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Commemorating the *World Yoga Convention 2013*



Hari Om

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Editor: Swami Shaktimitrananda Saraswati

Assistant Editor: Swami Yogatirthananda Saraswati

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Bihar School of Yoga
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GUIDELINES FOR SPIRITUAL LIFE

Importance of Truth

Truth is the basic law of life. It is the means and the ultimate goal. Speaking the truth is the most important qualification of a yogi. Control over passions constitutes the essence of truth. Refraining from worldly enjoyments forms the essence of self-control. These attributes are always present in a virtuous man.

Truth is justice, fair play and adherence to the fundamental laws of ethics. Purity and truth are the twin factors that unfold and awaken the divinity that lies dormant within you and lead you to perfection.

Truth is righteousness, righteousness is light, and light is bliss. When the path of truth is trodden, everything else also is done. When the root is watered, all the branches are automatically watered.

—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 ॥

Education for Life

Swami Niranjanananda Saraswati



Today, the subject is about the relationship of yoga and education. People have been demonstrating and giving you the details of different research and experiments that have been conducted to show the efficacy of yoga in the improvement of the quality of the youth, the youth's mind, the child, and the child's mind.

One important research study was conducted by BYMM in relation to the personal development and discipline of a child when performing yoga. The data collected from this research was presented in a workshop today. Those of you who have participated in that workshop will appreciate the multidimensional approach of yoga. Education is not just cramming the mind or the intelligence with knowledge of things that are never used in life. Sri Swamiji often says, "All the learning in my life that I am expressing today has come from living in the ashram. All the things I have learned in my school and college days, very rarely have I applied that knowledge or information in my day-to-day living."

In your day-to-day living, how are you concerned about how many wives this king or that king had? In your day-to-day living, how are you concerned whether you know mathematics in its ultimate form? They are subjects of speciality. If that is your inclination and your profession, go for it. If that is going to be a useless, futile exercise in your life, then how will that education help you grow?

The effect of this education is that both hemispheres are blocked. You know, the brain has two hemispheres: the left and the right. With the influence of modern education, in the left brain hemisphere there is nothing right, and in the right brain hemisphere there is nothing left! Therefore, there is always confusion.

The purpose of education is to educate the mind to respond efficiently and effectively to situations in life with the resilience of wisdom, the clarity of aspirations and goals, and the determination that becomes the motivating factor to reach what you aspire for.

Education has to give *samskaras*. You educate yourselves in many different forms. School and college education is only intellectual, *baudhika*; however, *samskaras* are psychic imprints. You receive those psychic imprints from your family; the values, the ideals, the thoughts and the culture that your family follows are the *samskaras* that make up your traits, character and personality. They make up who you become in life.

Education as a doctor makes you an efficient or qualified doctor in the course of time through experience. In the same manner, the impressions that you receive from your family become the *samskaras* that you express later in the course of your life. Those values, sentiments, traits and characters are expressed by you. They are known as *samskaras*.





These samskaras are the deeper level of education, not intellectual, but in the region of chitta. When you educate the chitta aspect of the mind, then the form of education is samskara. When you educate your baudhika or intellectual mind, that form of education is known as 'studies'. When you are aware of your aspirations in life to attain the best and

to express the best, and when you connect with your creative force and that becomes an expressive power in your life, then that is the final education. There, every action and every thought will lead you to illumination. That should be the purpose of education. We can become enlightened by cultivating our own strengths and qualities, and not become slave or subject to the stress and tensions that inhibit and restrict our efficiency and creativity.

Education should also teach us when to relax and when to be active so we can learn to deal with the mismanagement of our mind and life. That is the system, the concept and the ideal that evolved in the gurukul system in India. The spiritual and the material were combined.

Once, I made a list of the sixty-four kalas that used to be taught in the gurukuls, and the subjects that were being taught in the modern education system as science, arts and commerce. Believe it or not, the parallel between the two forms of education were just uncanny. The only difference was that in the gurukul system, an equal emphasis was placed on adopting spiritual, moral and cultural values, and to live those values.

– Welcome Address, 25 October 2013, Polo Ground, Munger

New Dimensions in Modern Education (Extracts)

Dr H.R. Nagendra, Vice-Chancellor, S-VYASA, Bangalore

Param Pujya Swami Niranjan-anandaji, the galaxy of devoted monks of the Bihar School of Yoga, my dear brothers and sisters of Munger and delegates from all over the world, we bring greetings from Bangalore, the silicon city of India where we have our university, Swami Vivekananda Yoga Anusandhan Samsthan, Yoga Research Foundation. Swami Vivekananda said that India



will not be made if you build skyscrapers, India will not be made if it becomes an economic superpower or a defence superpower. India will be made when we take India to its roots: spirituality, manifesting in the form of the twin ideas of India – renunciation and service. He repeatedly said that every country has a personality of its own; business for the British, freedom for the French, aesthetics for the Japanese, science and technology for the Americans, and spirituality for India. That is what we see here today, in the august presence of Param Pujya Swami Sivanandaji, Swami Satyanandaji and in that parampara, Swami Niranjananandaji and the galaxy of monks who herald the grandeur of the spiritual dimension of the human system.

Yoga and spirituality go hand in hand. What is that which we call spirituality? Swami Vivekananda said, “Each soul is potentially divine.” The goal of life is to manifest that divinity

within us by controlling nature: internal and external nature. According to the Upanishads, we all have tremendous power inside us, immense bliss within us; it is a state of infinite knowledge, infinite power, but we have forgotten that. From our state of anandamaya kosha we have condensed ourselves to vijnanamaya kosha, manomaya kosha, pranamaya kosha and annamaya kosha. We have grossified ourselves. We have forgotten our immense power, the immense knowledge and immense bliss that we all possess. Therefore, the Upanishads remind us: *Sarve amritasya putrah* - "We are all sons of immortality." That state of immortality is not merely a state of oneness; it is a state of immense bliss, anandamaya kosha. What a wonderful way to start off today's session with the beautiful dance to 'Ananda mein, Ananda mein'. Everybody danced to that tune with ananda. Anandamaya kosha is our ananda stithi. It is our birthright to be happy all the time. Being happy under all circumstances is yoga. That is the state of ananda.

We must tune ourselves to that ananda stithi all day, in all activities. As it is said: *Yogasthah kuru karmani sangam tyaktoa dhananjaya* - "Perform action, O Arjuna, being steadfast in yoga." Attuning to that ananda all the time, we must continue with all activity, not run away from activities, but be completely involved in activities that bring goodness to society, and develop the wonderful values for which we stand. It is this dimension that has to be brought forth again. How can this happen?

Para and apara vidya

For thousands of years, our great seers, rishis and maharishis have understood this whole creation and that knowledge base is available to us, in our Upanishads, in the yoga shastras. What is that knowledge base? That we are not just physical beings. We have four more layers: pranamaya kosha, manomaya kosha, vijnanamaya kosha and anandamaya kosha. These fine layers are not visible. You see only the physical body, the other dimensions are unseen. Today, thanks to technology, we have been able to capture the pranamaya kosha. There

are techniques like gas-discharge visualizers and others by which we can track the pranamaya kosha. We can see where the pranas are getting distorted. We can see the influence of the mind on the atmosphere by using technology like random-event generators. These techniques are in use today to catch and fathom the higher dimensions. This dimension has to be brought forth into our education system. This is what Swami Vivekananda said. We don't just want bread-earning education, we want man-making education, added on to the bread-earning education. This is also what is said in the Upanishads.

There is a great student who comes to the teacher and asks, "Sir, I want to know that vidya by knowing which I would know everything in the universe. I have studied many, many subjects. I have learnt sixty-four types of education systems, but I am not happy. I want to know that by knowing which I know everything in the universe."

Kasmin bhagavo vijanate sarvamidam vijnatam bhavati.

The teacher says, "Wonderful. You are asking such a fundamental, basic question, and I am going to answer you."

Dve vidye veditavye, para chaiva apara cha.

"There are two types of education, para and apara. Apara vidya includes the knowledge that we have, including the knowledge of the shastras, the Upanishads and the *Bhagavad Gita*. All this constitutes apara vidya."

Rigvedo yajurvedah samavedo atharavedah;

Shiksha kalpo vyakaranam niruktam cchando jyotishah iti.

What is that real vidya? What is that para vidya?

Yaya tadaksharam adhigamyate.

It is that actual process of transformation by which we develop our total personality, raising ourselves from our animal level to become normal, super, great, divine human beings and reach that ultimate goal itself: a total physical, mental, emotional, intellectual personality with a spiritual basis. This has to be brought forth. That is the real vidya, the para vidya that our ancient seers had based the gurukul

system of education on. They did not want students to be great scholars only. That is necessary, but it is not all. There should be a process of transformation. *Anubhava jnana* – realization is necessary. This is what yoga tells us. You have two dimensions: one is understanding, the other is experience. *Shrotriyam brahmanishtham*, as it is said. This is what we have to bring to the student.

Towards a total personality

Way back in 1975, we started our journey of bringing this dimension into our primary and secondary school education. The objective was total personality development. We looked at personality development using different modules of yoga like jnana yoga, raja yoga, bhakti yoga, karma yoga, hatha yoga. We looked at all dimensions and started building this module to bring about a total personality. Keeping in step with the modern system, we included voice culture, hearing development, memory development, concentration development, creativity development, ego management, and emotional development. We included the attitude of service, civic sense, the patriotic urge and spiritual zeal. These elements were integrated in the syllabus of the education system we started in 1975 and continued up to 1990 in Arunachal Pradesh, in the north-eastern part of India, and the results were extremely fascinating. Our children blossomed like flowers, and today the entire North-East, almost sixty schools, herald this as a grand education system.

The University Grants Commission asked us to start this system in higher education. We started our modules of yoga in eight different university campuses. People were free to come and join. The response was great. Students came, teachers came, parents came, everybody came. They were fascinated with the yoga we offered. Seeing this, the government decided to build that into the department of yoga in different universities. The first was Bihar Yoga Bharati, which became the first deemed university in the country, after UGC gave its permission. Ours, Swami Vivekananda Yoga Anusandhan Samsthan, was the

second one to come up. Ours is in Bangalore in the South, and Bihar Yoga Bharati is here, in Munger.

We have grown over the last eleven years of our existence and today we bring a complete dimension of this education to our students. We offer bachelor degrees, masters, doctorates, and MDs. Everything is available. Swami Vivekananda once again gave the right direction: to build a total personality in students.

How do we bring about this transformation among the students of higher education? Once again, we built the syllabus according to the directions of Swamiji. He said, "Combine the best of the East with the best of the West. Don't ape the West. The growth in the West is tremendously appreciable and wonderful. We have to add on to it. We have the old eastern wisdom. Both systems have to be combined to bring a new effervescence in education, and that is what we started doing. Modern scientific and technological research on one side, and on the other side our shastras. Every student who comes has to study the shastras, Sanskrit, and go into the deeper dimensions of the Upanishads, *Bhagavad Gita*, and yoga shastras. On the one side, they study these in great depth and on the other side they start doing research. They conduct research using modern technology and protocol developments. Research publications



are a must. Every PhD student has to bring out at least three to four research papers. Masters degree students bring out a single research paper. It has been made compulsory. This is how the two things are blended. In every subject we have both dimensions. We have the modern education system in which we teach them all that has to be done and along with that we have the yoga dimension. When we teach anatomy and physiology, we also teach about the pancha koshas. When we teach Patanjali's *Yoga Sutras* we also talk about modern psychology and modern parapsychology. When we talk about quantum physics, we also teach the dimensions of consciousness from the Upanishads. This is how we have developed the whole syllabus, bringing the effervescence of the two, the best of the East with the best of the West.

Specialized guna inventory

How do we actually measure the changes that occur? How do we measure the transformational process? We wanted to have a very clear measure of how the students are growing. Normally, universities only measure through their tests and examinations. Examinations are the highest measure. Undoubtedly they are necessary, but more important is the transformational process that is measured by the specialized guna inventory. It measures how much *tamas*, *rajas* and *sattwa* was there in the beginning, and how it has changed at the end. How much *sattwa* has developed, how much *rajas* has been reduced and how much *tamas* has been shattered. It also measures how students are becoming better students day by day and contributing more and more to society. We also measure what is happening in the brain, what is happening in the pranic realm, and how they are becoming more balanced. This is how the measurements help us to understand and bring about the transformation in a quantifiable, measurable way. This is the speciality at our university.

Every day, the students are asked to do five acts of good service, helping others, serving others. In our campus of over one hundred acres, we have got a 250-bed facility called

Arogyadham. People come from all over the world to deal with their modern anxieties through the total dimension of yoga, through an integrated approach of yoga therapy. Our students help these patients, but we don't call them patients, we call them 'yoga therapy participants'. We have been doing wonderful research and the students are of great value; they start helping them and helping the campus to develop. We have learnt many of these dimensions of service from our Pujya Niranjananandaji and Satyanandaji who have created such a remarkable transformation here in Munger through the Bihar School of Yoga. We started adopting the system that they developed. All students have to do karma yoga in our university.

Karma yoga is doing selfless acts of service without becoming tensed or stressed. That is the key, the essence: *Yogasthah kuru karmani*. Remaining in the deeper layers of the mind, in that inner silence and blissful awareness, do all activities. It is this training that we give to the students in our institute. I was so fascinated when I first came in contact with the Bihar School of Yoga and saw how Swami Satyananda was bringing this action to the forefront and how he was able to bring about transformation in the people who came here and build them into wonderful propagators of yoga. We are trying to bring this same effect into the education system and into the higher education system in our university.

Most importantly, we need to train our students to fly with two wings. Our modern education system has made students very sharp, intelligent, brilliant, dynamic and full of energy. Therefore, some of our students who come from abroad are so full of energy and vitality. When you ask them to do a particular task, they will run and do it, their mind is so fast. But ask them to sit quietly for five minutes – no chewing gum in the mouth, no walkman in the ears, no tablet in the hand – they will find it the most difficult thing to do. Why? These students have not been trained. Therefore, the first and foremost discipline is to bring in the second dimension of *chitta vritti nirodhah*, calming the mind, silencing the mind.

On the one hand we have to make our mind go faster, be quicker, sharper and more brilliant, and on the other hand we need to be able to keep the mind calm, quiet and silent. In order to achieve this, we start every class with a few minutes of silence and meditation. Then they study and at the end they again calm down and practise meditation. Every morning and evening we have a number of programs of asanas, pranayama, mudras, bandhas and kriyas to calm down the mind, to silence the mind. This is the need of the hour today. This total dimension of education has to be brought forth. It will solve many problems that we are facing in education.

Congratulations to all of you for this fantastic and great Convention. And once again, congratulations to Pujya Niranjananandaji and his entire team, the galaxy of monks who have made this possible. Thank you all very much.

– Address, 24 October 2013, Polo Ground, Munger

Respected Swamiji,

I would like to thank you for the best five days of my life. They will continue to inspire me throughout the rest of my life in many ways. I learnt how to live life: to maintain harmony and remember the ITIES, one per month. I learnt how to plan: you planned a kumbha with twenty-four thousand people and multiple events, but it was so immaculate that we marvel at your brilliance. Swamiji, I was inspired by you to learn how to be relaxed in the midst of such a kumbha! You did that and it made indelible memories for all.

I learnt how to serve, to love and to give: you were living it all the way! I learnt how to be humble . . . as you were living this, too. Pujya Swamiji, I was so inspired to see yet again how to be a disciple and fulfil the guru's vision and advice. I don't have the words to express this amount of inspiration. I pray to you to keep me as your chela for I can hardly expect to become a shishya anytime soon. You are my life. I love you, Swamiji.

– Srikant Goenka, Kolkata

Yoga as a Tool for Learning and Creativity

Swami Yogabhakti, Founder and President, RYE, Acharya, Satyanandashram France

My regards and thanks to Swami Sivananda, who started the lineage we are devoted to. Along with our gurus, I would also like to thank Mother Saraswati who is the goddess of intelligence and education.

The theme I am dealing with today has a lot to do with the application of yoga in society.

Just before I came to India, I went to the Paris Yoga Festival where I was invited to present the topic of yoga in the school system. I spoke alongside other representatives of groups who introduce yoga into the police services, into the army, into banks, into corporate enterprises, and so on. So there is definitely a revolution going on with regard to the introduction of yoga into society.

In July 2013, yoga began a partnership with the Ministry of Education in France with the statement that it would be introduced into all French schools. Recently, Yamuna Devi, a good friend of mine, who is present here today, received the announcement that yoga has been introduced into a leading centre of medical research in France. This is an achievement that was proposed to me by Swami Satyananda to implement as a mission.



From teacher to yoga teacher

I would like to tell you that I, being French, have my samskaras as a French teacher. First of all, let me share the story reported

by Mulla Nasruddin, who one day saw at the window an extraordinary bird. I don't know if it was an eagle also, but it was an extraordinary bird, fluttering with vitality. He took hold of the bird and said, "That is not a complete bird yet, we have to cut the beak a little, curl the feathers, and trim it." He did so and then said, "Ah, that's a real bird now." You see, that is the samskara of educational systems all over the world. Every country has its own bird, tailored to its particular ideologies.

The samskara I have inherited is the fact that in France, for more than one century, we have been under the law which ensures a strict separation between Church, or spirituality, and the State. Therefore, it is necessary that when you want to introduce something like yoga, you must pay attention to secularism, which I have had to do for forty years while I introduced yoga into my English classrooms.

It was actually not difficult for me, because I paid attention to the fact that every student, every schoolboy and schoolgirl, is entitled to be a good citizen. It is because of this that I referred to the fantastic bird with the light in it, which is the aim, the goal, the objective to preserve. When I realized, through Sri Swamiji's wonderful teachings, through the practice of yoga on myself and through this experience of mine, I wanted and wished to introduce this experience to the children. I kept in mind this light, this wonderful light that every person born on this earth keeps inside.

With this in mind I was able to lead two public lives: one as Swami Yogabhakti, dealing with the transmission of the techniques to adults, such as yoga and meditation and yoga nidra, for instance; and the other one, Research on Yoga in Education (RYE), using my social name, Micheline Flak. With this I did not feel a split in my personality. No, I did not feel schizophrenic; I felt perfectly one, because I never lost sight of the fact that I had a mission to introduce yoga officially into the system, because the system needed it.

Balance between secularism and spirituality

What did I do? People keep asking me, “How did you manage?” I realized that all over Europe, children were not at ease in the present system. Children like to be free, they like to run about and not remain confined within walls. They like to do things, to make things with their hands, but their brains were stuffed with subjects they might not ever use later in life. They like to move around, but they were confined to benches for hours on end. These are the constraints of education, and they have been so for centuries, maybe even millennia.

Therefore, yoga seemed to me to be the means, as tantra teaches us, to accept the limits first, and then to transcend them. The first thing to teach children is accepting facts as they are. That is, becoming aware; to become aware if they are standing or sitting on a muddy, slippery ground, for example. Let them realize this first, and then feel that they can find solutions to improve it.

The first thing we did and still do in our group – because we are training teachers in this line – is to develop attention and attentiveness, the capacity to feel the air in the nostrils, to feel the clothes on their body, to feel their buttocks on the chair. Starting from these bare facts, they can then feel the joy of living.

After this great point of developing awareness, we lay emphasis on the training of RYE teachers. As we cannot allude to any spirituality in the classroom because of the tenet of secularism, even though we know that spirituality is so important in discovering the core of the self, in our training of yoga teachers we insist on the capacity to understand the essence of yoga: ida and pingala, the koshas, and the great texts like *Samkhya Karika*, Sage Patanjali’s *Yoga Sutras*, the Upanishads, and so on. We pay attention to the tradition. Therefore, our teachers are aware of the source to a great extent.

Another point we emphasize is helping the children to decondition themselves from the fascination of the outside world, so that they learn the art of developing their subtle senses. Turning inside is the beginning of spirituality. Therefore, we try to develop imagination and creativity through exercises derived

from the teachings of our beloved guru, so that when it is dark outside and the system does not really help us find our basis in this world, we can imagine the storm is abating and the sun is shining again like the light within us.

Children as ambassadors of yoga

On account of all this, we have the feeling that yoga is necessary and well received. The children are our best ambassadors. When I first introduced yoga in my classes without asking for permission, I must admit – I asked for it later on – the principal's first question was, "What do the parents think of it?" I said, "The parents agree," because the children had told them that they liked this relaxation session very much. He said, "Well, I am worried about it anyway. I am going to ask my wife." (You know the role of women in yoga!) So he asked his wife at lunchtime and in the afternoon he called me again and said, "My wife agrees."

The next principal I had was like a miracle. She discovered the techniques of yoga that she wanted me to teach her and we developed a friendship which continues up to now. It was she who decided to invite Swami Satyananda to the high school, College Condorcet, where I was teaching. It was an event for which we invited inspectors, children, parents, journalists.

Guidance of gurus

Sri Swamiji came and sat in geru with a lot of bubbling joy on the table of the establishment. It was an event which went so far as to have the report published in the famous newspaper *Le Monde*, and then more journalists wanted to come to my classroom. One did come, and he wrote that if he had started learning English that way when he was young, he would be able to speak it fluently. It is a fact that yoga develops cognitive faculties also. Not enough research has been done on this subject, and I rely on my colleagues to do some neuroscientific experiments with children to publicize the fact that yoga develops concentration and learning skills.



I met with many obstacles, but I don't remember them. I don't remember them because what I received from Sri Swamiji and the gurus, Swami Niranjan and Swami Satsangi, is that they are people who promote education for children not only at school, but throughout their life. I would like to pay special tribute to Swami Satsangi as a woman who develops and promotes the education and dignity of village girls in a male-oriented context. I think the work she is doing is tremendous for India and for so many other countries.

Holistic approach

I would like to emphasize the fact that in order to do this work, you must also have contact with other currents in the field of education. I have always been interested in working with those people who are trying to improve the systems of education in the world. I really believe that through this link with the modern world and yoga, something new will evolve in society. When the systems of education are improving – and they are going to improve slowly but surely through the introduction of yoga in all countries – the world will become less violent, less fanatical. This is what I am dreaming of and I am sure that you also have this vision.

I don't know what my next mission will be, because I have finished this one, and I rely on my gurus to tell me what to do next.

– Address, 25 October 2013, Polo Ground, Munger

Immersed in the Ocean of Divinity

Sannyasi Sivadhara, Goa



How do I begin to express the exhilarating ocean of divine magic in which we have all been immersed?

I did not have the slightest inkling of the treasures that would reveal their magic, the vistas that would unfold before our very eyes! Guru's grace had taken us on journeys, within and without, traversing uncharted territories. It had led us through a divine reality we could not have believed possible and in which we found ourselves undeniably present.

A symphony composed down to the smallest note by the Pied Piper who saw and heard it all through his divine vision. As his magic flute played the opening notes, drawing the multitudes who flocked to join the swelling river, it gathered momentum and flowed along its predestined course, culminating in the ocean of Satyananda Yoga, which came to life in Munger for five magical days in October 2013. The waves of this Kumbha Mela of yoga flowed over visible horizons and beyond, even bathing distant shores through cyberwaves – a global immersion, not just a world convention but a Global Comm-Union with Yoga!

Flag flying high in Munger, the City of Yoga

The flag of yoga that Sri Swamiji hoisted above the city of Munger fifty years ago was flying high, tall and proud for the whole world to gaze upon in wonder!

The flag fluttered in the breeze like the dhvaja that is raised above the venue of a yajna, inviting all to come and partake of the blessings. For it was a yajna indeed, celebrating the victorious achievements of the 'Emperor of Hearts'!

Months of meticulous planning covered every possible area that would be needed from the infrastructure within the ashram – accommodation, food, water, electricity – to the actual details of the Convention, the list is endless and boggles the mind. Yet when Guru is at the helm of the ship, it sails through the stormy seas and makes a triumphant entry into the harbour, pennants flying high!

As many thousand people, like tiny little streams and rivulets growing into mighty rivers, poured into the ocean of Satyananda Yoga, it was a return to the Source as well. People had come together to offer their tributes at the feet of the gurus, the lineage and the living tradition; to learn and grow and forge ever onward along the Magical Mystical Mystery Tour that is Satyananda Yoga.

Hive of divine activity

Powerful tantric ceremonies in Akhara were conducted by learned acharyas from Varanasi, who invoked cosmic powers to descend and shower their blessings upon everyone. Joyous kirtan from the amphitheatre in Satyam Vatika rang out from six in the morning to six in the evening. Nestling within the park of Satyam Vatika is the Yoga Drishti 5D theatre, a perfect example of the coming together of the old and the new. The essence of the ancient wisdom of kundalini shakti distilled and brought alive into a living experience through an ingenious blend of modern state-of-the-art technology. The akshayapatra and kalpataru of Satyam Yoga Prasad was the source of the Guru Jnana Ganga, which flowed forth in unparalleled abundance in the form of hundreds of books, CDs and DVDs. Satyam Darshan was the theatre where the biographical film on Sri Swamiji's life and work that was specially made, in record time, for this occasion was screened twice a day.

Divine blessings all around

Devi Annapoorna presided over both the kitchens' set up in Yoga Vidya, and Paduka Darshan on the banks of Mother Ganga. The spirit of service spread wide, and people were moved by the smooth and dignified manner that marked the cooking and serving of prasad to thousands. Lord Narayana sent His blessings in the form of maha prasad from the Jagannath Temple in Puri that each one partook of on the very first day . . . and divine blessings poured in!

An air of calm and respectful dignity was all around. The serpentine queues with thousands waiting patiently and peacefully to reach their places.

For me, the crowning glory was when Guruji made his request and prayer that implored us to yoke ourselves to the mandate of 'maintaining the bridge' built by the first faithful band of Sri Swamiji's sanniyasins. He was their Lord Rama and they were his devoted monkeys and bears, squirrels too! He gave us the mandate to maintain this beautiful bridge in its pure and pristine state so that when the masters return from the far dimensions and walk this earth again, they can proudly stride back across this shining living monument which has been faithfully tended by their followers.

Part of guru's colourful mosaic

For every person who has been part of this unique experience, through the challenges and triumphs, tests and trials, he has given us the gift of an opportunity that comes but once in a lifetime yet abides within us forever.

The outpourings of creative expression in words, music, dance, relentless hard work both physical and otherwise that are offered up to him are but a miniscule representation of the depth and magnitude of gratitude and love that fill our hearts.

Thank you, Guruji. And as you stride ahead along the path set before you, we pray to all the gurus and the Almighty that they may continue to shine their grace and glory upon you, to bestow their abiding blessings on all your efforts. "Hari Om, Swamiji!"

Divya Drishti: A Preliminary Analysis (Extracts)

Professor Upendra Baxi, Delhi

I am here at the command of Sri Swami Satyananda Saraswati, or Satyam, as I fondly call him. Satyam and I go back a long way. Ours was not a relationship of guru and disciple, but a lifelong friendship. He appeared to me one early morning, looking his own charming beloved self, and told me to do no *bakwas* (idle chatter) but to focus on 'divya drishti'. This is what I do today



in a preliminary manner, though I am not sure that it will not end up in more bakwas, which is my fashion, though not my passion!

It is now a few years since Satyam took his mahasamadhi. We will never see him in his physical form, and his bewitching smile, yet we see him every moment. This means that each one of us, whether his disciples or devotees, can see a physical form which exists no more; Satyam thus taught us the first lesson about divya drishti. That drishti is available to us all to the extent that Sri Swamiji is available to his disciples and devotees.

We also see Swamiji through the eyes and the vision of Paramahansa Swami Niranjan Saraswati and Paramahansa Swami Satsangi. In that sense we have indirect though real access to Satyam. I have already thus established a preliminary yet vital distinction between direct and indirect divya drishti.

I must now, however, attend to the notion in a more complex manner as an epistemic subject (as a producer of knowledge) rather than as a historic subject (devotee and disciple). This

means that the narratives of divya drishti will differ according to one's location and role in history. My request to you today is to give as much respect to my narrative as yours! Progress is made almost always out of a clash of narratives.

As an epistemic subject, I draw some general yet necessary distinctions between and among insight, oversight, and farsight and vision. I also distinguish between the faculty of perception or the capability to have visions as distinct from having a vision or being a visionary. Having dealt with these distinctions, I ask the question whether divya drishti is a gift of God or a human attainment; if the latter, divya drishti can be achieved by people of indifferent or even demonic attributes. I conclude with some reflections on divya drishti of Satyam.

The multiple meanings of yoga

Writing or speaking about yoga is difficult. This is because we mean different things by yoga: as religion, culture, technique. As technique, yoga is universal, trans-religious (cutting across all religions), even non-religious (as speaking to atheists or agnostic persons). Here, yoga is thought principally as a technique that all those born as humans can or, indeed, ought to follow. I have here to leave aside the important question as to whether yoga may extend to non- or trans-human, subjects.

As culture, yoga is thought as trans-cultural, that is, a culture of many cultures, rather than as culture of no culture (to deploy here Sharon Tweak's expression). It is, to put it another way, a way of living.

As religion, yoga is more than a technique or culture; what that 'more' constitutes is a subject of debate, but one thing is clear: it is a matter of faith, or a belief about belief. Unlike culture, it is a way of life rather than ways of living; unlike technique, it is not autonomous, but bound by or held within a distinctive cosmology. To take an obvious example, belief in karma makes no sense outside faith in life after life; the Day of the Last Judgement ordains that this only one life will be judged upon one's only life on earth.

Of course, the distinctions I draw between technique, culture and religion are debatable. Yet it is inescapable that yoga, though a simple word, has many meanings and different histories. Some writers on religion and culture attempt a sharp distinction between the two, whereas others allow a considerable overlap. Likewise, some maintain that what is called 'technique' pervades culture and religion. For the time being, however, the distinctions I make here will have to do. And I build the rest of my thesis on these distinctions.

Divya drishti and neighbouring conceptions

Drishti as an organ of sight is different from *drishti* as a vision. Sanjaya had divya drishti in the sense that his vision extended to the battlefield in the Mahabharata war. He could convey to Dhritarashtra what actually happened. And, of course, he could not see what ought not to have happened. What ought not to have happened was the cruel war, but it could not have happened according to either Lord Krishna or Prince Duryodhana. For both, the war was inevitable and neither could instruct Sanjaya otherwise. In short, Sanjaya's divya drishti extended to a limited transformation of his *charma chakshu*, physical eyes. His was the transformation of sight and the change in his sight was only to narrate the events of the war to King Dhritarashtra.

Divya drishti is not an organ of sight; rather it is the seat and source of vision. But what exactly constitutes 'vision' is a matter open to contestation.

Many contest that charma chakshu and prana chakshu both invoke sight. Here, sight contains the potential for vision. My eye surgeon spontaneously equated sight with vision. He had no use whatsoever for the saying that one's vision was intact even when sight was impaired. In this world, the sighted may not have any vision and vice versa. It is often, however, the case that those sighted lack all vision while visionaries all too often do not see.

One may have farsight, but whether that amounts to an insight or a vision is open to much controversy. The same must be said of foresight.

As a process, yoga often speaks of insight. Insight is a sight beyond sight. We may, and not entirely playfully, speak of the distinction between insight and oversight. Often, the sighted do not see what the insightful do perceive. And often the able-bodied see things which the insightful do not perceive. Insight takes one to that which is beyond sight. Yet that which is beyond sight is rendered normal for the later generations. To take an example from science, subatomic particles are not matters of sight but of insights into their 'organization' and behaviour, which now depends on the birth and growth of nanotechnology.

While insight is superior to oversight, not all insights lead to vision. There is a distinction even to be drawn between insight and vision. By vision we mean a comprehensive view of the world and our being in the world within and beyond it. This perhaps, puts the matter strongly. Insight leads to a universalization of norms and state of affairs; so does vision. Surely, insight is superior to oversight because it leads to a generalizable law, which also vision does. Thus, insight is in many different ways superior to oversight. It remains like vision superior to mere sight.

Granting that insight is close to vision, we may persist in drawing a distinction. The law of gravity is an instance of scientific vision, but it is only so because it provides the proof for the general law of causality (A causes B). Scientific vision is that of causality. Religious vision is also that of causality, but its causes are 'divine', not always amenable to human reason or will.

One may describe the scientific vision as 'secular' in contrast with the 'sacred' vision of religion. Both are directed of course, to knowledge of truth. Both are a mix of knowledge and personal experience (narrative). It is in their source that the two orders of knowledge differ. The source of all true knowledge and vision in the sacred is God. The source of all truth and



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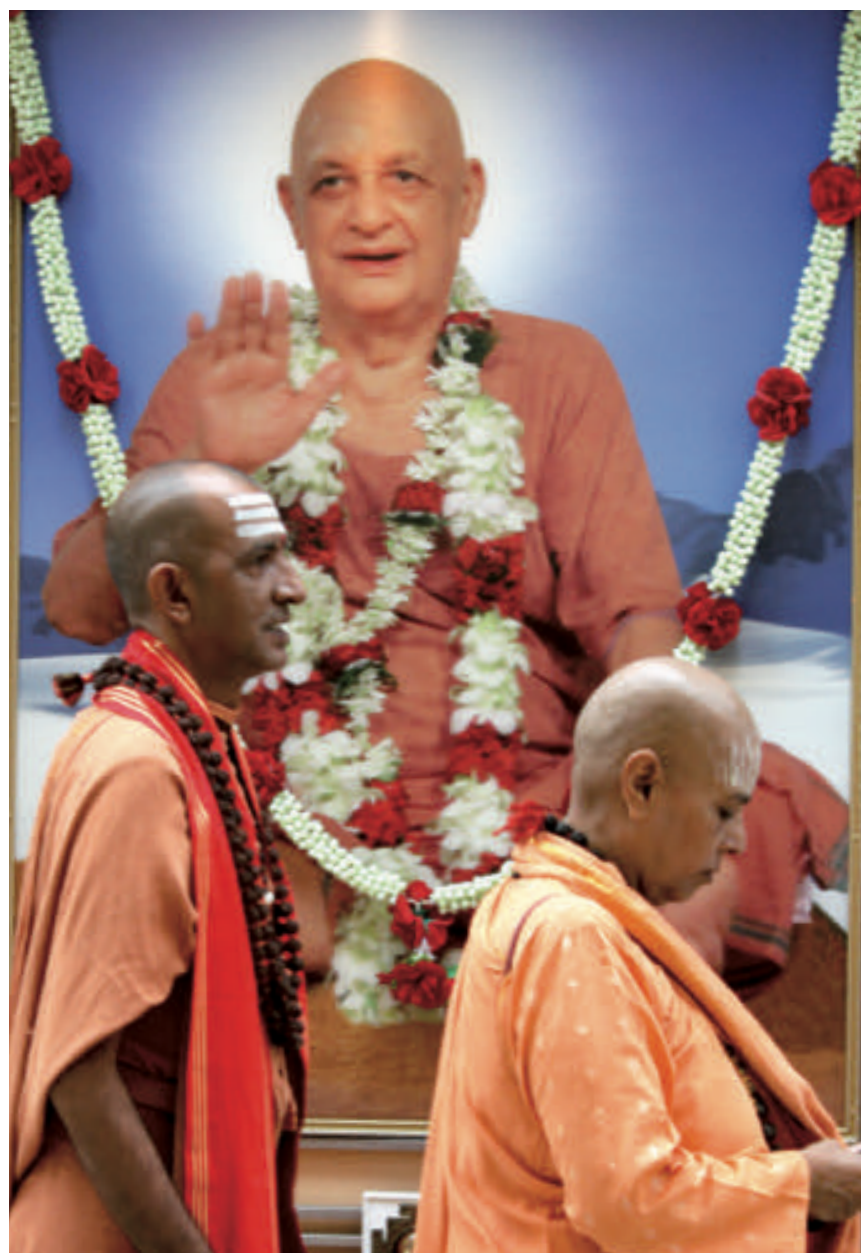












knowledge in the secular vision lies either in the 'natural' or the human being. The source is trans-human in one and human in the other. The nature of insight varies accordingly.

Divya drishti and bhakti yoga

I speak now of divya drishti as attained through bhakti. This is an extremely complex matter because those who follow the path of surrender claim to have an experience which is denied to others and accept no judgement from the outside. They postulate that divya drishti is attainable by the route of bhakti and only the devotees receive it through the grace of God or guru.

There is a lot of discussion about the latter. There is no doubt that yoga as a religion postulates a God, and that divine will and power are absolute. In its play (*lila*), God may confer on human beings divya drishti for a limited period, or forever, or not at all; but God by definition is possessed of it always. Divya drishti is not a matter of right (in the sense of having rights) for human beings, but a matter of grace.

This also settles the question whether a guru would necessarily have divya drishti; he or she is a guru, not a God. This, however, needs a word or two of explanation. In many traditions of bhakti, a guru is regarded as Govinda (God). When this claim is taken seriously, a guru is equivalent to God; and in this belief, he or she necessarily possesses divya drishti. This must at least be said of the paramguru or adiguru, to whom all gurus owe obedience. A weaker claim would be to say that all gurus are eligible for divya drishti, though all may not necessarily possess it.

The relation between a sadhaka and the guru is one of 'complex equality', to use an expression of Michael Walzer in alien context. That there would be no guru without a sadhaka goes without saying; a shishya is always a sadhaka in-the-making. What is infinitely complex is the relationship between an individual sadhaka and the guru. Broadly, the guru takes the burden of helping the sadhaka to find a pathway. Pathway

is undoubtedly important; what matters, as in life, is avoidance of false pathways which lead you to the wrong destination. Besides, treading in the wrong direction also leaves marks or traces which good detection may scarcely afford. Not the least, a wise choice of pathways leads closer to the destination. You save a lot of resources that way.

All said and done, however, a pathway is not a destination. One has to draw a necessary, even vital, distinction between a *rasta* (path) and a *manzil* (destination). Not all *rastas* lead to a *manzil*. You have to be sure that you chose the right path; only then may the journey of a thousand miles begin with a single step.

There is, however, no certitude that the path one has chosen is right. One has to develop an insight to choose the right pathway. Yoga as a religion offers four ways of finding a right path. Bhakti yoga comprises faith and devotion. Here the *sadhaka* is guided by total surrender, whether in guru or God, or both. It is He who shows the path; He is the way as well as the destination.

Jnana yoga tells you that the path is offered by true knowledge. Such knowledge is true when ultimately based on faith. At once removed are all impediments to faith. Very often, that coherence of beliefs (like fire burns) is posited via empiricism. Sita in the *agni pariksha* (test by fire) was neither burnt nor charred. The sacred fire conflagrates, but does not burn. Fire is sacred when it purifies. Purity is something beyond demonstration; it is a state of belief. A jnana yogi is also confronted by the opposite; he or she has to establish a connection (to put it more loosely) between knowledge and belief.

Parampara (tradition) is critical to yoga in both the contexts. It is so because guru is a critical category.

In yoga as a practice or method, one needs a guru, a preceptor, both for hatha yoga and raja yoga. But guru is always a *shishya* of someone else. The *parampara* is thus always a *guru-shishya parampara*. Each guru is as such also a *shishya* of a *mahaguru* and in turn the present *mahaguru* is a *shishya*

of a paramguru and so on, until we reach the figure of *adiguru* who is the original guru, the guru who is beyond mahaguru and paramguru. Patanjali is the adiguru in this sense. God is adiguru in the theistic tradition. Thus we salute the gurus in all the forms when we salute the present guru; he is just a representative of a tradition.

The traditions vary. Some are fluid and cross what is now known as 'traditional borders'. Yoga as a 'practice' or method is one such tradition often named as a fluid tradition. In contrast, there exist non-fluid traditions which extend best within a region, often a given country. The akharas provide a good example of this latter tradition. They are not open to all; untenably hierarchical, quasi-local, and available only to initiates. Religious yoga is, in general, a good illustration of the future parampara.

The upshot of this brief discussion is to say that while the path of bhakti often gives divya drishti through total surrender to God or guru, in jnana marga such surrender is not always possible and one stops – often to attaining a vision stopping short of divya drishti.

Towards a conclusion

Let me sum up my argument.

We must begin to distinguish between yoga as a technique, as culture, and as religion.

Divya drishti is difficult to define, although it may safely be said that it includes more than sight and that it is different from mere sight, insight, farsight or oversight.

Divya drishti is more akin to vision, but it is also more than envisioning.

Bhakti with viveka often leads to divya drishti; jnana yoga often does not.

It is only Hindu religious theory that guides us more fully towards divya drishti, but this theory, as also comparative religious theory, does not explain all aspects of drishti, as also the relation, if any, between religion and terror.

With these conclusions fully in mind, let us return to the last question: did Satyam have a divya drishti? He had insights, farsight, oversight, many visions, and a vision. If we regard divya drishti merely as a sum total of these attributes, our response shall be in the affirmative. Many of his writings prove this point. But I believe that for him yoga was also a religion. Did he have divya drishti? The answer to this question is yes as well, were we to look at his writings on yoga as a culture of tomorrow. He did not have merely a vision of an alternate future for humankind, but for alternative futures for the human being or human nature.

The question is whether Satyam had a theory of evil. He had no doubt a theory of the good. And that should ordinarily suffice. But there is room for argument that evil exists autonomously of the good and is often productive of the good. Radical evil, evil that we may neither understand nor forgive (to use an early Hannah Arendt formulation) certainly requires a theory of evil.

While undoubtedly regarding terrorism as an evil, Satyam did not feel the need for a theory of evil nor did he help us form a theory about yoga and terror. Future studies are necessary to determine this point, in particular his views on the *Bhagavad Gita* and the *Mahabharata*. I hope that the Bihar School of Yoga will take this up in the near future, alongside the thought of Swami Niranjan and Swami Satsangi.

– Address, 23 October 2013, Polo Ground, Munger



Satyam Yoga Prasad Books

Sannyasi Karunananda, Australia (Sannyasa Trainee)

The creation of books is something that the movement of Bihar School of Yoga has been doing for its entire 50 year history. In the early days, one of the first directions Swami Satyananda gave to his close devotees was to transcribe and compile his satsangs for print and distribution as booklets, books and magazines. Today producing and maintaining books is still a major activity of the ashram. Six departments are dedicated to this task: Hindi and English transcriptions, Hindi editing, English editing, the Conversations project, Desktop publishing (DTP) and Publications.

Guru's vision and mandate

The activities of the departments were going along at a business-as-usual pace, until one unsuspecting day in March 2013. Swamiji announced that the Convention prasad would consist of over one hundred books, over one hundred CDs and over one hundred DVDs. It was so unbelievable, "Is he serious? In six months!" Even though the smile did not leave Swamiji's face, it was no joke. He shone with inspiration and will, it was clearly guru's vision and mandate.

The mission had been set. The sevaks, slightly dazzled yet inspired, prepared themselves to achieve the unprecedented goal. The collection of books that had been built up over the last 49 years of BSY was to be nearly doubled in six months.

Achieving the impossible

As the months passed, the list of books to be created increased. Initially, there was a substantial list of the current projects. But then there was more! The *Golden Collection* series of books from Sri Swamiji's originally printed material, a box set of *Water the Roots* booklets, book drafts arriving from around the world



by swamis and rishis of the tradition, souvenir books, box sets of *Yoga* magazines, diary, calendar . . . on and on it went. It felt endless, the books that Swamiji was manifesting appeared right up to the very last minute.

Not to mention the current books that needed to be reproduced in colour and reprinted to have enough stock to give away. Deadlines were tight. If you looked at the days available and number of books to produce, it was an impossible task. It was best not to consider the situation, leave it in guru's hands and work!

One month before the Convention, the print houses, knowing the endless stream of books that were coming from the ashram, gave a final date that they would accept Convention books for print. The formatters and editors worked to complete as many books as possible. Seva hours were extended. With laptops or reams of paper the editors left the office to work in their rooms until late. In Main Building, the DTP formatters were glued to their screens surrounded by the silence of the night. The deadline arrived, even with this final push there were still Convention books unfinished.

The ashram had two print houses printing the books. Both were stretched to complete the long list of books they had already agreed to. In these circumstances, Swamiji convinced them to add yet more books to their workload. Even the print houses were stretching themselves for the cause of yoga.

At the ashram the pressure was back on, this time all books were to be finished, whatever it took. With Swamiji's sevaks still reeling from the last few months and the recent deadline, another massive effort was put in – late nights were back on the agenda. Within a few days the books were personally delivered to the print house. Even during the delivery some books were incomplete. They were still being worked on by our sannyasin, in the train, in the accommodation and in the

print house itself. In this way, the last of the books on Swamiji's to-do list were ready for print in less than a week, along with a beautiful catalogue presenting the entire collection.

Trucks of books

In the publications department of the ashram, the books were coming from the printers thick and fast, literally truckloads. Swamiji's comprehensive planning ensured that the Garud Vishnu building was cleared and shelved months in advance. The vast publications store and Garud Vishnu were filling up with books, CDs and DVDs at an unprecedented rate.

Just four days before Convention the last load of printed books arrived, in six trucks containing 74,000 books. The department worked ceaselessly unloading the trucks from 8 am until 6 pm. In addition to managing the sheer volume of books arriving, it was a job in itself to manage the manoeuvring of trucks around the small entrance of the publications store.

With the priority being to get the books out of the trucks and into the building before nightfall, boxes of books were stacked wherever space could be found. The foyer, where books are usually received, was no longer sufficient. Books were placed in the little space that was left . . . in the aisles of already shelved books and in front of windows. At this stage, the shifting of books to the Satyam Yoga Prasad pandal for distribution was well underway and with no time or space to shelve the massive final load, the books went directly to the pandal.

In addition to the stock already in the publications store, the number of books received and stored for Convention was in excess of 800,000. This consisted of 143 new and reprinted book titles. Swamiji's vision was realized, as he knew it would be.



Yoga for a Better World (Extracts)

Gajapati Maharaj, HE Sri Dibyasingh Deb, Puri, Orissa



We are all assembled here by the grace of Swami Sivanandaji Maharaj, by the grace of Swami Satyanandaji Maharaj, and by the blessings of Pujya Swami Niranjananandaji Maharaj to contemplate, let us say, to dream about a better world. A better world for ourselves and our children. We are all aware that today we are making attempts

at creating a better world by building huge skyscrapers, roads, industries; an endless variety of effort in terms of material wealth, material prosperity to change the world of matter around us. We want to create a better world, but I think all of us here are aware that this is not the answer. This is not really the way to create a better world. Yes, it is necessary, it is essential, but through this alone we cannot bring about a better world.

In our legends, in our scriptures, we have any number of wonderful examples. Take King Ravana whose kingdom was called the golden kingdom, Suvarna Lanka. What happened? Everything perished because he was not established in righteousness, he was not established in dharma, he was not established in the truth of spirituality. Similarly in recent history, too, we have many such examples. It is clear to all of us then that by changing the outer world of matter alone, we cannot create a better world. It is also clear to us, to those of us here at this Convention at least, that it is by transforming the inner world, the world within us, that we can create a

better world. Along with the transformation outside, there must be a simultaneous transformation of the world within. By transforming the individual we transform society. I think this is well understood by everyone here. By the grace of the guru and of the scriptures, these are things we take for granted. We don't debate it, we don't really discuss it because it is so clear, crystal clear.

Society is not made up of bridges, roads and buildings. Society is made up of individuals, of human beings. The individual is the building block. The individual is the raw material for society, for nations, for communities. As is the individual, so are nations, so is society. If you have the right kind of individuals, you have the right kind of society; if you have wonderful people, you have a wonderful society. So the target is to create wonderful people, to create better people for a better society.

When Professor Albert Einstein was asked by someone, "Professor, how do we improve the world?" Einstein's answer was very brief: "We must improve people."

This fundamental truth has been said by our great spiritual masters since the vedic times, since time immemorial.

When we look at the life of the individual, what really contributes to his development, to his growth? We can very generally classify it into three fields, or three dimensions. Firstly, the home; secondly, educational institutions; and thirdly, society at large. Each one of us is a product to a large extent of the influence of these three dimensions of life.

Let us begin with the home first. In ancient India during the vedic period, the home was a wonderful, pure institution where the young mind grew, not only physically, mentally and intellectually, but also spiritually. Parents were the first gurus, the first preceptors. The life led was the life of an ideal householder. The child saw his parents, saw their life, imbibed the culture and grew beautifully. Today, most parents around the world do not have time. Life has become so competitive, so hectic. We are running around and telling each other, "Hey! Take it easy", but we are running. We have

no time for ourselves and very little time for the child. For those who do have the time, it may be quite possible that they are quite ignorant about the spiritual dimension of life. They may be aware of something called 'spirituality' and that it is important, vital to living, but they do not know how to provide the child with an exposure to it. So today's family, today's home, by and large, does not provide a conducive environment for the spiritual development of the child. Those of us who are here are exceptions; we are, let us say, exceptional cases by the grace of the Lord and guru. But if you take society as a whole, how many homes feel the need for spirituality, for spiritual living, for spiritual thinking and for developing a spiritual environment? Forget about other countries, in India which is the home of spirituality, today this has become a rarity.

If we proceed from the home directly to society at large, once again we see the dominance of a purely materialistic culture, where acquisition of more and more material things, and achieving things in the material field is by and large the goal of life. That's all that I want, and sometimes that's all that I tell my child to go after. So, the social environment too is not conducive to spiritual unfolding.

It is only spiritual organizations, like the Bihar School of Yoga, the Ramakrishna Mission, the Divine Life Society, the Chinmaya Mission, the Gayatri Parivar in India, and similar organizations across other countries that are striving to spread this word, the wisdom of spirituality in society. Unfortunately, resources and the reach is limited. Furthermore, governments are not concerned and they have no program in this direction. Therefore, society at large remains in the clutches of a materialistic culture today.

Homes are difficult to access. How many homes can we access? How many homes can we reach? They are a private domain at the other end of the fulcrum. Yet society is so vast, so complex, that to change society as a whole is perhaps not really a practical possibility. Therefore, the only area where we can think of bringing about the change to eventually change



society as a whole, seems to be in the area of educational institutions.

We need to have spiritual charging in educational institutions. A child from the tender age of five or six, and now even at three years is pushed out of the home. The child goes to school and remains there well into his adulthood, at university. And that's where he spends most of his time, where his character develops and he grows. I am very happy to hear about France and the wonderful work BSY is doing there – I think it's time that the world should wake up.

Unfortunately in the world today, and most of all in India today, the education that we have does not have the potency, the potential of developing the 'inner me'. My inner personality remains untouched. All of the courses that we study in school and colleges today, whether in humanities, science, or engineering, do not reach my inner self. My inner personality, that which is behind my mind and intellect, can only be accessed, influenced and moulded by spiritual science, *adhyatma vidya*, which is totally absent in schools and colleges around the world and also in India. It is time we think about it seriously. In addition to the wonderful teachings we have in

all the secular subjects, we need to add Spiritual Science as a universal science, beyond the dogmas of individual religions, by going to the very root of each religion and coming to the common spiritual foundations. Spirituality needs to be taught as a universal science, transcending the barriers and the distinctions of religions. This is what the world needs today.

If we bring about this change in the educational institutions, we can take care of the growing child, right from the age of five to twenty and twenty-plus, when he becomes an adult. We can change the quality of the individual and make him a better human being. This is definitely doable. It is definitely possible. But, it is possible only if governments and those at the helm of affairs think about it and review the total strategy of human resources, of developing the ideal human being. That's where I feel that institutions and organizations like the Bihar School of Yoga have to set up a model, have to give a model, give their positive inputs to the governments to make them think: 'Yes, spirituality and spiritual education is vital for human growth.' Otherwise, man becomes animal and the planet is destroyed.

With these words, I offer my prayers at the lotus feet of Swami Sivanandaji, Swami Satyanandaji and Swami Niranjananandaji and pray for a better world.

– Address, 23 October 2013, Polo Ground, Munger



Research in Effects of Yoga on Children

Sn. Amargeet, BYMM, Munger

First of all I would like to welcome all of you and all the yoga lovers here to my workshop today. The topic that we will be discussing is 'Research in Effects of Yoga on Children – An Experience', presented by the Bal Yoga Mitra Mandal (BYMM) of Munger under the guidance of Yoga Research Foundation, Bihar School of Yoga, Munger. Now, let us learn something about BYMM.



Bal Yoga Mitra Mandal (BYMM)

Bal Yoga Mitra Mandal is an association of children aged up to fourteen years, and it is connected to and associated with the ashram. It is an association of children working for children and managed by children. Established in 1995 with six members, it currently has the strength of over 40,000 children present here in Munger, and about 200,000 members all over India. This movement is directly guided by our own Swami Niranjan and its aim is cultivating good samskaras, becoming self-dependent and having a love for our cultural heritage.

It has many different activities apart from learning and teaching yoga, such as dancing, chanting bhajans and kirtan, chanting Sanskrit stotras, learning karate, working outdoors, indoors, gardening, and so forth. Every weekend, we members meet here at Ganga Darshan Vishwa Yogapeeth to work together, to chant together, to sing together, to dance together and to express our views and interact with each other. We children manage most of the major ashram events.

The beginning of the BYMM was the seed of desire to grow in newer areas, which was watered and nurtured by the mandate given by Swamiji to be self-dependent. Once, in 2007, a group of children

expressed their views to our beloved Swamiji that they wanted to do research on yoga. Swamiji was very pleased and with a smile all the curtains went up to make a golden history in the BYMM association.

The process

For this, we all thought together of what we needed. We planned, we re-planned, we started the preparations and we also conducted a major shivir at the Polo Ground, where the World Yoga Convention is presently being held.

We organized a mega yoga shivir for the children of Munger in the summer of 2008 to generate a research population, subjects without any yoga experience. About 4,000 children attended the yoga camp. Over 500 willing children were registered as members of Bal Yoga Mitra Mandal.

The entire group was divided into two; the control group and the yoga group. We organized ourselves to collect pre-data for 469 enrolled subjects for the yoga group; out of these, we focused on 400. We had 274 children in the control group.

We studied physical growth, the ten dimensions of memory, the rational and logical intelligence and two dimensions of creativity.

Generally, research gave us only one-third of the results. That is, the observation and the outcome of the research. But our research gave us two sets: the subjects and the researchers.

At the end we collected post-data for both the groups.

Research design

There was a total of 469 children in the yoga group, and in the control group 274. This number was reduced to half in the yoga group, 201, and in the control group, 199. This reduction was because if children in either group were not able to attend all of the tests or were absent for a few days for any reason, they were taken out of the research. We felt that to conduct any research we had to continue the process without gaps.

When we step forward from one step of the staircase to another step, we have to continue one by one; we cannot jump from the first to the tenth step. So we really needed continuity for the tests and the research, therefore if the children were not able to attend the classes, the tests, the exams which were held here at Ganga Darshan, they were taken out of the research.

Parameters of the research design

The parameters on the left column and the corresponding tools used to measure them on the right column. We studied two aspects of creativity: the verbal and pictorial.

Parameters	Measuring tools
Height in centimeters	Height Scale
Body-weight in Kg	Digital Weighing Scale
Ten dimensions of memory function	PGI Memory Scale
Rational intelligence	Ravens Progressive Matrices
Creativity (verbal & pictorial)	Torrance Tests of Creative Thinking

The intervention

A little about the classes. In the classes we tried to balance both the introverting and extroverting attitude, both fun and discipline, because children do not follow just one aspect. Their minds divert, so we have to manage both aspects, both sides of the brain: the left and the right. The function of the right brain is of pictoriality, or vision. The function of the right brain is to see and visualize. The left brain is verbal and allows you to act according to what you see. So we balanced both aspects: the extroverting and the introverting, the fun and the discipline, teamwork and creative expression, and so on. We tried to balance everything.

Four classes were held. The first class was of asana and pranayama. The second class was outdoor games such as gardening, karma yoga, etc. The third class was creative activity. There were different discussions in the classes, quizzes, indoor games, chart-making; different creative ideas were brought in. The main focus was to inspire in the children creative ideas through teamwork. As Swamiji says, unity is the best thing. If we are united, we can achieve anything.

To unite anyone, to unite children, a group of people, a locality or a nation, we need creative ideas, we need discussion. We need to clear everything: what we think and what the other person is thinking. Interaction is needed. Thus, for the third class, there was mostly interaction between the teacher and the students and between students and students. The fourth class was a chanting class, in which stotras, kirtan and dancing were practised, and moral stories were

told. The chanting of the mantras and the kirtan brought more focus in the children when participating in the other three classes: asana, karma yoga, creative ideas.

Research sample

The total number of children in the yoga group was 201, among which 96 were girls and 105 were boys. The average age was 141.22 months.

The control group had 199 in this group, of which 73 were girls and 126 were boys. Their average age in months was 138.16 months.

	Yoga	Control	Yoga 1 (>134 mth)	Yoga 2 (<135 mth)	Con 1 (>134 mth)	Con 2 (<135 mth)
n	201	199	143	58	124	75
Girls	96	73	65	31	41	32
Boys	105	126	78	27	83	43
Av. Age	141.22	138.16	148.79	122.55	148.58	120.93
Min age	98	83	135	98	135	83
Max age	174	170	174	134	170	134

Results of the research

Physical changes

In height you can see a comparison of both the yoga and the control group. In the yoga group pre-data, the height was 144.56, and after the yoga intervention the average raised to 147.26. The change was about 2.70 cm. In the control group, the pre-data average was 143.63, and the post-data was 145.05, and the change was 1.42. This difference was highly significant.

The next parameter is weight. In the yoga group we see that the pre-data mean was 32.48 kg, whereas the post-data was 35.55 kg. The

	Height in cms				Weight in kg			
Y =201	Yoga		Control		Yoga		Control	
C =199	Pre	Post	Pre	Post	Pre	Post	Pre	Post
Mean	144.56	147.26	143.63	145.05	32.48	35.55	32.12	34.28
Change		2.70		1.42		3.07		2.16
F		8.295				3.771		
Signifi.		0.000				0.024		

change was by 3.07 kg. In the control group the pre-data was 32.12 kg and the post was 34.28 kg. The change was 2.16 kg. This was also highly significant.

The data indicated that with the practice of yoga there was more change, there was more improvement, whereas in the control group there was less change or improvement.

Memory

In the yoga group the mean pre-data was 52.07 and the post-data was 64.03. The change was 11.96. The pre-data for the control group was 46.42, which became 53.60. The change was 7.18. This was also highly significant. We can see the changes, we can see the difference between the yoga and control groups. In the yoga group, children with poor memory improved the most. The mean went up in the yoga group the most, whereas in the control group it did not move much.

Overall Memory				
Y =201	Yoga		Control	
C =199	Pre	Post	Pre	Post
Mean	52.07	64.03	46.42	53.60
Change		11.96		7.18
F		24.837		
Signifi.		0.000		

Rational intelligence

Here we have tried to show the difference by time, score and grade. The time indicates the total time taken to complete any work given to the children. The pre-data for the yoga group shows that the children took an average of 36.22 minutes to complete any work: exams, tests, verbal exercises, etc. After the practice this average changed to 23.18 minutes, a big reduction of time. The change was 13.04 minutes. For the control group, the pre-data timing average was 32.18 minutes to complete any of the work, whereas the post-

Rational intelligence				
Y n=201	Yoga		Control	
C n=199	Pre	Post	Pre	Post
Mean Time	36.22	23.18	32.18	25.88
Change		-13.04		-6.30
Mean Score	23.00	26.09	18.60	21.74
Change		3.09		3.14
Mean Grade	7.76	7.43	8.22	8.04
Change		+0.33		+0.18
F		6.229		
Significance		0.000		

data shows that they took 25.88 minutes. The change was only about 6.5 minutes of reduction in the control group.

We move on to rational intelligence by grades. First of all I would like to make something clear. These children were from nine grades: one, two, three, four, up to nine. Grade one was the best performer of all and grade nine was the lowest of all. So here, the mean grade pre-data for the yoga group was 7.76 and in post it was 7.03. The change was about 0.73. In the control group the pre-data was 8.22 and the post-data was 8.04. This was also highly significant. I would like to take your attention to the graph on the right side, the intelligence graph. Here we can see that the children with the lower intelligence rating scored the highest during this period.

In the yoga group the pre-data shows that there was a total of 107 children, whose reduction came to 86. In the control group there were 130 children and the reduction came to 128, grade-wise. This means that in the yoga group more children improved grade-wise and more of them moved up to the next grade than the children in the control group.

Rational intelligence by grade								
	Intel.-Grade (No of subjects)				Intel.-Grade (% of subjects)			
	Yoga		Control		Yoga		Control	
Y=201 C=199	Pre	Post	Pre	Post	Pre	Post	Pre	Post
1	2	2	0	2	0.995	1.015	0.000	1.064
2	0	5	3	2	0.000	2.538	1.531	1.064
3	4	9	2	4	1.990	4.569	1.020	2.128
4	14	4	5	0	6.965	2.030	2.551	0.000
5	3	15	0	14	1.493	7.614	0.000	7.447
6	16	8	9	3	7.960	4.061	4.592	1.596
7	25	33	21	12	12.438	16.751	10.714	6.383
8	30	35	26	21	14.925	17.766	13.265	11.170
9	107	86	130	128	53.234	43.655	66.327	68.085

Verbal creativity

Here we have touched the three dimensions of verbal creativity: fluency, flexibility and originality. In comparing the pre- and post-data between the two groups, we can see that here also, the yoga group improved more than

the control group. This is because of the practices and the involvement. Both the groups involved themselves in the activities, of course, but the attention, the alertness, the awareness of the yoga group was much greater than in the control group.

Verbal creativity			
Y n=201 C n=199	Fluency	Flexibility	Originality
Y-Pre	57.04	57.42	43.15
Y-Post	58.91	58.22	42.15
C-Pre	51.26	49.35	42.39
C-Post	48.80	49.81	23.45
F value	22.658	21.702	38.374
Signifi.	0.000	0.000	0.000

Pictorial creativity

In pictorial creativity, by contrast, the control group improved a lot. The yoga group improved more and more and more for verbal creativity, but here it was the control group that showed the most significant improvement. In the yoga group, the change in fluency was 13.67, and in the control group it was 16.58. On originality, the yoga group's change was 4.07, and for the control group it was 14.07. In elaboration, the yoga group measured a change of 6.22, whereas the control group's number was higher, at 7.67. Abstract of the title for the yoga group was 6.06, whereas for the control group it was 0.87. Resist to closure for the yoga group was 0.20, and in the control group it was 0.42. In the creativity index, the yoga group measured at 1.31, while in the control group the number was 8.38, a significantly greater improvement.

Pictorial creativity						
Yn=201 Cn=199	Fluency	Originality	Elaboration	Abstract. of Title	Resist. to Closure	Creativity Index
Y-Pre	78.18	69.81	28.51	11.06	0.00	37.65
Y-Post	91.85	73.88	22.29	5.00	0.20	38.96
Change	13.67	4.07	-6.22	-6.06	0.20	1.31
C-Pre	66.17	47.59	14.47	2.53	0.00	25.83
C-Post	82.75	61.66	22.14	3.40	0.42	34.21
Change	16.58	14.07	7.67	0.87	0.42	8.38
F	18.837	24.407	20.969	10.191	0.405	37.584
Signi.	0.000	0.000	0.000	0.000	0.525	0.000

Conclusion

The growth rate both in height and body was significantly better for the yoga group in comparison to the control group. The total score of memory significantly improved in the yoga group, representing improvement in overall memory function. Rational intelligence showed significant improvement in the raw score and time taken to complete any test, exam or work that was given to them, meaning that the time taken reduced. The first day when the children came they took more time to complete work, whereas after we completed the research we came to the conclusion that the time taken had reduced much more.

There was also, overall, a significant improvement in verbal creativity among the children in the yoga group. They were more confident, more flexible to interact with other people. On the first day they were very nervous and shy, but as the research moved forward they became more confident and willing to work with the children in the control group, with the researchers, with the people and residents of the ashram, with the people surrounding them. They were more confident and more comfortable in interacting with people. In some areas, like pictorial creativity, the control group improved more than the yoga group, in their overall score as well as in five out of six individual dimensions.

Benefits to the researchers

It is true that the children on whom we did the research benefited greatly from this study, from the meditation and the karma yoga, and all of the other activities they were given, and were affected by the experience of the study. However, those of us who conducted the research were affected even more than the children, since we needed to understand and verify any doubt about every subject, every aspect of the research before it was conducted. So we moved on, very much, from one dimension and aspect of life to higher aspects and dimensions of life. Our lives changed during the course of this research. Our physical endurance increased to a great extent, a great lesson in alertness, one-pointedness as well as multifocal-ness, discipline and precision.

The researchers were able to focus their attention not only on one point, not only on one area, but on many areas. We learned that we could become experts in many different aspects and activities of life,

not only one. For example, we learnt to pay attention to both groups that we would be working with, not only one or the other. We were responsible for observing and understanding the activities of both groups, and we had to grasp the whole picture.

It was an opportunity to improve what may be called intellectual learning in new subjects like psychology, research methodology and statistical techniques. While doing research you have to be very creative, alert and present-minded. You cannot be haphazard. You have to think about every single area of the research: 'If this happens, what will be the result of this?' Every possible outcome of the study had to be thought of.

Communication was very important. If I am speaking a word to any person, what impression will that make on the person? What will he think? I have to think before speaking any word regarding how and what we say to each other, how our words affect other people, what their impressions and responses are. We improved as we came to interact with many subjects such as psychology, yoga, meditation. Whatever programs we introduced in the research, we actually did them first; we experimented and tried them on ourselves first before we taught them to the children. In this way, our understanding of the different yoga practices also improved dramatically.

Through teamwork, task management and coordination, we also grew emotionally. We came together and united ourselves, and we will carry this impression or feeling of joy in our hearts for a long time. This research taught us many things and made a great change in our lives.

To sum up, our maximum benefits were in the areas of planning and management: people management, event management, time management and self-management. You can see the children today during this event, dancing, singing and managing the people. It is because of this research that this change has been taking place.

Satyananda Yoga practices and exposure to the ashram environment had a significant, beneficial effect on various dimensions of the children's personality. Both the research team and the children on whom the research was conducted improved physically, mentally, creatively, verbally and, most importantly, emotionally. They were able to experience many emotional, physical, and mental changes. You can say that a transformation took place. They underwent a transformation of mind, body, everything after this research.

The opportunity of this research provided manifold benefits and influenced multiple dimensions of the childrens' and the researchers' personality. The children totally changed. Their thoughts totally changed. For this, I would like to say a 'Thank you' to our beloved Swamiji, who gave us this opportunity and his precious time. I would also like to say 'Thank you' to the Yoga Research Foundation, which gave us guidance and help in performing this research in any way that we needed. Although we did everything, we needed a guideline to do so. So we were walking ahead, but the Yoga Research Foundation and Guruji were behind us, pushing us, saying, "You can do it. You can complete this research successfully," and we did it, we children did it.

Q & A: Why the difference in creativity between the two groups?

Swami Nirmalananda: Children are very creative pictorially, and the control group did not have any intervention, so they retained their right-brain creativity, the visual creativity. On the other hand, though the yoga group also had the chance for both right- and left-brain practices, there was some additional work given for the left brain, which the control group did not have. Thus, in the yoga group the left-brain activity was improving more than in the right. If there was no intervention then it would have been equal. It was comparatively based more on the left side, so it seems that it did not improve on the right. That is one reason.

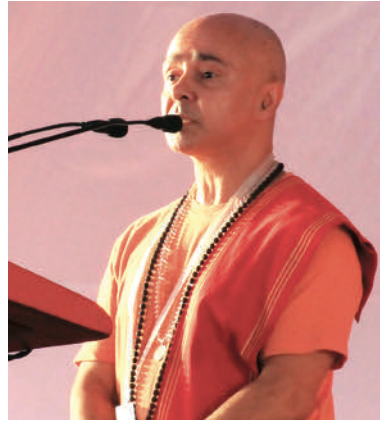
You see how the children outside of the ashram are. However, when they enter into the ashram environment they become disciplined, more aware of the different types of people here and more serious. Due to this, their creativity goes down slightly. This research was very short, five months, with only twenty sessions, once a week on Sundays. Most of the benefits of yoga applied to them adjusting to the new surroundings and environment. I believe that is why the pictorial development did not show as much improvement as it could have. If the syllabus changes a little to ensure the balance of the use of both sides of the brain and if the study is longer, then the results will be more factual than what we found in this first research study.

—Workshop, 25 October 2013, Ganga Darshan

Global Tribute – Brazil

Swami Aghorananda

We have come from Brazil to participate in the celebrations of the Golden Jubilee of the Bihar School of Yoga, and to express our solidarity with the mission of Sri Swami Sivananda, Sri Swami Satyananda and Sri Swami Niranjanananda, and the yogic vision that they have propagated through the Bihar School of Yoga.



From the time we met Swami Niranjan in 1995 in Munger, Satyananda Yoga became an integral part of our lives, resulting in the opening of the Satyananda Yoga Centre in Brazil in 2001. Step by step, the Satyananda Yoga tradition and family have developed a strong base in Brazil to help the Brazilian people, sharing peace, health and light on the spiritual path. In Brazil, now there is a strong image of the quality, capacity and depth of knowledge in the Satyananda tradition. All this has been possible through the grace of the gurus, who changed our lives.

Special thanks go to Swami Niranjanananda Saraswati for bringing the light of yoga into our lives and to Swami Satyasangananda Saraswati for nourishing our hearts with kindness and love.



To Swan, With Love

Dearest Swami Nirranjanji,

Well, I really don't know how to express my thanks, gratitude, amazement and love for all that I've just experienced at the Convention. Having said that, it wasn't all plain-sailing for sure! I guess challenges are a big part of spiritual life, certainly according to Sri Swamiji. The highlight of the program, for me, was the evening program with the sannyasa trainee singers and dancers and the adjoining screen; they totally hit the spot and inspired laughter and tears in equal measure. So, if they fail as sannyasins they will definitely find employment in the entertainment industry!

I also loved the two parts of the film about Sri Swamiji's life, and I hope that you will release it on DVD. It was beautifully presented. The third thing that totally hit the spot too was everything that you said. So thank you for that, and for being such a worthy successor of our beloved Sri Swamiji; if such a thing exists where he is, he will be so proud of you! That's a mother's mind and heart talking!

Thank you for continuing Swami Sivananda's 'serve, love, give' into the wider shores of yoga. It is a joy to see yoga in action and to see the wondrous transformations of the children involved with the program; how they stand tall, look you in the eyes and don't hesitate to boss us around regardless of age, etc. Wonderful! And they will surely sow the seeds for a much better next generation.

Please convey my love and congratulations to your teams – they must have worked like crazy for the past few years and I can't really imagine how you all pulled it off so well! Also, thanks for the beautiful developments in the grounds of Ganga Darshan and the new buildings. I'm so delighted to have seen all of that – and I guess you have to employ an army of gardeners, as well as karma yogis, to keep it all so lovely.

This message comes with so much love and so much gratitude for all that you are, all that you symbolize, and I just hope it travels with feeling to your hands, dearest Swami Nirranjan.

– Swami Pragyamurti, UK



Yoga Publications Trust

Rikhiapeeth Satsangs 3


Swami Satyananda Saraswati

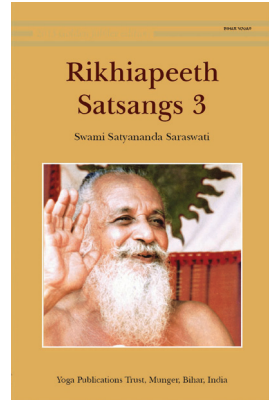
232 pp, soft cover, ISBN 978-93-81620-47-2

Rikhiapeeth Satsangs 3 is a collection of talks given by Sri Swamiji in 1997. He speaks on a wide range of subjects, including philosophical systems, sadhana, working for others, bhakti, emancipation of women, children's education, ancient history, modern social systems and economics. Translated from the original Hindi, Sri Swamiji's views provide inspiration and fresh insights to all individuals seeking expansion of mind.

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New

Satyananda Yoga Websites



www.biharyoga.net

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

www.rikhiapeeth.in

The Rikhiapeeth website is a sanctuary for all spiritual seekers so they can stay connected to the cardinal teachings of Swami Sivananda, 'Serve, Love, Give', that are practised and lived at Rikhiapeeth. Includes inspiring satsangs, information about Rikhiapeeth, upcoming events, courses and more.

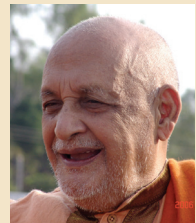


Living Yoga with Swami Niranjan

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

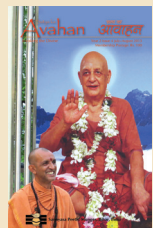
www.yogamag.net

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



Avahan Online

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



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Ganga Darshan Events & Courses 2014

<i>Jun 1-Jul 25</i>	2-month Orientation in Yogic Science & Lifestyle (Hindi)
<i>July 12</i>	Guru Paduka Poojan
<i>Aug 2014-May 2015</i>	Diploma in Yogic Studies (English)
<i>Aug 1-21</i>	Yoga Instructor Course (English)
<i>Aug 3-20</i>	Yoga HMC*: Arthritis & Spinal Ailments (Hindi)
<i>Sep 15-30</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
<i>Every Saturday</i>	Mahamrityunjaya Havan
<i>Every Ekadashi</i>	Bhagavad Gita Path
<i>Every Poornima</i>	Sundarkand Path
<i>Every 5th & 6th</i>	Commemoration of Sri Swami Satyananda's Mahasamadhi
<i>Every 12th</i>	Akhanda Path of Ramacharitamanas

Please be aware that mobile phones are NOT permitted in the ashram.
Ensure that you do not bring your mobile with you.

For more information on the above events contact:

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