

YOGA

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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

Be a Blessing to Others

Look within and try to remove your defects. Let this be your sadhana. You can change your thoughts and habits, and mould a new character. 'As a man thinks, so he becomes', this is one of the greatest laws of nature. Think you are pure, pure you will become.

Have determination and will. Develop a strong desire to remove carelessness and forgetfulness. Have confidence in your own powers and faculties and keep up your mental poise amidst the changes of the world. Do not murmur when you encounter difficulties, disease and sorrow, but endure them with patience and conquer them one by one. Once your mind is always rooted in the Self amidst activities you will become a magnanimous soul. Live only to be a blessing to others.

—Swami Sivananda

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BIHAR SCHOOL OF YOGA

50
years

1963-2013
GOLDEN JUBILEE

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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 ॥

Purity of Parampara

Swami Niranjanananda Saraswati



We are now sitting at the closing ceremony of the World Yoga Convention which is being conducted at the Polo Ground, Munger, on the occasion of the Golden Jubilee of the Bihar School of Yoga. The Bihar School of Yoga was established in 1963, and in its journey it has spread the message of yoga and has become the tool to fulfil the mandate of our paramguru Sri Swami Sivananda, which he gave to his disciple Swami

Satyananda. "Spread the message of yoga from door to door and from shore to shore." Endowed with the grace and blessings of Sri Swami Sivananda, Sri Swami Satyananda set aside all his personal aspirations of sannyasa life and dedicated himself wholeheartedly and one-pointedly to fulfil the mandate given to him by his guru, placing that mandate before everything else in his life. The mandate was what he lived, dreamt and taught. He created a monument for his guru indicating that he had fulfilled the sankalpa that was given to him by Sri Swami Sivananda.

To us it represents his commitment, dedication and samarpan, the love, the connection and the union which Sri Swamiji had with his guru, Sri Swami Sivananda. After creating this monument of yoga, he moved on, as other horizons beckoned him. He created the tradition that a sannyasin is a selfless being who works not for his own pleasure, and not for his own fulfilment of ambitions and desires, but to bring

laughter into the lives of many and to wipe the tears of suffering and pain from the eyes of many. This was the sankalpa that our guru, Sri Swami Satyananda, lived all his life. He brought laughter and joy to the faces of many, he wiped tears of pain and suffering from the eyes of many, and he inspired us to do the same and to dedicate our life to this great spiritual vision.

We came to him not because we wanted to become something in life, but because we wanted to be with him. We had no ambitions or expectations; it was Sri Swamiji who nurtured and taught us, who took us by the hand and taught us how to walk, how to speak. He gave us the strength and the inspiration to do his bidding, and we walked on the path indicated by him. We are the first generation sannyasins who are seated here on the stage. We have given our lives, we have given our youth, we have given our bodies and our minds, and many of us have also given our might.

The people seated on this stage have dedicated themselves to propagating the vision and the mission of their beloved guru, who inspired them to connect with the luminosity within and to bring this spiritual awareness into the lives of everyone. For many here, it is possibly the last time that they shall be here, due to age and other limitations. However, this 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 into contact. This is our hope, and this is our prayer for the future generations of sannyasins and yoga teachers, for the second generation and the third and the fourth generations that are present here.

Our gurus were our Rama, and we, the first generation sannyasins, were the monkeys. We did the bidding, and helped build the bridge to fulfil the vision of Rama. Now, as future

generations walk upon that bridge, it is our request and prayer that you maintain the bridge in its pristine glory and purity, so that when our masters walk again on this hallowed earth, they see that the light they had lit so many years and centuries ago still continues to burn bright, and still gives light to all the travellers. This is our wish.

With this wish we close the first chapter of the fifty-year history of the Bihar School of Yoga. For that, I would like to thank all of you. Those who have come from every part of the world and nook and corner of the country to participate in this celebration of life, in this celebration of yoga, in this celebration of the vision that is alive in the hearts of each one; the vision of Satyam and the vision of Shivam which has made us into Sundaram. Following this Convention, a new chapter begins in which new generations will have to take up the challenge, the responsibility and the duty, slowly and steadily, to carry forward this torch of yoga. We shall make every attempt to be here twenty years later at the next World Yoga Convention in Munger to see the achievements of the future generations and to take pride in what has been achieved.

The Bihar School of Yoga is not the physical building; each one of you represents the Bihar School of Yoga, for it is that light, it is that power, it is that grace which shines within each one of you. You are the Bihar School of Yoga and you are now the vision and the mission of Sri Swamiji. Therefore, keep it alive. That is our humble offering to humanity on the occasion of the Golden Jubilee. Swami Sivananda gave the mandate 'Spread the science of yoga from door to door and shore to shore', and that was the vision we have lived for fifty years. Today, fifty years later, I am giving this mandate to the whole world and to all present.

The light of yoga has gone everywhere, and the next mandate for all of us is to live yoga with seriousness, with sincerity and with commitment, and to bring this gift to the entire humanity by maintaining the bridge that has been built. You don't have to recreate another bridge, simply

maintain it. Clean it; keep it pure and untainted through your own character, through your own effort, through your own personality, through your determination, faith, conviction and belief. Keep it untainted, for we don't know when our masters are going to come again. Therefore, it is your duty, for as long as you live, to maintain the purity and the glory of the tradition, of yoga and of the vision that has been inspired within you by Sri Swamiji and Sri Swami Sivanandaji.

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



All-Pervading Love

The success of this World Yoga Convention was on account of prem bhava. Throughout the Convention one felt this prem all around Munger. Everyone was very courteous and kind, starting from the toddler to the highest dignitary; and this can only happen when the person at the top is full of joy and happiness. This Golden Jubilee Yoga Convention will be remembered as Paramahansa Swami Niranjanananda's contribution to yoga and the spiritual world.

–Dady Billimoria, Mumbai

Multidimensional Application of Yoga for Youth

Swami Satyakarmananda, Founder and Yogacharya, Ghantali Mitra Mandal, Thane



My subject today is the multi-dimensional applications of yoga for youth. We have completed a lot of work for the application of yoga in many areas, and have successfully planned and worked out approximately thirty-one projects overall. Though our focus was mostly on the young generation, we did not limit our work to youth only.

We presented yoga to the inmates of prisons, and most of the hardened criminals became qualified yoga *shikshaks* or teachers, which brought a total transformation in them. In 1976, yoga launched a revolution in jails.

My journey

Firstly, let me tell you a bit about my own involvement with yoga. I am now running 82 years, and I have been working very honestly and sincerely in the field of social, cultural and national work from the age of eleven. This has given me 72 great years of experiencing the effects of yoga in the social, national and cultural field, a very strong foundation indeed.

My journey first started in 1971, when Yogacharya Saraswati gave me some primary training of yoga. I then received advanced training from Sri Swami Satyananda, my spiritual master, and there started my yogic career.

What made me want to enter this field in particular? Swami Vivekananda once said, and please listen very carefully to these words, "Yoga should not only remain a thought movement, it should be made socially relevant." Yoga should not only remain a thought movement, it should be made socially relevant. These words 'socially relevant', what do they mean? They mean that yoga must have a social connection for the benefit of society, for the benefit of the community, for the benefit of all humankind, men and women all over the world. Swami Satyananda says that "Yoga is our heritage of yesterday, the need of today and the culture of tomorrow." Keeping these words in view, and keeping them before our institute, we simply started extending our activities into what he said, devoting ourselves by doing some work, sincerely, for the young generation.

Let me tell you about how we work. We are on the border of the city of Mumbai, the capital of Maharashtra. It has now become Thane city, but it is part of Mumbai. We have very little time at our disposal, only two hours in the morning and one or two hours in the evening, but I tell you, about two hundred devoted people are working with me and nobody is getting paid. Nobody is paid; they are coming with their intention of service, sacrifice and surrender, people like Dady Billimoria, who is my seniormost colleague.

'Multidimensional Applications of Yoga for Youth' projects

From the total of thirty-one completed projects, eight have won international acclaim, and we have worked out fifteen projects titled 'Multidimensional Applications of Yoga for Youth'. Due to limited time, I am only going to touch on a few of our projects, and give the details of the numbers of camps and participants in the work we did for the *yuva peedhi*, the young generation.

Yuva shivirs

First, we conducted *yuva shivirs*, camps for the youth. So far, we have successfully conducted 61 camps, wherein 4,538 members

of the young generation participated. We carried out research also, which was presented at numerous conferences.

Tapping talent

Second, we created a project called 'Medha Samskara' for students. This is how it came about. One day I read a news item in the papers. It was about how the number of students committing suicide in Japan is increasing at an alarming rate. I asked myself, 'What things are making them commit suicide at such a tender age?' That article gave me the inspiration to work out a program for the yuva generation. They are facing so many problems while studying and concentrating on their studies. Medha Samskara was a project designed to help them overcome these difficulties. In Sanskrit, *medha* means buddhi or intellect, the power of memory and retention, and *samskara* means a deep mental impression. So Medha Samskara is basically training in how to concentrate and retain the studies better, helping students handle the pressures of studies, exams and school in a better way. I do not charge anything for these classes; it is my mission, my work. The Medha Samskara classes are for students from all over the states of Maharashtra, Goa and Karnataka. They are for boys and girls from ninth to twelfth standards, because most of the strain is on this group: how to concentrate when they are forgetting how to remember. In the examination hall they get confused, so what to do? There are many techniques, but I won't go into detail. We have had 225 free classes of Medha Samskara wherein 75,125 students between the ninth and twelfth standards participated.

Yoga for fire-fighters

Next, we worked with fire-brigade jawans, firefighters. When a fire takes place, it is these people who go to the site, climb on the ladder, take the water pipe in their hands and control the fire. For them, we conducted a one-month camp wherein 230 jawans participated daily.



Yoga for prison inmates, sportspersons and tribal communities

Six yoga camps for young jail inmates were conducted, which I referred to earlier, wherein 378 prisoners participated and out of which 30 have become qualified yoga teachers. They started teaching others. They began telling others how to behave properly and to stop committing crimes.

We conducted one camp for badminton players in which 50 players participated. We also conducted two camps of yoga for table-tennis players, wherein 32 players participated.

Three yoga camps for the children of tribal communities were conducted, in which 104 children participated.

Yoga for traffic police

We also gave yoga camps on anti-pollution for traffic police. Traffic police are facing pollution all the time, especially those who are constables in the centre squares at traffic junctions. They are facing terrible pollution. With the help of the Assistant Traffic Control Commissioner, we worked out a plan under which we conducted four camps, wherein 250 police constables participated.

Yoga for menstrual disorders

Then we successfully conducted three camps on menstrual disorders and yoga for young girls, where 104 girls between the ages of 14–15 to 19–20 participated. Here, we carried out some research and presented the paper at an international conference where it stood second.

Yoga for computer operators

We conducted a pilot and research project for young operators of computer systems, those who are constantly sitting in front of the computer screen. We noticed that after a few years they start getting troubles, maybe neck trouble, eye trouble, backache and other such issues. So we found a solution. At first it was a pilot project, and then it became a research project which we presented in an international convention, where it stood number one.

Yoga for pregnant women

Our 'Yoga for Pregnant Women' camps have become a great success. Dr Ulka Natu is giving a workshop at this conference, and she is in charge of that. She is a gynaecologist and also a yoga teacher, and the combination of her medical knowledge and my upanishadic and yogic knowledge has given very good results. We have so far conducted 92 camps for pregnant ladies only, in which a total of 801 women participated.

Yoga for the differently-abled

Then there is yoga for the differently-abled young people of Baba Amte's Anand Bhavan. Baba Amte's Anand Bhavan is generally known as a centre for leprosy patients – Maharogi Seva Samiti – but when you enter, you notice that there are other physically handicapped youth between the ages of 18 and 30 years. We conducted a camp wherein 82 deaf, blind and mute leprosy patients and other physically-handicapped youth participated, and we came out with great satisfaction. I don't claim that by conducting the camp their lives have been

fully changed, but at least satisfaction was gained on both sides: on our side for giving and on their side for receiving. These people have been given a good descriptive name: not 'Disabled', but 'Differently-abled'. I like that name.

Yoga for musicians

Another group we worked with was of young tabla players. One tabla player developed some backache and neck problems after a few years of sitting for concerts while accompanying the singer. He was admitted to the hospital for these problems and he called me there. "Can you do something?" he asked. I told him, "I will definitely do something for you, but I will study it first." So in response, we conducted two camps wherein 26 tabla players participated, and we studied the results.

Yoga for the mentally challenged

Next we worked with mentally-challenged young inmates of a mental hospital in Thane, which I have spoken about earlier, where we took Swami Niranjan to visit. The last camp held was over three months long in duration; every day, including Sundays, a batch of ten yoga teachers was sent there. We had discussions with the superintendent of the mental hospital, and we were allowed to work with the borderline mentally-challenged people only. We came out with great satisfaction. We presented the findings of that project last December at an international convention held at Lonavla in Maharashtra, where it was highly appreciated by all the delegates participating from around the world.

Yoga for young executives

We have conducted one camp for young executives wherein 38 executives participated.

Getting recharged

So far, we have conducted fifteen yoga shivirs, of which I have given you the names and the number of participants. The total

comes to 410 camps, and the number of participants comes to 81,860. I am quite satisfied with that, but still we have to go ahead. We are not going to stop here. You see, with very limited time and resources we were able to do something for Swami Satyananda's mission, and with great satisfaction we are continuing to do his work. Yoga is like a tonic for us, it recharges us.

One last minute, Guruji! When we come to the ashram, you are here. There is a signboard saying 'Mobiles not allowed', but even then some sadhakas bring their mobile. However, the ashram has a very good system. There are no charging points in the rooms! Why? That is material charging, but what about the spiritual charge we are receiving from this great personality? For us seekers, he is the great master, he is the great charger. When we come here, we get ourselves fully charged, and go back to our lives.

– Address, 25 October 2013, Polo Ground, Munger



Serving the World Yoga Convention: “I will do it, Sir!”

SKILL Foundation Group, Patna

We are a group of five SKILL Foundation children from Patna. We arrived on 17th October offering two weeks of seva to Swamiji and the World Yoga Convention, and here is our report.

In the first few days before the Convention started, we became experts in cleaning! We cleaned almost the entire Main Building from the Sixth Floor to the ground, mopping all the



bathrooms and windows; then we became part of a big team cleaning outside accommodation in schools and halls. We spent all day sweeping and mopping big halls and rooms, scrubbing toilets and windows, and removing spider webs. After cleaning, we set the beds for the guests; some halls had over twenty beds! When these places were shining, we went to the office for more seva and they said ‘Publications’. We learnt how to pack the books and tape the boxes. Some of the bigger boys went to help shift heavy boxes.

We also had satsang with Swamiji. In one satsang, Swamiji spoke about the family of the guru, and a sentence that stood out for us, “Those who share the same vision and the same inspiration as the Master become the family of the guru.” It emphasized our motto for us: ‘We will do it, Sir!’ In another satsang Swamiji briefed us about the Convention. We were

told the route of the Convention and how to follow it, all about our ID badges; then we received our pre-Convention prasada.

We were told that no one would be allowed into the ashram without an ID badge, and this would be enforced from the day before the Convention. One of our fellows did not have his ID badge on this day. It took a long time to get the card, but once he got it we could enter the ashram to start our main seva, which was in the movie theatre. We learnt how to set the mats and chairs, how to guide people and how to explain about the movie to the guests if they had any questions. We practised how to do this – all the boys and girls stood in line and practised to say ‘Hari Om’ with a big smile, and we were told that we should wear our full SKILL Foundation uniform for our duty. Swamiji and Swami Satsangiji came around to see how everything was going and we could see and speak to them both.

During the Convention, our main sevas were in the Akhara for the morning session, prasada distribution in the car park, and then in the movie theatre, where we could sometimes watch the movie. After 4 pm we were free to enjoy the celebrations. We went to the Polo Ground and listened to Swamiji conduct the program from the middle part of three big pandals, while others in the side pandals could see him on big screen TVs. We attended Akhand Kirtan in the amphitheatre, which we enjoyed immensely: we danced and danced. In the evenings we attended the evening programs. We saw a magic show, a play on Swami Satyananda’s life, a dance based on karate, and two dances with songs.

On 26th October, our movie theatre seva was interrupted: we had to receive our Satyam Yoga Prasada, selecting books and CDs of our choice. Then we received even more prasada in the car park.

On the last day we met Swamiji in Akhara to say ‘thank you’ to. He told us to meet him after the evening program, because he had a special gift for us. So our group gathered around Swamiji at the appointed time, and to each of us he gave the Yoga App tablet! He asked us about our train and journey, and said, “Best of luck!” We replied, “We will do it, Sir!!”

Results of Bihar Yoga Techniques in Education

*Rishi Arundhati, Acharya, Satyananda Ashram Canada, Ontario,
Canada*

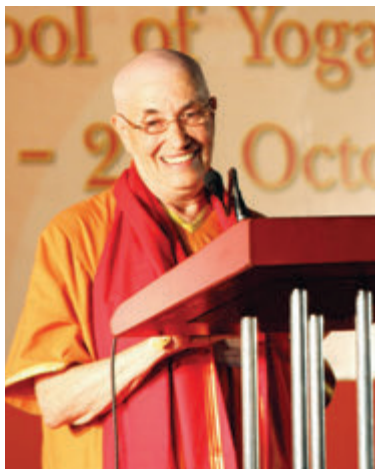
First, I would like to thank Swamiji Niranjanananda for the honour given to me as an invited speaker at the World Yoga Convention, the Golden Jubilee of the Bihar School of Yoga.

My father's grandmother was a full Native American of the Choctaw nation and my mother's great grandmother was a full native of the Cherokee nation. Our tradition believes

that it will be seven generations after the coming of the European invaders before we are completely healed, and at that time we will be called upon to heal Mother Earth.

I came from a poor family, but from a very early age our parents stressed the need for an education, and how to manage money. I started my first job at the age of ten when my sister, who is two years older than me, and I were hired to deliver newspapers near our home. On the payday we were given 25 cents for ourselves, 25 cents that went into the bank, and the rest of the money we earned went for our clothing and school needs.

Though dyslexic, I always had a passion for reading, especially the newspaper. When I was about ten years old, I read in the newspaper about a man in India named Mahatma Gandhi. What I remember was thinking that there could not



be such a living person who was as saintly as him. What I admire most about him today is that he never projected his problems on to others or other things. When he was in jail and many rioted and were killed, he did not say, "I told them not to do that." No, what he said was, "I have not done my job properly, or this would not have happened." He took the blame on himself.

When I was twenty-three, I met Vasishtha and very soon we were married. He told me then, "I do yoga." I told him to go ahead, I didn't mind. For me, yoga meant standing on one leg, *eka pada pranamasana*. However, I never saw him standing on one leg. So after a year or so, I asked him to tell me about yoga. He gave me three books to read, *The Autobiography of a Yogi*, by Paramahansa Yogananda, *At the Feet of the Masters*, by J. Krishnamurti, and an Egyptian text, *Light on the Path* by Mabel Collins. That's how my study of yoga began, not with asanas and pranayama, but with the philosophy of yoga.

When I turned thirty, I met Sri Swami Satyananda. That was 1968 on his first world tour. After a couple of years Sri Swamiji said to me that I should study the works of Dr Maria Montessori and start to work with children. I did as he suggested and since that time I have taught yoga to children of all ages, from two-and-a-half years to sixteen years of age and older.

Today, Bihar Yoga techniques devised by Sri Swami Satyananda are being used by many schools in many countries the world over. If anyone is in doubt about why they should teach yoga to children, there are a couple of books available, *Yoga Education for Children: A Manual for Teaching Yoga to Children* by Swami Satyananda and *Yoga Education for Children, Volume 2* by Swami Niranjanananda. In the time I have to speak I would like to talk about some applications of Bihar Yoga techniques with children and their effects.

We heard this morning from Swami Yogabhakti about RYE, the association for Research on Yoga in Education, which is well documented in many countries of Europe. I would

also like to mention YES, the association for Yoga Education in Schools, which was started in Canada and together with Sannyasi Nawaratri has 'not for profit' status in Texas, USA.

USA

In Austin, Texas, YES is being called upon by the largest public school system in Austin since 2001 to teach not only the physical aspects of yoga, but also to teach these children how to relax with yoga nidra and how to change their behaviour, in 300 elementary schools.

There, YES is also working in Children's Shelters and in one in particular there were a group of twelve children who met once a week for one year. One child (who was thought to be a boy) attended but would not join the group and flung himself on the sofa nearby, displaying anger and swearing quite a lot; he even threw his shoe at the yoga teacher. The child was invited to join the yoga class any time he wished. The yoga game that was played at the end of the class was questions about things they had done. When those who participated could not answer, the one who had refused to join in knew all the answers.

The following week, the child returned, this time wearing a dress, so the teacher realized it was a girl. She still refused to join the class, but on her third visit she joined the class and seated herself right in front of the yoga teacher. She stopped using the foul language and became one of the best students.

At a public elementary school for problem children, YES was also asked to give classes once a week to all grades, one grade at a time throughout the day. Being Texas, a Bible-belt state, *Om* was not chanted. The children got confused after three weeks and asked if they were really doing yoga, since there was no *Om* chanting. They asked to chant *Om*, so it was started from that day.

The teachers found an immediate difference in the children's behaviour. The teachers reported that when the children had to line up for break, or library or lunch, their behaviour had been chaotic and unruly. Since they had started

chanting *Om*, the children would form a line and chant *Om* and were on their best behaviour to and from the class. This stands to reason because we know that *O* causes beta rhythms in the brain and the *M* brings on the alpha, associated with relaxation.

Canada

YES, this time in Canada. Swami Bodhananda had just returned to Canada after spending five years at the Bihar School of Yoga in Munger. She is a trained teacher so I suggested she start to teach and through being in the system she could bring some yoga techniques into the classroom. She was hired by the Toronto Board of Education and was given a class in a very rough area of Toronto. That year they decided to put all the troublemakers in one class and they gave this class to her.

From day one, she started their day with yoga nidra. After a week, she asked who would like to teach it and the students responded. By the end of the year, all the students had had a chance not only to practise, but also to actually give a yoga nidra practice with the teacher lying on the floor with the children. By the end of the year, she had the best behaved class in the school.



In Canada, YES gives yoga sessions to children in four schools. In one, it is a club that meets before school. The session consists of some asanas, breathing and usually some visualization. When I met the parents at a parent-teacher meeting (the principal insisted that I be there), they said they had asked their children what they liked about the yoga sessions, and they replied, "They are fun." When I explained to the parents that practices such as *trataka* and *nada yoga* were important, as well as the physical exercises, because they help the child to develop their ability to concentrate, some mothers there said, "I'm going to tell my child to join the yoga club."

One of the young boys, an eighth grader, has been diagnosed with ADHD, attention deficit hyperactive disorder. His teacher has started to give a simple form of *yoga nidra* in the classroom. During the seven to eight minutes of the practice, he remains absolutely still and relaxed. His response is always, "That was fantastic." Over a year, with regularly giving the *yoga nidra*, he is learning to calm himself and now knows how to relax.

When I meet with the preschool children in the other schools and give them a yoga class, they are already very familiar with the asanas. They do those with their teacher, who is one of my students, and they are also learning practices such as *surya namaskara* from their physical education teachers. The physical education teacher, who sponsors the yoga club, said that *surya namaskara* is a perfect warm-up exercise for track sports, which they have to cover in their syllabus.

England

When I was living in the north of England, the brother of one of my students entered the eleventh year of study and the teachers started to prepare them for the Ordinary Level Exams that would come at the end of that year, by giving them a mock-timed essay to write every Friday. He liked history, but for the first essay he wrote, he received 13 points out of 20 possible points with many remarks on the margins by the teacher. The sister convinced him

to do a short yoga nidra and to listen to the chapter he would have to write the mock exam on, which he had read onto a tape. She had him repeat this at least three times during the week. The following week his marks went up to 16 out of 20 with only one comment by the teacher, 'Excellent'. The third week his marks went up to 18 out of 20 and the teacher called attention to him, which embarrassed him, but the remarks of the teacher on that essay were 'Excellent, high standard maintained'. His average for the twenty essays he wrote that year was 17 out of 20 and 'A'. The remarks of the teacher were always, 'Excellent, high standard maintained'. He earned 'A' at O Level and went on to Advanced Level, which was necessary for attending university in England. At the A Level he also earned 'A's, and at university he earned a double First. He earned a First in Political Science and a First in Economics. Today he is a banker in London. He came from a simple family, but with the practice of yoga nidra he was able to develop the ability to learn easily and thoroughly. He supplied me with a copy of these essays as well as a tape he used for preparing for the exam.

Uruguay

In Uruguay I found the most open approach to Yoga Education in Schools. While there in 2007, I visited two schools that were based on the ideas of yoga. Each child had a yoga session every day, the same as they would have a math session. RYE and YES are both well represented in Uruguay, and it is through these two associations that the Bihar Yoga techniques are being introduced to children. Even the very young children are being introduced to the ideas put forward by Rishi Patanjali in ashtanga yoga, which are related to their own stage of development and understanding.

Brazil

In Brazil, representing YES, I had the opportunity to visit a school with the two swamis that run the Satyananda Yoga activity there. It was a very relaxed session but thorough.

There was a lot of playfulness with a very positive purpose. I remember the old parachute that we all hoisted up and down, and then someone ran into the hole at the centre and shouted a word of upliftment, such as trust, hope, knowledge, honesty. It was lots of fun and several parents were there, and we did a song and dance in Portuguese.

Colombia

In Colombia, especially at the ashram, there are many opportunities for children to learn and practise yoga. The two books referred to earlier are both available in Spanish through the ashram there. They also visit schools and bring yoga to the children.

Australia

Many people in Australia are involved with teaching children yoga, following the techniques of Bihar Yoga. Swami Kalikamurti reported teaching yoga in a primary school for children about eight years old. There were about 200 children in the one-hour class and lots of teachers trying to make them be good. Her instructions to the children were to have fun, have a go, that they couldn't do anything wrong, they were not to trash anyone else's experience, and there was no forced participation.

They did shake-outs, asanas, yogic breathing techniques, awareness and short relaxations. They did some breathing with *Om* chanting. She told them about how yoga helps you to be in control when life was hard. How to have things to help them do that, how in their heart there was a star with a candle flame and how they had to keep it alight no matter what, that it was their job to keep it alight.

The teacher asked some of the children to write her a letter about the yoga. One little boy wrote her to say that he had learnt from one hour of yoga that he did not have to be angry a lot any more, and that if he was angry he could hit the wall instead of hitting someone else.

Swami Kalikamurti also addressed one of the major problems in schools today, which is bullying. She reported that Katie came to prenatal and kids' yoga classes for about a year. Later, when she was eight years old, she told her mother that she was angry and could not sleep and wanted to come back to yoga and see the swami. Katie was being bullied and Swami Kalikamurti was not sure she knew what to do, so she taught her ujjayi pranayama and talked to her about energy – how the bully's energy was affecting her once it was in her energy.

She talked to Katie about the yoga she had done and liked. They did some visualization about her energy being transformed from feeling down to feeling it as being protective of her. They then did Gayatri mantra. Katie came back a few months later to let Swami Kalikamurti know that she was transforming the energy received from the bully into protection. She then sat up straight and sparkled and said she was filled with protective energy, and the bully left her alone and that she felt sorry for him. Today she is a sparkling, dynamic eighteen-year-old. In this example, the child even realized that it is the bully who needs help and felt sorry for him. When we have a low self-image, we look for someone we can feel better than in order to feel good about ourselves.

Therefore, in the schools that are using Bihar Yoga techniques with children with behaviour and learning problems, we are finding positive results. The Bihar School of Yoga is not just concerned with the physical body of the child or the mind of the child, but with the development of the whole personality of the child: the physical body through practices of asana and pranayama, the emotional personality with practices of specific breathing techniques, the intellectual aspect of the personality with practices such as yoga nidra, trataka and nada yoga. Children who do yoga regularly develop physical stamina, emotional control and have a positive self-image and are self-assured, have self-control and exhibit self-initiated creativity.

I will end my talk with a story from my people.

The two wolves

One evening an old Cherokee told his grandson about a battle that goes on inside people. He said, "My son, the battle is between two 'wolves' inside us all. One is Evil. It is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego. The other is Good. It is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith."

The grandson thought about it for a minute and then asked his grandfather: "Which wolf wins?"

The old Cherokee simply replied, "The one you feed."

– Address, 25 October 2013, Polo Ground, Munger



Global Tribute – Greece

Swami Sivamurti

We have come from Greece 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.

I am not Greek, I am Australian. Swami Satyananda has made me into a Greek citizen since 1977. He told me to take his message to a country I knew very little about. His force was with me, and today we have ashrams and centres all over the mainland and islands. As I stand here today, a feeling of overwhelming praise and thanks fills my soul and heart. What words can one find to adequately express appropriate gratitude, not only for that which Swami Satyananda and Swami Niranjan have given to me personally, but also for what they have so freely and selflessly given to an entire nation and its people? It is impossible for me to find the words to express the intensity of my feelings of gratitude to our gurus, either on behalf of myself, or on behalf of the many Greek people who have been blessed to experience the presence and grace of both spiritual masters. I pray that the brevity of my words may allow the silence in my heart to reach the silence in the heart of my guru, whose law is always and only: Love.















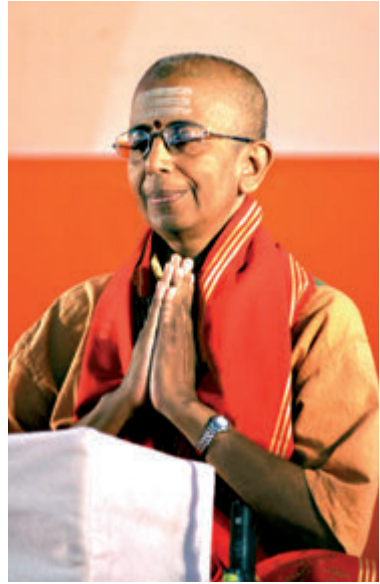




Research in Yoga

Dr Swami Nirmalananda, Bihar School of Yoga, Munger, Bihar

In comparing yoga and research, I found that there are many similarities between the two. In research, no matter what we study, we try to discover something, looking at it from all aspects. The same thing happens in yoga also: we try to be aware. We try to know totally what is happening around us and within us. Satyananda Yoga is especially known for its two components that make it unique and successful: awareness and an integral approach in life.



Swami Sannyasananda quoted the words Sri Swamiji always said, and I will quote again: “Every yoga practitioner is a researcher. He is essentially a researcher who experiments in the laboratory of his body throughout life, and he learns and learns until he unites with himself, until he knows the answer to ‘Who am I?’ and ‘What am I?’” That is the process of yoga. A yoga practitioner becomes a yoga sadhaka, a yogi and a seeker in that step by step manner only if he becomes a researcher of his own self. That is personal research. However, institutes do external research, and research done using only the five external senses is limited as compared to the yogic method, where the wealth of its research lies in being experience-oriented and deep.

To quote an example, we were studying the effects of bhastrika pranayama on Bihar Yoga Bharati postgraduate



students. We went into Matri Sadan hospital in Munger run by the Goenka family. The study group had a small instrument attached to the finger that would show the oxygen saturation in the blood. You know how it is with bhastrika pranayama, if you do it nicely, at the end of the practice you do not want to breathe at all. Spontaneous *kumbhaka*, breath retention, happens. In one person, actually in many students, although I will refer only to one, the saturation started falling down from 100 percent to 90 percent.

I have the samskaras of an anaesthesiologist. When we administer anaesthesia to a patient, if the saturation goes below 95 percent, then our eyes open up and we start becoming active. Less than 90 percent and the surgeon will start giving a dirty look to the anaesthetist, asking, "What are you doing with my patient?" If it is 80 percent, then everyone from all operating theatres around will run to help you because the alarms are going off crazily.

In this person that we were studying, the saturation went down to 54 percent. I had not seen this ever in my life, a person

being alive below 75 percent, and my heart stopped beating because I was only researching with my eyes and my ears, but she was experiencing the bliss of yoga practice; she was nicely sitting and enjoying a state of elevated consciousness. I learned then that *anubhava*, experience, is totally different from research; it is much deeper.

Sri Swamiji established the Yoga Research Foundation and he has been our source of inspiration and teacher in how to be a researcher. With that introduction to the Yoga Research Foundation, I will give a few summaries of research conducted with children, as this is today's theme.

The first project was conducted over a period of five years in our Indore Yoga Centre. We wanted to study the effects of certain yoga practices given by Sri Swamiji on young children of the age of eight years. The theory is that when a child practises nadi shodhana pranayama, surya namaskara asana and Gayatri mantra, the onset of puberty becomes very smooth. The pineal gland stays functioning a little longer and the age of puberty is delayed. This is what we tried to study and we had good results in that.

We did a second project in Chennai with the help of our Chennai Yoga Centre. They had a population of adolescents going for their major exams, Class 10 and Class 12, and this age group is usually very tense before the exam. The school authorities allowed us to conduct a one-year study throughout their academic year. We found that the left brain functions of memory and rational intelligence drastically improved in students who practised yoga regularly, and they felt less tense before their board exams. We also studied self-confidence, as it is also related to a child's performance during exams and education. I would say that this was a modern, educational, system-oriented research.

We conducted a study with the Bal Yoga Mitra Mandal, the children's yoga fellowship created by Swamiji. In this project, we studied their ability to evolve in education, in the learning process. A child learns not only through the

left brain, through memory and intelligence, but she also learns intuitively and by living in the natural environment, considered as right-brain learning.

The unique aspect of this project in particular was that the children did everything themselves. My job, or the job of the Yoga Research Foundation, was only to give a scientific design for the research and to do the statistical analysis at the end. Otherwise, the children gathered the group, the data, by holding a huge *shivir* or camp in this very place, the Polo Ground of Munger. They held a shivir for about 4,000 children and from among these children, they received the population for research, constituting of over 400 children.

They conducted all the psychological tests that were sent to the BYMM from many of our overseas acharyas, and the BYMM children became proficient in this research. They collected the data, they scored it, they conducted the yoga classes, and ultimately they handed all the data to me. I just had to apply the statistics. The results of this study are excellent, not only from the children on whom the research was done, but also from the children who were the researchers. Thus, this project had two sets of results. The presentation of this study will be given at the workshops being held at Ganga Darshan today by one of the children of BYMM.

In this way, we studied the creativity and education of children. The Yoga Research Foundation, with the help of Bihar Yoga Bharati students, also tried to study *samskaras*, the deep impressions in the subconscious, which is very difficult to study on a scientific basis. The students, in collaboration with a few gynaecologists who are connected to the ashram, conducted a study researching the practice of yoga during pregnancy. The question was: if the mother practises yoga during a certain month of the pregnancy and is chanting a prayer, prarthana or stotra, what will the effect be later on the child?

We studied the newborn baby for one year: the behaviour patterns, the feeding patterns, the sleep patterns. It was noticed

that when the baby was cranky or crying unnecessarily and the mother repeated the same mantra, prayer or stotra that she had been doing during her pregnancy, the child again started smiling. These children were also found to be more content as compared to their older siblings in the same home environment. This study displayed the positive effects of yogic samskaras given to babies before their birth.

In this way, Sri Swamiji's legacy of yoga and research, the Yoga Research Foundation, continues to spread the experience of yoga, both for those involved in conducting the studies by analyzing the data and seeing the results, and for those upon whom the research is conducted, through measuring the experience within themselves. It is an inspiration for us all to become sadhakas of self-study, using the laboratories of our own bodies and minds.

– Address, 25 October 2013, Polo Ground, Munger



BYMM at WYC

Sannyasi Devanjali, Munger

At the start of 2013, Swamiji met with the BYMM children in Satyam Vatika. He asked them, how many would like to offer seva, leading up to and during the World Yoga Convention (WYC). Within half a second every single little hand shot up in the air and would not come down. A big smile came over the face of their guru, and from that moment on the children were focused on fully engaging themselves in their duties for WYC. As the word spread amongst the children, each week we would see new faces appearing eagerly to volunteer their help.

The Convention was not just an exciting experience for the children of BYMM but also an opportunity for great learning and development.

During and leading up to the WYC, the children of BYMM were fully engaged in their seva, throughout the ashram and various venues, in some of the most vital departments. Altogether 600 BYMM children attended the WYC. Out of these, 250 were involved in seva in the following areas: pandal management, seating, chanting and kirtan, akhand kirtan, pooja and havan, bheth, diksha, kitchen serving, crowd control and coordination, and Swamiji's security.

The children were so dedicated to their seva that they would come early in the morning, some of them from far away, on their bicycles or by foot. As soon as they arrived they would report, have a quick breakfast and go to their assigned duties. The children would spend the whole day absorbed in their seva and any free time was spent practising for the various performances they were to present. But the true favourite activity was participating in the akhand kirtan in Satyam Vatika taking place from 6 am to 6 pm every day during the Convention. There the kids would sing, dance and recharge, ready to go back to seva.

During the Golden Jubilee Celebrations the children were very fortunate to have the opportunity to perform dances and karate for people from all over the world. This was a highlight for the children as they worked so hard to perfect the performances for the Convention; their hard work was evident in their presentation and was witnessed by all present. One special BYMM child was selected to hold a workshop about 'Research in the Effects of Yoga on Children – an Experience' which over one hundred people attended, all of who gave positive and impressive feedback.

The kids worked through two programs before WYC as preparation for their duties. During Guru Poonima and Lakshmi-Narayana Yajna they were given the opportunity to learn and perfect their duties for WYC.

During the Convention and leading up to it, the children learnt so much from their experiences. They grew closer and the previous division between seniors and juniors started to dissolve as they began to work together and cooperate. Many children were able to express their talents and new stars shone forth.



Personality Development in Early Adolescence

NKTM Jeyagopal (Sannyasi Shiva Rishi), Yogacharya and Founder of Satyananda Yoga Centre, Chennai & Satyananda Yoga Education Charitable Trust, Chennai, India

I would like to start this session in the typical way that I would start a session with children. I request all of you to stand up please. I will say a few words, you have to repeat them. Okay?

*Che che kule
Che che kaupisa
Kaupisa lanka
Katasa lanka
Kumadi de!
Kumadi de!!
Kumadi de!!!*

I hope you got the words. Now we have to include a small action, all right? When you say *Che che kule* – you touch your head, *Che che kaupisa* – you touch your shoulders, *Kaupisa lanka* – your hips, *Katasa lanka* – touch your knees, *Kumadi de* – you bend forward, touch the floor and then bounce up with a burst. Okay? Is it clear?

I am seeing many of you at the back, you are just standing! We will add a small action to this. Move the hips from side to side. Okay? Very good. *Che che kule, Che che kaupisa, Kaupisa lanka, Katasa lanka, Kumadi de! Kumadi de!! Kumadi de!!!* One more time, then we will sit down. *Che che kule, Che che kaupisa, Kaupisa lanka, Katasa lanka, Kumadi de! Kumadi de!! Kumadi de!!!* Now please sit down. That was an opportunity to officially move.

Satyananda Yoga Centre (SYC) and Satyananda Yoga Education Charitable Trust (SYECT) both are sincere attempts by the devotees of this tradition to take yoga forward to every stream of life possible. Satyananda Yoga Centre is a professional organization providing yoga training to schools, universities and sports teams. We had the opportunity to teach yoga to Indian cricketers when they came to

Chennai, as well as to many boxing champions. SYECT is a group of all students who would like to participate actively in seva.

We just heard the beautiful presentation by the children of Bal Yoga Mitra Mandal, which in fact became my inspiration when I was at Ganga Darshan in 2003. After almost two and a half months of being here, one Sunday morning at about four-thirty, I went to make a round of the ashram and I saw there were about one thousand children standing in the courtyard and there was no noise. This was a great and grand event for me to witness: one thousand children silent and disciplined by themselves, not being minded. Discipline was pouring out of them. I felt that this has to be taken to Tamil Nadu. I spoke to Swami Niranjana. I requested his permission to do specific work for children and he was more than happy to say, "Yes, you should go ahead."

Apart from many other things that we do at the Satyananda Yoga Centre and the trust, its main activity is related to children, more and more children. My participation in this World Yoga Convention in the last three days has only further reinforced that each and every luminary, each and every person who has worked in the field of yoga vouches that it is the future that has to be taken care of. It is the children to whom we have to take this great wisdom.

We work with destitute children. You know about the tsunami that hit the entire east coast? We have started a teachers training course for children who lost their parents. This includes girls who might otherwise become lost, who might not have anything in this society, who might even be pushed to become sex workers. We took that group of about four hundred children and started a teachers training course for them. In two years' time they will be teachers. The government and education department in that district has agreed to collaborate with us to take yoga to each and every government school in the area.

We also work with other orphaned children. We had the opportunity of bringing at least two hundred and fifty children who do not have parents to the ashram. When they met Swami Satyananda and when they met Swami Niranjana, they felt that they had not lost anything in their lives. They felt that they were adored and cherished when they had darshan.

Of course we take yoga to corporates and to private and government schools. Another very important project that we are

pursuing in the last ten years is work with exceptional children. We have a couple of teachers who have been dedicated to that cause through an organization called Madhuram Narayana Centre and I will have the privilege of presenting a paper on 21st November on the topic 'Yoga as a facilitator in the early intervention of exceptional children'. We have a large number of children attending yoga in private schools who, I would say, are the sponsors of all our other activities of the trust. They pay for the course, and all other activities are taken care of by the revenue generated from it.

Research study into yoga with adolescents

We are reaching out to about ten thousand children at this point of time. The presentation that I am making today is with reference to a specific group of children. We saw in the previous presentation how yoga works on the creative aspect, the right-brain faculties. This presentation will probably complement that. We will all agree that as individuals we improve in our personality through yoga, but the purpose of the research is to bring it as documented evidence in front of people who can effect a big change in the way educators and policy decision-makers view it. Therefore this study was undertaken.



All of us have been practising yoga for quite a while and we have studied the books of this tradition, thus we know that we need to work upon both hemispheres of our brain and develop both sides to be a homogeneously-developed personality and not a lopsidedly-developed personality. In this study we wanted to look at how the practices of yoga impact on the rational, calculative understanding, the intelligence and the left-brain aspects of the personality.

I have to call your attention to the fact that this group of children whom we have taken up for this study are from the cream of Chennai children's society. They have very good financial backgrounds, they are studying in the best of schools, and they are competing to become the toppers of the education stream. I am giving this information because some of the results that will be seen later will show that the children who have lesser abilities and lesser intelligence are the ones who have shown tremendous and remarkable improvement when they have practised yoga. Those who were already very intelligent still improved, not that they did not, but you could see the shift clearly in the others. In fact, when I went to the DAV school where we did this research, where I also studied, I was one of the worst students.

I can say that I am the greatest testimony to the power of yoga. It can transform a person like that. When I went to my old school to teach yoga, I went to discuss the way in which they wanted to take yoga with the principal, and he said, "Please meet the HM also." Luckily, the same principal was not there as when I studied twenty years ago. I went to the HM's room; she was previously my maths teacher. I was not at all good at it and I would put my fingers into her eyes and make her cry in every class, literally. She was busy looking down at some work when I knocked on the door and went in. She lifted her head. Okay, now you should understand that if you meet your student after twenty years you would be so happy, whatever the person may be, no? She lifted her head and she said, "You!" The second comment was, "Why are you here?"

I said, "I am the yoga teacher whom your school has requested to come. I would be the best example of the kind of change it can bring about in a person." Now she was very happy. By seeing the change in me, that was proof enough for her in regard to the little ones who were causing all the trouble for her. She said to me, "Now, I am going to give you what you gave to me! In multiples!" She gave me fifty-five

boys in one class, and she thought I would go back crying. Two or three days later when she came past the corridor, these children were all seated and they were doing beautiful visualizations and she was almost in tears. She said, “Wow! How is this possible? For thirty years we have not been able to make these children quiet.” We had a great opportunity.

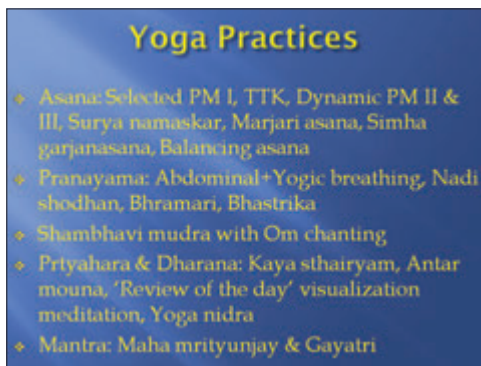
I would like to present to you this study and explain to you what things were taken up for it.

Research design

It was a progressive study with a control group and an experimental group. We had post-data and pre-data; we used the SPSS 17 software for bringing out the statistics in a scientifically-projectable format.

The period was for a year. We had 673 boys and girls in the experimental group, which was in the DAV group of schools. And 529 boys and girls from three other schools, which were all CBSE schools. We used the PGI scale for memory; Advanced Progressive Matrices (APM) by Ravens for intelligence; Agnihotri Self-Confidence for self-confidence (ASCI); and STAI test for the pre-examination anxiety.

We had two sessions per week. Later on I will also tell you what happened after this study to our work in this school.



Yoga Practices

- ♦ Asana: Selected PM I, TTK, Dynamic PM II & III, Surya namaskar, Marjari asana, Simha garjanasana, Balancing asana
- ♦ Pranayama: Abdominal+Yogic breathing, Nadi shodhan, Bhramari, Bhastrika
- ♦ Shambhavi mudra with Om chanting
- ♦ Prtyahara & Dharana: Kaya sthairyam, Antar mouna, 'Review of the day' visualization meditation, Yoga nidra
- ♦ Mantra: Maha mrityunjay & Gayatri

We had the practices of simple asanas, because we did not want these children to become experts of yoga. We just wanted them to become people who enjoyed yoga. We felt that to take anything to a child it is important for us to make them feel that it is fun. If

it is not taken in that way, if it is taken as a serious matter, we felt they would not love it. When we train our teachers, every class starts with something fun and every class ends with something like the *Che che kule* dance we did at the beginning.

Each class was for forty minutes. We technically had about thirty minutes for the practices, five minutes before and after for bringing

them in and playing and enjoying – getting them into the class and preparing.

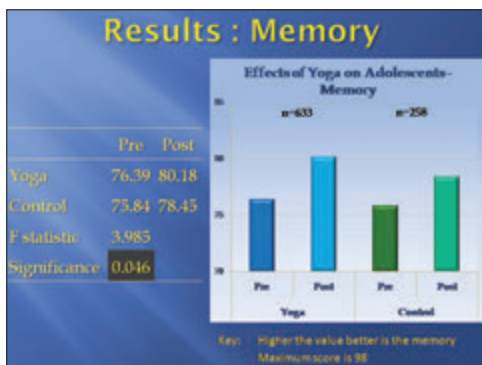
The practices that we introduced are outlined in the slide above. We also had mudras and *Om* chants focusing on the eyebrow centre, kaya sthairyam, and antar mouna. We had the review of the day in both yoga nidra as well as in a sitting posture. We had the opportunity to introduce Mahamrityunjaya mantra and Gayatri mantra also.

The age also has to be taken into consideration: children of tenth standard and children of 10 + 2, ranging from 14 to 16 years. The mean age is 15 years and 2 months in the yoga group and 15 years and 1 month in the control group. The class ratios are given here.

Results of the research: memory

This is what we got. The memory of children, particularly the ones who did not have attention, who would not be able to focus at all, who were always distracted, were the ones to benefit totally from this study. Though the significance shows that it is 0.046, looking at the number of 673 children, it is a big significance that has resulted. It also showed in the results, about which I will tell you later in the workshop.

You can see in this graph how the base level itself has shifted upwards, on the left side the yoga group and on the right side the control group. The yoga group has shifted upwards and you can see the top line that shows the children who were already good, the children who were entering into the IITs of India, even for them there was a big improvement. That is also shown there. Whereas in the control group you will also see that there is a mild improvement post-data, because of the intense desire that they have to perform well; however, that could not become effective because they were not advantaged with the practices of yoga.



They were attending school, yet their school did not have yoga during that period. We were teaching in seven schools of the DAV group of schools, whereas we had taken the control group from other schools from outside the DAV group where we were not teaching. They were attending their school regularly.

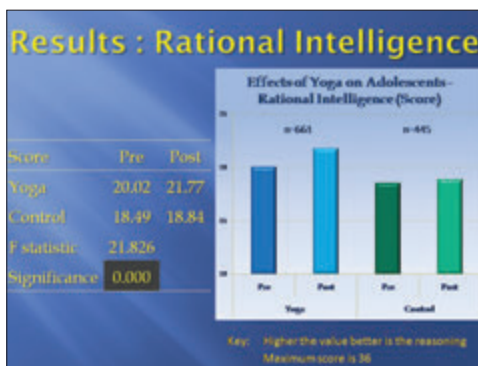
Results of the research: rational intelligence

For the rational intelligence, there was also a huge improvement in the yoga group, whereas in the control group it was almost the same level. The maximum score that somebody was able to get was 36. Again if you look at the numbers, the results show significance at .000; the difference that we were able to see in the pre- and the post-study for the yoga groups was 1.75.

Question from audience: *Why not take a control group from within the same school? Were there not other variables impacting on the results such as the opportunities for those in the private schools (experimental group) compared with those in the public schools (control group)?*

Answer: We were not able to support that. We have taken it into consideration that they are from different schools and definitely those variables are different. The reason why we could not have a control group within the same school was that no parent or the principal was ready to leave anybody without yoga. They said, “We want everyone to have yoga.” They decided that by seeing me!

In the rational intelligence we practically see that there is no change at all in the yoga group and the control group. It is the same in the pre- and the post-data for the yoga group, but do you see what is happening in the control group? The level of anxiety and confidence

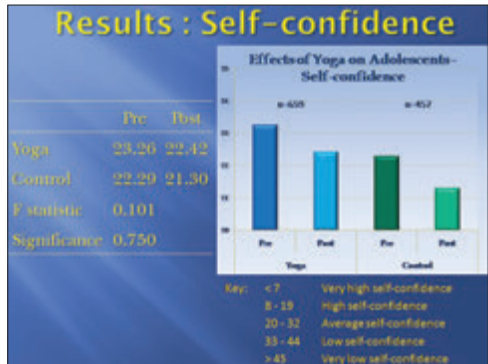


that they were able to study well was present as a support for children who were taking yoga practices, whereas the other children without the yoga were very frightened; they were not sure that they would be able to do well.

Results of the research: self-confidence

The results of the self-confidence test show that self-confidence did not improve drastically, but we were able to see from here and also from the school authorities, that their children were able to face the exams with a more fearless, confident approach and this is the graphic representation of that.

You can see in the control group how there is a reduction, and a very mild reduction in the yoga group. The graph shows that the experimental group showed overall improvement in the raw score except the highest-ranking sections, but after the factor correction



there was no change in the percentile score. The group as a whole took less time for the tests than before. That was one major change. The control group as a whole showed no change in the raw score, but a great deterioration in the percentile score except the highest-ranking section, which showed no change. The best of the students of the other schools were able to do well, but the rest of them deteriorated. If you see in the self-confidence section, it shows that there is not a big improvement.

After this test, we took it back to the school and said we would like to change the input mechanism from the subsequent years. Every day before every class we made them do a one-minute practice. We made small transcripts for a week, handed it over to the teachers of the school, oriented them on how they have to read it out to the children in the class. The children were to come and sit in a class and the teacher of the subject, English or maths, and so on, would read out from that transcript. One day it would be nadi shodhana, another day it would be something else, so we changed the input in the subsequent years. I will tell you what happened a little later.

Results of the research: pre-examination anxiety

We could not find any change in pre-examination anxiety. In fact, we found that children were continuing to be stressed out because this

happens to be the most important part of their career. In India the +2 exams and the 10th exams decide what stream you can get into. If you do not do well here then you're gone. So that stress is there on all children and we found that it did not go away. That is why we changed the inputs in the subsequent years.

Overall impressions by the children

The children did not become fans of yoga; though they enjoyed it, because they had things like *Che che kule*. They had things like a 'bone and dog game' in the middle of a class. They would carry each other on their back and run from here to there during the class. Those aspects allowed them to enjoy, but they did not become fans. However, if you come and ask them now, most of them are propagators. I say this as they have sent their mothers and fathers to us. They have come and asked me, "Sir, you were always so happy, you were always so relaxed. You always seemed to have so much energy. What is it that my mother can do? She always seems to be tired."

They have not just become fans now; they have become propagators of yoga. They are our ambassadors in their house and they are ambassadors within their communities also. Ninety-nine percent of the children agreed that they had an experience of deep relaxation at least ten times in a year during a class. We had taken some more statistics, which we thought we would share with you. Ninety-eight percent of the children experienced complete relaxation during a yoga nidra session or after a yoga class.

Subsequently, we also sent audio files of a ten-minute yoga nidra to each child and we said, "You should do this every day as soon as you go back home from school." Maybe they are overburdened. In Chennai schools, there is tough competition on academic marks as that decides their future. It is too much pressure and expectation. What usually happens is that they go back home, change, and go for tuition and attend class again from five o'clock until eight, nine in the evening. It is stimulation of the intellect only. So we said, "Because you have to take that much during this year, as soon as you go back home, just play this audio file, lie down, do yoga nidra, and then go ahead with whatever you have to do in any way you have to do it." This was done in 2009.

How the parents responded

The CBSE topper of India, a girl by the name Swati Prushti, has written so much in praise of yoga. If you go to our website, you can read her experience. Many parents feel that in yoga they have a great patron, a great guide, and they feel that they should not only send their children to yoga but they should also be practising yoga themselves. They have learnt it from their children.

What the teachers experienced

Teachers are very happy. We do a lot of workshops for teachers. When we went to one class, one of the teachers asked us, “Sir, what do we do? We have a divide. Fifty percent of the children who are so active, so boisterous, make so much noise and such a ruckus, they keep moving; and the other fifty percent are dull and sleepy. So how do we manage? We have to tell one group ‘Come on’ and we have to tell the other group ‘Come on.’ It is very difficult. How to fix it?”

In answer to this question, we suggested they play a nose ballgame. On the table they can draw a small goal, make a paper ball and keep it in the centre. They know who is hyper and who is dull. So they should say to the hyper students, “You have to play the nose ballgame with your left nostril” and to the dull people, “You have to play with your right nostril.” The time given is one minute. They will be blowing in and out of that nostril and in that one minute they are focused on how many times they hit the goal, but ultimately what happens is that they would have breathed through their left nostril or right nostril one hundred times. Through activities like this the whole environment becomes different. Suddenly these children are sitting transfixed. This is the feeling that teachers have.

We do a lot of workshops for teachers, and from yoga we make small games for them that they can use during the classes. Games can be awareness games like becoming aware of sounds, becoming aware of touch, of smell, heartbeat, pulse; so many other things can be done. All these games are done at the beginning of every class. The teachers are so happy that they are willing to come here to learn more.

Since many children became healthier, they were able to attend more classes and they were able to perform better academically. That is what teachers want, for their students to get more marks.

Conclusion

Satyananda Yoga was happily and well received by children. Memory improved. Between the control group and the experimental group memory growth was significant. After we started teaching in the DAV group of schools, the number of children scoring less than 80 percent in an exam became nil. The school was so happy in the board exam that they said, "Now you have to teach yoga to every child in our school. Only for the sake of the infrastructure, we are reaching out little by little." Otherwise, this school was willing to take it to everyone. That is the kind of improvement we have been able to see in the performance of children.

Rational intelligence, too, improved significantly, particularly with children who were less capable, who were at the bottom of the academic capabilities. A big deterioration was observed in the control group, where children did not have the input of yoga. Though this conclusion says that self-confidence did not improve, over a period of time when children are given the input of yoga again and again,



their self-confidence improves, which we have seen in the previous presentation and as a living reality in this ashram in Munger and also in Rikhia.

The study also shows that pre-examination anxiety did not change, but with the change in the input where children now do a five-minute or seven-minute meditation or yoga practice just before the examination in all the schools, it has brought a very nice change in the level of stress they go through when they are going for exams. As I explained earlier, academic performance did improve, but when we were doing this study, the CBSE changed their marking system from marks to grades so we were not able to complete that portion of the study.

When we did this study, we had a total of 800 children attending yoga in the DAV group of schools, 673 is what we have quoted here, the rest are from the lower classes. Now we are teaching yoga to roughly 6,000 children in that school. And apart from the 6,000 children in DAV, with all our other projects we are reaching out to about 10,000 or 11,000 children. We dedicate all this work that we have done as a flower at the feet of our guru parampara and we are so fortunate to be connected with this parampara. We request each one of you present here to bless us so that this work grows and reaches to each and every child in Tamil Nadu. That is my personal dream so I want all of your blessings, thank you.

Q & A

How can we measure self-confidence?

There is a specific questionnaire available for that. A parameter has been designed, there is questionnaire called the Agnihotri Self Confidence Index, ASCI. You can probably see it on the internet, where you will get an inventory. Many such systems are available all over the world. This is one of the standardized question sets and you can use that to assess the self-confidence of a person. That is what we used.

How do I get a copy of your research?

We have not yet published this, because this will be published, if at all, by the Bihar School of Yoga. You can talk to Swami Nirmalananda about this and she can give you information, as she is the head of the Yoga Research Foundation. Whatever work we have done, we have not done it in an individual capacity. A decision to publish this or use

it in whatever way has to be made by the ashram. It may be published by the YOGA magazine and you would get it then.

How does the fun element help?

One important thing is the fun element that we started this session with. Some of these activities are done in pairs. If we have some opportunity like that or if we have groups where we have children of different ages, we bring them together in the activity and they actually gel with each other and find that they have a good friend in the other person. It is just that they are blocked by themselves without any reason. Probably because of inhibition, which just opens up the moment there is a game or fun activity. The moment they connect with each other, they are all one. It is like any other brother, sister or friend.

Before today if I had walked in front of you, you would not have known me, so there is no specific attitude. The moment we know each other you look at me and I look at you in a different way. The same thing happens with children.

What is the appropriate yoga nidra for kids?

I would say that it would be just an extended shavasana and the preparation stage. Sometimes you can even finish with the preparation or you could do preparation and rotation of consciousness. It can begin with sankalpa and end with sankalpa. You could even tell them that they can make a sankalpa when they lie down, it need not be part of the instruction. It can just be a relaxation. It is essentially an extended shavasana, because typically in a cosmopolitan city there is too much pressure on them. First of all, what they need is to relax and unburden.

Is this research likely to influence policy decisions?

While this research is going to be presented after many more rounds of study, this would only go forward to emphatically communicate to the educators, the policy decision-makers, that they have to bring yoga into the life of a child in the school. This cannot happen in a year, it cannot happen in two years; it may take a few years or even a decade of concerted effort in scientific research. That would definitely push the policy decision-makers to bring yoga into the mainstream of schooling, then this problem will be solved.

—Workshop, 25 October 2013, Ganga Darshan, Munger

Kids Summer Camps at Ganga Darshan



From 2 June to 9 June 2014, fourteen boys and twenty-five girls of BYMM participated in the first summer camp. The second camp was held from 9 June to 16 June for a total of twenty-five boys and twenty-seven girls. Classes in asana, chanting, dance, karate, painting, spoken English and yoga nidra were conducted by sannyasa trainees and guests. The children also joined wholeheartedly in seva in the different departments assigned to them: morning cleaning, GDO, decoration, pubs and magazine.

As a culminating activity, at the end of each camp, the children organized a performance to display the skills learnt. The program on each last Sunday included multiple modern dances, a folk dance from Maharashtra and a dance performed to Sufi music. The evening began with a story enacted to asanas that the children created and wrote themselves. The Praying Mantis Kata from the Shaolin-Do system and a tai chi meditation comprised the karate component. Interspersed

through the evening, children presented their impressions of the week in English.

Many from the first group requested to extend their stay and also participated in the second group.

It was wonderful to have the children at Ganga Darshan. These youngest disciples of Swamiji added colour, vibrancy and good cheer to the ashram environment. Swamiji invited the children to come and stay at the ashram whenever they have holidays for as much time as possible.



Sagar Saurabh, age 11

My name is Sagar Saurabh. I have been staying at the ashram for one week. I would like to tell you about my experience. Swamiji says that Guru lives in each and every human being. Now that I have come and stayed at the ashram, I feel that Guru lives inside me. To end, I want to say the gardens at Ganga Darshan are very beautiful.



Shivani Kumari, age 14

My name is Shivani Kumari. I am in class 10. I have stayed here for two weeks. I liked the yoga nidra classes very much. I learnt about discipline and punctuality. Here the environment is very peaceful. I like discipline very much. I feel very happy to be here. Now, I request Swamiji that during our next summer vacation we want to live here. We missed you when you were away.



Roshni Kumari, age 11

My name is Roshni Kumari. I am a student of Bal Yoga Mitra Mandal. I have spent my summer vacation in the ashram. I really like the ashram. We have learnt dance, karate, asana and to speak English. When I first came I did not like it here. I even started crying that I want to go home. But from the third day I began to have a good time. The ashram rules have become a part of me. I have also learnt how difficult it is to stay away from the family. And I have also learnt how to stay on my own without family members. The first time it was time to go, I cried a lot. I did not feel like going home at all. When I went home I did not like it at all. So, the next day I spoke to Swami Prembhav and asked her if I could stay for one more week. She said she would ask Swamiji. Swamiji said, "Of course, they can stay." I love it at the ashram. I think this is what they must call Heaven!

Anuja, age 14

My name is Anuja. I have been staying at the ashram for one week. We have learnt karate, spoken English, dance and asana daily. I am very happy here. I like the rules, discipline and punctuality. I have gone to every class and learnt good things. We also learnt karate. Swamiji says that boys should learn chanting and girls should learn karate. The best class was karate. We also learnt how to speak in English. We have the permission to talk with all sannyasins. We the children enjoy morning asana class, especially when we do yoga nidra because all of us would go to sleep. We also like dance very much. I am feeling good because I am standing here. I request Swamiji that we want to live at the ashram every year in the summer vacation.



Pragya Nigam, age 12

My name is Pragya Nigam. I am studying in class 7. I am in BYMM since 2011, but in 2014 we got a chance to stay in the ashram and to live the ashram life. I came here on 9 June. On the first day we had different classes. I felt very bored and I was thinking, 'Why have I come to stay? All day long we have classes.' On my second day I changed my thoughts and I understood well that each and every class is very important: asana, dance, spoken English, karate and karma yoga also. And I started enjoying doing my work.



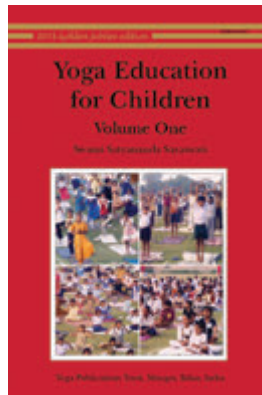
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Swami Satyananda Saraswati


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Sep 8	Swami Sivananda Janmotsava
Sep 12	Swami Satyananda Sannyasa Diwas
Oct 1-Jan 25	4-month Yogic Studies Course (English)
Dec 11-14	Ashram Life, Yoga & Satsang
Dec 25	Swami Satyananda's Birthday
Jan 1 2015	Hanuman Chalisa
Jan 2-11	Kriya Yoga Course (Spanish & Italian)
Jan 21-24	Sri Yantra Aradhana
Jan 24	Basant Panchami Celebration
Feb 1-May 25	Bihar School of Yoga Foundation Day
Feb 14	4-month Yogic Studies Course (Hindi)
Mar 1-30	Bal Yoga Diwas
Mar 3-20	Yoga Instructor's Course (Hindi)
Jun 1-Jul 25	Yoga HMC*: Asthma (Hindi)
Jul 27-30	2-month Orientation in Yogic Science & Lifestyle (Hindi)
Jul 31	Guru Poornima Satsang & Aradhana with Swami Niranjanananda
	Guru Paduka Poojan
	<i>*HMC: Health Management Course</i>
Every Saturday	Mahamrityunjaya Havan
Every Ekadashi	Bhagavad Gita Path
Every Poornima	Sundarkand Path
Every 5th & 6th	Commemoration of Sri Swami Satyananda's Mahasamadhi
Every 12th	Akhanda Path of Ramacharitanas

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Ensure that you do not bring your mobile with you.

For more information on the above events contact:

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