms. It was the first major construction. Next was the Kitchen Building. The third building, Shakti Vihar, was actually constructed to house the old BSY Press on the bottom floor, with over thirty residential rooms for female sannyasins and visitors on the second floor. These buildings were completed between 1980 and 1983.

On Guru Poornima, which was celebrated at Ganga Darshan in July 1982, Swamiji laid the foundation stone for the main seven-storey building at the top of the hill, where the dilapidated palatial bungalow had stood. Demolishing and dismantling what was left of it required an army of destruction labourers and months of work. A number of tractors were engaged to move the steel, timber and brickbats.

We worked day in and day out; no, it was not work but karma yoga. We worked for the sake of working and not for its fruits. People often say that sannyasa is escapism. They should come and see Ganga Darshan – see the sannyasins working, experiencing the same problems as themselves, solving those same problems in various ways but with one main difference – detachment. People are coming. They are arriving in droves from all points of the globe to construct or reconstruct their inner building.



January – Swami Satyananda inaugurated an ashram in Bolangir, Orissa, and attended the Kahalgaon Yoga Convention.

A one-month Teacher Training course began at BSY, Munger, to educate aspirants in teaching simple asanas.

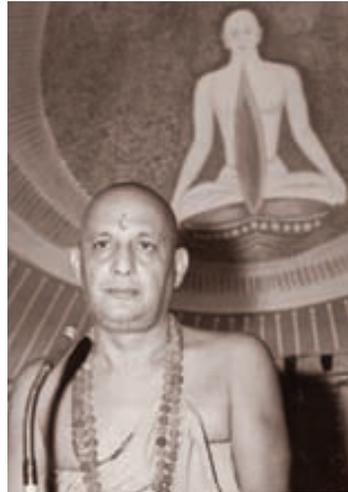
March – Swami Niranjanananda arrived in the USA.

Swamis from BSY toured Venezuela, Puerto Rico, Port of Spain, Trinidad and Santo Domingo in the Caribbean.

April – Sri Swamiji began touring Europe, visiting Athens, Rome, Frankfurt, Vienna, Zurich, Brussels, Copenhagen, Stockholm, Paris, Barcelona and London. He returned to India at the end of May.

Swamis from BSY attended a convention of the Italian Yoga Federation in Rome, and toured Italy and Switzerland.

May – Swamis from BSY conducted an extensive tour of central and South America, and then toured Europe.



July – Sri Swamiji celebrated Guru Poonima in Satna.

August–October – Swamis from BSY conducted a residential meditation camp for thirty students from France in Mahabalipuram, South India.

Sri Swamiji conducted an Intercontinental Yoga Seminar in Chamarande, France. He attended the Sixth International Yoga Week in Zinal, Switzerland and then toured Spain.

Sri Swamiji travelled to South America and presided over the International Yoga Convention in Bogota, Colombia.

November – After returning to India, Sri Swamiji inaugurated the District Yoga Convention in Bariarpur, Bihar.



1981

January – Swami Satyananda toured from January to March, conducting seminars, satsangs and other programs in Mumbai, Bangalore, Mysore, Hasan, Trivendrum, Coimbatore, Trichy, Madurai, Chennai, Niveli, Hyderabad, Patna, Delhi, Ghaziabad and Bhopal. Maha Shivaratri satsangs were held in Raipur.

February – Swamis from BSY toured South India, Mumbai, Hyderabad, Secunderabad, Bangalore and Udalampet from February to March.

March–April – Swamis from BSY held classes in Mumbai, Jamshedpur, Ranchi, Daltanganj and East Katras.

April – Sri Swamiji flew to Italy and then to Greece where he presided over the first Panhellenic Yoga Convention on 'Yoga and Health'. On his return to India, Sri Swamiji inaugurated a yoga seminar in Bhagalpur.

Swamis from BSY held a yoga shivir on asthma in Tamil Nadu.



July – Sadhakas from Switzerland, Colombia, Brazil and Italy came to Munger for a special Sadhana course for overseas students, which culminated in the Guru Poornima celebrations in Jabalpur, MP.

July–August – Sri Swamiji flew to Finland and France for yoga conventions in Paris and Chamarande. In August he held programs in Belgium, Italy, Switzerland and Austria.



August–September – Swamis from BSY toured extensively in South America. Sri Swamiji visited Austria in September.

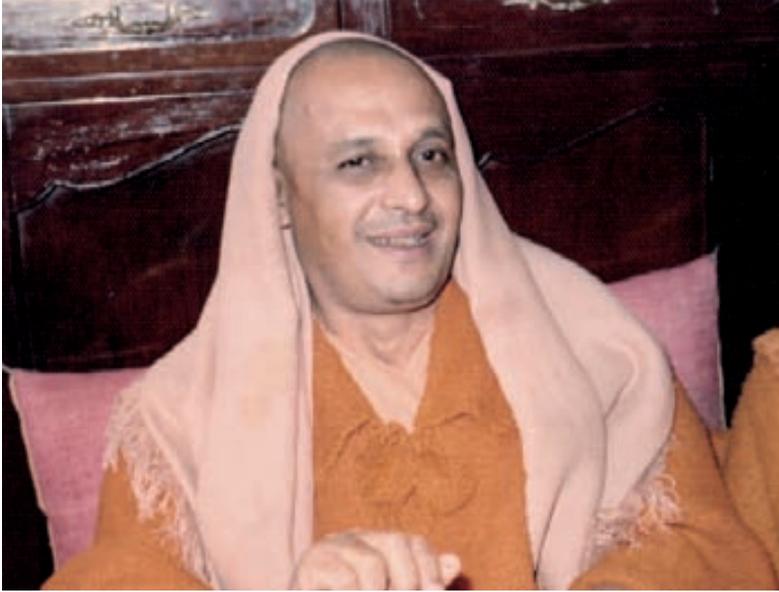
November – Sri Swamiji inaugurated the ashram in Singapore. He was accompanied by swamis from BSY and Australia.

December – Sri Swamiji toured South America. Swamis from BSY travelled to Spain.



Knowledge and Experience

Swami Satyananda Saraswati



Few people understand the difference between knowledge and experience. They read about God and discuss Him, but they have no experience. They may be able to talk about many different subjects without ever having had any personal contact. That is knowledge. Experience requires personal involvement and to experience something which is not present at the moment is a great achievement. This is a faculty which is not developed in most people. If one is able to develop the mind to this extent, one will have what is called a creative mind.

Often when I go out, I listen to music. Back in my room in the ashram, I can hear the same tunes as if they were being sung. I can hear the sounds so well that sometimes I feel the person who is next to me must also hear them, because they are so loud. That is an inner experience.

Creating an experience

Once a swami had to be operated on for appendicitis and he refused anaesthetic. In India, people believe swamis can manage pain. The operation was performed and everything went well. Afterwards, when asked how he had managed it, he replied, "I was just thinking that my disciples were massaging my feet and I was experiencing that."

What a beautiful idea. He was able to counteract one living experience by creating another living experience. This has important implications for people's lives. Perhaps by mastering this art, they can also counteract one living experience by developing another.

Lord Shiva versus Sri Krishna

Once there was a sadhu who was a devotee of Lord Shiva. He meditated on him for many years, but without success. One day he read in one of Swami Sivananda's books that if one cannot concentrate on Lord Shiva, one should try to visualize his life, deeds, and way of living. So he began to feel that he was sitting beside Lord Shiva and Parvati.

He continued to imagine this for many days, until one day in his meditation, Lord Shiva was smoking ganja, and even though that was not the sadhu's habit, he had no option but to smoke it. Lord Shiva is said to smoke ganja mixed with cannabis indica, a violet flower which is deadly poisonous. Once it is taken, one doesn't come back to one's normal senses for years and years. That night the sadhu had smoked this mixture, and after meditation he was out of his mind. Although he had not actually smoked anything, he had developed the experience to the point that it became a reality.

After that, the sadhu gave a lot of trouble to everyone until a wise person suggested to him, "Why don't you stop meditating on Lord Shiva and meditate on Sri Krishna instead. Whenever he goes to steal butter and curd, you also go." So after a few weeks he saw himself with Sri Krishna. Whenever the boy could not reach the bowl of curd, he climbed up on the sadhu's shoulders,

took a little curd for himself and put some into the sadhu's mouth. In his meditation the sadhu was taking so much butter and curd that the effect of the cannabis indica was completely counteracted, due to the cooling effect of butter and curd.

Power of the mind

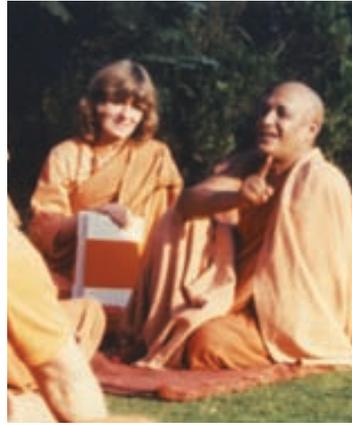
These stories show how an experience can be brought to the forefront of the mind. By mastering the quality of one's experiences, one can create a constructive, creative intelligence. That is the purpose of the practices of yoga. They should not be considered as mere tools of hypnotic suggestion. Once a master of these experiences, one can counteract the mental influences. The mind is powerful, no doubt. It can create disease in the body, agony in the mind, or blocks in the flow of energy. However, just by creating one experience, all these can be eliminated in one stroke.

– printed in YOGA, Vol. 18, No. 8 (August 1980)



March–April – Swami Satyananda travelled to Spain, London, Scotland and Manchester (UK), conducting seminars and retreats.

May – Sri Swamiji travelled to Tokyo, Kyoto, Hiroshima and Nagasaki, Japan, meeting Dr Hiroshi Motoyama in relation to yoga and research, and giving TV interviews. He travelled to the USA, where Swami Niranjanananda from

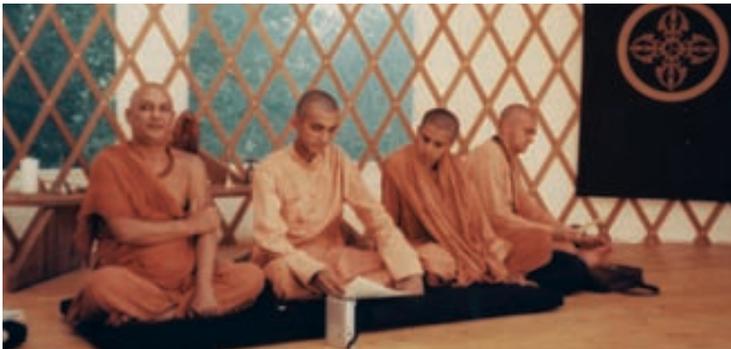


Satyananda Ashram, USA, arranged for many devotees to meet him in Los Angeles and San Francisco. Sri Swamiji travelled to Medellin, Colombia, and with swamis and devotees from Colombia, visited ancient cultural sites. In Santo Domingo, Sri Swamiji inaugurated a yoga convention. He lectured at the Syro-Lebanese-Palestine Club and to a large gathering of medical doctors. He conducted a series of TV programs on yoga.

Swamis from BSY conducted seminars in Kolkata and Bhilai, MP.

July – The Guru Poonima celebrations were held in Munger for three days. At this auspicious time Sri Swamiji laid the foundation stone of the Main Building of the Ganga Darshan complex.

August – Sri Swamiji and Swami Satyasangananda travelled to the USA, where Swami Niranjanananda had arranged an interstate



tour. Sri Swamiji spoke with doctors at Elizabeth Hospital, New Jersey. A program was also held at Swami Bhaktananda's ashram in Woodstock. At Ananda Ashram, Munroe, Sri Swamiji met Dr Ramamurti Mishra and his gurubhai Swami Nadabrahmananda. He lectured at universities in Virginia and Washington DC, and gave satsang and lectures in Detroit and Ann Arbor, Michigan.



September – In Denver, Colorado, Sri Swamiji spoke at the Divine Life Society and at the Metropolitan State College. In Los Angeles he lectured at the Annie Besant Foundation and spoke at California State University. In San Francisco he lectured at the First Unitarian Church and gave radio and newspaper interviews.

Sri Swamiji travelled to Italy, Spain, England, France, Switzerland and Greece.

October – Sri Swamiji returned to India and travelled to New Delhi, Dhanbad, Rajnandgaon, Athnair, Agra, Gondia and Sambalpur.

November–December – Sri Swamiji travelled to Santo Domingo in the Caribbean, Puerto Rico and Colombia.

Swamis from BSY gave yoga shivirs in Jamshedpur and Ghatshila. In December, Sri Swamiji inaugurated the National Yoga Convention in Thane.



1982, Opening Speech at the International Yoga Teacher's Convention

Swami Satyananda Saraswati

Hari Om

This is an important function for me as I am one of the founders of the International Yoga Teachers Association of Australia, sharing this task with Swami Venkateshananda and Roma Blair. It was a humble beginning in 1968. During these years, the association has done a lot of good work throughout the world.

Responsibility of yoga

When I was invited here by Amy Moya I was happy because it is after many years that I am able to address the members of the association. I am standing here to express my good wishes to all of you. However, I have only one thing in my mind about yoga.

I don't see yoga as anything else but a process of improving the quality of the body, mind and emotions. The moment yoga transgresses the limit of its responsibility and obligation, it will become a religion. We have dozens of them and don't want another one. As yoga teachers we have to be careful about it and not prepare and manufacture prophets.

New teachers should have a scientific approach to yoga which is able to transform the quality of the body, mind and emotions in them and in their students.

Bringing peace

If one adds religion after religion, there won't be any peace on this earth. In fact, religions have failed in the past and betrayed

history. If peace has to come on this planet, it will not come through a philosophy, but through man. Three billion restless souls cannot bring peace to humankind, definitely not. At least one billion people must understand how to bring peace into the framework of their personality.

Yoga has to accomplish that. If it cannot, we must reject it and find another method. Yoga is not an end, it is a means. When yoga becomes the end, it is going to become a religion and I am going to be a prophet.

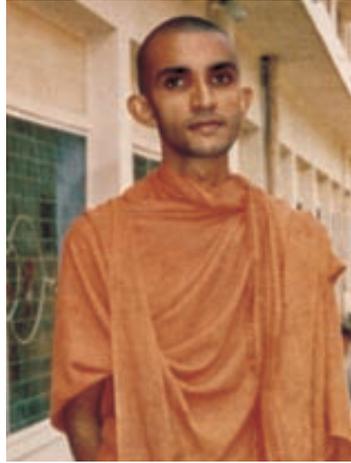
With this note of warning I wish good luck to the convention.

Hari Om Tat Sat

– 15 November 1982, Puerto Rico



January – Swami Niranjanananda Saraswati was appointed to the Presidency of Bihar School of Yoga (BSY) by Swami Satyananda, who became permanent Founder President. Swami Niranjan had been serving his guru since the age of four, and had recently founded Satyananda Ashram, USA. Swami Niranjan's activities were centred in Munger where construction was the main work while he reacclimatized to India and its people.



The new BSY centre in Munger is called Ganga Darshan, situated on the hillock where the ancient palace of King Karna was, and from where that legendary half-brother of the Pandavas distributed gold and other treasures to his subjects. The river Ganga makes a 270 degree circuit at this point of her journey across the plains, almost entirely encircling the site.

Work continued on the foundations of the seven-storey Main Building. A two-storey building, Shakti Vihar, containing the printing press and residential quarters, and the three-storey Garage Building, were both completed.



February – Swamis from BSY conducted yoga sadhana camps in Korba and Vishnupur, Bhagalpur district. They inaugurated a five-day seminar in Bariarpur and held a yoga therapy camp in Jamsshedpur.

February–March – Sri Swamiji toured England, France, Italy, Switzerland and Spain.

April – Swamis from BSY inaugurated the Ramayana Sannam in Begusarai. They conducted a yoga seminar for the army at Kalimpong.

April–May – Sri Swamiji travelled to Australia, conducting seminars on tantra and kriya yoga, and giving satsang, teachings on reality, and diksha.

May – Swamis from BSY visited Spain, Morocco, UK and USA.

June – Sri Swamiji inaugurated the Mahurat ceremony at Chandisthan, Munger, and a special pooja at the Chandi temple. Swamis from BSY conducted a yoga camp in Begusarai.

July – Sri Swamiji was the chief guest at Patna's Annual Rotary Club meeting and conducted public discourses. He then gave





satsang and diksha at the Kolkata ashram before travelling to Raipur for three days of Guru Poornima celebrations.

Swamis from BSY conducted a seminar in Muzaffarpur.

August–September – Swami from BSY conducted a camp in Patna and Bhilai.

September – Swamis from BSY conducted a yoga seminar in Gorakhpur.

November – Sri Swamiji presided over a seminar on the yogic management of hypertension and stress-related diseases. He then travelled to Satyananda Ashram at Mangrove Mountain, Australia, for a prolonged stay until April 1984.

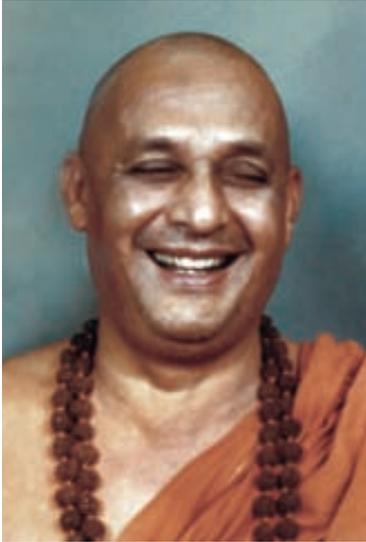
December – Swami Niranjanananda inaugurated the Blind Relief Camp at Bariarpur.

Swamis from BSY presided over the Second Mithila Yoga Sammelan, Begusarai.



Blueprint for the Future

From Mere Aradhya by Swami Dharmashakti Saraswati



I do not like to talk a lot about my guru. Well, I love him, and that is my business, not yours. You must find your own guru and have the same feelings for him. On the morning of 19 March 1956, he called me to his kutir and gave me a mission. I had to go into the wide world. At the time he said to me, "In 1923 you were born; in 1943 you came to me; in 1963 you will start working yourself; in 1983 your institutional work will come to a close, and after

that you will be on the cosmic level." I am working according to his instructions.

Often, since Swami Sivananda's mahasamadhi, I have felt his presence clearly. I have distinctly heard his voice; but even today I do not know how to contact him. Even if I want to, I cannot. When the experience comes, it is clear, pleasant, calm and quiet. It comes to me when I want to kick everything I have created, whenever I want to close something. I do not like ashrams. Basically, I have always believed a swami should live a different kind of life, but I am not able to do it. I must go on, whether I like it or not.

The last time I felt his presence was in November 1982 when I was on the seashore in Puerto Rico and feeling slightly dull and depressed due to the weather. He said to me, "You are now free from your ashram life," and thereby released me. About ten swamis from America, Colombia and Europe

were with me at the time, including Swami Niranjan. I called him over and said, “Now my plan is clear. I am not going to work any more with the administrative side of Bihar School of Yoga or any institution. You cancel your trips in America and return to Munger as soon as possible.”

Institutions

I chose him when he came to me at the age of four and trained him without telling him that he would succeed me. He will look after the whole mission as far as he can. Whether he manages it well or not is up to him; it is not my business now. I belong to yoga, not to Bihar School of Yoga. An institution is a means, not an end in itself.

In the beginning the movement is the means and the philosophy the end, but later the institution becomes the end and the philosophy the means. That happens with all religions and institutions. We live just to make the organization or institution survive and I don't think I will be doing that in my retirement. I am retiring from the institution that I created and worked for sincerely.

This means that I will have nothing to do with that institution as an institution; not that I am against it or that there have been any difficulties, but now I will not confine myself to any institutions and religions. A sannyasin should be beyond institutions and religions. For him, spiritual institutions are a part of his soul and every religion is equally precious, important and meaningful.

For the good of humankind

During the coming twenty years, I will work for the good of humankind and my sadhana. Personally, I consider even yoga to be a means rather than an end. I have been thinking for many years that when people attain success, eminence and power, they forget the purpose. Instead of working for humankind, they work for themselves. We must work for yoga only as far as we can convince people that it can help

them. We have to propagate a particular philosophy or science only to the extent that people can be benefited by it, but if we forget that the good of humankind in general is the goal, and not the teaching itself, we have made a great mistake.

If you think about it deeply and properly, you will realize that institutions become stagnant. They become powerful with big administrators and officers amending the constitution, adding page after page, preparing dogmas for the survival of the institution, and having links with political parties. This usually ends in complete chaos and can happen to anyone. So, I thought that I would become free and talk to people about yoga. I realize that yoga has much more to give humankind than it has already given. Teaching yoga is necessary, but it has been taught by and through various institutions, and has become limited and unacceptable to many.

Royal mendicant

Spiritual seekers should have the same aspirations and ideals that I am expressing now. They should be free from any representational movement, organization, clan, class or sect, and go on moving from place to place, so it cannot be said that they are working for an institution, for name, fame, money or anything. From November 1983 onwards, I will move out of the ashram and spend the next twenty years as a mendicant, let us say a 'royal' mendicant.

I will spend some time going from place to place, visiting the *tirthas*, sacred places. I am not fond of crowds and do not need a feast for my eyes. I have realized that it is only a few people who become the backbone of a real civilization. Where you gather the masses into tens of thousands, everything fails in the course of time. History has proved it. How I spend the next twenty years of my life, the future will tell.

February 1983

– Excerpts of satsangs delivered in Manchester and London

The New President

From Mere Aradhya by Swami Dharmashakti Saraswati

On 16 January, 1983, Swami Niranjanananda Saraswati returned to India as per Sri Swamiji's directive, and on 19 January, the auspicious day of Basant Panchami, Sri Swamiji installed this young man of 23 as the president of Bihar School of Yoga, placing a big responsibility on his shoulders. In the words of Swami Satyasangananda, Sri Swamiji's secretary:

1983 heralds in new dimensions and horizons for BSY. Building an institution is itself a mammoth task but to find suitable successors to maintain the high ideals and standards is no less important. Right from its inception, Swami Satyananda has played the dual role of guru and administrator, two roles diametrically opposed and contradictory to each other, which led him into many difficulties from time to time, and which he survived with unsurpassable skill.

We are all familiar with the role of a guru. He inspires, instructs and is the guiding light for many lives. For those of you who have a guru, it is unthinkable to live this life without nurturing that relationship. It would be tantamount to having no eyes to see or ears to hear, but have you ever stopped to wonder how a guru meets the demands of his disciples? How is it that not just one or two or three but thousands and millions of people all over the world are able to draw energy from that one source? It is obvious that he is able to delve into deeper and higher states of consciousness where no duality exists, where he is able to sift the true from the untrue, the mundane and gross experience from pure experience. It is this ability which enables him to deal with the problems of people with accurate precision.

However, if at the same time he has to play the role of administrator, it is necessary that from time to time he must return or come down to the practical, day-to-day affairs of life. So on the one hand he must go deep within, and on the other he

must externalize that same consciousness. Of course this constant fluctuation from higher to lower states of mind is not a trifling matter and not easily attainable, for one state of mind is not complementary to the other. Only a *jivanmukta*, one enlightened in this life, can do it with utmost ease. Swami Satyananda has been the epitome of such a person. His decisions as administrator have been flawless and his guidance to people illuminating.

For how much longer must these demands press on him? Sri Swamiji often jokingly says, "My life has been divided into twenty-year cycles. I was born in 1923, I joined my guru's ashram in 1943, I opened my ashram in 1963, and now, 1983 is the last turning point, I retire." When he sees the disappointed and disconsolate look on our faces, he always hastens to add, "When I say retire, I mean as an administrator. I shall continue to guide and inspire the people as long as I live."

Another relevant point which Sri Swamiji often mentions is that it is always necessary for the founder of an institution to step down and install his successor during his lifetime, so that the succeeding person can master the work thoroughly. This is especially relevant to a sannyasa institution where nothing really belongs to any particular person.

The inability of many spiritual leaders to effect this change has been instrumental in the downfall of many institutions. We have seen many *jivanmuktas* who function dynamically during their lifetime, but have been unable to leave behind pillars of strength. Obviously, at some time, they must give their responsibility to others and for the fulfilment of that responsibility the decision must be taken at the correct time. After all, a flower only blossoms when the soil and the season are right. Sri Swamiji, who has always maintained accurate timing in making his decisions, has chosen 1983 to nominate his successor. This decision will bring a host of questions to people's minds.

As you will see, Sri Swamiji, with his meticulous eye for detail, has been thinking not only of the present but also years into the future. After all, the disciples and devotees all over the world must have the assurance that the institution which

they have worked so hard for will not dissolve. At present BSY has many ashrams, innumerable centres and a vast number of inspired schools, thousands of teachers and a host of sannyasins of different nationalities and religions spread out over the world, with the headquarters in Munger. To support them it is necessary to have adequate teachers, an efficient administration, a proper internal management and inspiring guidance.

The sannyasins who have been trained by Sri Swamiji as teachers are of a high calibre and have been producing excellent results and responses wherever they go. These sannyasins, whose number is always on the increase, will continue to spread the teachings far and wide. For the administration, Swami Niranjanananda, heading the Board of Directors, will handle all affairs directly. For a disciple it is of paramount importance that he should be able to follow every command of his guru, verbal or otherwise. He should be able to anticipate and remain constantly alert to every need of the guru; only then can the guru transmit his knowledge and guidance to the disciple and continue his mission through the disciple.

Swami Niranjanananda has always maintained the ideals and standards of such a disciple. Although only twenty-three years of age, his experience, maturity and astute judgement can be compared to a person twice his age. He has travelled widely from the age of eleven, perhaps little knowing the immense responsibilities that would befall him later. However, judging from his past record, one feels that the responsibility rests on very young but capable shoulders.

In the sannyasa parampara or tradition, according to the guidelines set down by Adi Shankaracharya, it is the responsibility of the guru to impart his knowledge to worthy disciples so they may continue the work even after the guru relinquishes his duties. The work, after all, is being done with a definite purpose in mind and is not the whim of an individual. It has a far greater and wider vision, the benefits and far-reaching effects of which should be felt not only in this decade but in decades to come. This culture, way of life and philosophy must

not become extinct with the ravages of time, and neither should it be restricted only to a few people. Rather, we must diversify, we must spread the systems of yoga to all corners of the world. We must preserve this fund of knowledge which can help us in every sphere of our lives so that not only our children but our grandchildren and great grand-children may know and be able to judge for themselves the best way of life.

Now that Sri Swamiji is no longer at the helm of administration, the range and scope which Swami Niranjan will be able to cover will increase considerably. In this respect we can look forward to seminars and conventions in different countries, cities, towns and villages, which may be arranged for him to preside over, so that, in the words of his Guru, he may continue taking yoga from door to door and from shore to shore.





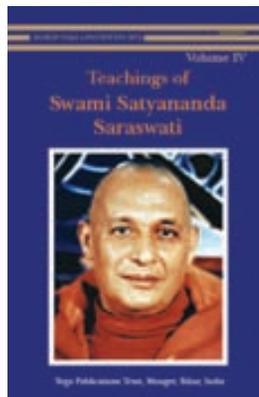
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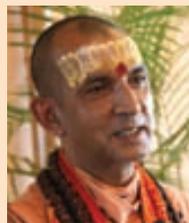


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Ganga Darshan Events & Courses 2013

<i>Feb 12-15</i>	Basant Panchami Satsang Series
<i>Feb 14</i>	Bal Yoga Diwas
<i>Feb 15</i>	Basant Panchami Celebration
<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 Rikhiapeeth in 2013:

<i>Feb-May</i>	Yogic Studies Course, 4 months
<i>Feb 15-Mar 7</i>	Yoga Teacher Training Course (English)
<i>Feb 18-Mar 3</i>	Yoga Health Management Course - Respiratory (Hindi)
<i>Jun 20-Jul 10</i>	Yoga Teacher Training Course (Hindi)
<i>Aug 1-15</i>	Health Management Course - Diabetes (Hindi)

Please contact Rikhiapeeth directly for more information regarding these courses.

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