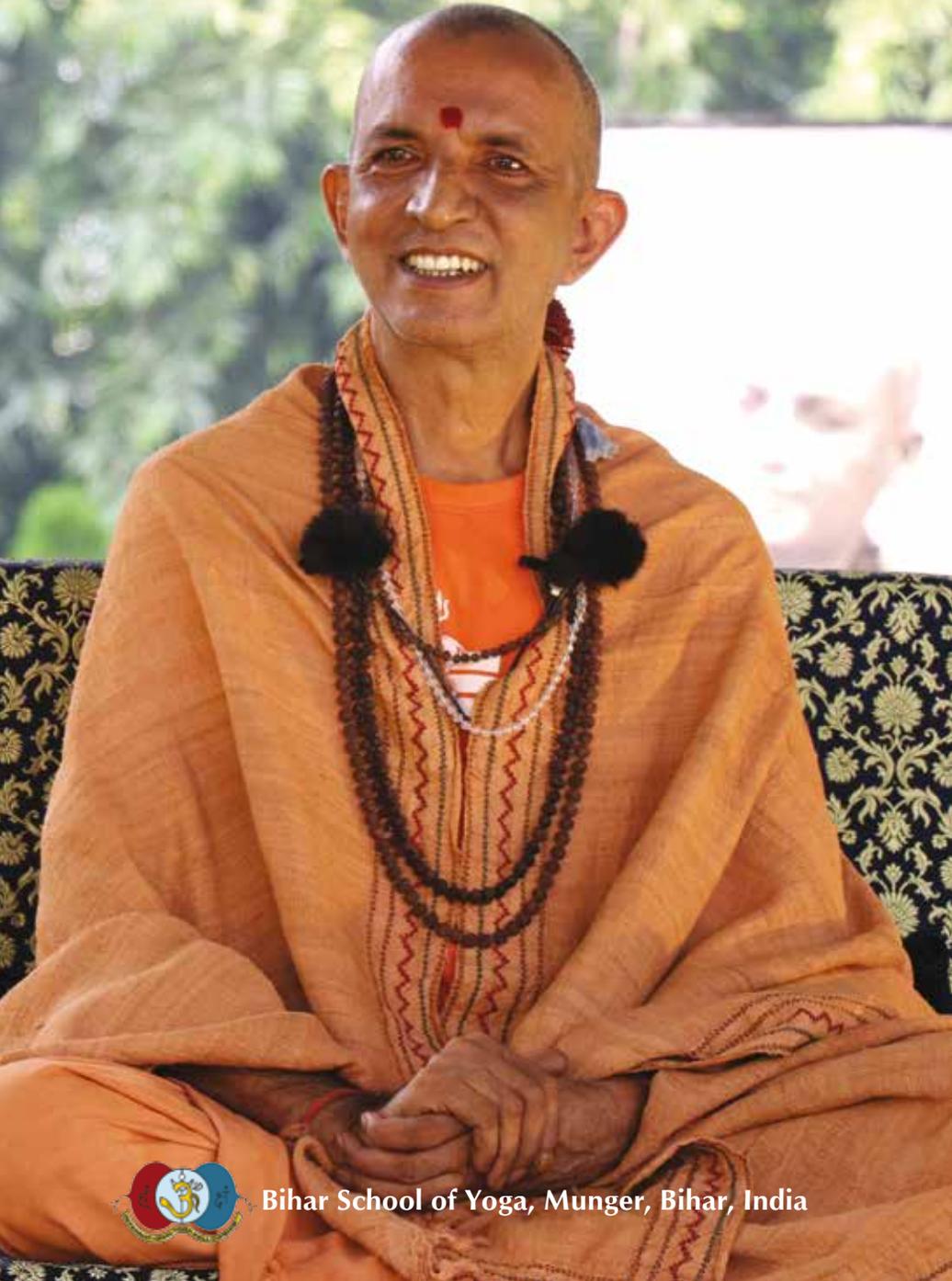


YOGA

Year 11 Issue 3

March 2022

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Bihar School of Yoga, Munger, Bihar, India



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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Yoga Chakra series 2021

Plates: Bihar School of Yoga Activities 2021



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

In Swami Satyanandaji the faculty of *vichara*, enquiry, does not only shine in a prominent manner, but is happily combined with the sacred faith which springs from study of scriptures and devotion to the holy tradition of the seers. Above all, he is goodness embodied. One can imagine the joy that one feels while listening to the simple, unsophisticated, half-humorous talks of Swami Satyanandaji. He, no doubt, belongs to the argumentative type of persons, but the special feature that is to be noted here is that his argumentation is not divorced from that tinge of wit and laughter, and a sense of freedom from the oppression of anxiety.

—Sri Swami Krishnananda Saraswati

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(60th year of publication)



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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 ॥

Tapasya, Karma and Titiksha

Swami Satyananda Saraswati



What is the place of tapas and titiksha in the modern world? We have a cutting machine in the ashram, its name is Tapasya, and when I purchased a bigger one it was called Titiksha. If there is no cutting machine the books will not be beautiful. You have to cut your personality to the right size and that can be done through tapasya. As an individual, your karma should be expelled, otherwise you have to undergo your destiny. You have to fulfil the commitments of destiny, there is no other way. If you practise *titiksha*, endurance and patience, and *tapasya*, austerity, you will exhaust a lot of karmas.

Tapasya

Often you may think about how to get rid of something, or if it is compulsory to face it, or if it is inevitable, written in your destiny to undergo it. You have to undergo the consequences of both the good and bad. That is the first law of karma. Through the practice of tapasya you can master it, and a lot of your bad karmas can be expelled. Tapasya is undergoing the process of suffering spontaneously and willingly. If you do not undergo this process of suffering willingly, then nature will compel you to undergo it.

If you are constipated, you are going to either have diarrhoea, piles or some other disease. If you willingly do the practice of shankhaprakshalana it is going to be an arduous job for an hour or two, but it is going to relieve you of all the consequences of the karma of constipation. Otherwise you have to suffer for months or years, instead of one and a half hours of suffering.

According to the theory of reincarnation, tapasya is the reduced period of man's suffering which is due to his karma.

Karma

If you say there is no reincarnation, still there is karma in you in the *sukshma*, the subtle form, which you have inherited from your parents. In science this is called the molecular inheritance, the DNA molecules. If my father or grandfather had a disease, I am going to inherit it. Karma does not only mean what you created in your previous life. Karma is the totality of acquisition: inheritance from previous lives, previous generations, and the environment.

This karma influences not only the course of your destiny, it controls each and every movement, each and every wink, sneeze and pain in the body. It is so difficult to make everybody believe this truth. Each and every thought that comes into your mind has been coming into your mind for the past twenty, thirty, forty or fifty years. How has it been coming? Where has it been coming from? Where does the electricity come from? From my switchboard? No. From the substation in Munger? No. Who propels the mind and controls the body? Who causes and relieves pain? You suffer and live like this is because you are forced by karma, and this karma is very difficult.

Great thinkers are confused about what is karma and what is akarma. The movement and the behaviour of karma is absolutely beyond man's comprehension. In order to relieve the pressure of karma in our lives, two methods have been suggested in the path of sadhana or *sadhana marga*. One is the moderate way for everybody called tapasya, and the other is titiksha.

Titiksha

Titiksha is to be able to bear heat and cold and live in a balanced state of mind whether you are praised, insulted or kicked or when you are elevated to a high position. Balance your mind in *sukha* and *dukha*, in gain and loss, in victory and defeat. Then you must start fighting. You should be prepared to fight on the battlefield of life, once you have balanced your mind in different pairs of opposites. This is called titiksha – to resist and tolerate, when the mind is thrown into the extremes of life. If you go to the Middle East it is so hot. If you go to arctic countries, it is so cold. When your body is exposed to an extreme climate and when your mind is exposed to extreme situations, you should be able to balance it somehow. That is called titiksha.

Tapasya means to purify each and every part of the body through a particular process. How do you purify gold? You put it in the fire. That is called tapas. How do you purify yourself, your karma? By exposing yourself to certain situations. If a person criticizes you, keep him with you, do not throw him out. He is cleaning your soul without water or soap. Every day he is cleaning you. Gautama Buddha, the enlightened one, had a nephew Devadatta, who was a rascal. He lived in the same sangha as Buddha and his disciples, and talked against Buddha all the time. Those who believed in Buddha used to criticize him, but Buddha kept him in the sangha all the time. Devadatta even conspired to kill Buddha when he was at the height of his eminence and kings bowed before him. This is called tapas.

In the *Bhagavad Gita* there are different forms of tapasya, physical, mental and emotional austerities. For example, 'Do not utter those words that create agitation in other people's minds' is an austerity which pertains to speech. Different types of tapasya are intended to purify your habits, nature and entire personality, so that your soul is purified to the extent that you become free from the pressures of karma.

– 27 March 1980, *Ganga Darshan*

BIHAR SCHOOL OF YOGA TRAINING

Online Yoga Chakra

The Online Yoga Chakra series began in February 2021 and concluded in August. The theme was *Shavasana*, which Swami Niranjan explored in great depth. He emphasized the many facets of the practice and its aim – to remove physical fatigue and relax the mind. Those who had previously participated in Progressive Yoga Vidya Trainings were invited to attend the online series.



Yuva Yoga Mitra Mandal Training

From 14th to 27th July, 22 members of the Yuva Yoga Mitra Mandal stayed at Ganga Darshan and received yoga training. This group was being trained to teach yoga in prisons throughout the state of Bihar. They had morning and afternoon sessions, satsang with Swamiji, and a study session where they had to prepare small talks and answers to possible questions. They also participated in the ashram activities and organized the Guru Pournima celebrations.

From 4th to 14th September, 38 members of the Yuva Yoga Mitra Mandal underwent basic yoga training at Ganga Darshan. A batch of newly admitted members, between 15 and 21 years of age, had morning and afternoon sessions conducted by Swami Gorakhnath.





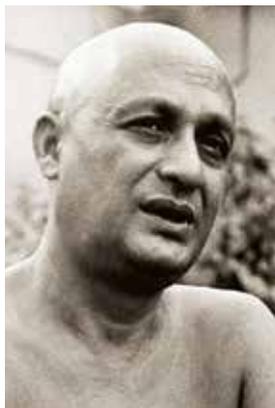
For most of them it was their first stay at the ashram. They fully participated in all activities and during the Sri Lakshmi-Narayana Mahayajna they wholeheartedly involved themselves in decorating and managing the venue.

Since then, both groups of Yuva Yoga Mitra Mandal members attend every Sunday a yoga training session and participate in seva.



The Kriyas

Swami Satyananda Saraswati



First of all, I will tell you what hatha yoga is. It is a science in which balance and harmony is brought about between the two systems in the brain. They call it ida and pingala, the sympathetic and parasympathetic nervous systems, the mental force and the vital force. These forces should be equal. They should be regularized and harmonized. That is the purpose of hatha yoga. Hatha yoga is composed of two syllables: *Ha* which

means the vital energy, *Tha* which means the mental energy.

In the body, we have two shaktis, the vital energy or *prana shakti* by which we live and move and by which everything is happening, and *manas shakti*, by which we think. If one of these shaktis is out of proportion, then something wrong can always happen. If prana shakti is out of proportion, you will beat or murder somebody, burgle somebody's house, because your mental shakti is not able to control the prana shakti. If you have less of prana shakti, less vitality, and more mental shakti, you are going to think and think and accomplish nothing. Automatically there will be frustration. So there must be a balance between prana or vitality, and *manas*, the mind.

That is known as ida and pingala. Ida is one nervous system; pingala is another nervous system. Ida is the nervous system which controls all the mental functions in the body and if there is something wrong in the ida nervous system, then your mind is collapsing. Pingla is the nervous system which controls all the vital flows – prana, apana, samana, udana and vyana – everything, digestion, excretion. The third one is called sushumna.

For this purpose, the yogis like Gorakhnath, Swatmarama, many other swamis, and the tantra shastras also have suggested the six kriyas. Those six kriyas are traditionally known as: neti, dhauti, basti, tratata, nauli and kapalbhati. Out of them, neti, is very useful before you practise pranayama. Of course, it is also good for people suffering from migraine, sinusitis and adenoids, but I am talking from the spiritual point of view. When you practise pranayama, you must practise neti first. Apart from being necessary for the practice of pranayama, it is necessary for the people who are having fits, like epilepsy, hysteria.

Dhauti is cleaning the alimentary canal, stomach and the smaller and greater intestines. Different methods are used like drinking water and vomiting it out for hyperacidity; drinking water and expelling it out by shankhaprakshalana; and taking a piece of cloth and putting it in and taking it out. These practices are also necessary for those people who want to have good spiritual practice like concentration and sitting in an asana for two or three hours, because the body must be pure. If there are a lot of acids in the system, hyperacidity, and you sit for meditation, you are going to have only those experiences which are instigated by hyperacidity. Your experiences will not be spiritual experiences. They will be hyperacid experiences. Tratata, concentration on a bindu, on a light; basti, a type of yogic enema: these are also known as hatha yoga kriyas which purify.

You asked me a question about kriya yoga, so I want to make it clear that when we say 'kriya' we always mean the *shatkriya* of hatha yoga and 'kriya' of kriya yoga.

Kriya yoga is a system which has come out of the tantric texts. It is a combination of pranayama, mudra, bandha, kriya and concentration. Hatha yoga, mantra yoga and all other forms of yoga are preparations to the practice of kriya yoga. Through the practice of kriya yoga you can accelerate the process of your own spiritual evolution.

– 10 November 1976, Bombay

The Gift of Sleep and Friendship

Devjyoti, Delhi

My mother-in-law has been suffering from lack of sleep for some time. This has been exacerbated after my father-in-law passed away this year. My relationship with her was not the most cordial. I have had to practise pratipaksha bhavana to bring myself around to a relationship where I can manage a peaceful conversation with her over the years. She had complained about sleeplessness to me long back and about her discomfort with sleeping pills.

Given my own sleepy experience with yoga nidra, I advised her to listen to the instructions in yoga nidra on youtube before going to sleep. She ignored my advice for a long time, and informed me that she was trying out vipassana and other techniques to calm down before sleep. Yesterday, she called me in a most thankful tone, informing me that for the past few days she had been off sleeping pills. And the trick has been to listen to yoga nidra instructions before going to sleep. She has fallen asleep with no trouble (much like I would do) and is really happy that this seems to be working for her more than any other method that she has tried.

From my limited knowledge of yoga nidra, I am certain that sleeping off is not the goal intended for the practice. However, for my mother-in-law, it provides the much needed relaxation so that she can sleep without medication. And it is also the beginning of a friendship between two very different people placed in a relationship that is traditionally not seen to be most congenial. She has started speaking with me not like a daughter-in-law after many moons and I sense a warmth that I cherish very much.

I wrote about this incident to bring to your notice that yoga nidra is indeed a powerful practice: ensuring pratyahara

sadhana for the yogi, relaxation for some time for inept practitioners like us, and peaceful sleep for many. It offers something beneficial for everyone either in entirety as yoga nidra or at least in part as the nidra bit. While the teacher might feel disheartened by the progress of the practitioner, sleep and friendship are some of the positive externalities which should be accounted for as unintended benefits.

Swamiji, thank you for your major contribution in our lives, as the gifts of sleep and friendship are of immense value to me now. Apart from the other gifts that your guru and you have given to many, please count this small incident as yet another prasad from yoga coming from you.



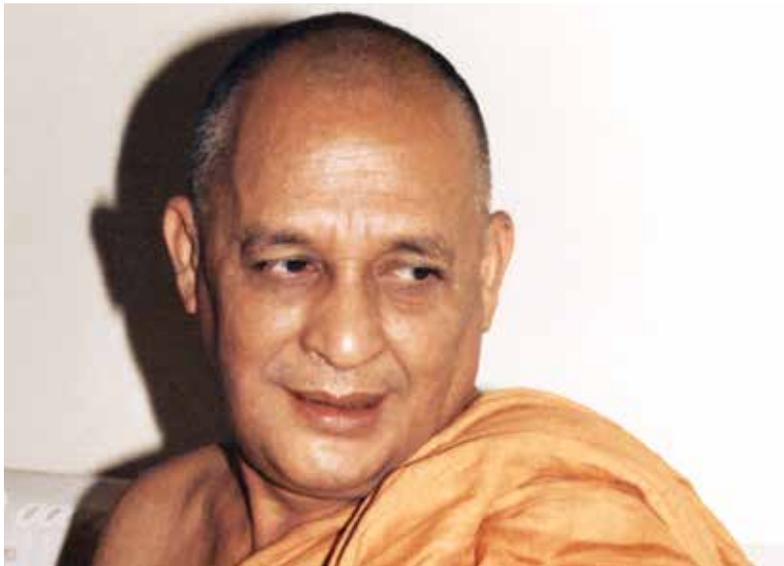
Having the blessings and teachings of such a guru parampara, I feel more committed towards a useful, more meaningful life ahead. I understand the need for continuous sadhana and to spread the goodness in all my thoughts and actions. I will commit towards more selfless work and purify me further. I will use the teachings towards a better world around me.

With all my gurus blessings, I will continuously strive towards higher dimensions for which this life is truly intended for.

—Hari Om

Management

Swami Satyananda Saraswati



How can I manage my anger?

I still remember the day when my father told me something. I went inside the room, loaded the rifle and said, "Don't tell me again what I have to do!" He was a very intelligent man and said, "Yes, thy will be done." That was my father.

When I was with my guru, there was a rule in the ashram, that when the Vishwanath temple bell rang, it meant the bhoga had been offered. Whatever was cooked in the kitchen was first sent to the temple as bhoga then it became an ayurveda. After that, the bell used to ring for all of us to eat.

One day, one good devotee came from Chandausi and Swamiji wanted him to be fed. I was in charge of the kitchen. I told him that bhoga had not taken place, ayurveda had not been offered. He said, "It doesn't matter, he is also Bhagavan." I took the bunch of keys and said, "You manage your kitchen,

I am going. The rule is the rule, no matter you or anybody!" I mean, I was so full of anger, you understand?

Only a person who is very sensitive, when offended, gets very angry. People who are blockheaded, how can they have anger? How can they get passion? Passion, anger, indicates how sharp, sensitive, quick and responsive your brain is, that for a little thing, you blow up.

Of course these people do suffer in life. The suffering within oneself is so much, but this suffering which we people with passion and with anger undergo, this suffering pays us well. We become very good artists, musicians, speakers, managers and prime ministers. We become very good swamis also. You should never misbehave with all those qualities which create an obstacle in your family and in your society.

Anger is an obstacle, a social obstacle. Like anger there are many other things which are not respected and accepted, and because of which people will say, 'Oh, he's not a good man, he gets angry.' That of course one has to take care of. I don't know how to. I never took care of it. You know, on account of this I have had a lot of difficulties with many people throughout my life.

I had a fight with the governor of Bihar once. I had a fight with the district magistrate. I had a fight with the sub-divisional officer who could have put me in jail at any time – just getting fiery, like Durvasa, the great saint. You should not worry about your anger, but if you want to pacify it I can give you only one suggestion – practise shashankasana for a long time. This will help you and will create a very proper balance in your adrenal secretions.

Swamiji, will you speak on maithuna?

Why do you ask about maithuna? You are the people who have better experience than myself. I should ask you. I can be your disciple if you like in this matter. People are asking this question again and again. Maithuna is the law of the body; it is the law of creation; it is the law of life. I don't say:

*Ahara nidra bhaya maithunamchya samanyametat.
Pashubhirnranam jnanam hi teshamdhico visheshah jnanen hinah
pashubhah samanah.*

Eating, sleeping, fear and maithuna, they are the qualities of the entire living creatures and the *Manusmriti* has made it very clear that there is no harm in it, especially when you practise it as a dharma.

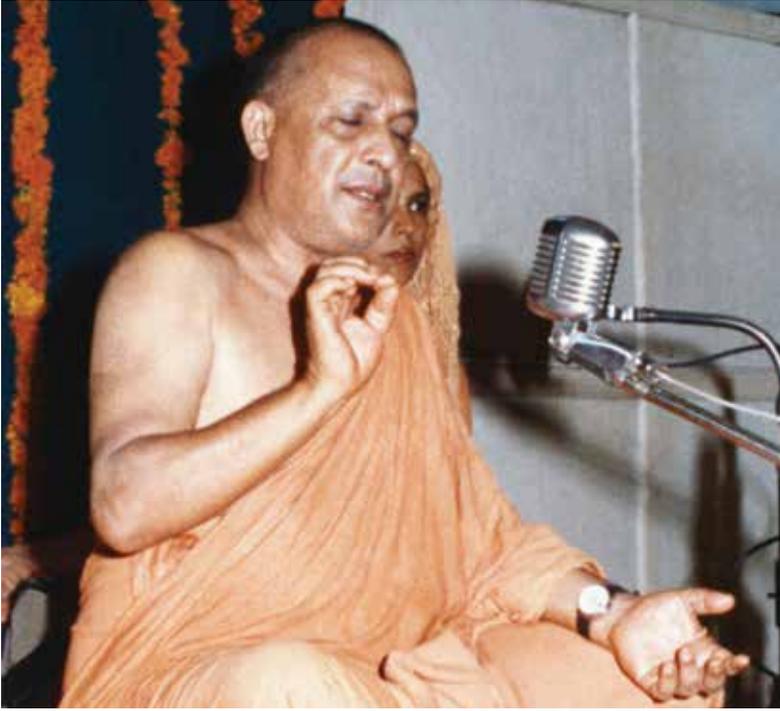
As a dharma it is a duty, an obligation and part of your sadhana through which you will evolve. You need not be undisciplined. I am not asking anyone to live a life of indiscipline. That is up to you; if you want you can be, but when we talk about maithuna in tantra, we definitely say maithuna has two meanings at the same time.

Maithuna is the word which derives from the Sanskrit root *maithunam* which means 'two together'. It does not mean sex. You understand? Maithuna means 'two together'. What two? Two things, two objects, two beings or two creatures with opposite polarities - not similar polarities. The polarity has to be different.

Positive and negative, two wires pass through the cable and at the moment there is a contact. In the same way, in the realm of nature there are two polarities - male and female. She is the negative polarity and he is the positive polarity. This positive and negative polarity is also known as time and space.

I am talking the language of physics; you may not be able to accept it immediately. Time and space represent these two polarities which are always apart from each other. Whenever these polarities move and they always move in opposite direction and when they move in opposite direction they meet at one point, that is called the nucleus. Therefore, the meeting point at maithunam is the nucleus point and this nucleus alone explodes.

You should by no means underestimate the importance of your conjugal life. You should not consider this merely as a tool of progeny or merely a tool of *bhoga*, enjoyment, but it is



an act which gives you a momentary experience. Through that experience you can peep through the window and into higher samadhi, when bliss becomes constant and is stabilized for a protracted period. It is exactly the same experience, but for a long time. Therefore, I must tell you very frankly that people who have the opportunity of interacting with each other should learn more about this art.

Others choose another path. Ramakrishna was a brahmacharin, Swami Sivananda and many others. Thousands of them were brahmacharins and by no means were they useless. They are the pillars. They are the lighthouse for us, but you should remember that everybody does not have the capacity to reach that height. We should realize our own limitations.

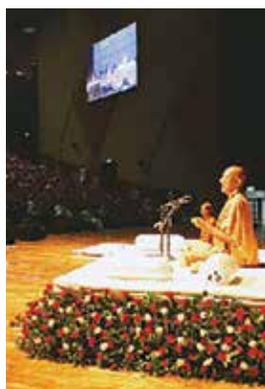
– 23 October 1985, Bharatiya Vidya Bhawan, Bombay

YOGA PROPAGATION

Bihar

On 25th October, Swami Niranjanananda was the chief guest and speaker at a program on 'Optimum Health and Yoga' organized by the Department of Health, Government of Bihar, in Patna. The venue of the program was Bapu Sabhagar, a newly constructed auditorium with a seating capacity of over 5,000, but due to Covid restrictions had an attendance of about 1,200 guests.

At the beginning of the program Swamiji was invited to release a booklet 'Buddhi, Bhavana aur Karma' compiled from his lecture given in Patna in 2019, and published by Satyananda Yoga Kendra, Patna. Thereafter, addressing the august gathering, which comprised many doctors and health professionals as well, Swamiji spoke on integrating the two V's of *Vigyan*, science, and *Viveka*, discrimination and wisdom in order to emerge Victorious and successful in life. Yogic lifestyle represents the correct application of viveka in life, and by bringing discipline and restraint in our life, not only can we cure ailments, but also prevent them and promote health. Swamiji outlined a simple 5-capsule sadhana of mantra, asana, pranayama, relaxation and concentration that can help people achieve optimum health and wellbeing in their life.





From 6th to 10th December, a five-day yoga shivir was organized by the Vedic Yoga Kendra, Khariya, Bariyarpur. The participants were encouraged to adopt yoga to experience health and enrich the quality of their lives. The shivir was organized by Avadh Bihari Singh and classes were conducted by Sannyasi Muktideva.

Sannyasi Devshraddha conducted various yoga shivirs in Patna, Bihar:

- From 1st to 20th February, yoga training was conducted at Magadh Mahila College, Patna University. The training concluded in the presence of the Deputy Chief Minister of Bihar, Srimati Renu Devi, and the pro vice chancellor of Patna University. The girls gave a positive feedback about their experience which included: improvement in physical strength; reduction of lower back pain; improvement of their confidence level; increase in feeling happy; increase in energy; reduction of sleepless nights. One girl summed up the experience of the group: “Yes, yoga works for our overall personality, and it is not only a necessity but it is compulsory for all human beings.”





- From 20th to 25th March, a yoga shivir was conducted for the Intelligence Bureau Patna. Participants felt that pawan-muktasana parts 1 and 2, and yoga nidra helped them greatly to manage the mental pressure they experience in their work.
- From 18th to 20th March, a shivir was conducted at the Bihar institute of correctional administration (BICA), Hajipur, Vaishali district. The program was for jail superintendents and assistant prosecution officers of Bihar. A request was made for a similar training program for 150 female jail wardens, however, due to the Covid-19 pandemic it had to be cancelled.



Tamil Nadu

Sannyasi Shivarishi conducted a year-long course, Sadhana Shibiram, of about 55 classes at the Satyananda Yoga Centre Triplicane, Chennai. The course was conducted on weekends and each class of 3.5 hours was a combination of practice and discussion. The classes were conducted between 5 am and 9 am. In spite of the pandemic the participants felt the connection with the tradition and blessed to be guided by the teachings of our Guru Parampara.



Nepal

From 14th to 20th January, a yoga shivir was conducted at Rampur, Palpa, for teachers, representatives of the local government, students, parents and yoga sadhakas. It was organized by Rampur Yog Samiti and Rampur Ayurveda Center Palpa, on the occasion of National Yoga week. The classes were conducted by Sannyasi Premananda from Kathmandu School of Yoga, Kathmandu, and Sudip Gaire and Surya Prasad Shrestha from Rampur Yog Samiti.



From 16th to 18th April, a yoga shivir was conducted in Manigram, Rupandehi (Lumbini). The shivir was organized by the local Government (Ward No 5 of Tilottama Municipality). The participants (between the age of 40 to 70) requested to extend the number of days of the shivir saying that they had never been exposed to such a relaxing form of practices of yoga before. The sessions were conducted by Sannyasi Premananda and assisted by Damodar Bashyal, Vishnu Kharel and Radheshyam Sharma.



SADHANA SHIBIRAM

I am R. Divya, working in State Government department. I joined the Satyananda Yoga Centre in the year 2016. For the past five years I have never missed any day without doing my mantra chanting, asanas, and pranayama. Now I don't have any pent-up feelings, I let go of all the anger and negative emotions. This has helped me to stay calm. I have improved my focus. Yoga has helped me to see my arrogance. I realize that I have a long way to go to shed my ego.

—Divya, Chennai

My journey in yoga has transformed me from being a student to a teacher, over a period of 7 years. My thirst for learning more about yoga, led me to this course, which has now become a significant milestone of my life.

The one practice that has helped me the most is the Surya Namaskar, which after doing just three rounds, provides a burst of energy, and also brings about a change in the state of mind, resulting in a sense of calmness.

The Bihar School of Yoga tradition has helped me become a resourceful person and inspires me to become a better version of myself. It has also taught me to believe in the grace of the Guru, and be humble when appreciated, and not to become egoistic on being praised.

—Pooja, Chennai

I was brought to this place by the divine grace I should say when I was almost lost without knowing where or what am supposed to do. The practice of asanas brought in focus and concentration. I started understanding what role awareness plays in one's life. Awareness of my own breath has been the most beautiful experience in my life.

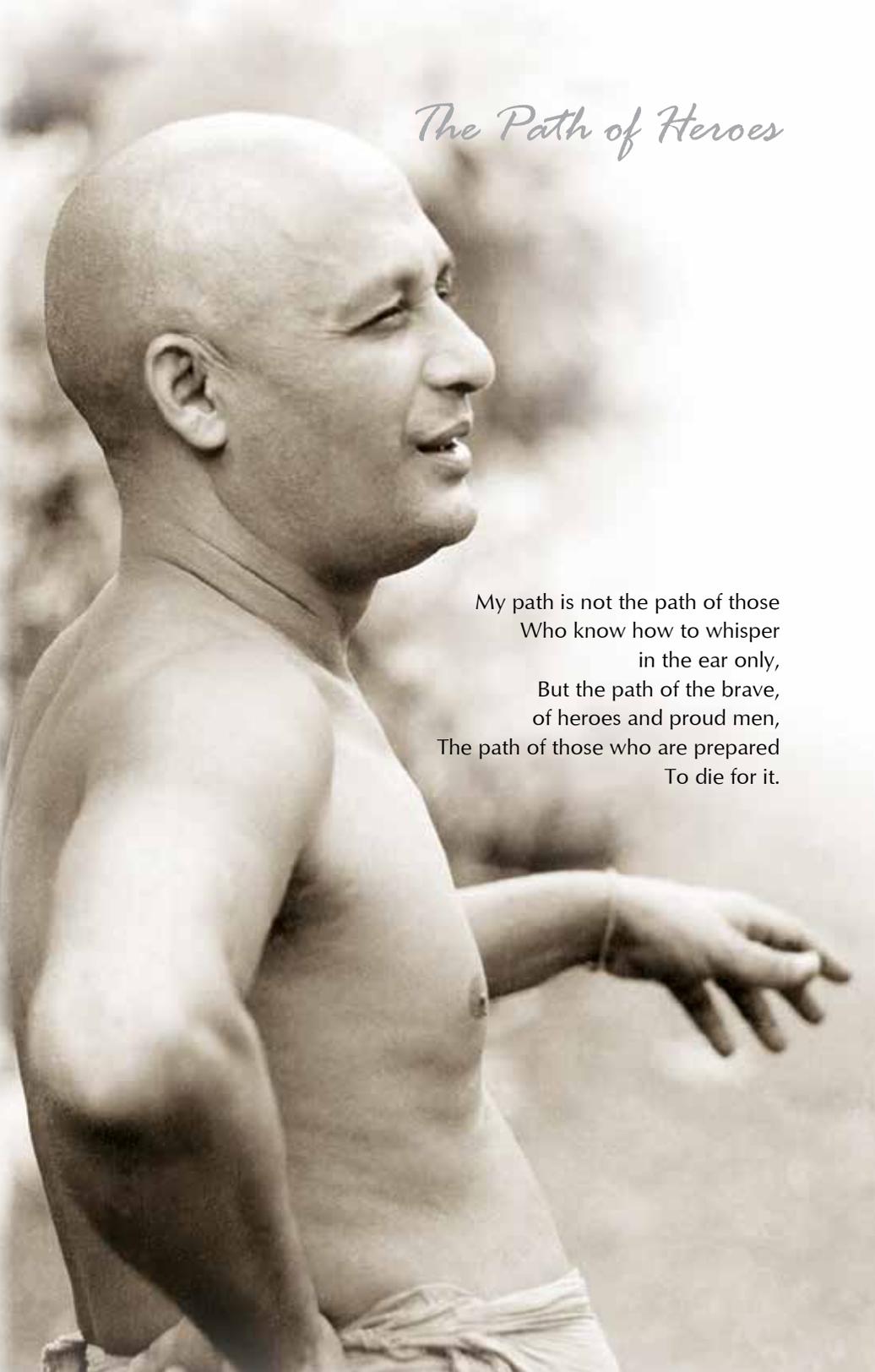
The moment we were made to understand about our prana I was so shocked when I realized how much of our prana I have wasted on unnecessary thinking, talking etc. Every thought of ours has life so be aware of your thoughts. I felt my search has ended Every class I started feeling better mentally and physically. It is just not about a yoga class that I am attending. I understood that very clearly. This is the place where your whole being is taken care of and it happens only with punya of many births.

—*Renu, Chennai*

Satyananda Yoga is an endless ocean with infinite permutations and combinations. Without a doubt, I have been a blessed beneficiary of two transformative practices given by revered Swami Satyananda: the ridiculously simple pawanamuktasana series and the profoundly relaxing yoga nidra. These have had a deep impact on my psyche and upon doing them my mind immediately feels relaxed and is able to function with enhanced clarity and accuracy.

My sentiments towards guru parampara: I have always felt a very strong unshakeable connect with Swami Sivananda and much of my seeking in the past five years has been in this direction. Whether it is his books or an audio file I listen to, his voice suffuses my heart with an innate peace. The only audio file that I have listened to completely of Swami Satyananda on the Satyam Yoga Prasad website is the one where he speaks of the training he underwent under Swami Sivananda at Rishikesh. There is this picture of Swami Sivananda with Swami Satyananda and that black and white image is entrenched firmly in my heart – the master and his disciple

—*Sheila, Chennai*



The Path of Heroes

My path is not the path of those
Who know how to whisper
in the ear only,
But the path of the brave,
of heroes and proud men,
The path of those who are prepared
To die for it.

Yoga – the Rock in the Ocean

Divya Vandana, Kolkata

One day I received a desperate call from a lady who wanted yoga classes to help her manage a rare autoimmune disease. When she came with her medical reports, I could tell that she was very frightened.

She was a lady in her fifties, successfully running her own business, she was fitness conscious and exercising at the gym regularly. Two years ago, she started noticing that her muscles and ligaments were becoming very stiff, and extremely painful. A lot of tests were done, and it was discovered that she had an autoimmune disease called Panniculitis.

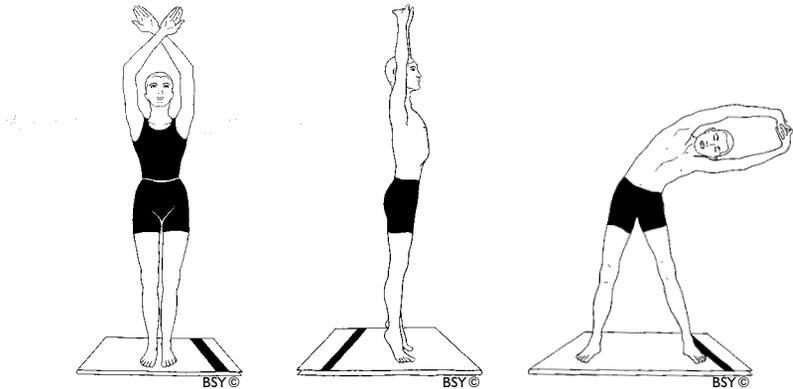
The subcutaneous fat layer under the skin is inflamed and hardens into painful nodules that block and damage the muscles and ligaments. The inflammation can spread through the body and organs, causing intense pain, stiffness and extreme fatigue. There is no known cure for this condition and treatment is only palliative with antibiotics, steroid injections and pain relief tablets. This lady was told that eventually she would be bedridden. This lady had lost hope, was unable to sleep at night and was sinking into depression.

I explained that Satyananda Yoga was an integral system and not about stretches and exercises. She was very surprised to learn. Here is a brief outline of the sadhana which she did.

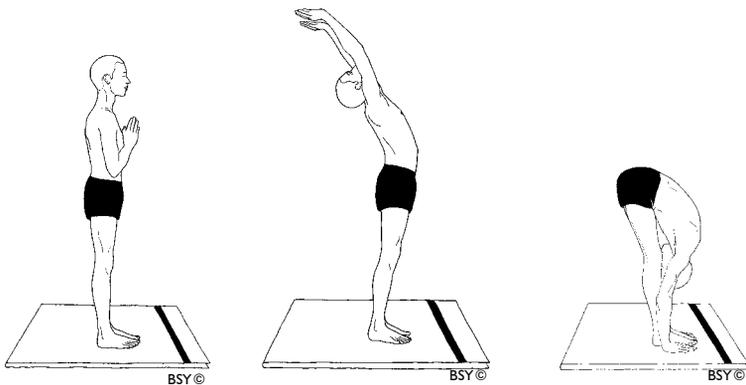
Asanas

Yoga in the bed – moving the toes, ankles, hands, shoulders, head, in order to get the blood circulation flowing before getting out of bed.

Standing asanas – Hasta utthanasana, tadasana, tiryak tadasana.



Kati chakrasana: the first few days, she could not even move her arm behind her back. Two weeks later, she was able to do the practice comfortably.



Surya namaskara – Since she could not bend her knees, I taught her only the first three positions, to be done slowly while chanting the mantras and feeling the strength of the sun entering her body.

Pawanmuktasana Part 1 – She practised slowly with focus on breathing. Janu naman, knee bending, was not possible in the beginning, but now she is doing it very well.

Pawanmuktasana Part 2 – She practised only the first two practices, utthanpadasana and chakra padasana, with focus on breathing and feeling the energy flow in her legs.

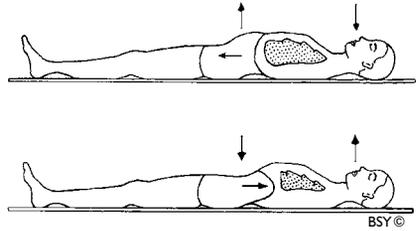
Pranayama

Nadi shodhana – with the ratio 1:1

Bhramari

Mental nadi shodhana – to be done at her desk, whenever possible for a few moments or when feeling stressed.

Full abdominal breathing – while lying down.



Meditation

Kaya sthairyam – ten minutes

Ajapa japa – She loves Swamiji's short technique with the instruction to breathe in harmony with loved ones.

I felt that her prana is stuck and needs to flow again. She was amazed to learn that prana flows in different ways through our bodies yet very willing to practise it.

Beginners yoga nidra – with a positive sankalpa, every night before sleep.

Mantra chanting

Three-mantra sadhana with the focus on the Mahamrityunjay mantra. She is also focusing on the Mahamrityunjay yantra and on the amrit pouring from the kalash onto her the body, symbolizing the constant cycle of rejuvenation.

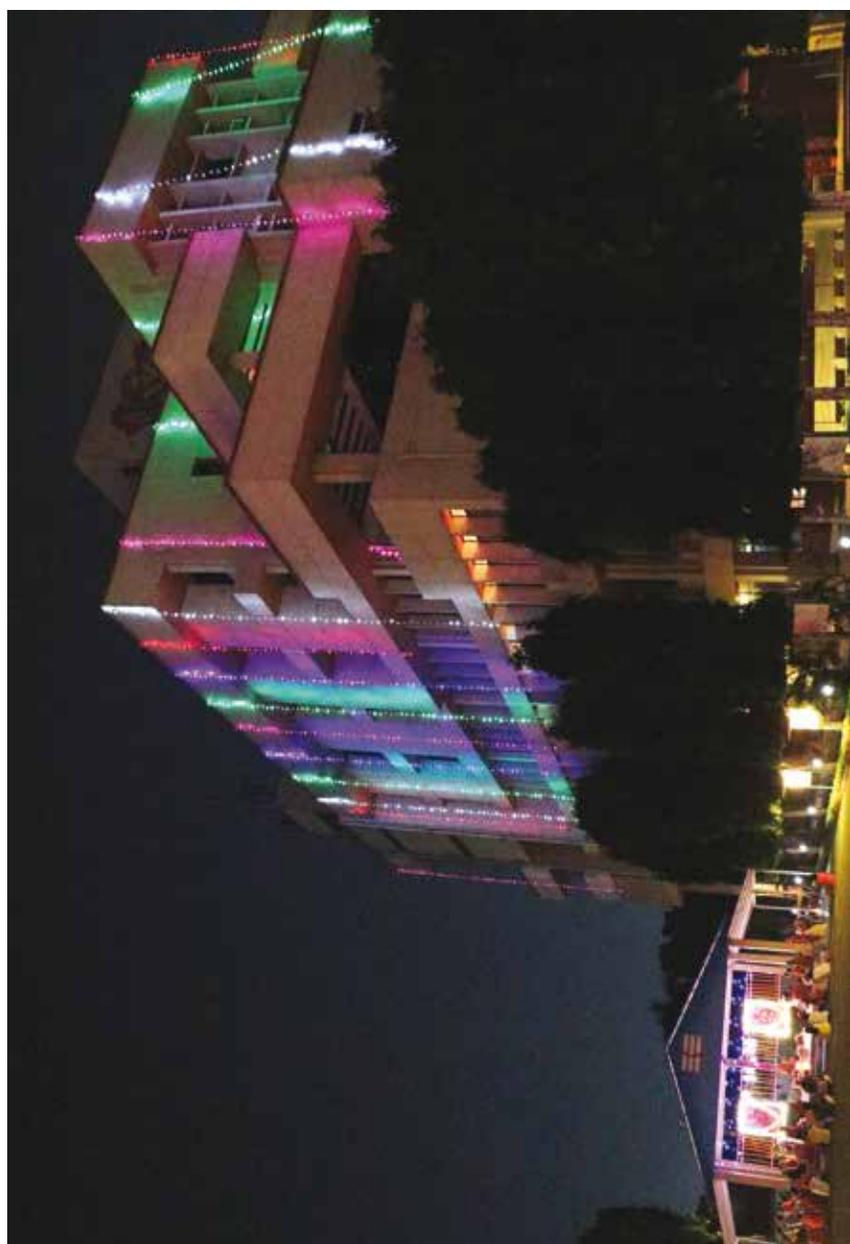
This lady is intelligent, sincere diligent with her daily practice. I received a very excited message from her to say, that she cannot believe the change in her body. She can do all the practices well and is sleeping peacefully at night. She still has a day or two of intense pain off and on but says, "It is nothing I cannot handle now." She knows her yoga sadhana is a lifelong commitment. It is saving her life and she is so grateful.

In her sea of pain and fear, yoga is like the rock she can cling to. The Bihar School of Yoga method, with its focus on the aspects of body, mind, emotions and spirit has really transformed her life!



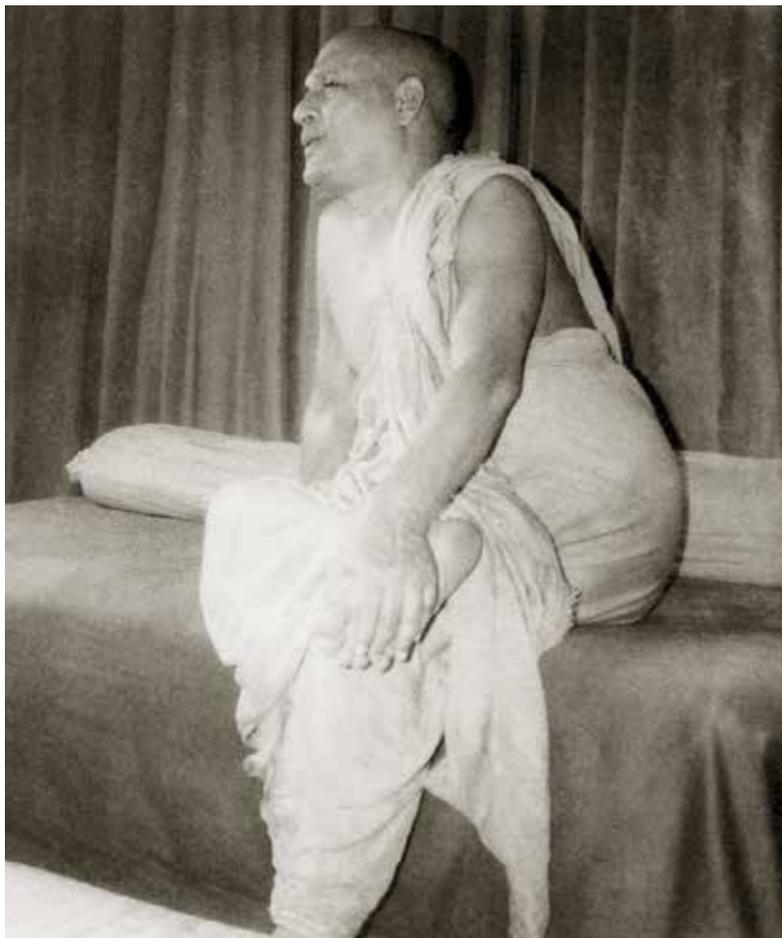






What should I do?

Swami Satyananda Saraswati



I have had asthma for the last three years and I have had skin diseases from childhood.

Skin disease and asthma are interrelated. They replace each other and both are due to emotional congestion. You can practise yoga according to the book *Yogic Management of Asthma*

and Diabetes, one of our publications. You can practise *vastra dhauti*, *kunjla*, *pranayama*, *shashankasana*, it is all right, but please remember that asthma and skin disease are caused by emotional congestion. There is something wrong in the upper channel. Just doing *kunjla* will only create some sort of relief. You might be all right in a few months or in two or three years, but actually you must try to get rid of that emotional congestion in your personality. In order to do that you must practise what we call 'inner *shankhprakashana*'. External *shankhprakashana* is practised with the help of salt water while inner *shankhprakashana* is practised with the help of mantra or any strong concentration practice like *trataka*. And after *trataka*, practise *antar mouna*.

I am not talking about meditation. First practise *trataka* on a candle or a dot, *bindu*, or on your *ishta devata*. Blinkless gaze is *trataka*. After that, allow your mind to think whatever it likes. Do not stop it. Do not obstruct it even if it is a good or bad thought, an evil or a divine thought, a dirty or clean thought – it does not matter what thought it is. Let it come and just watch it. Don't be affected by it. Witnessing the thought process without obstructing it is called *antar mouna* and it becomes more keen and rapid if it follows a short *sadhana* like concentration on a *bindu* or *trataka*.

Sometimes so many thoughts come during *antar mouna* that you cannot handle them properly. In that case, you must do some ordinary practice like *japa yoga* with your mantra and a mala. When you are practising mantra with a mala the mind starts vomiting; it starts thinking very much. Don't control the mind at that time; let it go; let it move.

– 30 January 1982, Coimbatore, Tamil Nadu

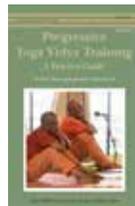
2021 ACTIVITIES REPORT COURTESY OF YOGA PUBLICATIONS TRUST

Books

By the end of 2020, two hundred and thirteen books and 82 booklets were in print in English, seventy-seven books and 29 booklets in Hindi, as well as fifteen books and 3 booklets in Hindi-English language. In 2021, two new books and eleven booklets were added in English, while in Hindi, seven books and two booklets were added as new titles. One book and 9 booklets were reprinted in English and 4 books were reprinted in Hindi.

New English books printed in 2021

- *Progressive Yoga Vidya Training Series 6 – A Practice Guide*, Swami Niranjanananda Saraswati
- *Daan: Path to Positivity*, Swami Ratnashakti Saraswati



New English booklets printed in 2021

- *Prime Minister's Award 2019 Satyam Tales:*
 - *Meeting the Master, Memorable Memoirs of Satyam's many disciples*
 - *Turn the Wheel and Flow with Life, Glimpses of the Munger Yoga Symposium 2018*
 - *Antarix and Oshadix, And other stories of Satyam with young Niranjan*
 - *More Meetings with the Master, Memoirs of Satyam's householder disciples*





- *The Gifts of Satyam, Seen through the eyes of Hari and Aryan*

- *A Prayer to Sri Ganesha, A direction, path and goal*

- *Mahadeva Uvacha, Thus spoke Shiva on Satyam*



- *Inspiration for Life, Yatras to Mount Kailash*

- *Following the Inspiration, To be with the Divine*

English books reprinted in 2021

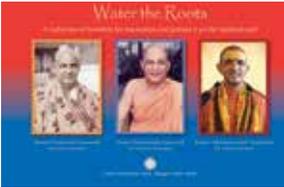
- *Asthma and Diabetes,*

Dr Swami Shankardevananda



English booklets reprinted in 2021

- *Water the Roots (9-booklet set)*



New Hindi books printed in 2021

- *Ramacharitamanasa, Balkand 3, Avalokiteshwara*

- *Ramacharitamanasa, Balkand 5, Avalokiteshwara*

- *Raj Yog Sab Ke Liye*

- *Hardik Samvad,*

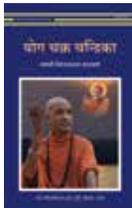
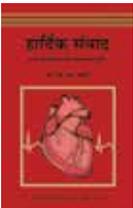
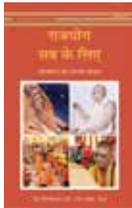
Dr H.S. Wasir

- *Yogic Jeevan*

Swami Niranjanananda Saraswati

- *Yoga Chakra Chandrika*

Swami Niranjanananda Saraswati



New Hindi booklets printed in 2021

- *Likhit Japa*
Swami Sivananda Saraswati

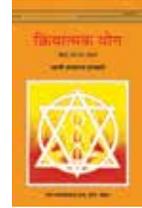
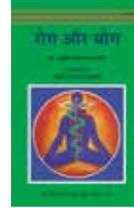
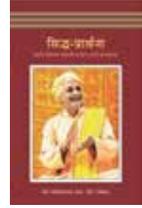
Satyam Tales:

- *Satyam ke sang beeta bachpan,*
Ashram jeevan ke swarnim
sansmaran



Hindi books reprinted in 2021

- *Surya Namaskar,*
Swami Satyananda Saraswati
- *Siddha Prarthana*
- *Rog aur Yog*
Dr Swami Karmananda Saraswati
- *Kriyatmak Yog*
Swami Satyananda Saraswati



Satyam Yoga Prasad

In all, 44 new releases of ebooks in English and Hindi languages were made available each month as part of the Guru Bhakti Yoga celebrations of 2021. In addition, 18 titles were released in the following nine languages: Bulgarian, German, Hungarian, Italian, Odia, Portuguese, Romanian, Serbian, Spanish.

Additional multilingual *Yoga Nidra* recordings were released in the audio collection. By the end of 2021 the practice was made available in a total of 63 languages.

3 audio *Satyam Tales* were released as part of the Digital Prasad:

- *Satyam and Hanuman* (English)
- *The Gifts of Satyam* (English)
- *Gagan Ka Panchhi* (Hindi).

Digital prasad packages, which have included video, audio, sadhana and newly released publications, have been made available on the occasions of Basant Panchami, Guru Purnima, Sri Lakshmi-Narayana Mahayajna and Satyam Purnima.

THANK YOU

We are so grateful for the digital access to your programs. It gives us a sense of connection and raises hope and faith in all of us.

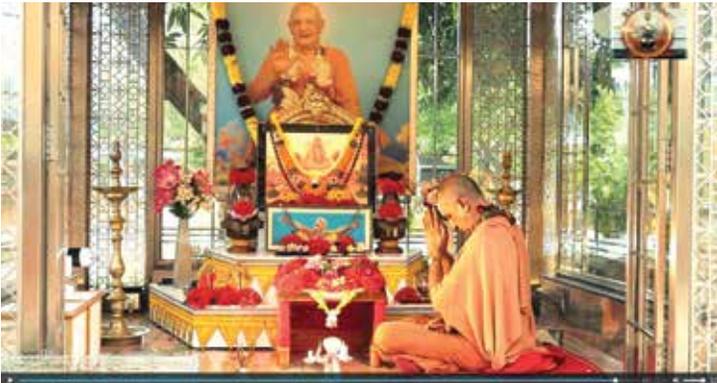
—Neel Kamal, UK

It was such an immense joy to see the videos you so kindly shared of the various events that took place at the ashram recently. I am immensely grateful to be part the Bihar Yoga tradition – I cannot quite imagine what I would do if, like so many ‘teachers’ in the West, I were limited to a rigid set of asanas and not much else. I use the Lifestyle Capsule practices – as per your teachings and specifications on *Satyam Yoga Prasad* – and their variations being its inspirational foundation.

—Sannyasi Mahesh, UK

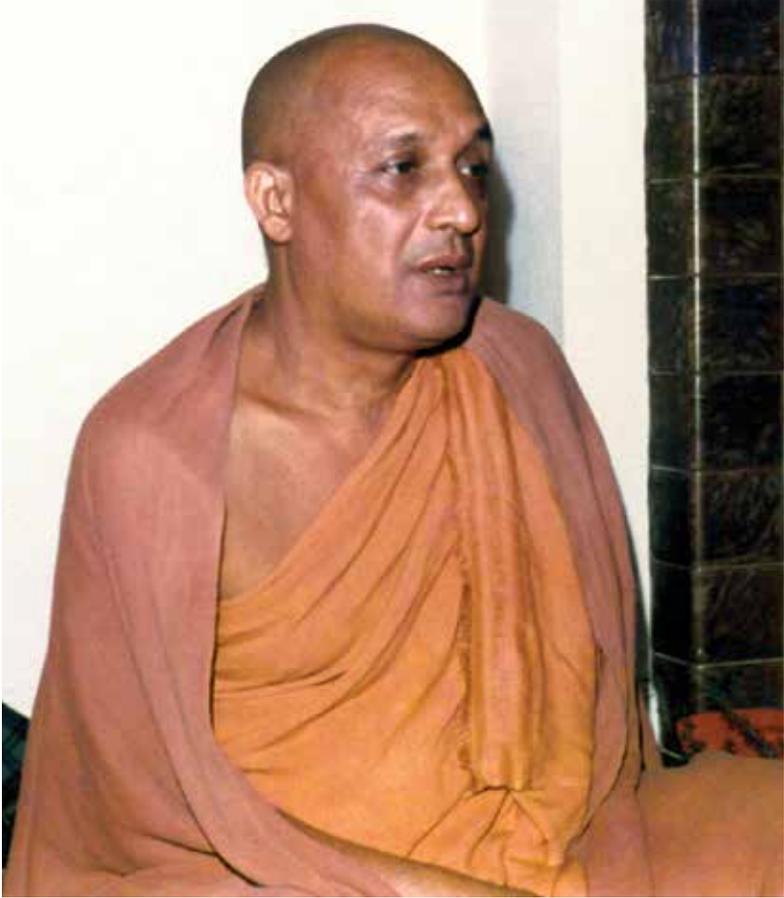
Thank you sincerely for the continued flow of digital prasad. It is really beautiful and much appreciated each time there is a new release it imbues the reminder of Guru’s grace even more strongly.

—Sannyasi Gyanmitra, Australia



Satsang

Swami Satyananda Saraswati



Should discipline be imposed forcefully?

You should impose disciplines very carefully. Disciplines should be imposed or introduced in a way that you do not feel they are disciplines. Except the mind which is sattvic, every other state of mind abhors discipline, is against it and does not like it.

A dull mind can be easily disciplined. Is it that the mind becomes dull when disciplined?

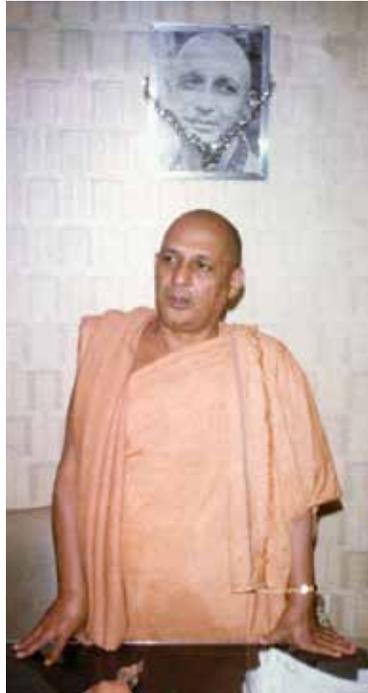
No, a dull mind is not a disciplined mind, it is an inactive mind. If you ask a dull fellow to sit down, he will sit, not because he is disciplined but because he doesn't want to move. If a fellow is tamasic by nature and you make him sit, he stays there all the time. The tamasic state is the evolving state, the rajasic state is a dynamic state and the sattwic state is a balanced state. There is a balance of all three. In sattwa there is tamas as well and also there is rajas, this is balance. When to sleep, when to play, when to jump, when to sit down quietly, when to go to meditation, how to do business, when to sit quietly – it is a disciplined, balanced state. *Sattwa* means balanced, *rajas* means only dynamic.

Is there some significance to changing one's given name for a spiritual name?

The name you bear now is the name of your body or physical personality. How do you indicate the name of your spiritual self, your inner self? What is the name there? It becomes the means of awakening. That is why after sannyasa diksha, the name is completely changed.

It is not a change of religion. I have not changed my religion, I changed my name because that indicated one type of association and this name indicates another type. It reminds me of my spiritual duty and my spiritual personality.

– 20 February 1980, Bombay



2021 ACTIVITIES REPORT COURTESY OF BAL YOGA MITRA MANDAL (BYMM)

Hanuman Chalisa

On 1st January, the ashram tradition of ushering in the New Year with the chanting of *Hanuman Chalisa* 108 times was upheld. On rotation, 16 children attended the program and joined in and supported the residents with the chanting and playing instruments. Their cheer and joy was appreciated by all present.



Bal Yoga Diwas

The annual Bal Yoga Diwas, Children's Yoga Day, coincided with the first day of the three-day Basant Panchami celebrations.

Twelve children were invited to attend the program as representatives of the whole group of BYMM children. In their speeches, both in Hindi and English, they told of their experiences during the Covid-19 pandemic. In an honest and moving manner they described how yoga helped them to remain balanced and focused and how they were able to help others through online kirtan and small yoga classes.





To show Swamiji and the ashram residents that they had not forgotten their skills, they offered a presentation of dance, karate and yogasana. The confidence and strength of these young people was truly heart-warming.

Swami Samvidananda, of Bhaktidham, Nashik, Maharashtra, a guest to Ganga Darshan, congratulated the children and praised their goodwill and positivity which they upheld in all circumstances.



Play of voices

A group of BYMM children took part in the creation of audio books based on *Satyam Tales*. They were able to express the meaning and intent of the tale and express their joy in a playful manner.

They also participated in the recording of several kirtans which were presented in online programs throughout the year.



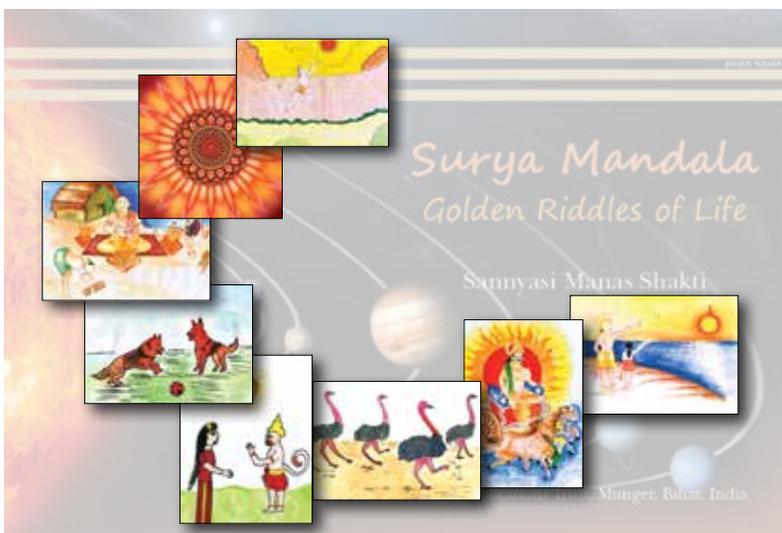
Actors and actresses

A group of BYMM children were involved in Swami Niranjan's first Online Yoga Chakra, *Shavasana*. Their miming and acting talents helped to understand the many aspects of the practice shavasana. Their sincerity, humour and ability to express even abstract concepts gave colour and lightness to the online presentation.



Artists in the making

A group of six children became active participants in the making of *Surya Mandala*, the story of Hanuman's journey to the Sun and quest for the purpose of life. With colours, skill and an abundance of imagination the children illustrated the various adventures described in the book. Their thoughtful rendering has become an invaluable part of the story.



2021 ACTIVITIES REPORT COURTESY OF YUVA YOGA MITRA MANDAL (YYMM)



Decorating the ashram

Throughout the year, members of the Yuva Yoga Mitra Mandal offered their talents, goodwill and artistic flair to decorating the programs at Ganga Darshan. Thanks to their dedication and hard work, Jyoti Mandir, Yajjnashala, Chhaya Samadhi, Satyam Vatika and the Main Building Lawn looked festive and merry on these occasions.



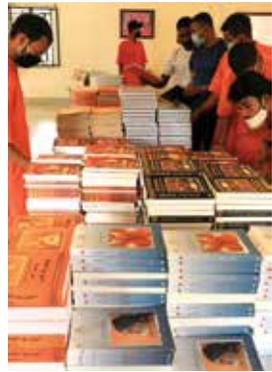
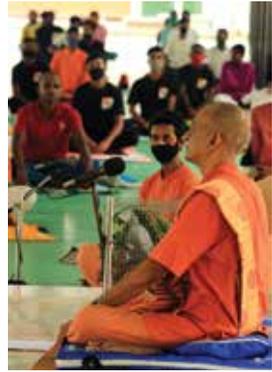
Daan

Members of the YYMM organized and distributed the items for the relief of Bariarpur village which was destroyed in a fire in April. Packing bags, loading trucks and distributing in a joyful manner with kirtan and laughter brought smiles on the faces of those who had lost everything in that fateful night.



Foundation Day

On 2nd October, members of the YYMM were invited to Ganga Darshan to celebrate the Foundation Day of the movement. In the Yoga Vidya pandal, Swamiji and residents met the yuvas who presented a stunning performance of yogasanas. Sannyasi Vivekchandra gave a report about the various activities and achievements of YYMM since its foundation, and other members told of their learning and experiences as a member. It was a touching account of how YYMM changed their lives and understanding. Swamiji inspired them to continue with yoga and seva and to become useful members of their community. After the program, they were guided through Satyam Yoga Prasad and left the venue filled with determination and goodwill.



YOGAPEETH EVENTS



Basant Panchami

From 14th to 16th February, Basant Panchami was held at Yajnashtala to celebrate the Foundation Day of Bihar School of Yoga. Ashram residents conducted the aradhana and havan, to the chanting of stotras. In his satsang, Swamiji spoke on the role of Brahma and Saraswati, and the difference between *vidya* and *jnana*, as wisdom and knowledge. Swami Shivadhyanam spoke on the tradition of BSY.



Sivaratri

On 11th March, Sivaratri was observed at Akhara with havan and the chanting of stotras.

Holikan Dahan

On 28th March, Holikan Dahan was celebrated at Yajnashtala. In his satsang, Swamiji explained the story of Prahlad and the invincible power of faith and devotion.



Holi

On 29 March, Holi was celebrated at Yajnashtala with havan, the chanting of stotras, many colours and a joyful atmosphere. Swamiji spoke on the teaching and meaning contained in this festival.



Birth anniversary of Ammaji

On 26th May, the day of Buddha Poonima, the 98th birth anniversary of Swami Dharmashakti Saraswati, the first disciple of Sri Swamiji was commemorated with havan conducted with the chanting of Sundarkand. Swamiji released a touching video presentation on the life of Swami Dharmashakti that he had prepared and designed himself. A few sannyasins brought to life the memory of Ammaji by sharing some inspiring and moving experiences with her.

International Day of Yoga

On 21 June, the International Day of Yoga was observed with a yoga session conducted as per the BSY program issued on the occasion. The focus this year was on breath and healthy lungs, and the program consisted of yoga capsules of asana, pranayama, mantra chanting, relaxation and meditation. Incorporated into the daily routine, these capsules create a yogic lifestyle which everyone can experience.

In the afternoon, all residents were given a mantra or stotra to chant at different locations at Ganga Darshan and Paduka Darshan. This offering or *Mantrapushpanjali*, was dedicated to Sri Swamiji who was instrumental in making yoga a world culture.

Guru Poonima

On 24 July, Guru Poonima was celebrated at Satyam Vatika. Swamiji conducted paduka poojan, and sannyasins



performed havan. Swamiji's satsang was livestreamed and devotees around the world received Swamiji's inspiration on this auspicious day.

Diwali

On 4th November, Diwali was celebrated in Yajnashala with chanting of stotrams and bhajans. The ashram was sparkling with the lights of hundreds of candles.



Sri Swami Satyananda's Birthday

Sri Swami Satyananda's birthday was celebrated as Satyam Purnima. A five-day program was jointly organized by Ganga Darshan Vishwa Yogapeeth and Paduka Darshan. On the banks of Ganga, abhishek of twelve Sivalingams and Satyameshwar was conducted to the chanting of stotras.



Christmas

On 24th December, Christmas Eve was celebrated at Ganga Darshan with the singing of Christmas songs and carols by the residents. On 25th December, havan was conducted with *Ishu Namavali*, the hundred names of Jesus, and *Satyananda Ashtottara Shatanamavali*.



Year End Program

On 31st December, the year 2021 ended in front of Chhaya Samadhi with havan and Swamiji's best wishes for the coming year.

Swami Shivadhyanam in which he explained how the integral yoga propagated by Swami Sivananda, Swami Satyananda and Swami Niranjanananda provides a practical way for people of all walks of life to realize the vedantic experience in their own lives.

WEBINARS

On 16th April, Swami Shivadhyanam participated in an international webinar organized by Sports Authority of India Lakshmi Bai National College of Physical Education, Thiruvananthapuram on ‘Sports science, physical fitness and yoga during Covid 19 pandemic.’ In his speech to the over 900 participants of the webinar, Swami Shivadhyanam highlighted the role of yoga in harmonizing the chitta and prana shaktis in the human body leading to better health, stamina, vitality, and immunity in the human body and optimal performance in sportspersons.

On 30th May, Swami Shivadhyanam participated in a webinar organized by the Department of Environment, Forests and Climate Change, Government of Bihar, on tackling the atmosphere of fear, negativity and depression created by the Covid 19 pandemic. In his talk to the participants of the webinar, Swami Shivadhyanam presented health, happiness and harmony as the main requirements of the present times and how simple capsules and concepts of the different branches of yoga can be applied to achieve these goals and enjoy a better quality of life.

On 13th June, Swami Shivadhyanam took part in the inaugural session of an online yoga training shivir organized

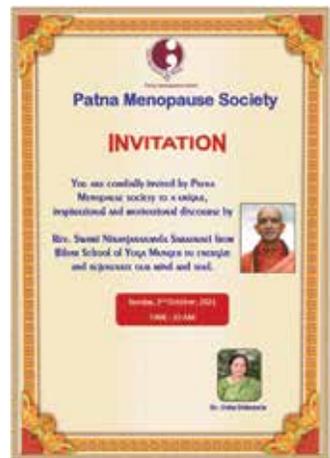
from 13th to 21st June by the Chhattisgarh Kurmi-Kshatriya Chetana Manch, Bilaspur. In his talk he spoke on the correct application of yoga in present times and how it can help in achieving health, happiness and harmony in life.



On 5th August, Swami Shivadhyanam participated in a webinar organized by the Bureau of Police Research and Development, National Police Mission, Ministry of Home Affairs, Government of India on 'Role of Yoga in Prevention and Management of Lifestyle Diseases' as part of a series of events planned for the 'National Police Mission Week' from 2nd to 6th August 2021. In his address to the police officers and various police personnel throughout the country, Swami Shivadhyanam explained the wholistic nature of yoga that promotes health, happiness and harmony, and highlighted some useful and practical aspects of yoga practice and lifestyle.

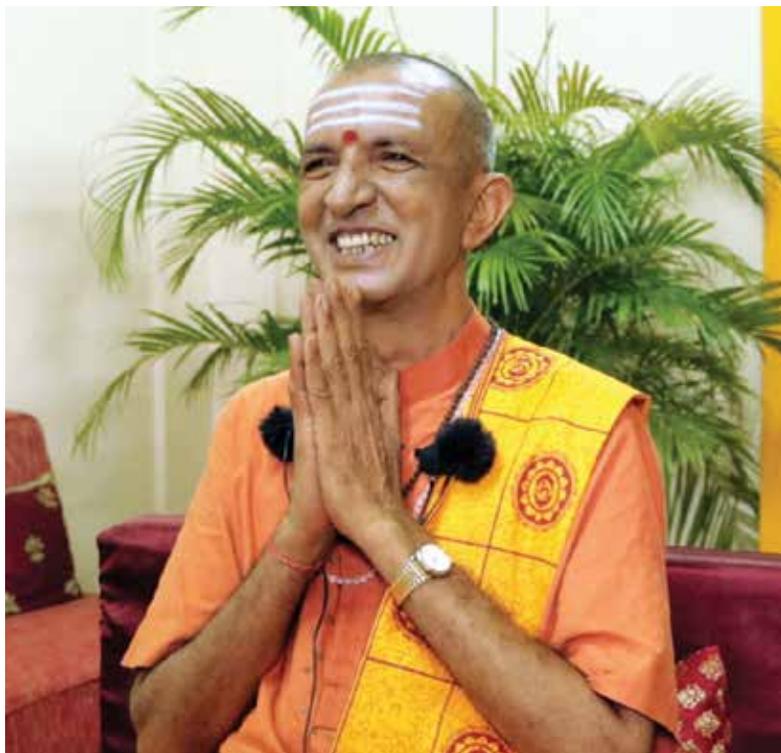
On 22nd August, Swami Niranjanananda addressed an international webinar organized by the Department of Environment, Forests and Climate Change, Government of Bihar, on the need to acquire health, happiness and harmony in life. A yogic lifestyle is the foundation as it incorporates yoga capsules and attitudes from various branches of yoga such as asana, pranayama and relaxation, the cultivation of *manahprasad*, happiness. An appropriate relationship to work is equally important, always giving one's best and being supportive of others. Understanding oneself, seeing oneself in others, and the whole world as one's family create a feeling of wellbeing, fulfilment and harmony.

On 3rd October, Swami Niranjanananda had a virtual interaction with gynaecologists, cardiologists, oncologists and other doctors in a webinar organized by the Patna Menopause Society, wherein he spoke on the positive effects of yogic practice and lifestyle on a person's health and wellbeing. He outlined simple practices of asana, pranayama and relaxation which can be particularly effective and helpful.



From 26th to 28th October, Swami Shivadhyanam conducted a virtual yoga training program for sports coaches as part of the High Performance Coach Education program organized by the Netaji Subhash National Institute of Sports, Patiala. The coaches were from various National Centers of Excellence of the Sports Authority of India, training national level athletes in various disciplines. In his lectures, Swami Shivadhyanam highlighted the role that specific hatha yoga and raja yoga practices could play in developing the potential and performance of sportspersons, and in the interactive sessions with the coaches, he answered their queries pertaining to their own specific disciplines.

On 7th November, Swami Ratnashakti conducted a webinar on her publication *Transforming Krodha* for a group of yoga aspirants who had been practising the sadhanas presented in the book.



Kirtan

Swami Satyananda Saraswati

One of the great saints of India was known as Gauranga. He was born in the eastern part of India, and he was a great scholar who also wrote a thesis on economics. He was a householder. Suddenly he developed intense love for God. He began to think that he was the wife and God was the husband. He renounced everything and embraced sannyasa. He used to sing the name day and night and thousands of people used to follow him. He was a devotee of Krishna. He said that when man's mind is totally corrupted, and one does not find enough strength to control the mind, then all other forms of yoga do not really work. When your mind is tossed by desires and passions, then the devotion to God is not honest devotion. When you are fantasizing about the sensualities of life, and your mind is filled with cruelties, with terror, how can you really think about God and transcend the gross awareness of life? The easiest way then is to sing his name. Other than this there is no sadhana.

There are only three qualities that are required by a devotee to reach God. You should consider yourself and become humble like a blade of grass. You should be full of endurance, as much as you see in the tree which faces summer, winter, storms and everything. The third quality is of singing his name. If you have these three qualities, then you can have the vision of the divine.

Gauranga gave the mantra *Hare Ram Hare Ram, Ram Ram Hare Hare. Hare Krishna Hare Krishna, Krishna Krishna, Hare Hare*. This name was sung by him throughout the country.

When I joined the ashram life in 1943 in Rishikesh, I was too young for that life especially with the temperament I had. I was the least devotional person. Of course, I had read a lot of books on eastern and western philosophy. The first daily duty that I was given in the ashram was something which I didn't

like. In 1943, a year before my arrival, Swami Sivananda, my guru, had made a resolution that in the ashram an unbroken kirtan of God's name would be chanted for all time to come. Therefore, in one corner of the hall one swami or one person used to sit and chant *Hare Rama Hare Krishna Hare Hare*. After one hour, another person used to replace him. Thus the chanting used to continue for all the twenty-four hours.

It was a very difficult resolution, but it was that unbroken kirtan which became the nucleus of Swamiji's mission. I was given the duty to sing one hour in the night. I had to sleep in the hall, wake up at any time, and sing that name which was too dry, too tasteless and too funny for me. Yet I used to do it. After some time, I had some experiences. I cannot say why those experiences came to me. While I was singing the name in the night, I was just chanting, without any life, without any prana in it. Suddenly I found that I was in the midst of wild animals. All those wild animals like wolves, tigers, hyenas were just coming to attack me and tear me apart. I was stricken with fear. That was the first time I experienced what fear is. Before I used to wonder what could fear be? I could walk through the wild forest with a rifle all through the whole night without any fear; I knew that I could face rifles and guns, but no fear. I never knew what that experience was. But in that dream I experienced fear.

I began to scream and did not know how to escape, at that time a very big elephant came to me. With his trunk, he just elevated me onto his back and the fear was no more. After sometime I found it was not me, it was Buddha who was sitting there. This was one wonderful dream, or vision that I had while I was singing the name. Like this many other visions followed. It was for this particular range of experience that I had been working for so many years.

I did practise pranayama, but that didn't really work. Perhaps my brain, my constitution, my nature, my samskaras were very hard. What I could not achieve in so many years, I achieved by a sadhana in which I didn't even have faith. Even



though I did not like to do that kirtan job, I did it because it was giving me experiences after experiences and all that was fantastic and beautiful.

Swami Sivananda himself loved kirtan immensely. When he used to sing kirtan he used to start dancing. He used to just get completely inspired and totally transmuted. So even a sannyasin belonging to the highest order of Advaita Vedanta, the philosophy of jnana yoga, was just dancing like a fool. A person who represented the highest philosophy in Hindu religion, a person who was the preceptor, a scholar of the philosophy of pure monism, when I saw him dancing like a very ordinary man, I had to rethink about what I was thinking as right. I began to doubt about my rational approach to reality.

A little later I began to think that everything I had been thinking was only intellectual. All my knowledge came from what we call the upper layer of human existence, superficial not superior. It did not emerge from the depth of my existence. Then I gradually started getting into the mood of singing kirtan. Even today my approach to life is totally rational. I do not believe in the pantheon, that is in many gods. I don't

even believe in a personal god. I believe in a supreme total consciousness. That someone is sitting there and someone is sitting there, and someone is looking at me, it is all foolish for me. I don't think that god exists as a judge of this man. I don't even think that he hears our prayers. When I pray I hear, I know. I hypnotize myself, still with all this rational approach I am very affected by kirtan.

There used to be a time when I used to sing kirtan at any time. Later things developed in such a manner, that not only singing but music plays a very difficult part on my mind. It is very pleasant; it is more than pleasant. It is total bliss, but there comes a moment when my mind merges with the music and then I can't bear it.

Many times I barely escaped from accidents. Even while travelling by a car or driving a car, it is not possible for me to hear any piece of music, I can completely lose the whole thing. When the *Ramayana* is sung or I hear any type of music, I have to withdraw myself completely to some particular way of thinking so that I don't hear it. It is a very high dose for me and that is the reason why, even though I like to sing, I will not sing.

I know of one thing for certain. I will leave this body while singing. This has come to me very clearly. It is not the time for me to leave this body. So final point, I cannot sing. There is the mood and that inspiration comes from inside. When I sing, it will be difficult for all of you.

– 6 January 1982, Munger

Form IV (See Rule 8)

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I, Swami Gyansiddhi Saraswati, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date: 1 March 2022

Sd/- (Swami Gyansiddhi Saraswati) Editor



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Understanding Pratyahara & Practical Pratyahara

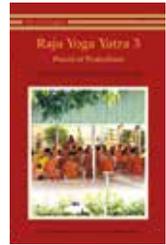
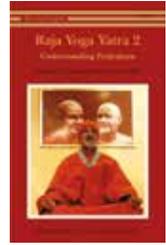
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Om Tat Sat
The Editor