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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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Bihar, India

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Front cover: Sri Swami Satyananda Saraswati, 5th International Yoga Convention, Raigarh, November 1968

Plates: Portraits of Sri Swami Satyananda Saraswati 1964–1973



GUIDELINES FOR SPIRITUAL LIFE

Yoga

Yoga is a perfectly practical system of self-culture. By practising yoga harmony, of the body, mind, intellect and soul is developed. Yoga imparts definite, practical knowledge of the means to enjoy fine health, longevity, strength, vim and vitality.

Yoga will help to attain ethical perfection and perfect concentration of the mind. It brings a message of hope and joy to the depressed, strength to the weak and knowledge to the ignorant. It is the secret master-key that unlocks the realm of bliss and deep abiding peace.

Yoga is not something that is divorced from daily life. On the contrary, yoga and daily life must be made to merge into each other.

—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 ॥

A Vision Manifests

From the teachings of Swami Satyananda Saraswati



Munger is 108 miles east of Patna, 300 miles west of Kolkata, on the banks of the Ganga, where the river flows like a *mala*, garland. Munger was once the capital of Maharaja Karna, the great warrior-hero famous for his generosity and charity in the *Mahabharata*. This eldest son of Kunti, mother of the Pandavas, was also a tantric mahayogi. He worshipped Chandi, the fierce

form of the Cosmic Mother, who slew the demon Mahishasura. Thus the ishta devi of Munger is Chandi.

Munger acquired its name from Rishi Mudgala, who had an ashram here. Mudgala was one of the two disciples of Lord Buddha, the other was Sariputta. Mudgala came to be known as Mudgalagiri; shortly after, the site became Mudgiri and finally the English called it Monghyr. Now Monghyr has changed to Munger. It was the capital of the kingdom of Anga, which was gifted to Karna by his friend, Duryodhana. Here Karna had a palace which was known as Karna Chaura.

In 1967, I had my eye on this site and approached many people for a loan as I was keen to acquire the property. Finally, in 1976, I acquired it. Today, that precious hillock belongs to BSY. However, the actual foundation and roots of BSY are at the foot of the hill in a small ashram known as Bihar School of Yoga, where I first came in 1964.

I never aspired for an ashram, it is not my nature. I am not an ambitious person. As a sannyasin my ambitions are just two rotis, two dhotis, chillum, channa, chimta. I wanted to be alone,

by myself – no ashram, no disciples! I quietly went to Munger and stayed there for over eight or nine years off and on. During my visits I had many visions, intuitions and revelations.

Yoga is not my *sampradaya*, tradition. My sampradaya is Vedanta. I belong to the tradition of Sringeri – that is my personal sannyasa. I am a sannyasin from the Dashnami order known as Saraswati, so my philosophy is Vedanta, not yoga. Of course I know yoga, as a sannyasin I ought to, but it is not necessary for a sannyasin to practise yoga. What for? A sannyasin has no tension, no problems, no insomnia, no high blood pressure, no anxiety, no indigestion – when you only eat half a roti and do not take any ghee, how can you get indigestion? I did not practise yoga in that way, but I know a lot about it and have read a lot of books on the subject.

In Munger, things began to happen by themselves and I was surprised. I thought, “I lived in Rishikesh for twelve years and I have been here only a few months. What is happening to me?” For night upon night, with eyes wide open, I would see things, hear voices, feel things. In 1963 when I was not even preaching I already knew what is happening today. At that time it just came to my mind, “Yoga is the culture of tomorrow.” This is my slogan, which I began to use in 1963 after seeing those pictures and visions. So I stayed in Munger, had Sri Kedarnath Goenka give a little plot of land and sat down quietly. It was 19 January 1964, the day of Basant Panchami.

From that day till today, I do not know what has happened! Not a day do I get rest; not a day can I think of anything other than yoga. A number of times I have thought, “Get out somewhere in seclusion and don’t come out for three to six months!” Of course not now, but in between I used to think like that. Many times I closed my school for one month. Even now I do it, but I get the maximum number of students when I declare the school closed. Batch after batch of teachers and sannyasins are prepared in that little school. I have given up resisting and began to think, “I am not doing it. Things are happening without my personal participation.” Even if I do

participate, things will happen, because yoga has to become the mother of world cultures.

Even BSY is not my creation or imagination. I had gone to Rameshwaram with my guru, Swami Sivananda, in the 1950s. Our team of sannyasins had worked hard to prepare for the All India program and at the conclusion of the events, Swamiji had told us to go to Rameshwaram and have darshan of the shivalingam. I was around twenty-seven years old then. When I bowed before the shivalingam at Rameshwaram, I had a vision of an area with buildings beside a river on a hillock. I also had the deep feeling that the vision was somehow related to me, but I could not understand it and eventually this experience left my mind.

Much later in 1982, when Ganga Darshan was being constructed and the design was finalized, it suddenly flashed before me that I had seen this site, the building, the hillock and the river in my vision at Rameshwaram. Ganga Darshan is the manifestation of that vision. Even the details of the vision have become clear to me, and therefore I know that I am not the doer, that things are being done through me.



1962 – Swami Sivananda's Good Wishes

From Mere Aradhya by Swami Dharmashakti Saraswati

Sri Swami Satyananda wrote a letter to Swami Sivananda in Rishikesh, informing him about the establishment of the International Yoga Fellowship Movement and seeking his blessings for the success of the mission. Soon a benedictory letter from Swami Sivananda arrived:

Divine Spirit

Greetings!

I send my heartiest congratulations to you all for starting the International Yoga Fellowship Movement. May God Almighty grant total success to this noble mission of yours. I am sending the prasada of Lord Vishwanath for the same.

Spiritual peace is the hallmark of the Indian civilization. It is a divine quality, pertaining to the realm of the spirit. This peace blossoms in a pure heart. Whether you call it peace or liberation, spirit or God, it is one and the same thing. This peace is attainable through meditation, devotion, japa and prayer.

It is impossible to find peace through the acquisition of wealth or other worldly objects. One who abandons passions and desires attains everlasting peace.

Remove the hatred, greed, delusion, selfishness and jealousy deeply ingrained in human society and spread the message of inner peace. Only inner peace can lead to world peace. That alone is true service of humanity. May God aid and assist you in the great task that lies ahead of you.

*With faith, love and Om
Divine Life Society,
Swami Sivananda Saraswati
Sivananda Nagar (Rishikesh)*

A Guru's Wish

Swami Satyananda Saraswati

In 1963, when Swami Sivananda had left his body, I went to Rishikesh and then came back to Munger. One night while I was asleep in Ananda Bhavan (now Paduka Darshan), I found that my room was open and the tall figure of Swamiji came there in flesh and blood. There was no doubt about it. Swamiji spoke to me in Tamil, not English, "What program have you decided upon for yourself?" I told him, "Swamiji, I have no program at all." He said, "Why don't you light a lamp and carry on the work according to the plan we made in 1943?"

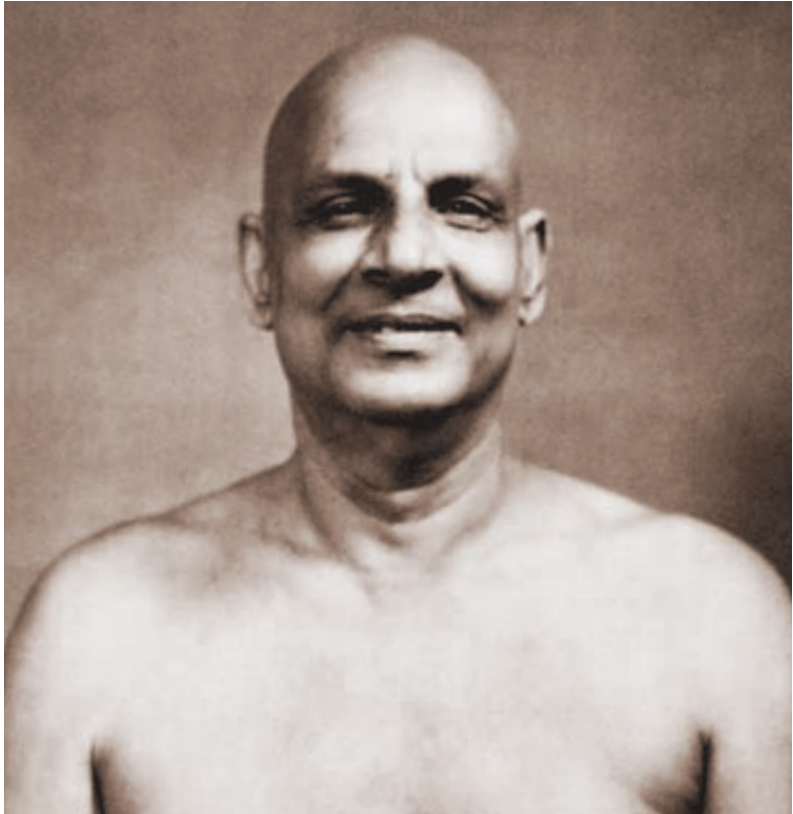
In 1943, the foundation of the Sivananda Ashram (Rishikesh) was laid for only one purpose. It was the blueprint, the master plan to prepare teachers of different nationalities to be experts in yoga, not just disciples. He wanted them to be able to deal with every aspect of yoga thoroughly, but what happened was that he had many disciples and no experts. There were many reasons for this. Swami Sivananda did not have much money and he was faced with many difficulties. So, he said to me, "Why don't you continue the work according to our plan?" I said, "Yes, if that is your wish, I will do it."

The second thing he said was, "You do not have to take charge of Sivananda Ashram in Rishikesh." After Swamiji's samadhi, the trustees of the Divine Life Society had called some prominent disciples, like Swami Chidananda, Swami Venkateshananda, Swami Vishnudevananda, Swami Satchidananda and others, to the trustees' meeting to elect the in-charge in place of Swamiji.

A letter had come to me also. Of course, it was clear in my mind that I would not take up that work; it was just a great headache. Swamiji said to me, "No, you need not go to Rishikesh; you remain in Munger. In Rishikesh you will always remain a bonsai, here you will become the ashwattha."

When I saw Swami Sivananda's body before me, I kept looking, but I could not discover which point of his body was unreal. I saw absolutely the same face, the same clothes, the same brightly polished head. There was no difference in his way of talking, in his tone or anything. Nothing about him was unreal. Which part seemed to be materialized, I could not say. He opened the door and walked into my room. When he left, he walked out through the door.

This happened in 1963, in the month of August, after I returned from Rishikesh, having attended Swamiji's samadhi ceremony. Five months later, on 19 January 1964, we had the opening ceremony of the Bihar School of Yoga in Munger, and things have been developing rapidly since.

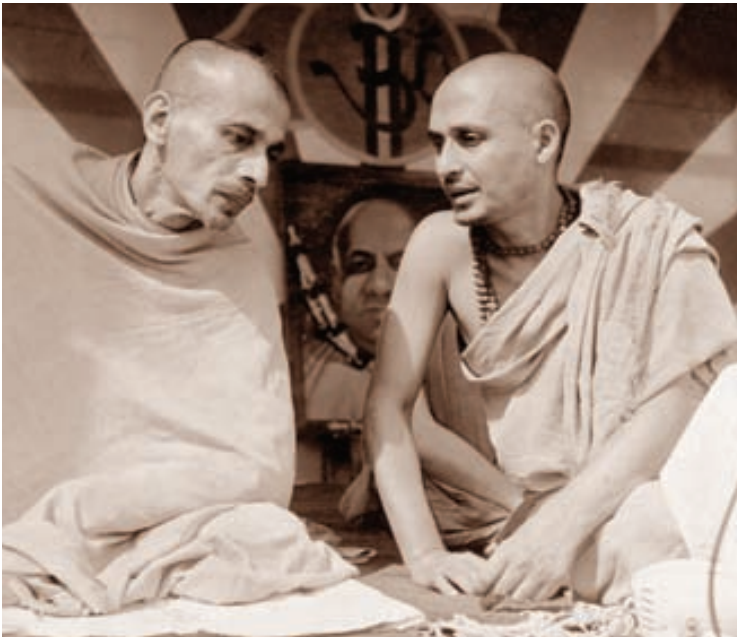


1964

January – Sri Swamiji inaugurated Bihar School of Yoga on 19 January, Basant Panchami. On this day an akhanda jyoti (an eternal flame) was lit on the premises of BSY by Sri Swamiji, as a dedication to Paramguru Swami Sivananda Saraswati. Sri Swamiji established the Yoga Research Library.

July – Guru Poonima was celebrated in Munger. Construction of Yoga Nidra Bhavan commenced in BSY.

November – The First International Yoga Convention was held in Munger. The chief guest was Swami Chidananda Saraswati, President of the Divine Life Society, Rishikesh.



A Message

Swami Satyananda Saraswati



Blessed Self, Om Namah Shivaya!

On the eve of my entering into the holy order of Paramhansa on the auspicious day of Basant Panchami, 19 January 1964, I thank all my disciples, devotees and admirers for the kind help and cooperation accorded to me during my parivrajaka life, enabling me in the propagation of spiritual and yogic knowledge from door to door and place to place all over India. Henceforth I shall not be able to move about, but will be ever prepared to help all those who seek my advice and guidance through correspondence or personal instructions at the Bihar School of Yoga, which is going to be started in Munger through the kind patronage of Sri Kedarnath Goenka

This school will impart fifteen-day training on all branches of yoga under my personal guidance as its chief acharya. All of you are requested to join this school, which is the only school of its kind in the country and abroad, imparting practical yogic knowledge.

On this date, in memory of my paramguru – His Holiness Sri Swami Sivananda Saraswati who attained mahasamadhi on 14 July 1963, an akhanda deepak will be kept burning for all times to come, as a token of my deep regards and gratitude from whom I could learn all the practical sides of yoga.

I am sure you will all continue your kind help and support for the spread of the ancient yoga all over the world in a modern and scientific way.

Lastly, I pray to Almighty God to shower on you His blessings, for peace, prosperity and kaivalya. May you all lead a yogic life and attain God-realization.

In prayers,
Swami Satyananda

– printed in YOGA, Vol. 1 No. 4, (1963)



Inauguration

From Mere Aradhya by Swami Dharmashakti Saraswati

Magnanimous and large-hearted kings such as Karna ruled on the sanctified soil of Munger, and in the present age his place has been taken by a householder saint, Raibahadur Kedarnath Goenka. Drawn by his love and affection, Swami Satyananda stayed at his place, Ananda Bhavan, and performed intense sadhana there. During his sadhana he received the darshan, blessings



and mandate of his great guru, and began to shine like a divine beacon. Goenkaji was already running a temple, hospital, dharmashala, school and college in Munger. Only an ashram was missing from the list, and now that deficiency had also been made up. Completing the ashram in January 1964, he finally bound Swami Satyam to the town of Munger.

Lighting the light

All the devotees, disciples and acquaintances of Swamiji received an invitation: "On 19 January 1964, the auspicious day of Basant Panchami and Saraswati Pooja, the ashram will be inaugurated and the akhanda jyoti will be lit. You are all invited to be a part of this event and receive the blessings of the Divine."

Devotees and disciples poured in from Uttar Pradesh, Maharashtra, Madhya Pradesh, Bengal, Gujarat, Orissa and other provinces. During the auspicious Saraswati pooja, to



the accompaniment of bhajans, kirtans and mantras, Swami Satyananda lit the akhanda jyoti, a symbol of the glorious tradition and radiant potential of yoga.

While lighting the Sivananda jyoti, a teardrop rolled down the face of this otherwise impassive and unattached sannyasin, as if a drop of Ganga water had fallen off the matted locks of Lord Shiva to wash the feet of the guru. The guru's light spread over the deserving disciple and his message of yoga began spreading in all directions.

After being installed as a paramahansa as per the directive of his guru, and having lit the eternal flame in memory of his guru in Bihar School of Yoga, Swami Satyananda took a vow that he would not leave the ashram for three years. To conduct yoga camps, shivirs and conventions, he would be sending his sannyasin disciples instead. He himself would follow the stipulations of his vow to the letter.

Guru and disciple

Swamiji also inaugurated the Yoga Research Library on this occasion. "I'll stay in the ashram," he said, "and conduct classes and give satsangs during the fifteen-day courses. From time to time I'll conduct conventions. Special programs will be organized on Basant Panchami, Guru Poornima, Sivananda Janmotsav and other important occasions. Devotees



and disciples can come here whenever they want.”

The main purpose behind Swamiji leaving the parivrajaka lifestyle and adopting the role of a paramahansa acharya was the effective propagation of the yoga tradition of his guru, Swami Sivananda.

Hamsa, the swan, symbolizes a certain stage in a sannyasin’s life, wherein the swan of his spirit stays put in Manasarovar and doesn’t go anywhere. This is a stage of human evolution which is reflected externally in the observance of certain rules and disciplines.

It is true that Swami Sivananda is no longer physically present amidst us. It is also true that great saints never die. Their mortal coil may disappear, but the true essence of their spirit permeates each and every corner of creation. The power and radiance that had come together in the form of Swami Sivananda is now illuminating the hearts of millions around the globe.

It is a matter of great pride for all of us that our Gurudev is a great yogi himself and that our Param Gurudev was a world renowned spiritual personality. Not only was Swami Sivananda a great saint, but we are all the more indebted to him as he created a spiritual dynamo in the shape of Swami Satyananda for the welfare and guidance of the world. Blessed are both guru and disciple!

Beginnings

Fifteen-day courses soon began at Bihar School of Yoga, Sivananda Ashram, in right earnest. The classes were conducted by Swamiji himself. Asana and pranayama in the mornings, followed by a light breakfast of porridge, then chanting of the





Gita and the *Upanishads*, followed by lunch at 10 am. From 1 pm onwards there would be likhit japa, nada yoga, yoga nidra, karma yoga for an hour or so and then dinner at 5 pm. After dinner, there would be bhajan, kirtan and satsang. Lights out by 8 pm. Shankhaprakshalana on the fourth day. *Mouna vrat*, unbroken silence, on the thirteenth day. The same routine would be followed that

day, except in pin-drop silence. At 4 pm, Swamiji would say, "Hari Om", everyone would respond with "Hari Om" and the mouna would come to an end. Everyone would sit on the lawn and drink porridge, followed by dinner and bhajan-satsang. In this manner, mouna and fasting went hand in hand. On the fourteenth day, the routine would be followed till 2 pm, after which chanting of the *Ramayana* would begin. The townsfolk would join in the *Ramayana* chanting as well. Arati was conducted at 5 pm, followed by prasad and dinner. Often on that concluding day of the course, some special delicacies would come from Goenkaji's Lakshmi Bhavan. And on the fifteenth day, Swamiji would bid farewell to the participants.

Slowly the attendance at the courses began to increase and the additional participants were lodged in the adjoining Goenka dharmashala. Books on *Ajapa Japa Sadhana*, *Japa Yoga*, *Asana Pranayama*, *Moola Bandha*, *Samadhi Vidya* and *Swara Yoga* were published in Hindi and English. *Vairagya Vihar*, a translation of Bhartihari's *Vairagya Shatak* in Hindi verse, was also published. Swamiji had composed this beautiful poetic translation during summer holidays in his ancestral village of Bhikiyasen in 1938, at the tender age of fifteen!

The Soil of Munger

From Mere Aradhya by Swami Dharmashakti Saraswati

During Chaitra Navaratri of 1964, the following article written by Sri D.N. Gupta, the editor of Sacchi Baat, was published in Yoga Vidya.

Religion and spirituality have declined sharply in the modern era. The sentiments and feelings behind our worship of Ma Durga or Kali have been diluted over the years, and today our religious feelings have become confined to the shrill sounds heard from the blaring loudspeakers adorning our temples and shrines.

But this year in the ashram I saw the festival of Ramnavami conducted with the purity and fervour that was the hallmark of our culture. About two hundred and fifty people, the majority being educated ladies from well-to-do families, converged at Bihar School of Yoga on Ramnavami, where they participated in a night-long vigil and then sang Rama kirtans with Sri Swamiji at the conclusion of the chanting. The entire atmosphere was saturated with peace, devotion and serenity.

A young girl came forward to sing a bhajan thereafter. In a soft, melodious voice, she paid glowing tribute to Tulsidasji, the composer of the *Ramacharitamanas*. Her voice gradually became softer and softer and the bhajan came to a serene ending. Maintaining her quiet, dignified composure, the girl returned to her place. There was no clapping of hands or any other gesture of appreciation. The atmosphere remained sacred and peaceful. This was followed by Sri Swamiji's satsang, and finally prasad was distributed to everyone.

What was the condition of this place till a few months ago? People hesitated to come here, but now, as if by the magic of Aladdin's lamp, this place has been transformed into a bustling, dynamic ashram. The ashram is verily a temple, but with no idols or deities, save for a lamp which will remain lit for

eternity. This temple is dedicated to the loving memory of the master yogi, Swami Sivananda, and, following his example, is totally shorn of any pomp or pageantry. No gaudy pictures or statues, just the faint smile of the saint of Rishikesh that seems to pervade the entire place.

Just as the Shivalaya temple, Dharmashala, Chandikasthan, etc. owe their existence to the Goenka family, this beautiful ashram and this young sannyasin, who has dedicated his life to the regeneration of yoga, are here thanks to Sri Kedarnath Goenka.

The Goenka family has contributed a lot to society. This place, which had been left neglected for so long, has suddenly come alive after the construction of the ashram. The pure and beautiful atmosphere of the adjoining Shivalaya temple has also been magnified with the coming up of this ashram.

Many people come to this ashram with physical ailments and mental anxieties, and through the wondrous effects of its special environment find the peace and solace they were missing all along in life. For every newcomer, the ashram is a window into an entirely different world, a world of peace and purity.

Things of historical value and interest should be preserved so that future generations can appreciate them. It may very well turn out that this modern yoga ashram and the ancient historical ruins opposite it become the centre of attraction for seekers and aspirants from all over the globe. Only then will the ancient glory of this sacred land be revived.



Inaugural Speech

Talk by Swami Satyananda Saraswati at the First International Yoga Convention, Bihar School of Yoga, Munger, 1 November, 1964

People have strange notions about yoga. Some think that only sannyasins can practise yoga and that it is taboo for householders. This is a fallacy. In the scriptures there are many stories of householders who were yogis, King Janaka, for example. In the *Bhagavad Gita* mention is made of *Brahma vidya*, the science of the Self, and *yoga shastra*, the yogic scriptures or texts. These two are interlinked, the former relating to theory and the latter to practice.

Yoga is a practical science. The knowledge of yoga was imparted by Sri Krishna to Arjuna right in the midst of the battlefield. It was not given to a sannyasin, but to a person who was living in the world, a warrior who was confused about the problem of right and wrong. Yoga does not mean performing a few asanas or pranayamas, although this is important, nor is it meant for sannyasins only. Yoga is actually meant for people in the world who are faced with the day-to-day problems and realities of life.

Liberation in life

There are different branches of yoga which can help you in your individual and social life. Yoga is a form of mental therapy. Asana, pranayama, ajapa japa, nada yoga and the other practices of yoga help to rid the mind of the accumulated *samskaras*, the impressions and unconscious memories. Once these *samskaras* are removed, neurosis, mental conflicts, complexes, frustrations and tensions also go. They are a legacy of psychological problems. People identify with the body and become victims of psychological neuroses. Even when there is no external cause for neuroses, they create them – fear of death, fear of ill health, fear of monetary loss.

They imagine foreboding situations and worries without rhyme or reason.

If you want to change your personality, to remove your mental complexes, yoga is the answer. Liberation does not mean going into seclusion. Liberation means remaining steadfast where you are and overcoming your limitations. It means destroying the chains that bind you. It does not mean, as some imagine, going to some unknown region, high up in the sky, from which there is no rebirth. It belongs very much to the world. It is a matter of here and now.

If you cannot shake off the *vasanas* or deep-rooted desires which bind you in life, if you cannot overcome your personality deficiencies which are entrenched in your unconscious, how can you experience happiness, bliss and liberation? Yoga will liberate you from the shackles that bind. Through yoga you can fathom your unconscious and remove layer after layer of the *samskaras* which hold you back and block your natural self-expression. When these *samskaras* are removed, the power and wisdom which lie dormant within you begin to manifest.

Master your mind

In an ultramodern drawing room, furnished in the best taste, if there is some highly decomposed, stinking matter hidden from the eye, no one will want to enter that room despite its elegance. The same principle applies to the human personality. If there is rot within, people will keep away from you. Yoga is a broom which makes a clean sweep of your internal rubbish.

Our daily life is full of tensions. There are tensions between husband and wife, employer and employee, friend and friend. Nobody wants tensions, but somehow they are there making life miserable. Tensions are there due to accumulated *samskaras*. Modern psychology does not believe in rebirth and karma, but it is an important aspect of yogic philosophy. The soul has been changing residence from one body to another from time immemorial, and in the process it has accumulated many *samskaras*. That is why people act as they do and at

times are at a loss to know why they did a particular thing in a particular way.

Everyone wants peace and harmony in life. In fact, only after you have attained peace and harmony within yourself can God-realization be attained. Once you attain peace, the tensions, complexes and frustrations vanish, and you will know God. Mind-realization and God-realization go hand in hand. Therefore, first try to understand the mind. A yogi never overlooks the mind. He synchronizes his psychic consciousness with his mind. He withdraws his senses from their objects and joins them with his consciousness, his atma. This is yoga.

Poorna yoga

When your mind becomes introverted and begins to meditate, you get supreme peace, *paramananda*. You become one with your Self. This is meditation on the Self. There are various methods whereby you can attain this state, such as nada yoga, kundalini yoga and jnana yoga. Some say these yogas are too complicated for them to understand. They find it easier to practise bhakti, and that too is yoga. The saints have said that bhakti, karma and jnana are paths of yoga.

Raja yoga is common to these yogas, just as salt is to different types of food preparations. Ultimately the above yogas become one with raja yoga. Without raja yoga you cannot control the dissipation of the mind. Karma yoga is difficult as you have to act with total awareness, treating pleasure and pain, gain and loss, victory and defeat, alike in your daily life. Jnana yoga is easier and bhakti is the easiest to practise.

You will see how all-embracing our scriptural concept of yoga is. The practice of yoga transforms a rank pessimist into a robust optimist. The science of yoga can no longer be kept away from humanity. It has to be propagated as it can do tremendous good to the weary world.

Sri Ramakrishna Paramahansa was a great believer in bhakti yoga. Surplus emotions, uncontrolled and unfulfilled desires are exhausted by the practice of bhakti yoga. Human

beings are emotional beings. They try to channel their emotions in their love for wife, husband, children, relatives, friends and so on, but love for worldly objects cannot give fulfilment, and unfulfilled love creates complexes. Instead of controlling your emotions, your emotions control you. This results in all sorts of maladjustments.

Bhakti yoga takes care of surplus emotions. It can transform the mundane neuroses into sublime neurosis. Along with bhakti yoga, you should also practise karma and jnana yoga. Having established yourself in poorna yoga, go into meditation and by and by you will attain samadhi. You don't have to take sannyasa for that. Stay where you are and practise.

There are various methods of doing meditation and attaining samadhi, but for all practical purposes, you will have to seek answers to two questions. One is whether yoga can help people to improve their everyday social life. The second is whether people can overcome their personality deficiencies by the practice of yoga. As you will soon realize, the answer to both questions is in the affirmative.

*-printed in YOGA, Vol 3, No. 2, (January 1965)
and Vol 5, No. 1, (January 2006)*



1965

Basant Panchami - Swami Satyananda commemorated the Foundation Day of BSY with a three-day celebration.

April–August - Swamis from BSY presented a yoga sadhana film and books in Tatanagar, Raigarh, Bilaspur, Raipur, Bhilai, Rajnandgaon, Nagpur, Ahmadnagar, Pune, Mumbai, Ahmedabad, Sangarh, Jaipur, Ajmer, Udaipur, Bikaner, Sadarsahar, Delhi, Chandigarh, Merut, Bharatpur, Agra, Howrah and Dhanbad.

July - Guru Poonima was celebrated with Sri Swamiji in Munger.

November - The Second International Yoga Convention was held in Munger.



1966

January - Disciples of Sri Swamiji conducted a convention in Gondia.

February - Swami Chidananda Saraswati of Rishikesh was invited for the Basant Panchami celebrations of BSY's foundation.

March - From March to October, swamis from BSY flew to Finland, then toured Norway, Britain, Africa, Arabia, Western Europe, South Asia and USA.



July – Guru Poornima was celebrated with Sri Swamiji in Munger.

November – The Third International Yoga Convention was held in Munger.

1967

January – A three-day seminar was inaugurated by swamis from BSY at Raigarh.

March – HH Swami Abhinawa Vidyateerth Shankaracharya visited BSY.

July – A nine-month teacher training course commenced, and the teachings given by Swami Satyananda during this period formed the bases of many books, including *Four Chapters on Freedom*, *Asana Pranayama Mudra Bandha* and *Early Teachings of Swami Satyananda*.

September – During September and October, swamis from BSY travelled to Australia, London and Europe.

November – Sri Swamiji inaugurated the Fourth International Yoga Convention in Gondia. In this year, Sri Swamiji assumed the Presidency of BSY.



Two Years of BSY

From Past, Present and Future by Moolraj Anand, Director of the Yoga Health Department, Bharat Swak Samaj, New Delhi



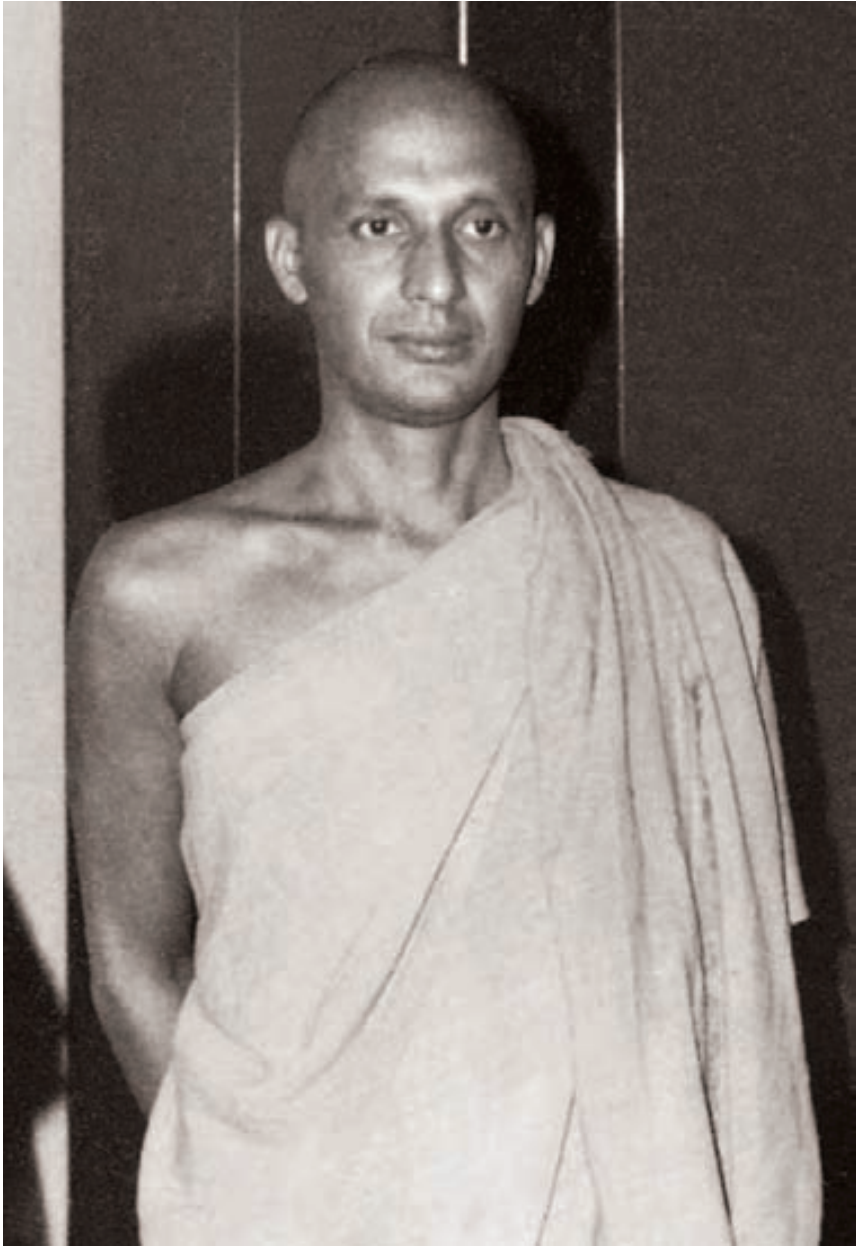
The central figure and the pivot of this dynamic institution, Swami Satyananda, is a man of rare qualities. Many outstanding qualities are centred in one single individual. He is an intellectual giant, a man of high spiritual attainments, a philosopher, a great psychiatrist, physical culturist and at the same time a loveable, affectionate and jovial companion. Whatever he preaches, he has literally translated into his own life. He sees himself in everybody and everybody in himself. Due to this great realization, he is fired with the spirit of selfless service and is engaged in the gigantic task of uplifting suffering humanity. The emergence of the yoga institution is one such attempt in that direction.

This institution is the first and only one of its kind established in India for the propagation of this great yogic culture, which is the only remedy for the great ills – mental, moral and physical – we are suffering from. Besides asanas and pranayama, directions for meditation and the higher practices of kriya yoga are taught. Any deserving person can get anything he wants from Sri Swamiji, who is ever ready to give away whatever he knows, most liberally and generously.

I can say from personal experience that what I learnt about spiritualism in these fifteen days, from 15-30 December 1966, was more than in sixty-four years. The personal behaviour of Sri Swamiji is so educative, so instructive, so inspiring and penetrating that whoever comes in contact with him is bound to be affected. He is extremely simple, humble and childlike, most unassuming, accessible to any and everybody, ever smiling and laughing. He is never tired of answering questions, replying to the queries of sadhakas and is never seen annoyed or irritated. Although he has formally entrusted the work of giving instructions to sadhakas to Swami Atmananda, his disciple, he himself looks into every detail, even the menu of the kitchen, the cleanliness of the ashram and the requirements of every sadhaka in all respects.

Every worker in the ashram is a devotee of Sri Swamiji. The whole ashram looks like a flower garden in full bloom, each face smiling, laughing, ever ready to serve each other and full of affection and love. During these fifteen days, not once was an outburst of temper seen or a complaining attitude. Everything is fully disciplined and well arranged. Punctuality to the minute is the law of the ashram. The timings for meals at the ashram are 9.30 in the morning and 4.30 in the evening. At 7.30 am and at 3 pm dalia water is given. The food is at once simple and without any spices. I and other companions in the ashram, even in so short a time, have benefited immensely from this change, and our minds have been set to thinking how to effect a change in our food habits. About sixty people who attended the fifteen-day course did shankhprakashana kriya under the direct guidance of Sri Swamiji. It benefited everybody.

In short, the benefits – mental, spiritual and physical – that have accrued to me and the others in this session are too numerous to mention. Everyone left the institution with some change according to their own receptivity. The institution is rendering the most invaluable service to the cause of humanity, and its dynamic head, Swami Satyananda, who is untiringly devoting all his energies to this great movement of spreading the yogic culture, is going to be the man of the era.



1967



1967



1968



1969



1969



1972



1973



1973

The Power of Mantra and Faith

In October 2012, Swami Niranjanananda received the following letter from Bulgaria. He read the letter to the gathering of sannyasins, sannyasa trainees, students and guests who had come to participate in the monthly program held on 5th and 6th at the Akhara to commemorate the mahasamadhi of Sri Swami Satyananda.

In her innocence, the young disciple and yoga practitioner shows that yoga, practice, determination and surrender to guru will bear fruit and bring a positive change to the environment.

This letter is a beautiful testimony to the teaching of Sri Swami Satyananda and to the impact of his mission all over the world for the last fifty years:

On 9 July 2012, I received with great gratitude and happiness a letter from Munger. There were three recommendations for me:

- 1. To practise mantra sadhana, chanting the Mahamrityunjaya mantra eleven times, the Gayatri mantra eleven times and the 32 names of Durga three times.*

Every day I chant the Mahamrityunjaya mantra eleven times, the Gayatri mantra eleven times and the 32 names of Durga eleven times for the success of guru's sadhana.

Before that and before getting out of bed, I practise every day mantra sadhana: the Mahamrityunjaya mantra eleven times, the Gayatri mantra eleven times and the 32 names of Durga three times. And I formulated a sankalpa for my father as recommended in the letter.

- 2. To practise the Gayatri mantra 108 times, every day for six months, if I am able to make the commitment to this sadhana.*
- 3. To impress a sankalpa onto my father's eyebrow centre, repeating it seven times every night for six months.*

I began to do these recommendations immediately.

I want to share my experience, my happiness and appreciation. I am still practising the sadhana with deep faith, understanding and love for my father and with commitment.

First, my father started to speak with me after four months of not saying a word. He started to speak with my mother and my sister calmly, with less anger and nervousness. In time, he started to communicate with my nephew. They went to a music store together and bought a guitar. My father started to explain to my nephew about music and playing the guitar.

My father started to read books again, to cook for the family, and to discuss different subjects with me like we used to do long time ago: about the wonders of nature, a spiritual way of living, politics, movies, about life. He stopped offending me and my mother.

Two months after I started chanting the Gayatri mantra 108 times every day, he admitted for the first time after fifteen years that he had a drinking problem. A couple of weeks later he shared with me that he wished to become a more balanced person and worry less in life.

Thank you Swamiji for your help and guidance.



Gondia – Concluding Speech

Fourth International Yoga Convention, Gondia, India, 1-7 November 1967, by Swami Satyananda Saraswati



You have all come here to the Fourth International Yoga Convention. Today is Diwali – a day of auspicious messages. Saints will come to this convention and give you the message of a new way of life. Carry this message and scatter it forth to the great masses of people. Become missionaries in the cause, and work for its fulfilment.

In Gondia, we have erected a new type of public school. Work hard and let this Vidyalaya become the forerunner of many such institutions in India and abroad. Education for what? Education for universal brotherhood, education for one world. That is the end of all education. Again, education for what? For degrees, to earn livelihood? We would rather educate students to bring out all their unawakened potentialities, their dormant powers. Education, not for winning our daily bread, not for degrees and diplomas, but education for one world. Everything that you

learn in schools and elsewhere should bring you nearer to the point of world unity where all the differences dissolve. Diversity merging into unity. Christians are not Christians, Hindus are not Hindus, Muslims are not Muslims. First of all, we are all atmans. This should be realized.

This is the message of Vedanta. There is one atman, one essence, one consciousness, one reality, penetrating, permeating everyone. That should be the background of education, and as Vedanta teaches universal brotherhood, there should be one Vedanta textbook in our educational institutes. Vedanta is a science, it is not metaphysics. It trains your psyche to see and feel the unity which runs like a thread in the universe. You may use different labels and they become different religions, but the essence of religion does not change. Religion comes with man, and lives after he is gone. You cannot destroy religion. We must strive to remove the differences in religions, only then will there be universal brotherhood. Political, racial, ideological, religious differences, all these 'differences' must go. For this we have to take full advantage of educational institutes, and arrange our programs of education so that a day will soon dawn when the slogan of 'One World' becomes a reality.

This vedantic vision should be developed through the teaching of yoga. Our school textbooks should be written by those with a knowledge of human psychology. They should be written by seers who can envisage the shape of things thirty or forty years hence. The present system of exerting influence to have the monopoly of producing textbooks must go – such people write useless rubbish which cannot do any good to our students. Some yoga techniques of meditation should also be introduced in educational institutes to remove subconscious samskaras of our students and bring out the best in the human personality.

This is the message of Diwali, the day of victory over dark forces.

– printed in YOGA Vol. 6 No. 1 (January 1968)

January–February – Swami Satyananda toured Gondia and Nagpur, and conducted one-week seminars in Mumbai and Muzaffarpur.

Disciples of Sri Swamiji travelled to Norway at the invitation of Norwegian yoga aspirants to open a branch of the yoga school.

March – Sri Swamiji revisited Swami Sivananda’s Samadhi in Rishikesh to seek guidance and blessings for the forthcoming world tour.

Disciples of Sri Swamiji travelled to Austria and France on a lecture tour.

April–October – Sri Swamiji travelled to Mumbai to conduct a yoga program and commenced his first world tour, visiting Malaysia, Singapore, Australia, Japan, USA, Canada, England, France, Holland, Sweden, Austria and Italy.

November – Sri Swamiji conducted the Fifth International Yoga Convention in Raigarh. The chief guest was his gurubhai, Swami Satchidananda Saraswati, USA.

A three-month teacher training course started in Munger.



February – A three-day celebration of Bihar School of Yoga’s Foundation Day was held on Basant Panchami.

May – The Jaipur Yoga Sammelan was presided over by Swami Satyananda.

Sri Swamiji conducted a three-month training course in yoga in Munger.

June – Sri Swamiji left Munger with sannyasin disciples for an All-India tour, which included Bhagalpur, Patna, Muzaffarpur, Dhanbad, Kolkata, Tatanagar, Raigarh, Bilaspur, Sambalpur, Raipur, Gondia, Rajnandgaon, Bhilai, Nagpur, Amravati, Mumbai, Pune, Ahmedabad, Jaipur, Delhi, Bhopal, Sagar and Jabalpur.



July – For the three days preceding Guru Pournima, Sri Swamiji gave satsang in Bilaspur and Guru Pooja was celebrated there.

August – From August to September, Sri Swamiji's second overseas tour included England, Northern Ireland, Denmark, France, Belgium, West Germany and Switzerland.

Sri Swamiji also presided over the Sixth International Yoga Convention, held in Richmond, Australia.



Message from Denmark, 1968

To swamis and residents at Bihar School of Yoga, Munger, by
Swami Satyananda Saraswati



Blessed Selves

Now that I am on the last lap of my wanderings, I must announce that a great yoga awakening has taken place.

The world loves Indian culture. Yoga, Hinduism and Vedanta are the future culture of humanity.

I don't know when the day passes and night comes. You can't imagine how the world is thirsty for yoga and looks to India.

I am now almost completing my tour and wish to tell you that spiritual India is great and her people still greater.

India will lead the world out of chaos and restlessness.

My love to all of you.

– printed in YOGA, Vol. 6, No. 9 (September 1968)

January - Swamis from BSY travelled to France and Northern Ireland.

February - A three-day program celebrated the Basant Panchami Foundation Day of BSY.

Swami Satyananda, together with disciples, commenced an All-India tour from February to May, which included Patna, Delhi, Jaipur, Kolkata, Bhopal, Sagar, Giridih, Saharsa, Forbis Ganj, Kisanganj, Tatanagar,

Kharagpur, Chaibasa, Goa, Sambalpur, Dhenkanal, Angul, Athmallik, Nagpur, Amravati, Mumbai, Pune, Ahmedabad, Jabalpur, Indore, Bilaspur, Bhatapara, Raipur, Bhilai, Durg, Gondia and Rajnandgaon.

May - Sri Swamiji commenced his third overseas tour, visiting Ireland, presiding over the Seventh International Yoga Convention in Paris and giving lectures on tantra, swara, kriya and kundalini. He also toured the USA.



June - Sri Swamiji opened the Sivananda Kutir Yoga Ashram in Munger, in the Fort area.

Sri Swamiji inaugurated a yoga seminar in Indore.

July - Sri Swamiji celebrated Guru Poornima in BSY and opened the Research Library with new facilities.

August - Sri Swamiji continued with his All-India tour, visiting Chhatarpur, Tikamgarh, Panna, Shajapur, Katni and Shahdol.



September – A three-year sannyasa training course began in Munger, with 108 aspirants for sannyasa.

Sri Swamiji's fourth overseas trip included England, Ireland, Denmark, France, Belgium, West Germany, Switzerland and Austria.

1971

January – Swamis from BSY went to Northern Ireland.

Swami Satyananda visited Dhanbad for 15 days, then travelled to Giridih and Patna.

Swamis from BSY travelled to Australia.

March – Sri Swamiji travelled from Munger to England and Northern Ireland with Swami Niranjanananda, his youngest sannyasin disciple, who stayed on in Europe. Sri Swamiji also visited Paris, Copenhagen, Vienna and Iran.

April – Sri Swamiji returned to India to inaugurate the Yoga Convention in Sambalpur and then travelled to Raigarh to conduct yoga programs. He continued to Bilaspur to inaugurate a forty-day diabetes



camp. From there he visited Korba and then went on to Rajnandgaon.

May – Sri Swamiji travelled to Sambalpur to light the jyoti at the new ashram.

He flew to Belfast with swamis from BSY to inaugurate the ashram. For the month of June, he conducted a yoga teacher training course.

June – Swamis from BSY travelled to West Germany and Austria.

July – Sri Swamiji returned to Rajnandgaon to inaugurate the new ashram.

October – Swamis from BSY conducted a yoga shivir in Surajpuri, Madhya Pradesh.

November – Swamis from BSY conducted a yoga shivir in Assam.

Swamis from BSY travelled to Colombia, South America, to direct the yoga ashram in Bogota.



1972



February – A three-day program was held on Basant Panchami and preparations began for the 1973 Golden Jubilee.

Swamis from BSY conducted three one-week seminars in Bhuj (Kutch).

March – Swami Satyananda and swamis from BSY commenced a two-month tour and conducted seminars in Raigarh, Rajnandgaon, Nagpur, Gondia, Betul, Satna, Rewa, Jabalpur, Mirzapur and Gaya.

From March to June, swamis from BSY conducted yoga seminars in London and Belgium and toured Europe, extending the invitation to participate in the Golden Jubilee.

April – Swamis from BSY became teachers at Vienna Yoga Ashram.

July – A course for children was conducted at BSY under Sri Swamiji's guidance.

Swamis from BSY left for Colombia.

There was a three-day celebration of Guru Purnima in Munger.

August – Swamis from BSY were sent to assist the Belfast ashram.

Swamis from BSY formed a new ashram in Newcastle, UK.

September – Sri Swamiji conducted seminars in Sambalpur, Bilaspur, Rajnandgaon, Nagpur and Raipur.

November – Swamis from BSY toured Colombia.

Swamis from BSY travelled to Australia, Singapore and South-East Asia.

A three-month practical yoga sadhana course commenced at BSY under Sri Swamiji's direct guidance.



Birth of Yoga in Munger

Extract from a talk given by Swami Satyananda Saraswati at the Seventh International Yoga Convention, Paris, France, May, 1970

When I started the practice of yoga, I found that people thought yoga had nothing to do with them and that it was absolutely useless for the man of the world. I am talking of the years from 1936 to 1939 when people did not know that this practice could bring them something precious and valuable. Within a few years, suddenly a great change has taken place. In spite of heavy preoccupations with social and family problems, people have come to the understanding that yoga is for them.

In 1962, when a conjunction of eight planets occurred in Aquarius and many were terrified by the thought that chaos was going to take place, I was in Munger, a town in Bihar, and that town was in absolute terror! In 1934, when there had also been a conjunction of four planets and the sun in Aquarius, the town of Munger was reduced to rubble by a terrible earthquake; not one house survived, and 50,000 casualties occurred in half an hour. The astrologers had told the people of Munger that the next time this conjunction occurred, they were going to face the same calamity again, so everyone was terrified. Around the clock throughout the month, everyone left job, duty and shop, and people were praying, day and night.

The birth of a new world

At that time I happened to go to Munger for the first time. I was just a wandering monk. I was not speaking very much, so I did not even have one friend. I was accustomed to sleeping on the roadside like many people do today, and at the time I was not sure that I would have something to eat for lunch. If I had a few onions that was enough for me.

On my arrival in Munger, a gentleman called me and said, "Swamiji, what is your opinion of this day?" I told him, "It's

the birth of a new world.” That man left Munger the same afternoon. He misinterpreted my reply; I had told him that there would be the birth of a new world, but he thought that everything was going to be finished by that afternoon.

I stayed in Munger and that day passed without incident. At about one o’clock that night, when the deluge, the destruction, was supposed to happen, I got up and I felt that now the birth of a new world is taking place. The man who had left Munger the same day out of fear got in touch with me the next morning. He came back to Munger and asked me to build an ashram there.

Without my wanting, the ashram grew up, without my wanting, the disciples started coming, without my wanting it, I came to the West a number of times, and everything happened without my wanting it.

You can be sure of one thing – after a few years, when you meet your friend you will say, “Have you got a television?” and he will say yes or no. You will ask, “Have you got a car?” and he will say yes or no. You will ask, “Do you practise yoga?” If he says no, you will think, “What type of man is he? He does not practise yoga!”



It has already started happening. When the great violinist Yehudi Menuhin was recently awarded the Nehru Prize in India and was asked by the press correspondents what the firm bases of his life were, he said, "First yoga, next music."

A path of synthesis

I can tell you that if you practise yoga asanas, pranayama, meditation, ajapa japa or antar mouna, a change does take place in the body undoubtedly, but more than that, a change is taking place in the deeper spheres of your life but you do not know it.

When you practise yoga, you should not take to the path of abstention or rejection, it should be a path of synthesis. Yoga should unite not only two parts, but many. The great thinkers like Annie Besant, Aldous Huxley, and Sri Aurobindo have been talking about this superhuman race or this supramental race. As a member of this superhuman race, you need not be afraid that you are going to develop horns or wings, but you will develop your consciousness to such a degree that you will become aware of the whole cosmos.



January – Swami Satyananda conducted bhoomi pooja at the site of the future Raipur ashram. Swami Niranananda travelled from the Newcastle, UK, ashram to Colombia to assist the yoga ashram there. Swamis from BSY visited 77 cities in 46 countries to spread the message of yoga and to propagate the International Yoga Convention to be held in Munger in October.



February – The Gua Yoga Ashram, Singhbhum, was inaugurated by Sri Swamiji.

March – Sri Swamiji travelled to Australia.

April – Sri Swamiji returned from Australia to India for meetings regarding the Golden Jubilee Convention, and then travelled to South America and Europe during April and May.

July – A three-day celebration of Guru Poonima was held in Munger with Sri Swamiji. BSY swamis were sent throughout India to publicize the Golden Jubilee.





October – The Golden Jubilee was celebrated in the form of an International Yoga Convention. Gurus, swamis and saints from all over the world came together during this event to celebrate the 50th year of renunciation of Sri Swami Sivananda, and also to celebrate the 50th birth anniversary of Swami Satyananda. At this function, Sri Swamiji was acknowledged by all as an adept and the foremost exponent of yoga.

December – Sri Swamiji and Swami Niranjanananda travelled to Rajnandgaon for a three-day program.



Golden Jubilee 1973

From Mere Aradhya by Swami Dharmashakti Saraswati



The dates for the Golden Jubilee had finally been decided – 9 to 15 October 1973. Swami Sivananda had been a doctor in Malaysia. In 1923 he left his lucrative profession and, returning to India, he finally arrived in Rishikesh. In May 1923 he received inspiration and initiation from a divine medium. It is a happy coincidence that on 25 December 1973, his dedicated disciple and the founder of the International Yoga Fellowship Movement and the Bihar School of Yoga, Swami Satyananda Saraswati, will be stepping into the fiftieth year of his life. Thus, the Golden Jubilee Convention will be celebrating the fiftieth anniversary of the sannyasa of the guru as well as the birth of the disciple. The printing and posting of forms, pamphlets and cards started on a war footing.

Delegates for the convention began arriving in Munger at the beginning of October. By 8 October, more than ten thousand devotees, disciples and delegates had already arrived and

more were on their way. Swami Shantananda, the Jagadguru of Jyotirmath, was the chief guest of the convention. Maharshi Mehidas, the tantric scholar Sri Surat Chakravarti, Gayatri Devi, Swami Chidananda from Rishikesh, Avadhoot Swami Karunananda, Mata Sevananda, Sri Shuddhananda Bharti, Sri Viragiji, Sri Manuvarya and Dr Baldev Prasad Mishra from Nandgram also arrived to attend the convention.

Swami Niranjan came from South America with a group of twenty-four devotees. Representatives from twenty countries, yogis, doctors, professors, scientists, artistes and yoga teachers turned up in great numbers for the convention.

Daily routine

The convention began at 5 am on 9 October with a yajna conducted in the ashram. By 8 am the program venue was packed to capacity. The attendants of the Shankaracharya, Swami Shantananda, loudly proclaimed his arrival in the venue. After benedictory vedic chants by his attendants, the Shankaracharya began his opening address. He talked about Swami Sivananda and heaped lavish praise on his life and deeds. He also praised the monumental mission undertaken



by Swami Satyananda and gave his best wishes for the success of his endeavours. Thereafter Maharshi Mehidada addressed the gathering. Throughout the day and over the next few days, the assembled saints and mahatmas, including Sri Swamiji, delivered inspiring discourses.

Bhajans and kirtans would start at the venue at 3 am itself. Meditation and kriya yoga classes were conducted from 4 to 6 am. Thereafter from 8 to 11 am, 2 to 4 pm and 5 to 7 pm, the invited dignitaries, including saints, doctors, researchers, educationists and eminent thinkers, gave discourses, demonstrated asanas and conducted discussions on topics useful and relevant to the common man. Sri Swamiji spoke in every session. The stage was always occupied by sages, saints, rishis and maharshis. People sat on the rooftop of the dharmashala and nearby treetops to listen to the wonderful discourses being given in the convention. Despite the massive crowds, the proceedings of the convention, both on and off stage, were conducted impeccably, with great decorum and discipline.

Lord Indra's dance

On the evening of the 11th, dark clouds began to gather to have darshan of this assemblage of sages and saints as well. They voiced their approval in deep rumbles and the sprinkling of water all around. The audience grew anxious at the sight of the swirling black mass above, but Sri Swamiji continued his thundering discourse without skipping a beat, “. . . even the trees, twigs and leaves have come alive in this convention. Everyone must attend these Golden Jubilee celebrations of Gurudev's renunciation of the world. There is no forgiveness for those who don't come. You have to come at all costs . . .”

Lord Indra's dance of destruction began in full swing at midnight. At Sri Swamiji's instruction, kirtan was started in the ashram as well as in the schools and resthouses where the delegates and guests were staying. A keen competition ensued the whole night; sometimes the sound of the kirtan gained the upper hand and sometimes the sound of Indra's

wild dance. Indra's violent thunderstorm was pouring torrents of water upon us while Sri Swamiji was facing it impassively like *Govardhana giridhari* Krishna.

Gurudev's decision-making and management skills must be seen to be believed. From 5 am dozens of jeeps began running all over town. The situation was such that with the cyclonic winds and incessant rain, it was impossible to even step out of one's room onto the veranda. Under such trying conditions, the convention volunteers would load tea and breakfast into jeeps from the ashram kitchen and drive around town, serving hot breakfast to the guests and delegates of the convention. At the same time, they kept encouraging everyone to keep the akhanda kirtan going.

While the delegates were engrossed in the bhajan and kirtan, Sri Swamiji was busy negotiating with the divine energies. The entire day of the 12th witnessed the fierce fury of the storm, but towards evening Lord Indra began winding up his operations. It seemed as if he had finally agreed to sign the truce. Twenty hours of rampaging winds and torrential rain had left the program venue in a shambles. Most of the tubelights and bulbs had been shattered. There was nothing but water everywhere.

Guru bhais

The natives of Bihar were of the opinion that storms brought on by easterly winds usually last for days if not weeks, and the chances of the rain stopping were minimal. But by the grace of God, the clouds disappeared during the night. In the morning, the task of re-erecting the tents and stage area started on a war footing. Hundreds of people joined in draining the area of water, cleaning up, fixing the wires and putting up the lights. At 9 am the program restarted in the ashram hall with a song eulogizing Sri Swamiji.

Thereafter Swami Chidananda sang a bhajan and delivered a stirring discourse. He gave his dear guru bhai a few presents as a token of the good wishes and felicitations of his guru

ashram. This was the golden moment of this Golden Jubilee of the guru's tyaga and the disciple's birth. The founder of hundreds of ashrams worldwide, yet remaining unattached in the midst of all this wealth and glory, Swami Satyananda received the gifts from his guru ashram with childlike emotion. Wrapping the shawl around his shoulders, keeping the box of books in front of him and placing the fruits, dried fruits, biscuits and toffees in his lap, he said with a wide smile on his face, "Now I am rich!"

Then pushing the items to one side, as Sri Swamiji bent to prostrate before his revered guru bhai, the 'revered guru bhai' caught the 'dear guru bhai' midway and locked him in a warm embrace. Their hearts (and eyes) were overflowing with emotion. Everyone watched this rare sight transfixed and my mind travelled back in time . . .

On 23 May 1957, on the eve of our departure for Gangotri, Swami Sivananda had said in the evening satsang, "Looks like Satyam's pockets are full." To which Swami Satyam had replied, "The pockets of this sannyasin are empty, Swamiji. Satyam will proceed on his journey only after you have filled his pockets to the brim."



We are rarely able to understand the true intention behind the apparently chaotic ways of destiny. In this case the true intent behind Indra's 'fury' was to ensure that the felicitation of a 'dear guru bhai' by a 'revered guru bhai' took place in front of the akhanda jyoti, the symbol of Swami Sivananda, the great 'father' of these illustrious 'sons', that the blessings of the father may saturate the bodies and minds of both his 'successors'. It was only to manifest this possibility into reality that Indra had to create all this havoc and fury.

Swami Chidananda of Rishikesh

By mid-afternoon, the entire program venue had been resurrected. The ground was still quite wet for which truckloads of hay were brought in and spread all around. Carpets were laid over the hay and the afternoon session was conducted there. The two guru bhais could once again be seen sitting together on the stage. Everyone in the audience sat spellbound, as the two swamis related their ashram experiences filled with mischief, happiness and mutual affection.

"The true nature of man is overshadowed by his animal nature," said Swami Chidananda, "which is the reason for his



many miseries. That life alone is worth living which has the potential to unveil the latent divinity in man. Despite being engrossed in mundane affairs, our real purpose is not just to live and die. We have to move towards the state of eternal joy and bliss. Darkness is nothing but the absence of light. And light is verily truth itself. O man! Wake up, that light is calling you! By forgetting the eternal truth and adopting the path of untruth, you can never achieve lasting bliss. Only the eternal truth can bestow upon you everlasting joy and bliss." In this manner, Swami Chidananda distilled the essence of spiritual life and went on to explain the gross, subtle and causal realms and the demonic and divine energies inherent in each one of us. He also praised the various endeavours of Swami Satyananda and prayed for their success. Conveying his best wishes to the assembled delegates and aspirants from India and abroad as well, Swami Chidananda ended with Shanti Path, praying for the peace and welfare of the entire world.

Felicitation

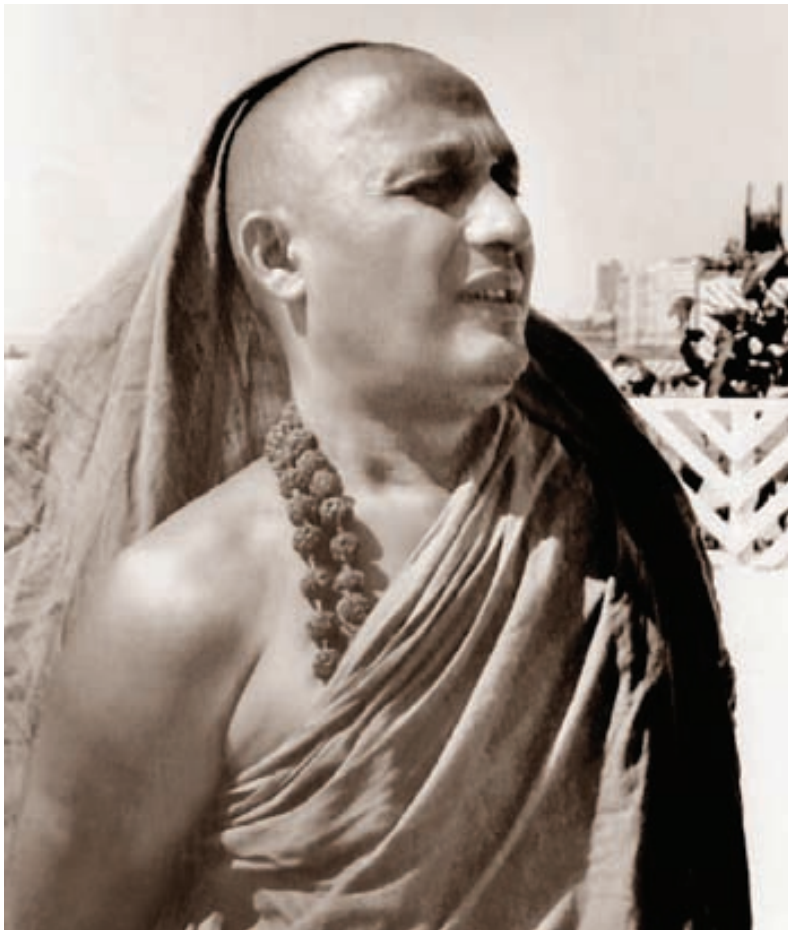
In the satsang session on the 14th, before the thirteen-year-old Swami Niranjan began his discourse, Sri Swamiji introduced his youngest disciple to all present and said, "As far as Niranjan is concerned, I am there for him."

In the afternoon satsang, the assembled delegates requested an opportunity to publicly congratulate Sri Swamiji. Their request was acceded to and they were allotted an hour for the purpose.

The vast crowd that gathered for the concluding session in the evening had the organizers and volunteers on edge. The marquee, veranda, rooftops, walls, trees and roads were chock-full with people. After the concluding address and Shanti Path, receiving the affectionate blessings of Sri Swamiji, the vast crowd dispersed quickly and peacefully. The anxious volunteers were dumbstruck by this unheard-of spectacle!

Thus did the seven-day Golden Jubilee Convention come to a successful conclusion. A highlight of the program was the

dugdh abhisheka of the shivalingam in the beautifully decorated Shiva temple next door. An exhibition of ashram books and literature, together with a graphic description of each and every aspect of kundalini, was also worth seeing. Throughout the seven days, the audience had the good fortune to listen to the most eminent sages and scholars. The bhajan, *Brahma murari surarchit lingam*, sung by avadhoota Swami Karunananda, the soulful bhajans and kirtans of Smt Amarsangeet, the spellbinding discourses on the *Ramayana* by Smt Krishna Devi – all left an indelible imprint on our minds.





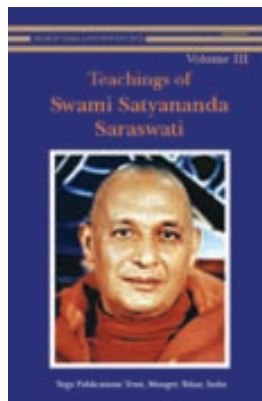
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Ganga Darshan Events & Courses 2013

<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 Pujan
<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>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 Rikhiapeth directly for more information regarding these courses.

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