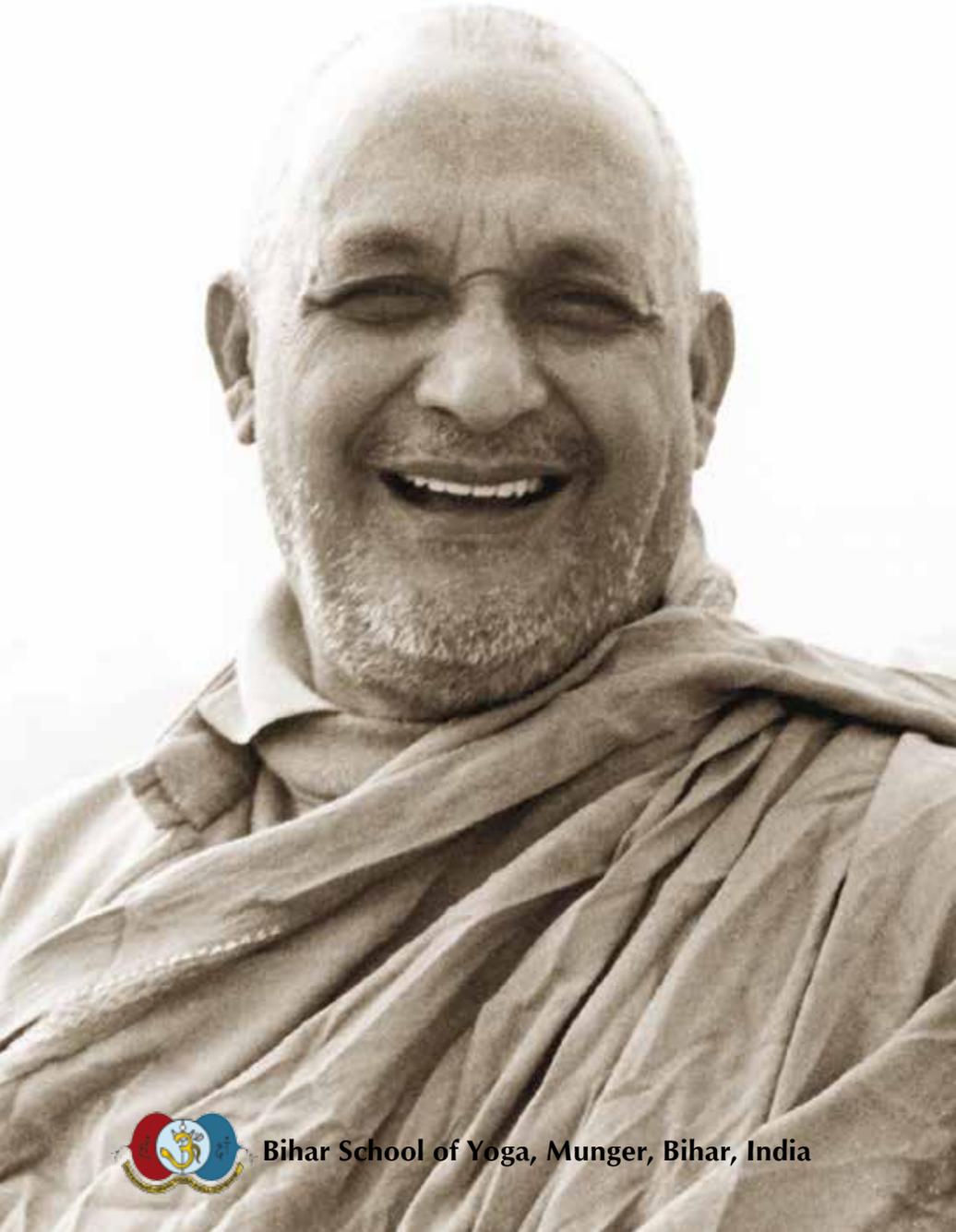


YOGA

Year 11 Issue 8

August 2022

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Hari Om

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

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Sri Swami Satyananda Saraswati, 1988



TRIBUTES BY GURUBHAIS AND DEVOTEES OF SIVANANDA ASHRAM, RISHIKESH, TO SWAMI SATYANANDA SARASWATI

A man with whom every hour is like reading a page of his life and whose every action portrays a distinct feature of his life, of such a man is it so easy to write? His erudite learning, his devotion to the lore of *Gita*, Upanishads and the shastras, his love of poetry, his classic style of Hindi, his wonderful memory and thundering speeches on the one hand, and his full devotion, absolute dedication, his utter selflessness, his wonderful control of mind and body, titiksha, and his perfect purity of purpose and motives easily make him an outstanding figure of the ever-sacred and holy Sivananda Ashram.

—Sri Ramkishore Arora,
Ex-Hony. Magistrate, Bareilly

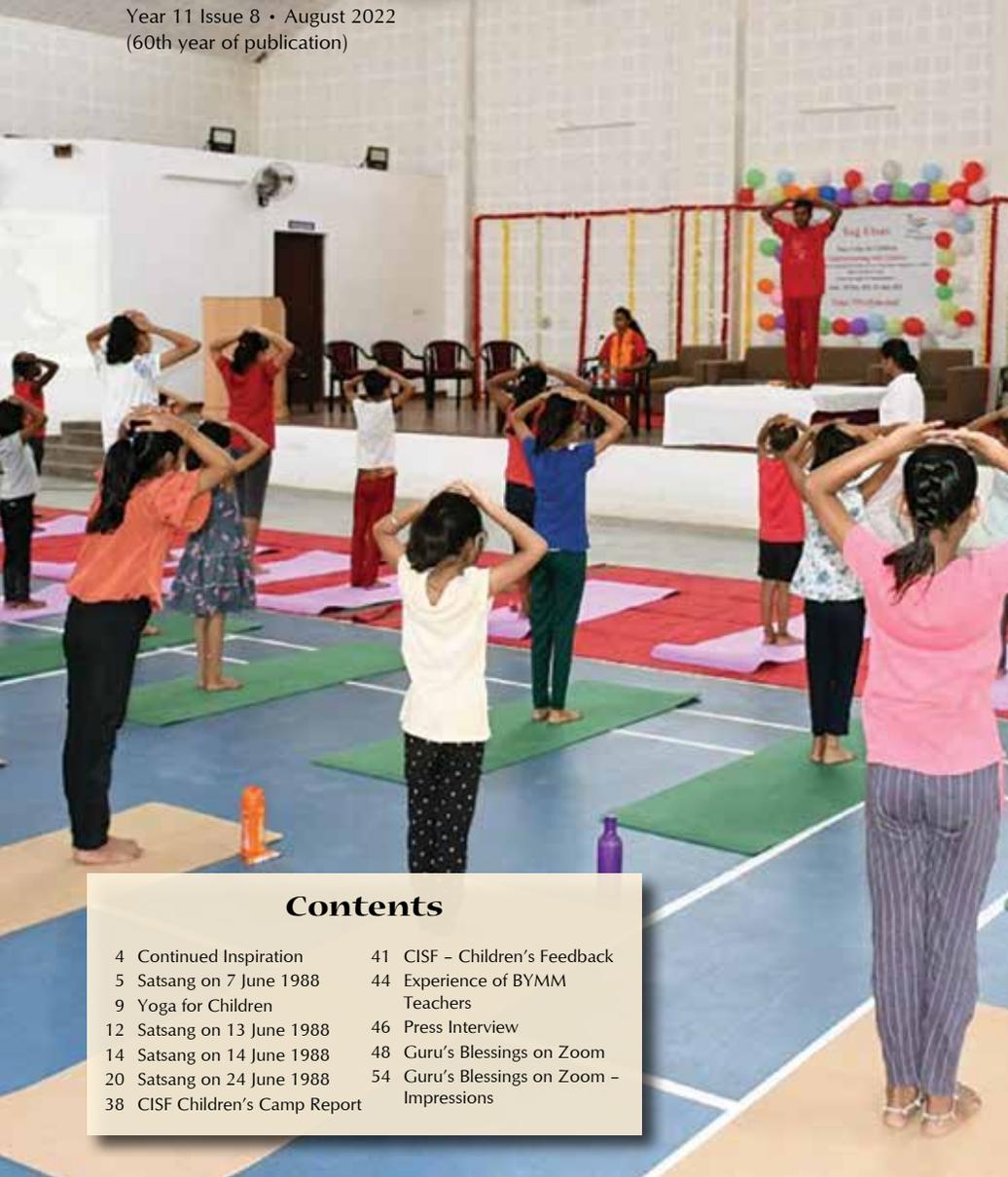
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The Yogi is superior to the ascetic. He is deemed superior even to those versed in sacred lore. The Yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi. (*Bhagavad Gita VI:46*)
तपस्विभ्योऽधिको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

Continued Inspiration

In June 1988, Ganga Darshan conducted a one-month Teacher Training Course (TTC). Sri Swami Satyananda met the students in satsang and answered their questions. This was the last time he spoke on yoga at Ganga Darshan, for on 8 August 1988, he left the ashram and began his tirtha yatra which eventually took him to Rikhia.

The questions and answers of these satsangs are being published in this issue of YOGA.

Sri Swamiji remains alive in his teaching which is being passed on around the world by generations of yoga aspirants who have never met him but who are inspired by his life and work. His statement is coming true: *Children will be more influenced by yoga than adults, for they accept yoga from the level of innocence.*

One initiative was undertaken by the youth of BYMM and YYMM who conducted five children's yoga camps for children of the CISF (Central Industrial Security Force) personnel. They took the message of yoga to five cities of India and encouraged the children to make yoga a part of their lives.

The young teachers were well trained and confident. They were happy to share the gift of yoga which they have received in abundance from Swami Niranjanananda. They allowed Sri Swamiji's inspiration to touch and enrich the lives of their young students. In Neyveli, Tamil Nadu, they followed in the footsteps of Sri Swamiji who had held many programs there during his South India Tour in 1982.

Another initiative carries the spirit of Sri Swamiji into the homes of aspirants. It is a two-year morning mantra sadhana via Zoom created by devotees in Bulgaria. The collective mantra sadhana is a tribute dedicated to Sri Swamiji on the occasion of the Centenary Celebrations of 2023.

Satsang on 7 June 1988

Swami Satyananda Saraswati



Should asana practice always start with shavasana?

You can start your asanas either with shavasana or with kaya sthairyam. Kaya sthairyam means sitting in siddhasana with chin mudra or, if in padmasana, then in yoni mudra. Do not move the body for three minutes. Just keep your mind in the passage between the navel and the throat and follow the breath up and down for forty-five rounds. Then you can start your asanas, whichever ones you like.

Under what conditions should one not practise yoga?

When you are suffering from an acute illness like acute typhoid. In chronic and constitutional illnesses you can practise, but in acute illnesses you should not practise. The book *Asana Pranayama Mudra Bandha* tells you everything about it and also the *Hatha Yoga Pradipika*, which is a very ancient book written by a great yogi, Swatmarama.

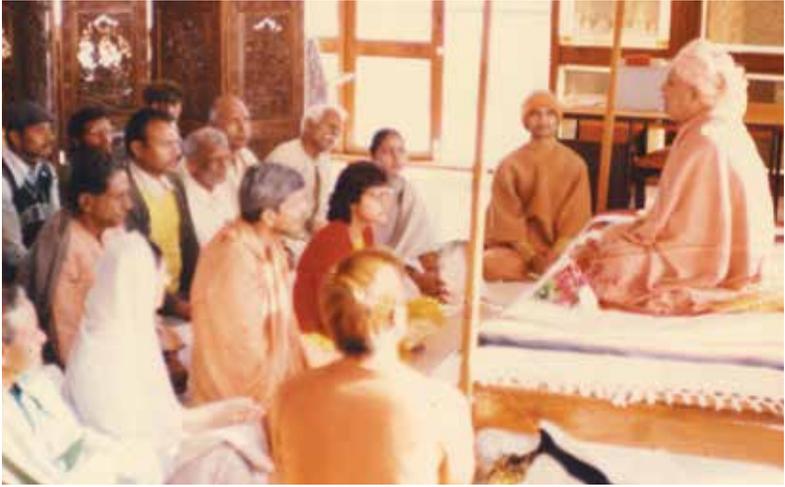
How does yoga affect the young and old?

To the young it gives the energy to become more active and lead a fruitful life. To the old people it can give peace, one-pointedness and freedom from the reflections of the past and anticipations of the future.

Which asana can help the mind and which are suitable for peace?

According to the *Hatha Yoga Pradipika* and other yogic texts, and according to the *Yoga Darshan* of Patanjali, the primary purpose of asana is to still the mind. Indians, in olden days, did not practise yoga for high blood pressure because they did not have it. They lived in a pure atmosphere, ate simple food, did a lot of exercise and work the whole day. They used to expose themselves to every rigorous situation of life, and practise austerity, *tapasya*. They did not practise yoga for diabetes or cardiovascular problems. Then why did they practise asana?

The definition of asana is *sthairyam sukham asanam* – hold yourself in a steady and pleasant posture and sit quietly. Therefore, the purpose of all asanas, not only of padmasana or siddhasana, was to still the mind, to make the mind peaceful so that you could engage yourself in spiritual contemplation and philosophical thinking. It is very difficult to say which asana can confer peace and stillness of mind – every asana! The main purpose of asana is that, and if you want to study more you will have to study the concepts of Patanjali in the *Yoga Sutra*, because he says that when you practise asana it balances the influence of the opposite forces in the body (2:48):



Tato dvandvanabhighatah.

Thereby the pairs of opposites cease to have any impact.

What is the difference between yoga and physical exercise?

Yoga is a system in which there is minimum stress on muscles; exercise is a system where there is insistence on muscular exercise. In all exercises, whether they are aerobic or any other form, you burn the muscles, you exercise them, but in yoga you use muscles the least. Yoga practices or asana work on the nerves, endocrines and the pranic forces inside the body.

What does it indicate if someone sleeps deeply in yoga nidra?

It means you are full of tensions; your nerves are tired and because of yoga nidra they have gone into a deep state of depression due to the intensity of delta waves in the brain.

Is any type of exercise advisable after meals, like yogic or abdominal breathing?

After lunch and dinner, when your stomach is full or half full, you must practise vajrasana and sometimes, if necessary for those who are suffering from backache, they can practise makrasana but no other asana.

What is the difference between the effects of asana and pranayama?

Asanas prepare the body and when the body is prepared, the pranas can penetrate every nerve and every pore of the body. The body becomes efficient in order to assimilate the pranic forces within.

Which are the best asanas for concentration?

It has been proved that the best asana for concentration is siddhasana for male members, and siddha yoni asana for females. One of the most eminent doctors of the world, Christian Barnard, the first doctor of South Africa who did heart transplants, open heart surgery, has written about siddhasana. He says that through siddhasana a man can control the wild behaviour of testosterone. Testosterone is a particular hormone in a man's body which is secreted by the testicles, and if you can control the wild behaviour of testosterone, it will not assimilate and build up in the circulatory system.

As a result, you can avoid heart attacks, because when testosterone becomes mingled up with the blood vessels in the blood stream, the blood goes to the heart and creates an extra pressure on the heart.

In meditation we need that pressure. If you can practise siddhasana you can have control over a particular nadi which is directly connected to the heart. In siddhasana you are pressing *shukra nadi* which is the nadi of the perineum or coccyx. This *shukra nadi* is responsible for ejaculation when it is stimulated. If you can control this particular stimulation you can have fine control over the brain, because *shukra nadi*, the perineum, is the seat of mooladhara chakra. Mooladhara chakra is the seat of kundalini and kundalini is directly connected with sahasrara chakra. There is a 'Hot Line' between sahasrara and mooladhara. Therefore, I consider siddhasana to be the best.

Yoga for Children

Shambhavi, Kathmandu, Nepal (13 years)



Yoga is one of the most important practices which should be followed every day. It is the most essential need of today. I am saying it in simple words: Nowadays, we are engaged in many tuff works in our daily life therefore we are not giving time for our inner self. We are all working hard to make our future comfortable, relaxed and easy. But if we continue this habit in our daily life then we will forget ourselves, we will forget who we are. What is our identity? Why are we here? These kinds of thoughts can get us into trouble So, let's do something we want to do or do what is good for us but first let's know ourselves.

We are engaged in our own purpose which is making us selfish day by day. Negativity is easily being grabbed by our mind which could be harmful for our own health. Instead of moving on a positive path or direction we are moving on a negative path which will obviously be harmful for us. So,

yoga is there to help us to be positive and move with our life happily. We should know that real satisfaction is not present anywhere outside, it is present inside us. We should know that just being rich, having our own house, having a car is not the real happiness. The real happiness is serving, loving, giving, caring, being healthy, being positive and optimistic. All this can be found in the positive mind-set of our life.

Let's share our happiness with everyone. It is the biggest happiness. The real happiness is not when we are fulfilled by any outer comfort, the real happiness is inside us and we can only increase it inside us through a positive attitude, positive character, positive mind-set. For positive behaviour yoga can be very effective and helpful.

Digital use

Talking about the present day, the covid-19 pandemic has not affected us only physically but also mentally and psychologically. We are engaged more in digital work than physical activities. Technology is good but if it is being used in an uncontrolled manner, it will be harmful. Nowadays digital means are being used in a way which is good for education and useful for us too. We students are getting an opportunity to study and complete our syllabus directly from our home. But many of us are using this opportunity in a different way like playing digital games, chatting with friends in class. Now, covid-19 has decreased but our addiction towards digital games and videos has not decreased which is harming our mental capacity. Some yoga practices like surya namaskara, bhramari and nadi shodhana pranayama, shavasana and trataka can be more useful.

Pineal and pituitary

There are many glands in our body which from our birth onwards are responsible for changes in our body, mind and emotions. The pineal and pituitary glands are the main two glands in our brain. These glands are very important.

The pineal gland is the ajna chakra, the third eye, in our body. It increases the psychic power in our mind. It produces the hormone melatonin which is very important for our inner health. Spiritually, the pineal gland brings mental clarity, a high level of concentration, clear self-expression etc. The pineal gland is highly active in children until the age of eight. After that, the pituitary gland decreases the activities of the pineal gland. Children above eight years of age start having biological, psychological and emotional changes. At this age, we become more self-centred, irritated and disobedient.

To help maintain the activities of the pineal gland, yogic techniques are used. Some yogic practices, like meditation, help the pineal gland and delay the activities of a pituitary gland dominance, further meditation helps the pituitary or the master gland to do its work properly.

In this manner, yoga is very useful for us to build up our mental capacity, high concentration, purity, self-confidence, dignity, kindness, and more. We are the future of the world, so we should take care of ourselves. We should be sure that in this world we are growing up in a good environment and learning good things. As I am a child of 13 years of age with my experience, I found it very effective in my daily life and I also request all readers, even if you are parents, teachers, grandparents, siblings or you are also a child like me, then – *Encourage yourself, encourage everyone around you to practise yoga, meditation and make your life happy, happier and the happiest.*

Praying for your health, happiness and harmony. Jai ho!!!



Satsang on 13 June 1988

Swami Satyananda Saraswati

Can yoga therapy help correct vision, in particular, long sightedness? If so, how effective is it?

There are certain conditions which perhaps yoga cannot help, but if the organs are functioning, certainly yoga can improve them. If the problem is organic, it will be much better if proper treatment is administered. Certainly through yoga, through trataka, or eye exercises, or through the practices of neti kriya, or sometimes even by quiet meditation, as many times as possible, you can improve the eyesight.

A few weeks or months after completing a teachers training course our intention and commitment diminish. Our practice and proficiency in yoga decreases rapidly. Could you please suggest specific steps to keep our interest active and alive?

In western countries, there are thousands of yoga teachers who have been teaching yoga for over two, three or even four decades. Yoga has become their philosophy, their life, their behaviour and their livelihood. There are many thousands of yoga teachers in European countries whose main subsistence is yoga; they do not do anything else. A compulsion has to be created in one's life so that one will not be able to do away with yoga. It is so easy to learn yoga from the Bihar School of Yoga but in two or three months it will be forgotten. Teachers have to create a situation where yoga is a 'must'. Yoga has to become a 'must'. Without it one must feel unable to survive either physically or economically.

If in this ashram it was decided not to teach yoga, the ashram would be closed in a few months' time. It could not survive. We have to teach yoga in order to survive. It has to be an economic as well as a philosophic compulsion. Yoga is a good, honest profession and one which has much to do with

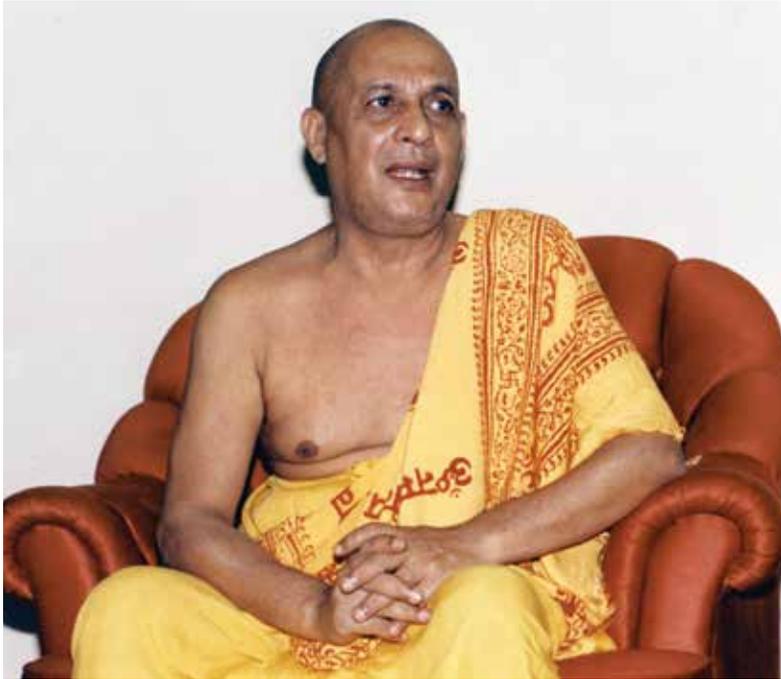


our 'national indebtedness'. When I started the Bihar School of Yoga many years ago, fifteen days expenditure was twenty-one rupees. Now it is about four hundred rupees.

All over India, there was criticism for I was the first yoga teacher to charge. I decided that I had to do it. All my *guru-bhais* (brothers), sannyasins and yoga teachers, said, "Swami Satyananda sells yoga!" Today there is hardly any yoga institution which does not charge. If you want something to become stable, you have to dig it deep so that it does not move or flow away. You have to create a base for yoga in your society. If you are a lawyer, a teacher or a doctor, practise your profession by all means, but why not teach yoga? There are people in India who are hairdressers and they teach yoga in the morning. They charge for it, but of course they are capable yoga teachers. A yoga teacher should know about the laws of the mind and human emotions. He should be able to deal properly with his pupils.

Satsang on 14 June 1988

Swami Satyananda Saraswati



As a student how can I use yoga nidra for study?

A lot of experiments have been done on yoga nidra. One can learn a new language completely in about fifteen days. In fact, it is being done. In many western countries, when the boys and girls from, let us say, France want to go to Spain, live there and work at the same time as clerks, stenographers or receptionists, they have to learn Spanish. How do they do it? There are lessons, proper scientific lessons recorded on tape, which you can get from shops. You can put these in the tape recorder at night, plug in the earphones and sleep. The tape recording plays all the lessons, rewinds, plays again, rewinds again, plays again. Then you get up in the morning, have your bath and

listen to the lessons once. Do this for fifteen or twenty days, maximum one month. You will be able to speak the language of a receptionist, tourist guide or conductor of the public lorry service. You have the language to manage your job.

I have also done this experiment many times. Now, I do not have much time, but when I had the time I did. First, I tried these lessons on a dog. Unfortunately, he died, because I did not know how to look after an Alsatian. I used to play a certain tape in my room when he was in my room. The whole night the tape used to play and the dog did exactly what was played on the tape. Later, I repeated this experiment on Swami Niranjana with the *Bhagavad Gita*, Upanishads and many other things, including yoga. He was a very naughty boy when he was in the ashram; the young boys were considered as 'bad boys' in the ashram because they would not study at all. The moment I used to go into my room they used to make fun, Swami Niranjana, Swami Gorakhnath and many others. There was a bunch of these 'bad boys' in the ashram. I knew of that and I thought, there is no use admonishing them every now and then for this does not really work. Fear does not work, nor does threatening or admonishing. Nothing works in a man – he throws everything out! So I tried this method of yoga nidra. Swami Niranjana used to live with me. That did work. He has not been to any school, but he can definitely write better Hindi than any graduate, or even literary person – English, Spanish, or any other languages as well.

Yoga nidra can help you in your studies, but how to do it is the point, because you cannot prepare tapes. I know that it can be done. Perhaps the boys in the college would prefer to invest more money in pants, shirt, coat and shoes rather than in a good sophisticated piece of tape recorder. If you can sacrifice your whims about your fashion and other things, and if you can get a good set of tape recorders, you can record your lessons. Read the lessons in the evening, by yourself, or ask somebody to do it. While you are sleeping, to the right or to the left, whichever it is, put the earphones on. In the morning

the chemistry lesson is ready. Just read it once again. It has gone into your subconscious mind.

The intellect belongs to the conscious mind. The subconscious mind is that area where an impression or an idea becomes a secret and is embedded, just as you sow a seed. The seed is embedded; you cannot see it. Now the whole process is taking place inside, an unseen process. Just take a fenugreek seed, wheat, or any seed. When you put it inside the earth what is happening? Something is happening, but you cannot see it. Gradually any impression, any idea, any samskara or any seed, which is planted in the depths of the subconscious mind, is sure to come out – that is the natural law. Good samskaras come out, and bad samskaras come out a little quicker. If it is a bad seed, it will come out very fast; if it is a good samskara, it takes time; wheat does not take time, but if you want to grow lady's finger or spinach, it takes time.

When you listen to the instructions of the tape recorder a sound is going into your subconscious mind, because when you are sleeping at night, the brainwaves are silent. First there are beta, then theta, alpha and delta waves. During deep sleep the brain waves are minimum; that means the brain is now resting. There is no disturbance as such, so any samskara, impression or idea that is sent into the brain through the ears is bound to be registered there. Within your brain, in the subconscious mind, there is a recording and registering system like that of a computer, maybe more sophisticated than a computer. There is nothing which is not registered there.

The mind is all-pervading. You may be looking at me, but the mind is looking at everyone. The subconscious mind is all-pervading. If you know Sanskrit and have read the *Yajur Veda* there is a *sukta*, a hymn: *Sahasra sirsha purushaha*, consciousness has one thousand heads, one thousand eyes, *sahasrapad*, one thousand feet, *sabhu nimvi shvato vritwa athya thishtad dashan qulam*, your consciousness, your mind, your chetana which is operating even when you are sleeping is not only looking in front, it is looking all around. It has one thousand eyes; one

thousand means numerous. In Sanskrit when it says *sahasrar* or one thousand, it means numerous, *anekaneek*.

The subconscious mind is operating when you are meditating, one-pointed, sleeping, or in yoga nidra. When the external, the conscious, the gross, the objective mind is withdrawn, the subjective mind becomes operative. As long as the objective mind is operating the subjective mind does not work, because the law in science is: The higher the velocity the lesser the frequency. The objective or *sthula* mind represents velocity, speed; the subjective mind represents frequency. The subconscious mind is controlled by certain frequencies and these frequencies are very high. With Very High Frequency (VHF) and Ultra High Frequency (UHF), velocity is reduced to a minimum. That is a law of science: when the velocity of mind is very high, the velocity of the subconscious mind is very low and therefore, in order to make your inner mind, the subconscious mind, more powerful, productive and responsive you will have to withdraw the outer mind.

This external mind depends on the five senses; if you are blind, you cannot see, if you are deaf, you cannot hear. This brain, this external, gross, conscious mind is totally dependent upon the object and the sensorial channels. Without the object I cannot experience. If you have no eyes you cannot see a flower; if you are deaf you cannot listen to me, but the subconscious mind can listen even if you are deaf. A deaf man can listen, a blind man can see. Surdas wrote, *ja ki kripa pangu giri lange ne andhi ko sab kuch darsha aye* – The blind can see and the lame can jump mountains by His grace. In the *Ramayana* it is written:

*Binu pad chalai sunai binu kanakar binu karam karai bidhi nana.
Anan rahitsakal ras bhogi
Binu bani bakata bad jogi.*

Brahma walks without legs, hears without ears, works and performs different acts without hands, tastes everything without a mouth and is capable of speaking without speech.

This subconscious mind is called *sukshma sharir* in Vedanta. What you call the subconscious mind, in modern psychology, in Vedanta, Samkhya and many other Hindu philosophies is known as *sukshma sharir*, the subtle body.

In answer to this question, I must tell you to sacrifice something from your personal life and try to experiment on this. Get one good tape recorder and forty, fifty, sixty, seventy tapes. Then ask your teacher, professor or anybody to explain the chemistry, maths or geography lesson, whatever it is, and at night, turn it on. I assure you that you will have first-class sleep and first-class studies. You will be able to use the time; you are not even wasting the night. Your sleep has also become productive – that is the lesson of yoga!

What is natural or normal breathing? During yogic breathing both lungs are completely filled with air, what about normal breathing?

Natural breathing is effortless breathing, when you are only watching the breath. When you breathe in you make an effort; when you breathe out you make an effort – that is called pranayama but when you do not practise pranayama, when you do not make an effort, that is called 'effortless breathing' *sahaj pranayama*. In the night you are certainly breathing. Are you sure that you are breathing? Yes. That is called normal breathing or natural breathing or *sahaj* breathing. The point is, you are only breathing and not watching it. If you want to see this natural breathing, ask one of the members of your family to sleep at night and you sit down and note. You won't find that they breathe in the same monotonous way throughout the night. No, they will change their breathing pattern after every ten or fifteen minutes. Sometimes it is faster and sometimes the breathing stops for a split second, two, three, four, five, and when it stops your sleep is broken.

Usually, one of the reasons you get up in the night is because the breath automatically stops for a period. This behaviour is controlled by the autonomic nervous system in the brain.

This is what we try for in ajapa japa; this is what we try for in antar mouna. Lord Buddha used to teach vipassana which is the same thing. Mahavir, the Jain saint, used to teach preksha dhyana and in the Upanishads they used to teach ajapa japa.

The *jiva*, individual soul, is repeating *So Ham, So Ham, So Ham*, all the time, you are practising the *So Ham* mantra day and night and the total number in twenty-four hours is twenty-one thousand six hundred. Fifteen breaths per minute is natural. It is here that the saints have said: *che sau* Swami Goraknath has said, *aisa jap japo mana layi, So Ham, So Ham surat gayi*. *Surata* means 'awareness', *api ap* means 'ajapa jap'. *Banka nali main uge sur*, *banka* means 'lotus', *kamal* and *nali* means 'stem', lotus stem, and *sur* means 'sun'. It means that at a particular moment the whole spine becomes like a tube light, like a florescent lamp. The whole body produces a melodious tone. That happens after practising it for twenty-one thousand six hundred times.

The yogi tries to produce this because it is said in the hatha yoga shastras that the breaths are limited and fixed. You will take just so many breaths in a lifetime. So these breaths are fixed – fifteen per minute, twenty-one thousand six hundred in one day, in ten days, two more zeros, one hundred days, one more zero, one thousand days, one more zero, one hundred years, so many zeros.

If you want to change the ratio of the time span then bring the breathing process down from fifteen to fourteen to thirteen to twelve to eleven, you can definitely bring it down to ten rounds per minute. At first, you have to make an effort, later, it will become natural. Everybody breathes fifteen rounds per minute, naturally, but by yogic concentration, yogic practices, you can bring it down to ten per minute. Most people can bring it down to twelve or eleven. When you bring the rate of respiration to ten per minute then the brilliance in the brain increases.

Satsang on 24 June 1988

Swami Satyananda Saraswati



If we want to teach yoga asana and pranayama to children, what would be the right age for them to begin?

It is very necessary for all of you to know that children are children of Nature. They follow the natural laws unless the parents interfere with them. Up to the age of seven children imbibe; they can learn more than anyone can. If you are practising yoga they will imbibe it; you do not have to teach them. After the age of seven, the practices of pranayama, surya namaskara and mantra chanting will begin - these are the three important practices for a child.

It is important to understand that children have a very important gland in their body called the pineal gland. It is

situated at the back of the brain. This pineal gland plays a vital role in the proper control and expression of emotions. In short, it is the pineal gland which serves as a stop-cork on the wild behaviour of the pituitary body. The pituitary body is another gland.

In yoga the pineal gland is known as ajna chakra and the pituitary gland is known as sahasrara chakra. This pituitary gland has important groups of hormones, particularly in the post-side. The post-pituitary produces a series of hormones from time to time, chemical secretions of course, which produce emotions, passions and quite a lot of things. If these chemical secretions from the pituitary body are not properly controlled by the pineal gland, a child of eight can feel like a man of thirty-five. Just imagine if this child of eight or twelve years is thinking like a grown man, will he be able to maintain mental balance? No. I am sixty-six; if I begin to feel the emotions one feels at the age of nineteen, I will have a heart attack.

Therefore, Nature, *prakriti*, the natural laws have a system called *prakriti vidhan* and this natural law is unchangeable. According to vedic dharma, you cannot change it; according to the concept of mantra science, natural laws are not changeable. Matter does not change its properties. There could be a chemical reaction, that is all, but then the natural laws do not change and therefore the body of a child at the age of seven or eight is under the control of the pineal body.

After the age of seven the pineal body begins to decay and die. How does it decay? Just as the sex glands decay at the age of forty-five and fifty in the case of women when they undergo menopause. From the age of forty-two, forty-three, forty-five, they begin to decay and finally they die. There is no more ovarian flow, no more ovum. It is finished. That is called decay. In the same way the pineal body also decays. There are no secretions; there are no vibrations, no impulses, no radiations from the pineal body and once the pineal body decays the pituitary becomes independent, free, *swatantra*. Then a child becomes a boy or a girl.

As long as the pineal body is alive a child is a child whether male or female. The moment the pineal body decays, the pituitary body comes into full function without any control by the pineal body. The health of this pineal body should be maintained by three things – pranayama, mantra and surya namaskara. Upanayam became a religious ritual. What is the meaning of a *karma kanda*, ritual, if it is not associated with or related to your day-to-day patterns of life? If you cannot explain to your child what is the samskara, he will not do it. Why should he shave his head? Why should he grow a *chutiya*, a tuft? Why should he put on these three threads? This *upanayam* means ‘the second or subsidiary eye’ – *upa-nayanam*.

Up to the age of seven a child is free. It can play; it can do what it likes; there are no disciplines or systems for him. He is wild. At the age of seven he takes a vow, a *vrata* – ‘I offer my salutations to the sun every morning.’ It is very good for health. I do not have to prove that. Second vow, ‘I practise pranayama.’ Pranayama is very good for the lungs, the heart, the brain and nervous system. Third vow, the chanting of mantra because mantra purifies the tongue, ears, nervous system and the mind. If you abuse somebody by the name donkey, pig or owl, it has its effect. If you call anyone a donkey, I do not think that either you will be happy or he will be happy. In anger you have said it. A word can bring positive, negative, repulsive, attractive, vile and crude emotions; there is no doubt about it. If you repeat, *Om Namah Shivaya* in the morning it makes a difference. So mantra purifies: *Mananat trayate iti mantrah*. *Mananat* means repeating again and again. *Trayate* means that which makes your mind free. *Iti* means ‘so is’.

When the mind is pure these are the three functions which children must be taught at the age of seven. Do not push them into bhujangasana, dhanurasana or vrishchikasana, because children can do beautiful exercises. Their spines are so supple. Let a child do whatever his body permits him to do and what his mind inspires him to do.

During some of the practices we are asked to observe ourselves. Is there any difference between the observer and the observed? Are they not the same?

Ultimately the observer and object of observation are the same, but that is ultimately. During sadhana there is this duality between the seer, *drashta*, and the seen, *drishya*. The mind assumes certain vrittis. When you are observing yourself you are creating a pattern in the complex of your mind, the mind is building, or reforming, itself into a particular vritti. It is all right but you should also remember that the mind is divided into five vrittis: *pramana* or direct knowledge, *viparyaya* or wrong knowledge, *vikalpa* or fancy, *nidra* or sleep, and *smriti* or memory. These are the five vrittis according to the classic yoga: right cognition, wrong cognition, absence of cognition, past cognition and mistaken cognition.

This particular vritti which you are talking about is called the dhyana vritti. In order to overcome and conquer these five vrittis you have to create a new vritti. The *Yoga Sutras* mention various ways. One is described in (1:35):

Vishayavati pravrittih utpanna mansaha sthiti nibandhani.

Or else the mind can be made steady by bringing it into activity of sense experience.

That vritti can be anything. You can concentrate on a great saint; you can meditate on light or you can meditate on the forms and patterns of your mind – it can be passion, anger, desire, fear, it can be anything. What do you do?

In tantra, you go to the burial ground. What happens? You observe fear. Fear is a vritti. When your mind has got fear it is one *vishayavati pravritti*; passion and anxiety are also *vishayavati pravritti*. Therefore, in tantra, in order to control the mind the *vishayavati pravritti* has to be controlled and thereby the mind is brought under control; but that is not the only way.

Lord Buddha, Mahavir and many other great mahatmas taught other ways. Kabir Das and the Upanishads said just

concentrate on your breath, then on your mantra, then on the spinal passage, then on the lotuses, the chakras, then on the nadis, then on sahasrara. These are the grades and steps.

To observe yourself during ajapa japa, during vipassana meditation or preksha meditation is a general practice but it is much more than that. It consists of self-observation: you observe your fingers, the position of your arms, the position of your body, if your eyes are moving; if you are concentrating or not concentrating; if you are thinking or not thinking; if you are facing to the north or to the south; if you are on a cot or on a chowkie; if you have worn a dhoti or trousers; if you have worn a shirt; so many things you have to observe. You observe the palpitation of your heart, then you observe the silent vibration of your body.

As you go deeper and deeper you find that your body is not still; you feel it is still, but it is not. The physical body vibrates at a terrible rate, and you cannot see it; you cannot feel it. It is only by keen, constant and deep awareness that you can feel your body is vibrating. You do not know that your eyes move. It is only during medical examination that REM's are noticed. It is only during deep meditation in samadhi avastha, savikalpa, that the eyes have no REM's, rapid-eye-movements, but if you look on the machine the REM's are seen. These eye movements control the movement of the mind.

The mind is not just psychological, mind is physiological as well - *mastishk*, brain. Mind and emotions are not just psychological. Emotions are as real, true, tangible as a chemical reaction producing smoke or gas. A thought is produced by chemical reaction. In our physical body there are chemical and pranic reactions. We have two energies in our bodies - mind and prana. These two great forces depend on the chemicals of the brain. It is true everywhere. You cannot just generate electricity. There are chemical reactions, chemical associations. The energy has to pass through certain chemical structures or formations and that is how energy, electricity is produced.

A thought is a very complex thing. A thought is produced not by mind alone but by mind plus prana plus the chemical reactions in your body. Therefore, in order to observe yourself you have to remember one thing very clearly: you are trying to have control over each and every function of the body. Lord Buddha used to instruct his disciples, "Bhiku, when your hand is half up you should know it; when you have raised your arms completely you must know it; when you are scratching your nose you should know it; when you have scratched the third time, 'yes I have scratched the third time, fourth time, fifth time'." The more you become aware of yourself the deeper you are going into your mind, your consciousness thereby controlling each and every emotion and chemical reaction.

What is mental conflict and how does it cause mental disorder?

When two opposite forces are against each other that is called conflict. The usual philosophical expression for conflict is *dwandwa*. Heat and cold are two conflicting forces in Nature; pain and pleasure are two opposite forces; birth and death are also opposite forces; respect and insult are also opposite forces; friendship and enmity are two opposite forces. That is the eternal *dwandwa* in life. In the *Bhagavad Gita* it is said that in order to be a normal human being, to have a normal human mind, you must be free from *dwandwa*. *Dwandwatitaha* is one who has transcended the *dwandwa* (12:19):

*Tulyanindaastutirmaanee santushto yena kenachit:
Aniketah sthiraamatir bhaktimaan me priyo narah.*

He to whom censure and praise are equal, who is silent, content with anything, homeless, of a steady mind, and full of devotion – that man is dear to Me.

It is also said in the *Bhagavad Gita* (4:22):

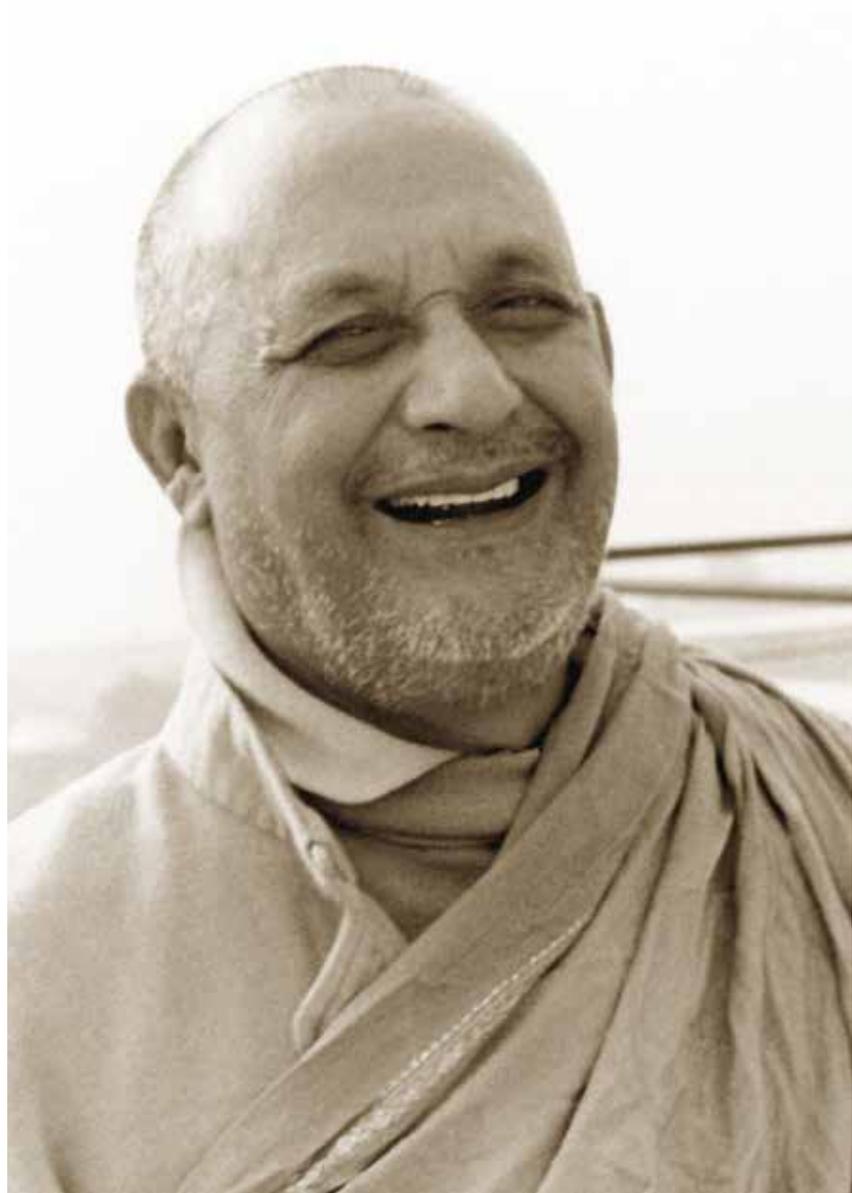
*Yadricchaalaabhasantushto dwandwaateeto vimatsarah;
Samah siddhaavasiddhau cha kritwaapi na nibadhyate.*

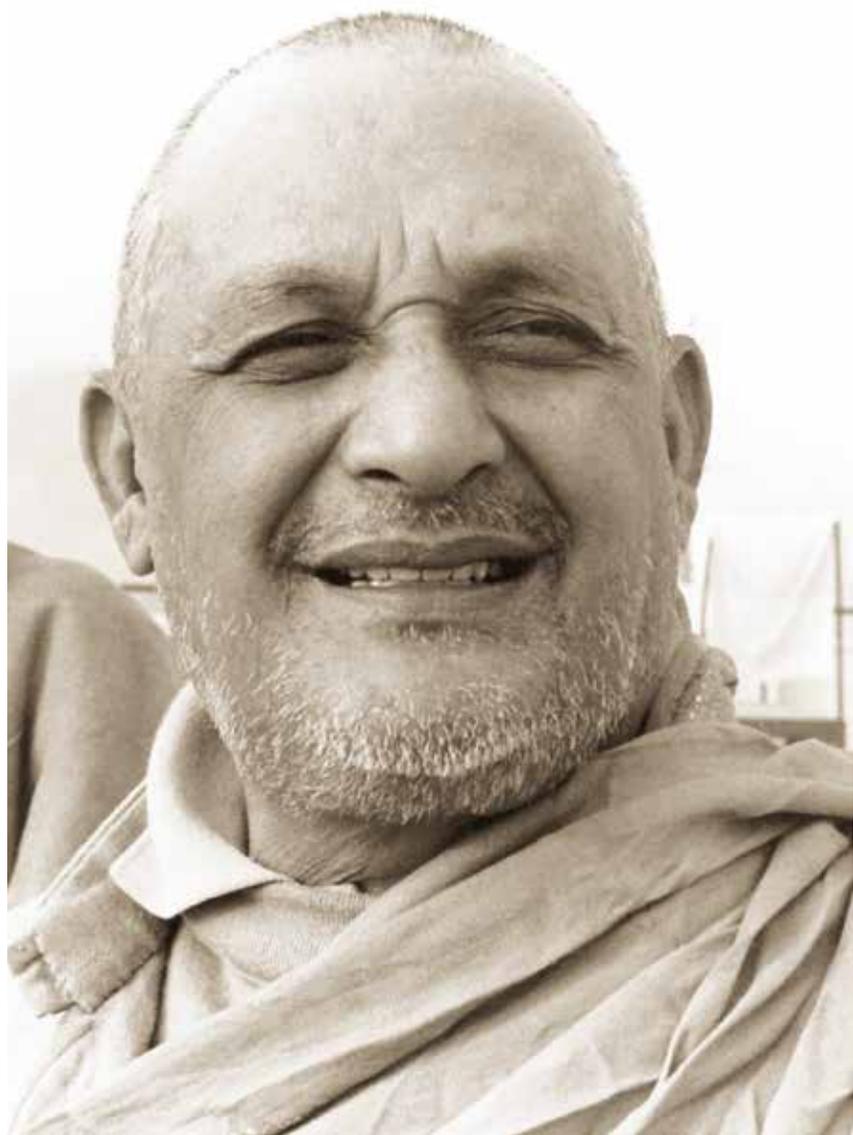
Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting, he is not bound.

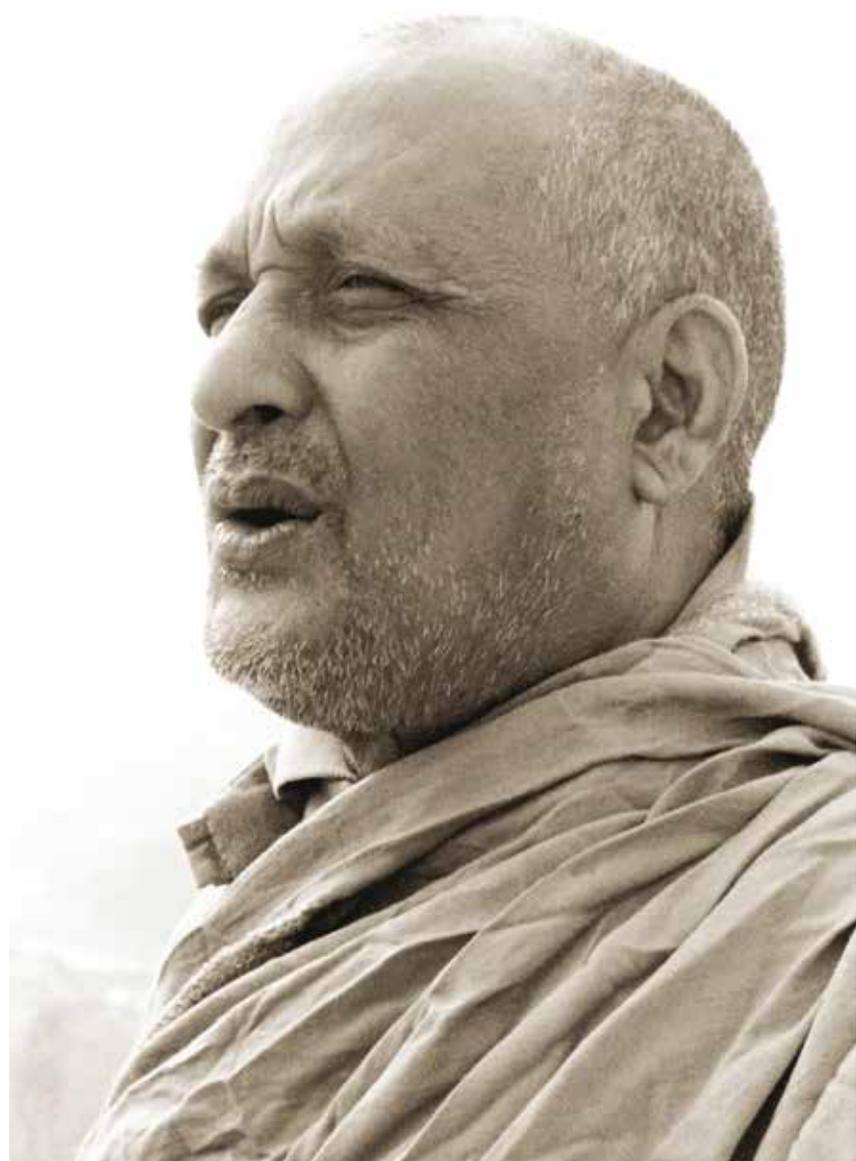
Conflict is a psychological process in the human mind and it is caused by many factors in life, not merely personal factors but social, cultural, political, philosophical. Every idea that you understand causes an impression and finally causes a conflict. That is why some of the religions like Islam, do not want any other idea. It is good, in a way, because it does not allow another thought to come into your mind and then cause a disaster or a conflict. A Hindu mind is full of conflict because it believes, 'this idea is also good', 'that idea is also good' and all the conflicting and contradictory ideas are in Hindu minds.

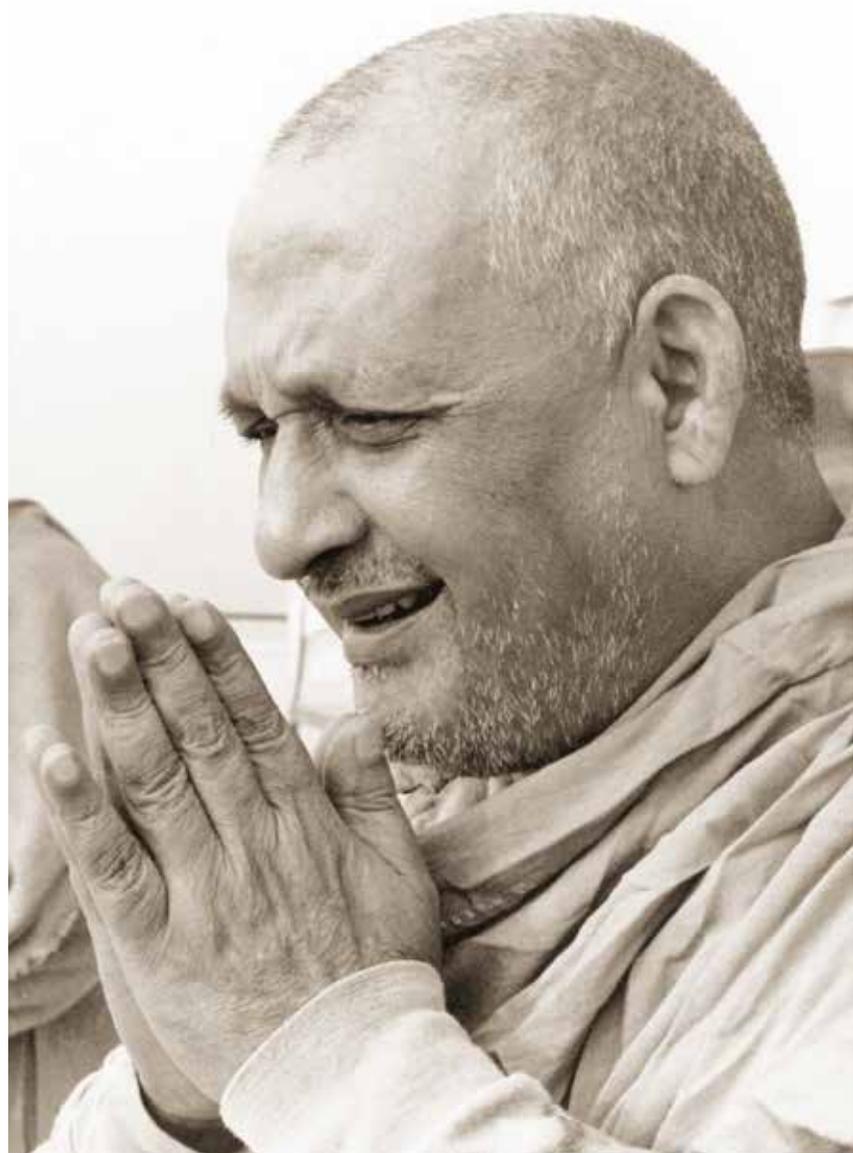
The Christian mind is also full of conflict. A Christian believes in chastity. The Bible believes in chastity, in purity but in their schools they are taught the philosophy and psychology of Freud. The religious mind believes in chastity and purity and that this is the way for salvation, *mukti*. What does Freud say? Just the opposite. He says that if you want to be happy, chastity is no solution; chastity is an unhealthy proposition. That is what he has taught. Therefore, the Christian has a conflict in his mind of two ideas: one idea is the racial, basic, ancient idea, which he has inherited from his ancestors, his religion, cult, background; the other is the intellectual, social idea of which he may or may not be convinced, but he likes it. There is a tug of war. The conflict is within the subconscious mind, in *chitta*, in the field of samskara, in the field of faith, not in the field of buddhi. That is precisely the reason why in western countries most people become abnormal because at one time they develop guilt.

Modern science does not believe in God, or in the theory of evolution. The natural theory of evolution of Darwin and other biologists say something else. They do not say that the earth was created in six days and that on Sunday God took rest, they do not believe it, but in the Bible they have read it









in the Book of Genesis; in schools, colleges and the university it is just the opposite. Now what would be their state of mind because they have two opposite pieces of knowledge, two opposite faiths and beliefs. They are sure of neither. They do not know if the earth was created in five and a half days or six days or whether it is a slow evolution as Darwin has been saying. They are sure of neither. There is conflict when there is no knowledge and no faith. You should have *atal shraddha*, unflinching faith.

These conflicts about dharma, about *maryada*, correct and appropriate in any situation, where to draw the line, virtue, vice, duty, relationships are so complicated that an ordinary man cannot decide for himself. These conflicts sometimes become wide; the distance grows so much that the conflict does not at all relate to the two ideas. They become entirely, absolutely and totally different. That becomes schizophrenic. Schizophrenia is mad.

This *dwandwa* in the mind, *antar dwandwa*, can only be obliterated either by *shraddha* or *jnana*; not by book knowledge, *shastra jnana*, alone but by *atma jnana*. Conflict cannot be obliterated by psychoanalysis. With due respect to modern psychology I say this. Doctors are also giving pills, because they cannot help. They have to work out the problems by biochemical methods.

In the life of Sri Rama, in the *Ramayana* by Valmiki or the *Ramacharitamanas* by Tulsidas, you find so much conflict in the mind of Bharat, Kaikeyi, Kaushalya, Dasharatha, in everyone's mind. There is only one person who is free from conflict, who is decisive, and that is Rama. He has decided that *dharma* is above *bhavana* – duty is above emotion; so personal relationships to the side, for my duty is this much and nothing else. No argument, no justification, no convenient logic. This is what I have to do. A man who has decided what he has to do without the least doubt about it is a *jnani*.

In the whole *Ramayana* you can find two persons who are so sure, confident and free from conflicts: Ravana and Rama.

Ravana also has no conflicts in his mind. Perhaps in the last days when his powerful son Meghanad was killed there was a moment when he lost control of himself for a short period, but otherwise the conflict about his attitude for Sita, he did not at all repent. Therefore, Valmiki says in his *Ramayana* (Lanka Kand):

Rama Ravana
Rama Ravana yudhyorwa

The struggle, the conflict between the two great universal forces cannot be compared by anyone else; the battle between Rama and Ravana was incomparable and if it could be compared it could only be compared between Rama and Ravana, that's all. It is also said in the *Mahabharata*:

Dharma se tattwa nihitam gohayam.

The essence of dharma is very mysterious.

Everything ultimately boils down to the mind. In our family, professional and daily personal life we have conflicts. Some have become aware of them and others have not. It is necessary for everyone, in order to have a healthy frame of mind, to dissolve conflict.

You see more psychological problems in the western world. What is the reason for this frustration?

It is not frustration; it is disillusionment. When you reach the mountain top there is a process of coming down, anti-climax. Western society has worked very hard for material prosperity, industrial growth and scientific and technical perfection and a perfect social revolution. Western society which followed the path of the Christian faith revolted against that very faith. They were not satisfied by the philosophy, the theology and the systems and also created pronouncements of religion about the universe, the soul, karma, virtue, the relationship between man and God. They were not at all satisfied and the



material philosophers along with the scientists gave a new philosophy altogether for their society. They became very rich and prosperous with all the conveniences, employment, travel, research and sensual opportunities, *bhoga*.

When you are stuffed with everything, you ask yourself – what next? Before you wanted a car, now you have a car; before you wanted a home, now you have a home; before you wanted employment, now you have employment, before you wanted to talk to your brother five thousand miles away, now you can do it. Desire is an outcome of scarcity. Desires do beget desires. *Trishna*, craving, begets *trishna*, but only up to a certain extent. There is a process. Cravings do beget cravings; desires do beget desires, but after some time desires create *vairagya*, *virakta*, dispassion. It does not happen in the beginning; perhaps not for a very long time in a social process or even in the life of an individual, but it does happen.

When you, I or anyone at the age of twenty-one had desires, we fulfilled them. Another desire came, desire beget desire but after fifty there is a change. There is some sort of *virakta*, some sort of dispassion that comes in the mind of each and every one. As it happens with an individual, it also happens in the social progression. A society progresses through intensity of desire, craving, passion and intensity of aggrandisement and it goes on and on. Then the social progression changes and it has changed in the West.

It is not frustration. When a man is trying hard for pleasant things what is he wanting? What is he aiming at? He is aiming at *paramasukha*, total happiness; he does not want happiness to come to an end. *Param* means ‘total’, but he finds that this *sukha*, happiness, did not give him *paramananda*, total bliss. Therefore, he changes his experiment. When your wife, children, money or the opportunities do not give you *paramananda* will you still continue to milk them? No, you will search for another path. So the people who went to India, China and Japan, to the various parts of the world, brought back with them the message of spirituality, *adhyatmikta*.

Someone wrote a book *Hindu Deva Sabha*, the Hindu pantheon. It is a very beautiful book. Similarly, many adequate and inadequate books were written: the message of Ramakrishna and of Vedanta was spread by Swami Vivekananda, the message

of karma yoga was spread by Swami Sivananda; the message of kriya yoga was spread by Paramahansa Yogananda. Then the message of Vedanta was also spread by Swami Ramatirtha, to mention just a few luminaries. Today in western countries, particularly in America and Europe, you will find all the *sampradayas*, sects of India, particularly Hindu sampradayas of the vedic dharma. The pantheon of vedic dharma is represented in every country by one person or the other. You will find Neem Karoli Baba and Baba Ramdas disciples everywhere. When you want to attain paramananda and you are not able to attain it, you change the order.

The Christian religion is a very sober religion. It has many great saints of spiritual perfection. Those saints were exploited by political authorities for their political ends, whether it was Saint Francis or Saint Xavier, Saint Teresa or Saint John of the Cross. The Christian church does not believe in *poonar janma*, reincarnation; it is dogma. The Church decided in Constantinople (Istanbul as you call it) to declare transmigration a dogma. There was a big convention, but you cannot decide transcendental matters by a board of directors, by ballot and voting. If all of us decide that Rama was not God, it is foolishness. They decided that the theory of transmigration should be declared a dogma and therefore the Church does not talk about it, but everyone in western countries does.

Christianity has properly moulded the mind of a common westerner and on that moulded personality yoga has done a wonderful job. Yoga has succeeded in Christian nations and among the Jewish particularly because their religion has a good effect on their personality – the inner life. All the expressions are there. When we say ‘inner life’ they understand – *adhyatmik*; when we say ‘inner voice’, they understand what we mean by it. If we say ‘the voice of silence’, they understand exactly what we mean because it is there; they use these words – voice of silence, inner voice, paradise, nectar, ambrosia. They even understand chakras. Therefore, we should never say that western people are frustrated. They are disillusioned.

What about the hippies?

There is nothing wrong with the hippie movement. I don't think so. The hippies were the heretics of America. If a cult has to change, a society, religion change, if the whole social process has to undergo a total metamorphosis, something like this has to happen – somebody has to revolt. If you go to dinner with a black tie, and I say, 'I can go just like this with dhoti; if you say, 'I take champagne and scotch', and I say, 'I take ganja'; if you say, 'I can go and dance with this girl in the nightclub,' and I say, 'I can practise tantra with her' – then that is the revolutionary tone.

The hippies changed the elegance, the so-called 'show', the smart dress, smart behaviour, smart way of talking, everything calculated, everything trimmed, whether it is 'good morning' or 'hello' or 'thank you'; everything is trimmed and taut, taught in schools and colleges. The hippies say, sit down anywhere, do anything, dress any way you like. Why play only one particular instrument; you can play the guitar and the sitar.

The hippie culture is a transitional culture. When revolutions break out in a society, if it is a political society, what will happen? What happened in Russia? Nihilists, Bolsheviks, Communists. That is an intermediate transitional society and politics. Russia and China have undergone an intermediate transitional political situation which will not continue for a long time, because communism and socialism are not man's nature. Man is a capitalist by nature. In every religious society there is always a transitional point happening and that happened with the hippies. I do not think that it is wrong. I do not even think that there are any more hippies in the USA. That was a period and it is gone. Now there are no hippies but swamis, disciples of Maharshi Mahesh Yogi, Rajneesh, Ramakrishna and Vivekananda's order, disciples of Swami Sivanandaji and of Sant Kripal Singh and the Bhakti Vedanta movement. There are so many disciples and they are doing a good job.

Quite a few of them are my gurubhais. Swami Satchidanandaji is my gurubhai. He is a Tamilian from Lanka. Now

he is an American citizen and dadaji, grandpa, of American boys. People love him. There is another yogiraj, Amrit Desai. There is yogi Swami Rama, who has an ashram which is just like a university, the Himalayan Institute, with faculties of yoga. There are many Americans and quite a few Indians. All of them are well-educated people. They talk about yoga, meditation, the Vedas, Vedanta, Samkhya, Nyaya and the ashram is spread over five hundred acres. Can you start an ashram in India on five hundred acres? I do not suppose the Indian government will allow you. It will happen in India too because India is undergoing the same phase as America has undergone with the hippie movement but with a difference of coat, pant and tie. It is also having a hippie movement, a transitional movement, and most of you have had a glimpse of the hippie life, maybe in your personal life too.

What about the drug addiction in the western countries?

The alcohol industry in western countries is like any big industry, not a small one. The alcohol industrialists are multi-millionaires, billionaires. People may believe in drug addiction, but I know the truth because I am a travelling man. There is a big economic deal behind it when they talk about drugs. What drugs? Do you think that champagne is less harmful than ganja? Do you think that these modern medicines, steroids and antibiotics are less harmful than many other things? Why don't you compare it? I don't mind that you consume it. I don't take it, I don't preach it, but since you mentioned drug addictions, there is no drug addiction anywhere. All young children in western countries go through a period of experience. During that period of their innocence, seventeen to eighteen years of age, they experience quite a lot of things but they do not continue it; they become serious.



CISF Children's Camp Report

Bhilai, Chhattisgarh – 30 May to 3 June 2022

- 6.30 to 7.30 am class conducted by YYMM
- 80 teenagers (age 13 to 18)
- 8.00 to 9.30 am class conducted by BYMM
- 100 children (age 7 to 12)
- Teachers were:
BYMM – Khushi, Rajpriya
YYMM – Akash, Arvind

Ghaziabad, Uttar Pradesh – 23 to 27 May 2022

- 6.30 to 7.30 am class conducted by YYMM
- 50 teenagers (age 13 to 18)
- 8.00 to 9.30 am class conducted by BYMM
- 100 children (age 7 to 12)
- 4.30 to 5.30 pm combined class conducted by BYMM
- Teachers were:
BYMM – Ankit, Muskan
YYMM – Akash, Arvind

Hyderabad, Telangana – 30 May to 3 June 2022

- 6.30 to 7.30 am class conducted by YYMM
- 50 teenagers (age 13 to 18)



- 8.00 to 9.30 am class conducted by BYMM
- 100 children (age 7 to 12)
- 4.30 to 5.30 pm combined class conducted by BYMM
- Teachers were:
BYMM – Akansha, Ayush, Ishani
YYMM – Mahavir, Vivekchandra

Mumbai, Maharashtra – 23 to 27 May 2022

- 7.00 to 8.30 am class conducted by BYMM
- 120 children (age 7 to 12)
- 5.30 to 6.30 pm class conducted by YYMM
- 80 teenagers (age 13 to 18)
- Teachers were:
BYMM – Aradhana, Rajahans, Sangam
YYMM – Divesh, Saket

Neyveli, Tamil Nadu – 23 to 27 May 2022

- 6.30 to 7.30 am class conducted by YYMM
- 60 teenagers (age 13 to 18)
- 8.00 to 9.30 am class conducted by BYMM
- 100 children (age 7 to 12)
- 4.30 to 5.30 pm combined class conducted by BYMM
- Teachers were:
BYMM – Garima, Jyoti, Khushipriya
YYMM – Mahavir, Vivekchandra

Blessed Self,
Hari Om!

Sanrakshika expresses heartfelt gratitude to Bihar School of Yoga for conducting five-day yoga sessions for our children at five CISF (Central Industrial Security Force) Units at ASG Mumbai, RTC Bhilai, RB Ghaziabad, NISA Hyderabad and LTC Neyveli in the months of May and June 2022.

The young instructors of the Bal Yoga Mitra Mandal (BYMM) and Yuva Yoga Mitra Mandal (YYMM) conducted engaging sessions where the children could whole-heartedly participate. The unique and simple method of teaching yoga adopted by BYMM and YYMM provided the children with the basics of yoga, which they could remember and easily follow. The instructors who conducted the sessions showed immense sincerity and their sense of service was inspiring to both adults and children present at the sessions.

The introduction to yoga through BSY has given these children a perspective of yoga as a tool which they can use in their day-to-day lives. The children gave interesting feedback on their experience of the camps. The entire experience of organizing and conducting these camps have been an opportunity to learn for all involved in the endeavour.

As expressed by the children we will be looking forward for more such opportunities in which children will be learning yoga from children.

Once again I express my gratitude on behalf of Sanrakshika to all BYMM and Y2M2 instructors and Bihar School of Yoga for this memorable exposure of yoga to CISF children.

With warm regards and best wishes.
Aparna

CISF – Children’s Feedback



ASG Mumbai

I am happy throughout the day by doing the yoga class in the morning. I want that the yoga class goes on continuously, because yoga keeps our health fine which is very important for us.

– *Dipanshu Gupta, 9 years*

RTC Bhilai

I really liked the yoga. I just feel so relaxed and flexible. In this yoga camp, I get an opportunity to learn yoga from child instructors. They were friendly and nice. The yoga games were so funny and interesting. I loved this yoga camp.

– *Priyanka Yadav, 14 years*

It was fun and relaxing. My flexibility has improved. The yogic games were great. There was a nice communication with the yoga teachers, and I have corrected all my surya namaskara steps.

– *Rani Mog, 15 years*



RG Ghaziabad

I liked the yoga class because there were games and songs. When I closed my eyes I felt relaxed and I could see myself foggy. I did TTK and surya namaskara.

– *Jayant Baghel, 6 and a half years*

I remember after one particular yoga session, my body was as light as a feather. Not just my body but my mind too. It seemed to me as if my soul was filled with happiness, a happiness which was of no particular reason and thus seemed permanent. Honestly, a blissful experience. I surely recommend to do yoga.

– *Shayan Bhattacharjee, 13 years*

After two days I started seeing the result of yoga. I was gaining confidence; I was able to think more confidently than before. I had signs of depression, like hurting myself, crying at nights, being alone. Just after seven days of yoga practice these signs disappeared. I was feeling happy and now I am living a healthy and blissful life.

– *Vansh Yadav, 14 years*

NISA Hyderabad

I find it relaxing while doing. Yoga allows me to increase focus in my study.

– *V.V. Saindhavi, 7 years*

My experience of yoga was very nice. All the gurus are very helpful and all the yoga taught by the gurus is very helpful and relaxing. It helps me to concentrate more in my studies.

– *Divya Yadav, 16 years*

LTC Neyveli

After continuous studies, tuition and homework, my body has become fat as I was not able to play outside during Corona time. After this yoga class, I feel light and relaxed.

– *Shaurya Gauraha, 11 and a half years*

It was absolutely amazing. It made my first yoga session such a wonderful experience. The hour I spent doing yoga with other children and teachers was the best hour of my week. I got everything I needed: a little bit of work-out to break some sweat, strong stretches in core muscles and deep relaxation at the end. The yoga teachers are so dedicated towards their work and give their level best to make us learn yoga. They help us progress quickly. They are always in line, pleasant, kind and so funny. They are the best teachers. If you have been having a rough day, this class will get you back on the right path. Thank you to all.

– *P. Yuvaraj, 14 years*



Experience of BYMM Teachers

The CISF children's yoga camp was a great opportunity for me to conduct classes. I found that the children were very disciplined and were doing yoga properly and perfectly. Also they were very eager and enthusiastic to learn yogic games. Day by day the strength of the children started to increase and the students who could only understand Tamil were following the demonstration properly. Thank You Swamiji for giving me this golden opportunity, so that we children can become role models for other children.

– *Garima Bharti*

I am a member of BYMM since 2008. When I came to the ashram I was so small, still I loved coming here. I learned and imbibed many things. I never thought that today I am learning yoga and one day I will be teaching it to other children. I feel very lucky that I got an opportunity through the ashram to go out and teach yoga. I never thought that I could go on such a long journey at such a young age. For this I would like to thank Swamiji and all other coordinators.

We went to the region of India where the children did not understand Hindi. There were some children who understood only Tamil language, yet the children used to practise yoga by looking at the children in front or around them. This shows that the children had a great interest to learn yoga. All children were so disciplined and did their practice with full concentration and also enjoyed each and every class.

– *Khushi Priya*



The ultimate purpose of life is to live with excitement of gaining new experiences and embrace unknown and uncertain possibilities. I am an adventurous girl and like to explore new things. When I was informed about the trip I was really excited as it was something very new for me and a good chance to unlock my unknown potentials.

I loved everything about the trip from the place we stayed, the classes and students. I felt it was the best time of my life to spend with new people at a new place, adapt well and carry memories of them home. I really felt that my confidence had increased and I felt better about myself. I was able to push myself to my limit and truly make the most of every second. It was an educational trip for us. I will cherish this new inspiration and the good things which I learnt from my team members. Thank you for the wonderful opportunity to be part of this camp. I am grateful to each and every one. Special thanks to Swamiji for giving us this task, we will always do our best to work better every time.

– Aradhana Sharma

I have joined BYMM in 2011 and learnt many things like yoga, dance and mantra chanting according to my capacity. I am grateful to Swamiji, the ashram and BYMM for having learnt these skills. In the classes of the CISF children's camp I learnt many new things about teaching. I thank Swamiji and the coordinators for this beautiful opportunity.

– Muskan Kumari

Press Interview

Swami Satyananda Saraswati



I was a professor of English for over ten years and became disillusioned seeing the change in young students?

There was a time when you thought your elders were your elders, now youngsters feel their elders are their friends.

Even the students who want to learn and listen are forbidden to do so.

It is bound to be for some years, but ultimately the dust storm subsides. It was happening in the West also. The things they are confronting is completely new to them. There is no buffalo-or-water problem. It is something new to them and after some time, it will settle.

India has accepted the philosophy that yoga will help not only to maintain health but also to build up the nation.

We are very happy to hear from you that it is necessary that yoga should come to stay in industrial places.

All the diseases that we find in the world today are manufactured in industrial complexes.

Novelists like Dickens took objection to mass industrialism in the West.

Yes, but we cannot because we have to employ thousands of people and maintain social behaviour. The more people that are employed the better.

What are your experiences in having yoga centres in industrial centres in India?

Wherever we have yoga centres in industrial areas, they have been going very well because the participation is good and fast. The encouragement from the administration is very good. So far we are present at BHEL in Bhopal, Jhansi and Hyderabad, at Tata Steel in Jamshedpur, Bhilai Steel, the coal fields of Madras, in Bokaro, Taxila complexes.

Does living in a colony like Neyveli contribute to people's interest in yoga?

No, the interest is there in every place, but in a colony it is easier for people because the surroundings and settings are organized and they know where to go. If there is a yoga centre, they will come. A colony is like a compact society, like our old villages.

Is the Neyveli yoga centre affiliated to your ashrams?

Whether it is affiliated or not affiliated I will consider this my own because it will be, since it is only my teachers who teach here. In India, the standard of most yoga teachers is poor. I am the richest in that sense.

Do you have centres in Tamil Nadu?

We have the main centre in Bangalore for the whole of South India and then we have centres in Coimbatore, Trichy, Trivandrum, Madras and now here. In Madurai there is a very good response, although I was there only for 24 hours and I had to use every hour. I did not even have time to eat.

Why do people take to yoga nowadays?

People take to yoga on account of its therapeutic value. But they know very well that after that they will find a spiritual solution to their problems. Most Indians are attracted to yoga for its therapeutic value and the spiritual purpose as well.

– 7 February 1982, Neyveli House, Neyveli, Tamil Nadu

Guru's Blessings on Zoom

Sannyasi Bindugyana

In 2021, I was in Rikhia during the Sat Chandi Mahayajna. In one of his satsangs Swamiji said, "You who are present are blessed to be here and to be part of this anushtana. However, even if you were not here this sadhana would be happening because this is Sri Swamiji's sadhana and it is happening on another dimension as well."

Shortly after, I returned to Munger and then left for Bulgaria where Swamiji's sentences kept ringing in my head. I felt the mantra sadhana which came alive was also created by God's wish and Guru's grace. I was blessed to be in Bulgaria and share with others the experience of the magic and abundance of Satyam Yoga Prasad.

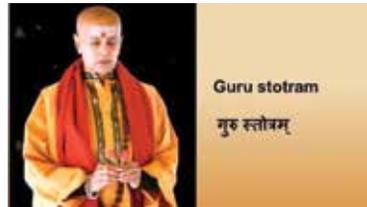
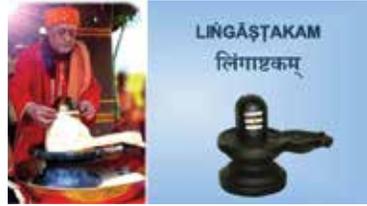
Go ahead with full steam

On 2 February 2022, three people met on Zoom. For two weeks, we were chanting for Devi. We listened to the CD available on Satyam Yoga Prasad and chanted along on our computers or with our mobile phones in hand. Within a few days, more people joined and we decided to practise one topic for two weeks each.

Then we received Swamiji's permission, "Go ahead with full steam and wholeheartedly, involve other participants, and let them be part of the planning. If the sadhana is ongoing it



might need more preparation and organization.” Now there was no stopping us. As Sivaratri was coming up, we chose Shiva as our next topic. Again every morning from 7.30 am to 8.30 am we met. We inserted the text of each chant on our presentation in Roman and Devanagari so we could read, listen, look at the beautiful pictures of our Gurus and chant.



Our chanting of stotras, bhajans and kirtan improved day by day and the effect of the practice was felt by all. Participants of this sadhana felt closer to the ashram, to Swamiji and Sri Swamiji. They started their day with positivity, optimism and a lot of energy. The day had a new focus and was strongly connected to the Satyananda Yoga tradition and to Guru.



We added topic after topic, and thus two weeks were dedicated to Sri Rama, Sri Krishna, Ganesha and Hanuman. For Guru we decided to do a longer sadhana, dedicated to Swami Sivananda, Sri Swamiji, Swamiji and Swami Satsangi.

At the end of the chanting, we would suggest some further reading for each topic, especially the many *Satyam Tales*, referring everyone to Satyam Yoga Prasad. People had heard of it but were not aware of the immense treasures it contained and now discovered and explored this beautiful gift Swamiji has given to all of us.

Every two days, a different person was leading the session. For many it was the first time to lead the chanting of *Om* and the

Shanti Path and *Shanti Mantra*. They were happy and honoured to be given the opportunity, and felt even more connected to Paramahamsaji, our tradition, the sangha and to the sadhana.

Adding the sankalpa



After Swamiji's go-ahead, we introduced another component to the sadhana. Every month on Guru Bhakti Yoga, the group made a sankalpa to live one of Swamiji's New Year Sutras for 2022 for the coming month:

- *swasthya* – look after your own health
- *sajagata* – cultivate awareness
- *sanyam* – self-discipline in life
- *sammaan* – respect
- *vinamrata* – humility
- *kartaovyaparayanta* – the zeal to perform your duties
- *nishtha* – commitment

To this we added the ongoing sankalpa of serving Guru's mission in the best way possible. When the war broken out in the Ukraine, we added the sankalpa to live for peace among people and in the whole world.

News of our sadhana spread quickly. Every day at least 30 people met in the morning, some joined during the week, others on weekends. In total 60 yoga aspirants became part of this sadhana, and 25 participated every single day. Listening to the voices of Sri Swamiji, Swamiji, Swami Satsangi and



the residents of Ganga Darshan transported us to the ashram in Munger. After two years in isolation, this sadhana was a boon of happiness and connection, and gave all a feeling of

belonging. People were at home with their families, others were alone in a hospital participating with their mobile phones and for one hour they were able to forget their pain and suffering.



There were days when we could not end the Zoom session with *Shanti Path* because everyone was crying; they had been so moved by the chanting and the presence of their beloved Gurus.

One day during the two weeks dedicated to Hanuman, many of us had an experience while chanting the Hanuman bija mantra. On the recording Swamiji says, 'Sit comfortably and focus the awareness at the eyebrow centre.' We all felt that there was no more computer in front of us, instead Swamiji himself was sitting right there in front of every participant. Nobody wanted this experience to end; it was so real. After chanting the Hanuman kirtan, we fully accepted his qualities and tried to live them throughout the day.

A tribute

This sadhana will continue throughout 2022 and 2023 and is dedicated to Sri Swamiji's Centenary as a tribute to his immense work for the welfare of humanity.

Now I am back at Ganga Darshan and happy that a group of devotees is committed to maintain the sadhana. The topics are prepared until the end of 2023, and their hard work and dedication will ensure that the presentations and the sadhana continue. I would like to thank all participants for the sincerity and joy they brought every morning with them, and above all, I would like to thank Swamiji for his support and blessings for making this sadhana such a beautiful, inspiring and uplifting time.

Guru's Blessings on Zoom –



Silviya

Dharmatara

The morning mantra sadhana reconnects us with the ashram spirit. It reminds us of the blessings of Guru, Devi Ma and divinity and helps start the day feeling blessed, protected and loaded with optimism and positivity. For me this is a life-changing sadhana. My spiritual practice received an immense boost and a strong motivation and commitment to deepen the sadhana emerges. What a joy that with Swamiji's blessings we will continue it for a long time to come. We are sending our endless love and faith.

– Sannyasi Gambir, Sofia

The day begins with chanting mantras and being with people of my yoga family. The focus of the day is new and different,

Impressions

View



Participants (23)

Find a participant

- | | | | |
|--|--------------------------------|--|--|
| | Yogatar (Host, me) | | |
| | Club Yoga i Priateli (Co-host) | | |
| | Aradhana (Co-host) | | |
| | Club Yoga i Priateli (Co-host) | | |
| | Buddhi | | |
| | Emo | | |
| | Fidanka B | | |
| | Vedadharm | | |
| | Amrita | | |
| | Daria | | |
| | Dharmatar | | |
| | Ekaterina Dimitrova | | |

the connection with my yoga family and Guru is stronger. I realize how the silent blessings of Guru works naturally and gracefully. I am full of gratitude. Pranam at your lotus feet, Swamiji.

– Sannyasi Kripadhara, Kardzhali

The mantra sadhana has a transformative effect and I feel the energy and vibration of the ashram in Munger. The morning chanting fills me with faith and positivity and helps me cope with the challenges of the day. Swamiji, I would like to thank you with all my heart for the inspiration, wisdom and light you give us.

– Sannyasi Padmavati, Rayovo

Swamiji, I am so grateful for all you do for us. Satyam Yoga Prasad is a platform which allows us to receive energy, inspiration, faith and maintain the flame of yoga within. I am also grateful to Sannyasi Bindugyana who organized our morning mantra sadhana. It ensures the best start of the day. It feels like a part of your energy and the ashram has arrived in Bulgaria. My son Preetam who loves the Happy Song very much also joins us sometimes for the sadhana.

– *Sannyasi Swarnaprabha, Bansko*

It is a joy and inspiration to be part of this mantra sadhana, not only with the chanting but also with the work necessary to prepare the presentation. To check the spelling of Roman and Devanagiri is a very powerful concentration on every letter and sound. The melody comes with the letters and words and creates a beautiful deep feeling. Searching for pictures transports me immediately to the ashram and its events. I am so grateful for this experience.

– *Sannyasi Tarpanvidya, Sofia*

The morning mantra sadhana is a wonderful gift for us. It fills us with enthusiasm, positivity and energy. We participate with great pleasure. In Bulgaria, many of us need regular chanting and now we receive such a great opportunity. With this sadhana, we learn many new stotras, bhajans and mantras. I feel blessed to participate in this sadhana. Thank you Swamiji for giving the permission for this sadhana. It is also very inspiring because it brings us closer to you and the sannyasins of Ganga Darshan. It is hard to express how much I like all the chants which create such a positive mood and connect us to you and the ashram.

– *Sannyasi Yogatara, Sofia*



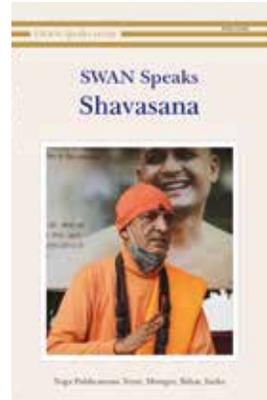
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Om Tat Sat
The Editor