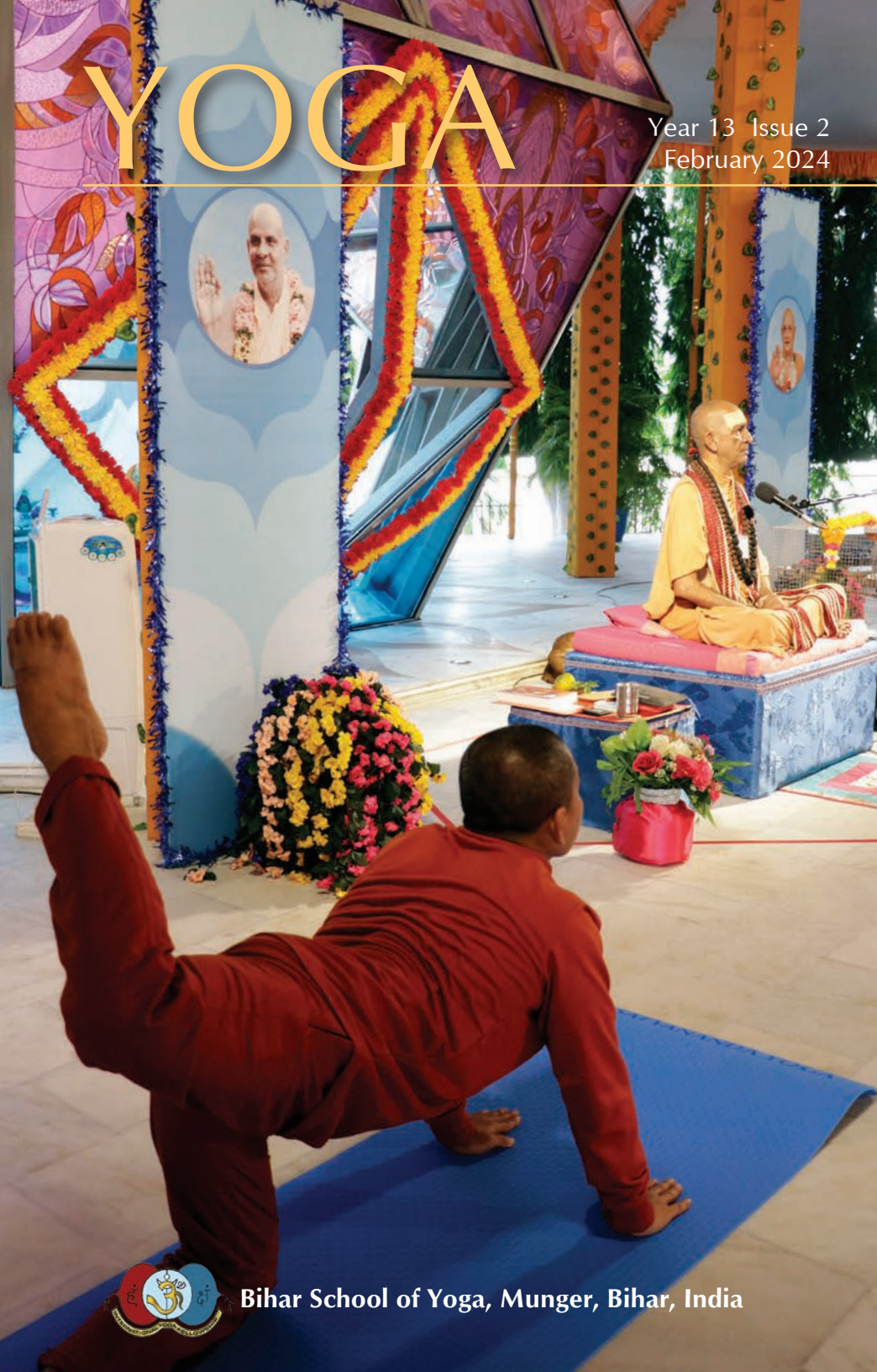


YOGA

Year 13 Issue 2
February 2024



Bihar School of Yoga, Munger, Bihar, India



Hari Om

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Apps:

(for Android and iOS devices)

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YOGA (English magazine)
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FFH (For Frontline Heroes)

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2023 Munger Yoga Symposium –
4th November – Day 1



GUIDELINES FOR SPIRITUAL LIFE

Clear the doubts of the aspirants. Make them do some japa, kirtan, meditation, study of the *Bhagavad Gita*. Ask them to maintain a spiritual diary and likhit japa notebook. You have got rare things and knowledge and capacities in which you have not sufficient confidence or of which you are not even aware. Express your hidden faculties. Give whatever you possess. The world will be benefited. Form a group in your own place and start similar activities in different parts of the city. Do not waver. Be hopeful. You can do wonders. Radiate joy and peace. Have a definite line of work. Throw fire, zeal and enthusiasm into your utterances. Do not lose any opportunity.

—Swami Sivananda Saraswati

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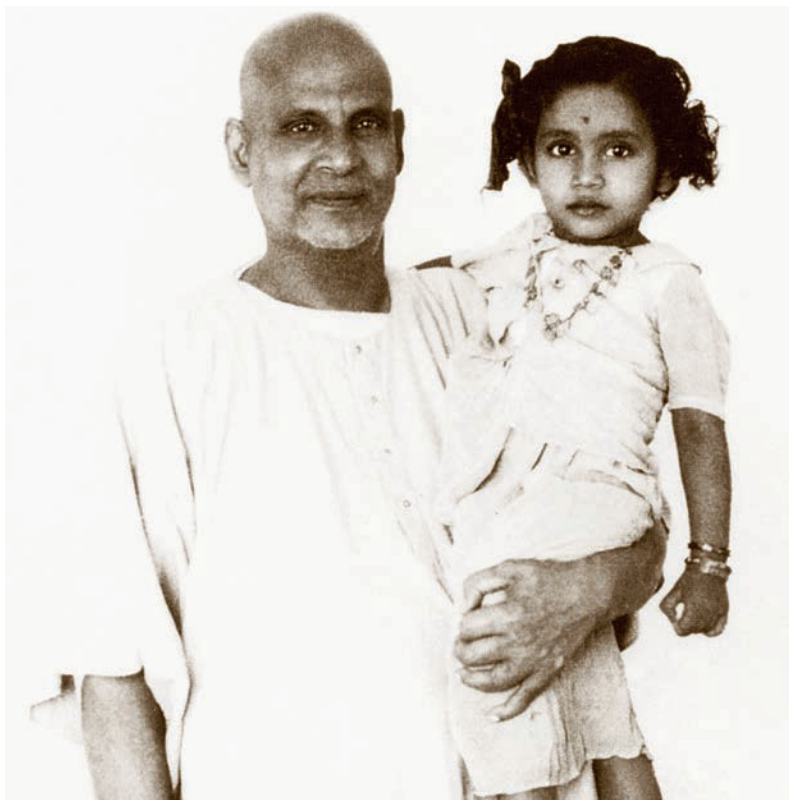
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The Yogi is superior to the ascetic. He is deemed superior even to those versed in sacred lore. The Yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi. (*Bhagavad Gita VI:46*)
तपस्विभ्योऽधिको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

For a Firm Spiritual Outlook

Swami Sivananda Saraswati



A child has an inquisitive nature. Knowledge is acquired only through this inquisitive nature. Mischievousness is also a manifestation of this inquisitiveness. A child wants to find out; it wants to know. When the child is awake at night, it goes on asking various questions. You get annoyed! No, you should take immense delight in answering the questions intelligently so that the child will satisfy its curiosity.

A baby may not understand the sublimity of your words, but you should always sing the most sublime lullabies,

entertain it with inspiring stories, and avoid all negative thoughts, words and actions in its presence. You should always be positive and spiritual in your approach towards the baby. The parents must never quarrel or speak ill of anybody before the child. The child must be kept away from vulgar manners or indecent utterings. You should be all encouragement, love and kindness. You should never show a wry face, nor get annoyed or disgusted.

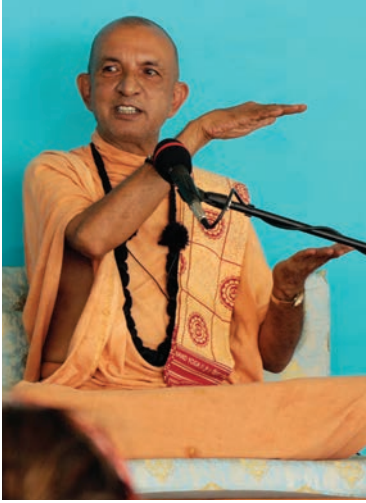
This does not mean that you should dote on the child. When the child grows into a boy or a girl, when it has learnt to walk, to talk and to play, you should mix discipline with love. Even then you should not frighten the child nor instil any kind of negative emotion. Lovingly and intelligently you should try to maintain discipline, and you should make the child understand the glory of a disciplined life. If your earlier training has been good, you will find that your children will need no chastising. They will readily obey you. And, if you take care to see that they choose the right type of companions, you will have no problems at all.

Even a problem child can be moulded properly if your approach is the right one. The problem child is essentially a creation of the parents. Obstinacy should be met with firmness spiced with love; ignorance should be met with knowledge coated with compassion; idiocy should be countered with intelligence coupled with kindness. Let the child's heart know that you are sincere, eager and earnest in your attempt to mould him into an ideal citizen, a glorious adult dedicated to the good of the world. You will succeed.

Youth, the most impressionable period, offers the best opportunities for yogic culture. The inner education, training in character building and in the practice of yoga has the best effect on a person while still young. When children learn and practise yoga from a young age, they will have a firm spiritual outlook on life, which no one will be able to break or shatter later on.

Pratyayas

Swami Niranjanananda Saraswati



Yogis have said that everything we perceive, experience and desire in our life creates an impression. Everything creates a conditioning, an imprint in the field of consciousness. These impressions or imprints are known as pratyayas. When you write something on a piece of paper, the imprint is there for a long time. In the same manner, an impression in the mind is retained by the mind for a long time, both the good and the bad.

Those impressions are known as pratyayas.

Pratyaya and impression are the same. These impressions on our consciousness create a particular type of behaviour and the behaviour becomes part of our expression. If one has negative impressions in the mind, the behaviour will always be different. It may be negative, restrictive, doubtful, cynical. If the impressions are negative, those negative feelings will take over. If the impressions are positive, positive impressions will take over. Going through relaxation, sensory control and then observation of our own behaviour and connection with the positive, we change this basic tendency of the mind to indulge in those behaviours which restrict its creativity and potential.

In today's society, when we are subject to or aware of the internet, our life revolves around that, especially the life of the young people. People who have lived without mobile phones live a better life. The mental *samskara* or conditioning of people who continuously look at the phone, Instagram, Facebook,

Twitter is different to people who have not exposed themselves to this type of social medias. We have seen people who are efficient in front of a digital device, yet when you take it away from them for ten minutes, they have no clue on how to interact with people. They feel threatened when this security is taken away from them. This is one aspect. Today even psychoanalysts say that different types of mental disorders are on the rise, due to the influence of social media.

In our time before social media, friendship was special, unique and intimate. In today's time, in one instant you can become a friend with anybody or you can de-friend a person, with just the push of a button. The whole relationship between people has changed drastically. In our time, communication was important and there was a common ground to achieve it. In today's time, communication is disappearing and abbreviations are appearing. Lol, omg, and if you are not aware of what these things mean, you are totally lost. It is a new language, like any computer language. The first time somebody said lol to me, I had no idea what he was talking about. First time somebody said omg, I had no idea what was being said. Our communication is now reduced to just a few syllables.

There is also a sense of insecurity; we feel that we are not getting enough attention, affection or love. All these things create 'tsunamis' in the mind. In nature tsunamis have been happening for thousands of years, yet only in the last twenty years the word has become common; prior to that tsunamis also happened. We did not know that they were happening, as that concept and understanding was not there. In the same manner, a tsunami happens within us at unconscious and subconscious levels and many times at the conscious level. Whenever these upheavals happen, we find that we are sucked in by them to deeper depths of darkness and we do not know how we can come out of it.

Pratyahara is the starting point to clear the impressions, in the field of our consciousness. Once the mind has been cleared

of all its impressions which cause disturbance and agitations, whether it be emotional, mental, intellectual, an expectation, a need, interaction or relationship, whatever it may be once we have attained that freedom from the impressions, the pratyayas, concentration comes. If you are sitting out in the open, between five and six, at the time of dusk, with your eyes closed, meditating, you will find that hundreds of mosquitos will come and start buzzing around you. Why should a little mosquito disturb your meditation? It does disturb, even though it may not bite you, yet if it buzzes around your ear, you will be disturbed. In the same manner, in our meditation, it is the little things that disturb. Big things you know about and you try to manage them, but little things you do not know. These little things are known as pratyayas. Clearing of pratyayas is the purpose of pratyahara. Then comes focus, concentration, where there are no distractions and dissipations, and you are self-contained. That stage is known as dharana.

In the ancient texts, pratyahara has been identified as withdrawing the senses from outside to inside. That may be an understanding that yogis in the past developed. Now we have to apply that concept, theory and practice in our life appropriately to see how we can withdraw ourselves without disconnecting from our life and society. That is an important aspect today. Even as sannnyasins, we have to learn how to disconnect yet remain connected, to disconnect from the negative and remain connected with the positive. That is the challenge of sadhana in yoga. The tools are all there, now we have to learn how to utilize them.

First, focus on different aspects of pratyahara, learn how to relax, clear, and then move into dharana, focusing. You will do this not from a yogic perspective. Of course the foundation is yogic, yet not as meditation, but more as a practical participation, something you can use in your daily life instantly to help you manage the negative. That will give you a glimpse into mind management that yogis speak of and prepare you to experience dhyana or meditation, where you can easily go

deep, with a good counterbalance to the negative. If you can build a good counterbalance to the negative, then you have become a yogi. Then you do not need raja yoga, hatha yoga or any yoga. For what is the purpose of yoga anyway? Some people say self-realization, others say samadhi, some say other things, yet everything which has been said, has been far from you in real life. Samadhi is a nice carrot to dangle in front of you; the problem is that the stick is long, so you can never eat the carrot. You see the carrot, yet you can never eat it. Samadhi is something that out of billions of yoga practitioners, maybe one person has experienced; similarly, with self-realization. To say that you are super or a super soul is not self-realization. We do not even know what makes us tick. We do not know what our strengths, weaknesses, ambitions are or what life is or is not. We have no clue. Even that concept seems unattainable, unless we put ourselves through a process where we completely change the quality of the mind.

My guru, Sri Swami Satyanandaji, has always said, 'Your life is what you live in your mind. If your mind is negative, life is negative. If your mind is problematic, life is problematic. If your mind is happy, your life is happy. If your mind is jealous, you will have jealousy throughout your life. If your mind is angry, you will be always angry.' It is that nature which is controlling human behaviour. If our life is what we live in our mind, then an attempt can be made to make the mind a better mind and that better mind will evolve. Right now our mind is not evolving. Technology is evolving, not the mind. Mind has come to a standstill, as humans are unable to use their intelligence. They have started to develop AI, artificial intelligence, to replace their own intelligence. That is an indication that evolution or the development of mind has come to a standstill. The skills which are inherent in the mind are not being sharpened.

– 4 April 2023,
Pratyahara and Dharana Training, Ganga Darshan, Munger

Rajnandgaon, Chhattisgarh

A series of yoga shivirs were organized by Satyananda Ashram Rajnandagaon and coordinated by Sannyasi Tarini. Bal Yogesh and Ghanshyam were instructors and demonstrators:

- From 9th to 11th April, a shivir was conducted for Chhattisgarh State Cricket Sangh trainee girls, aged 16-21 years, at the Satyananda Yoga Ashram, Rajnandgaon. 32 girls including their physiotherapist and a mentor participated in this three-day shivir with great enthusiasm, focussing mainly on relaxation and pranayama practices.



- From 8th to 12th May, a children's camp was conducted for 13 children aged 7 to 15 years. They had a positive time at the ashram with asana, pranayama, yoga nidra, chanting, yogic games, drawing and colouring yantras, seva and a havan at the culmination. Sannyasi Tarini organized the camp.



- From 19th to 21st May, a three-day yoga shivir was held at Kanchan Bagh Colony, in which 15 people participated.



- From 25th to 27th May, a three-day yoga shivir was held at Kanharpuri village near Satyananda Ashram Rajnandgaon. About 50 people participated, most of them were children.



- From 7th to 14th June, *Srimad Bhagavat Katha* was conducted at the Satyananda Yoga Ashram, Rajnandgaon, to commemorate the centenary of Sri Swami Satyananda. Sri Ishwarchandra Vyas from Junagadh narrated the epic in a charming manner to the devotees and disciples who had assembled for the occasion.
- From 7th to 12th August, a yoga camp was held at the Government High School Mohar for 80 students. After the yoga camp, five students have been able to take



further yoga classes; now trained students conduct yoga classes in their school every Saturday.

- From 4th to 6th October, a yoga shivir was conducted by Bal Yogesh at Gayatri Vidya Peeth, Choki, for 60 students.
- From 20th to 22nd October, a morning session for 21 adults at the Bhagwan Mahavir Samta Vridhashram. The yoga shivir ended with a havan on the last day of the camp.
- From 23rd to 25th October, a yoga shivir was conducted at Gayatri Vidya Peeth, Choki, for 65 students.
- On 30th October, Bal Yogesh conducted a yoga session at the Wesleyan School, Rajnandgaon, for 120 students who liked the yoga session very much.



Meditation for Children

Swami Satyananda Saraswati



Today, parents everywhere are looking for a new vision, a new approach to life for themselves and their children. They are actively beginning to delve within themselves for deeper meanings in life, taking initiations into the spiritual quest. As a result, they are undergoing tremendous changes. What has not been generally recognized is that the children of such parents are also going through rapid transformations and changes and are requiring guidance as well.

The souls that are presently incarnating through spiritually seeking parents seem to be endowed with a greater level of awareness than children of earlier, more materialistic generations. They are incredibly conscious and aware, and will be able to teach a great deal to those elders who are open and able to contact the child within themselves.

It is important that these children are not submitted to the models of development which will soon be irrelevant. Provided they have a space and an environment where they can open up and allow their wisdom to be seen, they will create new and more suitable developmental models for themselves.

For adults there are many models and teachings available to develop and integrate the spiritual, mental, emotional and physical aspects of their lives, and this is mirrored in the many approaches and systems of meditation outlined in this book. However, there is very little available along these lines which is specifically for children. With this in mind this has been written for use with children aged from five years to adolescence.

In years to come, meditation and yoga will form an important part of the school curriculum. This will occur as their role in enhancing each child's development becomes clear to teachers and educators. In this respect, there have been some excellent studies, reporting the positive influence of yoga and meditation within the school environment. As a result, a growing number of schools and colleges throughout the world are becoming interested in these time-tested techniques and are gradually integrating them into their present educational systems.

However, the responsibility for bringing simple and enjoyable techniques of self-awareness and inner and outer integration remains largely with the parents. Today, as more and more parents and teachers adopt a spiritual life, a new understanding of the role and purpose of education is also evolving. They are beginning to see education as a foundation for a creative, practical and spiritual way of life. True education means providing an optimal environment in which each child's

self-regulated learning process can unfold naturally. After all, the very word 'education' comes to us from the Latin *educare*, 'to lead out from within', the highest qualities of each unique soul. In this process meditation proves to be the most efficient and practical means.

In the ancient vedic culture of India, a child was first initiated into yoga and meditation at the age of eight. Both boys and girls were instructed in the practices of *nadi shodhana pranayama*, *surya namaskara* and *Gayatri mantra* in a ceremony known as *upanayanam* or 'the additional eyes'.

Sadhana

They were initiated into this daily *sadhana* and preliminary meditation, because it was known to create a progressive reorientation in the subconscious mind, paving the way for a life of ongoing initiation and higher understanding.

Surya namaskara is a dynamic exercise combining twelve major yoga postures. In it the sun is saluted as the source of vital energy. The ancients considered the sun to be the source of *prana*, knowledge and light. The children practised *surya namaskara* at the time of sunrise, facing the sun and exposing their body to it. Six rounds takes about five minutes and revitalizes the whole body by stimulating the solar energy within and increasing *prana shakti*.

Surya namaskara recharges and activates the body and *nadi shodhana* does the same for the mind, replenishing it with *manas shakti*. We are all a combination of mind and vitality. If there is an excess of *manas shakti* but a shortage of *prana shakti*, we will think, plan and fantasize a lot, but without *prana* we will have no energy or dynamism to actually accomplish anything. On the other hand, if there is an excess of *prana shakti* but the mental power is low, then, as an adult one will become a storm to society, or as a child one will be the tempest in the school, creating problems for colleagues, teachers, parents and society. With an excess of *prana*, action of some sort is necessary, so if there is nothing else to do, children will just



'break and burn'. Many children suffer from this imbalance in varying degrees, and this is the origin of the phenomena commonly known as juvenile delinquency and vandalism.

To further balance these natural energies, the children of former times were also initiated into Gayatri mantra which they repeated daily with breath awareness at sunrise and sunset for about five minutes. This mantra has a tremendous effect on the different centres of the brain, centres of memory, reproduction, genius, understanding, interpretation and many others. It also helps overcome many fears, limitations and inadequacies. Gayatri mantra is a concrete and effective influence which will alter both brain and mind, in the same way that penicillin or streptomycin will exert an antibiotic effect on anyone who takes it.

If we look at this sadhana closely, we can discover much wisdom was involved in its formulation. Modern physiologists and psychologists have discovered that at the age of seven or

eight, a child's pineal gland begins to diminish its function. The pineal gland is a tiny organ situated at the top of the spinal column in the region of the medulla oblongata in the brain, directly behind the eyebrow centre. It has been found to exert a controlling influence over all the other endocrine glands of the body and it can hold at bay the onset of puberty. When the functions of the pineal gland undergo regression during childhood, there occurs an emotional upsurge, corresponding with the awakening of the reproductive system. This upsurge generally occurs at such an early age, when the children generally possess an unbalanced and immature psycho-emotional obsession as they try to adjust to a changing role in life.

If this phase can be delayed for eight or ten years, there will be no imbalance, and the mental, physical, emotional and psychological development will remain on par with each other. It was for this reason that children of olden days were initiated into mantra, pranayama and surya namaskara.

Unfortunately, this tradition was discontinued until the present day, because, in the course of time, due to inadequate explanation and the lack of scientific interpretation, there arose a great misunderstanding. Children and their parents began to think that the initiation was merely an unnecessary religious practice. It is only recently that scientists have discovered that nadi shodhana pranayama and meditation directly influence the physical body.

Through early introduction to meditation and yoga, each child is given the greatest tool to propel himself into a future free of neurotic behaviour, lack of purpose and unhealthy mental impressions. The two most important aspects of a child's education are simultaneously attended to when yoga and meditation are integrated into the child's daily life. The first is the touching, contacting and evoking of the universal self within the child's own inner world. Here the most valuable techniques are those of meditation, especially adapted for children.

The second is the development of the personality, with equal emphasis on the body, the emotions, the mind, the imagination and the will. Without this simultaneous development of personality, the inner self or essence contacted during meditation, has no effective for its undistorted expression in the outer world.

In our present education system, the importance of learning to read, write, add, memorize, analyze and compute logical data, etc. has been overemphasized at the expense of the development of emotional and intuitive faculties, and the exploration of the child's rich inner world. It is for this reason that parents must harmonize their children's development by introducing them to creative and imaginative forms of meditation.

The ideal situation is where the children undergo spiritual training in an ashram for some weeks, months or years. In the daily situation, it is suggested that parents share their own spiritual pursuits with their children. In the home, the parents should include their children in some of their own practices, suitably adapting and explaining them in terms which children will understand and enjoy. It is natural that when children see their parents engaged in meditation or yoga asanas, they will want to do the same. Parents should always welcome and utilize such an intrusion. While it may disrupt the intensity of their own sadhana, it is surely one of the responsibilities of adopting the householder life. Parents can practise a more serious form of sadhana when the children are asleep, and should not deny themselves the wonderful and fulfilling experience of watching their children's awareness develop and expand rapidly before their very eyes.

The effects of meditation on a child's mind

Meditation enables the child to tune into his higher self for guidance. Through meditation he will discover his centre of individual consciousness and will, and this will enable him to perceive clearly what is occurring in his mind, body, emotions and imagination, as well as that which is taking place in his



environment, giving the faculty of imagination and fantasy a positive direction. The child learns that there is an inner world which is just as real as the external material world. Young children are innately in touch with the intuitive realms and are able to enter and exist with imaginary friends in a wonderful world of make-believe and play.

This contact with the imaginative and intuitive dimensions is mediated via the pineal gland. In yoga it is called *ajna chakra*, the third eye or the eye of intuition. This state of awareness is contacted through the eyebrow centre and it is this hole through which Alice, the young heroine of *Alice in Wonderland*, fell, when she entered the strange world of wonderland. Similarly, great scientists and mystics have received their inspiration and creative ideas through this tiny psychic gland which has been called the 'doorway to the infinite' and the 'seat of the soul'. It has been found that the child's free access to the world of make-believe gradually closes off after eight or nine years, as the pineal gland atrophies. After puberty, it is virtually lost with the assumption of a sexual role and

characteristics, and the shifting of consciousness towards the genital region.

Therefore, the role of meditation practices in preserving the potency of the child's pineal gland, will enable him to avoid a degeneration of awareness and to remain in touch with the intuitive dimensions. This will enable him to become an inspired and illumined individual who has access to higher understanding and inner knowledge.

Meditation allows the child to relax and to discover the centre of his being. It is very important that modern children and adolescents are able to do this effortlessly, for they are constantly being harassed by contradictory and competitive directions, requests and demands on their time and behaviour patterns. Children are placed under countless stress conditions such as examinations, recitations, being bawled out by teachers and parents, exposure to peer group pressures, too much homework and constant concern about being socially acceptable. Only in meditation is a space provided for listening to the voice within. Meditation will enable a child to be fully present and relaxed, so that he can give of his best in an examination or performance. It will help to solve personal and interpersonal problems and conflicts through contact with inner wisdom, and lead him or her towards fully creative and responsible adulthood.

Introducing the child to meditation

A child must encounter meditation in a form which is enjoyable and in terms which are easily understood. Meditation sessions with children must be short – not more than 15 minutes, and they must be very absorbing and engrossing, active and inspiring. Never allow them to become boring.

The best meditation practices for children are chidakasha dharana and visualization, as they give full rein to the imagination. *Om* chanting, *trataka*, *yoga nidra* and *prana vidya* techniques are also recommended, and *surya namaskara* and a few *asanas* should be practised each morning.

Each meditation session should be preceded by five to ten minutes of pranayama. This will relax the mind, stabilize excited energy and detach sense awareness in preparation for the inward journey of meditation. After each session, discussion of the experience should follow, encouraging self-expression. Everything the child says should be accepted, even if he is obviously exaggerating, as initially imagination is required until he becomes more open to the subtle effects which will inevitably occur.

The whole family should come together for five to ten minutes of *Om* chanting each morning, either on rising or before the children leave for school. Upon returning from school or in the evening, children should be given a guided meditation, or perhaps a yoga nidra. This will help to harmonize their energies into the home and family environment and away from the activities of the day.

Yoga nidra should include body awareness, breath awareness, sensations, active story-form visualization and a resolve or *sankalpa*. During visualization you can read a short story that has a deeper meaning behind it. In the yoga nidra state, the child can more easily grasp the deeper meaning. A resolve is an important part of yoga nidra for children, whether the child makes a long time resolve or one for the next day. Researchers the world over are proving yoga nidra (and similar techniques) and the use of a resolve, to be a very effective learning procedure, capable of vastly expanding conscious memory recall capabilities.

There are countless guided fantasy meditations which can be adapted for children in either the home or classroom situation. Guided fantasy and image formation enable children free access to their imagination and it also brings about a release of their creative energies. It can be used to enable children to examine their belief systems, diagnose their self-concepts, evolve feelings, facilitate body awareness, clarify mental understandings, integrate the various parts of their personalities and tap their internal wisdom.

The parent or teacher first establishes full physical and mental relaxation, then leads the child or children on a guided fantasy experience, before bringing them slowly back to the present situation. Adequate time should be provided to ground the experience into awareness, either by discussion or drawing.

To instruct children in the practices of meditation, all that is really required is a teacher or parent who personally understands and practises meditation, and is able to enter into the vivid world of the child. To work with children, he or she must also become a child and see the world through their eyes. If the teacher or parent can enter the child's world, he will be led to many charming places and treated to special observations and a view of the world which is otherwise not accessible to him. This is because the adult mind is usually set on a long range goal, whereas children live in a more spontaneously aware state, perceiving their whole psychic and physical surroundings from moment to moment.

Advice for instructors

1. Adapt the practices according to the particular age and understanding of the child or children.
2. If you are conducting group sessions it is best when six or seven children come together from the same age group.
3. Whenever it is possible, conduct meditation practices outside. If it is not, use a room that is spacious and airy and which has a fine vibration. Try to use the same room for all practices.
4. Follow each session with a short discussion, and perhaps with drawing, colouring or acting out what was experienced during the practice. Allow each child to volunteer his experiences. Those who are shy should also be encouraged to talk about what they saw and experienced. Reaffirm everyone's experience and make sure no child is confused, lost or unhappy.

Basti Masti Yoga – Mumbai



Bihar School of Yoga, NamMyoho Daan and Phool Versha Foundation have come together to provide those who are not as fortunate as the privileged with a healthy lifestyle that comes along with bringing yoga into their day-to-day life. We, *Basti Masti Yoga*, aim to provide well-trained yoga teachers to orphanages, slum schools and other organizations that work with underprivileged children of society.

Since 2022, *Basti Masti Yoga* has been working in slum areas of Mumbai and reached out to over 600 hundred children. Between January and March 2023, an additional 1,200 children benefited from the classes and workshops organized. Here is some feedback from the yoga teachers:

- As the sessions progressed, there is a subtle change in the behaviour of the children. They are more disciplined and willing to cooperate.



- The children look forward to these sessions, they are interested in learning and practising yoga themselves. Some of the students ask the yoga teacher about the benefits of asanas and pranyamas.
- There has been improvement in compliance, engagement, emotional wellbeing, and the ability to engage in academic pursuits is increasing.
- The children have calmed down and can engage in a more productive manner. Their school attendance and uninterrupted education have improved.



How do you manage to help so many different people?

Swami Niranjanananda Saraswati

For us this is not a profession, it is our life. When you engage in something that you like in life, when you engage in a profession that you like, the responses are different. In the ashram we have to learn to manage ourselves very much. If there is a dispute with somebody, I have to live with that person for twenty-four hours. Either I can be aggressive and rude and cut myself off, or I again readjust my thoughts and understanding to live with that person more congenially. This does not happen in the outside world. If you do not like a person you can walk out of the house. You can have different diversions – you can go to your friend’s house, have a beer; go to the beach, a movie or a park and spend some time, cool down, then come back.

In the ashram there is no cooling down period. One has to be always naturally attentive. At least I am, that has been my training. Other people can have disagreements. I do not have any disagreement with anybody. I believe this training has come in handy. There are many sannyasins who are not exposed to that level of training. They work, but they do not have the training to deal with their own mind. I have been here since childhood and had to face every situation.

It is international common sense. The first bit of common sense was put by a leprechaun in Ireland which gave me the gift of gab. The second change took place in England, where I had to interact with children and I was able to command respect from them. Imagine an Indian becoming the head of a children’s group in England; it was not going to be easy. I was able to relate to them and they related with me. So the intellectual understanding came when I was in England. In each country I learnt something. That gave me a wide



understanding of different natures. I can see the difference in behaviour between a German, a Frenchman, a Britisher, an American, including the ideological differences that can be there.

In a way, I was lucky that Swamiji exposed me to different human natures. By exposing myself to them, I was able to learn how to live with it comfortably. It has helped me in my life. I do not think that I am helping anybody. I do my thing and move on. If I keep thinking that I have done something nice and good, I will be stuck in the past. The needs of every individual are different, so I try to help them, then move on to the next and then to the next.

I have not developed any personal association with anyone. I do not consider myself to be a friend of anyone. I consider myself to be a well-wisher of everyone. As well-wisher whatever I can do to help, I will do. Friendship is much deeper, and for that the minds have to align. If there is no alignment of minds, there is no friendship.

*– 11 March 2023, Bihar Yoga Tradition Teaching for Teachers,
Ganga Darshan, Munger*









Sri Lanka – A Two-Week Tour

Jignasu Karma Dhyana, Chennai

As this outreach program from a traditional yoga lineage was entirely new to Sri Lanka, most of the sessions focused on providing the participants with a true understanding of yoga, the Satyananda Yoga tradition, its vision, mission, philosophy, as well as basic concepts and practices. The program was designed to create awareness of the benefits of yoga and to help people live healthier and happier lives. Some programs were conducted in Tamil others in English.

- From 14th to 16th October, a three-day workshop at Arulmanikavel School in Wattala, Colombo, for approximately 23 people aged 16 to 60. Asanas, pranayama and yoga nidra were introduced and the connection between yoga and Ayurveda was discussed. Also the Mahamrityunjaya havan was performed.
- From 17th to 19th October, a three-day yoga workshop was conducted at the Adhi Yogam Center, Kirulapone Colombo, a modern yoga teaching institute. The participants were a mixed group of 20 yoga practitioners and yoga teachers.
- On 20th October, Araneri Kazhagam, a spiritual organization in Colombo, organized an introduc-



tory yoga session for children. The organization focuses on introducing Hindu tradition, philosophy and culture to Sri Lankan society. Approximately 30 children aged 6 to 18 attended this program.

- On 21st October, the Rhythmic Yoga Academy requested a two-hour session on how to create a deeper awareness of yoga. Around 20 Sinhalese yoga aspirants attended this introductory lecture. The key topics covered were an introduction to traditional yoga, the Satyananda Yoga tradition, and demonstration and practice sessions.
- On 22nd October, a leading Tamil daily, *Veerakesari*, covered this series of outreach programs in its Sunday special edition. The article detailed the Sivananda-Satyananda Tradition and Lineage, as well as the vision of the program. This article reached a wider audience, and more enquiries for further such sessions were received after it was published in print media.
- Mr Ilankai Jayaraj is a renowned Saiva Siddhanta scholar, Tamil traditional literary speaker, and spiritual orator from Sri Lanka. With the blessings of our Guru, we were able to meet him on the day of Durga Pooja at the Sri Lankan headquarter of Kamban Kazhagam, an important Tamil cultural organization which he founded and still heads. He showed a profound interest in understanding the Samkhya tradition's view on rituals and devotional practices, Sah-





eswara vs Nir-eeswara Samkhyam, our Satyananda Yoga lineage and its philosophy. It was a great moment to present him the book *Early Teachings of Swami Satyananda* and receive his blessings.

- In the evening of the same day, a session was held for the Vivekananda Society in Colombo, where our Paramguru Swami Sivanandaji Maharaj had visited and given a lecture during his 1950 All-India Tour. This place has a library that was inaugurated in 1903, and it was there that Swami Sivananda delivered a soul-inspiring speech on one-pointedness. As it was the 8th day of Dussehra, a pooja was also arranged after our lecture and practice session for around 30 participants of all ages, who were teachers, volunteers and a few students from this institution.
- On October 23rd, Astanka Yoga Mandir, a yoga school run by Mr Vyasa, a disciple of Swami Sachidananda Mataji, a disciple of Swami Sivananda, organized a special lecture on 'Understanding Pratyahara Techniques' for its teachers and some regular practitioners
- The highlight of this outreach program series was the workshop arranged for A level and O Level students of Westhall Vidyalaya in Kataboola, a remote uphill village near Nawalapitiya. The event was organized by Mr Rishanthan, the key organizer and coordinator for this Sri Lanka yoga outreach tour. He is a yoga practitioner and a



successful engineer who originally hails from that remote region of Sri Lanka and is now settled in Indonesia. It is his wish and divine will that Sri Swamiji's teachings reach these children who come from extremely poor families of tea estate workers. The session, named 'Kalpakavriksha' began with yogic games, and the students were instantly engaged. The need for yoga as a way to enhance oneself and move towards a greater future were explained to the younger audience. The students, along with a few selected teachers and the principal, attended this event with great interest. The interest and discipline with which the senior secondary grade students learned these practices offered immense satisfaction. With Sri Swamiji's blessings, this could be a place where a kind of program made for the Bal Yoga Mitra Mandal could be initiated in Sri Lanka in the future.

- On 27th October, an interview was recorded on Sri Lanka's National Tamil channel Netra TV. The interview will be broadcast in the upcoming weeks. The purpose of the interview was to raise awareness about traditional yoga, the

current state of yoga schools, and the future need for yoga.

- On October 28th, a one-day workshop on 'Yoga for Life' was held at the Manipuram Meenakshi Amman Temple in Vavuniya. The workshop covered an overview of traditional yoga and how to integrate yoga into daily life, a practice and Q&A sessions.

We are receiving many enquiries for future events. The program was conducted in contemporary yoga studios, yoga schools, public schools, social welfare institutions, schools in remote villages of the central region, and self-help groups in northern Sri Lanka. It reached over 360 participants from all walks of life, including yogic practitioners, yoga teachers, volunteers, teachers, students, professionals such as doctors and lawyers, and people from the Tamil and Sinhalese populations with various religious backgrounds. The feedback we have received and ongoing interactions with many of the attendees indicate that the essence of the Sivananda-Satyananda tradition has had a deep personal impact on many of the participants. I surrender the success of this program at the feet of Sri Swamiji and seek his blessings and guidance for all future endeavours.

Our wholehearted gratitude to the whole group who helped arrange and support this tour in a very short span, Mr Rishanthan-Mrs Mirandi, Mr Guna-Mrs Premini families, Mrs Uma Maheswari, Mr Prashan from Nawalapitiya and Mr Arul, Mrs Sharadha, our demonstrator, Ms Subhasree, and Satya Narayanan, my son aged 7, who accompanied us to all events.



Include All

Swami Sivananda Saraswati



When one God dwells in all living beings, why do you hate others? Why do you use harsh words? Why do you exploit others? Why are you intolerant? Is this not the height of folly and ignorance?

Make others happy as you strive to make yourself happy. Speak a helpful word. Give a cheering smile. Do a kind act. Serve a little. Wipe the tears of one who is in distress. Render smooth a rough place in another's path. You will feel great joy.

Worship the poor, the downtrodden and the oppressed. These are your first gods. Regard your neighbour's happiness as your own happiness, and your neighbour's pain as your own pain.

Cultivate cosmic love. Include all. Recognize the worth of others. Let all life be sacred. Then this world will be a paradise of beauty, a heaven of peace and tranquillity.

Project Nirmal Jyothi – New Delhi

Devjyoti, Delhi

Honouring the mandate of celebrating the centenary year of Swami Satyananda Saraswati, I would like to report here a small experiment in responsibility that I have engaged in for the last ten years with sincerity. This is my involvement with the differently-abled orphaned (some abandoned) girls of the Nirmal Jyothi Charitable Society near my place in Delhi.

I visited this home for differently-abled girls, managed by a few Sisters of the St Joseph's Congregation (based in Kottayam, Kerala) to donate some old clothes. What struck me was the severe attitude of the Sister-in-Charge, who told me that they do not accept worn out clothes in a bad state of repair for the inmates of the home. This was the first instance of a fiercely protective motherly love for close to 20 girls, of varying ages and differing degrees of both physical and mental abilities.

What affected me even more was the girls themselves. I had never seen such levels of limitation that one can face. In my first encounter, I saw a wheelchair-bound girl who could not even swallow her food, her hands and feet twisted to a point of not being of any use for any kind of work, completely non-verbal but with twinkling eyes and a slight smile in her permanently open mouth at a kind touch from the Sisters.

My initial visits were that of any other curious visitor, moved to a point of kindness and charity due to the severity of the condition of these girls. I have analyzed that these encounters, though frequent, lacked a serious sense of 'responsibility', as I never felt I belonged to them or they to me. It was my Rikhia visit in 2012 that changed my perception of 'responsibility' as well as appropriate giving or daan. The change that Swami Satyananda could bring about in a place

like Rikhia deeply affected me at many levels and upon return, the nature of my engagement with the inmates changed from a kind occasional donor to a person who became 'responsible' for their wellbeing.

The first small project that happened was a small travel fund in the name of Swami Niranjan, from my personal savings with the aim of achieving maximum fun. The reason was that I had written to the Ashram seeking Swamiji's guidance on how to help the girls. In my ignorance, I had personally planned educational events for improving their knowledge and expected something similar as guidance. On the other hand, the advice that I received by email indicated that I should focus on generating happy memories for the girls.

Upon further reflection on what can garner 'happy memories', I realized that the greatest regret of these girls was their inability to travel out of the confines of their home on a regular basis. Some of the girls did attend school for the differently-abled, but the scope for fun outings in the open air or amidst the rest of society was extremely limited due to the condition of some of the girls. The travel fund was to ensure that we now were equipped financially to regularly engage in 'maximizing fun' by 1. going out for day-long picnics in farmhouses around Delhi, 2. going to parks in and around Delhi and most importantly, 3. regular visits to the movies.



Outside the movie hall after watching the movie *Jawan*



The last one was very challenging initially, as I had to convince the multiplex movie halls that my girls would not cause trouble for the rest of the customers. However, each movie visit, we target at least two in a year, has been worth it! The children and girls do not sleep with excitement the night before the movies and over time, have learnt the etiquette of going out, settling down into their seats and enjoying the snacks while the movie goes on. This also is a necessary break for the Sisters and the helpers, who work tirelessly not only for the girls but also for some school projects in slum areas in remote parts of Delhi.

I now see the wisdom of the advice imparted to me: not only have I observed a change in the behaviour of some of the inmates which is remarkably less violent compared to earlier instances, but also physical improvement in terms of health and ability to speak; some non-verbal girls can now speak, though haltingly. Once our bus broke down in the middle of the journey to the movie hall, and all the girls, even the ones who could not speak, expressed their tension, involvement and excitement in whichever way they could. We were certain that our prayers to reach the movie hall on time was heard in the heavens up there! That their cognition has improved significantly is clear to all. What has probably worked like magic is the creation of happy memories due to our access to

the Swami Niranjan Travel Fund, and the motto of 'maximizing fun'!

My involvement has also led me to many heart-touching moments: one girl (wheelchair-bound) found her husband in a man afflicted with polio who walks with crutches, after meeting him in a nearby computer centre she was working in. The Sisters had sent her there to learn skills to become independent. Despite family opposition, this girl is now well-settled and mother to two healthy children. What I shall always remember is the day of the marriage. It was very Bollywood-style, with the groom hiding from his mother and me engaging in action movie-style driving around lanes of the Chattarpur Mandir to finally sign on the marriage registry papers! The way the Sisters cried and held the bride and the gifts given to the newly-weds was a real lesson in 'responsibility-in-action' for me.

Over the years, my involvement has grown with the girls and the Sisters. I look at the motto of Nirmal Jyothi 'Whatever you did for one of the least of these brothers and sisters of mine, you did for me.' (Matthew 25: 40-45.) and I find that my involvement is now no longer to get brownie points from God. It is not an act of charity or kindness either. I realize that now I feel responsible for all the inmates of Nirmal Jyothi. I am as protective about all of them as the first Sister I had met, who frowned on the old clothes that I had brought with me for donation. I now care for all the inmates from a sense of responsibility, as I would care for my own family. I am not Christian, but my connection with the Sisters and the girls is beyond the confines of religion. For all the enrichment that Project Nirmal Jyothi has brought to my life, I can only thank the true inspiration that I found in Swami Satyananda's work and in Swami Niranjan's statement regarding 'responsibility':

There is a greater sense of responsibility when you feel that you belong.

Success

Swami Satyananda Saraswati – Yoga-Vedanta, February 1956



All valiant persons perform their prescribed duties in life, however the success of such people changes into failure when they disregard or ignore the importance, value and purpose of the precious gems yielded by destiny due to their lack of understanding. This success is not the performance of one's prescribed duties but mere arrogance and false pride.

Spirituality in Yoga

Swami Niranjanananda Saraswati



People say yoga is spiritual. How does yoga become spiritual, I do not understand. By practising some postures, can you become spiritual? By going to the gym, can you become spiritual? By holding your nose and breathing in through one nostril and out through the other, do you become spiritual? People think of yoga as something spiritual, but is it really spiritual? I would say, no. Spirituality in yoga comes much later. First comes the body, then the mind and then comes the spirit.

Let me be very clear, as long as we are engaged in the practice of hatha yoga, nobody is spiritual. We are just normal people practising some postures and feeling good about it, realizing the benefit of it on our body. The same thing with breathing techniques; we are learning how to inhale and exhale. We are learning to increase the lung capacity, as we do not use the capacity of our lungs completely. On average, the full capacity of our lungs is about six litres of air. We breathe only 500 millilitres, which is just a fraction of what we can inhale. We live our entire life only breathing in 500 millilitres with each breath. Out of those 500 millilitres, the actual air that goes into the lungs is 350 millilitres. The remaining 150 millilitres of air is in the dead space of the trachea. All of our life we are breathing only 350 millilitres of air, when the capacity of the lungs is six litres. When we learn how to breathe with the full capacity of the lungs, there is greater absorption of vitality and oxygen from the air that we breathe in. It is a boost to our pranic system, which is responsible for keeping us alive and healthy. So even, pranayama, asanas are meant to tune up the physical body.

Hatha yoga tunes up the physical body. Karma yoga tunes the physical body. Then we come to the mental aspect. In the mental aspect, people think of meditation as the practice which makes everyone spiritual, yet even that is a wrong concept. You can meditate on anything. You can meditate on infinite space, you can meditate on the sun, the moon, a star, a flower, on any object. You can even try to create the visualization of angels in heaven. That meditation is only visualization, nothing more than that. We have not followed any sequence in realizing the nature of ourselves and managing the upheavals of our life.

Even raja yoga is not spiritual. It is a way to bring peace to the human mind, which is struggling and going through all the stresses, confronting all the stresses, anxieties and tensions, and building up the faculties like awareness, positivity and creativity, that is the system of raja yoga. Only when we have

gone through the stages of raja yoga, pratyahara, dharana, and cleared the mind of the rubbish that is there and experienced internal purification, a clean mind and a clean emotion, we enter into a spiritual dimension.

In the spiritual dimension, the first effort is to control the instincts of the mind. There are six instincts or expressions of the mind. The behaviour of the mind is guided by six principles: *kama*, desire and passion, *krodha*, assertiveness and aggression, *lobha*, desire and greed, *moha*, attachment and infatuation, *mada*, arrogance and assertion of ego, *matsarya*, competitiveness and jealousy. These are the six basic expressions of the human mind, and they have to be managed before having any higher spiritual experience. So where does this higher spiritual experience come from?

After having gone through raja yoga, when you enter from dharana into dhyana, spiritual awareness slowly awakens. The experience of spiritual awareness becomes easier, when you have pacified the agitations of the mind. Panchagni, the sadhana of the fires, is the way to show people that spirituality is not in asana, pranayama, yoga nidra or concentration. A different effort has to be made to control and rise above the mind. People think it is easy to cultivate spiritual awareness, however you have to change the entire programming of the mind and the senses.

Imagine yourself as a plug with two sockets. You plug yourself into one socket, which is the material world, the world in which we live, the world which we all want to enjoy, the world where we can be satisfied, content and fulfil all of our needs, aspirations and desires. We are all connected, our plug is connected, to this material socket. Yoga says to disconnect yourself from this socket, take that plug out and put it into the other socket. When you pull the plug out from the material socket, there is disconnection, and when you put it in the other socket, the spiritual socket, you are totally disconnected from your past. You are in a new energy source. Then spiritual experiences begin to happen.

Disconnection

There are two ways to disconnect. One is the hard way, which has been followed by spiritual traditions all over the world to renounce everything and join a community which has spiritual aspirations. In the West, we see people leaving society and joining a monastery, a seminary, and living the life of a monk with the right disciplines. In the East, we find people leaving society and joining the ashram and learning how to live. When this type of situation, which is common in the world, is seen, spirituality is considered to be a rejection of the social and adoption of the spiritual or religious. That is also what people relate to since that is the only condition they have seen in their lifetime. You leave your home and society and join a monastery or seminary. You leave your home and society and join an ashram. That is one aspect.

Then, there is another level of teaching which connects us to spirituality, no matter where we live. That has been the teaching of saints and sages, masters and yogis throughout the ages. Christ did not advocate renunciation. He simply advocated, 'Be a good person. Be a good Samaritan. Help everyone. Help those who are sick. Help those who are hungry. Help those who are in need. Then you will come closer to your father, God. Believe in God.' That was the main teaching. Later on the human mind made it much more complex, when, after the death of Christ, his teachings were made into a belief system and a religion. The same thing happened with Buddha. Buddha did not establish a religion; he simply explained the method to overcome the human suffering and to attain nirvana, peace. Buddhas's teachings were made into a belief system and a religion after his death. Religions do not reflect the true teachings of the person whom the religion professes to follow. A collection of different conventions and traditions create religion, and that is different to the teachings of the master.

Swami Sivananda had renounced his family, home and everything, because of the lifestyle that he liked to live, and

his followers also had renounced family and society to live a lifestyle which they liked. Here in Munger, the sannyasins live a lifestyle which they like, yet the expression of spirituality only happens when you express positivity, harmony and peace in your life. By putting on a dress, one does not become spiritual. If you put the skin of tiger on a donkey, will the donkey become a tiger? No. Only the garb and covering is there, yet the nature, the behaviour, the mind-set and the language of a tiger is not there. Instead of roaring, the donkey will bray. Although it may be covered with the skin of a tiger, it is not a tiger.

You can be initiated into anything that you desire, but you will never become that, until you bring about a qualitative transformation within yourself. That qualitative transformation means that you change your language instead of braying, roar. You change your diet instead of eating grass, eat fresh meat. I am talking not of you. I am talking in relation to the donkey. Like this, gradually everything has to change. Everything has to change. The DNA has to change. The genetics have to change, and that is the most difficult sadhana.

The Panchagni sadhana represents that. The heat in the centre is about eighty, eighty-five degrees centigrade. At thirty-six degrees, thirty-seven degrees, forty degrees, it becomes uncomfortable and we want to cool ourselves, go into an AC room, sit under a fan, take a nice shower and we make every adjustment to remain comfortable. When Panchagni sadhana is being done, the heat is so much that you have to take your mind away from the experience of heat. If you focus on the heat, you cannot sit, especially in eighty, eighty-five degrees. The resident sannyasins, when they used to come, could hardly stand in the sun on the hot floor, but I had to sit there for eight hours. The heat from the front fire would go to the back, the heat from the back fire would come to the front of the body, the heat from the right fire would go to the left, the heat from the left fire would come to the right, and the heat of the sun would come straight down. It was like a bombardment of heat from every dimension.



If you can sit there at peace with yourself, that is transcending something very definite, heat awareness. Surprisingly, when you ignore the heat and you remain focused on something different, unaware of the heat around you, the state of mind is that of dharana. If you fluctuate even for one moment, you won't be able to sit. Swami Sivanandaji has done it with much more ease, my guru has done it with much more ease, yet when I used to do this sadhana, I had to take my mind away from the body. Let the body burn, but dis-identify with the body. If there was any identification with body, I would have got up and gone away from that fire and heat. If there is no body-consciousness, then no matter what is happening out here, you are at peace inside. That is the disconnection of the senses from sense objects. That is the state of final pratyahara and dharana, and this allows you to overcome the fires that burn within such as jealousy, anger, hatred, dejection, depression, anxiety, greed, desire. When these behaviours of mind are stilled, you see the light of the spirit. When you see the light of the spirit, you can also communicate with the higher powers and energies.

– 9 April 2023,
Pratyahara and Dharana Training, Ganga Darshan, Munger

Brazil – Two Projects, a Book and a Yatra

Swami Aghorananda and Sannyasi Gangadhara

Yoga nidra for PICS

We started a program of Satyananda Yoga Nidra practices for patients with post intensive care syndrome, in the public hospital (Hospital das Clínicas) in Belo Horizonte, Brazil. This hospital is part of a larger comprehensive post-Covid and post-Intensive Care program that has been running since 2019 for patients with critical illnesses. One of its goals is to contribute to disseminating knowledge about the impacts of critical illness and Covid and building a care and support network for affected patients. The Post Intensive Care Syndrome (PICS) is a set of functional, cognitive and psychosocial disabilities acquired or aggravated after a critical illness and treatment in ICU. Both critically ill patients and those with persistent and prolonged post-Covid symptoms manifest this syndrome and require special care, assistance and support.

Student volunteers from the Federal University of Minas Gerais go to the Hospital das Clínicas approximately once a week and offer the recorded practice of Satyananda Yoga Nidra to patients who are willing to try. The practice is offered through recording, taking into account its methodology, thereby preserving its valuable vidya in memory of Sri Swamiji.

We feel that Sri Swamiji left a beautiful legacy for humanity that reaches beyond his time. The centenary belongs to Sri Swamiji, but we are the ones who get the gifts.

Ecology of Knowledge Project

When these young people started the project, they had the perspective of both knowing and experiencing the different faces of yoga and producing knowledge about the relationship



they established with all the experiences they were going through. Thus, little by little, they were introduced to small experiences of asanas, pranayama, yoga nidra, karma yoga and, therefore, creating a connection and engagement with the dynamics of our environment.

In the same sense, these young people were also invited to create records of what they experienced fortnightly: small texts, photographs, drawings, poems, etc. We encouraged them to become scientists in two senses: first, by unraveling themselves, so that they were scientists of themselves; second, seeking to understand which relationships yoga establishes with the care of the environment and Mother Nature.

It was inspiring to see how they became more aware, balanced, adopting more introspective and less reactive attitudes in their daily lives. They began to merge with the dynamics of Casa do Guru: tidying up the sadhana hall, organizing the kitchen, preparing the collective meal, taking care of the grass and the garden, in short, adopting an attitude of care and attention with the collective through the experience of karma yoga.

Through a partnership with the Public Prosecutor's Office of the State of Minas Gerais (our state), we now have an action plan for our intervention with this youth which, while always maintaining our base of fortnightly meetings here at Casa do

Guru, points to an expansion and deepening of the relationship that this youth have had with the notions of ecology, care for Mother Nature and the perception of themselves as part of the whole.

Experience of the Youth

On walks in silence, on trips to waterfalls (especially trips to waterfalls) it seemed that at that moment I managed to find myself. That place brings me such peace and comfort, which I can't feel at home. The House of the Guru is like a resting place for me, I feel happy being there, it is like all my problems disappear when I am there. At first, it was very different from trying foods, because I thought everything was strange at first, since I wasn't used to it, but today I love them all!

– Alexandra, 16 years

Since I started attending the project I have adopted new habits such as posture or even organization. It also made me a more sociable and secure person!

I learned a lot about different cultures and even history. Now, I have a more open mind for everything!

– Eduarda, 14 years

Casa do Guru itself is already the most important thing for me. I've always liked yoga, but I didn't know about its ramifications. I didn't know I would like it as much as I do now . . .

– Leticia, 17 years

The project in which I am participating has been opening doors in my heart and head, leaving me a person with more discipline, wisdom, organization and making me feel better about myself. Interacting with people I never thought I would be intimate with made me see that when we try to strive for something we succeed, even if it's a long process. Finding out about yoga on each visit to Casa do Guru and at school was

something of great importance because many of the practices and teachings I learned I include in my day-to-day routine.

– Kamila, 14 years

The 'Ecology of Knowledge' project changed me a lot in my way of thinking and looking at nature and the things around me. It made me pay attention to the simple things that go unnoticed, but which are extremely exuberant.

– Kaique, 17 years

Since I joined the project, big changes have taken place in my life and in me. With each step we take, with each victory, with each process, self-knowledge and the feeling of doing something meaningful for our community and our planet take hold of me. Gratitude is what I feel most for being part of something of this magnitude. Putting my hands and my ideas into something for all of us is unique. Doing good is something unique. This planet is unique. It's our only home and I love, with all my heart, belonging to it.

– Cibeli, 17 years

The book and yatra

Satya Yatra, pilgrimage towards truthfulness, is a sankalpa for the year 2023, the centenary celebration of the life and work of Swami Satyananda Saraswati. This yatra is also a form of thanksgiving for all the wisdom and inspiration received by us from Sri Swamiji, from his deep experience with yoga and his courage to live spirituality in a practical, simple way, integrated in society and with diverse and sincere expressions of the divine.

Our *Satya Yatra* started with the Satyananda Yoga community of Brazil, connected to the Satyananda Yoga Center, organizing itself in the translation of the book *Mere Aradhya – My Beloved Guru*, written by Swami Dharmashakti Saraswati. This project of translation, revision, layout and printing brought

a lot of learning and motivation to all involved, because at each stage of the process we clearly saw the participation of a much greater and subtle force, the energy of the Guru, that propelled us to the next steps, breaking the difficulties of each path and increasing our determination to finish the task, which we were able to do in a short time, printing a total of 1008 books in our Portuguese-Brazilian language.

Once the book was printed, we contacted yoga teachers trained by the Satyananda Yoga Center, in different locations in Brazil, to create a travel itinerary and activity program. In each place we set out to go, we offered activities consisting of workshops and Sat Sangas, in which we would also give some practices. In the Sat Sangas we would develop themes such as, Yoga as a path to positive and creative spirituality; Yoga, health and spirituality; Yoga, spirituality and self-care; Yoga, meditation and self-care. In each of the different themes proposed, we would also add a presentation of Swami Satyananda's life trajectory, his legacy of yoga and his vision of spirituality. We would also offer a copy of the book *Mere Aradhya* as prasada to each participant. For the workshops we opted for the theme, Yoga, meditation and self-care practices. Having finalized the plans and organization for the first stage of Satya Yatra 2023, we then set off for our marathon. Below we add the list with the places of realization of the Yatras and some images to illustrate the great moments and beautiful experiences that we lived.

February

- Serra do Cipó - Lapinha da Serra - Minas Gerais - Rosmaninhas
- Serra da Moeda - Minas Gerais - Casa do Guru

March

- Vespasiano - Minas Gerais - Casa do Fazer
- Belo Horizonte - Minas Gerais - Parque Municipal Ursulina de Andrade Melo -



April

- Nova Lima – Minas Gerais – “Marjari – Núcleo de Yoga
- Corumbau – Bahia – “Padma – Espaço Terapêutico
- Ilhéus – Bahia – “Canto das Mangueiras, Medicina e terapias

May

- Cumuruxatiba – Bahia – Atma Jyoti – Espaço de Cura
- Governador Valadares – Minas Gerais – AposVale
- Nova Era – Minas Gerais – Espaço Cultural da Prefeitura Municipal
- Lagoa Santa – Minas Gerais – Escola de Pedagogia Waldorf, Ipê Amarelo
- Nova Serrana – Minas Gerais – Shanti – Yoga e Ayurveda
- Patrocínio – Minas Gerais – Satya Espaço de Yoga

June

- Belo Horizonte – Minas Gerais – Casa da Floresta

July

- Serra da Moeda – Minas Gerais – Guru Poornima/Casa do Guru
- Teresópolis – Rio de Janeiro – Ashram Vraja Bhumi

August

- Divinópolis – Minas Gerais – Portal Corpo e Mente
- Porto Alegre – Rio Grande do Sul – Mudra Centro de Yoga

IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

Donations to the ashram will be received only under the following 'Heads of Accounts':

1. **General Donation**

To Bihar School of Yoga, Bihar Yoga Bharati, Yoga Publications Trust or Yoga Research Foundation

Funds will be utilized towards developing and furthering the Yoga activities.

2. **Corpus Donation**

To Bihar School of Yoga Corpus (Mooldhan) Fund, Bihar Yoga Bharati Corpus (Mooldhan) Fund, Yoga Publications Trust Corpus (Mooldhan) Fund, Yoga Research Foundation Corpus (Mooldhan) Fund

Interest income generated from **CORPUS (MOOLDHAN) FUND** shall be utilized towards all the activities of the Society/Trust.

3. **CSR Donation**

Funds will be utilized towards CSR activities.

Therefore, devotees are requested to send donations to the above-mentioned account heads only.

Donations towards Bihar School of Yoga may be made through 'SB Collect Online Donation Facility' by directly accessing the web address: <https://www.onlinesbi.sbi/sbicollect/icollecthome.htm?corpID=2277965>.

Donations can also be sent through cheque/D.D./E.M.O. drawn in favour of:

Bihar School of Yoga, Bihar Yoga Bharati, Yoga Publications Trust or Yoga Research Foundation

payable at Munger.

A covering letter mentioning the purpose of donation, mailing address, phone number, email ID and PAN should accompany the same.



Yoga Publications Trust

Transforming Kama

Swami Ratnashakti Saraswati

189 pp, soft cover, ISBN 978-93-94604-46-9

The six conditions of the mind are *kama*, desire; *krodha*, anger; *lobha*, greed; *mada*, arrogance; *moha*, infatuation; and *matsarya*, envy or jealousy. The six conditions are responsible for disconnecting you from your peace, joy and inner luminosity.


Transforming Kama explores the many expressions of desire. Kama is the motivating force in life, and without kama we would not exist. Yet if not managed properly, kama leads to unhappiness, frustration, imbalance and addiction. The negative and destructive aspects of kama need to be transformed in the life of the individual, in society and the environment to experience happiness, positivity and creativity in all spheres. Practical sadhanas are given to manage any form of kama in our day-to-day life.

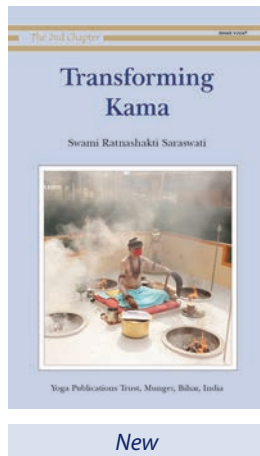
This is the third book in the series on the six conditions of the mind.

For an order form and comprehensive publications price list please contact:

Yoga Publications Trust, PO Ganga Darshan, Fort, Munger, Bihar 811 201, India

Tel: +91-09162 783904, 06344-222430, 06344-228603

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



Websites and Apps

www.biharyoga.net

The official website of Bihar Yoga includes information on: Bihar Yoga, Bihar School of Yoga, Bihar Yoga Bharati, Yoga Publications Trust and Yoga Research Foundation.

Satyam Yoga Prasad

The digital library of the Bihar Yoga Tradition presenting audio, video and publications online. Available at satyamyogaprasad.net and as apps for Android and iOS devices as *prasad*.

Living Yoga Lifestyle Sadhana

This program is released aiming to improve and enhance health and total wellbeing. Available from biharyoga.net and satyamyogaprasad.net.

YOGA & YOGAVIDYA Online

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

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

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

Other Apps (for Android and iOS devices)

- *APMB*, the bestselling yoga book from YPT available as an easily browsable mobile app.
- The *Bihar Yoga* app brings to the user ancient and revived yogic knowledge in a modern medium.
- *For Frontline Heroes*, designed for people who are active in the fight against Coronavirus, presenting simple yoga practices to help alleviate tension and stress caused by the pandemic.

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Yoga Peeth Events & Yoga Vidya Training 2024

Bihar School of Yoga Yogavidya Training

<i>Feb 11-Jul 11</i>	Yoga Chakra Experience
<i>Jul 2022-Dec 2024</i>	Ashram Life Experience
<i>Feb 24-29</i>	Total Health Yoga Capsule (Hindi)
<i>Mar 1-30</i>	Bihar Yoga Traditional Training for Yoga Teachers
<i>Apr 1-7</i>	Pratyahara & Dharana Training
<i>Apr 10-16</i>	Pranayama - Breathe for Healthy Lungs Training (Hindi)
<i>Jul 18-Jan 18 2025</i>	Yoga Chakra Experience
<i>Sep 1-Nov 10</i>	Sannyasa Experience (oversees participants only)
<i>Sep 22-30</i>	Hatha Yoga/Karma Yoga Training
<i>Oct 3-12</i>	Raja Yoga/Bhakti Yoga Training
<i>Oct 17-30</i>	Progressive Yoga Vidya Training
<i>Nov 3-10</i>	Kriya Yoga/Jnana Yoga Training
<i>Nov 14-20</i>	Hatha Yoga Yatra 5
<i>Nov 14-20</i>	Raja Yoga Yatra 5
<i>Dec 1-Feb 9 2025</i>	Sannyasa Experience (oversees participants only)

Bihar Yoga Bharati Yogavidya Training

<i>Apr 15-Jun 15</i>	Yogic Studies, 2 months (English)
<i>Aug 7-Oct 7</i>	Yogic Studies, 2 months (Hindi)

Events

<i>Feb 11-14</i>	Basant Panchami Celebrations/ BSY Foundation Day
<i>Feb 14</i>	Bal Yoga Diwas, Children's Yoga Day
<i>Nov 24-30</i>	Munger Yoga Symposium III

Monthly Programs

<i>Every Saturday</i>	Mahamrityunjaya Havan
<i>Every Ekadashi</i>	Bhagavad Gita Path
<i>Every Poornima</i>	Sundarkand Path
<i>Every 4th, 5th & 6th</i>	Guru Bhakti Yoga
<i>Every 12th</i>	Akhanda Path of Ramacharitanamas