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*50th year of
Bihar School of Yoga*



Bihar School of Yoga, Munger, Bihar, India



Hari Om

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Bihar, India

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Front cover: Sri Swami Satyananda Saraswati, 1965

Plates: 1–4: 1973 World Yoga Convention, Munger; 5–8: 1993 World Yoga Convention, Munger



GUIDELINES FOR SPIRITUAL LIFE

Balance

Just as water remains unaffected on the lotus leaf, just as oil floats upon the surface of the water without being affected in any way, one should remain in the world amidst pleasures and difficulties, amidst worldly activities and troubles. One may fail to keep the balance a thousand and one times, but in the long run, one is bound to succeed if one persists in one's practice and disciplines the mind. Every failure is a pillar for future success.

A spiritual aspirant should not expect the return of love, appreciation, gratitude or admiration from people. He must be free from raga and dwesha, likes and dislikes, and keep a balanced mind at all times, in all conditions and under all circumstances.

—Swami Sivananda

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Contents

Bihar School of Yoga –
50 years of committment

- 3 Therapeutic Limitations of Yoga
- 5 Hatha Yoga and Health
- 8 Overcoming Fear
- 10 A Dream Come True
- 13 Yogic Research in Munger
- 16 Drug and Alcohol Dependent Children
- 20 In the Media
- 24 Yoga and Education
- 37 BYMM – A Children's Movement
- 41 Visit to BSY, Editorial
- 43 Ashram Life
- 45 Attaining Balance of Mind
- 48 The Inner Mirror
- 51 Reach Within to Embrace Humanity
- 54 Sutra of Happiness

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 ॥

Health

According to yoga, total health is harmony in the five dimensions of body, brain, emotions, mind and spirit; otherwise health is always incomplete.

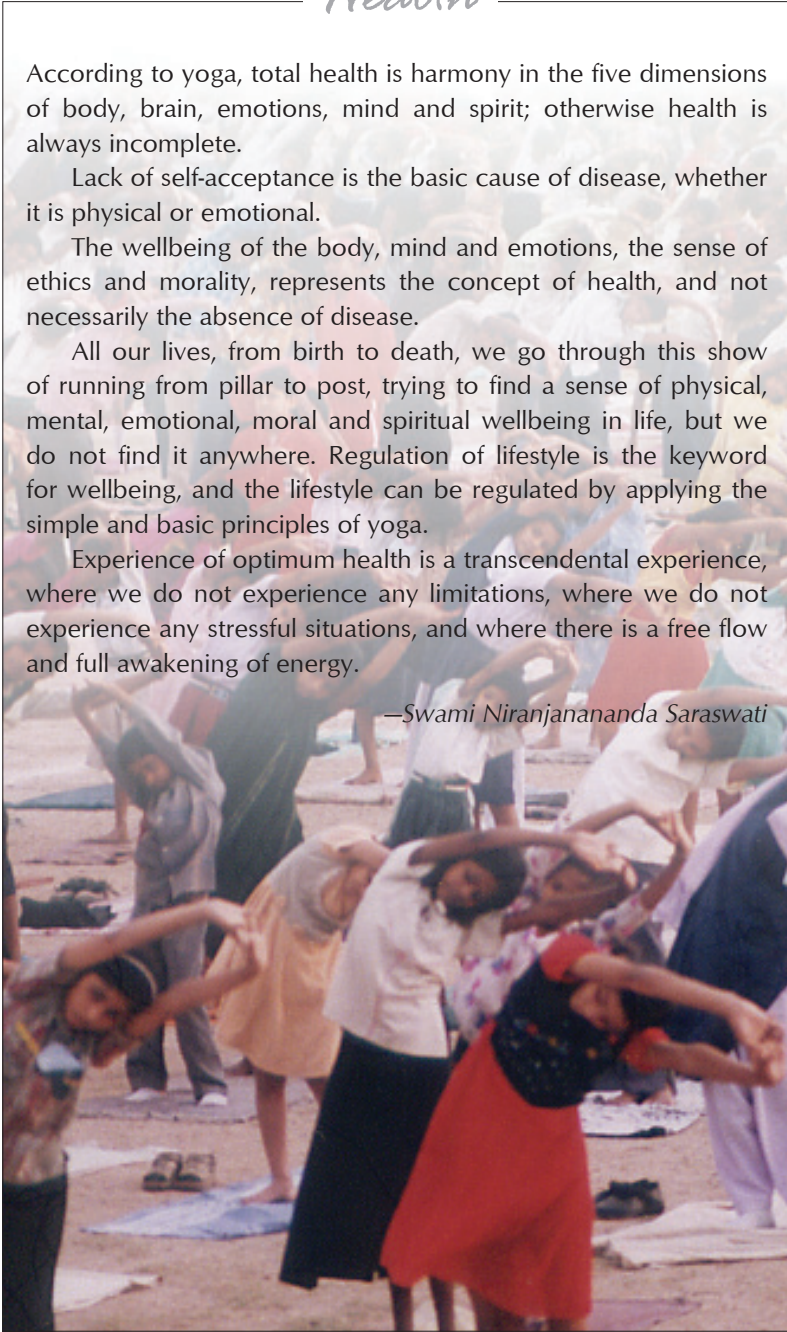
Lack of self-acceptance is the basic cause of disease, whether it is physical or emotional.

The wellbeing of the body, mind and emotions, the sense of ethics and morality, represents the concept of health, and not necessarily the absence of disease.

All our lives, from birth to death, we go through this show of running from pillar to post, trying to find a sense of physical, mental, emotional, moral and spiritual wellbeing in life, but we do not find it anywhere. Regulation of lifestyle is the keyword for wellbeing, and the lifestyle can be regulated by applying the simple and basic principles of yoga.

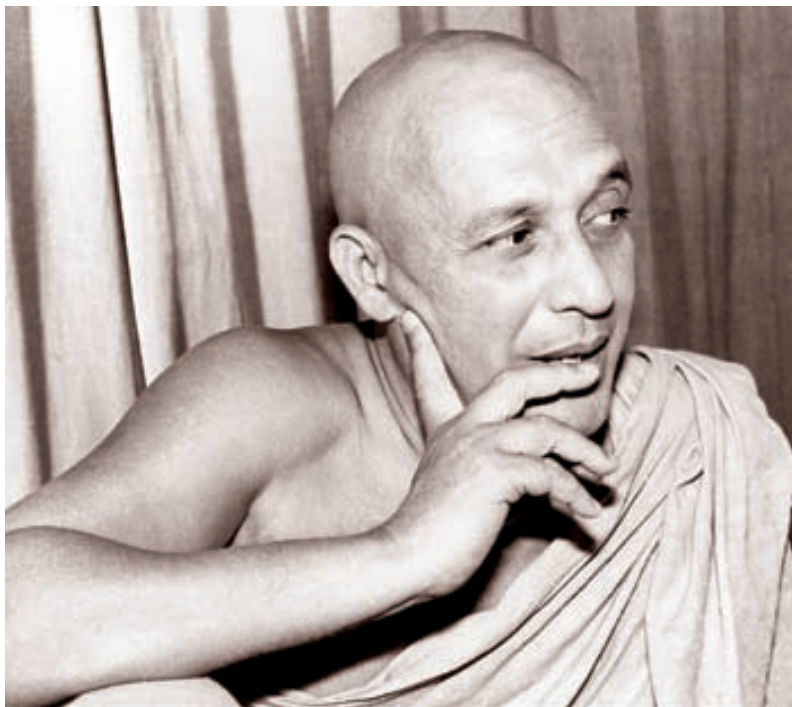
Experience of optimum health is a transcendental experience, where we do not experience any limitations, where we do not experience any stressful situations, and where there is a free flow and full awakening of energy.

—Swami Niranjanananda Saraswati



Therapeutic Yoga

Swami Satyananda Saraswati



For diseases such as typhoid and pneumonia, yoga should not be used, but this is the only limitation. Yoga is for chronic diseases like diabetes, asthma, and for constitutional diseases. In these cases one can use it safely. For diseases that pertain to an individual's behaviour, thinking, temperament, character, responsiveness and sensitivity, there is nothing better than yoga.

If an individual is suffering from terrible anger, or has an inferiority complex, or too many wrong notions about himself, there is nothing better than yoga. It creates a medium for self-correction. Many of the problems which are considered inborn are according to yoga physiological in nature.



Anger is intrinsically connected with the adrenal secretion and which again is intrinsically connected with coronary excitements. When one is angry there is excitement of the heart, and therefore, the adrenal secretions have to be balanced. They can be balanced by the practice of *shashankasana*, hare pose, for a period of time up to half an hour.

If there is overstimulation or understimulation of the adrenal gland, there could be a lot of anger. One could be ready with the revolver to shoot at anyone. Or perhaps, a person could be so passive that even if he is slapped on one cheek he would say, "Alright, the other cheek is ready."

Similarly, the understimulation or overstimulation of the thyroids could make a person emotionally hypersensitive or make him kill his emotions.

We recognize the psychological status of emotions such as love and hatred, but at the same time we know that they have a physiological bearing. Anger, love or compassion are not only psychological, they have a physiological base.

– 1970, India

Hatha Yoga and Health

Swami Niranjanananda Saraswati

The word hatha symbolizes two aspects within the body, *surya shakti*, solar energy, and *chandra shakti*, lunar energy. The solar energy is associated with *prana shakti*, vital energy, and the lunar energy is associated with *chitta shakti*, mental energy. Hatha yoga balances these two energies. That is its purpose. You are alive due to the presence of these two energies within you. Due to *prana shakti* you experience the vitality in the body and due to *chitta shakti* you experience the activities of the mind. Thus, hatha yoga is the method to create synchronicity, harmony and balance between body and mind.

Need for a manual

Traditionally, hatha yoga begins with the practices of shatkarmas, the six practices of physical cleansing. With the help of shatkarmas one can free the body of *vikaras*, disorders. This body is God's gift to you, but you do not use it properly. Rather, you misuse it. When you buy a car, it comes with an instruction manual which contains information about what you need to pay attention to in order to keep the car in good condition. It tells you the optimum volume of air the tyres need, the amount of fluid the brakes and clutch need, the amount of petrol the engine needs, and so on. If you do not pay attention to these things, the car won't run properly for long. The manual also states how often you need to service the car. If it is looked after regularly, then even when something goes wrong it will not take much to repair it. The same rules apply to the body.

The common philosophy followed today - "Eat, drink and be merry" - ruins the body. A healthy body, free from physical disorders, is acquired by practising physical restraint, not by misusing it. Restraint is lacking in people's lives today. No restraint is practised in eating or sleeping, activities or thoughts.

This spoils the natural habits of the body and mind, resulting in the formation of blocks in the body, which manifest as disease.

Cleansing and restraint

Ayurveda discusses three *doshas*, humours, which cause three kinds of disorders in the body. As long as *kapha*, mucus, *pitta*, bile, and *vata*, wind, are in a state of balance, one is healthy. The moment any one of them becomes dominant, the body begins to experience ill health. This indicates that the body requires balance and restraint, the lack of which causes *vikaras*, disorders. The purpose of hatha yoga is to remove the *vikaras* and harmonize the body.

The first lesson in *shatkarmas* is *neti*. *Neti* removes disorders of the nose, eyes and ears, eases mental tension and provides energy to the brain. The practices of *dhauti* and *basti* remove disorders of the digestive system, gas, acidity and mucus, and clean out putrid material from the intestines. In this way, the practices bring about a complete cleansing of the body from the head to the anus.

You have never cleansed your body since you were born. You may have an external bath every day, but you never clean the insides of your body. You have never cleansed the digestive system since eating your first morsel of food, nor have you practised restraint in eating. The speciality of the digestive system is that whenever you eat something it releases digestive juices. The system does not see that you are eating a peanut or a pizza, the amount of digestive juices released is the same irrespective of what you eat. Therefore, those who keep munching the whole day long overstrain the digestive system and experience acidity, gas and indigestion.

This is why hatha yoga emphasizes dietary restraint. It is said, "Eat your breakfast like a king, eat your lunch like a common man and eat your dinner like a beggar." If such rules are followed, one will never fall sick. One will never experience digestive disorders and will remain healthy. By practising dietary restraint and cleansing the body

from within, one can free it of all the accumulated dirt and disorders. When the body acquires a state of purity, the pranas are able to flow smoothly.

Shatkarmas and nadis

The first three shatkarmas, neti, dhauti and basti, free *annamaya kosha*, the food body or physical body, of its defects. The other three shatkarmas are kapalabhati, nauli and trataka, which help contain the agitations of the mind and bring it to a point of focus. Trataka controls the dissipations of the mind. Kapalabhati removes mental tensions. Nauli awakens the centre of prana in the body, manipura chakra.

Yoga begins with these practices, not with asana and pranayama. If you study traditional yoga and try to understand its comprehensive philosophy, you will discover that yoga begins with the shatkarmas. Thereafter, the practices of asana, pranayama, mudra and bandha are introduced. They are dynamic practices through which you can relieve the stiffness of the body and prepare it for higher yoga sadhanas.

Hatha yoga is perfected when one has complete control over prana shakti and chitta shakti. Symbolically, it has been stated that prana shakti flows through the right nostril and chitta shakti through the left nostril. The *nadi*, pranic channel, through which prana shakti flows is called *pingala* and the nadi through which chitta shakti flows is called *ida*. When the two are balanced, the flow of a third channel, sushumna, is experienced.

Hatha yoga is a method of harmonizing the flow of pranas in the body and bringing the mind from a dissipated state to a focused state.

When we think in terms of past, present and future we develop a fatalistic view, but when we see each day as a new beginning we develop faith, which is more important than fate.

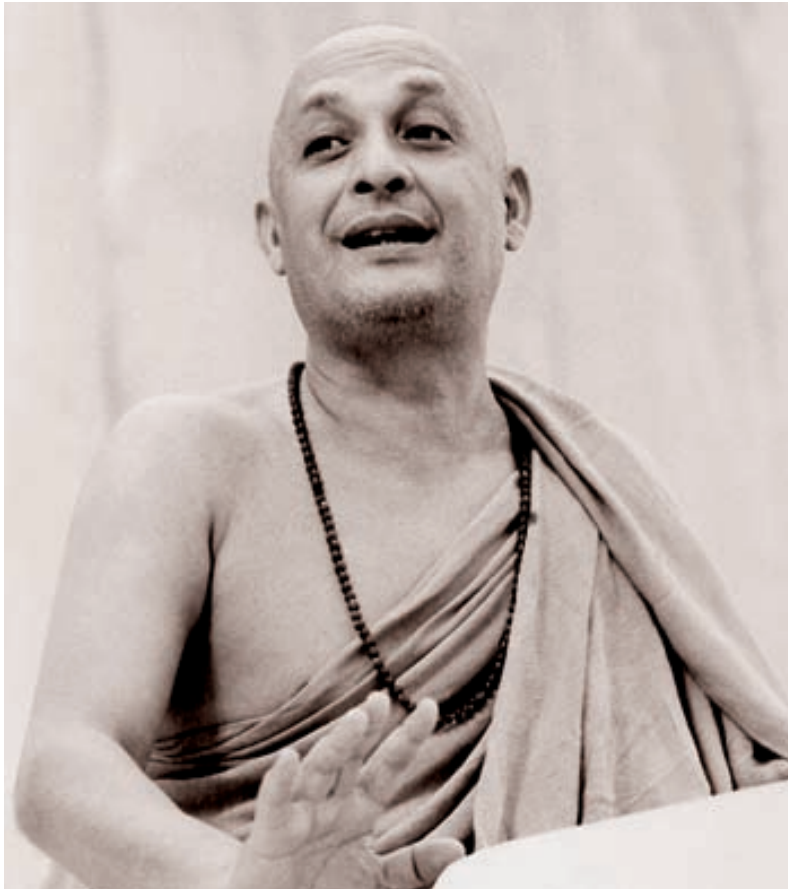
—Swami Niranjanananda Saraswati

Overcoming Fear

Swami Satyananda Saraswati

How can yoga help a person overcome the fear of riding on buses, trains, or planes?

This type of fear usually occurs in people over thirty-five years of age, and there are two basic reasons for such fears. Especially in this age group, there is an accumulation of fat in the nervous tissues and physical organs of the body. In



younger people the rate of metabolism is much faster and prevents the body accumulating excess fat in any organ or part of the body.

The second cause is due to a physiological process that occurs in the body as a response to a frightening or confusing situation. When fear is experienced in the brain it is passed on to the body via the glandular and nervous systems which prepare the body for fight or flight.

Experiments conducted on thieves preparing to enter and steal from a house at night have shown that the flow of adrenal secretions is greatly increased. Their whole body is fighting their unconscious fear. As a result, at that time they may feel like going to the toilet, they may sweat profusely or experience heavy breathing.

There are two ways of overcoming the fear complex. In the first case, one should try to metabolize the fat accumulation. In the second case, one should practise *antar mouna*, inner silence. Let the fear come and just witness it, observe the effects it has on your mind, body and emotions. After some time, you will realize that the cause of your fear is rooted in a forgotten childhood experience.

If you practise shashankasana for half an hour daily, you will be able to control the secretion of adrenaline and fright and fear will gradually diminish. If you practise shashankasana, antar mouna and pranayama regularly, after some time you will relive the childhood experience in your mind and all fear will vanish like a miracle.

– 16 September 1979, Paris, France,
printed in YOGA, Vol. 18, No. 5 (May 1980)

The whole process of spiritual life is to be open and friendly with all fellow beings, to help, guide, love and live in harmony with each other.

—Swami Niranjanananda Saraswati

A Dream Come True

Tejal Mor, Mumbai

Anshuman, now fifteen years old, walked the seven kilometers of the Marathon Dream Run, a yearly event in Mumbai. He cannot run or jog as his muscles are still weak from two years of leukemia treatment.

I walked a little behind him, keeping an eager eye on his movements so that I would not lose sight of him amongst thousands of others. I thought he might require assistance at any moment. However, it was important to let him be on his own and gain confidence. He needed to start feeling normal again.

A few steps behind him, in the midst of thousands of people cheering, I could not help looking up to the sky and let my tears flow with a heart full of gratitude and surrender to God and guru for making me see this day.

A few months ago, Anshuman was in a wheelchair. Throughout his suffering, months in hospital, high fevers, chemo and radiation therapy, weight loss and pain, followed by a relapse and a stem cell transplant, he held on to a dream that one day he would walk the Dream Run of the Mumbai Marathon.

As per the guidance of our guru, the *Mahamrityunjaya* and *Gayatri* mantras have become the foundation of each day for the whole family. The blessed prayer beads remain with Anshuman at all times protecting him and blessing him. A thought was enough to make us feel guru's presence and help to come out of a difficult situation. For that we bow in complete surrender and gratitude.

There is a realization that everything is so much beyond our small human mind. Life has taken a different meaning. There is an awareness that every breath is a gift of God and the only purpose is to fill it with complete love and devotion

to Him. That is possible by opening our hearts to one and all. I wish to devote myself completely with love and compassion to the service of humanity, and therefore to God. I pray to be guided in this endeavour.

– 2012



Research

Science and yoga are coming closer to each other. From the time of the Greek thinkers, science was dedicated to define and understand objects, but the picture has changed. Science has entered into a domain where it is trying to understand the subject rather than the object.

About four hundred years ago, a French scientist, Blaise Pascal, had an inner experience. For two and a half hours, he experienced fire. He was a scientist by every standard. For him, the atom was reality and he was dedicated to research into matter. When he had this experience of fire spontaneously, he went into a state of ecstasy and wrote, "Certainly it is bliss; certainly it is joy." He had the experience of the object as a scientist and of the subject as a mystic, a yogi.

Scientists have been thinking that the consciousness of the observer in a perception, alters the nature of perception, the nature of the object, and it influences the experiment. It is the consciousness which is important. This consciousness, even if it is not accepted, even if one doesn't want to develop and experience it for the time being, should be more expanded.

The consciousness should be developed in such a way that it does not alter the object, or the quality of the experiment. The consciousness of the scientist, the experimenter and the observer becomes a decisive factor. This consciousness has to evolve, and for that evolution the practices of yoga are important.

Yoga is a science of consciousness, a science of personality and a science of creativity.

—Swami Satyananda Saraswati

Yogic Research in Munger

Swami Satyananda Saraswati

Munger is isolated; it is not a place of pilgrimage. Those who come here have to change trains three times, so they think twice before deciding to make the journey. On the banks of the Ganga is Ananda Bhavan, the place where I practised hatha yoga and later decided to stay for I liked this place very much.

Now people are coming to Munger from all over the world in order to learn yoga, not only Indians but people from all religions and walks of life. The situation in the world is such that everyone from king to beggar is perplexed and restless. People want to learn yoga and concentrate their mind in order to find peace. This is why our small ashram is transmitting the message of yoga to the whole world.

Previously yoga was practised only for self-realization, but today yoga is used by people everywhere to free their body and mind of disease and tension. All the top scientists and doctors, whether from America or the socialist countries, are engaged in research on yoga. From my own investigations, I found that through meditation, japa, mantra, kirtan, asana and pranayama changes take place within the physical body and within the mind.

Research Coordinating Centre

Hundreds of thousands of dollars are being spent to open yogic research centres all over the world. There should be complete coordination in these investigations, but there is not. Sometimes news of them is published in different scientific journals and magazines, but the average person does not have access to the findings of the research being carried out in Yugoslavia, France, Australia and India.

Most people know about the latest films, but new experiments and investigations are hardly discussed. There

is no adequate medium to convey the latest yogic research and its implications to the people in a form which can be understood by all. For this reason Bihar School of Yoga has started a Research Coordinating Centre.

Many of my sannyasin disciples are doctors, engineers, philosophers and psychologists. They have left their countries and homes to come here and take up this work. Being highly trained, they have a basic understanding of the scientific yogic research going on around the world. They will bring here whatever research is being done on yoga, in the East and West, correlate it and convey it in a readable form to the people.

I am a member of a large number of institutions, but not one of them is transmitting its findings to the public in a systematic, effective and far-reaching way. These investigations cannot be explained in lectures, for some people may understand but many will not. We do not expect every person to understand what alpha intensity is. Therefore, first the doctors and scientists should become familiar with these ideas, and then they can explain them to the people in a more comprehensible manner.

Yogic culture

Our aim is to convey information about the investigations going on in the world. How are alpha waves produced while doing kirtan? How does japa influence blood pressure? What is the effect of relaxation on the mind? What does science have to say about yoga? Through meditation changes can be brought about in one's emanations, electrical and magnetic centres. Physical, emotional and mental health can be improved. This is not to state that the medical sciences, surgery, or ayurveda are of no use. Our ancestors developed many systems of medical treatment to relieve us from diseases, and one of these systems is yoga. The research being done around the world will throw much light on the possibilities of yoga therapy.

We must be more aware of our yogic culture. Over the last five hundred years, we have forgotten it and spiritual knowledge has nearly disappeared. Today, however, there



is a great yogic renaissance going on around the world and spiritual knowledge is manifesting. More than ever it is necessary for every person to be reminded of this great yogic culture before which the whole world bows down.

Finally, to all yoga lovers I express the wish that they may share their knowledge and experience with us in the form of assistance and cooperation, so that we can impart this knowledge to the maximum number of people through our new Research Coordinating Centre.

*– 24 January 1977, fourteenth anniversary celebration of the
Foundation Day of Bihar School of Yoga, Sivanandashram,
printed in YOGA, Vol. 15, No. 9 (September 1977)*

Drug and Alcohol Dependent Children

Swami Niranjanananda Saraswati

When I was living in California I went to a drug and alcohol rehabilitation centre for children aged from about twelve to twenty-two years. The doctor, who was our student, felt that the practices of yoga, specifically yoga nidra, would somehow help a person come out of his addiction. We spoke with the different people at the helm of administration.

We devised a yoga program without actually knowing what would be beneficial. We looked at the type of personalities and considered their nature, whether they were violent and how they might react to not having any kind of drugs, injections or medication. We considered what kind of reactions we might expect from them, what type of understanding they had about certain practices of yoga, about yoga itself and whether they would be willing to accept yoga. I had to go for the initial teaching. Would they accept me in my orange skin as a teacher?

Taking all this into consideration, we devised a plan which initially consisted of the normal talk encouraging addicts to come out of their addiction. This was given by the doctor, Todd Mekuria. He used to give an introduction which would last fifteen to thirty minutes, depending on the mood of the addicts. Then he would invite me as guest speaker, but of course I would not speak. Instead I would say, "Let us do something."

Calming practices

We divided the whole group of children into two, one half having a violent nature and the other half a depressive nature. To the violent group we taught pranayamas:

1. Nadi shodhana: just the simple alternate nostril breathing was given.
2. Bhramari: we asked them to imagine they were driving a car and changing gear with the pitch of the bhrumari sound.
3. Ujjayi: we asked them to touch the back of the throat with their tongue in khechari mudra, without telling them what khechari mudra was and then breathe with ujjayi.

After six sessions which lasted about forty minutes on a daily basis, the doctors found that the addicts became quiet, passive, even docile. They would listen and discuss their problems, family matters, social conditions, the environment or the situations which forced them to take drugs or alcohol. This happened after just six sessions of pranayama.

After six sessions we stopped pranayama completely and introduced the concept of willpower or *sankalpa*. From the second session we started with the simple practice of yoga nidra, which continued again for six sessions. The doctors noticed that these young people who used to be dependent on drugs, nicotine injections, which created some sort of stimulation in the system, and other kinds of drugs, reduced their intake by 30 to 40% on a daily basis.

In order to further enhance their mental awareness, to focus the mind and to develop concentration, we started to practise ajapa japa without a mantra. They simply observed the breath while sitting in a chair with the eyes closed, the body upright and straight, and tried to listen to the sound of the natural breath. They just had to keep listening to the sound of the natural breath. The introversion was so powerful that after the class, many used to say that they could feel and hear the blood flowing through their veins. Listening to and talking about the heartbeat is quite obvious as it is a major movement within the body, but they talked about the flow of blood which means that their concentration was intense. Their violent nature subsided as they became more accepting and understanding.

In the three-week course they had eighteen days of practice: six days each week with one day of talks. During that time a great change was felt by the practitioners and the staff who monitored them.

Stimulating practices

With the depressive group it was slightly difficult to motivate them to do anything. They simply would not do anything at all. So we started off not with the common practice of yoga nidra, instead we created a story and asked them to visualize it. They visualized a hike in the mountains, or a boat trip on the ocean. Different stories were created which helped to focus their attention.

It was more like visualization in shavasana than a yoga nidra. Gradually the concept of different sensations in the body along with the visualization was introduced.

Once they became interested in this form of storytelling, visualization and imagination, some pranayama combined with bandhas was added. Bhastrika was practised for a few days and later we introduced agnisar without the bhastrika. They were told that instead of actually breathing rapidly in and out through the nostrils, they should imagine that they were doing it, without breathing, through the stomach. The bandhas were introduced to stimulate blocked energy centres. Nadi shodhana was the last pranayama to be introduced.

After they had completed this set of practices we started meditation. This was more in line with chidakasha dharana, for with the depressive group we tried using only the visualization techniques for example, imagining that they were writing on a blackboard – different symbols, names, numbers and colours, shapes and sizes. Later we practised the advanced form of chidakasha dharana, where the brain is viewed as a room, and the practitioner goes deep down into that room.

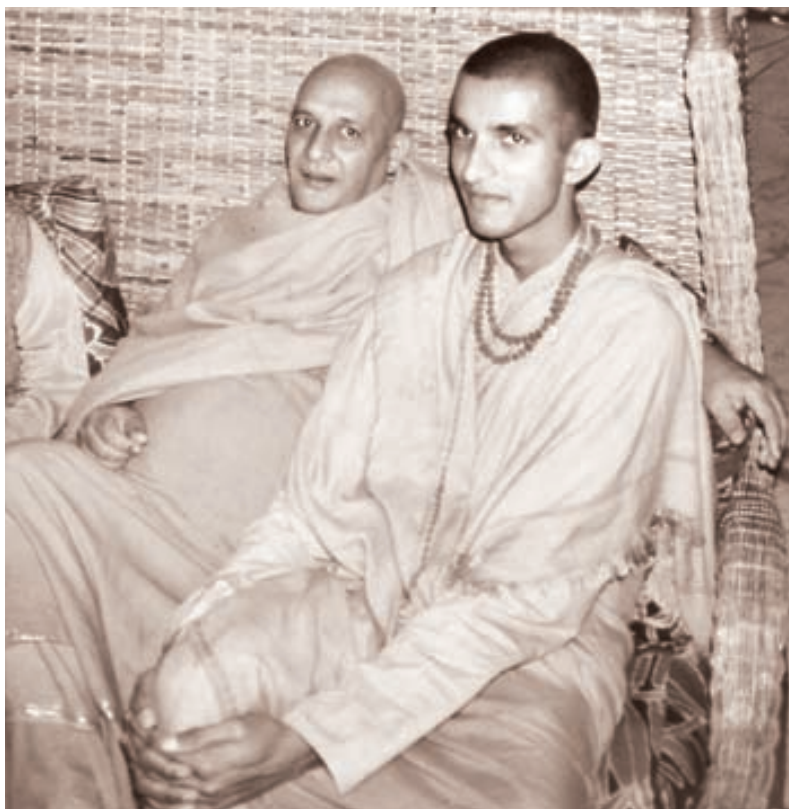
Achieving balance

While conducting the course, the children became more outgoing and communicative. The depressive group asked

better questions in the question and answer sessions, as if they were constantly thinking, due to their introverted nature. It felt as though they were more aware of their feelings, emotions and needs in life than the group who were reacting to situations violently. The communication was better with the depressive group.

The last information I received from this doctor was that he had trained social workers in the system that we had devised. They were being sent out to teach in different rehabilitation centres in the Bay area of California, and were establishing this yoga program.

*– 1989, Ganga Darshan, Munger,
printed in YOGA, Vol. 1, No. 3 (May 1990)*



In the Media

Yoga halves irregular-heartbeat episodes

2 April 2011, by Ransdell Pierson and Bill Berkrot

NEW ORLEANS (Reuters) – Yoga, already proven to lower high blood pressure and cholesterol levels, can cut in half the risk of a common and potentially dangerous irregular heartbeat, according to a US study released on Saturday.

The small study was the first to examine the benefits of yoga on atrial fibrillation – a problem that is a leading cause of stroke and is most common in the elderly.

In addition to halving the episodes of atrial fibrillation, the study found that yoga also reduced symptoms of anxiety and depression related to the condition.

“These findings are important because many of the current conventional treatment strategies for atrial fibrillation include invasive procedures or medications with undesirable side effects,” said Dr. Dhanunjaya Lakkireddy, an associate professor with the University of Kansas Hospital in Kansas City, Kansas, who led the study.



He presented his findings at the annual meeting of the American College of Cardiology being held in New Orleans. The study involved 49 patients with the heart rhythm disorder who had no physical limitations and no prior experience with yoga. Their episodes of irregular heartbeat were measured for a six-month period by researchers at the hospital.

During the first three months, patients were allowed to participate in any physical activity they liked. For the remaining three months, they underwent a supervised yoga program that involved breathing exercises, yoga postures, meditation and relaxation.

Forty-five minute yoga sessions with a certified professional were held three times each week, and patients were encouraged to practise daily yoga exercises at home.

Heart monitors measured episodes of irregular heartbeat throughout the trial, and patients completed short self-administered surveys to assess their levels of anxiety, depression and overall quality of life.

Significant impact

On average, yoga cut episodes of irregular heartbeat in half, while also significantly reducing depression and anxiety scores and improving scores in physical functioning, general health, vitality, social functioning and mental health, the researchers found.

“It appears yoga has a significant impact on helping to regulate patients’ heartbeat and improving the overall quality of life,” Dr Lakkireddy said.

Atrial fibrillation causes blood to pool in the upper chambers of the heart, where it can clot and travel to the brain, causing strokes. Millions of patients with the condition take the blood thinner Warfarin every day to lower the risk of such clots, and thereby prevent strokes.

Considering its low cost and benefits, Lakkireddy said yoga should be considered in overall treatment of atrial fibrillation and other heart rhythm problems.

But Lakkireddy cautioned that larger studies are needed to bear out the findings of his study, and that patients should continue with standard medical therapy. “Based on my findings, one should not tell patients that yoga will fix everything and they can stop taking their anticoagulants. Yoga is strictly a supplement for everything else they are doing medically,” he said.

A new wave of promising medicines to prevent such strokes is being developed by several drugmakers, but the pills come with side effects, and are expected to cost thousands of dollars a year, when they reach the market.

Military Uses Ancient Yoga Practice to Reduce Stress

Hinduism Today: Volume 34, No 4 (October/November/December 2012)

Faced with the highest suicide rates in thirty years, US military officials have turned to yoga to help treat psychologically wounded soldiers. The Walter Reed Health Deployment Clinical Center has developed a three-week treatment program that includes hatha yoga and yoga nidra (labeled “Integrative Restoration, iRest) to assuage stress and PTSD (Post Traumatic Stress Disease). Ten states have implemented iRest programs.

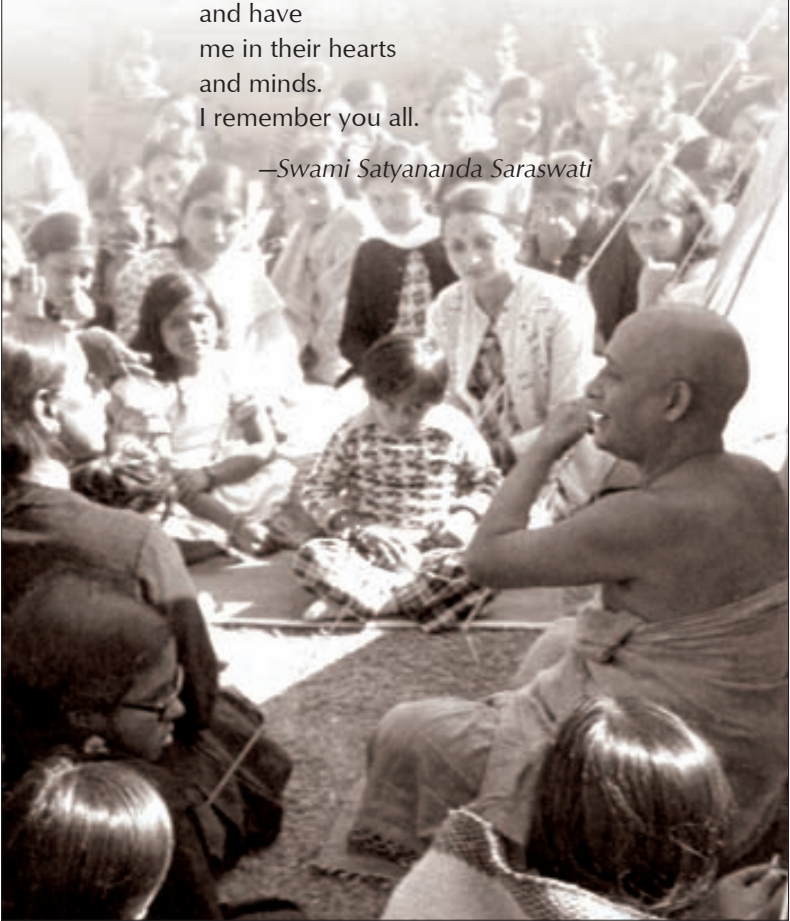


Education

Message to the Children of Yoga

Love and blessings
to the children of yoga
all over the world
who are developing
amidst pure nature and yoga
and living with kirtan
and lots of fun
with swamis
who are dedicated
and have
me in their hearts
and minds.
I remember you all.

—Swami Satyananda Saraswati



Yoga and Education

Swami Satyananda Saraswati



Yoga is one of the few traditions that have survived the accidents of history and the ravages of time. It has given a sense of discipline and spiritual direction, not only to India but to the whole world. The basic purpose of yoga is education and I have dedicated myself completely to the teaching and preaching of yoga in every sphere of life, particularly in the education of our children.

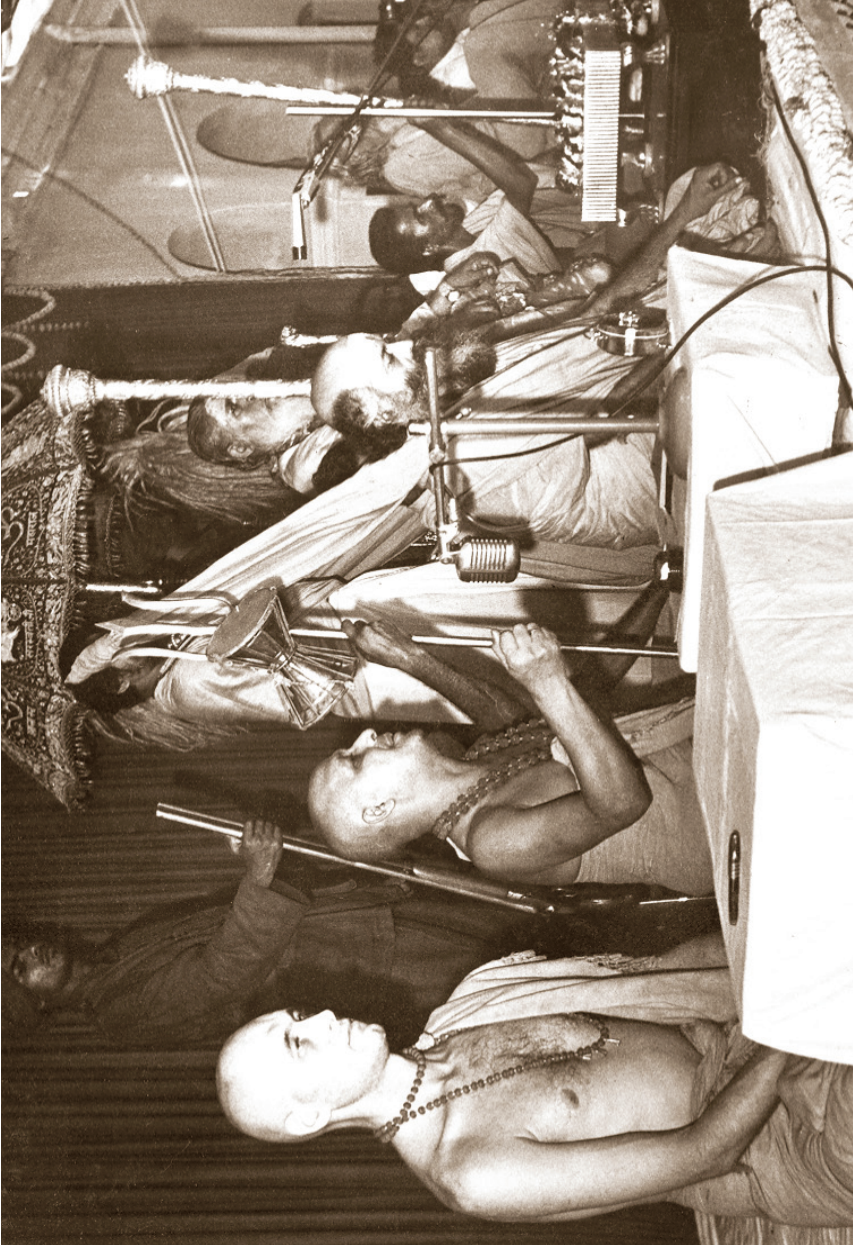
When I talk about yoga in the field of education, it should be understood that I am not talking about physical exercises. We don't intend yoga to become another subject for examination where teachers have to mark a paper to pass or fail a child.

Beyond the body

Up till now yoga has not been understood in the right perspective. We think that yoga builds the body, improves

















blood circulation or increases the supply of oxygen to the lungs. Maybe it does, but this is not the actual purpose of yoga. Asanas are certain postures of the body which were revealed by the great rishis and munis who were the scientists of their age. Each particular posture stimulates certain glands in the endocrinal system.

Sarvangasana, the shoulder pose, stimulates the thyroid gland which has a profound effect on the physical, emotional and mental development of the child. If the gland secretes too little hormone the child may become sluggish and sleepy, because the body's metabolism slows down. This leads to intellectual dullness and mental retardation. If the thyroid gland secretes too much the child will be hyperactive, both physically and mentally, and unable to sit still or relax.

When you teach children *shashankasana*, hare pose, they bend forward in the same way as one prays in the temple. Shashankasana influences the adrenal glands. By regulating the secretion of adrenaline, you can help the child to overcome outbursts of anger, irrational fears and other types of frustration. Adrenaline affects the degree of tension and relaxation in the body and mind.

Some children are so afraid of the dark that in the dead of night they are not able to go to the bathroom alone. They imagine ghosts coming to take them while they are sleeping, and so on. These irrational fears can be tackled by the practice of shashankasana because it exercises an influence on the adrenal glands which need to be regulated. Other useful asanas which balance the glandular system are *surya namaskara*, salutation to the sun, and *marjariasana*, cat pose.

To use the whole brain

In schools we find that children are not able to concentrate. Their minds are like jumping monkeys. Through the practice of pranayama we can help them integrate the dissipated forces of their personality while they are studying for school. Pranayama has long been misunderstood as merely breathing

exercises, where as it is actually intended to create a balance between the mental and physical forces.

In yogic terms these two forces are represented by the ida and pingala nadis respectively. When these two nadis flow at the same time and when the temperature is equal in both, the third nadi, known as sushumna, begins to flow. When ida is predominant the right side of the brain is active and when pingala is flowing the left side of the brain is operating. When both flows are equal, sushumna opens and the whole brain is activated.

If you are able to awaken sushumna nadi in a child by the scientific process of pranayama, you can awaken his full, creative potential which now remains dormant and hidden, but which is nevertheless a reality. You are bringing the participation of the whole brain, not only into his studies but into all spheres of his life.

If a child is not able to concentrate on his studies, obey his parents or develop his social consciousness, it does not mean he is bad. It means he is incapable. The ability to understand situations, retain black and white images, memorize, interpret and reproduce, are all faculties of the brain. If the child is not able to do these things, it is because his computer is incapable. So, we have to tackle the problems of education from this angle. Through the practices of yoga we can readjust the computer and make the brain work more efficiently.

Re-education of teachers

The practices of yoga are going to pave the way in solving the problems of education which have become a great headache for teachers and officials of the education department. Children want to rebel, they want to kick. They think, "If I cannot understand what you are going to teach me, how will I get through the examination? If I am not going to get through the exams, to hell with your education system. Are you going to give me a new capacity, are you going to show me a way of emotional balance? I am tired of you telling me, 'Look here, your

father was a great lawyer, your grandfather was a governor. What will happen to you?" This is the wrong way to talk to an ignorant, unevolved child.

When I talk about yoga in schools, I don't mean long classes or complicated syllabuses. Syllabuses cannot change children no matter what you teach them. I am very definite in my view that it is the teachers who have to be educated first along scientific lines. Unless you have teachers,



you cannot have students. If you are going to teach children yoga, what are you going to tell them? When you teach them surya namaskara and they ask you why they are learning it, what will you say? If you cannot answer them, they will not practise it. Instead they will prefer to play tennis, golf, football, cricket or hockey. You must arm yourselves with sufficient knowledge of the scientific background and basis of yoga.

It is the teachers who must first be given a thorough reorientation of their knowledge about yoga, and trained in the practices and theory of yogasana, pranayama and yoga nidra. Then yoga can be properly introduced to the students as a new and creative subject whereby they can learn to relax and become more familiar with themselves. Yogic exercises must never be repeated monotonously as part of a routine. Do not introduce yoga as physical exercise. Teachers must understand how yoga differs from physical education. It should not be presented incorrectly by equating it with physical training.

For the future

Yoga is a process of self-training which leads to self-discovery. What are we? We have a body and we have a consciousness. A

process of awareness is going on all the time. We are following a process of evolution at all levels of existence and there are many factors to be worked out. The children we are teaching today will form our culture tomorrow. We have had our turn, now let us help the children understand the secrets of themselves and the mysteries of life. Using yoga as a remedy, let us try to soothe the minds of our restless youth by bringing more happiness and purpose into the field of education.

– 15 March 1979, All-India Tour, Tata Auditorium Bombay House, printed in Sivananda Math, No. 4 (December 1988)



BYMM – A Children’s Movement

Swami Niranjanananda Saraswati

Bal Yoga Mitra Mandal (BYMM) was established in 1995 with seven children, who became the nucleus of a movement which has grown to include over 80,000 children devoted to yoga. These children are not only devoted to or practising yoga, they are fully trained and well-versed in yoga. In Munger there are over 2,800 child yoga demonstrators, over 600 child yoga instructors, and over 400 child yoga teachers or propagators.



Three mandates

This is a movement which is created and managed by children, for children, all in the age group of 10 to 14. The mandate given to them incorporates three principles: *samskara*, appropriate performance in life, *swavalamban*, independent effort, and *sanskriti prem*, love for culture. By receiving good samskaras, they are able to live a good life. Swavalamban means being like the river that finds its own path. Not being dependent on anyone but possessing the ability to stand on one’s own feet and being happy. The third aim, *sanskriti prem*, refers to the spirituality-based culture of this country. To love and identify with this culture is an aim given to these children. Samskriti has been defined as *samyak kritena iti sanskriti*. When every

behaviour and action in life is *samyak*, balanced, then this balance is called *samskriti*.

The BYMM children associate with these three aims in life. Yoga is something they learn naturally, as part of their play, and when they go out into the world they carry these three acquisitions with them.

Training

The children receive their training through a four-year syllabus. It is a progressive course in which the last stage is yoga teacher training. So at the age of fourteen they are qualified yoga teachers with four years of experience. For one year they are yoga demonstrators. They are introduced to yoga practices, learn asana and pranayama along with the theory so they know what yoga practices do to their body.

In the second year, they are taken to another level and become yoga instructors. As yoga instructors they are taught the intermediate group of practices along with more theory. At this level they also learn yogic games, which help improve their awareness, concentration, attention span, creativity and memory. In the third year they are promoted to yoga propagators, for this they are trained for one year in advanced yoga techniques. After completing three years of training, if they wish, they can become a member of BYMM.

Child development

Swami Sivananda used to say that the mind of children is as sensitive as the microphone of a tape recorder. It can pick up everything from the environment. Children are, by nature, intuitive. The intuitive faculty is active till the age of eight. Then intelligence kicks in, when they start going to school and learning a, b, c, d and math, the education process overshadows the intuitive nature and stimulates the intellect. However, the intuitive receptivity can be stretched till the age of fourteen with the practices of yoga. After fourteen, when other hormones kick in, they need another set of yoga

practices. By then they already have a good foundation of asana, pranayama, the meditative and mantra components of yoga. They develop a deep understanding of things which one would consider impossible for a child. This is how we teach yoga to children.

For a better future

My yogic aspirations are placed on the shoulders of these children. My priority is these children. They are my children. They are my wards. Being the spiritual mentor of these 20,000 children in Munger, somebody whom they look up to. Their safety and security is my responsibility, but the ashram is not associated with BYMM.

They are the new generation of tomorrow and are bound to contribute to the strengthening of Indian culture. Today, these children are receiving the ideals and samskaras that they could not receive from their guardians. We feel extremely happy to see the self-confidence, sincerity and diligence of these children when they move in the outside world. We are looking towards the future of our society and country through these children. The beautiful combination of diligence and sensitivity in their life will help in the redemption of our culture.

These children make me feel confident that the next generation will be a dharmic generation. *Dharma* means eternal obligation and the three pillars of dharma are appropriate thinking, appropriate behaviour and appropriate action. These children who are being trained in yoga will have a dharmic personality and they will make a difference to our society, our nation and our world.

The work done now will show results two generations down the line. Therefore, we need to encourage children and bring them to the forefront. Children don't need protection; they require freedom and guidance to connect with their own creativity and confidence. This is the message that Bal Yoga Mitra Mandal conveys.

Lifestyle

Living yoga means organizing the pattern of one's life.

By living a yogic life, we do not adopt a new religion, become puritan overnight or change our external lifestyle. By adopting a yogic way of life, we are able to express our awareness better.

Wealth, wife and children are not the sources of pain, neither is their absence the foundation of happiness. Real trouble exists in our attitude. If we cannot change the quality of our mind, we can never experience happiness.

There is only one secret of meeting the challenges of life: one has to be sincere and innocent.

For the wise, this life is a bundle of changing values. For those who are detached, this life is dust. For the yogi, this life is a means of purifying the mind.

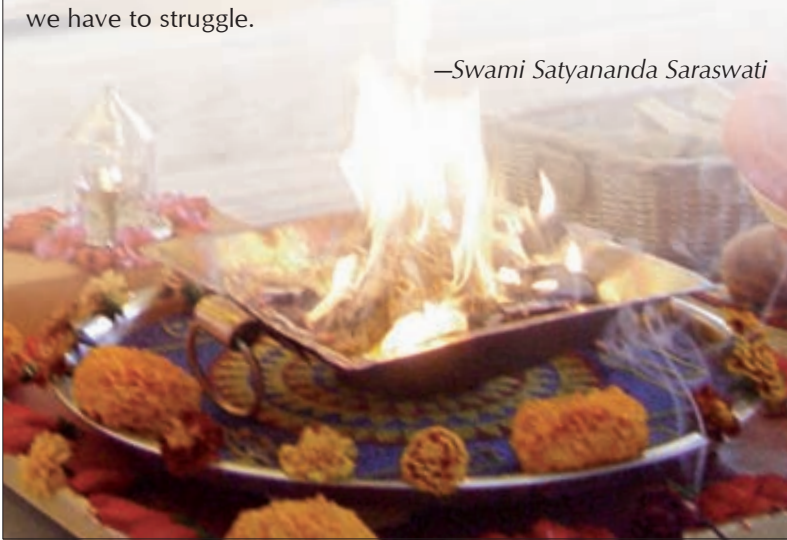
Don't look back at your past and don't look too far ahead. Keep your vision just a little ahead of the present. This is how you will complete the journey of your life.

The path of spiritual practice and the attainment of perfection is at first difficult, in the middle it becomes active and energizing and finally it becomes successful.

Never forget that He alone looks after all your needs.

When it is God's will, everything is easy. When it is our will, we have to struggle.

—Swami Satyananda Saraswati



Visit to BSY, Editorial

The World Wisdom Review, June 2013, Vol. 15, No. 06

Dear Readers,

This month of May I had the wonderful opportunity to visit the Bihar School of Yoga in Munger. Situated in a remote part of Bihar, after a five-hour bumpy ride from Patna airport, past paddy fields, dry arid land and village after village, we arrived to a tall, elegant compound.

On entering the ashram one is left with overwhelming sense of awe. There is a stillness that emanates unimaginable strength. It describes itself as, "An Ashram is not a temple or monastery, or a place for sannyasins or the guru, it is an embodiment of simple living, where one can develop a positive attitude and an understanding of selfless service. It is a place of inspiration because it does not teach or preach; it exhibits and you imbibe what is applicable to you."

The ashram runs like clockwork. Each system is perfectly fine-tuned to exactness. Starting from the crack of dawn to late into the evening, there is constant work in progress with tireless determination.

While I was there to attend the May lecture series, by Swami Niranjanananda Saraswati, there was time in between to do karma yoga. I was assigned to the English correspondence department, which meant sorting out the thousands of letters received everyday into various piles according to the type of response they needed, finding labels and pasting them onto envelopes, responding to subscription letters etc.

In the few days that I performed my duty here I learned a very valuable lesson, one that taught me the importance of doing things well and with precision. And more so I understood the value of hard work.

There was a method for everything. The way the label was pasted, the manner in which the letter was folded into the

envelope, the position of the paper clip between two pages of paper – it had to be exactly according to the guidelines, so that when it reached its recipient, it was as perfect as it could be. This is only one little example of the way in which the organization runs itself.

The lecture series were for two hours every day, in English and Hindi, preceded by song and dance put together by the young girls and boys of the surrounding villages. The brilliance of the lectures is difficult to describe in words though here are three things that resonated strongly in my understanding which I hope to keep reminding myself to follow:

It is important not to become lazy. The ashram is a model of the antidote to laziness. There is always something happening, new projects being worked on, systems being improved upon, singing, listening, meditating, and so on. As someone described it beautifully, when water is stagnant, it begins to smell, but when it flows it is glorious and powerful.

Be passionate. If we want to do something, we must do it wholeheartedly or not do it at all. We get into it with gusto and spirit and give it our best whatever it might be. A half-hearted attempt is no attempt at all.

Remain positive. To be positive is a constant effort on our part. It is far easier to be negative and wallow in sadness, depression and self-pity, but positivity requires a certain way of life and thinking.

As Swami Sivananda says, “Put your heart, mind and soul into even your smallest acts. This is the secret of success.”

With best wishes,
Priyanka Malhotra
Editor

The whole process of spiritual life is to be open and friendly with all fellow beings; to help, guide, love, live in harmony with and cherish each other.

—Swami Niranjanananda Saraswati

Ashram Life

Swami Satyananda Saraswati

The ashram cannot be a permanent abode for anyone. It is a place where you can go for a short or long period of time in order to accelerate your spiritual growth, such is the atmosphere created there. From ancient times, ordinary people as well as monarchs have lived in ashrams like sannyasins for fifteen days up to six months. During this period they would live in a simple way. They were actually trying to transform their personality. They would keep minimal possessions, sleep on the floor, not keep any money, ornaments or valuables with them, and eat only once a day. Thereafter, they would go back to their normal householder life and find that they were able to see the world from a better perspective and manage life in a better way. Their peace of mind and strength were greater.

Learning detachment

It is not possible for everyone to take sannyasa, but it is possible for everyone to enjoy and experience sannyasa life for at least fifteen days. When in the ashram, people must practise selfless service. In the olden days, ashrams had a lot of agricultural land and cows, but now ashrams are slightly different. Nevertheless, one must give oneself selflessly. One also develops detachment in the ashram. Although one lives and works with fifty or more people, at the end there is a realization that one is not at all related to them.

Detachment is an important qualification for a person who wants to acquire peace of mind and progress spiritually. Detachment is not carelessness; it does not mean that you do not love or serve others. In the ashram you learn to love, serve, work and enjoy without any attachment. Love without attachment is a difficult idea to understand, but when you live in the ashram in an atmosphere of peace, tranquillity and

friendliness, you know how to manage and live with people without involving yourself in complicated relationships.

Canvas of the mind

In the ashram all the samskaras come to the surface. In normal life this does not happen as there are many ways to escape reality. There are so many objects of sensual pleasure and distractions that fears, anxieties, insecurities and passions cannot be seen. However, for ashramites or sannyasins, all the deep-rooted complexes that were being suppressed come to the surface. This gives them a chance to know exactly what is contained. It is an opportunity to bring the deep-rooted personality to the forefront.

In the calm, quiet and unassuming atmosphere of the ashram, you can also decide what you can be. Outside, this is not possible. If you see an artist, you want to be an artist; if you see a sportsman, you want to be a sportsman; if you see a boxer, you want to be a boxer; if you see a cinema artist, you want to be a cinema artist; if you see a politician, you want to be a politician. You have no knowledge of your reality. In the ashram, your mind is like clean canvas and you realize what you have to paint on it, what you are capable of and what you can do.

– September 1981, Zinal, Switzerland



Attaining Balance of Mind

Swami Niranjanananda Saraswati



Theoretically, in order to attain balance of mind it is necessary to be aware, relaxed, centred and happy with every situation externally, internally, mentally and emotionally, and to be simple, natural, unassuming, free from pride and from attraction to the opposites of *raga* and *dwesha*, pain and pleasure. Yogis and the scriptures say that one must try to find balance by following a discipline which incorporates all these aspects of self-training, and make one balanced, contented, joyful and at peace with oneself.

On the practical side, it is more difficult as there are so many different factors involved. There are so many subtle ideas and expressions that sustain and nurture a human personality that it becomes difficult to be an observer. One becomes a part of things and loses one's balance, either on the happy or the sad side.

Four points

There are four points that can help one to attain mental balance. The first is regulating the extremes of the mental projections in the form of thoughts, emotions, desires or ambitions. The second is being observant, not just of oneself but also of the other people around. Just as you are aware of your personal necessities, in the same way become aware of the personal necessities of others. If you can do that, your interactions will be much more harmonious, balanced, creative and constructive. So, self-awareness has to extend outwards.

The third is to have trust in guru. Trust in guru has helped me because it has created a link which has taken away any sense of loneliness and isolation from life. There comes a time in everybody's life when they feel alone, and not only alone but lonely, maybe not needed or wanted. That has not affected me due to a link, an understanding and a connection with my guru.

The fourth point is surrendering to the divine will, not in a religious sense, but as a feeling. When someone sings a kirtan with the name Niranjanananda in it, I do not identify with that name, because who is that? Is that person this body which is sitting here? Then a sense of pride and ego would come up. Or is it the person who is singing, feeling and thinking about that unblemished, untainted, immaculate nature and bliss which the name conveys? I do not identify with the person of the name, but with the quality of that name.

I see a different dimension to that song, which many may not be able to see for they are identifying that name with a figure, a person, and not with the idea or concept it conveys.

I don't identify with God, although I know He is there. I think of God at times with full faith and devotion, but the rest of the time I am totally away from that thought. Similarly, why should I identify with this body? I may think about this body when it gets hungry or thirsty or when it needs rest and sleep, but when the body does not require these things, why think of it unnecessarily? I think of something that is creative

and positive. Each one of us is self-indulgent in one way or another.

Therefore, the theory and the practicality of attaining mental balance are two different things altogether. The real trick is in having willpower, determination, conviction, faith and trust in oneself and the ability to forge ahead. These are the qualities necessary for attaining mental balance.

– August 1997, *Ganga Darshan, Munger, printed in YOGA Vol. 11, No. 4 (Jul 2000)*



There is no difference between spiritual and worldly life. The same experience that one had at the time of meditation one can have while walking along the street talking to someone, or sitting at a table writing. With common sense one can remove the barrier and unite both lives.

–Swami Niranjanananda Saraswati

The Inner Mirror

Emma, UK, Yogic Studies, 2012/2013

At the start of the four-month Yogic Studies course a young South Korean woman stated more directly than most: "I want to change my body and I want to change my mind."

Before and after

Someone suggested that we should take before and after photographs to track our transformation. It was an offhand comment, but some people did exactly this, snapping themselves head-on and in profile. As the cameras flashed, I thought about the idea of change. What had brought most of us to the ashram, whether we were willing to admit it or not, was a desire for change. How would we measure success though? For people who wanted a narrower waist or a straighter spine, their progress would be perfectly clear to see, but what about subtler types of transformation? How do we gauge psychic change? How do we take a before and after shot of the mind?

If you want to see your physical self you need something to help you – a camera, a mirror, a reflective surface. For the image to be clear, the thing that's capturing you needs to be clean, and it needs to be still; compare the quality of reflection you get in a pure, waveless lake with a filthy rushing river. The same holds true for seeing inside. Happily for the yogic studies group the practices we were performing – shatkarmas, asanas, pranayama, meditation – were helping us to get both clean and still. Therefore, our main challenge was to look squarely into the mirror.

Karma yoga

In addition to our formal classes and tutorials we had to do a few hours of karma yoga every day. The tasks were wide-

ranging: lifting, sweeping, mopping, chopping, serving, constructing, dismantling. Few of the jobs were obviously yogic, and on several occasions I had to draw on my faith in the 'Satyananda way' in order to apply myself to tasks which I considered unnecessary (scrubbing a spotlessly clean floor, for example). As the course progressed, however, I came to see that there was something to karma yoga: the external work mattered less than the internal work it generated - to see ourselves as we really were.

The diary entries I made during my stay in the ashram serve as useful snapshots of my mental state. Here is one from 22 September, six days after I arrived at Ganga Darshan: "Afternoon karma yoga was farcical. We had to redo all the prasada we prepared yesterday because unbeknown to us, every bead and grain of powder should have been counted and distributed evenly. I don't know whether the administrators here deliberately give you incomplete information and then criticize you in an attempt to provoke you, or whether it's just poor organization on their part."

There are several other entries like this - self-righteous, defensive, full of complaint: my co-workers are lazy, my in-charge is mean, the systems here are shambolic. While it embarrasses me to re-read my notes, they are useful to compare with later observations. Here is another from early November, a month and a half into my stay: "Funny Sunday morning. I



arrived at the courtyard at 5:30 am and spent an hour helping with the set-up for satsang. I then quickly ate my breakfast so that I could go back to the courtyard to help with seating. When I got there, I was told we had to put everything away because the satsang had been cancelled. No explanation was offered. What struck me was how utterly unaffected I was by this news, I started stacking the chairs as cheerfully as I had un-stacked them.”

Witnessing

No grumbling about the loss of the only available lie-in that week, no regret for the rushed breakfast, no questioning the lateness of the cancellation. It could simply have been that I was growing accustomed to the ashram’s unpredictable ways. However, I think something else was happening: I was slowly morphing from involved judge to impartial witness, becoming increasingly even-minded in the process.

As the weeks and months went by it dawned on me that almost everything we were doing in the ashram was helping us to cultivate a witnessing mindset. The ultimate aim of the asana class was not to make us better at paschimottanasana, the goal of meditation class was not to prepare us for samadhi, nor was the point of karma yoga to get the clean floor even cleaner. We were being trained to observe ourselves, to refine our awareness, to become the *drashhta*, witness, of our experiences. It was fascinating that by casting ourselves as spectators rather than doers, and by glancing regularly into the inner mirror, change arose spontaneously. Muscles softened, feelings settled, minds steadied.

It wasn’t until I arrived in the ashram, that I discovered the meaning of the word *darshan*, which is to see, to observe, to know. Ganga Darshan was a place where I learned to see deeply inside, and this naturally led to change. While I didn’t have any before and after snaps as evidence of my evolution, what I do now have is a highly polished inner mirror, which I am sure will come in handy.

Reach Within to Embrace Humanity

Swami Suryaprakash Saraswati, Rotary International Annual District Awards Function



The theme 'Reach Within to Embrace Humanity' that was chosen by Rotary International for the year 2012 actually describes the essence of the teachings of yoga.

Swami Sivananda, the paramguru of our tradition, said that as individuals we are comprised of the dimensions of head, heart and hands. Our individuality, personality and character are nothing but a composition of the faculties of head, heart and hands.

Head represents the ability to think, the intellect, *buddhi*, analyzing, understanding, rationalization and mental processes. The heart represents the sentiments, emotions and feelings that we experience and express in life. The hands represent the ability to perform and attain excellence in whatever we do.

The aim of yoga is to integrate and optimize the functions and the performance of the head, heart and hands. Therefore, as human beings, as individuals, our expression in life is a multidimensional expression and the three dimensions have to be developed to the peak of their potential. If one dimension is underdeveloped, the whole system fails. Just like in a factory or company, there is a chain of events that defines the efficiency of the company. If one step is missed, if there is a deficiency at any given point in the chain, the whole system collapses. In the same way, our personality is comprised of certain systems and faculties.

Yoga discipline

Since ancient times, gurus, saints, rishis and masters of diverse spiritual traditions have said that life has to be lived to serve others. One must sacrifice and work for the upliftment of society and the community.

Yoga is composed of many branches that cater to the development of the various dimensions of our being. The physical practices come under the branch of hatha yoga, which aims at harmonizing the mental and physical energies. Bhakti yoga is the yoga of emotional management. Karma yoga is the yoga of attaining excellence in performance. Raja yoga is the yoga of mind management. Each branch of yoga has a specific structure and system that must be followed in order to awaken the inherent potentials within.

At present we are using less than ten percent of our total potential, but if we are able to attain this much with only ten percent, what would be the state of twenty or forty percent. The so-called luminaries and enlightened beings are the people, who through a process of self-development, have managed to awaken one hundred percent of their potential.

Question and answer

One day, while undergoing intense training, Swami Niranjanananda approached his guru, Swami Satyananda

Saraswati, and asked, "If according to the masters and scriptures the aim of spiritual life is to serve other people, then why do we practise yoga? Everything we do in yoga is selfish. If we improve our concentration, it is our own concentration which is improved. If we awaken our dormant energies, it is our own energies that are awakened. If we improve our health, it is our own health. Whether it is mental balance, health, concentration, performance or management of sentiments, it is all directed towards ourselves. Why is the process of yoga so selfish when we are told to reach out to humanity?"

Swami Satyananda gave a beautiful answer, "It is true that whatever one does in yoga up to a certain point is for self-development. However, the attainments of those developments do not belong to the practitioner. They belong to others and they are to be shared for the upliftment of others."

Nature's example

This holds true in every scheme of creation. A plant has to go through a process of growth and development until it becomes a huge tree, under whose shelter people may gather. A tree does not enjoy its own shelter; the shelter of trees is for others. A tree does not eat its own fruits; the fruits or the attainments of the tree are for others. Flowers do not enjoy their beauty, it is for others to enjoy. In the scheme of creation, perhaps only human beings are endowed with selfishness. This attitude has to change. The awakening has to take place that one should learn how to live for others.

'Reach within', the first part of the theme, represents the process of development that we must go through to come to a certain point of excellence in our lives. 'To embrace humanity' represents the change of attitude that must take place in order to use those attainments for the upliftment of others.

– 19 June 2011, Bokaro, Jharkhand

Sutra of Happiness

Swami Niranjanananda Saraswati



According to the environment, you live a certain lifestyle. There is an ashram lifestyle and routine and a lifestyle you live outside the ashram environment. You lead a natural life outside, but for the duration of your stay, you have adjusted to the ashram. This is an achievement. It is an indication that you are willing to adjust and refine yourself in life.

Yoga and mental attitude

Yoga is one thing and managing life is something else. Yoga begins in the form of practice: asana, pranayama, mudra, bandha, shatkarma, and so on. That is what you practise at home, as part of your routine, which may also include mantra and meditation, and other forms of pratyahara and dharana techniques. However, the practice of yoga in itself is not enough to give you the ability to adjust in life. For that you have to consciously fine-tune your mental attitudes.

The fine-tuning of mental attitude has to begin with awareness, asking yourself, "Where am I at present?" Then the understanding has to develop, "How do I adjust and how do I become happy in the present moment?" With these two thoughts in mind, you can fine-tune your attitude. As a student of yoga, I believe that you are in a position to recognize and realize this concept – recognizing the present and knowing what you can do to be happy in that present.

Sutra of happiness

The fine-tuning of attitudes begins from this point onwards. You have to be alert and aware enough to see the wide variety of attitudes that you express in daily life. You have to be open enough to realize, recognize and modify these attitudes. This is not a matter of experimentation. No. When you take a bath, you don't experiment; you know you will get wet. That is the reality. In the same manner, changing your attitude to adjust to the outside environment is also a reality.

For those who come from the outside environment to the ashram environment, it is a reality. For those who adopt sannyasa, it is also a reality. At every stage, it is the component of mind which has to be managed in the right perspective and with the right attitude.

This is the sutra of happiness which is the sutra of success. The entire journey of life depends on this ability, not on anything else, not on creativity and not on calmness of mind. The life journey, from birth to death, from childhood to old age, with the success and failure of life, ultimately is the outcome of the management of one's attitudes. That's all. A student of yoga keeps this in mind, for if you adhere to it, you can go far in life, externally and internally. It will be an inspiration to others.

With the change of attitude, you will begin to live the precepts of Swami Sivananda, where your participation in the world will be seen as service; where your interaction with other people will be seen as an expression of compassion and love;

where your attempt to reach out to other people will be seen as an effort to give; where your attempt to identify with the present will be seen as the attempt to purify and to get rid of the excess baggage that we all carry. In this manner, with the change of attitude, you will be living the precepts of Swami Sivananda and that will enrich your spiritual life.

– 3 May 2005, Satsang with children of Sivananda
Balakashram, Bhuj, Gujarat

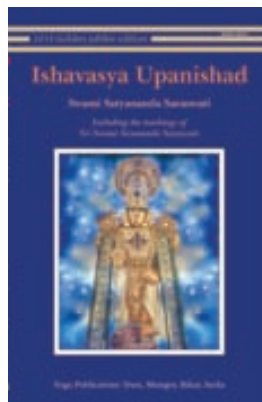


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97 pp, soft cover, ISBN 978-81-85787-21-2

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<i>Jan 1</i>	Hanuman Chalisa
<i>Feb 1-4</i>	Sri Yantra Aradhana
<i>Feb 1-May 25</i>	4-month Yogic Studies Course (Hindi)
<i>Feb 4</i>	Basant Panchami Celebration
	Bihar School of Yoga Foundation Day
<i>Feb 14</i>	Bal Yoga Diwas
<i>Mar 1-21</i>	Teachers Training Course (Hindi)
<i>Mar 3-20</i>	Yoga HMC*: Asthma (Hindi)
<i>Apr 3-20</i>	Yoga HMC*: Diabetes (Hindi)
<i>Jun 1-Aug 25</i>	3-month Yogic Science & Lifestyle Course (Hindi)
<i>July 12</i>	Guru Paduka Poojan
<i>Aug 2014-May 2015</i>	Diploma in Yogic Studies (English)
<i>Aug 1-21</i>	Teachers Training Course (English)
<i>Aug 3-20</i>	Yoga HMC*: Arthritis & Spinal Ailments (Hindi)
<i>Sep 3-20</i>	Yoga HMC*: General (Hindi)
<i>Sep 8</i>	Swami Sivananda Janmotsava
<i>Sep 12</i>	Swami Satyananda Sannyasa Diwas
<i>Oct 1-Jan 25</i>	4-month Yogic Studies Course (English)
<i>Dec 25</i>	Swami Satyananda's Birthday

* HMC: Health Management Course

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<i>Every 12th</i>	Akhanda Path of Ramacharitanamas

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