

# YOGA

Year 8 Issue 7

July 2019

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## Hari Om

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## GUIDELINES FOR SPIRITUAL LIFE

### Do asana a little

The practice of asanas controls the emotions, produces mental peace, distributes prana evenly throughout the body and different systems. It helps in maintaining healthy functioning of the internal organs and gives an internal massage to the various abdominal organs.

The yogasanas are preventive and curative. That is the beauty of this system. Some exercises move the body forward and backward, while others help with the lateral movement of the spine. Thus the body as a whole is developed, toned and strengthened. A whole practice session can be finished in fifteen minutes. Within this short period the maximum benefits can be realized with all the organs of the body toned and exercised.

—Swami Sivananda Saraswati

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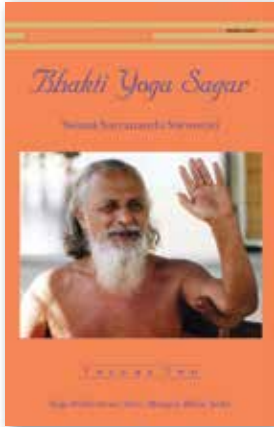
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The Yogi is superior to the ascetic. He is deemed superior even to those versed in sacred lore. The Yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi. (*Bhagavad Gita VI:46*)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

# The Laws of Divinity

From *Bhakti Yoga Sagar*, Volume Two, *Swami Satyananda Saraswati*



I am just Swami Satyananda, a disciple of Swami Sivananda, struggling on my spiritual path. Swami Sivananda had endurance like a mountain and his forgiveness can only be compared to that of Mother Earth. Mother Earth forgives you for all the mistakes you make on her bosom, enjoying and destroying her at the same time. Just as she is totally forgiving, so Swami Sivananda was full of forgiveness too.

He was also very alert. From his kutir he would call, "Satyananda, Mr Jambar has come. See if he has eaten." I would say, "Swamiji, he has eaten, but he is not vegetarian so he just took half a piece of bread." He would say, "Why don't you go and get him some meat?" So of course I had to do it.

Swami Sivananda always told me never to hurt another's feelings. He himself practised this throughout his life. I have met many sadhus, mahatmas and saints. I haven't seen Ramakrishna or Vivekananda, but I have seen Aurobindo, Ramana Maharshi, Swami Ramdas, Swami Nityananda of Vajreshwari, Dhuniwale Dada of Karwa, Maharshi Mahesh Yogi and Acharya Rajneesh. However, the person who has had the greatest influence in my life was Swami Sivananda. He convinced me, not because he was my guru, but because he was a man who lived in accordance with the laws of divinity.

– 30 November 1994, Rikhia



Only one who has already been to Badrinath will be able to tell you the road leading to it. In the case of the spiritual path, it is still more difficult to find your way. The mind will mislead you very often. The guru will be able to remove pitfalls and obstacles, and lead you along the right path. He will tell you, "This road leads you to moksha; this one leads to bondage." Without this guidance, you might want to go to Badrinath, but find yourself in Delhi!

Guru's grace is needed by the disciple. This does not mean that the disciple should sit idle and expect a miracle from the Guru to push him directly into samadhi. The Guru cannot do sadhana or spiritual practice for the student. He can guide the aspirant, clear his doubts, pave the way, remove snares, pitfalls and obstacles and throw light on the path. The disciple himself will have to place each footstep on the spiritual path. He will himself have to place his footstep on each rung of the ladder of yoga.

—Swami Sivananda Saraswati

# Three Criteria

*Swami Niranjanananda Saraswati*

Many years ago I asked Sri Swamiji, “What is the actual meaning of the last verse of the *Guru Stotra*”?

*Dhyanamulam gurormurtih, pujamulam gurorpadam,  
Mantramulam gurorvakyam, mokshamulam gurorkripa.*

He said that these four sentences are indicators of the journey in the life of a disciple. They are the milestones, yet only few people follow the route prescribed. Sri Swamiji gave a beautiful example: a disciple is the person who has put aside the intellect, the intelligence; a disciple is a person who has cut the head of his or her own ego; and a disciple is a person who uses the abilities to live and propagate the teachings which uplift in life. These are the three conditions and qualities to become a true disciple.

People believe that after being initiated into mantra or sannyasa, “I become a disciple.” Sri Swamiji said that this is a wrong notion. By wearing good clothes, one does not become a millionaire. By wearing torn clothes, one does not become a beggar – you remain who you are. A beggar can wear a millionaire’s clothes, yet in reality he is still a beggar. He does not have the money, resources and finances to live like the dress he is wearing. That is only a dress rented from a shop to show, “I am a millionaire.” Similarly, a millionaire who can wear ragged, torn clothes does not become a beggar.

One is who one is always. The external trappings do not change the individual, and you are well aware of it. Have you changed? You have changed your external trappings, but have you changed your internal trappings? Are you able to confront your own anger, frustration, anxiety, depressions, fears and insecurities? No.

So you cannot be a disciple from the perspective of Swami Satyananda, for he is very clear. Three things are



important: letting go of the intellect; letting go of the ego, the self-projection; and using your abilities to enhance the teachings. If these three qualities become the mainstay in life, then you become a disciple, and only that person is able to follow one hundred percent the instructions and teachings of the masters.

Even in the ashram, people live only five percent or three percent of the actual teaching. In all my years in the ashram, I haven't seen a single person progress spiritually or mentally, because they are unable to come out of the tamasic trapping. Nobody realizes that, everybody expects miracles to happen, to become a saint overnight. Remember that if there is no

*bhava*, if there is no sentiment, there can't be bhakti. If there is no understanding, there can't be jnana. If there are no senses, there can't be action. And if there is no belief and conviction, there is no perfection.

People want to be perfect without belief and conviction and that is the folly of every disciple, the low category of disciple. The high category disciple is the one who does not use the intellect, who has surrendered the ego and who applies his abilities to live, experience, deepen and expand that knowledge.



– 5 May 2018, Ganga Darshan, Munger

# The Last Sloka

Swami Niranjanananda Saraswati



The word 'disciple' is a straightforward word. One who is disciplined is a disciple and one who is not disciplined is not a disciple, but a follower. People who follow are always behind and can go any direction: "Oh I like this road," so they will go away this way; "I like that path," so they will go away that way. Their following stops after some time for they are not disciplined. The person who is disciplined is the disciple who follows the path which the guru has walked upon.

The question is, is discipleship acquired only when we receive mantra or any kind of initiation? Or is discipleship something different to what we receive from outside? People say, "I am a disciple for I have taken initiation," yet that is an incorrect statement. There are thousands who have taken initiation, are they all disciples? No, as nobody is disciplined.

In the last verse of *Guru Stotra* the aspirations, the aim and intent of discipleship is explained clearly. Before we understand this *sloka*, verse, we have to understand two things. Guru is a nature which is connected to luminosity.



It is a nature that is connected to peace. It is nature that is connected to upliftment. It is a nature that is connected to everything that is positive and uplifting in life. That is the guru nature. Not the detrimental, but the positive. That is the luminosity we all aspire for: to experience that guru tattwa, the luminosity, integrity, positivity, creativity. That is the guru tattwa. Discipleship is in the person who identifies with the guru tattwa, with the illumination, with peace and luminosity. That is a disciple.

There are three requirements of a disciple. Set aside your ego, number one. Set aside your intellect, number two. Apply your senses and your body to do the work of the guru. These are the three requirements of a disciple.

*Dhyanamulam gurormurtih, pujamulam gurorpadam,  
Mantramulam gurorvakyam, mokshamulam gurorkripa.*

The literal translation is – ‘Meditate on the image of the guru, serve the guru, think of the guru’s sentences like they are mantras, and guru’s grace leads to *moksha*, liberation’. This is the common translation that people have of this sloka.

Sri Swamiji explains that apart from the normal understanding that people have in society, there is a deeper understanding and meaning to it. These four statements indicate the journey of a disciple and the connection of the disciple with the master. If these conditions and qualities do not happen, then one is never a disciple, one is always a follower or an aspirant.

### **Dhyanamulam gurormurtih**

*Dhyanamulam gurormurtih* – Always in your mind maintain the image and awareness of luminosity and let that become your meditation. Just as a passionate person, no matter where he or she is, will always think of their lover, even while doing the work, while travelling, while eating. In the *Ramacharitanamas* it has been stated that just as a passionate woman loves a man, a passionate man loves a woman, in the same manner

that passionate love has to be for God at all times. When the divine passion pervades, then one is always focused on the guru tattwa. That is the first criteria. Let us check that with our own practice.

When you do your mantra, are you aware of the mantra? Or do you have to pull your mind back to the mantra again and again because it dissipates? Other thoughts pull the mind, pull the awareness away from the mantra. Other experiences pull the mind away from the mantra and you don't even realize that the mind has been pulled away. Only when you realize that, "Oh, I was thinking something else," you come back again to the mantra. So there is no continuity in focus, there is fragmentation of concentration and awareness. That is not meditation. The fragmented awareness that you live is not dhyana. The fragmented awareness that you live is getting influenced by the mind and using the will to come out from the trappings of the mind, and that is pratyahara.

Here the statement is straight: *Dhyanamulam gurormurttih*, unbroken awareness of luminosity, just as you think passionately of your lover. Even when you sleep, when you dream, when the idea has set in deep at all times you will be thinking of your lover. Even during work, you'll be thinking of that. Can that natural and spontaneous connection which happens at the physical level be attained at the spiritual level? Has any effort been made to maintain constant awareness of luminosity?

Swami Sivananda has given ways to maintain that connection with luminosity by giving the system and teaching of *pratipaksha bhavana*, always overcome the negative with a positive. Do the grandchildren of Swami Sivananda follow the teachings of *pratipaksha bhavana*? We are his grandchildren; do we follow his *pratipaksha bhavana*? Do we follow his teaching? No. So the first qualification of discipleship is failed. We are unable to maintain our awareness and contact the source of positivity and luminosity - *dhyanamulam gurormurttih*. That is the first sadhana of a *shishya*, an aspirant who is disciplined.

## **Pujamulam gurorpadam**

*Pujamulam gurorpadam* is the next sentence. The translation is 'worship the feet of the master'. The feet of the master are to be worshipped. What is the meaning of the feet of the master? Do these feet have to be worshipped with flowers, incense and garlands? No. When you undertake a journey, you leave behind your footprints. The first person who crosses the jungle has to find the way through the jungle. The next person who follows the first person doesn't have to find the path through the jungle, he just has to look at the footprints



of the first traveller, and follow these footprints and the path he has taken. The person has gone this way, the person has gone through the low, the person has gone through the high, the person has gone through the desert, the person has gone through the jungle. All that is understood and known by watching the footsteps.

The guru has been the person who has gone through a journey, and the teachings that he gives us provide help to undertake the journey. If we can follow the teachings accurately, then that is the real worship. That is the real worship, for at that time you are only following the footsteps of the master and not looking to create your own path, your own shortcut or your own long cut.

That is worship. When you follow the path led by the guru and you look at his footprints, how he has walked, and you emulate that, then that is the actual, the true worship of a disciple, *shishya*.

## **Mantramulam gurorvakyam**

*Mantramulam gurorvakyam* - Until and unless there is one hundred percent faith and conviction in the guru's instructions, nothing happens. Therefore, it is evident that nobody follows the guru's instructions. There are people who have not followed the systems laid down for they say, "The system is redundant and useless." This means they have no connection with the master. They are living their own life. There is no faith, no conviction, no belief that something good will happen if they do it. Good always happens after struggle.

You don't discover water by digging one foot into the ground. In order to discover water you have to dig fifty feet, sixty feet, seventy feet. You have to toil, you have to make the effort to create the hole yourself, for the hole is not created for you. In your life you have to make the hole. That is your personal sanyam and purushartha. People who don't have *sanyam*, restraint, and *purushartha*, the ability to act, they are just debauchees living a hypocritical life of a spiritual person. That is the reality, however, if one follows the instructions and the guidelines with full faith and conviction, then upliftment will always happen. That is the statement: *Mantramulam gurorvakyam*.

## **Mokshamulam gurorkripa**

*Mokshamulam gurorkripa* means that grace is only for liberation. People say, "I need your grace for overcoming my problems." They don't even know what is grace, they only think of the word as something which they can receive. However, the statement is simple. Why do you drink water? To quench your thirst. Why do you eat food? To satisfy your hunger. Why do you go to the toilet? To empty your system. Why do you seek grace? To attain emancipation, liberation.

In order to receive that grace, that emancipation, you have to fulfil the first three criteria, you have to rise to the challenge of being a disciple. Otherwise don't expect either divine or guru's grace in your life. It will never happen. I can give you



that in writing. It will only be a thought, it will only be an expression, it will only be a desire, but never a reality.

### **Are you a disciple?**

The question to sannyasins in view of this is: Are you a disciple? It is easy to change the blue, black, brown, pink and white dress that you wear in civil life, wear geru robes and state, "I have become a sannyasin." But have you changed the robe inside the head which is still the black, the brown, the pink, the blue, the white, the grey dress? Have you worn the geru dress which is outside inside your head? No. You are only wearing the dress outside, inside still remains as filthy as it was before you took this geru dress. That hasn't changed, that has not connected with luminosity, that is still connected with the six ripus - lobha, kama, krodha, mada, moha, matsarya. These are the colours of the mind. Have you changed that colour just as you were able to change the colour of your civilian clothes? Have you been able to change the colour of your mind? No.

How does one live? How does one become a disciple? If I ask anyone what do you do to enhance your discipleship, what will be your answer? The majority will say, "I practise my asana and pranayama. I practise my path and chanting. I practise my mantra and japa." All these acts that you do, do they make you into a disciple or not? I don't think so. These external acts are the same as changing the blue and black and wearing geru, without affecting, altering or influencing the inner self. So nobody is a disciple. People are followers, not disciples. Nobody is able to live the criteria of disciple. Setting aside the ego, nobody can do that. Setting aside the intellect, nobody can do that. Using and applying the senses and the body to fulfil the work of the master, nobody does it.

Therefore, we have to ask the question, if we are able to live the guidelines given in the *Guru Stotra*. If we can live that even ten percent in our life, we can call ourselves disciples, until then we can't.

– 6 May 2018, *Ganga Darshan, Munger*

# How the Guru Teaches

*From Guru Tattwa, Swami Sivananda Saraswati*



The Guru teaches through personal example. The day-to-day conduct of the Guru is a living ideal to the disciple who is observant. The life of the Guru is a living sermon to the sincere disciple. By constant contact, the disciple imbibes the virtues of his Guru. He is moulded gradually. Study the *Chhandogya Upanishad*. You will find that Indra stayed with Prajapati for a period of one hundred and one years and served him wholeheartedly.

### **Duties and privileges of discipleship**

The Guru only knows the spiritual needs of his disciples. He will give upadesa according to the disciple's temperament and evolution. This upadesa should be kept a secret. Discussion among disciples will lead to criticism of Guru and slackness in sadhana. There will be no spiritual progress. Follow the Guru's upadesa to the very letter. Remember it is meant for you only. The other disciples have received Guru-Upadesa, too. Let them follow it. Do not impose the Upadesa you have received on others.

The student can imbibe or draw from his teacher in proportion to his degree of faith. When the Guru comes to the aspirant to give spiritual instructions, if the aspirant does not pay any attention, if he is self-sufficient and heedless, if he bolts the door of his heart, he is not benefited.

### **Guru's tests**

The Satguru communicates the secret knowledge of the Upanishads to his trusted disciples only after repeated entreaty and severe testing. Sometimes, the Guru may even tempt his disciple, but the latter should overcome it by firm faith in the Guru.

In days of yore, the tests were very severe. Once Gorakhnath asked some of his students to climb up a tall tree and throw themselves, head downwards, on a very sharp trident or Trisula. Many faithless students kept quiet. But one faithful student at once climbed up the tree with lightning speed and

hurled himself downwards. He was protected by the invisible hand of Gorakhnath. He had immediate Self-realization.

Once Guru Govind Singh tested his students. He said: "My dear disciples! If you have real devotion towards me, let six of you come forward and give me your heads. Then we can have success in our attempt." Two faithful disciples offered their heads. Guru Govind Singh took them inside the camp and cut off the heads of two goats instead.

The Guru tests the students in various ways. Some students misunderstand him and lose their faith in him. Hence they are not benefited.

### **Four classes of disciples**

The best disciple is like petrol or aviation spirit. Even from a great distance, he will instantly react to the spark of the Guru's upadesa. The second class disciple is like camphor. A touch awakens his inner spirit and kindles the fire of spirituality in him. The third class of disciple is like coal. The Guru has to take great pains in order to awaken the spirit in him. The fourth class of disciple is like a plantain stem. No efforts will have any effect on him. Whatever the Guru may do, he remains cold and inert.

Two things are necessary for a beautifully finished idol or image. One is a perfect, faultless, good piece of marble; the second is the expert sculptor. The piece of marble should unconditionally remain in the hands of the sculptor in order to be carved and chiselled into the fine image. So too, the disciple has but to cleanse himself, purify himself, and make himself a perfectly faultless piece of marble, and placing himself under the expert guidance of his Master, allow himself to be carved and chiselled into the image of God



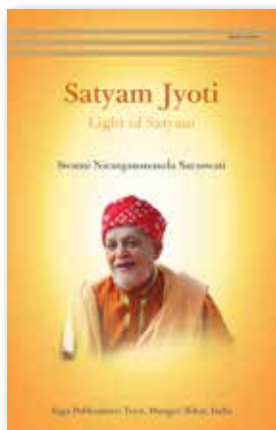


Swami Sivananda was a man whose kindness and compassion knew no bounds. He was nothing but sweetness, nothing but smiling eyes. Throughout his life, in everything he did he maintained only one attitude – do good to everybody.

—Swami Satyananda Saraswati

# Guru and Disciple

*From Satyam Jyoti, Swami Niranjanananda Saraswati*



Prior to Munger Sri Swamiji was in Rishikesh with his guru. Visualize, the year is 1945, the month is June, Swami Sivananda is sitting beside the Ganges on a rock surrounded by a few people who had come for his darshan and satsang. The group of devotees are listening to the inspiring satsangs, kirtans, eloquence, poetry that flowed from Swami Sivananda effortlessly, naturally. All are inspired to experience the divine life. At that moment walks in a young man, age about 20 and places his head on the feet of Swami Sivananda. The young man who has come to place the head on the feet of the master is our master, our guru, our inspirer, Sri Swamiji, and this moment of surrender is recounted by Sri Swamiji as 'Till the end live a life of dedication, live a life of samarpan.'

## **Samarpan**

Sri Swamiji inspired me to live the life of samarpan. I haven't faltered from that path. Swami Satsangi has not faltered from her path, many others too who walk the path continue to live the spiritual yogic teachings. These are the samskaras given to all by Sri Swamiji. Those people who live the yogic samskaras have given their help to others, no matter whether that person is a critical, negative, filthy mouthed, mentally sick individual; or the person is wisdom-full, knowing, compassionate, kind and cooperative. Nobody has been negated. People have their own aspirations and are guided by the whims of their mind, not by their wisdom. If they apply the wisdom to their life,



they will discover what is right and what is wrong. It is the whims of mind, the vrittis that keep one from realizing the true nature of things.

Sri Swamiji recounts of that time when he placed his head on the feet of his master: "The moment I placed my head at the feet of my master, my mind became completely blank, empty, devoid of everything, in bliss, in harmony. I had no thoughts. I had no questions. My intellect, my whole mental process took a backseat and I experienced shanti. I knew I had found the person who I was looking for and since then I have never looked back."

In Sivananda Ashram, Sri Swamiji immersed himself in karma yoga from morning till night as he was possibly the only one in the ashram at that time who knew English, Hindi, Sanskrit and Tamil, the language of Swami Sivananda. He was one of the few people with multi-lingual capacity in the ashram, so he had many duties and responsibilities.

It was not the age of tape recorders, recording equipment, phones and mobiles. The decades of 1900s were stone age communication, par avion letter from one country to another country would take three months to reach. Letters within the country would take more than ten days to reach. Telephones did not exist. In those days Sri Swamiji would listen to the satsangs, the lectures and at night would sit down with a typewriter, recall word by word everything that was said in the satsang, type it, edit it, translate it, prepare it in files and have it ready by four o'clock in the morning on the table of

Swami Sivananda for him to see. He had photographic memory and most of the early books are from the memory of Swami Satyananda, which you can still find in the bookshops of the Divine Life Society ashram. In the age of no tape recorders, he was the tape recorder.

### **Mandate and shaktipat**

Sri Swamiji participated in every activity of the ashram, from sweeping the floor to cleaning the toilets to organizing the electricity, the water, the land, the meals, the marketing, the banking, the accommodation, the secretarial duties, he did everything. He served and he made everyone cooperate. He set aside his aspirations and ambitions, his likes and dislikes. He was in tune with his master. He became one with the master. And, when time came for him to leave, Swami Sivananda said, "You are leaving with a mandate: spread yoga from door to door and shore to shore, home to home, country to country, heart to heart, head to head. That is the mandate." Sri Swamiji said, "What do you mean? I have never done yoga before and you are giving me this mandate to accomplish something of which I have no knowledge."

All this is mentioned in the books *Bhakti Yoga Sagar*. Swami Sivananda said, "Come, I will give you the knowledge." Swamiji said, "I've never been to any class of yoga. I've never learnt how to practise yoga; I've never read any scripture on yoga. I only know of yoga from your speeches, but no practice. I don't know what is hatha yoga, what is raja yoga, what is kundalini, what is chakra. I have immersed myself in karma yoga all this time and I don't have the yogic training." Swami Sivananda said, "Did you think I ignored you? No, I have not. If I thought class was more important for you, then I would have said, 'Satyananda, drop this work, go and join the class.' If I thought something else is more important for you to know and learn, I would have said, 'Satyananda, drop this and join that.' But I have seen that you have made every effort to purify yourself. The cobwebs have gone, the house has been cleaned.



Come with me, I will give you the lessons in yoga.” And in five minutes, Swami Sivananda gave shaktipat transference to Swami Satyananda.

Shaktipat is transfer of information from one brain to another, from one mind to another, from one heart to another, from one spirit to another, from one hard drive to another, and when they both are synchronized, can you tell the difference, which is the original drive or the second one? No, and the same thing applies here. The outer body may be different. One may be black, one may be white, one may be pink, one may be blue, one may be red, one may be tall, one may be short, one may be fat, one may be thin. All that can happen. The outer body can change, but the information that has been transferred is exactly, exactly, exactly the same as the original, which means the original has manifested in the secondary one.

The day Swami Sivananda gave Sri Swamiji the mandate and the shaktipat, Swami Satyananda was not Swami Satyananda anymore. He became Swami Sivananda in the body of Swami Satyananda. Filled with the energy, the spirit and the strength of his guru, Sri Swamiji left Rishikesh with a mission, with a purpose, with a drive and determination, with devotion and with dedication. Just as an arrow comes out from the bow and flies true, just as a bullet comes out from the gun and flies true in one straight line, so flew this little one who was endowed with the shakti of his master.

### **Three experiences**

For nine long years this little sadhu, as *parivrajaka*, as a wandering mendicant, travelled through the length and breadth of the Indian subcontinent and came to Munger beside the river Ganga. He liked the river bank at Munger so he decided to stay for some time to perfect his yoga sadhana, and to think about the future direction. While he was living in Munger, he would go to one platform where Ganga Darshan today is, the Jyoti Mandir. In those days the Ganga Darshan area was wild, with nothing there but an earthen platform. He

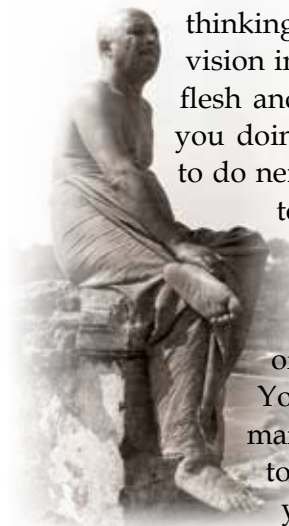
would sit to meditate there. That platform somehow became the epicentre of spiritual awakenings in Sri Swamiji.

Sri Swamiji tells of his experience. There he had three major visions. First, during one of his meditation sessions, he felt the earth shake, the platform split open in half, a white figure emerge and a thunderous voice, a resounding voice said "This place will be the epicentre of yogic renaissance brought by you, and yoga will be the culture of tomorrow." This is the statement that Sri Swamiji received in dhyana. When Sri Swamiji opened his eyes, the platform was intact. Nothing had happened.

In another vision he received the grace of Swami Sivanandaji when he had left his body. Sri Swamiji was sitting on the same platform, meditating, and he sees the river Ganga, a steamer boat with Swami Sivananda on it as the lone passenger with his hand raised giving blessings. From one of the wheels of the boat water splashes on the body of Sri Swamiji, and he knew that Swami Sivananda, his guru had given him his blessings and had left his mortal frame. When Sri Swamiji opened his eyes, his clothes were wet; there was no cloud in the sky, Ganga was at slight distance, how did his clothes get wet, from where did the water come? This was the second experience.

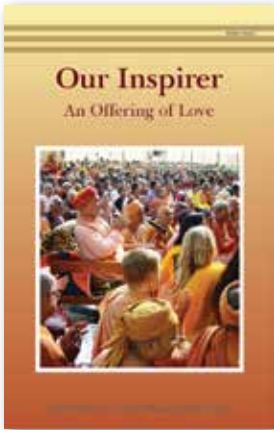
The third experience occurred when Sri Swamiji was thinking what to do now. At this time, he had a vision in which his guru appeared before him, in flesh and blood and said, "Satyananda, what are you doing?" Sri Swamiji replied, "Thinking what to do next, how to do." Guru said, "What is there to think about? You work according to the plan we have made before," and the image of Swami Sivananda disappears.

After that Sri Swamiji lays the foundation of Bihar School of Yoga, and Bihar School of Yoga is the outcome of the instruction, the mandate, the training, the transference given to Sri Swamiji by his master and where the yogic tradition continues today.



# Darshan, Guidance and Leela

*From Our Inspirer, An Offering of Love*



*Swami Shankarananda Saraswati:* My relationship with Sri Swamiji began in 1965 when I had my first darshan. In 1965, Sri Swamiji had organized the third World Yoga Convention in Munger which was held in the hall of the Sivanandashram in Lal Darwaja. A friend told me, "There is a sannyasin in Munger who runs an ashram and they are going to hold a convention. If you would like to attend, you can come along." I said, "Fine, I'll come." At that time the delegate fee was only fifteen rupees for seven days. I paid up and became a delegate. I would go every morning and return in the evening. On my first evening, I had Sri Swamiji's darshan for the first time. It felt like 'I was destined to come here and now I have arrived'. What happened in those seven days of the convention was lost to me because I only kept looking at Sri Swamiji, waiting for him to speak.

When the function ended, my children said that they would like to learn yoga and I told Sri Swamiji about this. In those days there were fifteen-day courses conducted by Sri Swamiji himself. In the morning, the whole family would come to attend the classes. During that period, certain problems arose in my office as well as some family-related issues which were causing quite a lot of concern and difficulty. I thought that I would ask Sri Swamiji about these matters. In those days Sri Swamiji would give darshan in the room beside the hall. We went in and I sat in the farthest corner. The satsang was in

progress with about ten to fifteen people. During the satsang he said, "Premchaitanya, are you listening?" Sri Swamiji had already given me the name 'Premchaitanya' and then he carried on. Later he called out my name again and asked, "Are you listening?" When we came out, my wife and I looked at each other. She presumed that I had told Sri Swamiji all about our problems and I thought it was she who had done so. I received answers to all my questions in exactly the same sequence which were in my mind. That was the first meeting!

After that, I visited the ashram regularly and I would ask Sri Swamiji for sannyasa but he would keep putting it off. Once when I insisted, he said, "Your blanket is wet. Unless it dries, how can you use it?" I had three daughters and one son. So, I had to wait until I had fulfilled my responsibilities. In 1988 Sri Swamiji left Ganga Darshan. At that time, I was posted in a town far away from Munger and it was very difficult for me to take time off. Eventually in August or September of 1990 I had the opportunity to go to Deoghar. I did not know of Sri Swamiji's whereabouts at the time. At the railway station in Jasidih, I saw Swami Gorakhnath. When I asked him what had brought him there, he told me he had come to meet Sri Swamiji in the Akhara. I asked, "Does Sri Swamiji live here?" He replied, "Yes." Since I was accompanied by many other people, I could not change my plans and returned to Patna.

I made special plans and in November I went to Rikhia. When I reached the gate, it was open. The sannyasin at the gate was known to me and though he greeted me, he said that entry would not be possible. He asked me to come back the next morning at 8:30 am and I returned to Deoghar. The next morning when I got there, the gate was open and Sri Swamiji was standing right there. He took me into his *kutiya* where the Samadhi Sthal now stands. Sri Swamiji sat on a raised cement platform, I sat across from him and Swami Niranjan was seated beside him. After enquiring after the health of my children, Sri Swamiji said, "I have left everything behind. I am no longer a guru. I have no disciples. I have no relationship with anyone



anymore. I have come here to do my sadhana.” He said the same thing a few times in different ways. I was quite open and frank with Sri Swamiji and asked him, “Sri Swamiji, fine. You have decided you don’t want anything but what about us? Where should we go?” Immediately he pointed to Swami Niranjan, “He needs you and you need him.”

### **My new name**

There is an incident I recall from about 1973. Sri Swamiji was returning from a trip abroad. I was in Patna those days. A friend of mine told me that Sri Swamiji was flying into Patna and asked if I would like to go and meet him. I said, “Sure.” The airport was about eight kilometres away and I went just as I was, in a T-shirt and dhoti with a shawl wrapped around me. After the plane landed and he came outside, I offered him my pranams. He asked me, “Are you coming with me?” There was no need for a reply. He said, “Sit.” I sat in the car and we drove out of the airport. I thought the organizers would have made arrangements for refreshments somewhere and that we would soon stop. However, the car drove out of Patna city and towards what I thought was Munger.

When we were near Bakhtiyarpur, about two hours out of Patna, he said, "Give me your hand." I was sitting in front and Sri Swamiji was in the back. He took my hand in his hand and said, "From today, your name is Shankarananda." At that very moment the car was at a railway crossing. I did not ask him anything and he did not say anything else either. We kept going and finally arrived at the Dhanbad ashram. After halting there for two hours, we left and it was already dark. We drove all night through miles of jungle in Jharkhand, arriving in Raipur the next day. He had still not said anything and I did not ask him anything either. In Raipur, after having breakfast we headed for Rajnandgaon. It was only when we got there that he said, "Rest for a while." I was given a room while he attended to some office work and other matters.

The next morning, we set off and drove straight to Munger. I was standing around idly after finishing breakfast and Sri Swamiji asked me, "Are you not going?"

"Where?" I asked.

"Patna?"

"Do I have to return? You have given me diksha now. You have given me a name. Where do I go now?"

"No, no. You have to go back. You have to go back. Catch this train." And that was that.

I finally returned to Patna after an absence of five days. When I went to the office, no one asked me where I had been. I used to hold a very important position at that time but to this day, I don't understand what happened. My superior was quite close to me. She would first discuss things with me and only then pass an order. When she called me to her office to deal with some files, even she did not ask me where I had been. There were five or six clerks, three to four officers and the superior but none of them asked me, 'Where have you been for these five days?'

It was nothing but the grace and mystery of Sri Swamiji's leela!













# The Telegram

*From Our Inspirer, An Offering of Love*

*Swami Gorakhnath Saraswati:*  
Sri Swamiji trained us in how not to use our own head but to follow instructions and learn to be obedient. This was a great way to take care of our inflated egos. After one of his trips to Australia, he returned via Kolkata and came to the Dhanbad ashram where I was at the time. He went into every



room and inspected every corner of the ashram. Before leaving, he said to me, "Look, please keep everything as it is now. There is no need to move things around from here to there." There were also two other swamis there at that time. He gave this instruction very clearly and then he left for Munger. A few days later, I called the other two sannyasis and said to them that the cupboard which was right next to the door in one of the rooms looked odd. We decided to shift it into a corner and make sure it was out of the way.

A day later, a telegram was received from Munger. It was addressed to me and sent by Sri Swamiji. In those days my English was not at all good so I asked the other two swamis, who were from England and Australia, to read the telegram. The message was short and succinct: 'Leave the ashram immediately'. I used my own head and automatically assumed that I was being called to Munger by Sri Swamiji. The next day, another telegram came with the same message and on the third day, another similar telegram. The other two swamis then said to me that it looks like you are being told to leave the ashram for good. "What nonsense," I retorted, "You people can read

English but you understand nothing. Why should I be told to leave the ashram? He is just calling me to Munger, that's all."

Well, three telegrams with the same message on three consecutive days is not an everyday occurrence so I packed a small bag and went to Munger. When I got to the gate of the ashram, a sannyasi informed Sri Swamiji that I had arrived. The message that came back from him was to ask for the reason for my visit. I said that I was called here by Sri Swamiji himself, he had sent three telegrams to me, and I gave them to the sannyasi so that he could show them to him. The sannyasi returned with another question, "Do you understand what it says in the telegram?" Of course I did! The telegram message meant that I should leave Dhanbad ashram and come to Munger and that is what I had done.

Then Sri Swamiji called me inside his room. After I sat down, he asked me whether I remembered what he had told me fifteen days ago when he had come to Dhanbad from Kolkata. That was when I started thinking and initially nothing specific came up. Then I remembered and I said, "Yes, Gurudev." "And what had I said?" he asked. "You had said that nothing should be moved around and that everything should be kept as it was." As soon as I said that, it clicked in my mind what this was all about. Then he said to me if I could not read English, why did I not ask the other foreign swamis there to tell me what it meant. I went on about how it said that I should leave the ashram immediately and come to Munger. "Don't use your head too much! Either you follow instructions or take off the geru clothes and get out of the ashram."

This was a very great and important lesson for us because we all think that we are very smart and are arrogant about even little things. This was how he taught us to see how our pride comes in the way of simply obeying the guru and humbly following instructions.

I will always be grateful for the good fortune to have had such a guru. He guided me all through and continues to do so even today.



# Everything Will Happen for Your Good

*From Our Inspirer, An Offering of Love*



*Swami Sivamurti Saraswati:* I was a spiritual seeker with a deep need to find answers to the questions of life. I wrote to about ten different ashrams in India. I didn't know them but had just picked the names out of a directory. Something in the letter that I received as a reply from the Bihar School of Yoga attracted me, so I chose to go there. After travel by air, rail and road, I arrived at the old BSY one evening. I knew nothing about Sri Swamiji, I didn't even know the name 'Swamiji', I didn't have any understanding of what an ashram was, I had no inkling. I went in just before dinner and everyone was eating. I joined them, they made me feel very comfortable and at home, although I felt like a fish out of water because everything seemed so totally strange to me. This was in 1975.

When I asked who was in charge, the reply from everyone was "Swamiji" and that he was away. On asking when he would be back, I was told, "At the right time!" All these answers were extremely strange to me. The days passed, the weeks

passed and still Sri Swamiji had not returned. I remember writing in my diary, 'I think I have come to the wrong place'. I spent the time doing karma yoga and asking the different swamis there 'Who is this Swamiji that we are all waiting for?' Although they did not give any direct answers, it was the expression in their eyes that was so inspiring that I thought 'I have to stay, however long it takes, and meet this person'.

After about three and a half weeks, there was a tooting at the gate, everyone rushed in that direction apart from me because I didn't know what was happening. There were few people in the ashram at that time and I was one of the few foreigners. The news came around that Sri Swamiji had arrived. It was just before lunch, the bell went and I went for lunch. Swami Atmananda came rushing up to me and said, "Swamiji is calling you," and I was gripped by a sudden fear. Somehow subconsciously I realized that I was going to meet a person who was going to change my life and turn it all around and upside down. He was sitting in a small tent with other swamis. The impact of that first meeting is still with me today. I was engulfed in waves of an experience I have never had in my life before and I have never had it since. An overwhelming experience of bliss and love and everything I had been searching for. I realized I was meeting the person I had been looking for all my life.

I had so many questions but they had all vanished. He spoke to me like you would speak to a small child to make them feel comfortable, asking me how I was, whether I was comfortable, did I have any problems, did I need to go out of the ashram, was I finding it restricting being in one place for so long. I answered in monosyllables because there was this overwhelming feeling washing through me. After this short conversation of me answering in monosyllables and him asking various commonplace questions, he said to make myself comfortable, to live here, to learn as much as I could and to spend as much time as I liked and to feel at home. That moment changed my whole life.

I stayed for about three months and Sri Swamiji arranged for me to have yoga classes every day. I got karma yoga in the Press and I loved painting the dust covers for his books because I used to paint a lot before I came to the ashram. The days passed by like that. Although I learnt a lot about yoga there, the highlight of those times was actually being in Sri Swamiji's presence. He had a very small room called Gokul and a few of us used to gather there in the evenings. He would talk to us on various spiritual topics or things about yoga or ask us different questions. Those were the real learning moments, just being in his presence. Or sometimes during the day, he would call me and start a conversation out of the blue on some fascinating topic.

Every moment was an inspiration; I was totally inspired by him. He said to me one day, "I will inspire you and that inspiration is love." Just before I left, his last words to me were, "Parting will not bring pain, it will bring joy." He knew that I had a deep love for Greece and the Greek people, I had studied a lot about Greek culture, architecture and art. He said to me, "See whether the Greek people would be interested in yoga and be prepared for anything. Lectures, summer camps, TV, travel. Start in a small way, in a small place and then go wherever the need is. Everything will happen for your good, there will be nothing negative."

When he said these fantastic statements that changed my life, I was thinking, 'How can there ever be anything negative with Swamiji around? Everything is just so perfect'. Those two sentences guided me and helped me through all the challenges that I later faced in establishing and bringing Satyananda Yoga to Greece.

I went back to Australia before going to Greece. When he told me to be prepared for anything, I asked, "Will you come to Greece, Swamiji?" He said, "No. I will never come to Greece." My heart sank and I thought, 'How am I going to manage?' When I was in Greece, I heard that he was visiting Barcelona after a few months so I asked his permission if I could meet

him there and he agreed. I went there and thought I would pop that question again. So I said, "Swamiji, will you come to Greece?" and he said, "Of course, I'll come to Greece." He said, "Invite Swami Niranjan to prepare the way."

I still remember the very first meeting with Swami Niranjan. He had some difficulty at the airport getting through because those days in Greece there was a lot of difficulty with bureaucracy and getting people into the country. He was delayed coming through and when he did, it was like a glow of light. He was all in geru with a beautiful turban on his head. He stayed in Greece for some time and gave lectures in the south of Greece where I was establishing the yoga centre and in Athens. We toured around Greece as well.

The Greeks also have their own spiritual tradition and they are religious people, they have a lot of faith and belief, they are very warm and open to this. They loved Sri Swamiji and he visited Greece many times. I was lucky that he arranged for me to be in Greece. One day in Salonika he turned to me and said, "Sivamurti, the Greeks are bhaktas." I thought, 'That's great! I am in the right place.' Another time he said to me, "It's time to establish an ashram outside the city, in the country." He gave me directions to look within a 23 kilometre radius around Athens. So I drew up a circle on a map and sent different swamis out there. After a few weeks, two swamis came back and said, "We are sure we have found the right place." When I went there, I immediately felt that it was the right place so I spoke with Sri Swamiji. He asked me about every tree, every plant, everything on the land. We spoke for about three-quarters of an hour, he asked me every detail. I was on tenterhooks, thinking, 'Is he going to say yes or is he going to say no?' and he said, "Yes." That is the place where we now have the ashram in Paiania.



# Oneness with the Master

*Swami Niranjanananda Saraswati*



Swami Vivekananda always maintained the identity: 'I am a disciple,' and not a teacher, not a master, not a guru. Similarly, when we look at other lives, including the life of our own guru Swami Satyananda, we see that he also always felt that he was a disciple. Looking at these personalities who have reached an apex of spiritual awareness, we find that one quality which outshines every other quality is oneness with their own master.

Oneness with the master means 'the thoughts of the master are mine, the feelings of the master are mine, the acts of the master are mine', and mine are his or hers'. It is the feeling of oneness and identification with the vision of the master that makes one a disciple. Of course, some people will say surrender, others will say obedience and many opinions will be floated. From my understanding there are two types of people: people who have their own agendas and people who



do not have their own agendas. Those of the first group come many times with their own agendas - "I'll become a disciple, I'll learn something. Then I'll go out, I'll gather a group of disciples, I'll be recognized, I shall open a centre, an institute, I shall become famous, I will write books, I shall travel." So, they come with their own agendas and after completing their time and training, they leave to follow their own agendas in life and they are only students, they are not disciples.

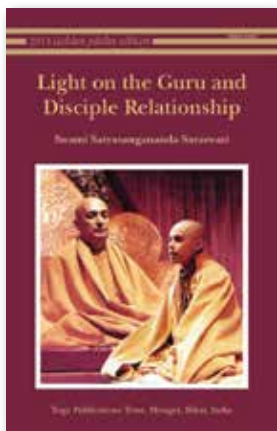
People of the other group which does not have an agenda identify with the work, they identify with the mind-set, they become part and parcel of the place. They become part and parcel of the guru's mission. It is these people who can eventually develop that close identification with their master and become real disciples. That has been the historical evidence that we see from the lives of people who have attained real discipleship.

*- 14 October 2018, Ganga Darshan, Munger*



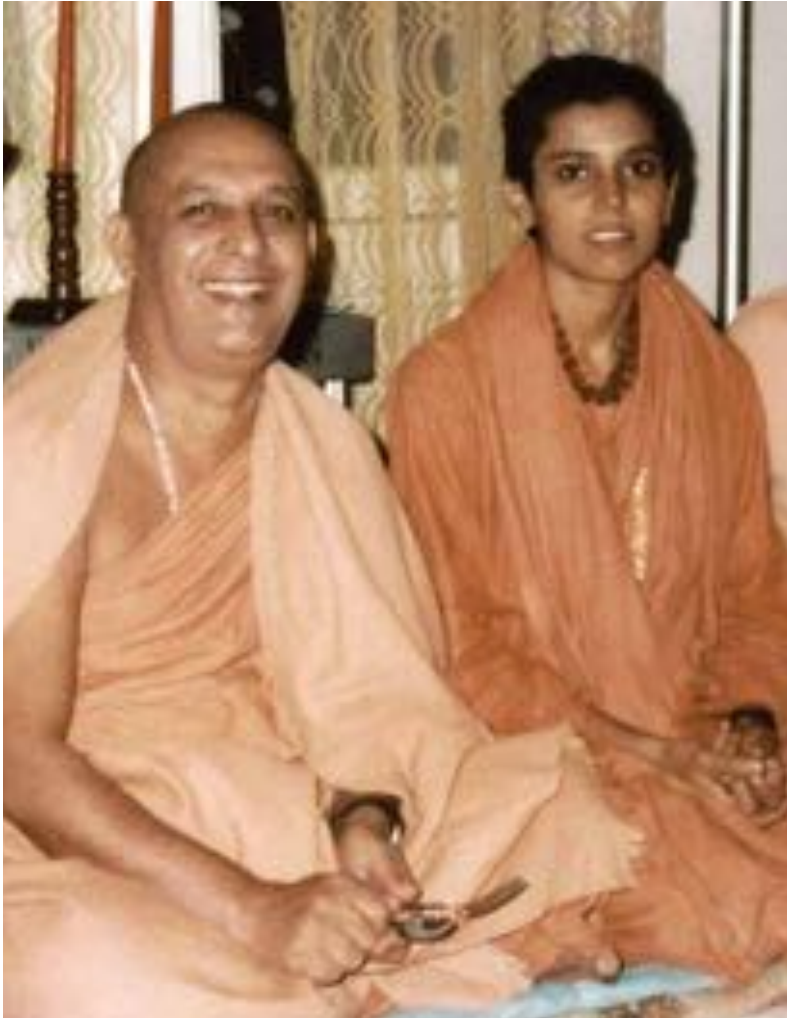
# The Glory that is Truly Yours

*From Light on the Guru and Disciple Relationship, Swami Satya-  
sangananda Saraswati*



On tour with Sri Swamiji, I met a lady who told me her experiences during her search for a guru. She was a seeker like anyone else. She had been practising yoga for a few years and it had triggered off a process of inner development. She then began to realize a growing need to relate to a guru, someone who could guide her to the deep mysteries within her soul. She had so many questions that were unanswered. She needed to know so many things. And the question she pondered over a great deal was “How can I know my guru?” She was often apprehensive that perhaps she would never find one. One day she heard that a guru from India had come to her town and was meeting people who wanted spiritual guidance. So she went along, wondering if her search was over. In her mind she assembled all the questions that had been tormenting her. She was impatient to clarify many things.

She arrived at the appointed place and was asked to wait until the guru was free to see her. She thought about what she would say to him, and tried to create an image of him in her mind. Every new thought brought on a new image. Her concept of a guru was obviously tainted by the confusions of her mind. After exhausting her mind with pent-up thoughts and emotions, she began to notice a sense of tranquillity which crept into her. She looked around, and for the first time noticed the room she was sitting in. Just as she was pondering on the bright cheerfulness of the room, someone called her and led her to the guru.



He was seated cross-legged on a cushion. He smiled, and the warmth of his smile crept into his eyes. "What have you come for?" he asked.

"To meet you," she replied.

He was silent for a while, with his eyes closed. Her gaze was totally fixed on him. Then suddenly he opened his eyes and, looking out of the window, said, "Nice day, isn't it?" She simply nodded as if she had lost her tongue.

“Do you have any questions?” he asked.

“No,” she answered, “I simply want to be in your presence.”

He nodded his head slowly and for what seemed like ages sat motionless.

She got up to leave. At the door she turned around and almost in a whisper said, “Can I be your disciple?” He simply nodded and smiled.


When she left the room she felt euphoric, as if walking on air. There was joy bursting in her. The sun was once again shining through the clouds. It was not until much later that she realized that when before the guru, her mind had ceased to question. She felt a great joy just to be there. There were no questions and no answers to be sought. Her search was over.

I felt a deep respect for this lady. Perhaps unknowingly she had realized the true essence of a guru-disciple relationship. When a disciple meets the guru, there are no questions, no intellectual bantering. Something is kindled and the link between them is established. After that, the disciple’s adventure is over. The disciple donates himself to the guru and then it is the duty of the guru to do what he chooses. The guru now begins his adventure. He decides whether the disciple is to practise karma yoga, bhakti yoga, jnana yoga, raja yoga or kundalini yoga, or no yoga at all. The tensions and neuroses of the disciple simply disappear. When the ego in all its forms is resolved and when the guru has been realized, then and then alone does every mental state become samadhi and full-fledged realization.

Disciples have erred again and again. They have been neurotic about sadhana, God-realization, moksha, siddhis, samadhi, and have therefore failed to fully realize their relationship with their guru. They simply transfer their neuroses to guru.

For a disciple, the first and last adventure is to realize a guru and establish an unbreakable relationship with him. Leave everything else to guru, then in time you will be able to experience the glory that is truly yours.

# Jaya Jaya Jaya Satyam



We saw and recognized  
The divine heart of this sannyasin.

The glow of the sun on his face  
And the cool serenity of the moon.  
His words the nectarine flow of the sacred Ganga  
His smile the enchantment of flowers in bloom.

In his heart the immortal belief of world brotherhood  
In his mind sublime thoughts of prayer, kirtan and japa.  
Transforming inner and outer lives of multitudes  
Glory to the guru, who is verily Rama and Krishna.

Glory to Almora, his blessed birthplace  
Jaya jaya jaya Satyam, the great saint of this age.  
Every corner of the world is luminous  
With the notes of this song celestial.

I too saw and recognized  
The spiritual jewel, this sannyasin.  
My revered, my father, guru and master  
Accept the pranaams that I humbly bow and offer.

—Swami Dharmashakti Saraswati (Ammaji), 9 June 1956  
(Expressions of an overflowing heart at Uttarkashi during the return  
journey from Gangotri, on the day of Ganga Dussehra)

# Samskara and Samskriti

*Swami Niranjanananda Saraswati*



This Symposium is definitely going to open a new vista for people who are interested in experiencing yoga. It has been made clear that today people think of yoga as a group of exercises and gymnastics, whether mental or physical. The depth, the intent and the aspirations of yoga are not understood by anyone. People have opinions that yoga is for illumination, self-realization, samadhi, moksha, liberation, and so on. In reality, yoga has only two purposes: cultivation of the appropriate samskara to allow balanced expression of thought, behaviour and action, and attainment of the appropriate culture to enhance creativity in life.

Thought, behaviour and action are the three components inherent in every human being. You are always influenced by your thoughts, always expressing a particular behaviour, and always involved in action. These are the three predominant aspects of human life. They define an individual: how you

think, behave and act. If thought, behaviour and action are negative and detrimental, they make a tamasic *swabhava*, nature. Therefore, it is these three that have to be corrected in order to live a proper life. I am not talking of spiritual life now, I am talking of a proper life, whether you live in an ashram or at home. The thoughts, behaviour and action have to be according to *dharma*, correctness of the moment and the situation. When everything follows dharma, then the samskara of righteousness is built up. The aim of yoga, through the branches and the practices, is to bring the condition of correctness in life.

People think of illumination as the attainment of yoga, however, Sri Swamiji says that is the last thing. Take the example that you are hungry. In order to satisfy your hunger, how much effort do you have to go through? You have to buy the foodstuff, wash, chop, cook, eat. Prior to eating you were hungry. After eating, the hunger is gone, you are satisfied, content, happy, tummy full. Samadhi, liberation, illumination or moksha is like that: the contentment that comes after fulfilment. But then you have to make the effort to come to that point of contentment. You have to buy the vegetable, chop, clean, cook, put the right ingredients in to make it tasty, then consume it, absorb it, and eliminate the waste. It is a whole process, yet you look at only two things: hunger and satisfaction from hunger. If you only look at these two aspects and ignore the process, one day you will forget how to cook and there won't be any restaurants either where you can go to eat.

You have to make the effort yourself, see things for yourself, analyze things for yourself, make decisions yourself, do the right thing yourself. Self-empowerment is a condition of yoga. Don't ask the guru, don't ask anybody. Apply your own wisdom, your own common sense. People become dependent, and that is a no. Do not become dependent on the guru. If you have done it or if you are doing it, you haven't understood the concept of guru and disciple. People say, "I will do only what my guru says." That is only a verbal statement, not an



intention from the depth of one's heart. Therefore one always remains a hypocrite, and yoga recognizes that. To counter this condition, yoga says don't be dependent on anyone, come to a point with your own efforts and sadhana where you can harness your own potential. Do right, think right, behave in the appropriate manner and live a full life. Then you will find shanti, happiness, wholesomeness. This is the aim of the second chapter of yoga.

Throughout the globe, people are only practising the physical component of yoga and saying, "By practising asana I have become spiritual. By closing my nostrils I have become spiritual. By closing my eyes, which makes other people think that I am meditating but in reality I am sleeping, I have become spiritual." How can movement of the body make you spiritual? You move the whole day long, have you become spiritual? How can breathing through one nostril and breathing out through the other nostril make you spiritual? You breathe day and night continuously, have you become spiritual? How can closing the eyes make you spiritual? You close your eyes every night when you sleep for eight hours, has that made you spiritual? Spirituality is an expression of the personality. It is the refinement of the human personality and nature, just as raw gold is put through a process to refine it.

When you receive a lump of gold, what is the first thing you have to do to make it usable as an ornament? Remove the impurities. Then you give it a shape, and finally, you wear it and let it adorn your body. Have you purified the lump of gold that you have received in the form of your personality? No. So don't think of becoming a golden ornament. Right now, gold and grit are together, sattwa and tamas coexist. If you want to make an ornament, remove the grit, remove the tamas, and then you will shine like gold, for you will abide in sattwa. Once you begin to shine like gold in sattwa, then you can begin to give yourself a shape: a garland, a necklace, a ring, or any other form of jewellery. Remember that raw gold never becomes an ornament, and you are all raw.

You say you are associated with yoga, but have you developed the yogic samskara or samskriti in your life? No. You have only practised exercises under the name of yoga. You have never practised yoga, which means the fine-tuning of your mind. You have never made the effort to remove the negatives, rather people express the negative more forcefully in front of people who are trying to express the positive. Therefore there is no purification. The interesting thing is, yoga begins with purification: shatkarma. That is the idea given by the rishis: purify this lump of clay, remove the dross, retain the gold, give it a shape, wear it, and let the beauty of the ornament shine. People have done it. We see this in the life of the gurus and the masters who have gone through immense effort and difficulties in their life. You are receiving things easily: come to a classroom, sit down, learn and go back. The masters did not sit in classrooms to learn and go back. They learnt in real situations to manage their energies and their minds. They learnt in real situations how to change the negative into the positive. They lived that. They lived the vidya, the wisdom, the understanding. That living became the culture, the samskriti of their life.

Samskara and samskriti are the two directions of the new effort: the deepening of yogic experience by developing appropriate samskaras and by becoming more cultured. If people are able to understand and follow the wisdom of the sages who have given us the understanding of the path, then we shall definitely make a difference in the world. Then you will be able to have that peace and happiness as a natural, spontaneous expression of your life. Just as you naturally express anger, frustration, elation and joy, in the same manner, when shanti becomes natural then you will know you have attained the realization of yoga vidya. That is the samskara and the samskriti towards which we are walking now. So, welcome to all of you in this journey.

*– 25 October 2018, Munger Yoga Symposium*

# BYMM at the Munger Yoga Symposium

*Muskan, Bal Yoga Mitra Mandal (BYMM)*

The Munger Yoga Symposium was a grand event attended by thousands of delegates from all over India as well as abroad. Everyone was very eager to know about the teachings of the second chapter of yoga in greater depth because yoga is such an important part of our lives. Innumerable problems and ailments can be eliminated through yoga. It is through yoga that one can access the highest experiences of the mind.

Just look at us children! We presented a play during the Munger Yoga Symposium which left the entire audience wonderstruck. Our play was based on today's global environmental crisis of water and preventing the pollution of Ganga. Through the play, we showed people how they are wasting water, polluting Ganga and other rivers; how the entire environment is being poisoned by this.

The play culminated with a message which offered solutions - how all these problems can be reined in through yogic lifestyle and how we can infuse purity, cleanliness and prosperity into the environment by natural means. After watching our sensitive presentation, everyone had tears in their eyes. The message that we imparted through our play struck a chord in each heart. We compelled people to change their thoughts, attitudes and behaviour. Everyone in the audience was amazed by the simple and effortless manner in which we children captured and directed their attention to such important issues which otherwise are not even given a single thought by them.

We children do not know yoga very much apart from some practices of asanas and pranayama and yet our thinking has been so deeply influenced, our ability to express ourselves has



expanded so much. Just imagine the quality of our society and environment if everyone makes yoga a part of their lives in the right manner! There will be positivity, creativity and joy all around!

We children are very grateful to Swamiji. Through the medium of yoga vidya, he transformed us from wild jungle shrubs into an exquisite garden of beautiful flowers.

A thousand thanks to Swamiji!

# Plea to Save Ganga – the Source of Life

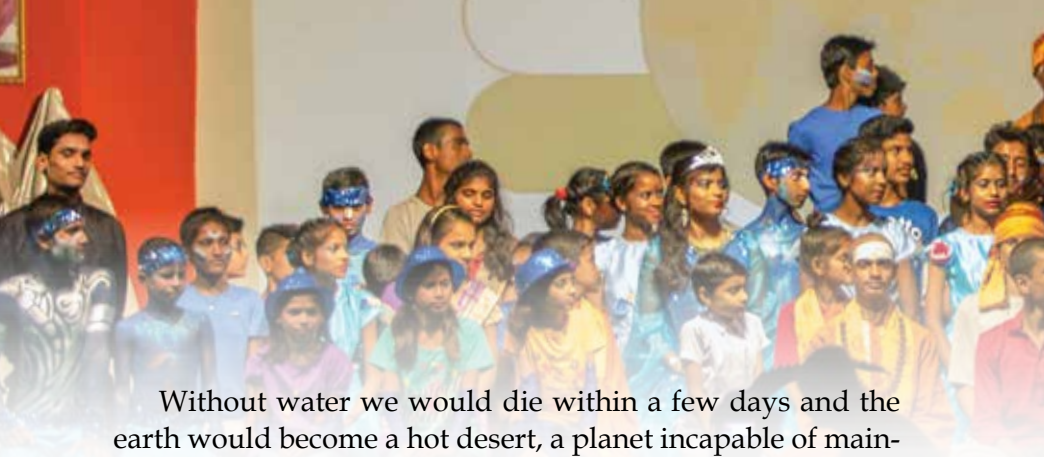
*Children of Bal Yoga Mitra Mandal (BYMM)*

We the children of BYMM did not perform this for entertainment, we performed it as an offering to our mother Earth, for Ma Ganga and for all generations of children to come, because Ganga cannot tell you of her suffering, nor can the future generations, but we can and we hope our message was clear.

To most people, we seem like small innocent children incapable of understanding the world around us and ignorant to the destruction of our home, our Mother Earth. But we do know, because we see and we feel and we suffer the consequences of all of your actions.

In our grandparents' time, within the last 50 years, the river Ganga was clean and healthy, dolphins, fish and turtles swam freely and happily. Her waters were purifying, healing and sacred. Now we cannot taste her healing waters, we cannot splash and play in her water, instead we have to wade through piles of plastic to reach her water's edge, and there we sink in filthy stinking mud, contaminated with human and industrial waste. We now feel Ganga will make us sick, but it is not her fault, our river Ganga is dying and the miracle of the earth is leaving. This makes us cry ourselves to sleep at night.

Our parents and grandparents tell us that Ganga Ma is sacred and she is the mother to be worshipped and adored, but who would treat their mother like that? We all have something in common; we are all some mother's son, and some mother's daughter. For a moment reflect on your own mother – would you throw your toilet waste, pollution and negativity into your mother's food and water? No! So why do you do it to Ma Ganga? And why do you allow others to do it?



Without water we would die within a few days and the earth would become a hot desert, a planet incapable of maintaining life. We fear this may happen in our lifetime if we do not change our ways.

We, the children of BYMM, are worried about our future and our children's future. Did you worry about these things when you were our age?

We, the children of BYMM, are very lucky as we have yoga and the ashram in our lives. Yoga has taught us the importance of clean air, water and food for a healthy and happy life. The ashram has taught us to perform seva as our effort to improve ourselves and the environment around us.

We children feel very grateful as we have Swamiji who always tells us to be happy and live with awareness. He tells us hope, faith and *purushartha*, self-effort, can transform our nature. Swamiji guides us in every way to improve our lives and be good, as Swami Sivananda always said, "Be Good Do Good."

With this strength of hope we pray that through our young hearts and actions we can transform the world around us, and we know if we don't do it then our children and grandchildren will not have the opportunity to see Gangetic dolphins as they swim and play, they will not see Ganga in monsoon when she spreads as far as the eye can see, with eagles soaring, blue kingfishers hunting and green parrots flying high. They will not hear the stories of the miracles of Ganga. If we don't change our ways all of this will be gone.

We the children of BYMM pledge that we will stop using plastic which is now strangling the rivers and oceans of our





planet, we will conserve and protect our precious natural resources of water, forests, air and soil. These resources are our life and without them we have nothing. We are not separate from the earth, we are the earth, every cell of our young growing bodies are sustained by her – she is our divine mother and inspiration, she is our life.

Many of you have travelled long distances from far away countries, but whether you come from England, China, India, Australia or South America, we all breathe the same air and drink the same water – eventually. In whatever way you pollute the air and water in your country, it will eventually rain on us and vice versa. After all, it is the elements of creation that link us all.

We are here tonight with a request: we plead with you all to change your ways because our lives depend upon that.

To the people of Munger, please do not throw your rubbish in Ganga, please do not use Ganga as your toilet, please do not support the industries that throw their waste into Ganga. Help us to fight for Ganga, help us to make Munger a clean green town.

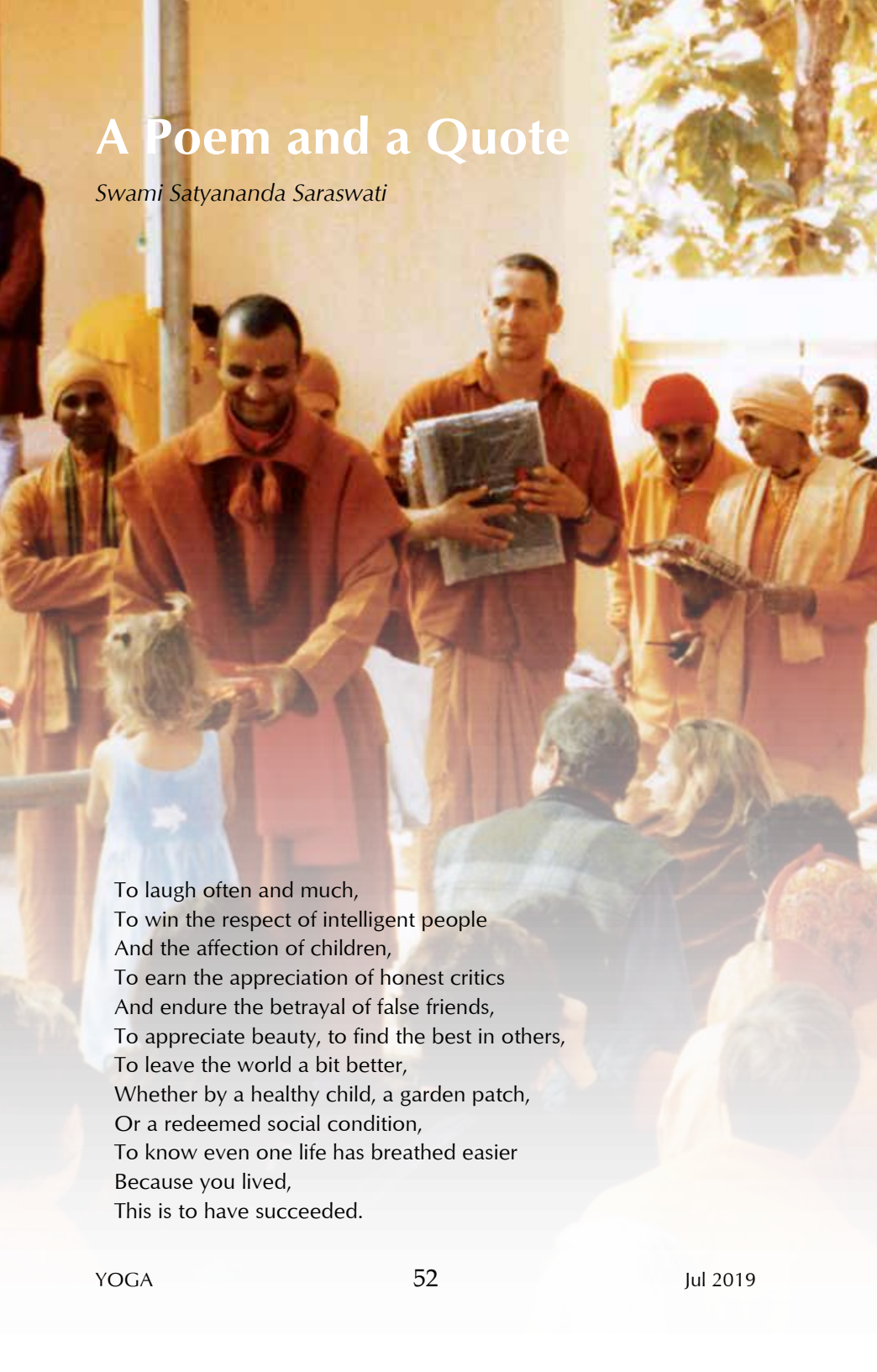
To those of you who have come from other towns and places, please protect the life-giving waters of Mother Earth. Live simple yogic lives and reduce what you buy and throw away. The more simple, natural lives you live, the less will be the pollution and degradation of our planet and her waters. When good people join forces together, anything and everything is possible.

We pray we have inspired in everyone the need to change our lives and work to protect the waters and to live in a green and beautiful world. Then for years to come we will proudly sing and dance with you all on the banks of Ganga Ma. *Jai Ho.*

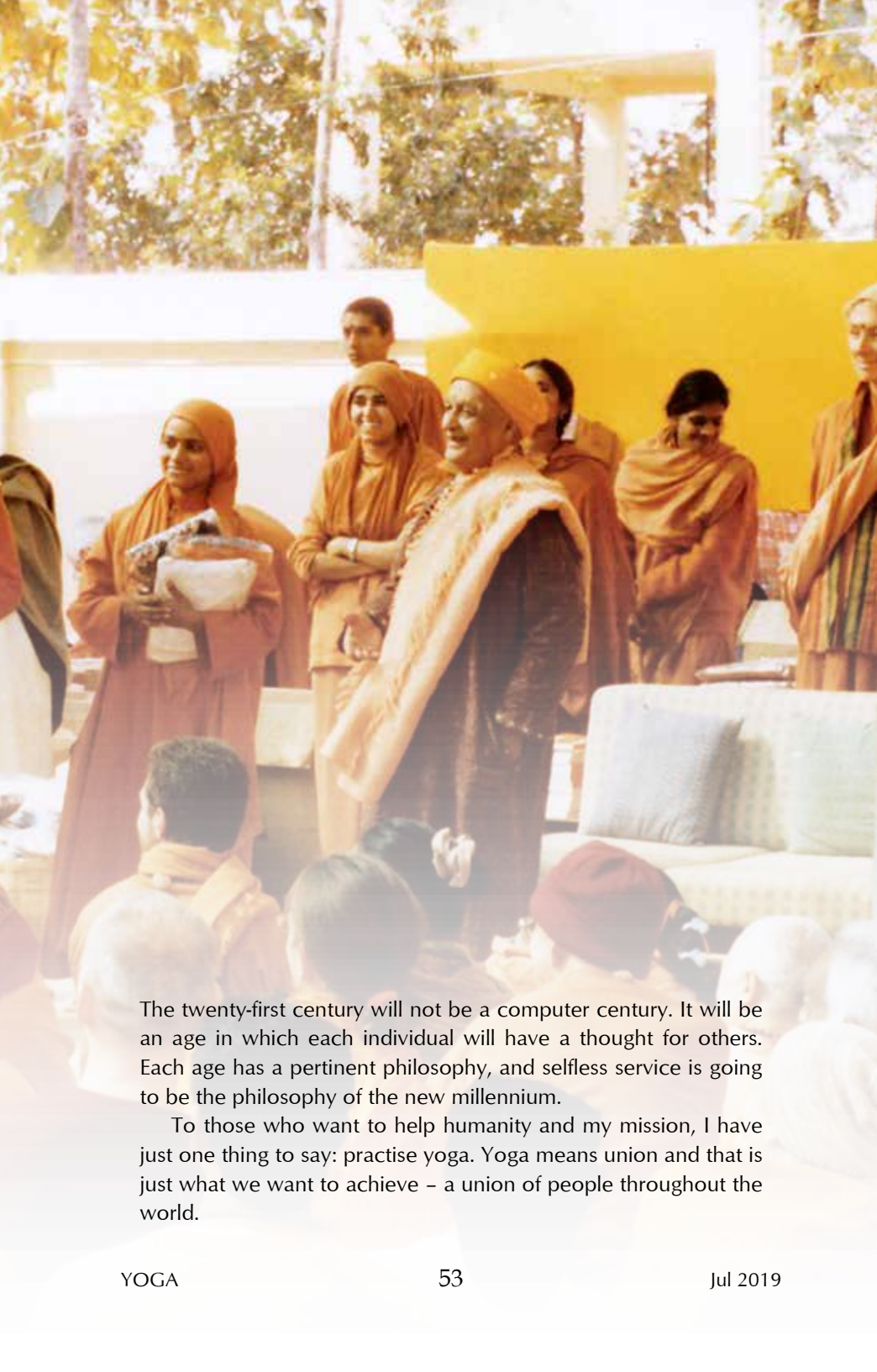
– 25 October 2018, Munger Yoga Symposium

# A Poem and a Quote

*Swami Satyananda Saraswati*



To laugh often and much,  
To win the respect of intelligent people  
And the affection of children,  
To earn the appreciation of honest critics  
And endure the betrayal of false friends,  
To appreciate beauty, to find the best in others,  
To leave the world a bit better,  
Whether by a healthy child, a garden patch,  
Or a redeemed social condition,  
To know even one life has breathed easier  
Because you lived,  
This is to have succeeded.



The twenty-first century will not be a computer century. It will be an age in which each individual will have a thought for others. Each age has a pertinent philosophy, and selfless service is going to be the philosophy of the new millennium.

To those who want to help humanity and my mission, I have just one thing to say: practise yoga. Yoga means union and that is just what we want to achieve – a union of people throughout the world.

# His Best Role

*From Our Inspirer, An Offering of Love*



*Swami Niranjanananda Saraswati:* When you begin to make the effort then divine grace or guru's grace definitely guides you in the form of inspiration, and it is this inspiration which I have seen in Sri Swamiji's life and which I get from him, too. It is this inspiration which counts the most. I have had the opportunity to see Sri Swamiji in every role: in the role of administrator, in the role of teacher, in the role of a guru, but the best role I have seen him enact is that of an inspirer who has taught that no matter how many times you fall, always get up smiling and laughing and continue walking; do not cry. This is the inspiration which we should derive in our own life through the practices of yoga.

*– August 1994, Mumbai*





## Yoga Publications Trust

# Raja Yoga for Everyone

## Overview and Practice Capsules


180 pp, soft cover, ISBN: 978-81-938918-7-2

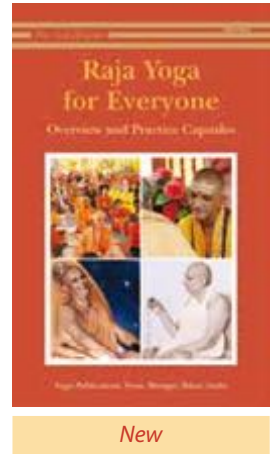
Following its Golden Jubilee in 2013, which celebrated the conclusion of 50 years of yoga propagation, Bihar School of Yoga embarked upon the '2nd Chapter of Yoga'. Yoga is to be experienced and lived as a sadhana and lifestyle.

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

*Raja Yoga for Everyone: Overview and Practice Capsules* describes the many facets of raja yoga, including the aims, obstacles and lifestyle adjustments. School-going children, families, the elderly, and other groups find practical guidelines to integrate raja yoga into their day-to-day life. Raja yoga capsules are suggested to manage conditions of addiction, insecurity and chronic fatigue syndrome.

**Yoga Publications Trust**, Garuda Vishnu, PO Ganga Darshan, Fort, Munger, Bihar 811 201, India, Tel: +91-06344-222430, 06344-228603, 09304799615 • Fax: 91+6344+220169

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



## Websites and Apps

### [www.biharyoga.net](http://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](http://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](http://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

Aug 16-22	Raja Yoga Yatra 1, 2
Aug 23-29	Raja Yoga Yatra 3, 4
Oct 1-30	Progressive Yoga Vidya Training 1, 2 (English)
Oct 1-Jan 25	Yogic Studies, 4 months (English)
Nov 4-10	Kriya Yoga Yatra 1, 2
Nov 11-17	Kriya Yoga Yatra 3
Dec 18-22	Yoga Chakra Series
Dec 25	Swami Satyananda's Birthday
Every Saturday	Mahamrityunjaya Havan
Every Ekadashi	Bhagavad Gita Path
Every Poornima	Sundarkand Path
Every 4th, 5th & 6th	Guru Bhakti Yoga
Every 12th	Akhanda Path of Ramacharitamanas

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](http://www.biharyoga.net) (applications for events and trainings available here)

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