

YOGA

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Hari Om

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GUIDELINES FOR SPIRITUAL LIFE

Eat a little, drink a little,
Talk a little, sleep a little,
Mix a little, move a little,
Serve a little, rest a little,
Do asana a little, do pranayama a little,
Reflect a little, do vichara a little,
Do japa a little, do kirtan a little,
Write mantra a little, meditate a little.

The world is for your education. You learn several lessons daily. If you learn all the lessons you can, if you utilize all the opportunities to the best advantage, in the spirit of yoga, then your capacities and willpower will develop. You will grow, evolve and expand. Aim for real and lasting success, and remember that an ounce of practice is better than tonnes of theory. Be moderate in everything.

—Swami Sivananda Saraswati

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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 ॥

An Important Month

Swami Niranjanananda Saraswati



October has turned out to be an important month, as this year we will be learning some other aspects of yoga which form part of the teachings of Sri Swami Satyananda. When I think about yoga, about Sri Swamiji and about the Bihar School of Yoga, I can only come to a conclusion that it was Swami Sivananda's mandate to teach yoga and to propagate yoga from door to door and shore to shore in 1956, which guided Sri Swami Satyananda to travel for many years across the Indian subcontinent trying to assess and understand the needs of people.

When Swami Sivananda gave the mandate to propagate yoga, it was not because he felt the need to commercially sustain his ashram and disciples with yoga. He realized that as the minds become more and more distracted and dissipated, a discipline which could regulate and harness the activities of the mind would be very much needed in society. It was with this intention that he gave his disciples the mandate to propagate yoga.

Our culture and tradition of sannyasins is Vedanta but we were given the mandate to propagate and experience yoga, so that through this discipline of mind and body, one could realize peace and contentment and harness creativity. When Swami Sivananda gave the mandate to propagate yoga, yoga was an unknown word and it was seen as a practice to self-realization, the path that renunciates, sadhus and sannyasins would follow after leaving behind their attachment to material life and society.

In an ignorant environment, Sri Swami Satyananda travelled for many years throughout the Indian subcontinent going from village to village, city to city, town to town, hamlet to hamlet to analyze, discover and assess the needs of people as to how yoga could help them and how yoga could be presented in a practical, applicable form to human society. While he was observing how he could fulfil his guru's mandate to propagate yoga, he worked to uplift the conditions of villages and rural areas and make the people more self-reliant.

In this manner he lived his life, and then in 1963 he established Bihar School of Yoga. To consolidate the understanding of yoga as it would be needed in future, he formulated the theories and the systems of yoga chakra. That was the education he imparted to the first generation of sannyasins and dedicated yoga teachers.

The first courses in the ashram were sadhana courses, in which Sri Swamiji took people through hatha yoga, raja yoga and kriya yoga. Then there were training courses which lasted for nine months or six months. Can you imagine a six-month teacher training course every day? Nine-month teacher training course every day? It goes beyond all the conceivable hours required today to become a yoga teacher. It was in those training times that Sri Swamiji exposed the ideas, concepts and practices of yoga chakra to the first generation of yoga teachers.

When we came out into society and went to different places for different programs, events and conventions, in different

countries and locations, Sri Swamiji found that people in society had different ideas and were seeking relief of their physical and psychological stresses and tensions. They wanted to learn how to concentrate and experience peace.

With this understanding, he consolidated the practices necessary for society: asanas which are practicable by everyone; simple practices of pranayamas which are usable by everyone; a simple technique of relaxation which is enjoyed by everyone; a few practices of meditation, which people find challenging. In this manner, he consolidated the whole yogic system for society, and that is what we know as Satyananda Yoga.

It was Satyananda Yoga that was propagated with the idea that the collection of practices, the asana, pranayama, yoga nidra and meditations, would help future generations know the skills necessary to manage the dissipated and distracted mind and energies. The aim of Satyananda Yoga was never self-realization, as that was not the vision of Swami Sivananda, nor the vision of Swami Satyananda.

For Swami Sivananda, the aim of yoga was integrating head, heart and hands and this vision continues in Swami Satyananda's efforts and in the teaching and training of Bihar School of Yoga.

Now in October, along with Satyananda Yoga, an awareness of the yoga chakra will evolve so that our own experience can deepen. We can become an example if we are able to live yoga. Therefore, October is an important month. I am sure that with everybody's input and support, we shall make the Munger Yoga Symposium a memorable event on our journey through yoga.

– 6 October 2018, Ganga Darshan, Munger



Pre-Symposium Program

From 20th to 23rd October, a pre-symposium program was conducted at Ganga Darshan. As soon as the delegates arrived, they were immersed in the intent of the gathering. Each day, Swamiji gave satsang on the yoga chakra and its six spokes or branches of yoga.

In the afternoon, delegates spoke on their connection with Sri Swami Satyananda and his teachings. The personal accounts were funny, touching and inspiring to those who knew Sri Swamiji and those who did not have the opportunity.

Swamiji in his concluding satsang took the memories, anecdotes and experiences into the context of the symposium and the second chapter of yoga.

The evenings saw a kaleidoscope of country presentations. From around India and the world Satyananda Yoga was seen from all angles and in the context of many different social and cultural environments.

The venue

The stage for the teaching and training was the main Lawn of Ganga Darshan which was covered in a bright orange pandal extending from Yajnashtala to Chhaya Samadhi. It was a most superb setting as Swamiji, teachers and speakers sat in front of Sri Swami Satyananda receiving his guidance and blessings.



20 October 2018

Morning satsang

In his talk on the development of Satyananda Yoga and the Yoga Chakra, Swamiji emphasized that the yoga chakra is not something new but had been conceived of by Sri Swamiji in the early 1960s. Thus the integral yoga of Swami Sivananda took the form of a *yoga chakra*, the wheel of yoga.



FROM SWAMIJI'S SATSANG

Progression of Yoga

In 2013, during the World Yoga Convention, it was made clear that the age of yoga propagation was over. The Stone Age is gone; the Bronze

Age is entering. The age of yoga propagation was the Stone Age, and exploring and experiencing the yoga chakra is the Bronze Age. . .

The yoga chakra is not for teaching; it is for understanding, for experimenting, for experiencing, it is for living. That is the next step. It was explained during the World Yoga Convention, that now we have to look into yoga with commitment, seriousness and sincerity. And those three words indicated that we have to change our own understanding and vision of yoga – not as a vidya which helps support our life in society, but as a vidya which helps transform our lives for the better while we live in society.

These are the six yogas: hatha yoga complements karma yoga, raja yoga complements bhakti yoga, kriya yoga complements jnana yoga. These are the six spokes of the wheel, the yoga chakra. A wheel is never static. The wheel is always rotating, and the rotation of the wheel means advancement. By the time one spoke is down and comes back again the wheel has gone forward three feet, one metre. The yoga chakra indicates a progression of yoga.

If you go back into your own memories to the lectures and satsangs of Sri Swamiji, you will recall that he would always speak of ida, pingala, sushumna. Ida, pingala and sushumna also form the backbone of the yoga chakra, for they represent the expressions and behaviours of life.

Afternoon session – Connecting, Imbibing, Expressing

Acharyas from around the world spoke on their connection with Sri Swami Satyananda and how they imbibed his teachings and expressed it in their lives.

Rishi Arundhati from Canada told the rapt audience how she met Sri Swamiji in 1968 in Vienna and how since then her life has been and still is a dedication to his mission.

Swami Vedantananda explained that the behaviour and appearance





of yoga teachers is important as they represent the tradition and yoga vidya. The examples of Sri Swami Satyananda and Swami Niranjanananda always serve as a source of inspiration.

Swami Gorakhnath delighted everyone with anecdotes from the early days at BSY. He explained how Sri Swamiji used everyday situations to impart his teaching and help aspirants to understand their shortcomings and grow.

Swami Anandananda remembered the discipline with which Sri Swamiji lived his life and the way he was always prepared and ready.



Sannyasi Vijayashakti spoke on the development at Ganga Darshan over the past five years since the World Yoga Convention in 2013. She mentioned the new training programs which have become the first steps in the 2nd Chapter of Yoga and the energy of a new direction given by Swamiji.



Evening session - country presentations

In the evening Swami Yogajyoti presented Satayanada Yoga in Ireland. Sannyasi Dharmajyoti spoke on the history and development of Satayanada Yoga in Delhi. Sannyasi Mangaldharma presented a slide show on the development in Romania.



21 October 2018

Morning satsang

Swami Niranjanananda explained how hatha yoga and karma yoga complement each other. The aims of both branches of yoga are the same: purification, balance and lightness of matter and karma.



FROM SWAMIJI'S SATSANG

Hatha Yoga and Karma Yoga: Balance of Ida and Pingala

Asanas help balance the physical systems; they create balance and harmony. They also affect the chemical composition of the body. The chemicals change; it is not only your practice that changes but also the chemicals change in the body.

Hatha yoga changes the levels of endorphins due to the physical activity. Hatha yoga induces and enhances dopamine, the chemical which makes you happy. Dopamine is secreted. Endorphins are affected; oxytocin, which brings happiness due to connecting with others, is also stimulated. Those chemicals which bring happiness, comfort and joy are stimulated with the practice of yogasanas. Therefore, after a good, solid session of yogasanas, you feel buoyant, happy and talkative. Why does this happen? Because the chemical change has taken place. It has made you more extroverted, it has made you more happy, it has made you more connected, it has made you more connected with your body, not only with others. Chemical compositions change with the practice of asanas.

Shatkarmas, asana, pranayama, mudras and bandhas, pratyahara and laya – these six constitute the branches, *angas*, or components of hatha yoga, for balancing the ida and pingala energies, the pranic shakti which is both gross and subtle.

Yogis realized that without pranic balance, one cannot achieve anything in life. The pranic balance has to be there, for it is the pranic balance which allows the body to become more efficient, more healthy and active. It is the pranic balance which allows the mind to become more creative, positive, optimistic and open. . .

Karma yoga also is a way to harmonize the energies of the body. When you meditate, the body builds up energy, and that prana has to be released, it has to be exhausted. Swami Sivananda used to say that for one hour of meditation, there should be three hours of hard work. For two hours of meditation there has to be six hours of hard work. The energy which you generate in one hour of meditation has to be released, it has to be discharged. That release and that discharge can only happen through karma yoga. For this reason, many people believe karma yoga to be the yoga of action, as the name suggests, yet the actual purpose is to release the energy accumulated in hatha yoga through karma yoga.

Afternoon session – Yogabhava not Bhogabhava

Swami Sivamurti spoke on her personal connection with Sri Swamiji and on the beginnings of Satyananda Yoga in Greece.

Swami Vedantananda described the responsibilities of a yoga teachers.

Rishi Nityabodhananda told stories of the early teaching of Sri Swamiji.

Swami Yogatirtha described yogabhava and the foundation of the 2nd chapter which is the seriousness, sincerity and commitment of yoga aspirants.

Sannyasi Gyanmudra spoke on her personal experiences during the shivirs she conducted in Kolkata in April.

Evening session – country presentations

Sannyasis Bhaktananda, Chitra and Tulsi presented the yoga work in Hungary. Swami Mudraroopo spoke on the history and present activities of Satyananda Yoga in Serbia. Brazil was presented with a colourful slide show by Swami Aghorananda.



22 October 2018

Morning satsang

Swami Niranananda explained the difference between vedantic pre-Patanjali raja yoga and the Samkhyan raja yoga of Patanjali. Then he described how raja yoga rectifies the mental and bhakti yoga the emotional expressions of the individual.



FROM SWAMIJI'S SATSANG

Raja Yoga and Bhakti Yoga - Laya or Dissolution

The idea of *laya*, dissolution, is simple: just as salt or sugar are dry, hard crystals, but when you put them in water, they don't remain dry and hard; they simply dissolve. Once they dissolve, the water in the glass takes on the essence of what has been dissolved, the taste – either sugar or salt.

Now, you pour that glass of water into a bucket of water; the water will again dissolve, it will become one with the existing body of water in the bucket, and in the body of water you won't taste either the salt or the sweet. It has dissolved into something greater than the small container – into the big container.

This is the idea that the vedantic philosophy gave to yoga. Even in hatha yoga, all the different components of shatkarma, asana, pranayama, mudra and bandha, pratyahara and dharana ultimately lead to the laya state – the dissolved state, where the lower tendencies have simply dissolved and you become the pure self.

The entire focus of the classical raja yoga, not Patanjali's raja yoga, is dissolution of the lower tattwas into the higher elements. The entire focus is on pratyahara practice, the perfection of pratyahara. It defines that pratyahara is not just a practice where you see yourself or internalize yourself and go into your mind, but pratyahara practice is withdrawal of every connection that you have had with anything in life – you withdraw it.

The pranic withdrawal is the ultimate of raja yoga, not samadhi. The original sadhana and practice of raja yoga is withdrawing the prana. You have a memory of a person who fought with you forty years ago. So much water has gone under the bridge, but the memory is still there. Why? Because prana is there in the memory. Remove the prana, let the colour that you visualize of that incident become black and white, remove the prana, and the memory dies. Remove the prana, disconnection takes place. If prana is removed from your body, what will happen to you? Will you be alive? No. So if prana is taken away from an experience, will that experience be alive? If prana is taken away from a memory, will that memory be alive? Therefore, prana pratyahara is the main subject of raja yoga, not samadhi. . .

Then comes bhakti yoga. Bhakti yoga is not the yoga of devotion as people think. Bhakti is an emotion, a feeling. It is a bhava. It is a sentiment. Today people associate bhakti with religion but at the time of Narada and Shandilya, at the time of other people who wrote their treatise on bhakti, bhakti was never described as religion because no religion existed at that time. They described it as a journey of an individual who is changing, fine-tuning the head, and attaining internal purity and enlightenment. That was the origin of bhakti yoga. Sage Narada says clearly about bhakti:

Sa tu asmin param prema roopa.

Bhakti is nothing but the transcendental experience of love.

Shankaracharya says about bhakti:

Swa swaroopanusandhanam iti bhaktih.

Bhakti is the way of one's peaceful self, the discovery of one's real self.

How do you come to this point? Bhakti is a process of elimination. You come to the point of this transcendental awareness by eliminating. What do you eliminate? There are clear instructions that in order to perfect bhakti yoga, first, you have to shun the company of bad people. That is the first rule. Shun the company of people who are evil, bad, negative and destructive. Shun that company, even if they are your family members. That is the first rule of the classical bhakti yoga, so that you remain in a supportive, positive environment. If you spend your time with negative people, your own thoughts, behaviours and actions will become negative. So don't follow adharma, follow your dharma. Shun negative people, that is the first rule.

The second rule is satsang. Listen to, think and talk about the good and the spiritual. The third rule is faith. Have faith not in a higher self, but in yourself. If you have faith in yourself, then that faith will convert into faith of the higher self.

Sage Narada and Shandilya outlined the qualities required by the individual to experience bhakti yoga. This is not the only requirement, for this requirement to perfect bhakti has been mentioned in many places, including the *Bhagavad Gita* (12:13):

Adweshta sarva bhootanam . . .

Don't see duality and multiplicity.

Maitra karuna eva cha . . .

Have a friendly and compassionate disposition towards all.

In this way, a list is enumerated by Sri Krishna and by previous sages, who say that if you are able to achieve these qualities then bhakti will become real in your life. If you miss any of these qualities, you will not experience the transformation of bhakti. If you achieve them bhakti will become experienceable in your life.

Afternoon session – Deepening the experience of yoga

Swami Gyanbhikshu told of his experiences with Sri Swamiji.

Swami Vedantananda reminded all teachers to remain learners and not to identify with the role of being a teacher

Swami Yogajyoti said that coming to the ashram was a constant reminder of remaining a sadhaka and disconnecting the identification of being a teacher.

Swami Prembhava spoke on her experience of bringing yoga ecology to society and the need to introduce simple and practical lifestyle adjustments.

Evening session – country presentations

The presence of Satyananda Yoga in the Netherlands was presented by Swami Annapoorna. Swami Harishraddhananda spoke of the long history of Satyananda Yoga in Madhya Pradesh and Swami Nirmalananda said that a lot of the early research of the Yoga Research Foundation was carried out in this state of India. The growth of Satyananda Yoga in Switzerland was explained by Sannyasi Anandaratna.



23 October 2018

Morning satsang

Swamiji spoke on the three stages of kriya yoga and then explained that jnana yoga is not the enquiry of 'Who Am I'.



FROM SWAMIJI'S SATSANG

Kriya Yoga and Jnana Yoga – Towards Sattwa

Kriya means dynamic, not action, but dynamism. What is the dynamics of yoga? Kriya yoga is the only system where a little bit from every yoga is taken and a body is created: asanas and pranayamas are from hatha yoga; awareness, concentration, observation is from raja yoga; visualization and awareness of the chakras and kundalini is of kundalini yoga. Nowhere in the scriptures will you find the mention of kriya yoga as you do for hatha yoga, raja yoga or other yogas. There is no literature on the subject. Kriya yoga which developed from the oral tradition indicates that although it is a combination of many other practices, the main focus is the attainment of dhyana . . .

The practices that are in kriya yoga cover the aspects of pratyahara and dharana, and lead into dhyana. Three things have to be cultivated in kriya yoga. First is awareness, and that is the role of pratyahara. Awareness has to be cultivated. Then concentration, that is the role of dharana . . .

Awareness is a natural faculty of the mind which sees everything and can focus on anything. Therefore, awareness and concentration go hand in hand. You cannot separate the two . . .

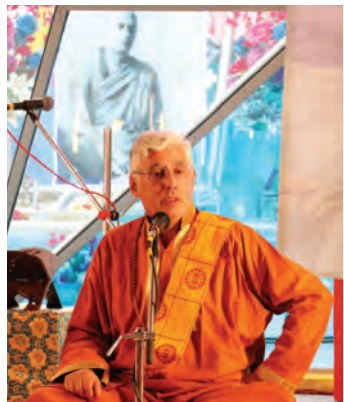
Then comes jnana yoga. Jnana yoga does not begin with the question, 'Who am I?'. Rather, jnana yoga is also a process of attaining a state of awareness and knowledge, attaining a state because of *abhyasa*, practice. You have to attain a state with practice. And what are the practices of jnana yoga? Is it only questioning? No. There are seven sequential practices of jnana yoga. The first is *shubhechha*, the right intention. This right intention has to be very practical. You cannot say: My intention is to discover God therefore I am going to question, 'Who am I? Am I God's part or God's extension, or God?' . . .

Jnana yoga begins with positive intention. This positive intention is in relation to me and also in relation to others. If I see you in pain and I am able to help you, that is fulfilment of jnana yoga. It is not just seva or karma yoga, but the right intention, the correct intention: I identify with that, I connect with that. It becomes my motivating factor, my inspiration to help you. What a wonderful thing! Shubhechha is the first condition and people have to try. People have to soften their own mind and heart to come to the purity of shubhechha, the right intention. . .

Afternoon session – Satyananda Yoga: The Fundamentals

Sannyasi Agnideva gave the account of how Sri Swami Satyananda came to Colombia and spread the message of yoga. His personal memories were of the practical teaching he received in everyday situations.

Swami Nirmalananda spoke on the most commonly taught





components of Satyananda Yoga, such as pawanmuktasana parts 1, 2 and 3; nadi shodhana, yoga nidra, ajapa japa and antar mouna.

Swami Vedantananda mentioned various points teachers should keep in mind in their class.

Sannyasi Agnityoti from Colombia told of the early 1970s when she, a young high school girl, toured Colombia to promote the 1973 Convention in Munger.



Evening session - country presentations

Sannyasi Agnideva spoke of the activities in Colombia, and Swami Dharmakeerti gave her account of how Sri Swamiji and Swamiji helped develop Atma Darshan Yogashram in Bengaluru and in the state of Karnataka.



24 October 2018

The learned acharyas from Varanasi, started the Satyam Yoga Yajna at Akhara. During the five-day yajna many different homas were conducted such as Sudarshan, Ganapati, Navagraha, Ayushmantra, Purush and Sri Sukta, Avahanti and Mrityuinjaya homas.



Impressions

We had five additional days of Swamiji's blessings as a pre-symposium, where he clarified for us the wheel of yoga as Sri Swami Satyananda had taught it.

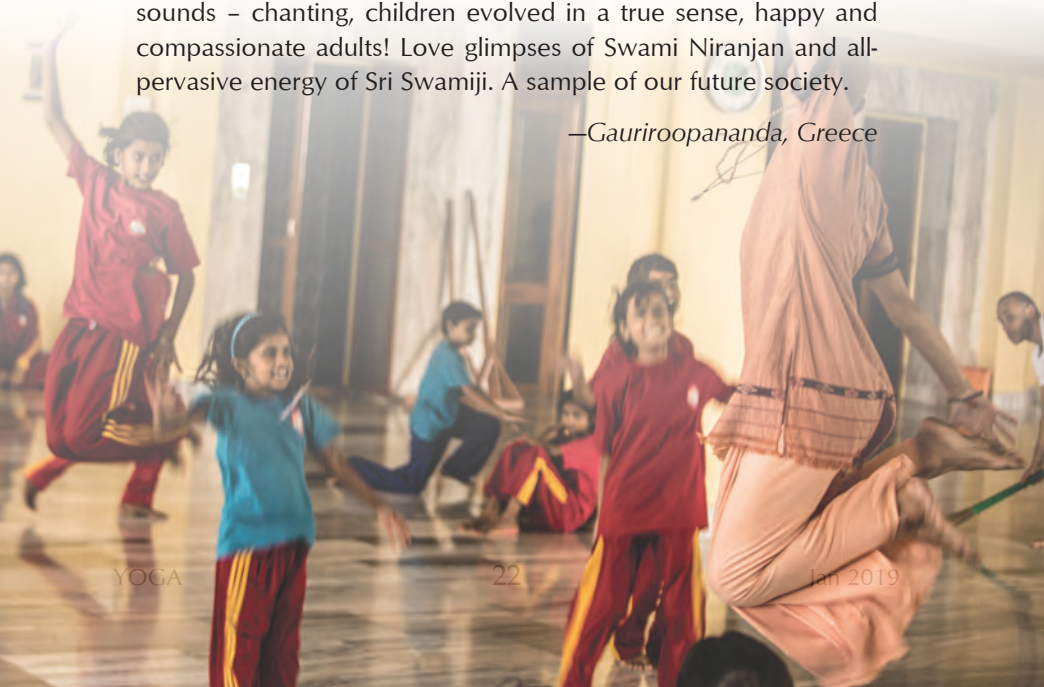
The hub: Satyam-Shivam-Sundaram; the spokes: hatha and karma yoga, raja and bhakti yoga, kriya and jnana yoga; the rim: the yogic lifestyle, which is where we now move towards.

Through the branches of yoga, we are inspired by Swamiji to live a yogic life. In the second chapter there is emphasis on living yoga 'from moment to moment' with awareness, relaxation and simplicity. Swamiji's final message was, "Go and spread the seeds of love." May we take this message and keep it pure and return for regular purification to the ashram which is our home. I will remember another advice Swamiji gave us, "Resistance is futile." Thank you Swamiji and all the sevaks and sahayogis at Ganga Darshan.

—Sannyasi Yogadhara, Ireland

My experience is that I have come home, to the source, the chakra of love, true happiness and endless giving – prasad. Now I have also the right and ability to be part of this giving with no limit. I have lived in a society these days of great transcendental sounds – chanting, children evolved in a true sense, happy and compassionate adults! Love glimpses of Swami Niranjan and all-pervasive energy of Sri Swamiji. A sample of our future society.

—Gauriroopananda, Greece





If I was to give a colour to the key impressions from the ten days of the pre-symposium and Symposium, I would say it is the colour of 'care'. Care for our needs, caring for the details of the organization, care for the neatness and beauty of the presentation and surroundings.

I was stunned by the care that I saw coming from Swamiji. When he was talking to us, when he was not talking, I realized how much he wants us to get out of the quagmire of tamas, to disconnect from the negative, to raise our level of awareness, to improve the quality of our lives.

He advises, he cajoles, he convinces us with arguments, he prods, he admonishes, he can be strict, he uses any way to get us to make a move, to take a step out of tamas, to make an effort; and he gave us concrete guidelines. So when we get back, we need to create a yogic environment in our home, we need to live a yogic lifestyle, connect with nature, disconnect from negative destructive people, practise the morning mantras, cook our own food, see our daily activities even at home as karma yoga, uplift those around us by sharing our positive experience and knowledge, practise the practices we learned at the Symposium to gain our own experience and thus begin our journey into yoga vidya and living yoga 'from moment to moment'. Thank you Swamiji

—Swami Bhajananda, Greece

Munger Yoga Symposium



The Munger Yoga Symposium 2018 was a gathering of yoga teachers from around the world. Delegates from approximately 40 countries and 17 states of India participated.

The symposium was the stage for launching the 2nd Chapter of Yoga. After the World Yoga Convention held in Munger in 2013, Swami Niranjanananda Saraswati announced that the first chapter of yoga of the Bihar School of Yoga, the fifty years of yoga propagation, had come to an end. He announced the second chapter with the aim of deepening the understanding and experience of *yoga vidya*, the science of yoga. Yoga was no longer to be a mere practice but a sadhana and lifestyle. Required are seriousness, sincerity and commitment of every yoga aspirant.

Since then Swamiji has been developing the second chapter through the new trainings or yoga yatras of hatha yoga, raja yoga and kriya yoga, and the capsules for specific conditions and general wellbeing. The Munger Yoga Symposium 2018 was the forum of presenting the purpose and system of the new direction.

The delegates who participated in training programs of the last five years were the 'blue group'; and those who had less contact with the recent teaching and training were the 'red group'. Besides the delegates, a group of sahayogis had come, aspirants offering their cooperation and assistance in all areas of ashram activities.

After the theoretical part of the yoga chakra was covered in the pre-symposium program, the Symposium was dedicated to the practices. Hatha yoga, pratyahara and the lifestyle yamas and niyamas were the focus of the class sessions.

Satyam Yoga Prasad offered hundreds of books, DVDs and CDs produced by Yoga Publications Trust and Sannyasa Peeth. Satyam Darshan was the cinema dedicated to the teaching of Sri Swamiji and Swamiji and aspirants were free to sit and receive inspiration throughout the day.

For those who were more inclined to sing and dance, akhand kirtan took place at the amphitheatre in Satyam Vatika. Delegates from all countries were invited to sing kirtan. Also in Satyam Vatika, the Kundalini Awakening Centre opened its doors to give a 5D glimpse of the Shakti inherent in all of us.

The chanting of the pandits during the Sudarshan Yajna conducted at Akhara blessed the goodwill and positive intentions of the aspirants.



25 October 2018



Morning class - Blue group

Swamiji conducted the hatha yoga class with the theme - awareness of the posture and relaxation in the posture.

Rishi Vasishtha spoke on yoga nidra as developed by Sri Swamiji and gave examples of the early teaching of yoga nidra.

Swami Prembhava gave one of Sri Swamiji's original yoga nidras.

Swami Yogamaya conducted the practice of kaya stharyam.



PRACTICAL SESSIONS



SATYAM YOGA PRASAD



SATYAM AKHAND KIRTAN

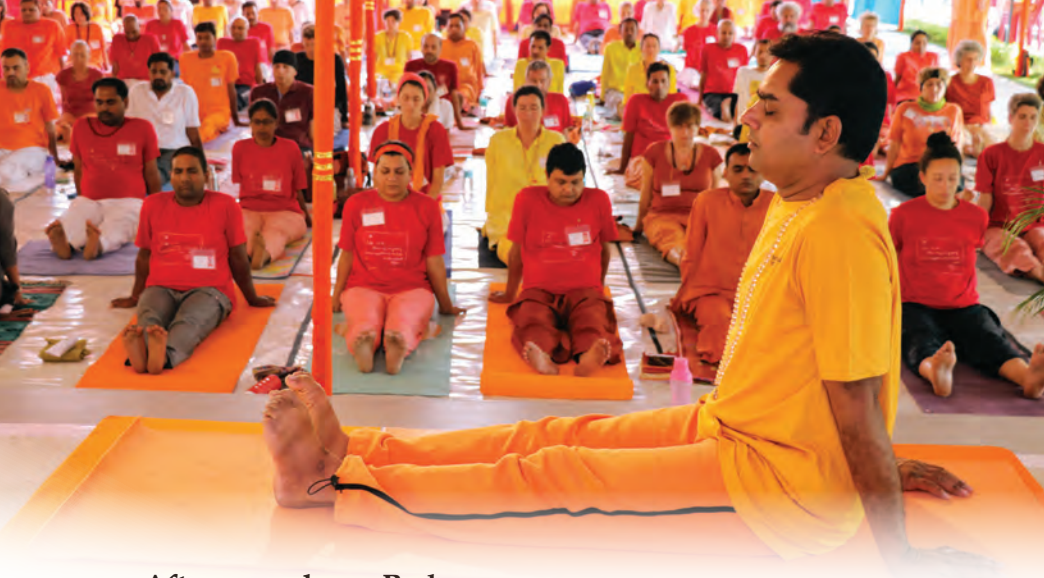
SATYAM YOGA YAJNA



SATYAM YOGA DRISHTI 5D THEATRE

SATYAM SANDHYA





Afternoon class - Red group

Rishi Arundhati gave one of Sri Swamiji's original yoga nidras.

As part of the swadhyaya component, Sannyasi Sivadhara read from the *Yoga Chakra* series of books, introducing the second chapter of yoga.

Swami Vedantananda conducted the practice of kaya stharyam.

Swami Shivadhyanam conducted the hatha yoga class.



FROM SWAMIJI'S SATSANG



Of Hub, Spokes and Rim – Positivity All Around

In his *Song of 18 ITIES*, Swami Sivananda describes 18 different qualities that a human being should develop and master in order to be a true human being. This is what he called living the divine life in this material life. If you are able to imbibe the positive qualities in yourself while living in the materialistic world, and you begin to express these positive qualities to uplift the correctness of your life and in yourself, then that is the beginning of divine life. When Swami Sivananda

conceived of yoga, when he gave the instruction to our master, Sri Swami Satyananda, to propagate yoga, he only gave three instructions: yoga for the cultivation of the qualities of head, heart and hands – intelligence, emotion and performance.

Sri Swamiji developed the *yoga chakra*, the wheel of yoga. If we look at a wheel, then in the centre is the hub, and from the hub come out the spokes, and at the other end, at the opposite end of the hub, the spokes are held together by the outer rim, the outer circle of the rim. The inner hub, from where all the spokes emanate from, is the state of consciousness, the pure state of consciousness, the transcendental state of consciousness, the transcendental, pure state of our life and being. From this transcendental state emerge the six spokes.

Sri Krishna defines the six spokes (15:7): *Manah shashthaaneendriyaani prakritisthaani karshati*. The six spokes are the five senses and the mind. The five senses and the mind are connected to this outer rim, and that is our life. Every moment of our life we are utilizing the senses and the mind. The senses and the mind are giving us the experience, information, understanding, knowledge and the skill necessary to survive in this life. We are the wheel, we are surviving in

this life utilizing our five senses and mind, and we emerge from the source of creation. You decide, whether you call the source of creation Big Bang, or Satyam-Shivam-Sundaram or God. Yoga calls it by the name of *Ishwara*, the unchanging reality. Life is the changing spectrum.

If life is a chakra, if life is a wheel, then our effort to transform and change is also part of the effort of the chakra. This is from the material perspective: the consciousness, the senses and mind, and the life experience. That is the wheel of life, *jivana chakra*. From the spiritual dimension, this *jivana chakra* becomes the yoga chakra, for yoga chakra is only a reflection of the *jivana chakra*. The wheel of life and the wheel of yoga are not separate. They are one and the same. When we talk about the wheel of yoga, then different ideas and practices come in. When we talk about the wheel of life, then the understanding of the senses, the mind and the life experiences are prominent. They both merge together.

The wheel of yoga represents the return journey from our life expressions back to the source by following the spokes back to the hub. That is the theory of kundalini yoga as well. The descent of kundalini from higher states to the lower states in mooladhara has brought us into existence. The ascent of kundalini again, along the same path, by the same process, will give us the experience of the higher nature. Kundalini has given the experience of the world and kundalini gives the experience of the higher nature. Similarly, in the chakra too, when we emerge we are connecting to the world, and when we focus and are centred, we come back to the source.

Therefore, in the yoga chakra we see the different branches of yoga as means to return to the source. However, before we use yoga as the means to return to the source, which is the experiential second chapter of yoga, let us first understand properly how we need to broaden our awareness and perception in the outer dimension before we begin to travel in. That is a very important aspect of yoga: to first expand and enlarge the





awareness in the outer dimension, the world, and then to begin to withdraw. When we are expanding in the outer dimension, we are using the same six yogas and we are controlling, guiding and directing the same six senses of life: five senses and one mind.

While we are progressing through hatha yoga, raja yoga, kriya yoga, while we are progressing through and working with karma yoga, bhakti yoga and jnana yoga, our lifestyle is affected. We become more and more aware of how we are living and what we can do to balance that lifestyle so that there is more relaxation, more awareness and more time for cultivating a spiritual identity. So when we practise hatha yoga, karma yoga, raja yoga, jnana yoga, apart from the body and mind, flexibility and adaptability, there is also a change of nature and behaviour.

This change of nature and behaviour in your life, the outer rim, is what makes you good and bad. Good and bad experiences come because of your personality. How you see, how you perceive, how you understand, how you accept, how you realize, how you know what is correct, how you know what is wrong. All this happens at the life level, not at the consciousness level, for consciousness is free. It is the expression of mind which has to become positive at the rim level.

To improve the experiences in life, to improve the qualities of life, it is not hatha yoga or raja yoga which will do that, but yamas and niyamas. Yamas and niyamas are not moral and ethical codes of conduct, as defined by yoga. Yoga does not see morality or ethics

separate to the expression of human nature. If you are a properly balanced, harmonious, aware individual, then all your expressions, behaviours and thoughts will be appropriate. You don't have to think of ethics and morality if you are living a correct life. If you are not living a correct life, then you may think about ethics and morality. That is not the point of contention in yoga, for as you purify and deepen your realization about yourself, the improvement that takes place in your human nature, personality and psyche brings out the positive qualities.

This expression of the positive qualities is known as yama and niyama. When you are able to curb your hate and when you are able to love the person you hate, it is a condition, it is an awareness that you have developed, and that is the yama and that is the niyama. A change in the tamasic nature of the mind and experiencing and expressing the positive, sattwic nature of the mind is yama and niyama. Therefore, to improve the lifestyle it is not asana which is going to do that. To improve your expressions and interactions it is not pranayama or meditation which is going to do that. It is the effort to connect with the positive in life.



Evening program

Swami Sivamurti presented Satyananda Yoga in Greece, from the early days in the 1970s to the present. A slideshow and video clips of Sri Swamiji, Swamiji and Swami Satsangi in Greece brought the history alive.



The Ganga Darshan carpark was the venue for the evening programs for delegates and local citizens of Munger. The children of Bal Yoga Mitra Mandal gave a stunning dance-drama performance with a water theme. Ma Ganga and the environmental threats as seen and lived by the children was certainly not merely entertainment, but a wake-up call to all to live a yogic life with awareness and care for others and nature.



26 October 2018

Morning class - Blue group

Swamiji conducted the hatha yoga class with the theme of prana shakti. Swamiji said that according to the posture the focus on prana shakti has to be different. He also explained the two aspects of awareness: one is to go in and focus, the other is to go out to expand the awareness so that the whole self is seen while engaged. Then Swamiji gave the practice of prana pratyahara.

As part of the swadhyaya component, Swami Yogamaya gave a meditation on happiness and Swami Yogatirtha read from the *Yoga Chakra* series on the niyama of *maitri*, friendliness.

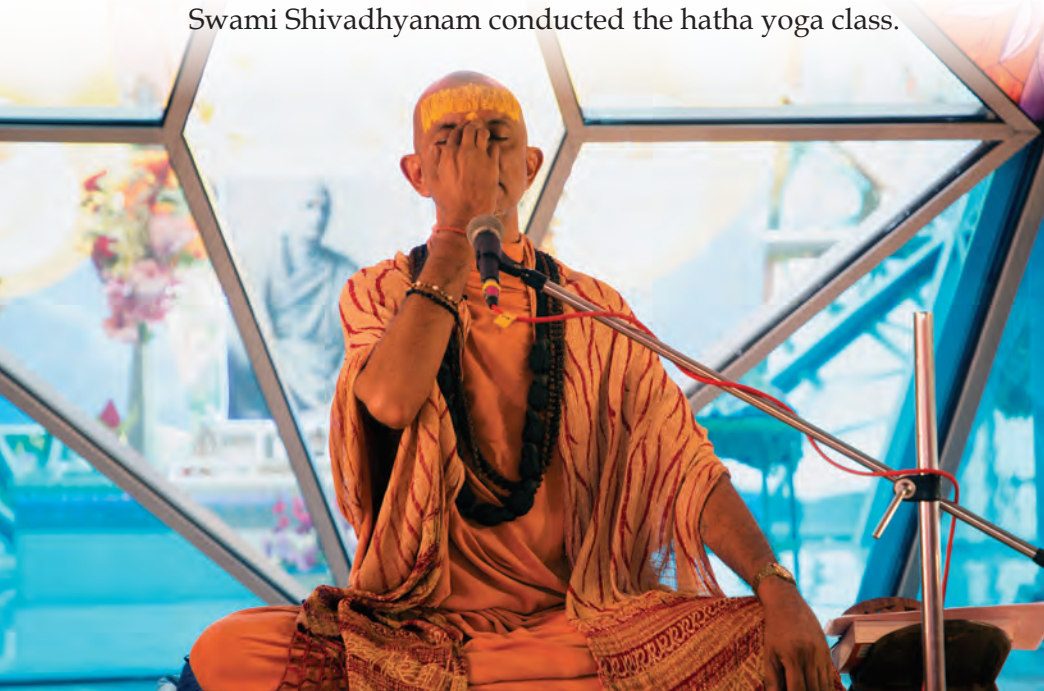
Afternoon class - Red group

Rishi Arundhati gave one of Sri Swamiji's original yoga nidras.

Sannyasi Sivadhara read from the *Yoga Chakra* series of books.

Swami Vedantananda conducted the practice of kaya stharyam with the component of touch pratyahara.

Swami Shivadhyanam conducted the hatha yoga class.



FROM SWAMIJI'S SATSANG



Relaxation, Awareness, Concentration

Whenever we do anything, whether it be exercise, pranayama, relaxation, meditation, or any other form of activity, even the normal day-to-day activity, in all the actions and efforts that we do in our life, there has to be relaxation, there has to be awareness and there has to be concentration. . .

If you are able to relax yourself, in the most extreme of situations, then you have succeeded in life. Even in the practice of asana, if you are able to relax yourself in the practice of the difficult asana, that asana will become beneficial, not if you are focusing on the difficulty saying, no, it is difficult, it is hurting, it is paining, I can't do it. Recognize the limitation of the body and be relaxed. If you push and pull to come into a posture, that is anti-yoga, that is anti-asana. In asana, things just happen spontaneously when there is relaxation.

Then next is awareness. Right now everybody is learning to be aware, but from where? In your yoga, you are told to be aware of the right hand thumb, first finger, second finger, third finger, fourth finger – where do you see them from? Inside or outside? Do you see your body from outside when you are doing right hand thumb, first finger, second finger? No. You don't see your body from outside. You are actually taking your mind into the part. Your mind is inside your hand, your mind is not in your head. The instruction is, take your mind inside, visualize, experience what is happening, feel the sensations.

You have been trained to go in. That is one aspect. When we go in, our awareness is centred to a point, and focusing of the awareness is known as concentration. If we are focusing the awareness and coming to the state of concentration, we are actually reducing the scope of awareness and confining it to a single point. It is like the focus of the big torchlight. Bringing the light together, coming closer and closer until

it becomes a point. Light is reduced, it has come to a point but it has reduced in luminosity. Concentration is focused, awareness reduced.

Now you have to change that. The next stage of awareness is not to go in but to come out. Just as I can see you and your movements of the body, your finger, your thumb, in the same manner, I see myself moving the finger, moving the thumb, turning, talking. All that I am seeing from outside. I am not inside; I am out there seeing from outside. I can see the droplets of sweat on my *upper lip*; from outside I can see the sparkle of the water, which from inside I would not be able to see, but from outside I can see.

That is a sadhana. First you go in, so that you are able to focus your awareness into a point, where you concentrate, and then you come out, so you can develop a bigger field of awareness and observe everything that you do from outside. Awareness and concentration actually play with each other. They play with each other. Awareness focused becomes concentration; concentration enlarged becomes awareness. When you enlarge concentration, it becomes awareness, and when you focus awareness, it becomes concentration. These are the two concepts that I want to include in Satyananda Yoga.

Satyananda Yoga is a system which brings together all the various forms: we do mantras, asana, pranayama, mudra, bandha, relaxation, concentration, we have our jnana yoga with satsang, *swadhyaya*, self-study, we have our bhakti yoga with bhajan, kirtan, Saturday Mahamrityunjaya mantra, we have our karma yoga. Every day we have to prepare our own home, work in the kitchen, but not as work, for we develop the attitude of karma yoga. As a spiritual aspirant, why can't you say even at home: I am practising karma yoga



in the kitchen? I am doing karma yoga, I am making coffee for you. If you bring in that idea, that idea will come with its own awareness and qualities. If you make your tea or coffee as karma yoga, the association will be different. The mental association of what you are doing will be different. Then even if you spill the tea or coffee, you won't mind it.

In this manner, all the components of Satyananda Yoga have to be brought into life practice. Until now practising yoga has been a trend. Now we have to make living yoga a trend.

Evening program

A group of Manganiars from Rajasthan gave a beautiful musical performance of devotional songs accompanied by their simple original instruments.

The Manganiar is a tribal community, Islamic community, living in Rajasthan, but they are devotees of Krishna. They follow their own religious process, life, studies and routine. There is no change in that, but Krishna has become part of their life. By profession they are musicians, desert musicians, and the rhythm of their song is like a desert song – like in the Middle East or desert areas – a camel ride, the starry skies, the endless desert, and you can just imagine the sound wafting in the air, coming to you, getting louder and louder and louder, until suddenly you realize that they are here. It is a very beautiful and traditional form of song.

–Swami Niranjanananda Saraswati



27 October 2018

Morning class - Blue group

Swamiji conducted the hatha yoga class with the theme of simplicity. The asanas were taught from the most simple variation to a slightly more complex variation.

Swami Prembhava gave Sri Swami Satynanda's original yoga nidra.

Swami Yogamaya conducted the practice of antar mouna. As part of the swadhyaya component, Swami Yogatirtha read from the *Yoga Chakra* series on the yama of *bhava shuddhi*, purity of intention, and Swami Yogamaya conducted a corresponding meditation.

Afternoon class - Red group

Swami Vedantananda gave a practice on happiness.

Sannyasi Sivadhara read from the *Yoga Chakra* series of books.

Rishi Arundhati gave one of Sri Swamiji's original yoga nidras.

Swami Vedantananda conducted the practice of kaya sthairyam with the component of vision pratyahara.

Swami Shivadhyanam conducted the hatha yoga class.





Pratyahara – Focus of the Second Chapter

In the Munger Yoga Symposium, the focus has been on developing the state of pratyahara. This is one of the first foundations of the second chapter. The foundation of the first chapter was asanas, pranayamas, and all the practices that you have done so far. The focus of the second chapter and one of the starting steps is pratyahara. Why pratyahara? Because pratyahara is the least understood of the practices and the most important of the practices after asanas.

The importance of asana in your mind is high up in the heavens. Pranayamas come a few stages down. Yoga nidra goes beyond heaven and meditation comes at par with pranayama. This was the first chapter. In the second chapter, to develop the yoga vidya awareness and to experience yoga, creating a positive transformation, a qualitative change in our life, we need to perfect pratyahara. Why pratyahara? Because pratyahara deals with the mind.

Imagine the deep, inner psychological stress that you don't know exists within you; it is the clearing of it which happens through pratyahara. Therefore, you have to make the effort to remain aware, develop your awareness, expand outwards first. Then focus, come back in. By expanding outwards, enlarge the scope of awareness and after the awareness has been extended fully, then you can focus and concentrate in the state of enlarged awareness.

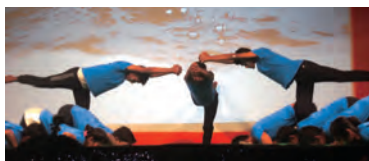
I gave the example of being able to see the whole body. As I see your whole body, I can focus on your little finger but I am seeing the whole body, however, my focus, my concentration is on that little finger. I am seeing the bigger picture and I am also seeing the smaller picture. Awareness is the bigger picture, concentration is the smaller picture, the focused picture.

Pratyahara is the doorway to the second chapter. That is the focus of the training to give you a glimpse of what is to come. None of the practices that we have been able to do together have been the complete practice, yet different points and hints have been given.

Evening program

Members of the Yuva Yoga Mitra Mandal, yoga fellowship for the youth, gave a beautiful performance of yogasana to the theme of finding balance. By connecting to nature and learning lessons from nature we can all derive great benefit for body and mind and learn to live in peace and harmony.

The group of Manganiars from Rajasthan delighted all with a second evening of devotional music.



28 October 2018



Morning class - Blue group

Swamiji conducted the class of pawanmuktasana 1, which he called the foundation of Satyananda Yoga hatha yoga.

Then he gave a joined practice to the Blue and Red groups of nyasa yoga nidra.

At the end, Swamiji declared that the chapter of yoga propagation 'from door to door and shore to shore' was truly over and the second chapter was dedicated to living yoga 'from moment to moment'.



Afternoon class – Red group

Swami Shivadhyanam gave a summary of the practical teachings the delegates had received and how it could be incorporated into daily life.

Poornahuti of yajna

Swamiji distributed ‘Seeds of Love’ to all participants in the form of a fertile mixture of earth and tree seeds.

Evening program

The District Magistrate of Munger, Ananda Sharma, spoke to the audience on the importance of respect towards one another and towards nature.

The children of Bal Yoga Mitra Mandal repeated their wonderful dance-drama performance to the theme of water, this time in Hindi.



Impressions

This Munger Yoga Symposium was definitely a beautiful culmination of all the efforts Swamiji made in the last five years, since the World Yoga Convention, to bring forth again the wonderful concept and practices of the yoga chakra, which is the foundation of the Bihar Yoga tradition led by Swamij. This yoga chakra was presented by Swamiji in a way that all of us were able to relate to and understand it.

I was fortunate to spend the weeks before the program at Ganga Darshan and participate in the last-minute preparations, which was in itself uplifting, being in the presence of Swamiji who created a benevolent, sattwic atmosphere for all activities. The program was full of unforgettable experiences and from those I would like to highlight one.

Many times before the sessions with Swamiji the chants of Adi Shankaracharya were played. One day, listening to a stotra a thought came to my mind. Shankaracharya during his life achieved amazing things with the help of his disciples.

So it came to my mind that Swamiji too needs and deserves good disciples, so he can also accomplish what he needs to. I felt the desire and inspiration to become better so I can help him and achieve the aspirations of the second chapter of BSY, to live a divine life by living yoga from moment to moment. This is the inspiration which I take from here.

—Sannyasi Bhaktananda, Hungary





I am deeply grateful for the opportunity to participate in the Symposium. The clarity and focus of all proceedings and Swami Niranjan's presence created the conditions for everyone to personally connect with the vision of the second chapter of Satyananda Yoga. In a sense, I feel this second chapter is a new chapter in my life. Time to review the first chapter, keep only what is needed, and move into a new phase. Now the words of Swami Niranjan: seriousness, sincerity and commitment make real sense to me, as qualities necessary to be a small part of something immensely meaningful and helpful for the world.

Many things impressed me and they were insights and 'aha! moments from all the speakers. Two things I would like to mention: one Swami Niranjan's reverence to prana pratyahara. This got me thinking, what am I putting my energy into, where am I directing prana, where can I redirect prana. The need to withdraw prana from old, unnecessary, habitual or harmful thoughts and emotions, and 'feed' the positive, happy, supportive ones.

Two, at the end of every day, the pandits from the yajna came and everything that happened during the day was dedicated to Sri Swamiji. It all starts and comes full circle with the guru. Through the guru we are all connected and function. By increasing the awareness and feeling of guru's presence more and more in daily life, Swami Niranjan's yoga 'from moment to moment' makes perfect sense. I can't wait!

—Swami Amritsagar, Greece



Within the first four days of the Munger Yoga Symposium, the seeds of the 2nd chapter, living yoga 'from moment to moment', was beautifully planted in us. The meaning of pratyahara and concepts of awareness and concentration were sown deep into our consciousness. For the first time the difference between classroom yoga and yogic lifestyle was understood. The hatha yoga practices for maintenance of the physical body have now become a tool for going deep into all pancha koshas and more of a mental practice. The role of yama and niyama to uplift and get us out of the trap of misery due to the six enemies has now become clear.

The beauty of the event was that relaxation and knowledge were present at the same time. Satyam Darshan showed films containing satsangs of Sri Swamiji and developments of yoga. Satyam Yoga Prasad was unique with a free selection of books, DVDs and CDs. The akhand kirtan was rejuvenating and positively charged the atmosphere. The quality of food served was a class of its own and also needs a special mention.

It was a life-changing event. Condensed in an unbelievable short span of time. A lot of planning, hard work and care has been taken to ensure 100% success. The 2nd chapter of yoga definitely is much more difficult, requiring a lot of effort and awareness in every moment. With the Guru's grace flowing in abundance, a new ray of hope is burning high, and I assure Guruji that we will give or 100% effort to move ahead in the direction shown, for this is perhaps the only way by which we can thank you and show our gratitude for such a commendable event.

—Jyotimitra & Govindadas, Dhanbad

To have the opportunity to be with Swamiji for so much time during the symposium was a nourishing experience. I felt we were like an open book for him. He can read exactly what is going on within us, no matter how we want to appear. I also felt from Swamiji a pure flow of real love. The vibration of his voice, his smile, his attitude, his simplicity, his teachings, everything was full of love. Pure love is the all-pervading energy within Swamiji. I really felt welcome and belonging to this spiritual family. My heart on one side is crying because I am now leaving, but on the other side it is happy because the doors to come back will always be open.

Unforgettable are the mantras of the final pooja from the pandits. The mantras were like a sparkling and crackling fire reverberating in all our five koshas.

I want to thank from the depth of my heart Swamiji and all the swamis and people who made it possible to be part of this memorable and multidimensional event..

—Swami Shaktidhara, Italy



From the moment of arrival at BSY I felt really welcome. All this fresh and new direction that Swami Niranjan pointed out came at the right moment. The inspiration was flowing constantly in an unceasing manner. The atmosphere was magic and the vibes of optimism gave a strong shake to my heart and mind. This good fortune to be here for this great event for sure will stay in my heart and mind for the rest of my life just like the day of my initiation. My gratitude and respect for the precious gift of the Symposium.

—Om Murti, Greece



Satyam Yoga Prasad

In the early 1940s, Sri Swami Sivananda Saraswati had a vision of spiritual life that could be lived by all. He declared that without spiritual life, humankind is nowhere. He held dissemination of spiritual knowledge as “the crowning glory of human activities, the highest of all yajnas.” Filled with compassion to guide all aspirants and struggling seekers, Swami Sivananda authored over 300 books without any regard for a return or royalties. Just as Swami Sivananda looked always to the spread of spiritual knowledge, so too have Sri Swami Satyananda Saraswati and his spiritual successor Swami Niranjanananda Saraswati, who together have gifted humanity with a stream of seminal works on all aspects of yoga, including texts on yoga practices, techniques, teachings and philosophy, and on yoga practices for health improvement.

The highest yajna

In continuation of the tradition of the jnana yajna of Swami Sivananda, the collected publications of Swami Satyananda and Swami Niranjanananda are being presented online on the occasion of the Munger Yoga Symposium. It is with the utmost happiness and joy that Bihar School of Yoga and Yoga Publications Trust present *Satyam Yoga Prasad* wherein all publications are available online, as guru prasad, with prayers and wishes for the peace, health, happiness and upliftment of all.



Satyam Yoga Prasad

Satyam Yoga Prasad

Satyam Yoga Prasad - The Jnana Yajna

“Spiritual life alone can give real, everlasting peace and happiness.”

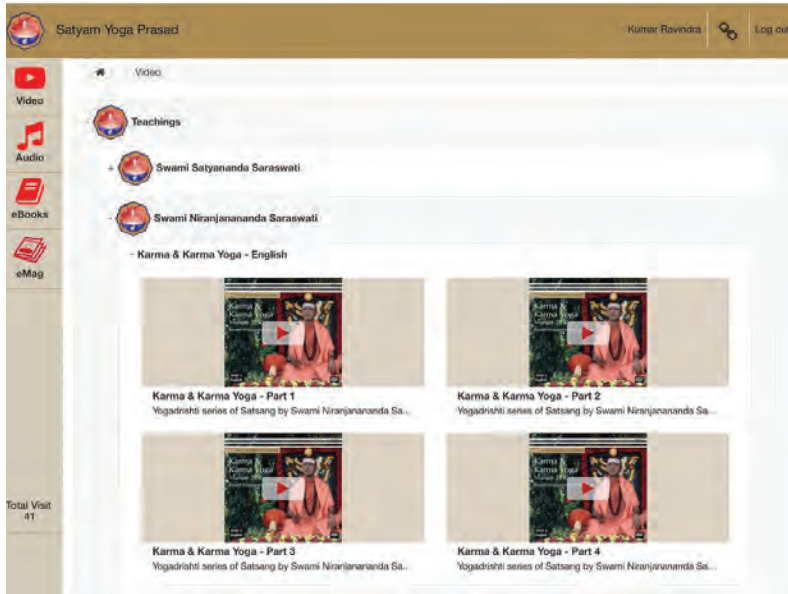
— Sri Swami Sivananda Saraswati

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How to access

For all devices, via web interface:

- Go to www.satyamyogaprasad.net in favourite web browser
- Click on "Sign up"
- Enter required registration details (allow system 1–2 minutes for registration)
- Log in using registered email and password

For Android and iOS devices, as mobile app:

- Search for "Satyam Yoga Prasad", from Bihar School of Yoga, in the respective Play Store or App Store
- Download and install
- Enter registration details on first run

As society moves into the digital era, Bihar School of Yoga is proud to present many other resources and tools to facilitate the dissemination of yoga vidya.

BIHAR YOGA WIKI

Bihar Yoga Wiki (yogawiki.org), an online encyclopaedia of the Bihar Yoga system was launched on the occasion of the Munger Yoga Symposium with the aim to make the yogic teachings available to all in an accessible and easy way. This work is a humble contribution to the second chapter of yoga which features:

- Integrated search engine
- Growing number of articles on a variety of yoga-related topics
- References and Further Reading sections at the end of articles

This will be an ongoing collective effort. Anyone interested in being part of it can contact wiki@syae.eu by email only.

APMB APP

APMB, the best selling yoga book from Yoga Publications Trust, is now available as a convenient, easily browsable mobile app. The app, which will soon be downloadable for Android and iOS devices, can be found and installed from the respective app stores by searching for “APMB”, and features:

- Easy to browse asana and pranayama practices by category
- Search for practices by name
- View and select practices by index of images

BIHAR YOGA APP

The *Bihar Yoga App*, presented by Yoga Research Foundation on the occasion of the Golden Jubilee of Bihar School of Yoga, in 2013, brings to the user ancient and revived yogic knowledge in a modern medium. The app includes content from the major limbs of yoga in a manner that can be integrated into daily life:

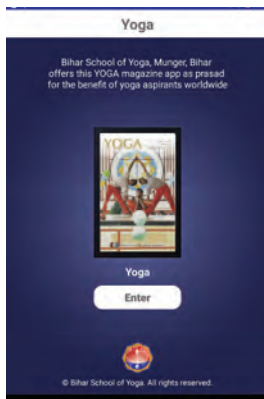
- Listen and chant along to universal mantras for wellbeing, inner clarity and removal of disturbances
- Learn about and experience classical hatha yoga practices as originally presented by Swami Satyananda
- Experience conscious and complete relaxation through guided yoga nidra of Satyananda Yoga

- Learn fundamental practices for stilling the body and mind in preparation for meditation
- Listen to satsangs on a wide variety of yogic topics to expand the practical understanding of yogic principles in daily life

The app, which is available for Android and iOS devices, can be found and installed from the respective app stores by searching for “Bihar Yoga”. Features include:

- Hours of guided relaxation and meditations, including a Yoga Nap
- Hours of kirtan, bhajan and stotra chanting
- Hours of recorded footage of Swami Satyananda during his world tours
- Many yogic practices with step-by-step instructions suitable for all
- New Yoga Capsules for specific lifestyle conditions as conceived by Swami Niranjanananda Saraswati

YOGA & YOGA VIDYA APPS



YOGA magazine and *Yoga Vidya* magazine contain information about the activities of Bihar School of Yoga, Bihar Yoga Bharati, Yoga Publications Trust and Yoga Research Fellowship. They are compiled, composed and published by the sannyasin disciples of Sri Swami Satyananda Saraswati for the benefit of all people who seek health, happiness and enlightenment. These publications, once only available in print, are now available to view at any time, from any place via native apps for Android and iOS devices. These apps can be found and installed from the respective app stores by searching for “Yoga magazine” or “Yoga Vidya magazine”. Features include:

- Easy to browse and read any issue from 2012 to present
- Able to download and view issues offline
- Available in English (*YOGA*) and Hindi (*Yoga Vidya*)
- Digital PDF format offers exact layout of printed version



Yoga Publications Trust

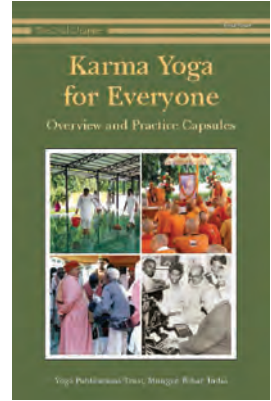
Karma Yoga for Everyone:

Overview and Practice Capsules

94 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.

Karma Yoga for Everyone: Overview and Practice Capsules describes the many facets of karma yoga including the aims, yamas and niyamas, and lifestyle adjustments. Practical guidelines are given for a transformation of attitude towards action and work, both for those living in society and those dedicated to a spiritual path.



New

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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.

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Bihar Yoga Wiki

www.yogawiki.org

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YOGA & YOGAVIDYA Online

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

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

Other Apps (for Android and iOS devices)

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Yoga Peeth Events & Yoga Vidya Training 2019

<i>Feb 6-8</i>	Sri Yantra Aradhana
<i>Feb 4-May 26</i>	Yogic Studies, 4 months (Hindi)
<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 Ramacharitanamas

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

For more information on the above events contact:

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

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

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