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Commemorating the *World Yoga Convention 2013*



Hari Om

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Plates: 2013 World Yoga Convention and Bihar School of Yoga Golden Jubilee Celebrations, Munger



GUIDELINES FOR SPIRITUAL LIFE

Divine Fragrance

The real spiritual practice is to awaken to the conscious realization of your actual oneness with the Supreme Self. Let the struggle be keen, your endeavour be sincere and your motive be pure. There must be iron discipline, determination, will and sadhana.

Mere intellectual conception of this identity of oneness will not serve your purpose. You must actually feel and experience the truth of this through intuition. You must become fully aware of the real Self, the substratum of this world, body, mind, prana and the senses. You must live this ideal spiritual life daily. Let your neighbours actually feel how entirely a changed being you are – a superman. Let them smell the divine fragrance from you.

—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 ॥

Sincerity, Seriousness and Commitment

Swami Niranjanananda Saraswati



Today we conclude the World Yoga Convention, and it has been a very special World Yoga Convention. The city of Munger has become not only the first yoga city of the world, but also the first city to host the Yoga Kumbha. The entire town of Munger looks so beautiful, attractive and inviting to everyone, for everyone is participating in this Yoga Kumbha.

Over these past five days we have covered a lot of ground. On the first day, the 23rd October, the theme was 'Yoga as the Science for Evolution of Consciousness and Method to Improve the Quality of Life'. On the second day the theme was 'Applications of Yoga in Health, Therapy and Society'. The third day the theme was 'Yoga in Education, Cultivation of Samskaras and Developing New Creative Expressions in Life'. On the fourth day, the theme was 'Yoga and Lifestyle'. Today, on the fifth and last day, the concluding function of the Convention, the vision goes out to the world that yoga is the culture of our life, not of tomorrow, but of today.

Fifty years ago, Sri Swamiji proclaimed that yoga is the culture of tomorrow. That was five decades ago, and a time when nobody knew what yoga was. Now, fifty years down the line, after many sunrises and sunsets, after many moonrises and moonsets, we stand on the verge of witnessing that yoga has truly become a world culture. People across the globe, communities across the world, people of all nations, caste and creed are turning to yoga for solace and peace - for their

life, for their mind and for their spirit. Therefore, today we can safely say that the vision given by Sri Swamiji has been achieved, thanks to all of you. Yoga has gone from door to door and shore to shore. Now the next mandate for all of us present here and for all those around the globe who are witnessing this mega Yoga Convention, is to maintain the pristine purity of the tradition and the teachings. It is our duty and our dharma. We regularly need to clean our lamp, to avoid any accumulation of soot and dust on the glass, so that the light can radiate from that lamp and safely illumine the path for other travellers.

Therefore, in order to connect with the vision of the gurus, we have to be serious, we have to be sincere, and we have to be committed. With our sincerity, seriousness and commitment, we can live the vision of the seers and make yoga into a practical, applicable global culture which will bring light, inspiration, peace and life to all sections of human society. This is the message of this World Yoga Convention. Beyond caste, beyond creed, beyond religion, beyond dogma, it is a celebration of life, an understanding of the creative faculties of life, and a connection with joy and peace.

In the last few days, 36 speakers have graced the World Yoga Convention, and workshops were conducted by speakers who shared their wisdom, knowledge and skills with all the participants. People from 22 states of India have come, and the total number is 20,000. In addition, every day people in over 72 countries of the world were watching the proceedings of the Convention live on the internet, and the count of yesterday night was over 15,000.

For making this Convention a mega success, the credit goes to the residents of Munger, who have opened the doors of their homes to accommodate delegates. The credit goes to the schools, which for a few days have closed their classes and opened their doors for delegates to stay in the classrooms. The credit for hospitality goes to the hotels, dharmashalas and lodges, who have made sure that all proper facilities have been given, so that all the participants have a good time in the town of Munger.

The credit for the success of this Convention goes to the Yuva Yoga Mitra Mandal, the Youth Yoga Fellowship Group, who spread out all over the Fort area on duty, guiding people, directing people, managing various areas and departments, the kitchen, books, prasad, helping people find their bearings. Special thanks go to the children of Bal Yoga Mitra Mandal, who have made us smile and dance and filled our hearts with love. Special credit and acknowledgement for the support and help received by this World Yoga Convention goes to the administrators of Munger. Without their help, this beautiful event would not have been possible. Once again, thank you to all the administrators of Munger for making this event possible. On behalf of the world, thank you.

I would also like to thank all the visitors and delegates who have come from different places, leaving behind their professions and work, to participate in the celebration and to connect with the vision of yoga as inspired by our guru, Sri Swami Satyananda. I also thank all the people who left their homes, jobs, professions and families to spend three months, four months, five months here with us to prepare for the World Yoga Convention. Thank you for your sacrifice and thank you for your support.

I also am grateful to Swami Satsangi who has come here to participate in the celebration with all of us. At the end, I thank myself.

Everybody has been thanked and for the end I have kept a special thank you for my group and friends from the media, newspapers and television. They are the people for whom very few people have respect, yet they are the people who bring you the message by facing so many difficult challenges. If you want to know the hardship of a reporter, then become one. It is through their grit and determination that they bring you the information that you require. They are the carriers of information and they are the original computers.

– Closing address, 27 October 2013, Polo Ground, Munger



Golden Jubilee Message

The first generation is happy and proud to pass on the baton of Yoga to the future generations with a request and a prayer:

Run your relay race of yoga
with dignity, with purity,
with sincerity, with commitment.

Make us proud that the heritage and the inheritance of the Rishis, of our Paramguru, Sri Swami Sivananda and of our Guru, Sri Swami Satyananda is alive within us all. It is this inheritance, this heritage that will be shared with everyone with whom we come in contact during our journey through life.

Om, prem and mangalam -

Swami Niranjan

27.10.2013.

Golden Jubilee BSY.

The Master, Scripture and Personal Insight

Dr Mark Dyczkowski (Sannyasi Sadaashay), Scholar, UK/Varanasi

*Akhandamandalaakaaram vyaaptam yena charaachcharam.
Tatpadam darshitam yena tasmai shree gurave namah.*



I am very honoured to be present here and tremendously grateful for this unique experience in my life. I would like to present just a few of the brilliant insights of our great master Abhinava Gupta, who lived in the eleventh century in Kashmir. He has continued to inspire the lineage in which I was initiated, Swami Lakshmanjoo Brahmachari of Srinagar.

Abhinava Gupta describes the state, the behaviour, the condition of a master as:

*Svamkartavyam kimapi kalayan lokesha prayatnaanano
Parartyam pratigatayate kanchanam svah pravrittim
Yastu dwasta kila bhavamalo bhairava bhavah poornah
Kriyam tasya swatamidam yadloka kartavyamaatram*

The people of this world, intent as they are in some way on their own affairs, do not exert themselves to act for the benefit of others. While he in whom all the impurity of phenomenal existence has been destroyed and is identified with Lord Shiva, by virtue of which he is full and perfect, has clearly only this left to do: namely, attend to the wellbeing of the world.

It is not just a matter of being moral or being good. It is a matter of a state of consciousness, a condition of our souls, of our consciousness.

Shiva: the one, shining reality

In Kashmiri Shaivism, it is taught that the one reality is Lord Shiva. There is nothing, no other, nothing else. We are all sitting here, but this is only Lord Shiva who is shining as us. We are limited, conditioned beings, some are less so, some not at all, but every one of us and everything that exists in any way is all Lord Shiva. This is the root of the teaching of our masters.

Lord Shiva has infinite power. He is completely free. He is free to do what we would think impossible. What is more impossible than to have this world of duality and contradictions with all its problems, and yet to be always Lord Shiva and to be shining and manifesting as all of us and everything! From the point of view of this conference, we understand it as the awareness, the complete knowledge and insight that Lord Shiva has of his infinite being. We share in that knowledge and insight to a limited degree. We see each other as individuals, we see the world around us, and we forget that everything is the shining of Lord Shiva.

The path is to remember this, to recognize this, never to forget it. Say, education, if we think of it in those terms, is a process of first of all understanding that within us we are our essential consciousness. We really are that infinite power through which, not only do we learn things, we recollect, we perceive, we act, we feel, but through which the whole universe is being created.

*Ananyapekshatwam yasya
Vishwatwam prati prabhoh
Sa pratibha Devi
Sangeerante anuttara*

The independence of Lord Shiva, to be each and everything, is called his brilliance, his genius. That *pratibha*, that brilliance and genius, that capacity to understand is within all of us and

within the whole universe. We understand education in the perspective of applying, making use of the power we have. We took one power here, but of course it has countless applications.

Master and disciple

In this way, we discover and search within our own consciousness, within the consciousness of others, and above all within the consciousness of Lord Shiva, in our daily life, in our devotion, in our service to others, in the attention we pay to understanding more deeply who we are, the world we live in, in our seeking for the perfect master, in our relationship with our master. In that form, Lord Shiva manifests himself in two aspects: one aspect is the master, and the other aspect is a disciple.

Sometimes we hear very commonly that 'guru is God'. We hear less often, but it is also true that 'God is guru'. We ask, we enquire and He replies. It is said in the tantras that through questions and answers, the tantras, teachings and scriptures were brought into the world. In our daily lives, we are making enquiries every moment. It can even be about a trivial thing,



'What is it I am seeing? Is this a table? Is this a chair?' We may be making more complex enquiries. Irrespective, the one who responds all the time is consciousness.

In the master, whether the perfect master or the less-perfect master, there is an embodiment of that aspect of consciousness. In ourselves, as disciples, there is also the embodiment of the other aspect of consciousness. It is a unique relationship that takes place within Lord Shiva, within his own infinite being, and with the relationship he has with his finite existence.

All the troubles and limitations that Lord Shiva takes on himself: why should he do that? One answer is, because the relationship between Lord Shiva and ourselves is between the one who gives grace and the one who receives it, and Lord Shiva is always giving grace.

It is this insight that is guiding everything that we do. It may be very deep, it may be lost, very far away, buried in so many thoughts, buried in so many selfish motivations, buried in so many mistakes, but it is always somehow pressing us because we are all looking for happiness. The only happiness we can find is to live Lord Shiva's life, to live the life that is our true life, however small, however backward we are spiritually or however advanced.

Developing Shiva consciousness

Abhinava Gupta saw the whole range of means to developing our Shiva consciousness, to developing this insight. There were many mentioned in his day, countless, just as there are now. He divided them into three big categories, because Lord Shiva manifests through his energies, his power.

First, is his power of freedom, his power of self-awareness, his power of insight, his power of love manifests as his will, the power of the will. We have choices. We can decide, however restricted we may be. We might be in jail, bound hand and foot, but we can decide whether we would think of Lord Shiva, reflect on him or not; there is always some choice.

Second, he manifests in the power of knowledge. All the time we are perceiving, thinking, recollecting, and sometimes not correctly also, but it is all some form of knowledge, whether full or incomplete.

Third, he has the power to act.

For all this Lord Shiva has created tools. He has given us a body, a mind and senses. He has given our individual existence so that he may exert his will, exercise the power of knowledge and exercise the power of action.

Although there are many others, in these three domains, Lord Shiva is manifesting all the time in what we do, what we know, think and feel, and in our desires and intentions. If our desires and intentions are for ourselves, if what we know and what we do is all related to our individual self and we forget Lord Shiva, then we are inevitably doomed to all those consequences that we all know very well. If those same powers of desire and intention, of knowing, understanding, recollection, and what we do, are recognized to be energies, aspects of Lord Shiva and the awareness of his own life, we begin to be aware, however dimly, of his life. It is living our life as his life, and those who are more perfect in that, they are our masters. They set an example in what they do, in how they think, and their intentions.

For this to take place we require what is called *sat-tarka*. *Tarka* means reasoning, and *sat* means correctly, concerning *sat*, reality. That *sat-tarka* we call pure knowledge, *shuddhavidya*. What is that *shuddhavidya*? It is: 'I am all this.'

That understanding is like an axe; it cuts at the tree of *samsara*, of *maya*, of bondage and through that we discern: 'Oh, this is to be taken up, this is to be abandoned.' Through this, what takes place is what is called '*vikalpa samskara*' and that takes place within the domain of the power of knowledge. Our *vikalpa*, our thoughts or conceptions of who we are, of what the world is or where we are going, where we have come from, who Lord Shiva is, are unclear, they are *ashuddha*. So through this *sat-tarka*, as the understanding develops that 'I am all this and all this am I,' they become clear, clearer, then clearest.

Grace of Shiva

For the development of our understanding, all of us need assistance. We pray to Lord Shiva and to the Mother, because all this takes place only through their grace. It is not taking place through my personal effort. I can try, but it is like jumping over the shadow of your own head, trying to catch the self. Everything takes place through Lord Shiva's grace.

For receiving that grace, we worship Lord Shiva; we practise yoga in the domain of the power of action. For that, we practise sat-tarka in the domain of the power of knowledge. For that, we practise that profound intention of the self-awareness that 'I am', in the domain of the power of the will, free of all thought. Until finally, all those rivers come into the great ocean of *anupaya*, where there are no longer any means for oneself. The only means left are to enlighten and elevate others, for the benefit of the world.

– Address, 25 October 2013, Polo Ground, Munger



Jewels of Joy

I had the great opportunity to offer my seva at Satyam Yoga Prasad bookstall with karma yogis from Australia, Ireland, Germany, France, UK, Brazil, and Russia, and also the Yuvas of Munger.

It was such a new concept: 'Make your own prasad bag'! Never heard, never seen before, and everyone was allowed all that they could carry. They were given seven minutes to fill their bags. Initial panic – how many bags? One, two, three? Didn't Swamiji confirm that one takes what one can carry? Everyone even had a catalogue in the Welcome Kit with all the titles.

During the preparation time, we had to organize eight counters, six for books and two for DVDs and CDs. There was a lot of loading and unloading. We had to make many sets from CDs and DVDs, then put the Golden Jubilee sticker on each set, and yet we were all happy, laughing and never tired. Many of the karma yogis mentioned how joyous they felt and how the energy was different.

It felt as if we were handling real jewels. The mood in that enclosure of Satyam Yoga Prasad was one of great exhilaration, unmindful of the hours we were standing or the late dinners. No one complained and everyone was offering their support with smiles – it was contagious!

So many different cultures, so many different people, many of the sevaks did not even speak one another's language, yet all was flow and flow! Thanks to Swami Nirmalratna who knew exactly how to organize prasad and her team. She was our captain and she handled it all without ever displaying anxiety or the difficulties of the moments that occurred; she just kept going and kept us all focused.

The most touching part was when Swamiji cut the ribbon and swiped his ID as the first entrant to the Satyam Yoga Prasad stall. Overseas guests followed and Swamiji kept on giving more and more copies of the new releases for the Golden Jubilee of BSY.

Give, give, give, and go, go, go. That was Satyam Yoga Prasad of the Golden Jubilee. An experience surpassing all expectations, it will live in our memories for a long time to come.

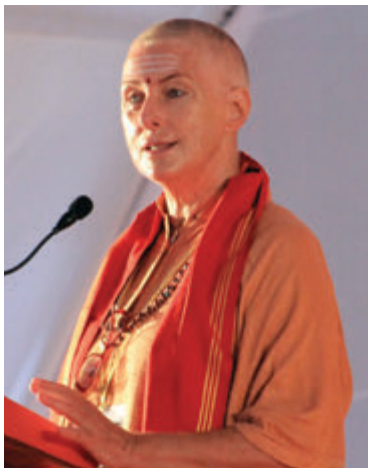
—Kamal Mukhi, Spain

The 18 ITIES of Swami Sivananda (Extracts)

Swami Sivamurti, Founder and Acharya, Satyanandashram, Hellas, Greece

I am very honoured to be here at this World Yoga Convention, and to be a part of the Golden Jubilee celebrations.

My topic today has to do with the '18 ITIES' of Swami Sivananda. These are the cardinal actions that, when practised, bring about a reprogramming of the mind and enable us to put into practice the ashtanga yoga of Swami Sivananda: Serve, Love,



Give, Purify, Be Good, Do Good, Meditate, Realize. This is what Swami Sivananda called the Divine Life.

Of course, alongside practising these ITIES, which we will discuss shortly, we need to keep up with our regular yoga sadhana: asana, pranayama, mudra, bandha, yoga nidra, the concentration techniques and the meditation techniques. We just add this one ingredient, because when we work with the ITIES, we are working with a sadhana in its own right.

What are the ITIES?

Swami Sivananda was often asked by his disciples and ashram well-wishers to mention the important virtues that should be developed by a spiritual aspirant. He summed these up in his song called the '18 ITIES', which I heard being sung in the ashram last night, but nevertheless I will read it to you right now. The

18 ITIES are English words that all end with the letters 'i', 't' and 'y', they all end in 'ity', so when one sings the song, it rhymes. The song goes as follows, and I've taken the liberty of adjusting the last line for this particular occasion:

*Serenity, Regularity, Absence of Vanity
Sincerity, Simplicity, Veracity
Equanimity, Fixity, Non-Irritability
Adaptability, Humility, Tenacity
Integrity, Nobility, Magnanimity
Charity, Generosity, Purity*

*Practise daily these 18 ITIES
You will soon attain immortality
Brahman is the only real entity
Mr So and So is a false non-entity
You will abide in eternity and infinity
You will behold unity in diversity
You cannot attain this in the university
But you can attain this in the ashram in Munger*

These are timeless virtues. What has Swami Sivananda told us? "Develop strength and quietness of mind." This empowers us.

When you examine them, these 18 ITIES give us an aim, a philosophy and a discipline. Swami Satyananda greatly



emphasized how important it is to have a goal, aim or purpose in life, whether that be short-term, mid-term or long-term. It is also necessary to have a philosophy to enable us to live and achieve that goal. The philosophy should be such that it enables us to face the vicissitudes in life, to face the setbacks in life. As we all know, life is not always smooth-sailing; there are many ups and downs. Therefore, the philosophy we establish in life needs to be such that we are able to stand firm and steady, and not fall under when we face the problems and difficulties that arise while achieving our goal.

Working with the ITIES

Swami Sivananda advised that we take one ITY and work on it, we develop it, we eradicate in toto all the negative qualities of its opposite, we meditate on that ITY, we meditate on the benefits that the ITY will bring us, and on ways to achieve the ITY. As we progress with the ITIES, they reprogram us. They become part of the process of reprogramming our minds. They adjust the way we think, the way we talk, the way we act. They change our negative and emotional reactions to people, events and things. We cannot change people; they are as they are. We cannot change events and circumstances that come into our lives, but we can change the way that we respond to them. So the ITIES are also responsible for changing our attitudes and transforming our attitudes from negative to more positive.

One of the many practices given in Satyananda Yoga that definitely helps us in developing the ITIES is *pratipaksha bhavana*, cultivating the opposite emotion. This is a technique whereby we learn to superimpose a positive quality over a negative quality in a strategic position. For example, if we happen to be going through the day and we notice a negative attitude, a negative thought, or a negative emotion, then we immediately try to superimpose the positive over that. Of course, there are many stages in the technique of *pratipaksha bhavana*, but I'm just giving you an idea of how the technique works and how it can be used to help us work with the ITIES.

It is also a good idea to understand the different synonyms, the related qualities, and the antonyms, the opposing qualities, of each ITY. If we happen to recognize a certain negative trait within us which is not directly the opposite or antonym of one of Swami Sivananda's 18 ITIES, we can still recognize it and connect it with the ITY. We can then replace the negative antonym that we have discovered and try to eradicate it with the ITY or its synonym.

Other techniques, of course, in developing the ITIES are antar mouna, a very important practice of Satyananda Yoga-Bihar Yoga, and yoga nidra, just to mention two.

Now I would like to run through the ITIES in their succession and give a few points, on what each ITY means.

Serenity

The first ITY is 'Serenity'. It is the foundation ITY. It is the ITY we start with, and which forms the base. It comes about through developing *pratyahara*, or sense withdrawal. Pratyahara is a technique where we withdraw the mind from the external objects that nourish the senses, and then the senses follow suit; they follow the mind internally and withdraw their attraction to external objects. When working with the ITIES, it is very important to work with pratyahara. Swami Niranjan has explained to us that pratyahara is not just a one-off thing, it is a process. There are five stages in pratyahara which, once learned, can be practised and applied to different ITIES as we progress.

Swami Niranjan said that the ideal way to practise the ITIES is to take one ITY each month and work on that to the best of your ability. Then the next month, take another ITY and work on that to the best of your ability. The third month, take another ITY, and so on and so forth. After eighteen months, he says, "Who knows!" We may manage to develop *sanyam*, restraint, of the mind. Yoga aims at developing restraint on our mental and emotional reactions. It is very important and the ITIES help us a long way in doing this.

Regularity

The second ITY is 'Regularity', and regularity is what you see here in this Convention. Everything is running better than a Swiss clock, it is running to perfection. That kind of organization doesn't come about in just a few days. It has taken a long time, years actually, to bring about the event we are all participating in today. We are seeing the final product. We haven't seen the build-up and all the work that has gone into that. So, regularity, essentially, has to do with time management, with managing our time well; making a routine where possible of the activities of the day - for example, getting up or going to sleep, or mealtimes and program times as it is here - so that it leaves our mind free, we don't need to think about it any more, we can apply our mind to other things.

Absence of vanity

The next ITY following regularity is 'Absence of Vanity'. Absence of vanity has to do with being without pretence, trying to be the natural you, trying to be unaffected in your behaviour.

Sincerity

From absence of vanity we move to 'Sincerity'. Sincerity is one of the keywords of the sankalpa of this Convention: seriousness, sincerity, commitment. Sincerity develops honesty, non-deviousness, checking to see if we are sincere with ourselves, with others, with keeping our promises.

Simplicity

From being sincere, we discover that we carry a lot of baggage around with us, whether material or mental, and this leads us to 'Simplicity'. Through simplicity, which is the fifth ITY, we try to simplify our lives. We look into our wardrobes and see what we don't require, what we don't need, and we offload it. There is always someone in greater need than us and we can give that away. If we look into our minds, we see that

we carry a lot of conditioning, a lot of mental programming that is absolutely not necessary for our stage of development now. It may have been necessary in the past, where it helped us, but now it is no longer necessary. So we need to review our minds and ask ourselves: 'What am I carrying around inside me that is no longer necessary?' From there, we can simplify our lives. As Sri Swamiji used to say, "Simple living and high thinking."

Veracity

The next is 'Veracity'. Through simplicity we come closer to our true self, closer to who we are, and we develop veracity. Veracity is adherence to truth, being true to oneself. As it is said in *Hamlet*:

*This, above all – To thine own self be true
And it must follow, as the night the day
Thou canst not then be false to any man.*

Equanimity

From veracity, from feeling good with ourselves – because when we are true to our nature we feel calmer and more relaxed, we feel more balanced – the seventh ITY naturally arises: 'Equanimity'. Equanimity is the ability to handle the pairs of opposites in our lives, to maintain balance in provocative and challenging situations, not to lose one's calm in profit or loss, success or failure, praise or criticism. It is knowing how to be balanced: when to lead and when to follow; when to talk and when to listen. This all comes about through practising equanimity.

Fixity

Through equanimity we develop a certain steadiness of mind and this leads us to 'Fixity', which is the ability to focus on one goal and ignore all the rest. One can learn this well in *antar mouna*: just focus your mind on the thought or the appropriate thoughts to achieve your goal.

Non-Irritability

From fixity we move to 'Non-Irritability'. We mustn't become too fixed, because if we become too fixed and things don't go our way, we can easily become irritable. With non-irritability we develop patience, tolerance, knowing when to let things go; when to let them pass without making an issue of it.

Adaptability

Then comes 'Adaptability'. Adaptability arises when patience and tolerance have developed through non-irritability. Here we learn to adapt, adjust and accommodate, that famous saying of Swami Sivananda, "Adapt, adjust and accommodate, bear insult, bear injury, this is the highest sadhana." We learn to adapt to people, adapt to events, adapt to circumstances as they come; adapting to different types of personalities. As people trying to practise the 18 ITIES, we have to find a way to adapt to the person rather than expect that person to adapt to us.

Humility

'Humility' follows. Humility comes about when we recognize the importance of everyone and everything. We realize no one is inferior, and that comes through developing gratitude, by being grateful for everything that has been given to us, by taking time to consider first how very fortunate we are. How very fortunate we are, for example, to be here today. In time, through humility we develop the ability to recognize the underlying divinity that is within each and every one of us.

Tenacity

From humility we move to 'Tenacity', the ability to 'hold on', especially to all the previous ITIES that we have developed. We learn to not let them go; we hold on to the ITIES that we have already developed. We add one to the other. So tenacity is holding on to what you have got, not letting go. Being tenacious is not giving up until your goal is reached.

Integrity

This is followed by 'Integrity'. Integrity is holding on to one's principles and values, being a person of high moral principles, a person of character. This develops through integrating the head, heart and hands, which is very much a part of our system of Satyananda Yoga. Integrity has to do with following *dharma*, the natural law in one's life, doing what is righteous, what is appropriate according to the time, place and circumstances that we find ourselves in.

Nobility

Integrity and abiding by dharma develops what we call 'Nobility', which is the fourteenth ITY. A noble person is loyal, dedicated to virtue, serious, sincere, committed; a person of character.

Magnanimity

This is followed by 'Magnanimity', which is nobility in its broadest sense. Being very broad-minded, being open-hearted, and seeing the positive qualities in a person, not the defects. A magnanimous person doesn't dwell on insignificant things. They see the larger picture.

Charity

The sixteenth ITY is 'Charity', which is a natural outcome of magnanimity. Understanding that one's wealth, whether it is material, mental or spiritual, is not ours; we are only its trustees. We are there to share it, to give freely whatever we have with others.

Generosity

Charity necessarily moves on to 'Generosity', which is the seventeenth ITY. It is being liberal in our giving, being open-handed and unselfish. It is the 'give, give, give' that we hear from Swami Satyananda: giving without expectation, giving without thought of receipt, giving without thought of any

form of 'thank you' or gratitude, giving because it is your very nature to give, and never resisting a generous impulse.

There was a great Greek man named Epiclesis who had the famous saying, "Whenever a generous impulse comes, do it now. Don't resist, don't allow the mind to come in and prevent that generous action taking place."

Purity

Then we come to the final ITY, which is 'Purity'. Of course, from giving and being generous, and from the outcome of all the other ITIES, purity develops. Purity is the expression of the true self - in motive, thought, word and deed, and it is the final outcome of all the other ITIES. It is the quality of an innocent person, a childlike person. It is the innocent and childlike person that can come close to God and who has the ability to feel the guru and perhaps get a glimpse of what he really is, behind all the appearances on the surface.

– Address, 26 October 2013, Polo Ground, Munger



Global Tribute – Hungary

Swami Bhaktananda



We have come from Hungary 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.

Sri Swamiji would often tell us, “A traveller at night requires a torch so he can find his way, not lose hope and reach the destination.” The torch of Satyananda Yoga was switched on ten years ago in my country. Satyananda Yoga has brought the light of knowledge, love, and hope of a more conscious, sensible and fuller life for many in Hungary as the best and the most original source of traditional yoga. The beauty of Sri Swamiji’s system is that it suits all, and everyone can find what they are looking for. Through Satyananda Yoga, Hungarians have not only received the practical philosophy of life that we used to miss, but also simple yet profound tools by which one can maintain a healthy body, balanced mind and emotions, and gain spiritual wealth. On behalf of the Satyananda Yoga Sangha I offer my service, contribution and love for the next 50 years and beyond.



Yoga as a Lifestyle – Using Awareness of Chakras

Swami Muktibodhananda, Yogacharya, Australia

Swami Niranjananandaji, Swami Satyasanganandaji, I wish to convey my absolute gratitude at being a part of this Golden Jubilee World Yoga Convention, and to be a part of the entire gathering. It is a very special occasion for me to experience this incredible *bhava*, the feeling, that has been generated. The challenge that we will find is to continue this feeling in our lives.



Sri Swamiji has given me the opportunity to teach the yoga that we all know as Satyananda Yoga or Bihar Yoga, and this is my passion: to be able to imbibe the process of yoga in day-to-day life. How are we going to do this when we return home? Now we are swimming in this blissful experience to the point of overflowing, and the spiritual samskara is being superimposed on other samskaras. Nevertheless, the other samskaras emerge. They emerge due to the impetus, the drive, within our chakras. I would like to convey the importance of this drive within each chakra, and how we respond to life due to this drive, whether we understand it or not. If we are ignorant of our limitations, then we cannot move towards limitlessness. This process of evolving awareness unfolds when we become aware of and cognize how our chakras drive us.

Physiologically, we are basically a brain. The central nervous system is the extension of the brain throughout the different organs and limbs. We are in a body moving around in

the world, and as we perceive the world through these organs and limbs, the perceptions travel back through the central nervous system to the brain. That is what is happening at the physiological level.

In the subtle body, the chakras perceive the world and express themselves by connecting into the central nervous system, where those impressions and expressions travel back and forth, to and from the brain. Therefore, if we can understand how those chakras are expressing and sending messages, which enables us to express, to respond, to react, and to think, then we will gain a deeper understanding, and in this way, we will evolve our awareness.

Chakras: key to life choices

I will talk a little bit about what is happening in these chakras. The important thing is to understand that we have a choice of how we wish to respond through our chakras. We need to take responsibility for our choices. However, our first limitation occurs when we don't know that we have a choice. In our yoga practices we chant:

*Asatoomaa sadgamaya
Tamasoomaa jyotirgamaya
Mrityormaaamritam gamaya*

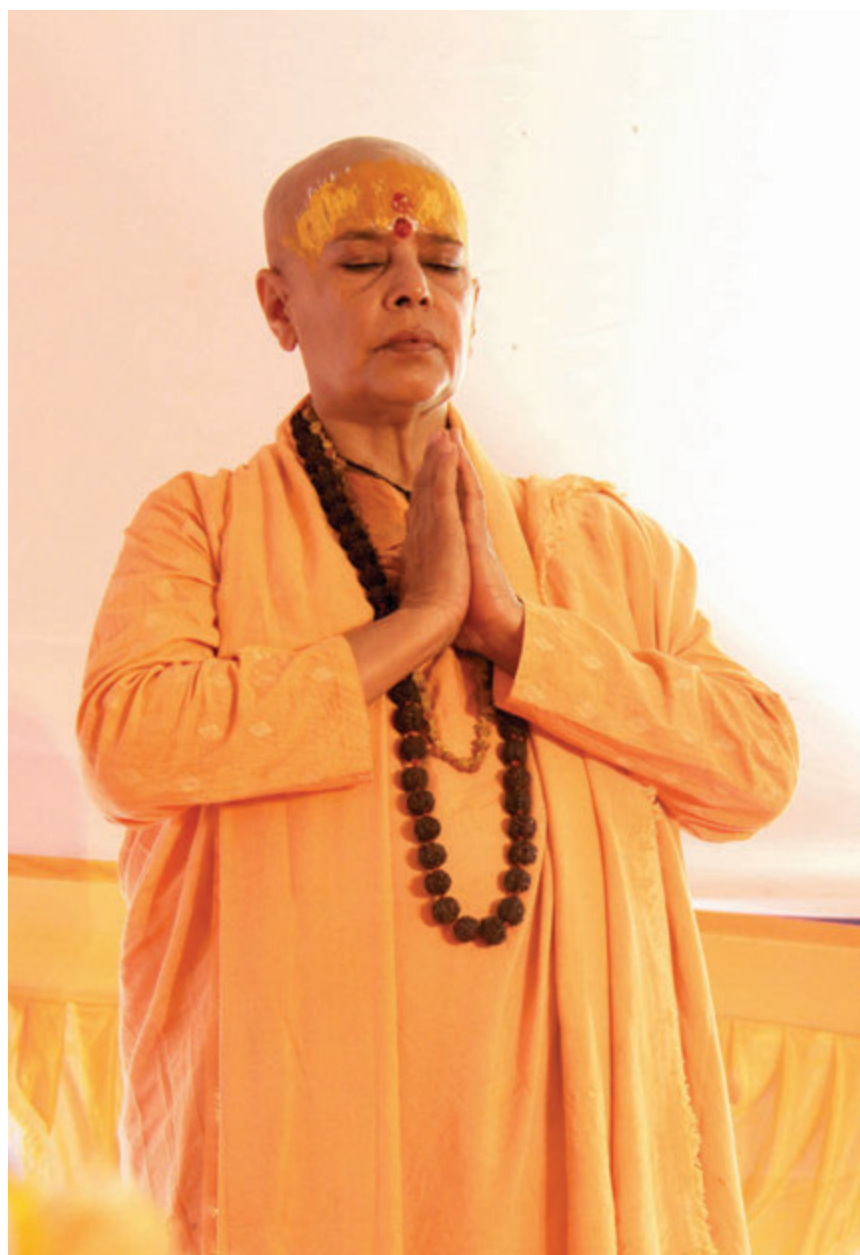
What we are expressing is that we are moving from a limited state to a limitless state. However, if we don't understand the limitations, how do we understand what limitlessness is?

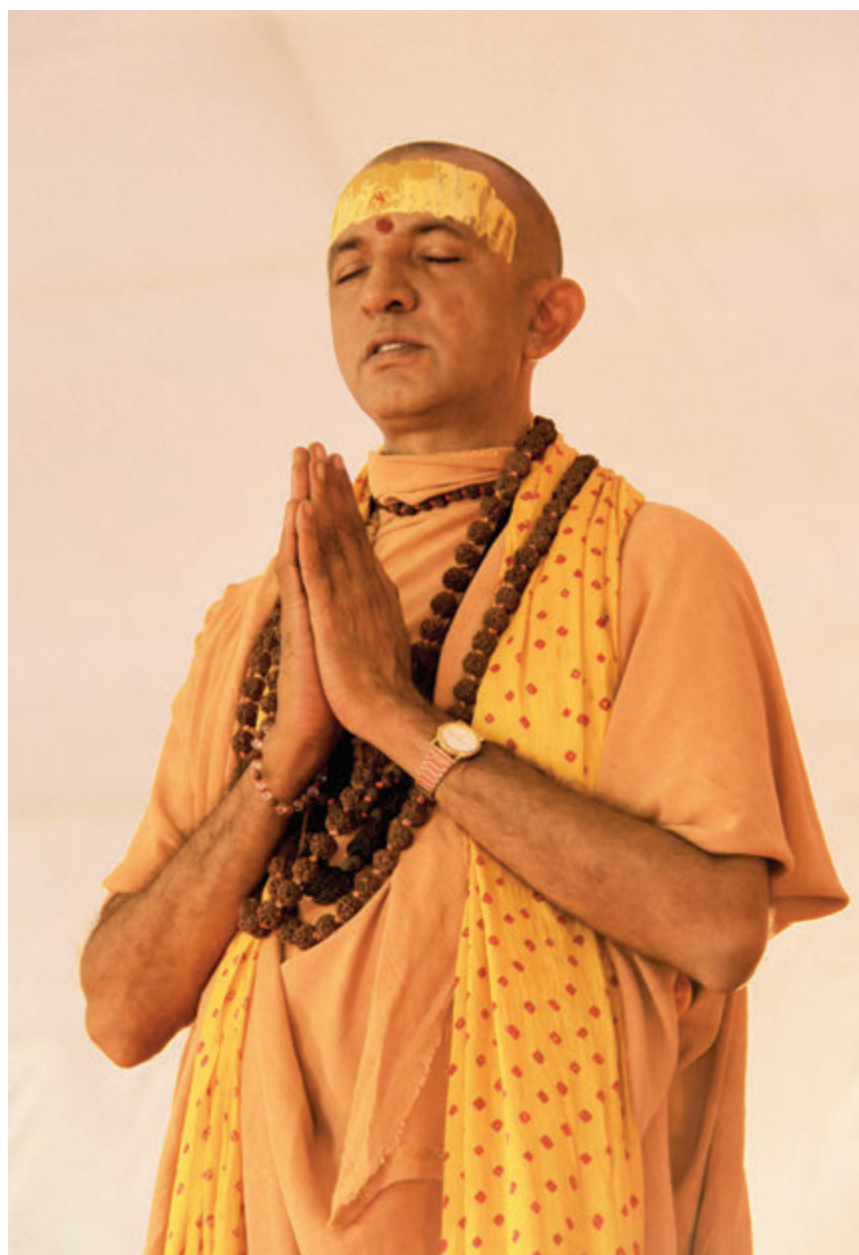
The driving force in the chakras operates through three forms of shakti: *iccha*, *kriya* and *jnana*. *iccha shakti*, desire or will, drives and motivates us through *kriya shakti*, or action, and through this action we attain *jnana shakti*, knowledge and realization. This is occurring within each chakra. The thrust, the drive, of sahasrara chakra is to perceive, to realize, to understand what is divine. Now, that drive is very limited in most people, whereas in Swami Sivanandaji it was maximum, in Sri Swamiji it was maximum. In Swami Niranjananandaji,

















in Swami Satyasanganandaji it is maximum, but the rest of us can ask ourselves, 'What is the scale of that drive in me?'

It is easy to experience the spiritual drive when we are in this blissful environment. However, when we go back to our daily lives, when we are out in the world where not everyone is driven by that, then the impressions that come to us can pull us down. We can believe the thoughts and actions of everyone around us to be right. In our brains we have 'mirror-neurons'; we start to mirror the people around us. When we are in the ashram and we mirror the divine, then that is what we express. When we are out in the world and we don't see it, then we mirror what we see in the world. So here is a great responsibility to be able to take charge of ourselves and choose to experience and enact that in our lives.

Awakening of ajna chakra: experience of freedom

This can only be possible with the awakening of ajna chakra. The drive from ajna chakra is to experience freedom, self-autonomy. We can choose what we want to experience in sahasrara if ajna chakra is opened. Sri Swamiji has said, "The first chakra that you open is ajna chakra."

I remember when, on my twelfth birthday, I had an experience of someone being behind me and it freaked me out, I was so scared. Wherever I went, it seemed that someone was following me. I ran home from school crying, trying to get away from this someone who was following me. I knew it wasn't a ghost, but I didn't know what it was. No one could tell me what it was. I found out later, when I met Sri Swamiji, what that was. What happened was that I had an awareness of something, but I didn't have an understanding of what it was. It is so important that when we awaken ajna chakra we have a teacher who can explain and guide us in this process.

Here, in this *parampara*, this tradition, we are so fortunate. As we know, there are so many forms of yoga in the world. There is even something called 'Disco Yoga' in the US. They wear disco shoes and disco pants and they do 'Disco Yoga' to

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disco music. I don't know how long it would take to awaken ajna chakra through that process, I haven't tried it!

Guiding mooladhara: live with the least

Let us go back down to mooladhara. At mooladhara, the desire is to express and to respond to our need of survival. We all need to survive; we all need food, we all need a roof over our heads, and some people need more than others. At the level of survival, as a sannyasin, as a swami, Sri Swamiji would say, "Two dhotis and two rotis." *Do dhoti aur do roti hona chahiye.*

How does that translate into everyday living in the world? It means: live with the least, don't live with more. Sri Swamiji would say, "If the swami next to you wants three dhotis, make sure you have only one." Minimalistic living. And if you need more, be aware of that. If you choose to need less, but you still want more, you need to work with that. You need to accept that and tell yourself, "It's okay. I'm wanting more, but it's okay. Let me see what I can do about wanting less." The important thing is that we are sincere in our practice of implementing the desire to achieve excellence. Excellence comes when we see ourselves, when we cognize ourselves and our needs.

Guiding swadhishthana: learn to laugh

In swadhishthana, our next need is the need to enjoy, to play and have fun. You can still be serious about yoga even while you

have fun doing it. Somebody once told me that children laugh four hundred times a day. Adults don't. If you're laughing four hundred times a day, and you might be here, think about your outside life: do you laugh four hundred times a day? I did think about it, and I thought, 'How am I going to get my four hundred laughs in?' I decided to combine it with pranayama - I'd been practising a thousand bhastrika breaths, and that would take me one hour. So, four hundred laughs should take less than one hour; life is busy. When I practised, combined with bhastrika, it took me twelve minutes.

Laughter improves the immune system; it boosts the T-cells. Even if you're not seriously laughing, just going 'ha-ha-ha-ha', the brain does not know the difference. What you do is you breathe in quickly through your nose and go 'ha-ha-ha-ha, ha-ha-ha-ha, ha-ha-ha-ha'. It only takes twelve minutes.

When we laugh we also learn. When you have a great teacher at school who is fun and knows how to enthuse you through creativity and joyful learning, then even if you don't like the subject, you can still learn it easily. Or if you are in a class where you love the subject but the teacher is boring, it is really hard to learn. Therefore, having fun and enjoying go along with learning, too.

Guiding manipura: practise self-control

I am going to move up to manipura chakra. Manipura is about self-power and self-control; however, when it is disturbed, it is also about trying to control others. Trying to control others doesn't work. In yoga we learn self-control, but still there may be this element of disharmony whereby outside of the yoga practice we are trying to control the people around us, and it is so important to be aware of that. If we are feeling unhappy in life, it is because one of our needs is not being met. If we are trying to control others and it is not working, it will only work by controlling yourself, and then you will be happy. When it comes to guru, you have to let go of control completely.

Guiding anahata: give and receive

This leads us into anahata. Anahata chakra is about love, belonging, and experiencing love in all its forms. It is about giving love. We need to receive and we need to give, both. If we are only doing one, it doesn't work, and we feel unhappy. If we are trying to have a fulfilling relationship through conditional love, then that doesn't work either. 'I love you because you do what I want you to do. When you don't, I don't love you any more' – this is conditional love, and it makes us unhappy. However, if we realize that this is what we are doing, then we can start to change it. Thus, the evolution of awareness in the chakras enables us to move forward.

Guiding vishuddhi: channel self-expression

We move forward into vishuddhi, which is about self-expression. If we can't express ourselves, we get sick. If we can't express ourselves in the world, if we can't express ourselves spiritually, we get sick. When I was very young, I remember getting tonsillitis all the time and I knew I was being emotional, but I didn't know what to do with it. I was so frustrated. When I came to yoga, it gave me a process where I could channel my energies; and this gave me the ability to express.

I cognized and was aware that I was unable to express, but I didn't know what to do about it until I came to yoga. In the process of yoga as a lifestyle, it is important to look at how you are expressing, to understand where the pain is coming from, and that you have a choice of what to do about it.

Be aware of your choices

I had a lady coming to yoga classes and one day she said to me, "I'm not coming to yoga any more. It makes me angry." First of all, nothing and no one can make us anything, we choose to feel that. When I felt the need to come to India to be with Sri Swamiji, that was my choice to listen to that need and come. Of course, when it comes to guru there is no choice, but how I was going to act next in my life was my choice.

I am saying to you to be aware of what your choices are, and if you are making poor choices, turn them into a good choice, and take that ability to choose with you. Choose to take this spiritual samskara with you and use it to achieve excellence in your life.

– Address, 26 October 2013, Polo Ground, Munger



Sri Swamiji's Dream Coming True

We express gratitude to Swami Niranjan for the time we had and the experience lived at the Bihar School of Yoga during the Golden Jubilee celebrations and WYC this year. Swami Niranjan personifies life's eternal sadhana. We felt the joy and the bliss received with Sri Gurudev's blessings.

During the Convention, the yogic culture was presented to laypeople in a very scientific manner. We felt that Sri Swamiji's dream of having every person incorporate yoga into their lifestyle is becoming true and very real! Such is the greatness of our guru. We feel deeply grateful and happy to be members of the Satyananda Yoga family.

–Sannyasi Vedamurti, Greece

The Lived Experiences of Yoga Nidra Practitioners: From Relaxation to Spirituality

Sannyasi Ramdas (Ameet Malhotra), Occupational Therapist/ Researcher, UK



My pranams to Sri Sivanandaji, Sri Swami Satyanandaji, Sri Swami Niranjananandaji and Swami Satsangiji, and thanks in a way that words cannot express. As I was waiting to do this presentation today, a lady asked me what I was going to speak about, and I said I was going to speak about yoga nidra. She said, “Maybe you should do yoga nidra before you present your talk.” I said, “Even

better than that, I just received diksha from Swamiji!”

I am here today to talk about some research that has been recently completed. It has a long title: ‘Exploring the lived experiences of yoga nidra practitioners: from relaxation to spirituality’ and the methodology used is called Interpretive Phenomenological Analysis, which I will explain shortly. It is my intention to share the inspiration behind this study, the context of this study, the data, and some of its implications. As with all studies, there are some limitations, and together with the limitations there are also some strengths. I will try to point out some of the limitations, and hopefully the strengths will be obvious.

The main thing with this research is that it does not try to prove anything. In an attempt to explain what it is about, I

might use the analogy of the rasagulla experience once more. Swamiji beautifully described the researcher who has an understanding of the rasagulla, but who has never eaten the rasagulla. Then there is the experiencer who has only eaten the rasagulla. This study attempts to discover the experience of eating the rasagulla. What really inspired me in this study was the number of rather phenomenal results that I experienced with the few people I had been working with.

Positive results of yoga nidra

While working in a prison, an inmate came to a class once and then I did not see him again. Six months later I received a letter saying that, thanks to the yoga nidra, he had given up the life of crime.

In another case, there was a patient who had had a stroke eighteen months previously, and who was told that she would never be able to breathe into her abdomen again. Two yoga nidras later, not only was she breathing into her abdomen, but she was out walking every day in the countryside.

A third case occurred while working with alcohol and substance misuse patients. One patient had been drinking around eighty units of alcohol a day, and as a result, the staff thought he had done some permanent nerve damage. After about two weeks of talking to him and trying to build trust, I convinced him that we should do yoga nidra. The night before, his hands had been shaking so much that he had to have someone help him have a cup of tea. We did one yoga nidra and as he emerged from the practice, he had a big smile. He raised his hands up, perfectly still, and he looked at his hands in disbelief. The consultant psychiatrist said, "What did you do?" I said, "We did yoga nidra." He did not know what it was, but I said, "Look, I am writing a paper on it."

There are many other stories, but let me share one last one. There was a person I was working with who had a criminal history of violent crime. He would tell me that when he does rotation of awareness in yoga nidra, he can feel the crimes that

he has done with his hands, but it is as if he has not done them. It is as if they are leaving him, they are leaving his hands.

Research methodology

Of course, I had my own personal experiences with yoga nidra; thanks to the Bihar School of Yoga, you can now eat rasagulla in England as well! With these stories and my own experiences, I became interested in understanding what is happening while people practise yoga nidra. What are the phenomena? To a certain extent, I know what happens when I practise when I stay awake, but what do other people experience? Are there any common themes that people might be experiencing? As part of a research project, I undertook a literature study to see what research had already been done.

Yoga nidra has been successful in the case of post-traumatic stress disorder and compassion fatigue. If you are not sure what compassion fatigue is, imagine that you are working in a healthcare setting or something similar where you are heavily exposed to a lot of trauma. Over time, you lose your ability to be compassionate with the people you are working with, and this is 'compassion fatigue'. Yoga nidra has been successful in reducing compassion fatigue for healthcare workers in war zones and is also, of course, a stress reliever.

There is an emerging body of evidence around quantitative studies, but I still felt intuitively that the potential of yoga nidra is much more than that. As occupational therapists we were interested, not in how you get back to work or how to adjust your desk, but how meaning is experienced. How is meaning generated in our lives? Together with that, there have been a lot of public stories in the UK about the failings of the healthcare service - specifically, too much focus on achieving targets. As a result, research which seeks to understand the patient's experience has become more accessible and more acceptable.

I decided to use the same methodology of understanding the patient's experiences and apply it to the practice of yoga nidra. Of course I had to go through a variety of ethics clearances,

which was completed, and then I had to recruit some people to interview. At first, nobody wanted to speak to me, they just said, "Oh, well I just fall asleep, I don't know what happens, so I can't say anything." Then, after a while, I convinced people that it does not matter whether they know or not, there are no right or wrong answers, we would simply talk.

I conducted some in-depth interviews with people and we were able to set the room up in a way as though they were practising yoga nidra. The idea was that they would have some access, hopefully in a positive way, to some of the experiences. I recorded the interviews, I transcribed them, I typed them up and I had to listen to them many times.

Then I got the transcriptions, stuck them on the wall, closed the door and, metaphorically speaking, threw away the key. I ate, slept and lived in that room for somewhere between two and three months, just reading the data, line by line, paragraph by paragraph, absorbing it, performing *trataka* on it. I tried to understand what the emerging themes were, what was happening. Were people talking about the same thing at all? After a few months, I came up with a few themes.

I'd also like to mention that one of the limitations of this study is that it only really applies to this study, it does not



apply to you or your experience. Nevertheless, it may resonate with you. Some of the information may prompt you to think, 'Yes, possibly.'

Yoga nidra themes from the study

Being a witness: There was one theme that encompassed all the other themes. This is not straightforward and it is not linear, it is quite complex, and I have tried to make it as simple as I can. The first theme that people spoke about was that of being the witness, and that interrelated with all the other themes. People talked about being able to witness sensations, their thoughts and their behaviours.

Profound and real relaxation: The main theme, the most profound and the biggest theme was the next one, which has been described as 'profound and real experience of relaxation'. A profound and a real experience. It is not deep relaxation, what they spoke about was a profound experience. By profound, it means that it touched them somewhere in their life. Somehow it changed them on some level. At the same time, the relaxation was real. Therefore, the methods they had used in the past for relaxation were changing; their habits were changing. The other day Swamiji said something beautiful about habit: You can take away the 'h', take away the 'a', but there's always a 'bit' left.

Allow me to share with you some data, which I have tried to keep in the voices of the experiencers: "Well, I think in my previous life, in this life, I would have seen relaxation as falling on the couch and watching TV. Or maybe at a push I would see it as a relaxing kind of walk or a drink. I mean, I used to drink, not very much. Well, not very much by other people's standards. But that was seen as the relaxing option. Whereas now, it's absolutely not at all (relaxing), it would just play havoc with my mind. TV is a distraction. Drink is not an option. You know, yoga nidra instead."

It has been stated that whatever is welcomed into awareness without resistance and without egoistic manipulation can be

spontaneously transformed. As Dr. Alex Hankey said the other day, taking from Swamiji's talk on habit, "If you get rid of the 'i', you can 't', you can transcend." However, for another person in the study, a 'bit' remained. She said: "Usually I try to do it (yoga nidra) quite regularly, but it doesn't happen because I watch too much TV in the evening."

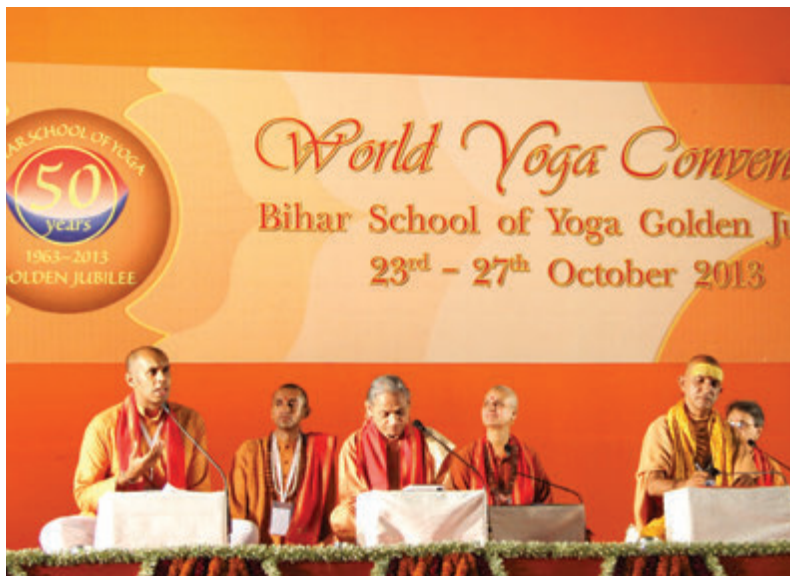
Change of perspective on past events: Another point that emerged, and this is where it becomes quite interesting, is that people would talk about how, during the practice, they were able to go to such a deep place that they could look at things which they could not normally look at in their ordinary waking life. By looking at it in that place, they can change their perspective. Somebody talks about pairs of opposites: "I've imagined coming from an operation in a hospital, and waking up in a great deal of pain. So I had an operation, and I'm waking up with a sudden sharp searing pain in my body, and that's my painful experience. And I can hear people groaning, and I realize it's me, after a while. The person I thought was kicking off is really groaning and moaning. Now, I have two memories, one was of the original experience, which I can look back on, and the other is my yoga nidra view of it. One would have been quite traumatic for me, but I don't feel traumatized by it any more. What the yoga nidra has done for me is actually allowed me to integrate the experience of the trauma, instead of keeping it away because it's painful, because it hurts, because it was difficult."

Again, this supports the idea of how yoga nidra can be useful for traumatic experiences: by being able to go somewhere so deep that you can look at something without really having to face it. We all have stories and the story we have or our relationship with that story affects how we live today. It shapes our actions, our thoughts and our perspectives, and it affects our tomorrow. What we are going to do tomorrow, how do we see our own healing story? Again, through yoga nidra we can develop this perspective on the story, and this is one of the themes: a perspective on our stories.

From body awareness to expansiveness: The next theme was that people reported feeling more embodied, like they were more able to observe their thoughts and feelings through having a better connection with the body. This is where I think it becomes really interesting, because through becoming aware of the body, people talked about losing awareness of the body. Thus they were able to develop a greater feeling of spaciousness, and in some cases this went much further. There was a lady I was speaking to, and she could not quite put it into words, but then she took some time and this is what she said: “That’s it. It’s putting me in touch with what’s already there, with that sense of me that’s connected to every other me, and every other thing.”

I think that is actually what it is. It is not mystical, it is normal. For me anyway, and perhaps for most people, I am not that real me a lot of the time. I am with the mask outside me, and I think yoga nidra is a profound yet such a simple way of realizing that.

– Address, 26 October 2013, Polo Ground, Munger



The Golden Wave

Shakti said to Shiva,

"I've been invited to the city of Munger to the World Yoga Convention being conducted there.

You've been invited as well, with great honour and courtesy.

To witness this wondrous event, we must proceed quickly."



Hearing Uma's remarks, Shiva spoke these words:

"Here in Deoghar is my renowned civil court I'm quite busy right now and unable to come, but you should definitely go with Ganesha, our son."

A great sannyasin is departing from Rikhia shortly, the inimitable Peethadhishwari, Paramahansa Satsangi. The two of you should make a move with that Swami." And thus departed from Baidyanath, Ganesha and Parvati.

Thence, witnessing the BSY Golden Jubilee in the yoga city, the all-auspicious Devi was filled with great joy and gaiety; She observed minutely the events of all five days and when she returned from Munger,



Shiva asked thus:

"O Devi! How did the golden sankalpa of the three sadhus, the three beloved gurus, successfully materialize?

Tell me, how did Sivam's, Satyam's and Niranjana's dream reach its culmination, its glorious pinnacle?"

Devi replied:

"I'll now relate in brief about this unparalleled Convention.

There never was and there never shall be another,
any comparisons will be baseless altogether.
Somewhere was the Convention,
somewhere the Golden Jubilee celebration.
Somewhere a divine yajna, somewhere Akhand Kirtan.

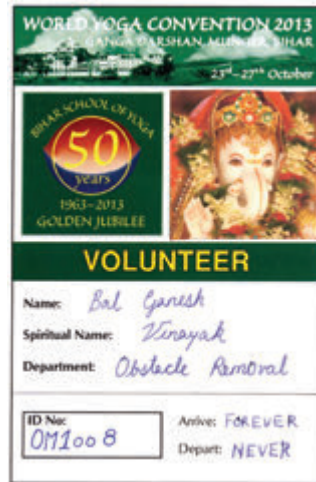
Somewhere we saw the kindling of fire using ancient means.
Somewhere registration was happening with the latest means.
Somewhere the Jnanaganga flowed unceasingly,
and everywhere could be heard music, sweet and merry.

Somewhere the experience of fivefold dimensions,
somewhere the experience of many thousands
somewhere unending seva, somewhere dance and drama
somewhere edifying workshops, somewhere inspiring cinema
somewhere chopping and cooking, somewhere a grand feeding.

The organization was perfect, and people sticklers to discipline
so much so that Ganesha couldn't get a badge in the beginning.
He was underage of course, but
without him I also did not enter
until Swami Niranjana graciously
granted him a special waiver.

Aspirants from fifty-six nations,
big and tiny
were this grand Convention's
delegates most exemplary,
not to mention people from
twenty-three states, near and far.
It wouldn't be an exaggeration
to call this the Kumbha of Yoga.

A rishi of the Saraswati tradition
has created history,
from Munger has begun a new chapter on spirituality.
The yoga prasada that flowed freely from the hands of Satyam
has indeed blessed the participants for all times to come."



—Swami Shivadhyanam, Munger

Satyananda Purana

Rishi Vasishthananda, Acharya, Satyananda Ashram Canada,
Ontario, Canada

During the conference this week we heard several excellent talks that raised a lot of issues, which I was going to talk about in my talk. So I've changed my mind and my talk is going to be entirely different. The main thing I want to say now is that there is so much good evidence that was presented during this conference that the scientific investigations into the results and the resulting



efficacy of yoga are in good hands. You have heard about yoga in different institutions; in schools, in prisons and also about individual activities happening elsewhere, so I think we've pretty much convinced you that we are on the right path. Therefore, I want to do something totally different, since this is the last talk of the conference. That is, to give you the vision that I have of this conference, and of Sri Swami Satyananda.

I will give you an outline of what I call the 'Satyananda Purana':

Ardhanarishwara, in the form of Paramahansa Satyananda, was sitting in satya loka. And he wondered, "What is happening in the world? Maybe it is time for me to go there again." He thought about *Bhagavata Purana*, and how Brahma created his various creations, and what he had thought at the time of creation.

When Brahma comes, who comes with him? The *Saptarishis*, the seven sages. Who are the Saptarishis? They are the shishtha. What does *shishtha* mean? Leftovers. What are they the leftovers

of? The previous *kalpa* or *manvantara*, age. They bring all the knowledge from the previous kalpa which existed before the *pralaya*, the final deluge, and bring it to the next one. Who else comes with Brahma? The *Manus*, or fathers of the human race; seven of them at the beginning and seven of them at the end of a mahakalpa. The seven at the beginning bring the genes of the previous kalpa and the seven at the end take genes from this present kalpa to the next.

You have been hearing about yoga in education. I will now tell you in this Purana why all of this makes sense, why yoga in education is relevant, and why the effects of yoga are so beneficial at this stage. When Manu in *Manava Dharma Shastra* talked about the four ashramas in human life, he mentioned *brahmachararya*, the pupil stage; next is *grihastha*, the householder stage, which includes most of you; then *vanaprastha*, retirement from worldly life; and finally *sannyasa*, renunciation. Here we are concerned only with brahmacharya.

What happens in brahmacharya? How many years are spent in brahmacharya ashrama? Let's say twenty-one years, divided three ways into seven, seven and seven. What happens in the first seven years? Mastery of the physical body. We have to learn how to walk, to go to the bathroom, everything; we learn how to use the physical body. What happens when you become a *bal yogi* in the next seven years? Ah! Physical exercise is not so important; it is now emotional development, social development and social discipline. Is that not exactly what the *bal yogis* of Bal Yoga Mitra Mandal are expressing? You see it here in the thousands. What happens in the next seven years? You have to master, at least in regards to the physical world, the use of *manas*, mind. You go to university to get a degree, you get a job, then you become a *grihastha*.

Now what happens when you are a *grihastha*? You may have to act according to *adharma*, unrighteousness. Why? Because you say, "My family is my people, therefore I will do anything for my family because that is *grihastha dharma*, and I may do things regarding others that are not completely

according to dharma.” It is part of existing in this world; sometimes you have to tell little lies, sometimes you may decide unfairly in favour of your family and against social good. You have to care for your family; that is your dharma.

According to Manu, when your eldest son takes over the grihastha duties, you become a vanaprasthi. I like to call vanaprasthis ‘unpaid social workers’ because of what are they doing, namely, following the goal of dharma. Especially think of all of you who are vanaprasthis and who are karma sannyasins. You are paying back any dharma you may have violated with regard to others when you were in the grihastha ashrama.

Coming back to the education part: in the first seven years of brahmacharya you learn how to master the body. Of course the emotions and the mind are there, just like the gunas. All the gunas are always there; one is predominant, the others are subservient. Similarly, you also cultivate the emotions and the mind, but the body is the main thing. Second are the emotions: kama manas or kamarupa. And finally, manas, or manomaya kosha in Samkhya or Vedanta. In this way, after twenty-one years you are ready for life as a grihastha.



So we see that the things that were told to us in the lectures this week fit very nicely into this scheme. All the activities described by the individuals seated behind me on the podium, belonging to the Bihar School of Yoga, and of course, Swamiji and Swami Satsangi, fall within this classification I have given you and show the appropriateness of what is happening and what we are doing.

Now back to our Purana, where we envision Mahesh watching all of this and he is talking to the future *manushis*, or human beings. Who are the manushis? You and me. What does it mean to be a manushi? You have *manas*. What is the job of a manushi? To master matter. How do I know that? Because Manu said, "You have to do the following *samskaras*, including worship of the *pitris*", which means you have to worship *Agnishwattas*, *Barhishads*, etc.

Who are the *Agnishwattas*? *Agnishwattas* are one class of our *pitris*, our ancestors. They existed on the mental plane and their outermost body or their *sthoola sharira* was mental, and their task was to perfect mental matter. From them we inherit our mental body, which in our stage of immersion in grosser matter is a relatively subtle body. They have given us a body that was for them the outermost body, the *sthula sharira*. So *manas* was their vehicle as well as the matter that they had to master in order to give us a perfect vehicle into which to incarnate, consisting of *manas*. We don't have to learn how to make the mind work; it works on its own. It is like a natural product that was prepared for us by the *Agnishwattas*.

Then comes *kamarupa* or *kamamanas*, mind coloured by *kama* or desire. How are you going to get these *manushis*, these mental beings, sitting happily up there with Mahesh in heaven to come here, to get involved with this *samsara*, with all this illness, suffering, death? How are you going to do it? Through *kama*; only *kama* will draw *manushis* to this world, and it is *kama* which attaches you to the world. However, in *pravritti marga*, or the path of involution of consciousness in matter, it is necessary, because our job is to master our matter.

So then Sri Swamiji thought, 'If we do all these things and this is our duty, and we get involved in samsara and we have all these obligations, how do we get out of it?' He said, 'Aha! *Chhandogya Upanishad* teaches panchagni for this in the case of a sadhaka of the highest calibre!' *Panchagni* is the sadhana of the five fires. The first fire, according to *Chhandogya Upanishad*, is Surya. What is Surya the symbol of? It is the symbol of manas and sight. Manas is the mind, which is the true organ of sight perceiving the objective world, the world outside.

The next fire is Soma. Soma is the moon, and moon connotes the emotions. So, kama, attachment to the world, is the second fire. That gets you out of *swarga* or heaven into *prithvi* or earth or worldly life. The next fire is something that is one hundred percent misunderstood, in both the West and the East. I'm trying to be scientific and also true to the shastras in what I tell you. I'm not just making it up.

There is a tradition – and it's not only in India – that says our lowest body, sthoola sharira, is *pranamaya kosha*, the pranic body. It says the *annamaya kosha*, the material body, is simply a bunch of matter collected together by the force field that is pranamaya kosha, and that manushis don't extend beyond the pranamaya kosha. That is why we have to learn how to use the body when we are brahmacharis, because we have to send the signals from pranamaya kosha through the brain to the body before it does what we want it to do. Therefore, the job on hand with us is to master matter, and in order to do that we have a physical body, which is really an outer shell of our real nature.

We have heard in the talks this past week that through physics, we have almost mastered physical matter. We know what to do with it. We may not understand it completely, but we know what to do with it. Through genetic science, we know how the biological processes work, and we also know almost completely how biology works, how living things work. This means that our job as manushis is almost done. The only problem is that we have lagged behind in developing

our higher faculties because of our involvement in matter. This is where authentic yoga sadhana, as Swami Satyananda Saraswati taught and as represented by the Bihar School of Yoga, becomes all important.

This brings us back to panchagni. The third fire is what takes you into pranamaya kosha, and fires four and five are mother and father. Mother and father are two fires and they join to give you a body. They are the pitris that give you the physical body, the Kameshwaras or Barhishads are the ones that give you the emotional nature, and the Agnishwattas are the ones that give you the mental nature, and they correspond respectively to the lokas bhu, bhuvah and swah, the three worlds or *tripura*.

What does panchagni mean? According to *Chhandogya Upanishad* and *Brihadaranyak Upanishad*, it means that you pass through these five fires when you are born. According to the yogis, when you do panchagni sadhana, you turn the process of birth around at the time of voluntary death or true mahasamadhi and you pass through the five fires in reverse order, leaving your current embodiment in the three worlds. However, the big problem with that is how to interpret the



father and mother fires. The mother is kundalini and the father is Shiva. You dissolve these two into each other and you go up through the fires and you experience mahasamadhi, as Sri Swamiji showed us, and Swami Satsangi described in some of her writings, because she was fortunate enough to be there at Sri Swamiji's mahasamadhi.

Presently it seems that the Kali Yuga is over or is almost over, they argue about it, but never mind. The point is that the mastery of the biological world, of the physical world, is close at hand. The next step is to become free of the world again, and that is to be done through yoga. With yoga you purify those three dimensions of the lower nature, and the main thing is that you turn manas – which is directed outwards via kama – towards buddhi, which is directed inwards via bhakti towards atma and Paramatama, and that corresponds to the *vijnanamaya kosha*, the psychic, intuitive body, referred to in Vedanta.

There are two more things I want to mention. One is that when Mahesh says to the manushis, "You've got to incarnate," there are four who say, "No." Who are they? The Kumaras, the four Kumaras. The four Kumaras say, "No no no no, we are not going to incarnate in these gross bodies, no, we will wait until they have evolved further." According to the Puranas, they become cursed and they have to incarnate later. They go to Dakshinamurti, an aspect of Shiva, and Dakshinamurti seats them in front of him and teaches them their message, their job, their mission. So the Kumaras receive their mission from Mahesh, and what is it? To connect buddhi to manas to create vijnanamaya kosha, and then you will have created the true human being. The true human being exists only because of the Kumaras.

Now, the final point. Why did Sri Swamiji, according to the *Satyananda Purana*, do what he did in Rikhia? Well, if our job is almost done – we've practically mastered matter, we've practically mastered biological existence – what's left to be done? Divinize the three *puris*, the three cities. Divinize human

life physically, emotionally and mentally. You do it by leading the divine life, which was Paramguru Swami Sivananda's message. When you incarnate, you forget what you knew in heaven; Sri Swamiji forgot what he thought in satya loka. He needed Swami Sivananda to tell him, "This is your mission." That's when Sri Swamiji remembered it.

Sri Swamiji had also forgotten his second mission in Rikhia. However, he was humble, he always asked, he did not think he knew it all, so he asked Tryambakeshwar. And Tryambakeshwar said, "Okay, remember your second mission." Therefore, Sri Swamiji, sitting in satya loka, splits himself from what represented Ardhanarishwara, Shiva and Shakti, into two. They sit to his right and left; the one on the right is Shiva and the one on the left is Shakti, but we know them better as Swami Niranjan and Swami Satsangi. Sri Swamiji says, "You will have to do the work when I'm gone. When I leave this job, you carry on."

Why is he doing what he is doing in Rikhia? Because he is divinizing that which we have mastered through science, namely matter; making it divine through yajna, through puja. What is it but purification? Purifying thoughts, purifying emotions, purifying actions, purifying everything. That's what is happening in Rikhia. However, in this world of time and space you have to have two centres of evolutionary forces, so we have the Bihar School of Yoga, which allows you to perfect yourself to become a fully effective grihastha. You can also become a sannyasin, but there are more grihasthas than sannyasins, so we should worry most about you grihasthas.

Manu said that grihastha is the most important ashrama - not sannyasa but grihastha, because it is the grihastha who supports brahmacharya, vanaprastha and sannyasa. In the shastras there is also mention of *avadhoota grihastha*, householder renunciate, whereas what Sri Swamiji was doing in Rikhia was sannyasa avadhoota. Therefore, in the tradition you can even be an avadhoota as a grihastha. As Sri Swamiji always taught, "Don't leave your life, make it divine. When

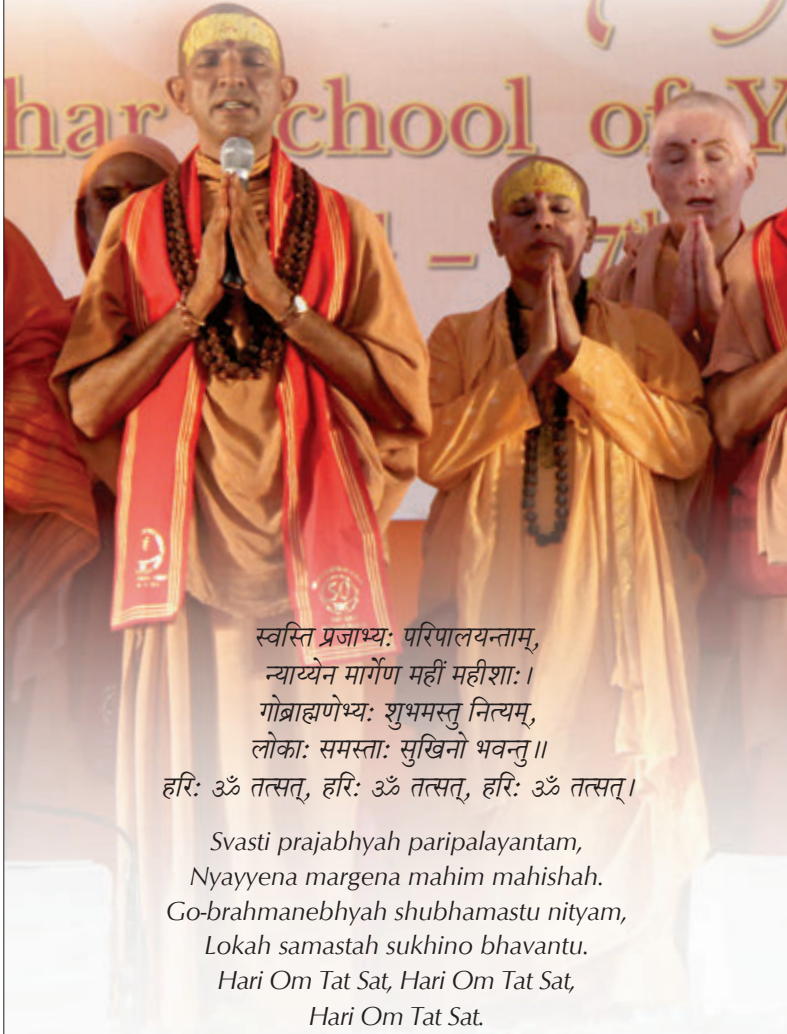
the time comes you can take sannyasa or karma sannyasa, but first work on yourself through yoga, and work selflessly for others. Purification takes place through work for others, selfless work.”

I think my time is up, except to say this: if it is our duty to work for the purification of human society and the world at large, then there is a lot of work for us to do, both at the Bihar School of Yoga and at Rikhiapeeth.

– Address, 27 October 2013, Polo Ground, Munger



Swasti Vandana Prayer



स्वस्ति प्रजाभ्यः परिपालयन्ताम्,
न्याय्येन मार्गेण महीं महीशाः ।
गोब्राह्मणेभ्यः शुभमस्तु नित्यम्,
लोकाः समस्ताः सुखिनो भवन्तु ॥
हरिः ॐ तत्सत्, हरिः ॐ तत्सत्, हरिः ॐ तत्सत् ।

*Svasti prajabhyah paripalayantam,
Nyayyena margena mahim mahishah.
Go-brahmanebhyah shubhamastu nityam,
Lokah samastah sukhino bhavantu.
Hari Om Tat Sat, Hari Om Tat Sat,
Hari Om Tat Sat.*

May auspiciousness be granted to all.
May the kings rule the earth with law and justice.
May everything sacred be protected.
May the people of the world be happy and prosperous.
*Hari Om Tat Sat, Hari Om Tat Sat,
Hari Om Tat Sat.*



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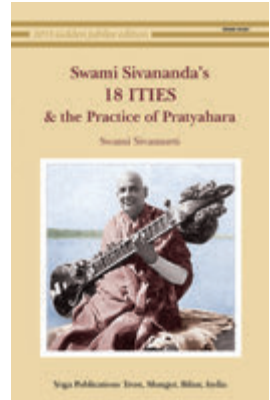
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