

YOGA

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Yoga is going to emerge as a
mighty world-culture. It will change the
course of world events.

Sri Sri Suktanand



Bihar School of Yoga, Munger, Bihar, India



Hari Om

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Editor: Swami Shaktimitrananda Saraswati

Assistant Editor: Swami Yogatirthananda Saraswati

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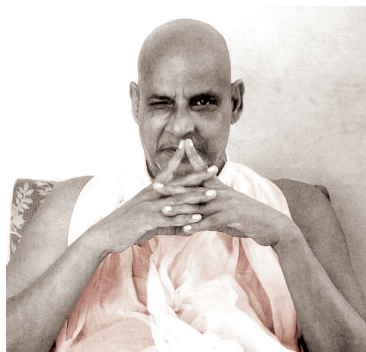
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GUIDELINES FOR SPIRITUAL LIFE

OBSTACLES TO SADHANA

Pride

As soon as an aspirant has obtained some spiritual experience or siddhis he is puffed up with vanity and pride. He cannot mix with others, separates himself and treats them with contempt. Just as worldly people are puffed up with the pride of wealth, so also sadhus and aspirants are puffed up with their moral qualifications. They will say, "I have practised unbroken celibacy for the last twelve years. Who is pure like myself? I lived on leaves and gram for four years. I have done service in an ashram for ten years. No one can serve like I do."

This kind of pride is a serious obstacle on the path of God-realization, and must be eradicated thoroughly. As long as a person boasts about himself, he is only the same little jiva and cannot have divinity.

—Swami Sivananda

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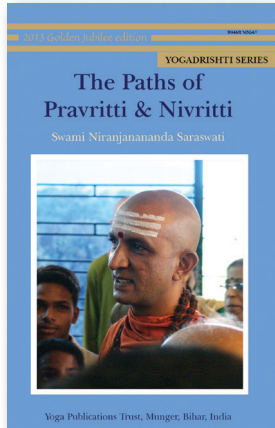
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The Yogi is superior to the ascetic. He is deemed superior even to those versed in sacred lore. The Yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi. (*Bhagavad Gita VI:46*)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

Two Paths of Life

From The Paths of Pravritti and Nivritti, Swami Niranjanananda Saraswati



Everything depends on how you live your life. The style in which you live your life determines what your aspiration, determination and sankalpa will be. In our tradition, the sages have defined two paths. One is the path of pravritti and the other is the path of nivritti.

The path of pravritti leads you to the dimension of the senses and sense objects and the path of nivritti leads you away from the dimension of the senses and sense objects, towards the City of Light or the transcendental dimension. These are the two paths that every human being has to walk.

The common factor in the two terms, pravritti and nivritti, is vritti. *Vritta* means a circle and *vritti* means the circular movement of the mind. What is the meaning of the circular movement of the mind? When the mind is unable to extract itself from a particular experience, then it is caught in a whirlpool, a vortex, and becomes sucked deeper and deeper into that field of experience. This is known as vritti.

When the prefix 'pra' is added and vritti becomes 'pravritti', it means a deep identification, a deep connection with the world of senses and sense objects. When the word 'nivritti' is used, it means disidentification, disconnection from the world of senses and sense objects.

How can you disconnect from the world? For as long as you are a traveller upon earth, you have to use the tools with which you have come. These tools are the body, the senses,

the mind, the intellect, the sentiments. You have to utilize the faculties of this equipment to survive, whether to bind yourself in the mire of the world or uplift yourself from it.

The tools are the same for both. A person who is totally engrossed in the world is using the body, the senses, the mind and the intellect to survive in the material world, and the person who wants to extract himself from the effects and influences of the material, sensual and sensorial world also has to utilize the same tools of the body, senses, mind and intellect.

The tools are the same for a person engrossed and involved in the world of senses and for one who is spiritually enlightened.

Completing the journey

What is it that makes a difference in the understanding and perception of these two groups of people? It is the lifestyle. The way or style in which you live and express your life is what is important in walking the path of either pravritti or nivritti. The path of pravritti leads to bondage and that of nivritti leads to freedom.

What is meant by style of life or lifestyle? There are different lifestyles that people follow in both the paths of pravritti and nivritti, but what is lifestyle? It is an expression of mentality, behaviour and performance. When these three combine together and govern an individual's life, they create a pattern of living, of viewing, perceiving and responding to the world.



You have to understand lifestyle in relation to upliftment of life and deterioration of life. The pravritti path incorporates different styles of living and the nivritti path also involves different styles of living and perceiving the world. Therefore, the term 'lifestyle' indicates that there is always scope to improve the mentality, behaviour and performance in the expression of life. If you feel that you cannot improve your lifestyle, you are stagnating. You have lost your direction and clarity. However, if there is even the tiniest inclination that you have the courage, strength, will, motivation and inspiration to change your lifestyle, it is an indication that you can complete your journey to the City of Light.

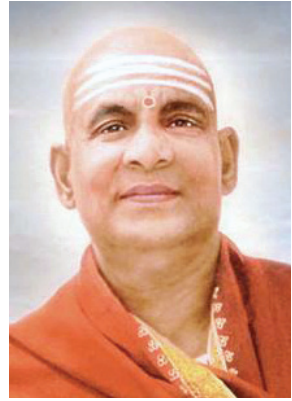
It is this thread that you have to hold on to – the thread of inspiration and motivation, in order to manage the distorted conditions of life.



Purpose of Life

From Essence of Yoga, Swami Sivananda Saraswati

The life of man is an indication of what is beyond him and what determines the course of his thoughts, feelings and actions. The wider life is invisible, and the visible is a shadow cast by the invisible which is the real. The shadow gives an idea of the substance, and one can pursue the path to the true substance by the perception of the shadow. Human existence, by the fact of its limitations, wants and various forms of restlessness, discontent and sorrow, points to a higher desired end, incomprehensible though the nature of this end be.



The visible and invisible

As life on this earth is characterized by incessant change, and nothing here seems to have the character of reality, nothing here can satisfy man completely. The *Bhagavad Gita* has referred to this world as *anityam, asukham, duhkhalayam, ashashvatam*, impermanent, unhappy, the abode of sorrow, transient. The sages of yore declared with immediate realization that 'Truth is One'. And that the goal of human life is the realization and the experience of this Truth.

The universe is inconstant, and it is only a field of experience provided to individuals so that they may evolve towards the experience of the Highest Truth. It is the glory of the people of Bharatavarsha, India, that to them the visible universe is not real and the invisible Eternal alone is real. They have no faith in what they perceive with the senses. They have faith only in that which is the ground of all experience, beyond the senses, beyond even the individual mind.

Earnest seekers used to seek shelter under great sages who purified the holy region of the Himalayas with their mighty presence, and lived the austere life of yogis in order to attain freedom from the trammels of earth-bound life and rest in the beatitude of the Absolute, Brahman. This they considered the true life, and thus the way of fulfilling the law of the Eternal.

A true hero

The great law-giver Manu, after describing the various tenets of dharma, finally asserts: 'Of all these dharmas, the Knowledge of the Self is the highest; it is verily the foremost of all sciences; for, by it, one attains immortality.' The pursuit of dharma, artha and kama has its meaning in the attainment of moksha which is the greatest of all the purusharthas of human life. *Dharma* is the ethical and moral value of life; *artha* is its material value; and *kama* is its vital value; but moksha is the infinite value of existence which covers all the others and is itself far greater than all these. The others exist as aids or preparations for moksha. Without moksha, they have no value and convey no meaning. Their value is conditioned by the law of the Infinite, which is the same as moksha.

The Vedas and the Upanishads give an exhaustive commentary on spiritual life. They are expositions of the significance and import of human life and of the method of the transmutation of the mortal appearance into the Immortal Essence. The instance of the great Nachiketas and the story of his adventurous search for Truth narrated in the thrilling *Kathopanishad* serve as exemplars to all men capable of thought and reflection.

'Nothing of the world of sensibility can be of real value', this is what Nachiketas taught through his memorable act of renunciation. Not even the longest life and the immense wealth offered to him could tempt him. He persevered in his quest for the Highest, and in the end achieved the Highest. Nothing short of it could satisfy him. Such are the true heroes. A real hero is not he who stands against bullets or risks his life in hazardous attempts, fights battles, dives into oceans and climbs

high cliffs, but he who subdues his senses and overcomes his mind, recognizes the supreme unity of life and casts aside dualities and desires. To achieve this is the duty of man; this is the immortal message of the sages of the Upanishads.

Message of the sages

The tangle of sense experience in which man is caught is most vexing, and hard it is to free oneself from it. Man is deluded by the notion of the reality of the so-called external relations of things and thus he comes to grief. The *Mahabharata* says that the contact of beings in this universe is like the contact of logs of wood in a flowing river – temporary. Yet the attachment to sense perceptions is so strong that phantoms are mistaken for facts, the impure is mistaken for the pure, the painful for the pleasant, and the not-self for the Self.

The message of the ancient sages is that the life one lives in the sense-world is deceptive, for it hides the Existence underlying all things and makes one feel that the particular presentation of forms before the senses alone is real. 'Children run after external pleasures and fall into the net of widespread death. The heroes, however, knowing the Immortal, seek not the Eternal among things unstable here', says the *Upanishad*. The call of the ancient sages to man is: 'O son of the Immortal! Know yourself as the Infinite! Become the All. This is the supreme blessing. This is the supreme bliss.' This is the undying message to man.

The sages have again and again stressed in the *Kenopanishad*: 'If one knows It (i.e., the Immortal Being) here, then there is the true end of all aspirations! If one does not know It here, great is the loss for him.' Sage Yajnavalkya says that all great deeds done in this world, without the knowledge of the One Imperishable Being, are not worth anything.

Humanitarian services, fasts and charity, one's political, national, social and individual life should all be based on the feeling of universal brotherhood which is the eternal expression of the reality of universal Selfhood.

Humanity can hope for peace when this condition, discovered and laid down by the rishis, abiding by the law of the Divine is fulfilled. Peace can be had only to the extent that the system of the Divine is adhered to in life. And this peace is inversely proportional to the love of body, individuality and its relations in the world, in which humanity is generally steeped. An awakening of higher consciousness is necessary so that disorder and discontent may be abolished.

Change required

Education of humanity in the right direction is the precondition for world peace. Materialism, atheism, scepticism and agnosticism, which are rampant in these days and which have robbed man of his reverence for the Supreme Absolute, are mainly responsible for the increasing selfishness, craving, confusion, violence and agitation of mind that are seething in the world.

Man should learn that behind the appearance of materiality, discreteness, externality, doubt and impermanence, there is the reality of spirituality, unity and infinity. Without the recognition of this reality, life loses life and becomes an emptiness, devoid of meaning and purpose, dead, as it were. To live in the divine is to die to the narrowness of the sense world; and to be confined to the latter is to destroy oneself, in the words of the *Ishavasyopanishad*.

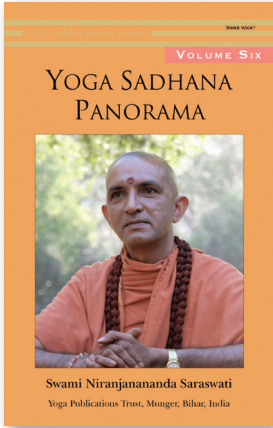
The present trend of life has to be overhauled, and a reorientation in it brought about in the light of morality, ethics and spirituality. The change that is required is not merely in the outward form but in the very perspective and the inner constitution of the system of living.

This can be done when man's ideals are based on the truths of the spirituality of Oneness, and are lifted above blind beliefs, differences and materiality. When this is achieved, man will have fulfilled his great duty here.

For the man scorched in the waterless desert of worldliness, the only hope is in the cool waters of the Ganga of wisdom, flowing from the Himalayan heights of the sages of the Upanishads. Therefore, drink from this perennial fount, and refresh yourself.

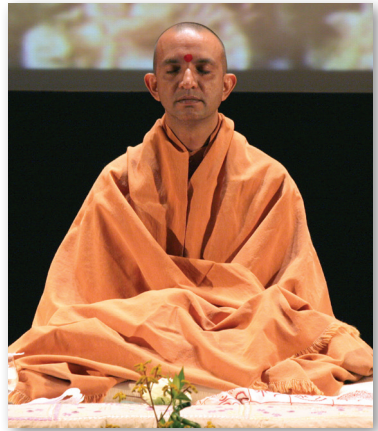
Appropriateness

From Yoga Sadhana Panorama, Volume Six, Swami Niranjanananda Saraswati



The final outcome of developing the faculties of head, heart and hands can be defined as appropriateness, doing the right thing at the right time. We are equipped with appropriate thinking and appropriate behaviour. Doing the right thing at the right time always uplifts and takes us to a different level of understanding of ourselves and our efforts. When wrong things happen at the wrong time, there is always a feeling of anxiety, depression, frustration and we begin to identify with the weaknesses of our nature.

Appropriate behaviour is related to the heart, appropriate thinking is related to the head and appropriate action is related to the hands. Initially, in the system of Satyananda Yoga, the aim is to acquire appropriateness, not a good experience or being able to see the light in meditation. When we are looking for something inside, first we have to identify the dark areas that need to be lit up. Therefore, first we have to know ourselves, not in a philosophical sense but in a real sense. We have to explore our own nature and personality, we have to explore our body and our mind.



Yoga Can Change Human Life

Swami Satyananda Saraswati



To me, yoga has never been a religion, not that I felt any disregard for religion, but I have always felt that the organization of the personality is always internal. It can never take place unless yoga is supplemented with religion. Yoga has remained this way for centuries and centuries.

People felt that it was a way of renunciation and a yogi has always meant a recluse. Sleeping on a bed of nails, exercising some psychic powers, drinking nitric acid, walking over fire and water, and then in contrast a householder was given the word of yoga at the time of marriage. It was considered to be completely out of place. The meaning of yoga was relatively unknown to most people.

It was with great difficulty that Swami Vivekananda and Swami Sivananda and a few other great saints brought this great science from door to door.

Mental sickness

Today, people have begun to realize that yoga is a way of life, and more than that, it is a system of discipline. It does not matter if you are an agnostic, you can take to yoga. It does not

at all interfere with your views, with the values of life that you had. I have been in America and the thousands and thousands of people in the churches, in the cafeterias, the hotels, the bars, everywhere are suffering from mental sickness. Mental sickness can never be cured by leading a life only of material prosperity. Just saying a few prayers in the morning does not cure mental sickness either.

This mental sickness is a terrible term, which must be understood. A few sensible individuals have become aware of this mental sickness. But there are many people who are living in ignorance, in the deeper basis of anxieties, worries, and fears but they do not know. People say that yoga is not for them. But there is no one in the world who is free from sickness. There is no one whose mind is not ill. You are always looking at your body, you have studied the sciences, which tell you about headaches, fevers, colds and coughs, but for the time being, let us think about the diseases of your inner personality. The psychic desires that are unknown to you but which are reflected in your day-to-day behaviour. This mental sickness is spreading throughout the world like an epidemic and it has got to be treated immediately or else anything can happen.

Individual minds are part of the collective mind. Individual mental sickness and collective mental sickness can lead to disaster. When the body is ill, we are aware of it and take care of it. When our mind is ill, we do not know it and we do not take care of it. The inner layers of our mind, the psyche of our being, is beyond our conception. We live only in a world of matter.

Dhyana yoga

Yoga is really a method by which we bring about a healthy atmosphere in our system. There are many people who do not think about mental illness, but look at what they are doing, their thoughts, their behaviour, and the way they infect society with their system of thinking and philosophy.

The subconscious mind and the deeper layer of your subconscious ultimately become responsible for the expression of life. As such, it becomes necessary for every individual to be treated and the treatment of mind, or the treatment of the inner personality, can take place by the practices of yoga. This treatment includes those emotional disorders that are born out of emotional maladjustment.

Bhakti yoga is for those persons with emotional disorders, as it purifies the emotions. Psychic disorders, twists and errors of the personality can only be eliminated by the practice of meditation or *dhyana*. When it is said that meditation brings about enlightenment and ultimately, self-realization or God-realization, it is true but at the same time unless there is complete quietness in all dimensions of your personality, God-realization can never take place. Whether you are going to treat your mental personality or are trying for God-realization, yoga is the common method.

The various methods of yoga are karma yoga, hatha yoga, jnana yoga and raja yoga. The modern man, who has to step into the new dimension of consciousness, who should realize the new doors of perception, in order to bring about a healthy atmosphere in the whole of mankind, will have to practise the yoga of meditation. It is called *dhyana yoga*.

What happens is that in all the dimensions of your personality, a process of complete reorientation and relaxation of almost all the muscular, mental and emotional tensions takes place. These threefold tensions are deeply integrated in your personality. They can be very easily eliminated by the practice of *dhyana yoga*, the practice of meditation.

Therefore, in the practice of meditation, we have two stages. The first stage is the negation of consciousness; a central point is reached which is called the point of negation, the act of thought-withdrawal. Once withdrawal has taken place and the state of transcendence has been acquired by the self, then the self, the being or the consciousness will expand inwardly. It is only then when the consciousness expands inwardly and

the awareness becomes more and more expanded that the unconsciousness is eliminated and the whole being comes to a point of purity and illumination.

Acquiring tranquillity

It is in this context that I have been discussing yoga during the world tour. I have been conducting classes and at the same time, have been taking cases of mental patients, seizure fanatics, neurotics, and people suffering from anxiety, neurosis, those who do not sleep for days and weeks at a time and those suffering from psychosis. Without going into detail about the operations of the mind, I can tell you that the practice of meditation is one of the easiest and most perfect methods for changing the whole personality and with it the whole concept of life.

Sometime ago, I met a man who was previously a criminal who used to be a member of the underworld, a terrible man. In the evenings, I gave him meditation. I did not tell him at that time what it was, I simply said, "You close your eyes and breathe normally." After a period of one and a half months, I noticed a great change taking place in him. Finally, he admitted he wanted to commit another crime but he was so lazy. This is how yoga brings about a state of tranquillity in the person. Tranquillity takes place both in the physical and psychic structure of man.

The physical brain is undergoing a state of tension at all times. Even at night, when we are sleeping, the brain is tense. The physical matter is always tense, if you observe the thoughts which are admitted by the brain, they are so negative. It is impossible for man to relax his brain without any specific process. It is in this condition of tension that the brain becomes the basis of evil thoughts and the expression of personality is completely disoriented and destroyed.

During the practice of meditation, the individual consciousness passes through different spheres of tranquillity. In those different spheres of tranquillity, a process of exhaustion,

elimination, of abnormal complexes takes place. Finally, a state comes when the mind obtains serenity, wisdom and strength.

Exhausting the images

For many years, yoga was associated with theology, but today yoga will have to be understood in terms of your personality. Since you are all educated, you belong to the race of intellectuals, you are not aware of unhappiness, of frustration, but they are embedded deeply in your subconscious. If you were put into deep hypnosis, by a psychologist and asked about your problems and difficulties, your conscious personality would not outwardly want to admit to problems. You try to hide the dark side of your soul.

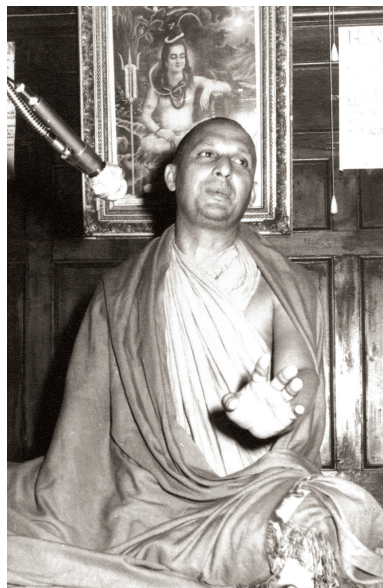
The time has come when we will have to be free with ourselves and realize this. First, we treat problems of the personality. After that has been done, the mind is able to express its inner faculties and finally after a long time will come to self-realization which is the ultimate purpose of life for which we are all born. Wherever you come from East or West, the innermost consciousness in all of us belongs to transcendental dimensions. The Supreme Being, the supreme consciousness, the higher intelligence is in us all.

During the practices of meditation, you can see the vast collection of impressions. In the deeper states of meditation, you will see the different symbols of your personality. What you see, the instincts of man, can be seen in the form of symbols. You can see a tiger, a bull, a serpent, an angel, a divine figure, a flower, a dead man, a star, a landscape, a house, a river, a cross, heaven, death, and hundreds and thousands of things. You must understand that they are patterns of your consciousness. They are symbolic expressions, whether you understand them or not, it does not matter. Let them come and exhaust themselves.

During the practices of meditation, when you sit down quietly and try to concentrate on one point, the point does not remain but this has to be developed by continuous

practice. The point develops the subconscious elimination, the subconscious expressions, the instincts, the impressions, the behaviours, the hidden motives and many more things. They all come to you in the shape of images, in the shape of forms and it is not necessary for you to analyze and understand them.

There comes a time when all the images come to an abrupt end. The pictures, the film moves very slowly. It means the inner dimensions of your personality are being unfolded. It is arriving, reaching the ultimate point of elimination. At this time, the mind is free from desires, from sins, from sickness.



Total reorientation

As you are aware of your physical movements, in the same way, you will have to be aware of your psychic movements. With the help of modern science, you have eliminated many terrific diseases from the face of earth and maybe in a few decades we may entirely wipe clean the remaining diseases from the earth.

A psychic epidemic is spreading at the same speed as cholera or the plague used to spread in the past. In fact, we have been able to achieve victory over one aspect of health and the second aspect, the mental aspect remains to be achieved. Psychologists have a big job. They are treating the symptoms. Yoga does not treat symptoms. It does not cure anger, it does not treat passion, it does not treat jealousy, it does not treat phobias, but it changes the structure. It is the reorientation of the whole system.

The foundation, the basis, the structure, everything is changed, that is the fundamental difference between psychology and yoga. Whereas, in psychology, the symptoms are treated, if the treatment is successful, the man feels better but at the same time, he himself does not feel secure. He cannot say with firm conviction, with faith that he will never suffer mentally thereafter. He knows that he was suffering from some kind of mental ailment, but anytime anything can happen. An emotional breakdown in life can put him down at any moment and this whole thing could collapse.

Once you take to yoga, the great path of meditation, you may declare that anything may happen to me. I may face success or failure, I may be frustrated or I may succeed, I may undergo tensions for many days at a time, I am sure I will live. I can face life with strength and courage. The turmoil of life cannot put me down because I understand the secret, the secret of the correct mental outlook and attitude. This is the contribution of yoga.

In this modern century, yoga is helping hundreds of people. Could any psychologist help thousands of boys and girls who have taken to LSD? No, but one man, Maharshi Mahesh Yogi has helped with one simple method of transcendental meditation. I have interviewed thousands of young people. They have all thrown away their drugs. They are leading a new life. They practise meditation in the morning and in the evening. This is one practical illustration, one example that proves that through meditation, without fighting with yourself, with the religious fight, with the moral fight, the fight with your own willpower, you can change. Even if you speak the truth and live a life of honesty, you do not do so spontaneously, but through the practice of yoga, that great change will take place in your life.

*– 1972, Hindu Centre, London, England,
printed in YOGA, April 1972*

Freedom from the Six Vices

Swami Niranjanananda Saraswati



The six vices are your life partners; they are born with you. Love, sensitivity and compassion were not born with you. The six vices are the building blocks of your life. The way a building is constructed with cement, sand, brick, water and metal, this life takes shape not only through the mind and senses, but with these six vices that were friends at birth.

Without these six friends one cannot survive in this world. When the child does not know how to read and write, he walks with the help of his hands, legs and knees. Already at that time he has anger, irritation, aggression and fear in his mind. Where did he learn that? These are the natural expressions of his life.

A child has a desire for chocolate and toys; a child has anger and irritation in his mind and with that anger he screams, sulks and throws tantrums. Where did he get this training?

These six states of mind: *kama*, *krodha*, *lobha*, *moha*, *mada* and *matsarya* (passion, anger, greed, infatuation, arrogance and jealousy) reside within a newborn baby. Through these he forms future relationships with siblings, friends, the family and community. Through these he receives the fruits of his actions while exploring his life. The child is busy with his games, carefree and enjoying his life along with to the six friends.

Friends turn enemies

At one point in life, these six friends become distorted. When one steps into *grihastha ashrama*, the life of a householder, the time of education and freedom is replaced with the stability and responsibility that comes with marital life. Education and freedom is bachelor life. With the stability and responsibility of family life, the six friends turn into six distortions.

In brahmacharya ashrama one enjoyed life because of the six friends. Now, for the sake of one's family, one has to restrain oneself and one tries to control old habits. Old habits and conditions present themselves in the form of blockages, defences or distorted forms of perception. They are called disorders.

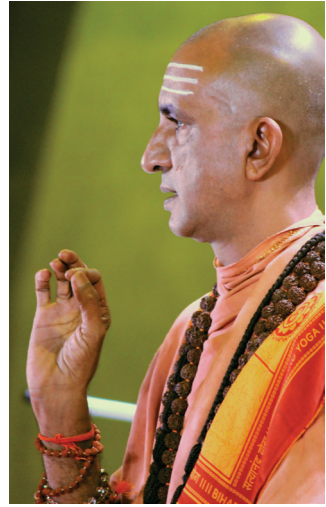
These distortions give rise to *chitta vritti* or modifications of the mind. Maharshi Patanjali says *Yogah chitta vritti nirodaha* which means that yoga blocks the patterns of the mind. The *chitta vritti* are altered through these six distortions.

Sometimes one is in an angry mood, at other times one is fearful, full of passion, envious, jealous or has an aversion towards people, places and things. These six distortions make up the mind and are explored and expressed in actions and behaviour. They work as stressors.

The anxieties and frustrations in life are due to one of these six friends. One struggles with them, makes an effort to manage them, and tries to maintain mental balance.

Counter-measure

A point comes in life when one sees that without struggling or fighting with the six friends one cannot become free. One finally sees them as the real enemies in life. The more one tries to distance oneself from them, the stronger is their attack. Here the theory of Swami Sivananda is helpful. Swami Sivananda says if one wants to manage these vices, one should cultivate certain positive qualities in life. One should practise pratipaksha bhavana.



He has written a song in English called the *Song of the 18 ITIES*, which instructs one to cultivate eighteen qualities in life. When one imbibes these qualities one attains freedom from the six vices.

Serenity, regularity, absence of vanity,
Sincerity, simplicity, veracity,
Equanimity, fixity, non-irritability,
Adaptability, humility, tenacity,
Integrity, nobility, magnanimity,
Charity, generosity and purity.

If one makes an effort to cultivate one quality each month, one will be able to overcome the six enemies. Swami Sivananda says that if one is able to give place in one's life to some of these eighteen qualities, the influence of the six enemies will be reduced or come to an end.

It is not possible to keep the six vices away. Even in the life of a saint they sometimes raise their head. Life is controlled by them. They are the brick, cement, water and sand of our lives, yet if we can focus on the eighteen qualities, we become free.

– 30 July 2014, Netaji Subhash Stadium, Kolkata

Attachments

Swami Satyananda Saraswati



Are natural attachments obstacles to spiritual growth?

In my opinion, attachments do not create any block in spiritual life or spiritual growth. In the *Yoga Vasishtha* and *Ramayana* a lot of discussion has taken place on attachment and it is found that there is a stage of evolution in which attachment develops inner faculties.

However, when you want to lead a life of *nivritti*, aloofness, follow the spiritual path and practise meditation, then of course attachment becomes a serious impediment.

For a normal human being, attachment is an indication of growth and inner development.

– 18 July 1983, Calcutta Ashram

Using Thoughts

From the teachings of Swami Sivananda Saraswati

Your body is your objectified thought. When your thoughts change, the body will also change. The mind creates the body from the material of your own thoughts. Thought is a force that can change, transform, or at least modify, almost anything in the human system.

The disorder and disharmony of the physical body is called a physical disease and the conflict of the mind is called a mental disease. Both of them have their ultimate root in ignorance and can be cured only by the knowledge of reality. When you worry about the experiences of the world, a depressing mental disturbance originates in your mind. By the effect of mental disturbance, the smooth and regular flow of vital currents is disturbed. When the vital currents flow improperly, the nadis become disorganized. Some of them get more vital energy and some get less. Thus, the whole system gets out of order. In this way mental disharmony is the cause of physical diseases, which can be cured only by removing the cause.

Every depressing and disturbing thought that enters your brain has a depressing effect on every cell of your body, and tends to produce disease. All negative thoughts are forerunners of disease, and they are messengers of death. If you want to live long and lead a sensible and healthy life, cherish good thoughts. Subtle and powerful are influences of the thoughts in building and rebuilding your body. Be vigilant.

Purify your thoughts

Practically all diseases with their sufferings have their origin in perverted mental and emotional states and conditions. Restoration of mental harmony is absolutely necessary for you. Purify your thoughts by performing noble actions and by association with wise ones. When your thoughts are purified

the vital currents will begin to flow properly and will clean the whole system. Every good thought stimulates the heart, improves the digestive system and promotes the normal action of every gland.

Contentment is another name for the harmony of the mind. When your thoughts do not wander to this or that object, and when you feel self-satisfied, you are in a state of joy which is unique. If you are happy within, everything appears good and pleasing to you.

Thoughts are the main source of your cheerfulness. Purify your thoughts; all troubles will be cured. If you are cherishing peaceful thoughts the whole world will appear cool, but if negative thoughts have spread their kingdom then the world will seem to be a hot furnace. No circumstance compels you to cherish bad thoughts. Do not ruin yourself by your imagination of fate. It has no reality of its own.

Thoughts are the mind

Change of thought, relaxation of mind by dwelling on thoughts of pleasant objects, cheerfulness, sattvic food and mental recreation of a sattvic nature are necessary for mental health. The mind assumes the shape of any object it intently thinks of. If it thinks of an orange it assumes the shape of an orange. If it thinks of Lord Jesus on the Cross it assumes the shape of Lord Jesus on the Cross. You must train the mind properly and give it proper pure food for assimilation.

Have a divine background of thought or mental image. If all the thoughts are eliminated, then there remains nothing which can be called mind. So thoughts are the mind. Again there is no such thing as world, independent of and apart from thoughts. Two thoughts, however, closely related to one another, cannot exist at the same time.

The mind becomes that on which it dwells. This is an immutable psychological law. If you begin to think about the *dosha* or defects of a man, for the time being at least your mind dwells on the bad qualities and becomes charged with these

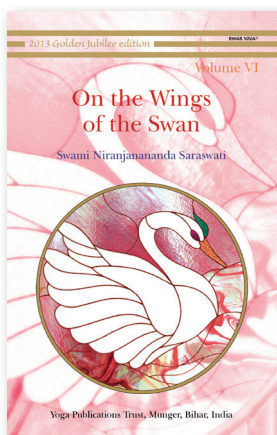
qualities, whether the man possesses these bad qualities or not. This may be your vain imagination only through your wrong thinking, wrong samskaras or wrong, bad habits of the mind. He may not possess even a bit of the bad qualities which you have superimposed on him through ill-will, some form of jealousy, petty-mindedness or habitual fault-finding nature. Therefore, give up the dangerous habit of censuring others and finding fault in others.

Praise others. Develop the power or vision of finding only good in others. You will be liked, honoured and respected by others. Do not bark like a wild dog about the bad qualities of others. Glorify others and you will grow spiritually.



Samatvam

From *On the Wings of the Swan*, Volume VI, Swami Niranjanananda Saraswati



The whole idea of spiritual life is based on pure, simple principles. The most appropriate principle has been mentioned in the *Bhagavad Gita* (2:48) in the form of *samatvam yoga ucchate* - 'Yoga is finding the balance and equilibrium within oneself.'

This equilibrium is the balance between what is attainable and not attainable, between the perfectible and the not perfectible, between that which gives happiness and that which gives unhappiness. It is the balance between the two polarities of life. This is the first stepping stone of spiritual life.

The idea of balance does not end as long as there is life, for life is an expression of paradoxes from birth to death. Until the time of death, one has to find the strength to experience balance. One has to find the strength to live harmoniously. Living harmoniously means with awareness of the body: health and illness, with awareness of the mind: the pulls of the mind, and with the awareness of trying to find harmony and peace.

The discovery of harmony and peace constitutes the foundation stone of spiritual life. People say yoga beings with asana or other techniques. People say spiritual life begins with discipline. However, from the facts, ideas and experiences of the teachers and masters, the real spiritual life is developed and experienced when one begins to take control over the fluctuating states of body and mind, and brings about balance in their expression.

PADUKA DARSHAN, MUNGER



MUNGER...





MUNGER...





INDIA



OVERSEAS





Over 1L to do yoga on June 21

TIMES NEWS NETWORK

Munger: Keeping the International Day of Yoga on June 21 in view, the Bihar School of Yoga, Munger, has also geared up to make the day memorable. A spokesperson of the school, Shivkumar Rungta, said people from different countries, besides locals numbering more than 1 lakh will participate in the yoga session to be held on the campus of 'Paduka Darshan'

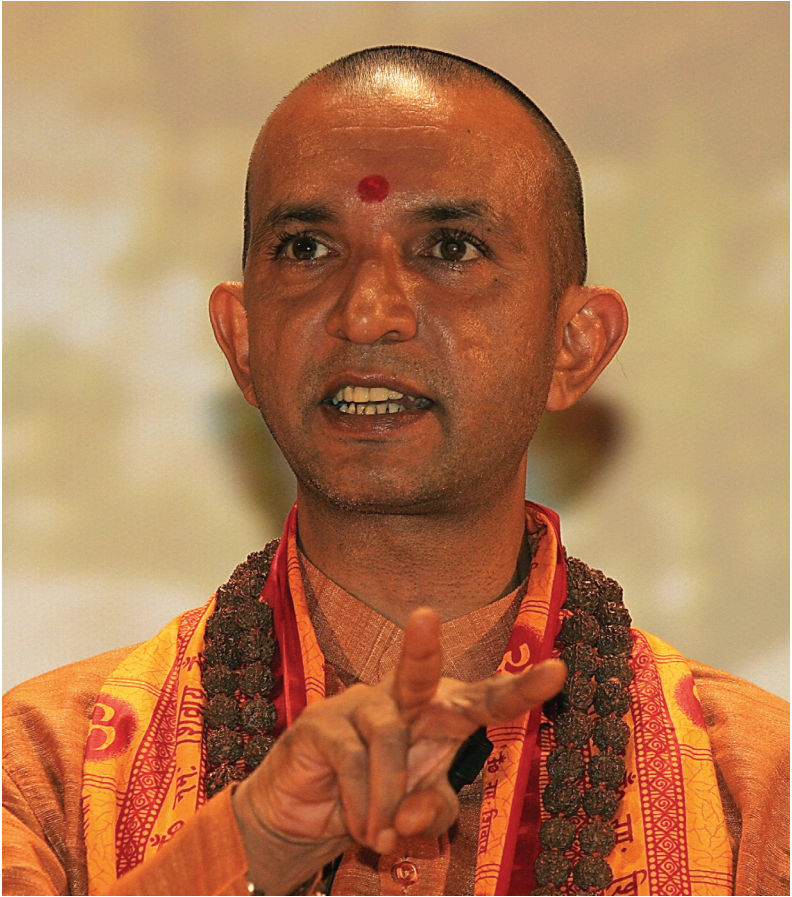
(old Anand Bhawan) on the western bank of the Ganga.

Chief of the school, Swami Niranjananand Saraswati, will lead the session at the camp. Rungta said more than 1,000 centres

MUNGER YOGA SCHOOL SESSION

have been selected where youth, children and women will perform yoga on the roofs of their buildings from 5 am to 6 am that day. Mean-

while, while releasing a booklet entitled- 'Yoga, The 2nd Chapter' Swami Niranjananand said, "The first chapter has been completed since Swami Satyanand established the school and the second chapter has now begun. Since 2014, I have been going on 'Yoga Yatras'. People take keen interest and our programmes got overwhelming response everywhere we went. It wonder the way people have started taking interest in yoga."

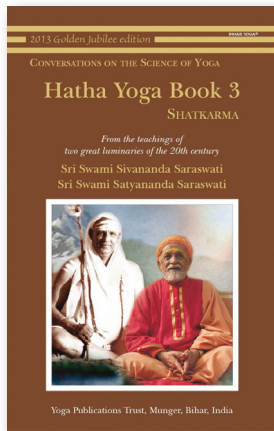


You have to make the effort, you have to make the attempt to find this harmony, in thinking, in behaviour, in action, in living, in the environment, at home and in your profession. The different practices of yoga do help, but realization of spiritual life begins with balancing oneself. Therefore, as a beginner or an advanced student, one always has to try to find this harmony in action, in non-action, in pain and pleasure, in happiness and discomfort. This is the ultimate test of human spiritual effort.

– 28 April 2006

The Role of Shatkarma

Conversations on the Science of Yoga – Hatha Yoga Book 3:
Shatkarma



Swami Niranjanananda: In the proper application of yoga, everyone must go through the practices of hatha yoga, including the cleansing techniques, to rid the body of the toxicity accumulated at both the gross and subtle levels.

What is one's need? Why does one come to yoga? If someone comes to yoga for temporary gain, like eradication of a problem, illness, disease, stress or tension, and yoga is used as an alternative method of healing, it makes

no difference what type of yoga is practised. Anything can be practised: the quality of health and life, body and mind can be improved, and after achieving one's aspirations, the practice of yoga can be forgotten about completely. That is one way of looking at yoga, and it is the trend which most people follow.

The other method is to decide whether yoga is going to become one's discipline in life or not. If it is taken on as a discipline, it becomes a way of transcending the limitations of one's senses, mind and personality. If one is aiming for this type of qualitative transformation to enhance the process of evolution, and for an inner awakening which brings one closer to the world in which one lives with other people, yoga must be practised with an appropriate sankalpa and applied properly in life – not merely taking one grain here, one grain there, and another grain there.

One must also begin the training, the self-education of the mind, as the state of physical purity and detoxification leads to a balance between the physical energies and the mental

energies, *prana shakti* and *chitta shakti*, the vital force and the mental force, the solar force and the lunar force, the yang and the yin. They both merge in ajna chakra. The purpose of hatha yoga is to awaken these twin forces within and bring about balance in their functions.

Hatha yoga is a specific branch of yoga whose purpose is to cleanse the pathways of prana shakti: this cleaning is known as *nadi shuddhi*. The cleansing techniques of hatha yoga, numbering six, clean the entire system from the head right down to the perineum, including the oesophagus, the stomach, the small intestine and the large intestine: it is a complete cleaning system for the internal body. After the body has been cleansed with the practices of neti, dhauti and basti, pranayama is taught to ensure that the prana shakti goes through those *nadis*, those channels that have been purified. Concentration is taught, and activation of the chakras is stimulated through specific kriyas.

What comes after neti, dhauti and basti? Kapalbhati. Kapalhati is not just one practice of pranayama, it is a series of methods to control the movement of prana in the body. Trataka is the simplest way to focus the mind without having to fight and struggle with oneself. Nauli is the specific kriya to activate a particular psychic centre in the space of manipura chakra, the storehouse of prana shakti, the generating source of prana shakti.

Along with these cleansing techniques and specific kriyas, are the *bandhas*, energy locks, and *mudras*, techniques to divert the flow of energy in the body. They must be learnt, for only then can one derive the actual, appropriate benefits from the practices of raja yoga. The yogic tradition states clearly that before the practice of raja yoga, one must perfect hatha yoga. And before attempting to practise the higher yogas, one must perfect raja yoga – it is a sequence, there is a process.

Hatha Yoga Training

Module 1: Shatkarma



From 24 to 30 September 2016, the first module of Hatha Yoga Training was held at Ganga Darshan as part of the new series of training initiated by Swami Niranjanananda. Swamiji spoke on the history and purpose of hatha yoga. The meaning of hatha yoga contained in the syllables Ham and Tham, refers to pingala and ida nadis. Through the practices of hatha yoga, the prana and chitta shakti are liberated from blockages and are able to function in a balanced way.

With the perfection of hatha yoga the optimum level of the five koshas is attained and ultimately ajna chakra is awakened.

Swamiji described the two major Hatha Yoga schools of Sage Gheranda and Sage Swatmarama and explained the differences of intention and structure.

The shatkarmas, the practices of purification, are meant for the body, mind and senses. They rectify any imbalance in the three humours, vata, pitta and kapha, detoxify the area from the head to the perineal region, stimulate manipura and ajna chakra and lead to concentration.

Along with Swamiji's in-depth exposition, the classes put theory into practice. Each asana was explored carefully with variations, each one having a specific purpose. After the session of practical shatkarmas, the participants felt that they had experienced the practices of shatkarma in a novel manner.

Swamiji said that each practice has three distinct applications: one is to maintain general good health, the second is to correct a specific imbalance and thereby regain health, and the third application is for sadhana. In this manner, Swamiji opened the doors to a deeper understanding of hatha yoga which allows a personal experience of this vidya.

Impressions by participants

Let me begin by saying that the Hatha Yoga Training was flawless. It exceeded my expectations of just doing asana and improving my physical abilities.

Having come from a corporate setup and having a very hectic social life, this was just what I needed. My purpose of achieving physical and mental wellbeing is completely met. The highlight of the training was being able to spend quality time listening to Swamiji and understanding the actual meaning of yogic life.

I look forward to Hatha Yoga Training Module 2 and also to other yoga training for maintaining a good healthy life.

– Ratin Menon, Kolkata





Like everything in life there are moments. For me this has been one of the biggest of my life so far.

I today am overwhelmed with joy and gratitude for the amount of detailed information which we received. I have a mind brimming with excitement at the possibilities that may lie ahead.

I will be back home practising my shatkarma and the sequence of the limbs of hatha yoga. I imagine the process will continue to unfold many things and clear the pathways to take me to where it is supposed to.

– Eilish Murray Brady, Ireland

This Hatha Yoga Training has been an eye-opener for us. Every householder suffers from pitta, vata and kapha imbalance, but the purification process Swamiji has shown now makes sense. We have perhaps understood 1% of hatha yoga and all these 35 years of doing yoga which we treated as an exercise was perhaps only 0.1% of yoga. Swamiji is doing a great service to humankind by spreading these teachings which may help millions of people worldwide. We will definitely come for all the future modules to experience yoga and we will try to implement it in our daily life.

– Taroon Vaswani, Mumbai

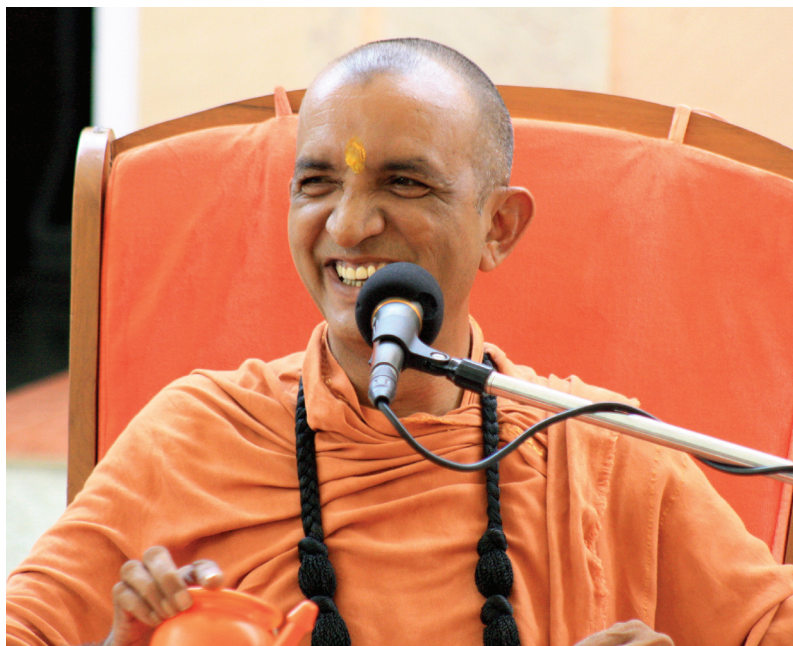
During the Hatha Yoga Training I realized what a 'living tradition and Master' means. The ancient science of hatha yoga was transmitted to us in a simple and understandable way. Behind each word of Swamiji I can feel deep knowledge and personal experience. The most important thing for me was that the ancient texts are valid and applicable today and everyone can be benefitted by this wisdom.

– *Sannyasi Sumitra, Bulgaria*

Swamiji is amazingly flexible to switch between gross and subtle aspects of hatha yoga. He made it a complete sadhana for us covering the whole range from the physical to the vital dimension, thereby tuning the mental dimension.

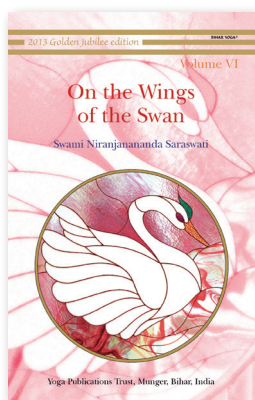
I observed, admired and was inspired by Swamiji's ways to impart very intricate knowledge through smile, joke, philosophy, analogy and living examples.

– *Jignasu Atmavishwas, Patna*



Peace

From On the Wings of the Swan, Volume VI, Swami Niranjanananda Saraswati



Only when we become pretence-free does peace come into our life. Otherwise, meditation will not give us peace. It might give momentary relief, like cool water in the middle of summer. However, if we practise meditation or yoga and yet do not let go of our pretences, whatever experiences we have can only be temporary. They do not become part of our understanding and experience of everyday life, but remain separate.

When all the pretences are removed and we become who we really are, the natural self, then we do not need to practise meditation. Meditation becomes part of our attitude, and that causes the dawn of peace in our life.

The emergence of inner peace enables us to feel harmony with nature at the outer level also. We are always worried about our limited relationships with our fellow beings: children, husband, wife, friends, society, yet these relationships are self-oriented.

We have a much bigger relationship with the divine spirit and the transcendental nature. If we can really see this, and appreciate and acknowledge this relationship that we as individuals all share with the entire universe, with nature, with the transcendental reality called God, then our life becomes fulfilled. We connect with that source of strength and care, and the force of optimism.

Then we can devote ourselves to uplifting others through wisdom, applying our knowledge in behaviour and attitude, and in that way help to fulfil the vision of the ancient seers.

– 11 May 2004

Bihar School of Yoga, Munger, presents

Yoga: Our Heritage

On the occasion of the second International Day of Yoga we offer our good wishes to all those who have been inspired by the tradition and the teachings of yoga. It is a day to honour the ancient science of yoga, a science of transformation and spiritual evolution perfected and handed down by the ancient sages and seers of humanity over the ages – our real spiritual heritage.

A vision realized

The International Day of Yoga represents the international recognition that yoga has gained as a holistic approach to physical wellbeing, mental peace and emotional balance. Across the globe, millions of people have embraced yoga to attain health and harmony, and to explore their inner potential. The acceptance of the International Day of Yoga, with a record consensus vote at the United Nations General Assembly, was a historic moment for India. The openness and enthusiasm with which the world community has embraced yoga and the collective goodwill that yoga has inspired, is a matter of great happiness and joy which all can share.

This day is of special importance for the Satyananda Yoga tradition, as it marks the fruition of the *vakya*, the vision and the prophecy of Swami Satyananda Saraswati, when in 1963 he proclaimed: “Yoga will emerge as a mighty world culture and change the course of world events.”





First IDY in Munger, the 'City of Yoga'

On the first International Day of Yoga celebrated on 21st June 2015, thousands stepped out of their homes enthusiastically and gathered at prominent locations all over the whole world to express their solidarity towards yoga. Simultaneously, in the small town of Munger declared as 'City of Yoga' by former President of India, Dr APJ Abdul Kalam, the yogic tree was in full bloom – within homes.

People were encouraged to come together as families and communities in groups of fives, tens, or more, or less, and participate in a set of practices at a specified time within the environment they lived in – their own home, rooftop, courtyard, even harvest fields and other open spaces, apart from community centres.

Almost 20,000 people participated in this initiative. At 108 designated locations and more than 2,000 other homes as well as the BSY campus, the yoga program delineated by the Bihar School of Yoga was followed on this day. The unusual aspect of these programs was that the yoga teachers included ten to fifteen year old children, the proud members of Bal Yoga Mitra Mandal, as well as the sixteen to twenty-five year old youths of the Yuva Yoga Mitra Mandal, besides members of other Yoga Mitra Mandals.

Through this initiative, the practitioners were inspired to appreciate the simplicity and applicability of yoga and to maintain the practices regularly. It was an initiative to make every day of one's life a yoga day and to see one's day-to-day environment from the yogic perspective.





Aim of International Day of Yoga

As we step into the second International Day of Yoga, we must ask what should be our focus to truly honour and benefit from the heritage of yoga.

To connect with the true intention of this ancient spiritual science, the aim should be to inspire people to adopt yoga not as a physical culture but as a lifestyle. Only when yoga becomes a lifestyle, there is enhancement of physical health and stamina, development of mental clarity and inner creativity, and an experience of peace and fulfilment from life.

The yogic lifestyle is based upon the teachings and the wisdom of yoga. Its foundation consists of the precepts of practice, awareness, attitude, action and discrimination. Awareness is the ability to observe and understand the environment, conditions, situations and events that influence us. Attitude involves developing a positive and creative outlook on life, and the ability to convert the negative influences into positive inspirations to improve and encourage others to improve also. Action involves an understanding of how we act, think and interact in the world, which should be assisted by *viveka*, discrimination: knowing just from unjust, right from wrong, appropriate from inappropriate, and universal from limited.

Therefore, on the International Day of Yoga, every yoga practitioner and sadhaka should make a *sankalpa*, a resolve, to incorporate the yogic components into their daily routine and live the yogic principles so that a healthier, brighter and more peaceful future for humankind is ushered in.



3.



Your Program for the International Day of Yoga 2016

Living yoga

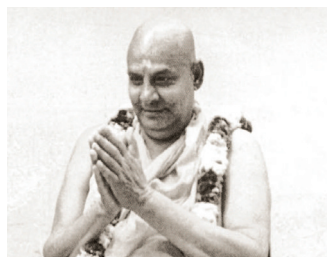
For yoga to become a lifestyle, it is not enough to do the yogic practices. One has to make a conscious effort to connect with positive qualities every moment and also radiate this positivity outwards. This is possible when one follows the statement of the yogis and sages: begin your yogic journey by cultivating *yama* and *niyama*, the positive attributes of life.

The scope of *yama* and *niyama* is vast and the yogic literatures enlist a wide number of these qualities, based on the requirements of time and place. For this International Day of Yoga, BSY has chosen one *yama* and one *niyama* each, given in *Hatha Ratnavali*. These are:

- *Yama*: *Manahprasad*, or happiness
- *Niyama*: *Namaskara*, or greeting others with bhava.

A conscious and sincere effort to practise these will transform the state of one's own mind as well as the environment around oneself.

In support of the International Day of Yoga and the effort being made by national and international communities to promote yoga, the Bihar School of Yoga is directing children, youth, women and other associated Yoga Mitra Mandals to conduct a yoga session of specific practices at a specified time on 21st June. These practices have been specially selected as they promote and enhance all-round health and wellbeing. The idea is also to come together as a family or community in the spirit of yoga.



From 6 am to 7.30 am, people will gather on the rooftops, verandahs, courtyards and other open spaces of their homes and community centres and do the following practices:

1. Shavasana*
2. Kaya sthairyam
3. Shanti mantras**:
Om saha naavavatu.
Saha nau bhunaktu.
Saha veeryam karavaavahai.
Tejasvinaavadheetamastu
maa vidvishaavahai.
Om shantih, shantih, shantih.
4. Tadasana (10 rounds)
5. Tiryak tadasana (10 rounds)
6. Kati chakrasana (10 rounds)
7. Shavasana*
8. Surya namaskara (5 rounds)
9. Shavasana*
10. Nadi shodhana pranayama (10 rounds)
11. Bhramari pranayama (10 times)
12. Shavasana*
13. Antar trataka (with eyes closed, inwardly gazing at the image of a flame at the eyebrow centre) (5 mins)
14. Yama and niyama meditation (10 mins):

For five minutes each, contemplate on and develop the yama of manahprasad, or happiness, and the niyama of namaskara, or greeting others with bhava.

Manahprasad: Review the activities of the last week to identify a situation when you were unhappy. Watch the reaction it caused within you. Identify the negative quality in yourself that it reflects. Next, focus on the opposite positive and uplifting quality and strengthen it. Then, use your *sankalpa shakti*, will power, to convert the negative experience into a joyous, happy and fulfilling one. (For example, if you were unhappy due to the experience of resentment, then focus on and strengthen the opposite quality of contentment,



and revisit the situation from the space of deep contentment to overcome the unhappiness.)

Namaskara: Review the week to identify how often you greet people and when you don't. Also identify when you do it as a mere social greeting and when with feeling, *bhava*. Make a resolve to greet everyone with the *bhava* of greeting the goodness within them.

15. Chanting of the yogic prayer**:

Asatoma sad gamaya. Tamasomaajyotirgamaya.

Mriyormaaamritamgamaya.

Sarveshaamsvastirbhavatu. Sarveshaamshantirbhavatu.

Sarveshaampoornambhavatu. Sarveshaammangalambhavatu.

Lokasamastaasukhinobhavantu.

Om shantih, shantih, shantih.

Lead me from unreal to real, from darkness to light, from mortality, destruction and transformation to stability, continuity and eternity. May there be abundance of goodness, peace, wholeness, and an auspicious environment everywhere. May all beings be content and happy.

This final prayer is a resolution and contains the essence of yogic teachings. It represents the personal aim of attaining harmony, equilibrium and balance in one's own life and the social aim to reach out to everyone with a wish for their wellbeing.

* *Shavasana may be practised as per the need of the group.*

** *Those who feel uncomfortable with the chanting of mantras need not do so. They may sit quietly and focus on the aim of overall wellbeing through yoga.*

All yoga aspirants are advised to follow the above practices for one year, and on the next Yoga Day reflect on their success and the changes experienced in the quality of life. We hope and pray that inspiration and the spirit of yoga remains with you and in turn, you are able to assist others on the path of yoga and yogic living.

Hari Om Tat Sat



Glimpses of IDY 2016



On 21st June, BSY conducted a program from 6 to 7.30 am at Paduka Darshan on the occasion of the second International Day of Yoga. More than 500 participants attended and were guided through simple practices of asana, pranayama, relaxation, concentration and a meditation on yama-niyama.



In Munger, 'the City of Yoga', similar programs were conducted by members of BYMM, YYMM and the Ramayana Mandali at over 120 venues, in which more than 8,000 people participated. More than 10,000 people in over 2000 private homes followed the prescribed program on their own as well.



Programs were conducted by ashrams and centres in Bihar, including Asarganj, Barh, Bariyarpur, Haveli Kharagpur, Lakhisarai, Lucknow, Patna, Saharsa, Sangrampur, Sheikhpura, Sitamarhi, Supaul, Suryagarha and Tarapur; nationally in Bengaluru, Bhilai, Bokaro, Bhopal, Bhuj, Chennai, Delhi, Jamshedpur, Lucknow, Mumbai, Rajnandgaon, Ranchi, Satna and other locations.



. . . and around the world in many countries, including Brazil, Bulgaria, Colombia, Croatia, France, Greece, Hungary, Ireland, Italy, Nepal, New Zealand, Serbia, Slovenia, South Africa, Spain, Sweden, Switzerland and Thailand.



International Day of Yoga

Swami Niranjanananda Saraswati



In the program for the International Day of Yoga, we are covering the major movements of the body. The whole body is being moved, exercised and revitalized. This selection of practices is for those who want to make yoga a part of their routine and lifestyle. It is not meant for healing purposes or therapy. These practices have far-reaching consequences in the three levels of annamaya, pranamaya and manomaya koshas.

For three koshas

Annamaya, the body, is stretching, extending, twisting, bending. The body is moving in all conceivable ways to release the tightness, pressures, tensions, stresses, blocks, and to allow the free flow of prana shakti. There is a feeling of

lightness, stamina and vitality. As a regular sustained practice during the year this sensation, experience and awareness will develop more and more. If today you feel one percent better, by the end of the year you will be feeling one hundred percent every day.

People are practising yoga for relief of some of their disabilities, whether it be physical or psychological. In the state of disability there is a plateau indicating how the body feels

The response of the body during illness becomes the baseline. Therefore, when you do some practice, there is a slight improvement and you feel better. Then you stop practising and again come back to that previous baseline of suffering, pain, stiffness and tiredness. Then again you start and a few days later you say, "Oh I feel better."

You are not identifying with the optimal health of annamaya kosha, but for the sake of feeling better you identify with your state of lethargical parameter, that is the parameter you have set for yourself.

The reason why these practices are promoted is that a minimum number gives maximum benefit to annamaya kosha. In this way, your graph and the plateau that you create in your graph is always ascending. It is not a flat line, it is a stepping line. Every time you are stepping up and up. That is the effect of these yogasanas on annamaya kosha.

In pranamaya kosha, the benefit is of vitality and energy. With the practice, your body becomes like a rod which attracts lightning, prana shakti, through the environment, the air, felt as distribution and expansion in the body. There is a feeling of stamina. The stamina effect removes you from the state of lethargy: the annamaya lethargy is managed by the pranamaya stamina.

The third level is manomaya kosha, better concentration, focus, attention, attention span, awareness. The dissipations of the mind reduce half a percent in one month, one percent or five percent in two months, depending on how well you are able to apply yourself.

The sustained practices will help you to come to a point of stamina where you can maintain your positive and optimistic plateau for longer periods in life.

Three times happiness

This year we are also introducing one yama and one niyama. The yama is happiness, which will raise you from the binding, limiting and confining self-awareness of 'my needs'. It is an awareness and field where everyone else is ignored, where there is no understanding, no sympathy, no consideration of the situation and the limitations that other people face.

That self-aggression and projection, that you adopt in life to fulfil your whims and demands, is a clear psychological state of non-acceptance of yourself and the goodness of yourself. To maintain an identity of self and control, you assert to aggressiveness. Self-assertiveness, self-aggression is considered to be a mental disease which psychiatrists and psychoanalysts treat.

You have the label, 'I am fragile, handle me with care'. That also sets a mental parameter of how you see yourself as a sufferer, and how you see other people as instigators of your suffering. If you become the victim and everyone is victimizing you, that attitude itself indicates a plateau of mind where you are so engrossed in your own insecurity that you begin to perceive the world from that perspective. This is a global phenomenon, in each and every individual in society.

Happiness is the antidote to this awareness of self-debility. It is connecting with a ray of hope rather than getting fidgety in the clouds of gloom. It is a quality that has to be nurtured.

Happiness is not only smiling; that is annamaya happiness. Annamaya happiness is the physical happiness when you show your thirty-two teeth.

Pranamaya happiness is optimism. When pranas are active, there is always optimism and hope. There is never despair and hopelessness when pranas are active. Optimism is the pranic happiness. Mental happiness is fulfilment and satisfaction.

When you begin to learn to be happy, it is educating yourself, your mind, to express it at different levels.

Connecting with humility

The niyama for this year is *namaskara*, greeting another person with feeling. Namaskara is to manage the ego. When you seek respect, you are attending to your arrogance and ego. You become the servant and slave of your own arrogance, and there is no humility left in you.

Without humility there is no humanism left in you. You simply become a piece of rock and wood, which is stiff and hard. It simply bashes against any other object it encounters on the way. There is no humanism and no humility left when you are a slave of arrogance and ego. If there is the will to do namaskara, you have to leave your ego beside and just fold your hands: namaskara.

That simple act shows that you are accepting, befriending and supporting the other person. It will create a bond between you. You cannot say, "I've tried so much. This is something I just can't do it." The moment you think like that, you are telling yourself "I am an unbreakable rock." That rock will always be alone, nothing will percolate and permeate.

Namaskara is a method to connect with humility, to throw a lifeline to a person and connect. This connection, in spiritual terms is known as *vibhu*, being interconnected. Interconnection is the experience of spirituality. If this was not the experience of spirituality then Swami Satyananda would not speak of atmabhava, Tulsidas would not say, *Siya-Rama maya sab jag jaani*. Adi Shankaracharya would not say 'Everything is Brahman'. No philosophy would state 'Realize the Self within you'.

The connection with humility connects you with individuals and the cosmos. What is your dharma and kartavya, your role in life for which you have taken birth? Have you taken birth to spend half of your life in anger, strife, hatred and jealousy? Or have you taken birth to learn to connect with harmony by

changing yourself, by disconnecting or disassociating from ego when not necessary, and connecting with humility for fulfilment and satisfaction in life?

Live it!

I am explaining the thought behind these practices for the International Day of Yoga. They represent a progression in yoga. Last year we did asana, pranayama and a little bit of dhyana, nothing more than that. This year we are including two more items: one yama and one niyama, so that yoga does not remain a practice, but it becomes part of our behaviour too. If it becomes part of our behaviour it will become part of our lifestyle as well, and the expressions of that lifestyle.

On every International Day of Yoga we will cultivate a component of lifestyle. This focus applies not only to teachers, but also for you. It is for you to live it, not leave it, but live it.

– 13 June 2016, Ganga Darshan, Munger





Ganga Darshan Lanes

Along with the early morning sun,
Come ancient white flowers, elegantly placed aside.

We are, I'm on my path, up hill
They are on their way,
Flourishing in a rejuvenating light.

So I pause, every morning, bend over
Absorbing the purity of their fragrance,
Leaving my lyrics, so vain and well remembered
On silent leaves that refresh my veins
And nourish my mind, so still.

Oh, and all you butterflies wiggle,
All you dragon flies stare,
All you mighty crows dare,
And all the easy-going squirrels
And pretty shaven girls giggle so kind,
While this fragile and gentle old soul
Strolls over shiny Ganga Darshan lanes,
Leaving nothing but sweet shadowing behind.

So I stand, I sit and lie down once again.

You see, my tiny days are filled
With amazing silence,
Whispering winds and strange delight.

And oh, my wrinkles of old age and good times
Have disappeared once again,
Along with the early morning sun.

—Jignasu Satyasandhan, *The Netherlands*
(Hatha Yoga Training Module 1, 2016)



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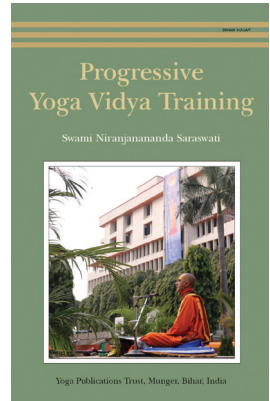
Progressive Yoga Vidya Training

Swami Niranjanananda Saraswati

164 pp, soft cover, ISBN: 978-93-84753-20-7


The first Progressive Yoga Vidya Training held at Ganga Darshan Vishwa Yogapeeth, Munger, in October 2015 was a ground-breaking program, opening the door to the next level of yogic learning. Conducted by Swami Niranjanananda Saraswati, it led the participants into understanding how to move from perceiving yoga as a practice to experiencing yoga as a sadhana and a lifestyle. The emphasis was on connecting with, imbibing and expressing the *vidya* of yoga, the essence of the knowledge of yoga, whether in an asana, a meditation practice, or in one's interactions with the world.

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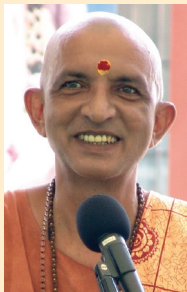
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Websites

www.biharyoga.net

The official website of Bihar Yoga includes information on: Satyananda Yoga, Bihar School of Yoga, Bihar Yoga Bharati and Yoga Publications Trust catalogues.

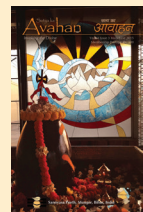
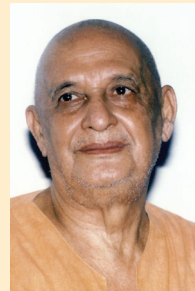


www.yogamag.net

The official website of Yoga magazine contains an archive of over 30 years of the magazine. This archive is fully searchable and ever expanding.

www.biharyoga.net/sannyasa-peeth/avahan/

provides online access to *Satya ka Avahan*, the bi-monthly magazine of Sannyasa Peeth, which contains the higher teachings of Sri Swami Sivananda, Sri Swami Satyananda and Swami Niranjanananda, along with the programs of Sannyasa Peeth.



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Yoga Peeth Events & Yoga Vidya Training 2016-2017

Nov 5-11	* Kriya Yoga: Preparatory (English)
Nov 7-Feb 7 2017	* Yoga Lifestyle Experience (English)
Dec 19-23	Yoga Chakra Series (English)
Dec 25	Swami Satyananda's Birthday
Jan 28-31	Sri Yantra Aradhana
Feb 1	Basant Panchami Celebrations/ Bihar School of Yoga Foundation Day
Feb 6-May 28	Yogic Studies Course, 4 months (Hindi)
Feb 12-18	Yoga Capsule (Respiratory) (Hindi)
Feb 14	Bal Yoga Diwas, Children's Yoga Day
Feb 26-Mar 4	Yoga Capsule (Digestive) (Hindi)
Mar 19-25	Yoga Capsule (Arthritis & Rheumatics) (Hindi)
April 9-19	Total Health Capsule (Hindi)
Oct 1-30	* Progressive Yoga Vidya Training (English)
Oct 2-Jan 28	* Yogic Studies Course, 4 months (English)
Oct 16-20	* Kriya Yoga (Level 2) (English)
Oct 23-27	* Tattwa Shuddhi 1 (English)
Nov 4-10	* Hatha Yoga 2 (Asana Pranayama Intensive) (English)
Nov 1-Jan 30 2018	* Yoga Lifestyle Experience (English)
Dec 11-15	Yoga Chakra Series (English)
Dec 18-23	* Raja Yoga 2 (Pratyahara Intensive) (English)
Dec 25	Swami Satyananda's Birthday
Every Saturday	Mahamrityunjaya Havan
Every Ekadashi	Bhagavad Gita Path
Every Poornima	Sundarkand Path
Every 5th & 6th	Guru Bhakti Yoga
Every 12th	Akhanda Path of Ramacharitamans

* Indicates training for Overseas participants

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

For more information on the above events contact:

Bihar School of Yoga, Ganga Darshan, Fort, Munger, Bihar 811201, India

Tel: +91-06344-222430, 06344-228603, Fax: +91-06344-220169

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