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Hari Om

YOGA is compiled, composed and published by the sanniyasin disciples of Swami Satyananda Saraswati for the benefit of all people who seek health, happiness and enlightenment. It contains information about the activities of Bihar School of Yoga, Bihar Yoga Bharati, Yoga Publications Trust and Yoga Research Fellowship.

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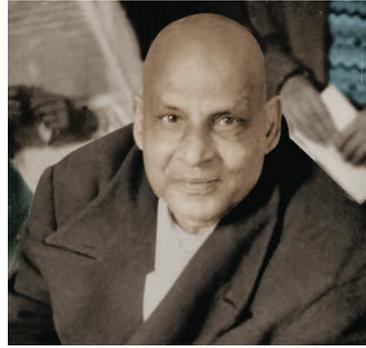
Front cover: Swami Niranjanananda Saraswati

Plates: 1: Swami Sivananda Saraswati;

2: Swami Satyananda Saraswati;

3: Swami Niranjanananda Saraswati;

4: Swami Satyasangananda Saraswati



GUIDELINES FOR SPIRITUAL LIFE

Eat a little, drink a little.

Live a natural and simple life. Take simple food that is wholly agreeable to your system. You should have your own menu to suit your constitution. You are yourself the best judge to select a sattvic diet. In the matter of food and drink you will do well to eat and drink as a master. You should not have the least craving for any particular diet. You should not become a slave to this food or that food. Simple, natural, non-stimulating, tissue-building, energy-producing, non-alcoholic food and drink will keep the mind calm and pure and will help the student of yoga in his practices and in the attainment of the goal of life.

—Swami Sivananda Saraswati

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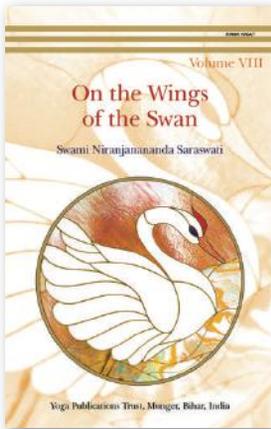
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The Yogi is superior to the ascetic. He is deemed superior even to those versed in sacred lore. The Yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi. (*Bhagavad Gita VI:46*)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

The Right Approach

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



The yoga system as taught by Swami Sivananda, our paramguru, was called 'integral yoga'. He did not say, "I am teaching hatha yoga," or, "I am teaching raja yoga," or "I am teaching bhakti yoga." Swami Sivananda was the first person to integrate various components of yoga, to give impulse and power to the movement of life through the practices of yoga.

Many of the yoga organizations in the world today do not teach integral yoga. They only teach one type of yoga, either hatha yoga, raja yoga, kriya yoga or kundalini yoga. Integral yoga is the hallmark of the Sivananda tradition, which was further developed by Swami Satyananda. In this approach everything is taken in small quantities, as indicated by Swami Sivananda in his poem:

Eat a little, drink a little,
Talk a little, sleep a little.
Mix a little, move a little,
Serve a little, rest a little.
Work a little, play a little,
Study a little, worship a little.
Do asana a little, pranayama a little,
Reflect a little, meditate a little.
Do japa a little, do kirtan a little,
Write mantra a little, have satsang a little.

It makes sense as we are not expressions of a single quality, rather we express many different qualities in life. Therefore, a holistic or integral approach for the development of the human personality should be considered the right approach to learn yoga.

Integrating Spiritual Practices into Daily Life

Swami Satyananda Saraswati

When there is will to do something, but the psychological circumstances do not permit you to do it, then I think there is one simple way. Start doing something minimal. Do not jot out a fantastic program for yourself. Start that particular life with a minimum possible program. If one decides many things at the same time, then the mind becomes rebellious, because the mind is full of different types of samskaras.

The mind is not able to accept a lot of new plans and programs. This is the process of crystallization. You must have read in elementary science how to form the crystal. You just put a little bit of crystal and the next morning you find it has grown so big.

If you start one practice or if you fix up one easy virtue, or if you want to eradicate the easiest possible vice, then in the course of time, through the process of crystallization, everything will become very regular. We have this problem with many people who are spiritually ambitious but practically a failure.

So, we give them one program – either say, ‘I will get up at 4 o’clock and nothing else’ or ‘I will practise one mala or half a mala of mantra’. Or just practise one posture so that you take minimum time and it does not work upon your mind and you don’t have to think too much about it.

This process is admitted in our day-to-day life and in the course of a few years, the mind will cooperate. This is the only way.

– 11 September 1980, Zinal, Switzerland

Precepts for Householders

From the Teachings of Swami Sivananda Saraswati



I will give a very simple method for sadhana, with which you can achieve the divine awareness while involved in worldly affairs. You do not need a separate place, a separate room or a lot of time for samadhi. During your working hours take a few minutes after every two or three hours. Close your eyes for a few minutes and meditate on the virtuous qualities of the Almighty, such

as mercy, love, peace, bliss, knowledge, purity or wholeness. Along with that you may also do mental japa of any mantra of your choice repetitively, or say your *Hari Om*, or *Sri Ram* or *Ram, Ram* or *Krishna, Krishna*. Feel that this body is a moving abode of God, your office or business premises is a big temple or Vrindavan.

Have a feeling of surrender towards God during all your daily activities like walking, talking, writing, eating, breathing, seeing or listening. Karma is worship, karma is samadhi. Renounce the desire of the fruits of action and also the feeling of doership, that 'I am the doer, I am the enjoyer'. Feel that you are an instrument in the hands of the Lord and by your actions, he is the one who does all the work. Feel that this world is a manifestation of God. All your children, women, mothers and fathers are the images, idols of or children of him.

See him in all faces and in every object. Always keep your mind balanced and peaceful. By constant practice, if you are able to develop divine awareness, it will change your attitude in life. All your actions will become yogic actions. All actions

will become the worship of the Lord. And that is abundance. You will very soon be able to feel God. This change and transformation is yoga. This is a very powerful sadhana. I have given you a very simple sadhana.

Write down your Ishta mantra in a notebook while observing mouna, and take your awareness away from the day-to-day affairs for half an hour.

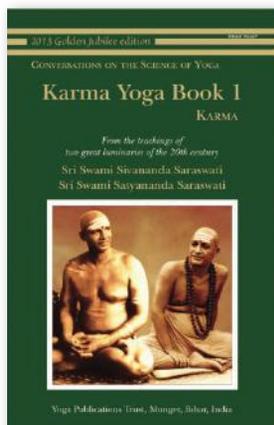
Write down in bold letters on pieces of paper 'Speak the truth', 'Om purity', 'I want to have a glimpse of God right now', 'I am the embodiment of mercy, love and tolerance' and others of your choice. Keep them in your bedroom, dining room, living room, on the veranda. Keep similar kinds of paper in your diary or your pockets. This is a simple practice to attain transcendental divine qualities.

– Printed in Yoga Vidya, July 1969



Samskaras

From Conversations on the Science of Yoga – Karma Yoga
Book 1, Karma



What role do samskaras play in one's life?

Swami Niranjanananda: Samskaras are impressions which give birth to a mentality, behaviour, an attitude or a character. In the absence of samskaras, the attitude, character and nature are totally different and inactive. Samskaras are the catalysts that connect one with the world. They bring life and give nature and character. One is good or bad because of samskara. One thinks

positively or in a pessimistic way because of samskara. One is a believer or a non-believer, an angry person or a peaceful person because of samskara.

If one writes with a black pen on a blank piece of paper, it is called writing. When something is written in a blank, empty life, it is called samskara. It is the writing on a blank personality. Samskara is received from many sources. The maturity of the past life is carried forward as samskara. Samskara is received from the family. We absorb a little bit of the nature of our parents, brothers and sisters. This is parental samskara.

The religious samskara determines if one has faith or not, if one feels the need to connect with God or not. One either accepts or rejects it, but one's life is conditioned for a long period. The culture in which one grew up influences character, behaviour and personality. It provides cultural samskara. There is the national samskara, when one has to live according to the systems of a particular nation, one imbibes some samskaras.

Samskaras are writings in the mind which shape attitude, thoughts, character, interactions, performance, and one's mental state, either happy or sad. They are absorbed by us, are taken in by us at an unconscious level. We can never decide whether this is the outcome of one understanding in life or some other understanding. What I am expressing now is which samskara? I don't know. In the course of time, with the conditioning of the mind by the samskaras, we become fixed in one identity. Children are open to all samskaras, they are receiving from everything and everywhere. They are open and free. But, as we grow up, we become more and more conditioned.

Samskara is a combination of two words, *sam* means 'collection of', and *akara* means 'form or shape'. Samskara means a collection of ideas in a form. One's character, personality or nature is a compilation or collection of ideas. New thoughts, new desires, new passions, new frustrations and new ambitions come up every time one deals with one's ideas. Those ideas shape and govern our life, and that is samskara.

Since the word samskara is derived from the two roots: *akara* meaning 'form or image', and *sam* meaning 'balanced', the literal meaning of samskara is a balanced, harmonious and integrated image of oneself, which needs to be developed.

Therefore, samskara also means education, impressions in the mind, leading to creative performance. Creating these impressions in the mind and educating the total mind is a continuous, lifelong process. The entire life pattern, personality, mind, behaviour and attitude is being educated not only by academic schooling, but also by the education that is derived from the mentality of the culture, family and environment. The academic education is only one part of samskara.

Samskara begins at the time of conception. There is ample evidence in the history of humanity to prove that the education of a child begins in the womb. Of course, this is not an academic education, it is the education of basic impressions, which determine the quality and future direction of life. This



samskara, this inner education, manifests later on in the course of life in the form of attitudes, behaviours, performance, and in many other ways.

How do samskaras influence our responses and personality?

Swami Niranjanananda: Samskaras are the impressions, which form the conditioning of one's nature to react or respond in a certain way. Samskaras are the library within a DNA molecule, containing everything that one has imbibed. One DNA molecule contains the total information of all the libraries in the world combined. Samskaras are like that too. Samskaras are the inputs of volumes and volumes of mental 'books' which a person carries within and which have been accumulated over millions of years.

The personality is conditioned to respond in a certain way by an internal mechanism, which is unconscious. Samskaras are always unconscious in nature. One is never aware of them until they have passed, and then one says, "Oh, that was a samskara." The unconscious response can be triggered at any moment by a movement or alteration in the field of the unconscious mind. When the samskaras come to the surface of the mind, they are powerful. They can manifest in many

ways, such as a desire for food or sleep or in the form of a sickness. Samskaras are the unconscious expressions of the human personality

Why is it important to improve one's daily life?

Swami Niranjanananda: Realization is an experience of perfection, of totality, which is more personal and intimate than anything a philosophy or book can ever provide. In order to achieve the experience of perfection and totality, one has to struggle with one's mind, with one's karmas and samskaras. The evolution of consciousness takes place when one eliminates one's samskaras and karmas. The swamis in the ashram are not working for enlightenment. They are working to make themselves a little better, to become more perfect than they are, and for them that is good enough.

As the karmas and samskaras are exhausted, maybe one day the realization will suddenly come that one is 'It'. It will never happen, however, by waiting for the searchlight to shine upon you. It is better to make every action perfect or at least to try to make it perfect. It is better to make every thought well-balanced and harmonious, or at least to try. Then, as the consciousness evolves, enlightenment will cease to remain rare and elusive, and will manifest automatically, spontaneously, outside, inside and everywhere.



There is No Turbulence in the Eye of the Storm

Sannyasi Yoga Sharan, Chennai

I am about to share my experience of the very first day when I walked in to teach yoga to the remand prisoners who were in the age group of 18 to 24 years in Chennai Central prison at Puzhal.

As it was my first visit, I was overawed to see the massive area inside with many towers and blocks. Since I walked in very early before the concerned officers could report to duty, I was escorted by a newly recruited constable to the Hospital block about half a kilometre inside.

At the entrance of the block I saw a swarm of people. Yes, there were around 160 prisoners sitting under the supervision of one lone constable. To be honest, I just got psyched by the mere appearance of these friends. Many of them were clad in lungies, different hair dos, many with weird beards, swearing as I walked near them. I was taken inside the block which also houses a meditation hall.

Since the room could accommodate only around one hundred people and the number of mats was also less, I was left alone inside with one batch of people, and the lone constable was managing the rest of the crowd outside while keeping the doors of the hall closed. Immediately, the people inside started making noises and were swearing with gestures just to unnerve me.

Bundles of energy

There I am standing on the stage and for the first time I experienced a surge of fear and started sweating. As if that wasn't enough, four strong guys jumped on the stage and flanked me. I closed my eyes and prayed to the Gurus, ignoring the pandemonium that was increasing. I slowly started moving



away from body consciousness and could feel myself as a bundle of energy. I saw only bundles of energy surrounding me in different forms. I felt that from the edge of the fear I had fallen into it and reached the centre where I could see that it is not just fear, it is love for acceptance, acknowledgement and understanding, which manifested as fear.

I could also resonate with the feeling of all others without any judgement which made me love them all while acknowledging the fact that it is their longing for love, acceptance and understanding that has led them to this situation and could empathize with them. Slowly I was able to feel a wave of calmness engulfing me. I started gaining confidence and slowly opened my eyes, understanding the fact that I should be the one that is leading and not the other way around.

Noises and swearing still continued. Sensing their energy level and disturbed state, deciding to play it their way, I asked them all whether they liked to shout. They all wanted to shout and I told them, "Let us all not just shout, but roar and roar like true lions." Slowly I guided them to sit in simhasana and demonstrated simhagarjanasana. They were taken aback by listening to the big roar from a small guy like me and slowly started joining me and enjoyed the asana. They started calming down a bit and started flashing friendly smiles at me.

Then I made them sit and started the practice of short wave *Om* chanting, with a few of them succeeding to sit in

padmasana, which made them totally calm and comfortable. I also led them to watch their breath and guided them to the practice of kaya sthairyam. I helped them to become aware of their body, made them visualize themselves in their inner mirror, guiding them to appreciate all the goodness in themselves without any judgement.

Rewriting destiny

Then we all made an attempt to rewrite destiny by focusing on the chidakasha or the sky of their mind by gazing at the eyebrow centre observing whatever was seen there without getting stuck upon just one image. Slowly they were led to visualize a tiny candle flame, observing it in totality, the colour, the shape and finally noticing the luminosity with the understanding that it is the inner light within each of us that is shining.

It was time to rewrite our destiny and we all tried to go down and retrieve the deep longings and dreams that lie within and made an attempt to write the same as a short affirmative sentence in the midst of the jyoti with faith and a promise to ourselves that we were ready to make all the efforts to make it manifest. I could see that many of them really made an attempt to go through the practice in all earnest.

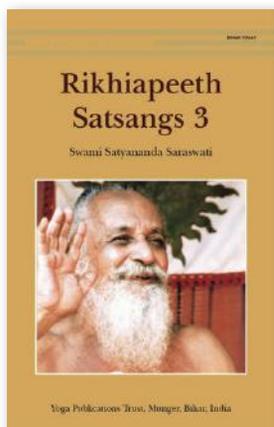
I then took them through the tadasana and trikonasana series and made them do eka pada pranamasana. By now they started enjoying the session so much and we started doing pawanmuktasana part 1, followed by nadi shodhana pranayama, bhramari pranayama. We ended the practice with chanting Shanti Path for universal peace, and I explained to them the meaning of the Shanthi Path.

As soon as the session was over all of them stood up and gave a standing ovation, which was very heartening. This episode reaffirmed my faith in the power of yoga and surrender to the Guru without whose grace, nothing would have been possible at all. It has been heartening to see these people waiting for our yoga sessions during my subsequent visits.

My heartfelt thanks to the Guru Parampara.

Mahamaya

From Rikhiapeeth Satsangs 3, Swami Satyananda Saraswati



Are desire, anger, greed and the ego present because of one's samskaras or due to physiological imbalances?

It is not like that. Nature created desire, anger, greed, attraction, and so on, for the upliftment of humankind. Nature has given human beings tendencies that are coloured by tamoguna, rajoguna and sattwaguna, and they have been given so that one keeps on doing something or the other. If desire, anger or greed were to be finished in a

person, he would end up as a mud statue; he would become a vegetable and he would not do anything at all. Desire, anger, greed and attraction become the motivating factors or energies in a person. If there is no desire, he will not act. When a person does not experience desire or wishes, the mind is depressed. The condition of depression is such that a person can even commit suicide. Most of the people who commit suicide do so in states of depression.

Desire, anger, pride, greed and attraction all motivate people towards action. Humankind has been motivated to action and thus made houses, society, religion, temples, kings and emperors, castes and creeds, arms and weapons, keys and locks. Take a careful look at the basic tendencies of dogs, cats, elephants, camels, snakes, frogs or birds. These tendencies are in every one; no living creature is free from them.

Whether it is desire or anger, greed or attraction, we have given these specific tendencies a name. When we want something, we call it desire. When we don't like something, we call it anger. When there is something very good and we want



to have it too, we call it greed. When a dog sees a bone and his mouth waters, that is greed. These tendencies have been with us from time immemorial, through eighty-four hundred thousand life forms, and that is how *maya*, cosmic illusion, has spread her net. The spread of *maya* has taken place because of these tendencies. Otherwise, the almighty Paramatma is an *akarta*, non-doer. It is said in the *Srimad Bhagavatam*, the *Ramayana*, the *Bhagavad Gita* and

the Upanishads that God is a non-doer, the soul is a non-doer. The real doer or agency of action is *maya shakti*, the power of illusion. She is the doer and the enjoyer. Purusha is the non-enjoyer, the non-doer. Maya is the shadow of Purusha; she is his companion, a part of him. Maya is also of two kinds: one is pure *maya*, like Devi, Chandi, and so on, and the other is impure *maya*, the *maya* of the world. This *maya* is also a form of God and it is she who does everything. Whatever Nature does is supported by the three *gunas* or qualities of *sattwa*, *rajas* and *tamas*. *Sattwa* means peacefulness, *rajas* means dynamism and *tamas* means total darkness. It is from different combinations of these three that innumerable names and forms come into existence.

The elements that are mixed together to make languages such as English, Hindi, Arabic or Persian, which are spoken the world over, are three in number. There are just three sounds: A, U and M. It cannot happen with just two; you need three. All the speech in the world, all the sounds, languages, literature and words are an expansion of AUM. In the same manner, all of creation is an expansion of *sattwaguna*, *rajoguna* and *tamoguna*. Sometimes *sattwaguna* is predominant, sometimes

rajoguna and sometimes tamoguna. In this age, rajoguna and tamoguna are predominant; sattwaguna is less prominent.

This is why desire, anger, pride, jealousy, greed, attraction are not considered to be redundant. It is necessary for a person to have hatred and dislike; however, it should be directed at the inauspicious, not the auspicious. There should be anger toward the demonic nature, not the divine nature. There should be desire; however, the desire should be for liberation, not towards ends that tie you down. This means changing the direction and purpose of these very rules. Surely you can do that much.

Desire is simply the strong wish to attain something. How many types of wishes like this exist? All the desires in the world can be classified into three categories: vitteshana, putreshana and dareshana. There is no fourth desire, only these three. The first, *vitteshana*, is the desire to acquire wealth, money, property, farms, orchards, clothes, jewellery, and things like this. The second, *putreshana*, is the desire for a child; one wishes for a son, a daughter, a grandson, a family, an heir. The third is *dareshana*, the desire for a woman, for a man; the wish to be married. All desires are part of these three.

What is desire? Our rishis and munis say that the basis of all desire is related to objects, and in the *Bhagavad Gita* (2:62–63) it is said:

*Dhyaayato vishayaanpumsah sangasteshoopajaayate;
Sangaatsanjaayate kaamah kaamaatkrodho'bhijaayate.
Krodhaadbhavati sammohah sammohaatsmriti vibhramah;
Smritibhranshaad buddhinaasho buddhinaashaat pranashyati.*

When a man thinks of the objects, attachment to them arises; from attachment desire is born; from desire anger arises. From anger comes delusion; from delusion the loss of memory; from loss of memory the destruction of discrimination; from the destruction of discrimination he perishes.

When your mind comes into contact with some object, you wish to have it. Up until the time you saw a television set, you had no desire to have one. Our ancestors had never seen a car and hence they had no desire for a car. The people in England have not seen an elephant and so no one in England has a desire to have an elephant.

The saints and great souls keep repeating that when desire, anger, greed or attraction become intense, try to control them. Once the excess is under control, you can try to bring the rest under control. As long as they are carrying on in a balanced way, do not interfere with them because unnecessary interference with them finishes off any prospect of progress and success in a person's life.

Desire is a very strong force. If you don't get married, don't have children, don't have a family, don't have parents, what will you wish for? All you will wish for is some food. To desire only food, what kind of a life is that? The wish for enough to eat has been talked about only by those people who have controlled their other desires completely, like an elephant is controlled by its driver. All I need is some food and two pieces of clothing because no desires are left within me; I am talking about myself here. Yet, I still have a resolve within me. Please remember that there is a difference between a resolve and a desire, even though one cannot see the difference externally. After all, there is no external difference between gold and brass; zinc and silver look alike; glass and diamond also look alike. A resolution is another thing altogether. A desire is for oneself; a resolve is for others. When a resolve is created in one's mind and the desires for oneself are finished, then one can say, "Just some food and some cloth."

The essence of Sri Krishna's teachings to Arjuna in the entire *Bhagavad Gita* is that there is no harm in performing actions. Krishna explains that this is our right (2:47): *Karmanyevadhikaraste* - "You have a right to action, you can perform action," but, *maa phaleshu kadachana* - "You have no right to the fruits of that action." There is nothing wrong in

performing action. You can set up home and hearth, amass money, bring up children, open an orphanage, visit the homes of the poor, host a big communal meal, feed people rice and dal, give them milk; there is no harm in that. However, it should not be motivated by desires; rather, it should be inspired by a resolve.

Desire, anger, greed and attraction: these are all forms of *Mahamaya*, the great illusion. If you read the 108 names of Chandi, the 1,000 names of Lalita, or the names of any devi, you will find that all these emotions are described as her aspects. They say, "You are the form of desire"; "You are the form of anger." These are all forms of Mahamaya. It is not possible to completely remove these from your life; even the rishis and munis were unable to do so.

– 25 September 1997, Rikhiapeeth,



The Overcoat

From May I Answer That, Swami Sivananda Saraswati



Why should a great saint like you, who has renounced everything, put on an overcoat in winter?

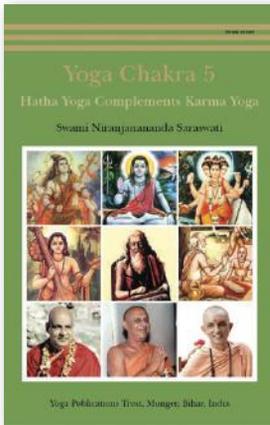
A saint or a sannyasin will not sleep on thorns, eat mud and stones, walk on his head and break through walls. His body, too, is subject to hunger and thirst, heat and cold. An overcoat is only a vertical blanket in bits and stitched in a convenient way to cover the body against cold without hampering the movement of the limbs for service. A blanket is a horizontal piece. I do not attach more importance or value to the coat.

After all, why should you look at the outer garb? Try to perceive the inner man, his thoughts, his ideas and his virtues. Not the external details. Only a real saint can understand another saint.

It is not a body besmeared with ashes, or a flowing beard or matted locks that determine a saint. Why should you attach much importance to this overcoat of mine? To indulge in dress by way of luxury is certainly not justified. But, for bare necessities, the body must be provided with proper dress and food.

Practising Titiksha

From Yoga Chakra 5, Swami Niranjanananda Saraswati



Titiksha is the process of balancing out a given condition by using its opposite to become stable and comfortable in it. Whether you endure heat, cold, pain or joy, if there is an experience of stability in that condition, then it is titiksha. You are not disturbed by the condition. There is harmony and stillness in the mind.

From this point of view, titiksha indicates a nature of mind in which there is, first and foremost, awareness.

Without awareness, you cannot observe yourself, your expressions and reactions, nor can you understand them. When you can be aware of the process and the outcome both, then some understanding begins to develop and gradually you can practise titiksha.

The second necessary ingredient of titiksha is *pratipaksha bhavana*, knowing the opposite. You have to be able to identify the opposite element, the opposite thinking, the opposite emotion through which you can balance out the emerging feelings and thoughts. To do this, you have to know the positive side of everything.

The oneness of love

The most important aspect of titiksha is that you should not want to run away from a contrary situation, but accept and accommodate it. This happens through an effort towards balance in expressions and behaviour, and such balance cannot be attained without love. Love indicates that there is no opposition; instead you understand the situation and are

finding ways to manage it. You give it the right direction, but lovingly.

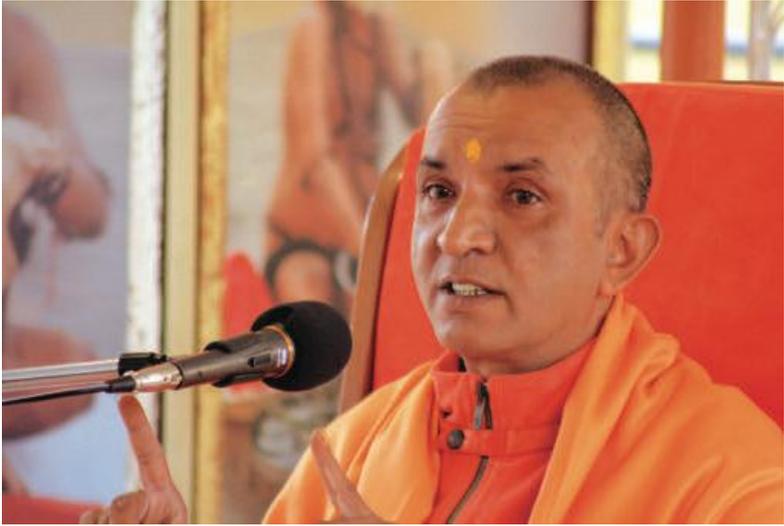
The moment a feeling of opposition takes birth in the mind, it becomes difficult to bridge the gap, just as when two people fall apart it is difficult for them to come close again. Therefore, from the beginning you have to rein in the feeling or reaction of opposition, and that is an aspect of titiksha.

The reaction of opposition has many forms. An example: you have to walk barefoot on a pavement and the stone is hot. Some people will jump and scream and run to reach the shady part. This means there is an opposition and not acceptance. You want that your feet should be immediately at a cooler place. Another person thinks, 'I can put up with it. It is only a matter of a few seconds'. Without jumping up and down, he reaches the shade though he is aware of the discomfort. A third person just walks down in a relaxed manner without a trace of discomfort, absorbed in his own joy.

The heat is the same for everyone, yet the different states of mind create different reactions. One who opposes expresses it by jumping up and down. One who accepts is able to practise restraint. However, even with acceptance there can be impatience or there can be peace and steadiness. When acceptance is combined with joy and love, then there is peace. Therefore, you will find that you are truly able to accept a situation, person or thought if there is a coat of love in the inner painting of your mind.

If you consider someone your enemy, you will never be able to accept that person. If he comes before you, no philosophy, no guru and no words will be of use. When the storm of hatred and enmity breaks in your mind, you will not be able to remain unaffected by it. Therefore, the third important point is that there should be love.

Just as salt remains dissolved in seawater, love remains dissolved in human nature. It remains hidden, that is why people are not able to experience it. When you meet a stranger, your first response is to have an upper hand in the interaction.

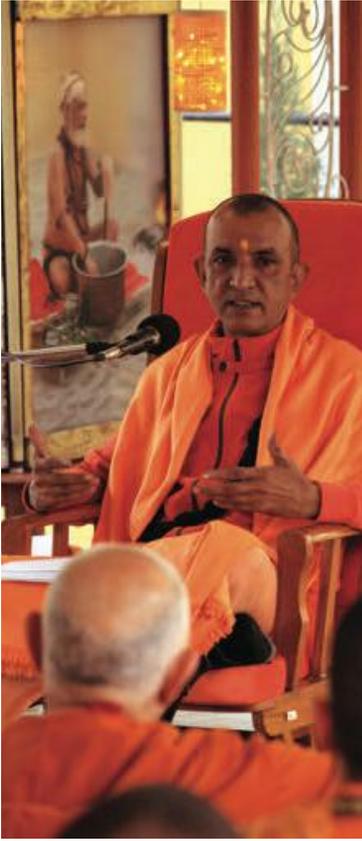


You assess that person by his looks and words. This assessment takes place spontaneously; you don't have to think about it. At the first glance you say, 'Yes, this person is all right', or, 'This person is not all right.' In the first moment there is acceptance or non-acceptance.

If there is acceptance, then you have a conversation. If the conversation is good, then an intimacy develops. The love which was hidden gradually becomes manifest. You meet more often, go to each other's homes; a relationship is established between you. From being strangers you have become friends. How did this happen? Some people may say due to a selfish interest. No, it is due to love.

If there is no love, then a distance will be created. You will think, 'Oh he doesn't know anything. I cannot have a conversation with him. He is not at my level. I say one thing, he understands another thing. We have no mental or social compatibility'. Such thoughts will come, create coldness, and you will not say hello to that person again.

In one situation, you develop intimacy and in another situation you try to keep your distance. There is plus and minus of only one element here: love.



If love was not an inherent part of human behaviour, then the moment you saw a stranger you would shoot him down, for you would see him as a threat to you. The instinct of self-preservation would kick in and you would try to eliminate him. That is why the wise have said that love maintains balance in society and hatred creates distortions.

Look at your own life and you will find that whenever thoughts of hatred have come into your mind, your peace has gone away and the mind has become disturbed. On the other hand, whenever thoughts of love have come into your mind, you have experienced peace and joy. This happens every moment in your life.

This love which is an inherent part of you has to be applied in different situations. A small thing: when you smile at someone, they feel good; when you glance at them with annoyance, nobody likes it. When you smile, there is a feeling that this person supports me. If you look at someone with irritation, they think, 'Better stay away'. People are always looking for a positive connection, and this positive connection is not possible without love.

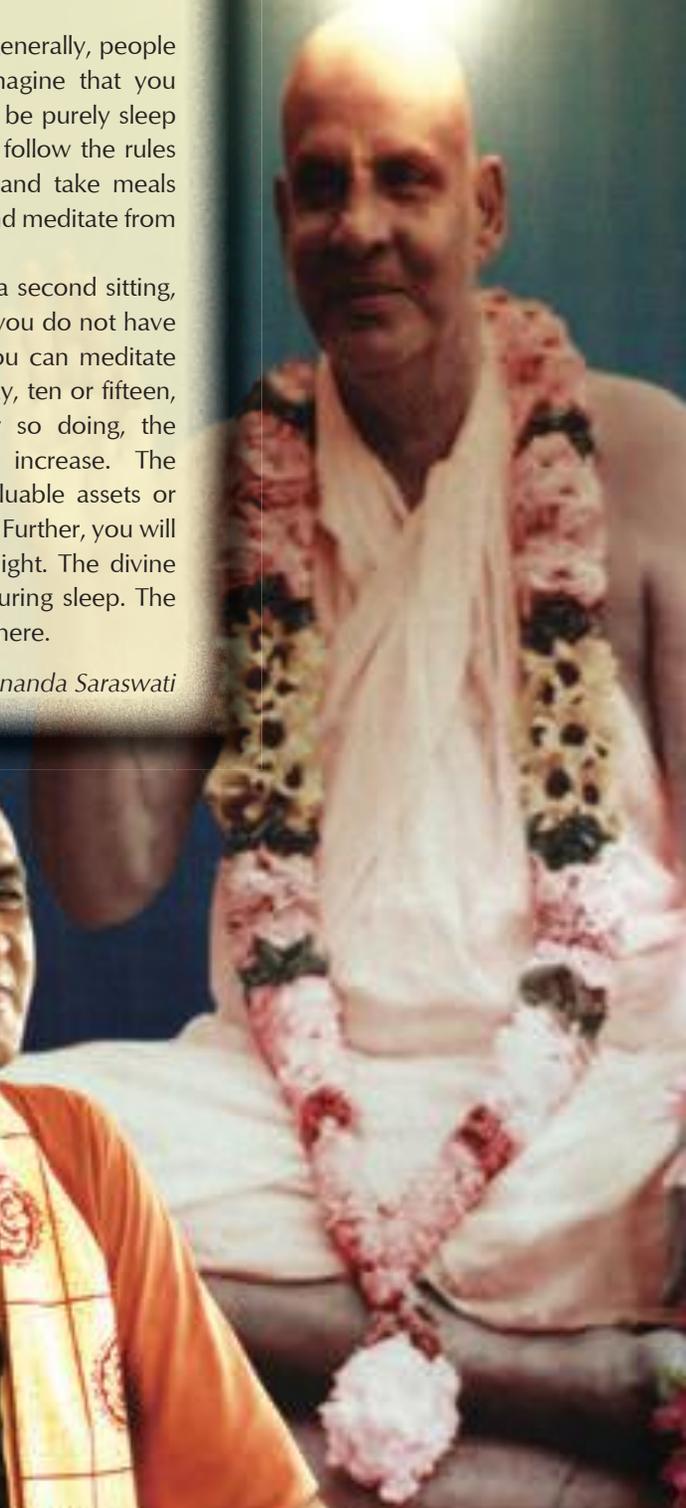
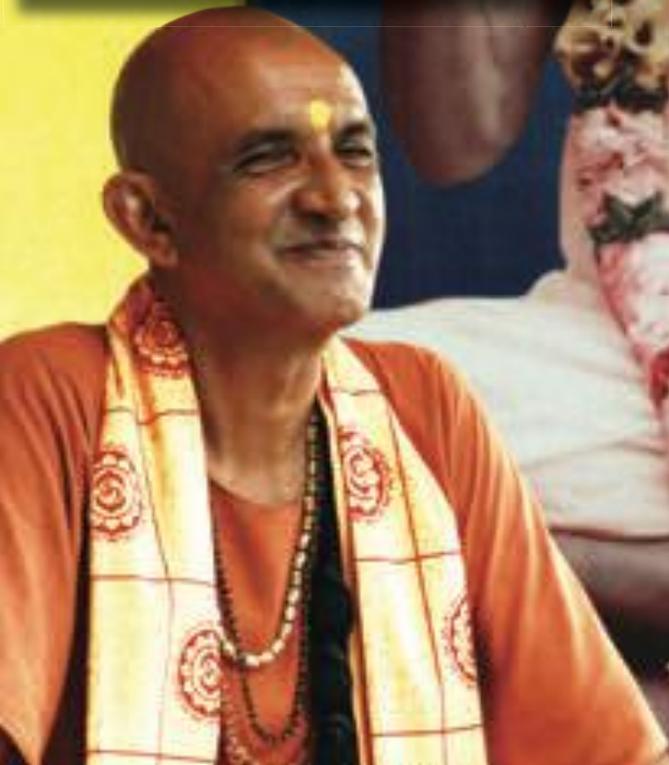
If you can maintain the state of love, your whole perspective will change, and as a result your thoughts and actions will also change. This is how you can maintain inner and outer peace.

Mitahara

After a sumptuous meal, generally, people feel drowsy. You may imagine that you are meditating, but it may be purely sleep in a sitting posture. If you follow the rules of *mitahara*, moderation, and take meals before 7 pm, you can sit and meditate from 9 pm to 10 pm.

Meditation at night, a second sitting, is absolutely necessary. If you do not have sufficient time at night, you can meditate even for a few minutes, say, ten or fifteen, before going to bed. By so doing, the spiritual samskaras will increase. The spiritual samskaras are valuable assets or priceless treasures for you. Further, you will have no bad dreams at night. The divine thoughts will be carried during sleep. The good impressions will be there.

—Swami Sivananda Saraswati



You Have Made Everything

Swami Satyananda Saraswati

The divine power works silently behind all the actions. Is it good to watch her function? Is it good to indirectly challenge her by trying to turn the functions in one's favour?

Nobody knows anything about divine power. This is a concept. A man must fight all the time, for anything and everything. That is the law. You can't just sit down quietly because there is a divine power working. Or there is something like good fate or destiny. No. Whether it is sickness, disease, accomplishment, success, desires, ambitions or passions, whatever they are, if you want to acquire them you must fight for the achievement of those as long as you can.

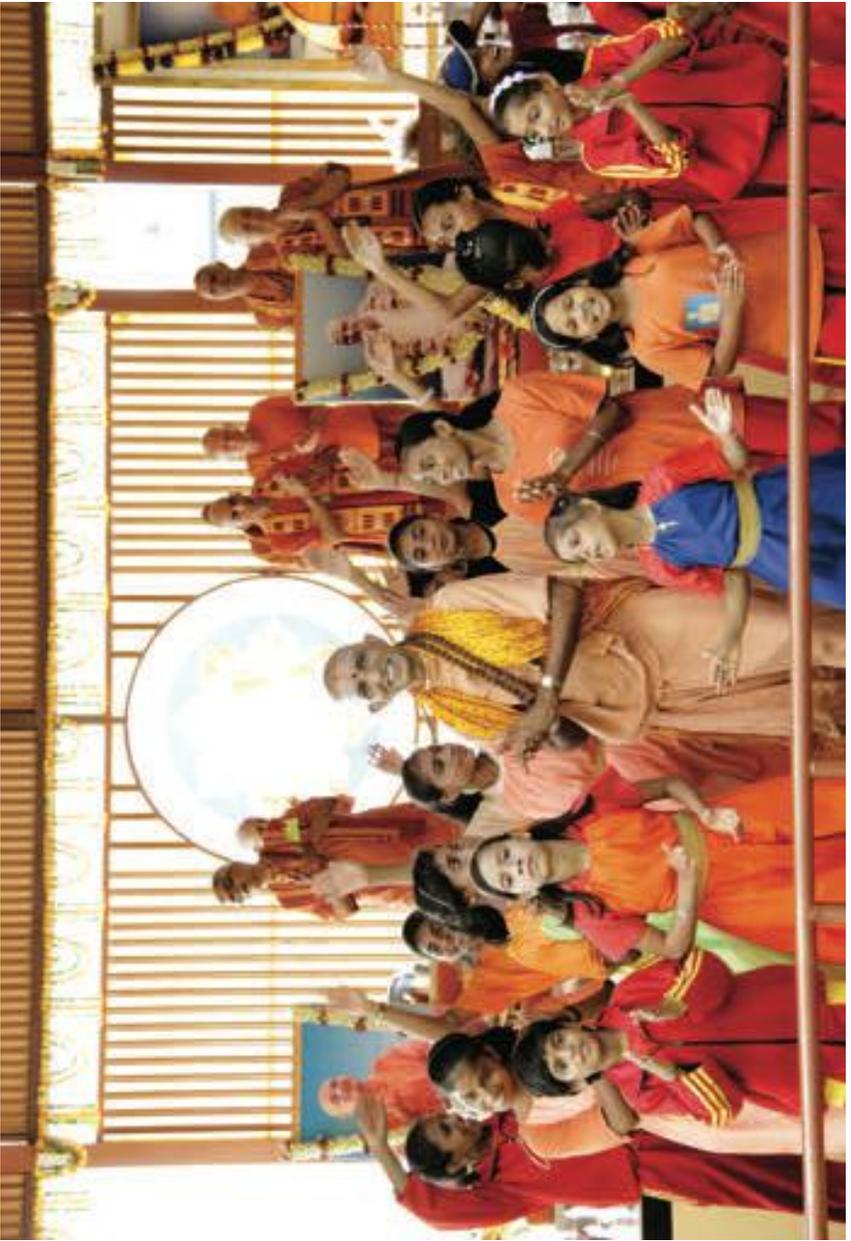
Do not depend on any force. Do not depend on anyone. There is no power higher than you. And there is no God different from you. This is what a wise man should think. We have always been taught that there is someone who is superior to us. Nobody has ever shown who that superior person is. Everything is a concept. Nobody has seen; you haven't seen. If you ask a saint or if you ask anyone, the person will say, "No, he is beyond speech, he is beyond mind." This is a funny answer.

There is nothing which is beyond me. I am not able to reach that height but I will be able to reach. Therefore, do not depend on any power other than yourself. You, as a human being, have every power to accomplish. Through the long course of evolution, you have come to a point where you can exercise the mathematical equations of your mind to solve the problems of your life. This is a fact. Of course, those people who are weak, they take resort to religion. Strong minds don't care for religion. They don't care for a higher power.

Man has made everything as far as I know. If you are a bit clear in your mind and if you read the history of about five or









ten thousand years you will have to conclude that you have made everything. Therefore, why do you want to imagine or why do you want to postulate or why do you want to have an imaginary superior to you? Is imaginary superior? If reality is a real superior, then I am prepared to believe it.

– 24 May 1986, *Ganga Darshan, Munger*



For God, Goodness and Greatness

Swami Niranjanananda Sarawasati

Sudarshan means having *su*, the auspicious, the beautiful, and *darshan*, the glimpse, the vision. So *sudarshan* means to have the beautiful, auspicious vision. I think we have fulfilled that purpose on our yogic journey. We have had a glimpse, a vision of the direction in which we have to go and now we go in that direction.

‘In order to attain God, Goodness and Greatness plant the seeds of love.’ The prasad of this Sudarshan Yajna is the seed of love which you will receive. In this, there is a mud ball, inside the mud ball is compost, in the compost there are five small seeds representing your panchakoshas. You take it home and just throw it anywhere in the garden. The birds will not eat the seeds because they are protected.

When the water is received, the inner transformation will begin to take place and the sprout will come out. This is actually a reminder of who we are. We are covered by this clay but inside is the compost and that compost is in head, heart and hands. When we mix the compost of head, heart and hands, then the seeds of creativity, happiness, peace, compassion and connection begin to sprout.

The sprout of these seeds represents the spiritual awakening in every individual. If these seeds sprout anywhere, they also represent the strengthening of our Mother Nature and Mother Earth. This is called the seeds of love which we have to throw around in order to attain Greatness, Goodness and God; and this is the yajna prasad.

– 28 October 2018, Munger Yoga Symposium

Seeds of Love

Sannyasi Shivarishi, Chennai

The celebration of Sivananda Janmotsav from 1st to 8th September at Satyananda Yoga Centre, Triplicane, had given me and all disciples abundant opportunities to offer our seva and connect with the Guru Parampara.

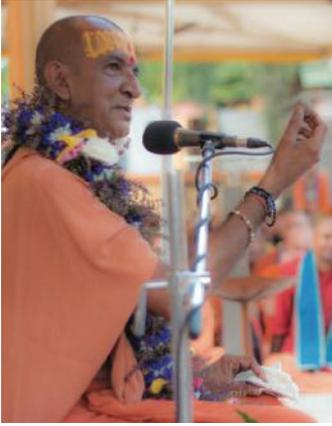
On 19th October, five of us from the Chennai delegation were informed that we would be offering our seva in the Akhara for the Satyam Yoga Yajna that was to be conducted by pandits from Varanasi as part of the Munger Yoga Symposium.

On 23rd morning as we were cleaning the seating area, Swamiji walked towards our group and greeted to us with "Vanakyam." Swamiji was delighted to see all of them wearing the t-shirt that had been given as prasad. Swamiji asked me, "Where is your t-shirt? You know, there is one t-shirt, with words: *To achieve God, Goodness and Greatness plant the seeds of love.*"

I could not contain my delight any more and explained to Swamiji about the seed balls that we had given as prasad for Sivananda Janmotsav Celebration in Chennai. I explained how it works. Swamiji expressed his delight through his mesmerizing smile, "This is beautiful, wonderful, such a lovely idea, we have to do something." I asked Swamiji if the seed balls should be arranged to be given as prasad to all the participants of the symposium. Swamiji approved the idea.

It was 23rd morning around 7 am. I realized that we had only five days to make the seed balls and get them delivered to Ganga Darshan. It was humanly impossible to make the number of seed balls required within five days, leave alone transport them from Cuddalore to Ganga Darshan. We needed 2,400 seed balls.

As soon as we walked out of the Akhara, I rushed to make a call to Dr Elanthirayan, who lives in Cuddalore. He was one of my students who did not make it to the symposium. Now I was



really happy that Dr Elanthirayan had not come to Ganga Darshan as a delegate.

To tell you a little bit of a flashback, after Sivananda Janmotsav, in September, I had expressed the desire to arrange 2,000 seed balls for the ashram. I had asked Dr Elanthirayan to arrange for them and have them delivered by the end of September.

Due to some situations and other developments, Dr Elanthirayan could not arrange the seeds and on 17th October I told him not to pursue.

Within a week on 23rd October, I urged him to organize the seed balls. Dr Elanthirayan spoke to four different sources and had arranged for supply. But the balls were wet, very heavy, not ready to be sent. Even if they were ready, neither courier services nor the postal department were ready to undertake the transport of 1,500 seed balls, as we were asking delivery of the material at Ganga Darshan, latest on 27th.

When I spoke to Dr Elanthirayan, he expressed that all the conventional transport options were not possible. He was arranging to send his hospital assistant on a train to deliver the seed balls directly. Finally, on 25th October, the assistant, Mr Sekar, started on his first journey to Ganga Darshan with 1,500 Seeds of Love! When I got the message I conveyed the development to Swamiji. I was still keeping my fingers crossed.

Seeds of Love arrived

Mr Sekar came by train and within two days the Seeds of Love arrived. At every stage grace was guiding and supporting his travel. He had left without a train ticket, yet to everyone's surprise he got a reserved tatkal ticket to travel from Chennai to Howrah! While he was still on the train, the ticket to travel from Howrah to Jamalpur was yet to be made and again at

the last minute he got the confirmation. On 27th morning the Seeds of Love had reached the ashram around 9 am.

The blessings of Guru have the power to make miracles happen naturally. The consignment was heavy, almost 200 kg, yet without much of a hassle, Mr Sekar could bring the consignment all alone.

Yajna prasad

One can do anything to bring joy to Guru! This time I was fortunate to offer something like a squirrel did to Sri Rama. I picked up a cotton pouch, the accompanying guideline card and kept three seed balls in the pouch. I couldn't wait to meet Swamiji and show it. Swamiji was conducting the class for the blue group. I had to take Mr Sekar to his accommodation. Once he settled in his room, it was time for me to return to seva in the Akhara.

I showed Swamiji the pouch with the card and Seeds of Love. Swamiji read the guidelines, the words on the pouch, and gently opened the pouch. Those were moments of total silence and stillness. I thanked Swamiji for giving me an opportunity to bring the Seeds of Love all the way from Tamil Nadu, the motherland of Swami Sivananda.

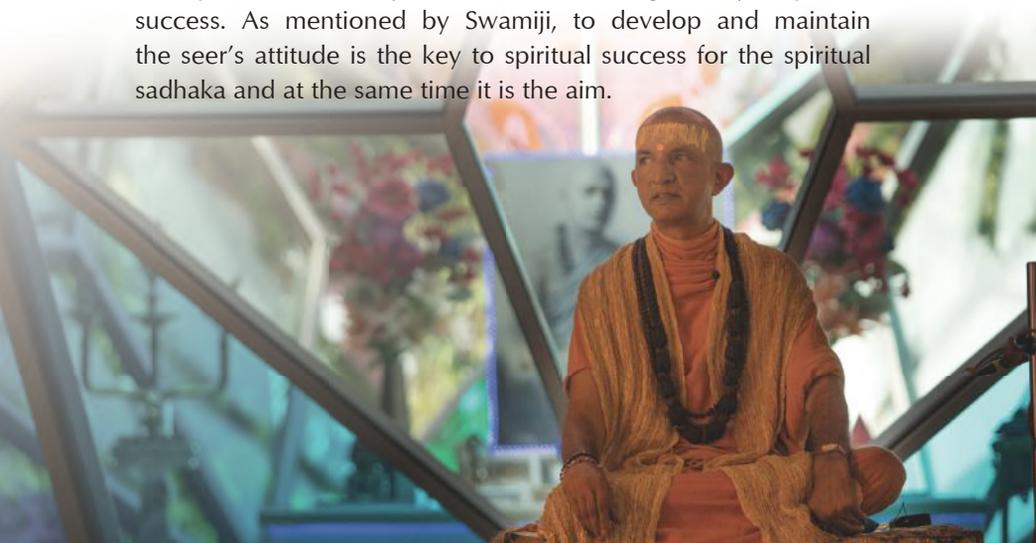
On the last day of the symposium, the Seeds of Love were given as prasad to every participant of the symposium. After doing parikrama every delegate and sahayogi received a pouch containing Seeds of Love.



Munger Yoga Symposium Impressions

Swamiji beautifully explained the yama and niyama in a totally new context. Every system of yoga has yamas and niyamas and the sadhana cannot be complete without them as they fine-tune life and lead the sadhaka to a higher dimension of life. I felt in Swamiji's expositions that yamas and niyamas are essential to maintain the purity and continuity of sadhana and to help us to have extended experiences. Asana and pranayama do not improve the quality of life. Yama and niyama improve the quality of life by embedding positivity in our thoughts. Without them, practising asana and pranayama, mudra, bandha for years will lead us to be the same ordinary being as we are not able to direct the harmony created in the body and mind towards the positivity. The dissipation of mind continues. The sattvic state is not attained permanently and the majority of our life remains in the clutches of tamas.

Now I have a glance of how ancient yogic seers imparted the secret and sacred knowledge, the *vidya*, orally to their disciples as we have a yogi in our time. We are fortunate enough to have the presence of Swamiji in this materialistic age. This is the divine blessing. He is always with us in the form of divine inspiration. His childlike simplicity appealed to me very much. The uniqueness of the symposium was that the abstract ideas of spiritual teachings have been transformed into practical ways and methods that can be implemented in daily life. Awareness is the great key to spiritual success. As mentioned by Swamiji, to develop and maintain the seer's attitude is the key to spiritual success for the spiritual sadhaka and at the same time it is the aim.





Swamiji's satsang after the beginning of the 2nd Chapter is like a revelation of a vidya that was kept secret for 50 years waiting for the right time to come for sincere spiritual seekers. Swamiji amazingly maintains the continuity of thought in his expositions right from the beginning with the blend of the most simple and relevant logic, stories, analogy and living examples. He let us come easily from the gross to the subtle aspects of life in a very simple manner. I bow to this amazing superhuman.

—*Atmavishwas, Patna*

The Munger Yoga Symposium 2018 has been a historical, memorable and magic event. We are all very fortunate to have participated and witnessed such a unique event and it has left a deep impression. It has had an impact which we are unable to comprehend or understand but which I am certain will show in our lives in the years to come.

Swamiji gave us his thoughts on yoga with crystal clarity and simplicity, with unique humour and a way with words that only he has. He is the alchemist turning mercury into gold, the magician pulling treasure after treasure out of his hat, the mathematician giving the proof of the highest truth in the most simple, pure and beautiful equation.

A word that comes to mind is alignment. When all the planets are aligned a very special event occurs. Through the practices we experienced the inner alignment of body, prana, mind, emotions which gave the sense of deep relaxation, balance, harmony, peace,



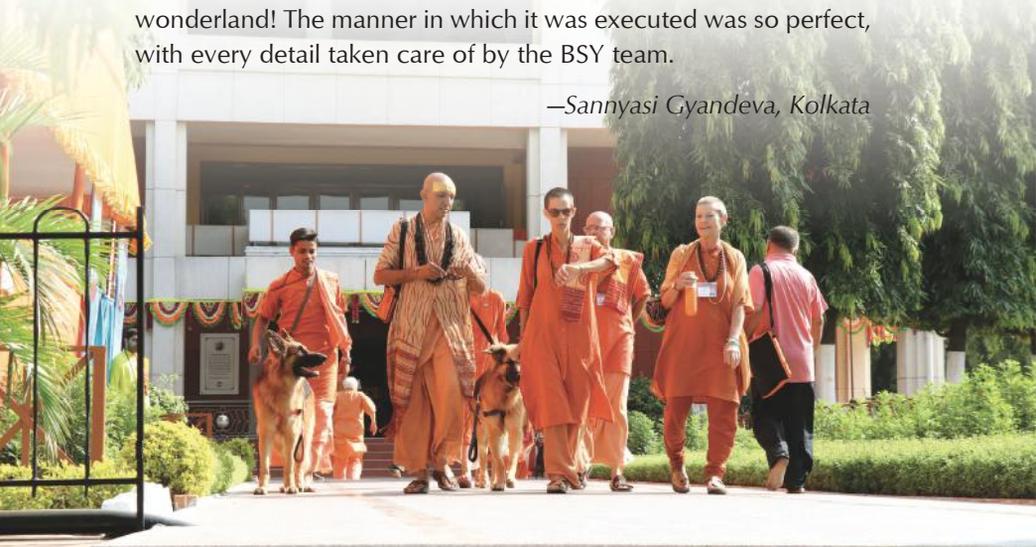
contentment and ananda. Externally everything was aligned, the work behind the scenes, the seva, the different events, programs, music, performances – all flowed flawlessly in perfect harmony.

—Swami Maitreyi, Sweden

One could feel a divine and intense surge of energy and power to help us embark on a new, holistic journey. The impact was TOTAL, with the new mission statement ‘yoga from moment to moment’ engulfing, encompassing and embracing us all. The feeling of fellowship was intense and intimate despite the many people, the varied backgrounds. This was like a trip to another whole new universe. I am blessed, overwhelmed and happy – and very fortunate – to be at the symposium, with my Guruji leading us to the new light of wisdom and goodness.

The way the symposium was planned it seemed like a wonderland! The manner in which it was executed was so perfect, with every detail taken care of by the BSY team.

—Sannyasi Gyandeva, Kolkata

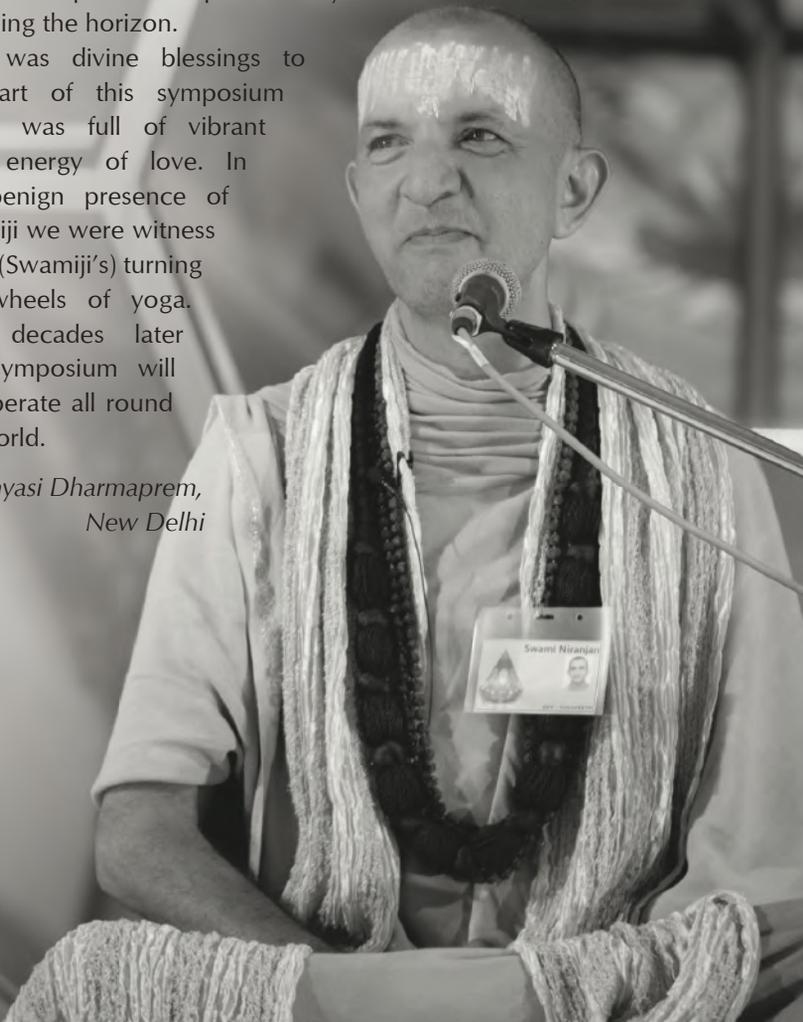


The immaculately conducted Mungger Yoga Symposium was a milestone in the history of yoga. It was akin to opening a door to show us the yogic path of life, which would be spiritually enriching, full of abundance, peace and joy.

The clear message of Swamiji brought home emphatically that the time has come to truly understand, imbibe and explore the wisdom of yoga in our lives. True knowledge is that which can be put into action in life. Hence, in the spirit of the Satyananda Yoga tradition the message of following the yogic lifestyle was coupled with practical sessions. Swamiji himself handheld us and guided us how to deepen the experience by widening the horizon.

It was divine blessings to be part of this symposium which was full of vibrant pure energy of love. In the benign presence of Swamiji we were witness to his (Swamiji's) turning the wheels of yoga. Two decades later this symposium will reverberate all round the world.

—Sannyasi Dharmaprem,
New Delhi



Vibhu

Swami Niranjanananda Saraswati



In vedic terminology, there comes a word which is 'vibhu'. *Vibhu* means interconnected. Nothing is isolated, everything is interconnected. Just as everything in your body is interconnected, so is the nature and the universe, and not only the universe also the multiverses.

In order to understand the idea of connection, think that when a mosquito bites your little toe, where do you feel the pain? Do you feel the pain in your little toe, or do you feel the pain in your brain? Where do you feel the pain? You will discover that the experience of pain of the mosquito bite is a physical experience. Whether it is in the toe or in the brain, the knowledge of pain, the understanding of pain is the same. What is different then?

Inflammation is in the little toe, that is the reaction. The itchiness and redness is in the little toe, that is the reaction, yet the knowledge of the pain is cerebral. With the knowledge of the pain, the instruction goes 'scratch or swat', and kill the mosquito. Either you swat away the mosquito or you kill the mosquito or you scratch the affected part. Your response is the reaction to the itch, the inflammation and the redness, with recognition of pain in the brain.

Just as every part of the body is connected to the brain, so every kind of life form, every form of nature is connected to the elements. I am not saying God, I am using the word 'element' because that is the first gross manifestation in the cosmic dimension – earth, water, fire, air and space.

More formal from the stage

Informally I started to talk about interconnectedness and now I will formalize it by talking about it from the stage. The thought came that we are all living that experience, and it is very simple, natural, spontaneous.

Munger has been the witness of the Munger Yoga Symposium. People from almost 40 countries and 20 states of India who are totally committed and experienced yoga teachers and who have been instrumental in the propagation of yoga around the world since the 1970s and who have taken yoga to the fields of education, science, health, and spirituality are present here. All are here with the same conviction, belief and understanding that now it is the time to practise yoga 'from moment to moment' and make yoga into a lifestyle and not keep it confined to a classroom practice.

That is the second chapter of the Bihar School of Yoga for the cultivation of *samskara* and *sanskriti*, for the correct living of life, for the supportive living so that we can make our community, our society a happier one, a healthier one. Apart from our own aspirations to experience peace and the possible understanding of illumination, whatever it may mean to all of us individually, we are also connected in the idea of *seva*. We are also connected with the idea of making ourselves, our environment better, purer, cleaner and more luminous. If we are able to do that and fulfil this aspiration, then we shall be able to live the mandate of the seers of our human civilization who stated *Atmodeepobhava* or 'Know Thyself'. By that you will know the universe and attain balance and peace. You will become happy and cooperate in the plan of nature and the divine.

Although I have stated a few sentiments in abstract language, the effort that has been made over the last four days and the understanding that we have received of the yoga chakra over the last eight days has been the factor which has inspired us to take the teachings of the yogic parampara to another dimension.

During this symposium, the unveiling of the Satyam Yoga Prasad happened which is the virtual yoga library or the virtual Bihar School of Yoga in cyberspace. Also the announcement of the creation of Bihar Yoga wiki was made.

In this manner, all the people who are here today are connected with the goodness of their heart to bring about a change in their own life, in the life of the people they interact with and inspire each one to tread the path of *dharmā*, the righteousness and correctness. That is the idea of 'vibhu' that I was talking about.

I see the fulfilment and culmination of the idea of vibhu here this evening. I believe this is the outcome of the Munger Yoga Symposium that the world, the global community has become a stronger community in the yogic and spiritual dimension. This is due to your belief and understanding of yoga and spiritual life, that you have come here and shared a vision. Thank you.

– 28 October 2018, Munger Yoga Symposium

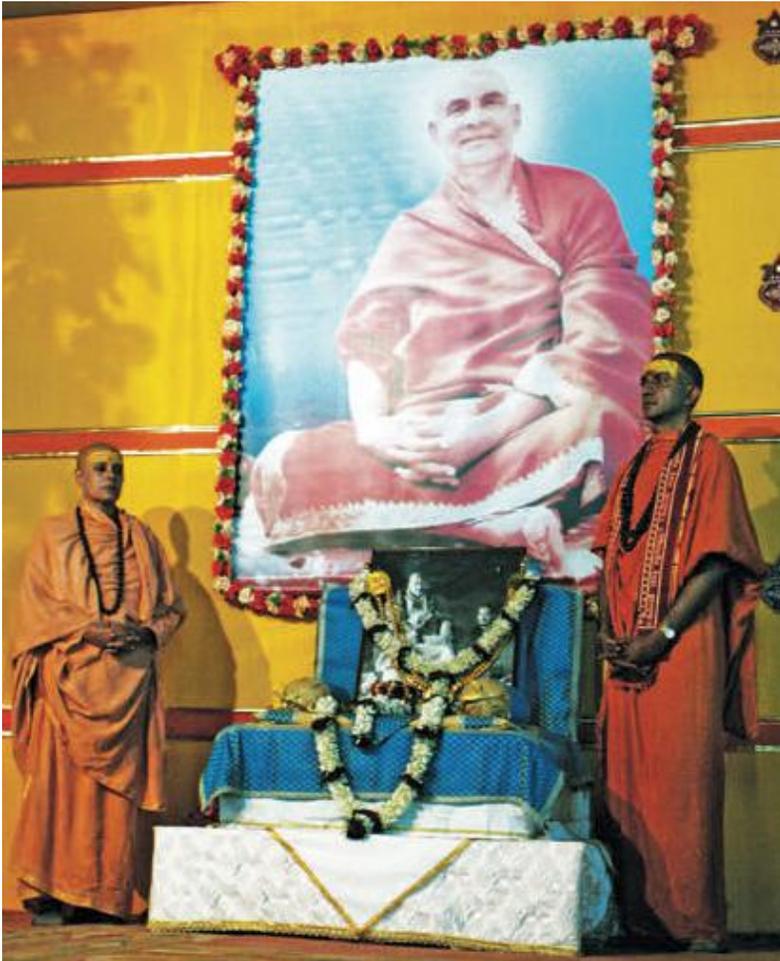


How to Live a Divine Life

From Essence of Yoga, Swami Sivananda Saraswati

1. *Nitya sukha, parama shanti*, eternal satisfaction, infinite Bliss, knowledge and immortality can be had only in God or atman who gives light to the intellect and the sun. Therefore, realize the sat-chit-ananda atma through meditation right now, this very second, by purifying the mind.
2. Samsara, the world, is *mithya, asara, apadramaniya*, evanescent, impermanent, full of miseries, untruth, hatred and selfishness, disease and pain. It is a long dream. Be not worldly.
3. Time is most precious. Utilize every second profitably.
4. Serve sadhus, sannyasins, the sick, the poor and the country. This is padaseva of God.
5. Whenever your friend is annoyed with you, speak to him first with a smile, and apologize sincerely with tears in your eyes even though you may be in the right. Serve him nicely with *prema*, love. A vindictive spirit is a deadly enemy of peace, devotion and jnana.
6. Observe *mouna*, silence, during eating. Observe mouna for six hours on Sundays.
7. Keep the pictures of saints and sages in your bedroom and the front room. Do not keep any obscene pictures in the house.
8. Speak the truth, preserve virya and control anger by *kshama*, forgiveness, love and service. Repeat *Om Shantih* twelve times mentally and drink some cold water when you detect the least symptom of irritation in your mind.
9. Sleep always alone. Take one meal and some milk at night on Sundays. Do one lakh of Rama-Nama japa on Sundays.
10. Write daily for half an hour in a notebook the mantra of your ishta devata or *Rama Rama*.

11. Keep always a few pies in your pocket and distribute them daily to the poor and the unfortunate.
12. Do Hari kirtan at night. Sing *Hare Rama Hare Rama, Rama Rama Hare Hare Hare Krishna Hare Krishna, Krishna Krishna Hare Hare* along with the members of your family and servants of your house for one hour.
13. Study *Gita* or Upanishads, *Ramayana*, *Bhagavata* or *Yoga Vasishtha* for one hour in the evening with some of your friends. The ladies of the household should also do this.



OVERVIEW OF YOGA VIDYA TRAINING 2019

YOGA CAPSULES



Yoga practices have been grouped in a way that participants learn to take responsibility for their health and manage it in a simple and practical manner. Besides the classroom training, discussions, question and answer sessions, the daily routine of the ashram plays a major role. The participants follow a yogic lifestyle with a nutritious vegetarian diet, regular timings for all activities, such as getting up, meal times, karma yoga and evening sadhana. Their full participation in the simple lifestyle of the ashram induces a calm and relaxed state of mind which helps to absorb the teaching. Yoga is the key to sound health, vitality and a clear mind. It restores the harmonious balance of body, mind and emotions.

Yoga Capsule – Respiratory (Hindi)

18–24 February

This yoga capsule addresses the management of specific conditions of the respiratory system and enhances its normal functioning.

Yoga Capsule – Arthritis & Rheumatism (Hindi)

18–24 February

This yoga capsule introduces practices for the prevention and management of disorders of the skeletal system.

Total Health Capsule (Hindi)

9–17 March

This capsule proposes a well-balanced selection of yogic components, which practised as an integral part of one's lifestyle help to create and maintain total wellbeing.

Yoga Capsule – Digestive (Hindi)

11–17 March

This capsule offers a set of practices which aim at optimizing the functioning of the digestive system.



Just to improve the physical health is not enough; the psychological and psychic framework also has to change.

—Swami Satyananda Saraswati

Yoga Lifestyle Capsule

2–6 April and 2–6 June (Hindi/English)

Twice a year for five days, aspirants are introduced to living a yogic lifestyle. The Yoga Lifestyle Capsule brings all the components together to allow the experience of a different lifestyle, a yogic one. The participants are encouraged and inspired to apply and implement the learning in their day-to-day life. The new understanding will enhance the quality of their experience and increase the joy of living life fully.



What kind of sadhana should you perform so that yoga becomes an integral part of your life? As a lifestyle, yoga becomes a regular part of your behaviour, something that you do not even need to think about. Slowly, as you practise the various branches of yoga, little changes begin to come into your life, which will eventually lead to a change in your lifestyle. Then, you will begin to live yoga as a lifestyle.

—Swami Niranjanananda Saraswati

YOGA YATRAS



The yoga yatra training for hatha yoga, raja yoga and kriya yoga began in 2016. Every year since, a further level has been added building on a solid foundation as participants practise for one year a specific sadhana before joining the next level of yatra. Thereby the quality of personal practice, experience and transformation is not based on their whims but on a systematic development as outlined by each branch of yoga.

Hatha Yoga Yatra 1

22–28 April

The yoga yatra offers a systematic learning of the shatkarmas. Theory and practice of these cleansing practices is the focus.

Hatha Yoga Yatra 2

22–28 April

The focus of this yoga yatra is the hatha yoga component of asana and pranayama.

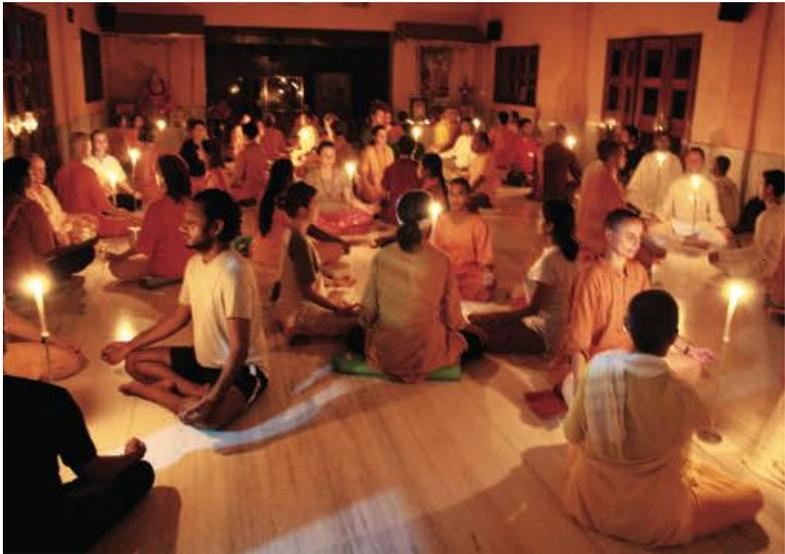
Hatha Yoga Yatra 3

13–19 May

Understanding the purpose and learning the correct practice of mudras and bandhas is the subject of this yoga yatra.

Hatha Yoga Yatra 4

13–19 May



The aim of hatha yoga is to balance the physical and mental activity, to harmonize the physical movement of prana and the mental experience of prana.

—Swami Niranjanananda Saraswati

Raja Yoga Yatra 1

16–22 August

The aspect and practice of asana and pranayama as relevant to raja yoga is the topic of the yoga yatra.

Raja Yoga Yatra 2

16–22 August

The significance of pratyahara, the mainstay of raja yoga, is explained and many practices give the experience.

Raja Yoga Yatra 3

23–29 August

Following on Raja Yoga Yatra 2, the learning and experience of pratyahara is deepened and its practical application emphasized.

Raja Yoga Yatra 4

23–29 August



Raja yoga is an exact science. It is concerned with the mind, its purification and control. Knowledge of the ways and habits of the mind, its operations, the laws of the mind and the methods of mind control and mental discipline is very necessary if you want to enjoy real happiness and abiding peace.

—Swami Sivananda Saraswati



Kriya Yoga Yatra 1 **4–10 November**

The system of kriya yoga is introduced with the first group of pratyahara kriyas.

Kriya Yoga Yatra 2 **4–10 November**

In this training, the second group of dharana kriyas are learned and practised. Also included is the practice of Tattwa Shuddhi.

Kriya Yoga Yatra 3 **11–17 November**

The systematic approach of learning and practice of the kriya yoga yatras 1 and 2, leads to the final state of absorption or dhyana. Also included is the practice of Tattwa Shuddhi.

This science of kriya yoga is one of the most powerful and easily practicable sciences known to us so far. Right attitude is an essential part of kriya yoga; it leads to full blossoming of the potential contained within the kriya yoga practices. A positive environment of right attitude allows the practices to give forth their fruit; an incorrect attitude prevents this. The potential of the kriyas is ever the same.

—Swami Satyananda Saraswati

PROGRESSIVE YOGA VIDYA TRAINING

The purpose of the Progressive Yoga Vidya Training is to guide the participants to develop their daily yoga practice into a sadhana which will allow them to further deepen their connection to yoga vidya. To attain and live the aim of each yoga branch and of each yoga practice as envisaged by the seers and yogis is the goal of this training and the foundation of yoga sadhana. Once the concept of sadhana is imbibed, the door is open to live yoga as a lifestyle from 'moment to moment'.

Progressive Yoga Vidya Training 1

1-30 October

This training revisits the basic practices of asana, pranayama, mudra, bandha, of pratyahara and dharana techniques – yet with a difference.

Progressive Yoga Vidya Training 2

1-30 October



The responsibility in your own commitment to yoga and the yogic tradition is to deepen and to experience, to become what yoga wants you to become. The pool of yogic knowledge is immense; people are only tapping the surface at present, but in the course of time this effort will develop into something sustaining and creative.

—Swami Niranjanananda Saraswati

YOGA CHAKRA SERIES

After the World Yoga Convention held in Munger in 2013, Swami Niranjanananda Saraswati introduced the Yoga Chakra Series. This one-week training is conducted annually since 2014 and is the platform of introducing and launching the Second Chapter of Yoga.

Over the years, *Yoga Chakra*, the Wheel of Yoga, has been presented as a holistic concept of yoga and the human individual. The various branches of yoga have been explained and their interaction highlighted.

It is a week of intense learning and practical application. Each participant receives ample opportunity to reflect and assimilate and leaves the training with tools to live life in a more harmonious, balanced and yogic manner.

Yoga Chakra Series 2019 18–22 December



The Yoga Chakra series presents a different picture of yoga altogether. Rather than self-realization, the purpose of yoga is seen from the perspective of the original intention of the yogis and rishis who practised and propagated yoga.

—Swami Niranjanananda Saraswati

COURTESY OF BIHAR YOGA BHARATI (BYB)

One-month and four-month residential training is conducted at BYB, an institute for advanced learning and experience in yoga. They provide a comprehensive scientific and yogic education according to the needs of today, with provision to grant certificates in yogic studies. The combination of academic training and residential ashram lifestyle helps students to imbibe yogic principles in a more integrated way. It ensures that along with yoga education, the spirit of *seva*, selfless service, *samarpan*, dedication, and *karuna*, compassion, for humanity is also imparted to each student.

Four-month Yogic Studies

4 February–26 May (Hindi)

1 October 2019–25 January 2020 (English)

One-month Yoga Training

1–30 March (Hindi)



Education is training in the art of living. It is not a filling-in of something from outside, but a process of drawing out all the positive potentialities, all the highest and best qualities inherent in the student.

—Swami Satyananda Saraswati



Yoga Publications Trust

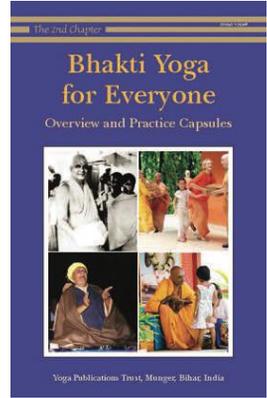
Bhakti Yoga for Everyone:

Overview and Practice Capsules

162 pp, soft cover, ISBN: 978-81-938420-8-9

The series of *Yoga for Everyone* offers an overview of various branches of yoga, and includes practice capsules for different groups and conditions.

Bhakti Yoga for Everyone: Overview and Practice Capsules describes the many facets of bhakti yoga, including the aims, practices, spiritual diary questions and lifestyle adjustments. Bhakti yoga capsules are presented for students, families, the elderly and sadhakas. Ways to manage and regulate passion, anger, greed, attachment, pride, and envy in day-to-day life through bhakti yoga are outlined.



New

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A self-addressed, stamped envelope must be sent along with enquiries to ensure a response to your request



Websites and Apps

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.

Satyam Yoga Prasad

Available at www.satyamyogaprasad.net and as apps for Android and iOS devices.

The collected publications of Swami Satyananda and Swami Niranjanananda are being presented online on the occasion of the Munger Yoga Symposium.

Bihar Yoga Wiki

www.yogawiki.org

An online encyclopaedia of the Bihar Yoga system was launched on the occasion of the Munger Yoga Symposium 2018 with an aim to make the yogic teachings available to all in an accessible and easily understood way.

YOGA & YOGAVIDYA Online

<http://www.biharyoga.net/bihar-school-of-yoga/yoga-magazines/>

<http://www.biharyoga.net/bihar-school-of-yoga/yogavidya/>

YOGA and YOGAVIDYA magazines are available as free apps for Android and iOS devices.

Other Apps (for Android and iOS devices)

- *APMB*, the bestselling yoga book from Yoga Publications Trust, is now available as a convenient, easily browsable mobile app.
- The *Bihar Yoga App* brings to the user ancient and revived yogic knowledge in a modern medium.

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Yoga Peeth Events & Yoga Vidya Training 2019

<i>Feb 4-May 26</i>	Yogic Studies, 4 months (Hindi)
<i>Feb 6-8</i>	Sri Yantra Aradhana
<i>Feb 9</i>	Basant Panchami Celebrations/Bihar School of Yoga Foundation Day
<i>Feb 14</i>	Bal Yoga Diwas, Children's Yoga Day
<i>Feb 18-24</i>	Yoga Capsule - Respiratory (Hindi)
<i>Feb 18-24</i>	Yoga Capsule - Arthritis & Rheumatism (Hindi)
<i>Mar 1-30</i>	Yoga Training, 1 month; (Hindi, for nationals)
<i>Mar 9-17</i>	Total Health Capsule (Hindi)
<i>Mar 11-17</i>	Yoga Capsule - Digestive (Hindi)
<i>April 2-6</i>	Yoga Lifestyle Capsule (Hindi/English)
<i>April 22-28</i>	Hatha Yoga Yatra 1, 2
<i>May 13-19</i>	Hatha Yoga Yatra 3, 4
<i>Jun 2-6</i>	Yoga Lifestyle Capsule (Hindi/English)
<i>Aug 16-22</i>	Raja Yoga Yatra 1, 2
<i>Aug 23-29</i>	Raja Yoga Yatra 3, 4
<i>Oct 1-30</i>	Progressive Yoga Vidya Training 1, 2 (English)
<i>Oct 1-Jan 25</i>	Yogic Studies, 4 months (English)
<i>Nov 4-10</i>	Kriya Yoga Yatra 1, 2
<i>Nov 11-17</i>	Kriya Yoga Yatra 3
<i>Dec 18-22</i>	Yoga Chakra Series
<i>Dec 25</i>	Swami Satyananda's Birthday
<i>Every Saturday</i>	Mahamrityunjaya Havan
<i>Every Ekadashi</i>	Bhagavad Gita Path
<i>Every Poornima</i>	Sundarkand Path
<i>Every 4th, 5th & 6th</i>	Guru Bhakti Yoga
<i>Every 12th</i>	Akhanda Path of Ramacharitanas

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

Website: www.biharyoga.net (applications for events and trainings available here)

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