

YOGA

Year 13 Issue 1
January 2024



Bihar School of Yoga, Munger, Bihar, India



Hari Om

YOGA is compiled, composed and published by the sannyasin 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.

Editor: Swami Gyansiddhi Saraswati

Assistant Editor: Swami Yogatirth-ananda Saraswati

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Useful Resources

Websites:

www.biharyoga.net
www.sannyasapeeth.net
www.satyamyogaprasad.net

Apps:

(for Android and iOS devices)

Bihar Yoga
APMB
YOGA (English magazine)
YOGAVIDYA (Hindi magazine)
FFH (For Frontline Heroes)

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2023 Munger Yoga Symposium –
3rd November – Inaugural Day



GUIDELINES FOR SPIRITUAL LIFE

Sound health, clear understanding, deep knowledge, a pure, powerful will and moral integrity are all necessary parts of the process of the realization of the ideal of humanity as a whole. To adjust, adapt and accommodate, to see good in everything, to bring to effective use all the principles of nature in the process of evolution towards Self-realization along the path of an integrated adjustment of the human powers and faculties, are some of the main factors that go to build up a philosophy of life.

—Swami Sivananda Saraswati

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(62nd year of publication)



Contents

- 4 2024
- 5 What the World Needs Most
- 10 The Ultimate Aim
- 16 A Summer in Hungary
- 24 True Seva
- 25 Learn how to drive . . .
- 35 One Hundred Ladies
- 36 Yamas and Niyamas
- 40 The Only Solution
- 42 Divya Jyoti
- 44 Build a Positive Base
- 47 The Human Family
- 48 Bihar – Across the State
- 52 Manas Muktavali –
Pearls of Wisdom

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 ॥

2024



YOGA magazine is dedicating the year 2024 to the publication of Sri Swami Satyananda's earliest writing, from the time he lived in Sivananda Ashram, Rishikesh, and contributed to the ashram magazine *Yoga-Vedanta*. This is the first time these texts, poems, quotes and articles are published in English.

The magazines feature satsangs given by Swami Niranjana Saraswati at Ganga Darshan in 2023. They provide a glimpse of the yoga that still needs to be explored and lived. Swamiji indicates the direction Bihar Yoga-Satyananda Yoga will have to follow to maintain its integrity and benefit future generations of spiritual aspirants.

2024 will also present *Yoga Outreach 2023*. As a contribution to Sri Swami Satyananda's Centenary, individuals and centres throughout India and around the globe expressed their gratitude for the inspiration they had received. They created a vast variety of projects, so that others may be guided and uplifted the way they had been, by the teachings of Sri Swamiji and the example of the life he lived.

What the World Needs Most

Swami Satyananda Saraswati

In 1943, when I joined the ashram of Swami Sivananda Saraswati, in Rishikesh, at the foot of the Himalayas, I was not taught yoga. I was taught the philosophy of Vedanta, and the initiation and the teachings I received from Swamiji, the teachers and the tradition was the tradition of Vedanta. Of course, I knew a lot about yoga; I had studied books on yoga, like the *Hatha Yoga Pradipika*, and tantra, but for a full twelve years, I plunged into the study of Vedanta. Vedanta is a philosophy which talks of non-duality; it is a monistic philosophy that teaches that there is one reality that can be realized by hearing, contemplating and meditating, and not by pranayama, dharana or asana. That is what I learned for twelve years.

In the year 1956, according to the rules of the tradition, I left the ashram of my guru on an all-India tour in the capacity of a mendicant. A mendicant and a beggar have been the same in all the ages everywhere. They have the same status, the same form and the same social recognition or social rejection. During this period, 1956 to 1963, when I travelled through the length and breadth of India, Nepal, Burma, Afghanistan and, of course, Pakistan and Sri Lanka, I realized that people were wanting a practical path, not a theoretical one. As far as the knowledge was concerned, they knew more than enough, and during this period, I taught a few asanas which I knew and pranayama. Every now and then when I met those people I had taught earlier, I discovered that they had changed and improved and they had become better in every respect, physically, mentally, emotionally and also spiritually.

I had a fairly good knowledge of naturopathy and Buddhist sciences, because from my maternal side, a Buddhist tradition came to my family. So I have knowledge of the Buddhist

tradition, the tradition of Vedanta from my guru, and other religious traditions from my father's side. What should I now teach them, was the question in my mind. To get an answer to that question and to get inspiration, I travelled to various places. When I stayed for some time in Munger, the place where I still live, I got inspiration, a revelation and the answer – yoga. Whether I believe in Vedanta, or I am a master of naturopathy, or an adept in the Buddhist tradition, I must teach the people what they want and I have to teach them yoga, not for myself, not for the fulfilment of my inner nature, but to fulfil their day-to-day needs.

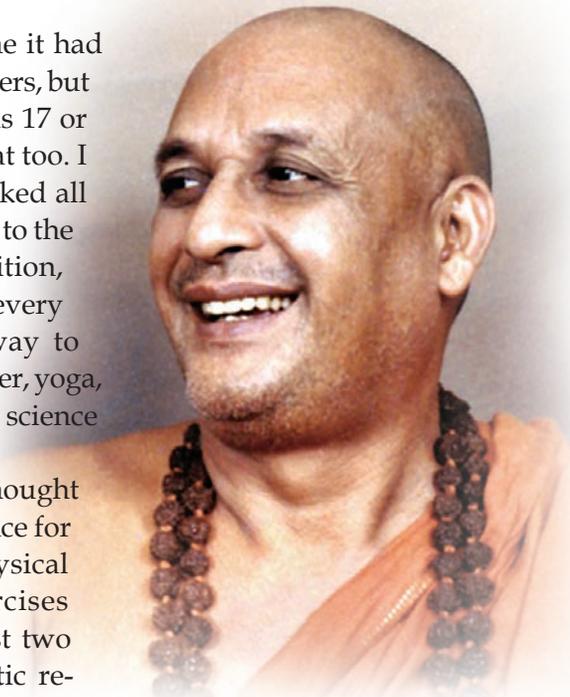
In 1963, when I started building a small ashram in Munger, I hardly thought that things could take this shape. Today I am not able to handle the situation. Hundreds come to me, sick people, spiritual people, Muslims, Hindus of different sects, yoga-minded people, Christians, Mullahs, priests and many more. I have been telling Swami Satsangi, when we were in Manchester, 'Yoga is not the end, it is a means. But whether it is a means or the end, people want it.' My personal views do not have any relationship to their needs. This is exactly what every yoga teacher will have to realize. We are dedicated and committed to teaching yoga to people, not only because we believe in yoga, but because the people believe in it.

When I went to South American countries like Colombia, Peru, Argentina, Guatemala, Santo Domingo, Puerto Rico, Martinique, people told me they wanted a way by which they could discipline their body and mind. During these 40 or 50 years, many cults and traditions and sciences belonging to mysticism and occultism have spread all over the world, including to the West and to India, and people have dabbled with them at one time or the other. I have also dabbled with tantra, Zen Buddhism, Hinayana and Mahayana practices, though not with the Hare Krishna movement, because that is a movement I encountered much later. If it had come during my young age, I would have practised that as well. I did not dabble with the cult of the flower children because that also

came too late. By the time it had arrived I was beyond flowers, but had it arrived when I was 17 or 18, I would have tried that too. I tried all methods and I liked all of them. I feel like talking to the people from every tradition, because I think that in every science there is some way to reach somewhere. However, yoga, though it is a means, is a science which is perfect in itself.

In the early days we thought yoga was a physical science for physical health and physical culture, breathing exercises and so on. Yet in the last two or three decades, fantastic research has been conducted in every part of the world on the effects of yoga, not only on the body, endocrine secretions or hormones, or nervous impulses, but also on the brain, mind and consciousness. What is more, when the great psychologist Carl Jung was thinking and commenting on yoga, he pointed out a very important fact. He said, 'Yoga is an interdisciplinary system.' He was not talking about the physical or physiological effects, he was not talking about the effects on the brain, mind and consciousness. He was hinting at the possibility of yoga being experimented on as the discipline of human life and personality. This is now the need which yoga teachers have to fulfil, and they need to equip themselves with sufficient knowledge.

Apart from yogasanas, pranayama, other hatha yoga methods, raja yoga methods, laya yoga or kriya yoga methods, we have to rearrange the system of teaching. We need to develop the background, the relationship with students, and the method of imparting the practical lessons to them in such



a way that it has a deeper effect, not only on their body, but also their personality. This will be the theme of yoga after 1983. Throughout the world now, people are clamouring for a sort of discipline. We are not talking about the political, social, national or other sorts of disciplines which we have. We are talking about a discipline for which I am responsible, not your legislation, not your inactive laws, but a discipline which I can practise and a discipline which is an expression of my personality, a discipline which I express of my own sweet will, and which gives me so much pleasure and so much happiness. If I tell you not to do this and that, then it is not yoga. Then it is law or religion.

In this particular sense, from the 1980s onwards, yoga should aim at developing that inner possibility, the total and inherent possibility in everybody. As far as I know, everybody likes to express discipline in their life, though they find it difficult. When we are able to discipline ourselves, we feel a sort of satisfaction, don't we? Yet somehow or the other, we are not able to do it. What can yoga do for this? That is what I have been thinking about this year.

In 1983, up to 19th January, I was officially associated and connected with the Bihar School of Yoga. I decided that from 20th January 1983 I would belong to no institution and no organization; I would be His Royal Mendicant. I have decided to move from place to place for another twenty years, not to work for an institution, but to work for humanity; not to work for promotion of a philosophy, but to work for the people, because I am convinced, after so many years of travelling all over the world, meeting every type of person, that yoga is the one thing which is easy for them. It does not tire their intellect.

So, please give a thought as to how to rearrange, not the system of yoga, but the method of imparting yoga teachings to the different sections of our society.

– 8 February 1983, London

The Critical Juncture

Students became irreligious,
They lost faith in religion,
Under the influence of Science,
They neglected Dharma,
They began to smoke and gamble,
Girls became fashionable,
Officers became materialists,
Health of people deteriorated,
People shunned the scriptures,
Materialism had its sway.

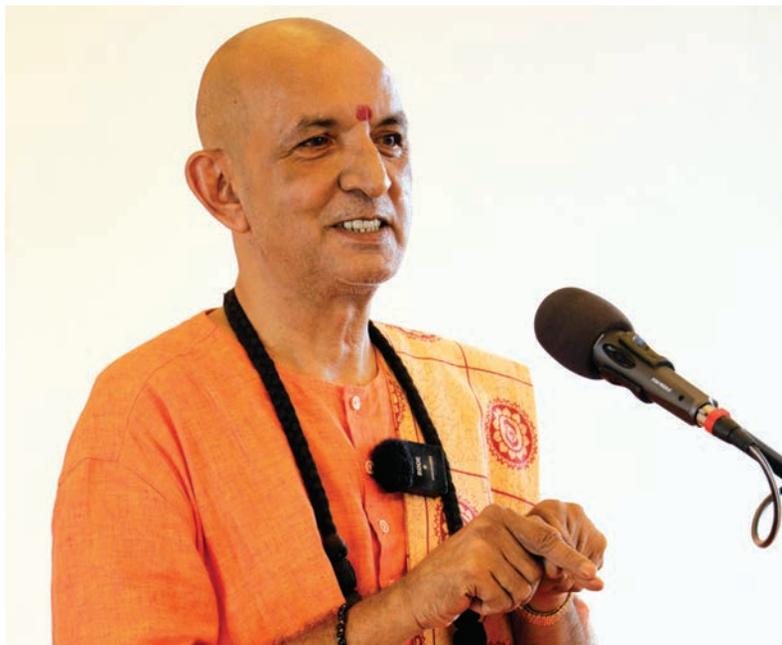
At this critical juncture,
To revive the Glory of the Lord,
To disseminate knowledge of yoga,
To preach the Yoga of Synthesis,
To instil devotion and faith in people,
To work for the spiritual uplift of mankind,
To bring peace and bliss to every home,
I established the Divine Life Mission.
And founded the Yoga-Vedanta Forest University,
In a sacred, charming spot in the Himalayas,
On the banks of the Holy Ganga in Rishikesh.

—Swami Sivananda Saraswati



The Ultimate Aim

Swami Niranjanananda Saraswati



Raja yoga speaks of samadhi, as the aim of yoga. Bhakti yoga speaks of unconditional love, as the aim of yoga. Jnana yoga speaks of realizing the oneness with the higher self, as the aim of yoga. Every yoga speaks of an aspiration, a goal and an aim, and they are all different. So, what is the aspiration or the aim of the combined yogas together?

Each yoga has a specific goal and aspiration. Each yoga is like a class that you pass. After passing each yoga, after passing each class, you get the certificate of having passed and attained mastery over the subject. In the same manner, the different yogas, like hatha yoga, raja yoga, kriya yoga, kundalini yoga, mantra yoga, nada yoga, laya yoga, every yoga has set its own goal, for they all correspond to a different dimension of life.

Hatha yoga corresponds to the physical dimension. Therefore, the aim of hatha yoga is the body and the awakening and balance of the pranas, as body and mind are governed by the pranic factor.

Raja yoga deals with the mind. So, it is the realization of the deeper mind, which becomes the aspiration of raja yoga. This realization of the deeper mind is samadhi. In kundalini yoga, the aim is the awakening of the energies and the union of Shiva and Shakti.

Bhakti yoga relates to emotions and the high point of emotional expression is the unconditional connection with all, which you translate as love. I say it is unconditional connection. I am not giving it a name. If I use the word 'love,' your preconceived notions of love will kick in. Some may think, 'Love like hugging.' Some people may think, 'Love like supporting.' Some may think, 'Love is being together.' All these preconceived notions will kick in, when we use the word 'love.' So, instead of using the word 'love', I am using the word 'connection'. Just as there is connection between mother and child, there is connection between guru and disciple. That connection tells you everything, and that connection is based on what? Love. However, that love is not an expression of your preconceived notion. It is respect, honour, acceptance, strength; it is love in all its little forms. The purpose of bhakti yoga is to have a creative connection with everything and with everyone.

Very few people have even considered finding out or even asking what is the total or ultimate aim of yoga, when all these yogas are combined. I am happy to tell you, and this will also represent the aspirations of the Yoga Chakra. We have three higher yogas, which people do not know about. They are known as Deva Yag, Deva Yoga and Brahma Yoga. These are the last yogas, after kriya, kundalini and the other esoteric forms of yoga, beyond laya yoga, nada yoga and mantra yoga. What is their belief and their foundation? The foundation and belief of these higher yogas is the connection with the higher or the divine nature.

That divine nature is trans-mind, beyond mind. That divine nature is something which humans have not experienced, except a few exceptional beings, who are the luminous masters of the time. The process is that when you go through the different yogas and master them, you achieve a condition of mind, an awareness, focus, concentration, vitality and an awakening of the pranas. In this way, you keep progressing into pratyhara, dharana, dhyana and then samadhi.

People believe samadhis to be the last goal of yoga; for raja yogis it is, but not for yogis. Every type of samadhi relates to a different condition, nature and quality of mind. Whether it be savikara, nirvikara, savikalpa, nirvikalpa, samprajnata, asamprajnata, sahaja, asmita, they do not deal with the higher mind. They deal with the total mind, which we are experiencing in this life. We are not experiencing the higher mind; we are experiencing the total mind. Total mind means the conscious, the unconscious, the subconscious. That is our range; we have not gone into superconscious. Total means the sensorial, mental, emotional and psychic, but not the mystical and spiritual. When you move into samadhi and until you go beyond asmita samadhi, you are only working in the dimension of the mind. There is no freedom from the mind. You can experience silence in the mind, *shoonyata*, yet still it is an experience of mind. You can have visions and experiences, yet they are expressions and experiences of mind. Only after asmita samadhi, when you enter into the ananda samadhi, where all individuality has been dissolved, you enter into the Brahma Yoga, and the Brahma Yoga sadhana begins at that level.

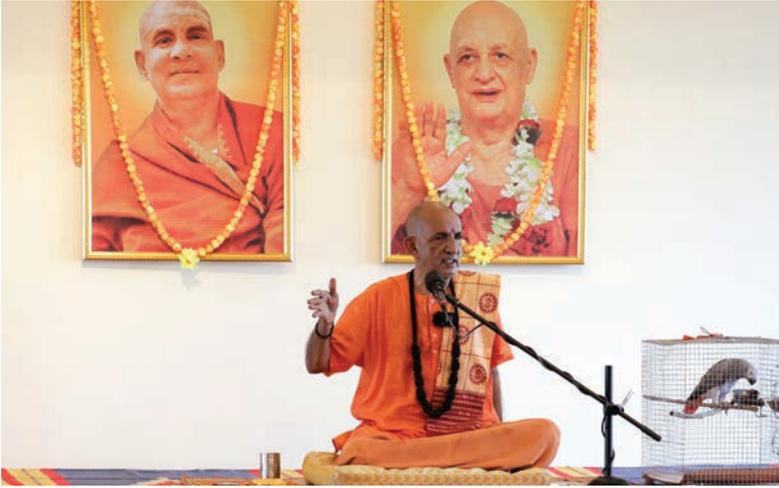
This Brahma Yoga represents the connection of the individual with the divine. Mother Teresa of Avila was a nun. When she used to meditate, there were times that stigmata would appear on her hands spontaneously, naturally. They would remain there until they were healed. Then again after some time, they would reappear. What was that state of mind? It was not your mind or my mind, it was a mind that was experiencing union at the highest level. At that level,

experiences of divinity, which for this nun was the image of Christ, would be experienced in her own body, and stigmata would appear. That is Brahma Yoga where individuality does not remain and one becomes fused with the divine.

In the process or system of meditation we go through the different layers of mind, yet ultimately we have to focus on an istha devata. Yogis gave us many tools. They said you can focus on the sun, the moon, breath, sound, on a jyoti, you can focus everywhere. However, yogis never used any of these symbols which we are using. They only used the symbol of their ishta devata. If it was Shiva it was Shiva; if it was Rama it was Rama; if it was Krishna it was Krishna; if it was Devi it was Devi. That ishta devata represented their own identification and aspiration to experience that divine quality or nature.

Manas, buddhi, chitta, ahamkara hold us down to this material, sensorial dimension. If we are able to transcend these four aspects, we are in the state of Brahma Yoga, beyond manas, buddhi, chitta, ahamkara, in the cosmic awareness. The real meaning of Brahma Yoga is to establish oneself in that cosmic, divine, transcendental consciousness by going beyond manas, buddhi, chitta and ahamkara. All the other yogas are methods prescribed to help us go beyond these four components of manas, buddhi, chitta, ahamkara. All the practices that you do from hatha yoga to bhakti yoga, from raja yoga to jnana yoga, from kriya yoga to karma yoga, help in managing these four aspects of Brahma, manas, buddhi, chitta and ahamkara.

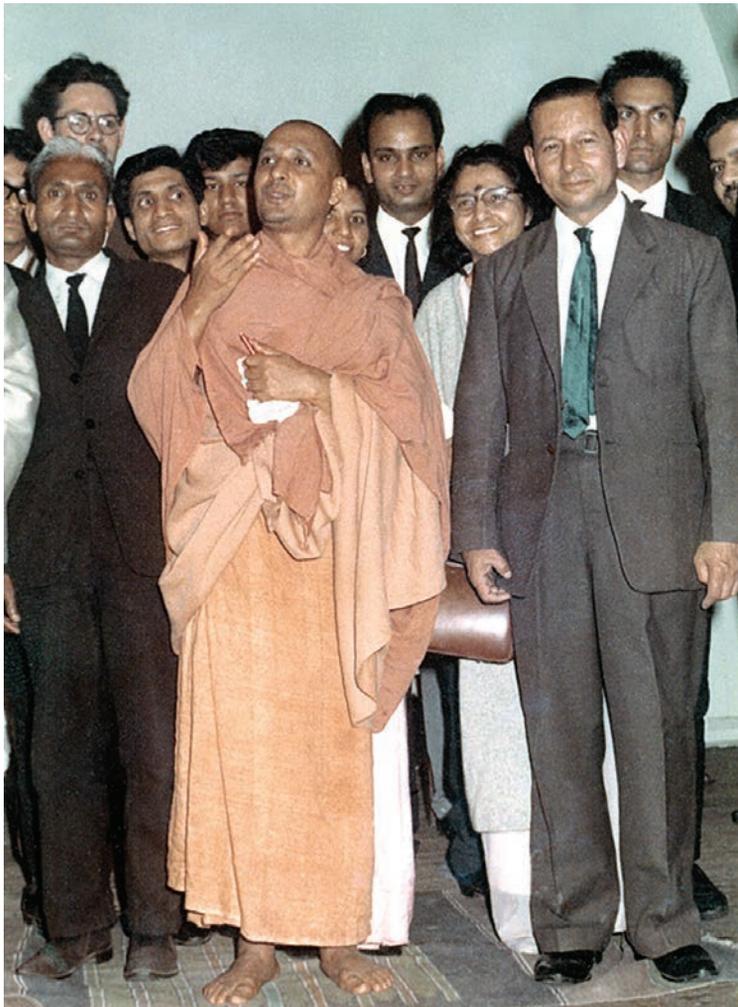
They are steps. Hatha yoga is step number one. You stand on the first rung. Karma yoga becomes rung two to aid hatha yoga. Raja yoga becomes rung three, bhakti yoga becomes rung four, kriya yoga rung five and jnana yoga becomes rung six or the sixth step. If you are serious and sincere in all these, then the seventh level is Brahma Yoga. If you are not serious and sincere, you have to go through the other yogas as well like mantra yoga, japa yoga, nada yoga, laya yoga and work with those little conditions which have held you back. Then you go to Brahma Yoga. This is the whole concept. Ultimately, the



cumulative effect of all the yogas will lead you to the merger with the transcendental self.

I will conclude with one statement of Paramahamsaji. One day he said in an informal way, “You know Niranjana, if I attain samadhi and while my soul is being transferred from body to cosmos, whatever time it takes, whether it is a split second or one year, during that journey I will have access to all knowledge of the universe.” That is the dimension of jnana. That is the dimension of omniscience. First comes omniscience, when you get to know everything. Jnana is the first level of Brahma Yoga. Then comes omnipotence, again I refer to Paramahamsaji. In 1964, he wrote an article, ‘I am going to experiment with materialization after my death.’ This was written in 1964. After his samadhi, there have been physical manifestations of him seen by people. That is the level of omnipotence, which is second after omniscience. The third is omnipresence, pervading everywhere. Omniscience, omnipotence and omnipresence is the transcendental nature, indicating the three components of Brahma Yoga.

– 26 November 2023,
Kriya Yoga–Jnana Yoga Training, Ganga Darshan, Munger



Yoga means when your outer mind, when your small mind, when your tiny mind, when your worldly mind, when your intelligent consciousness becomes one with the higher mind, with the inner mind, with the cosmic mind; then that is yoga. And friends, please understand that it is to preach this yoga I have come out of my country.

—Swami Satyananda Saraswati

A Summer in Hungary

Swami Bhaktananda Saraswati

Yoga ecology for the community

The yoga ecology for the community project continued throughout the year. People visited the ashram regularly to take care of the vegetables and plants.



June

Month of Kindness Challenge

On 1st June, we started the Month of Kindness Challenge, inspired by Swami Niranjanananda who said that one good deed every day makes an ocean of goodwill. The aim of the program was that all participants consciously do at least one good deed, a kind gesture or an act of courtesy every day for someone they did not know before or with whom they did not have a good relationship. They had to record these deeds. After one month, they were to report about the deeds and the effects of the challenge on themselves and their environment. 45 people signed up for the Challenge.

Meditation course

On 14th June, an eight-week meditation course started. It is a program that consists of a one-hour weekly online class, which includes yoga nidra and antar mouna. Antar mouna is taught in progression from stage 1 to 3 over the eight-week period. An average of 20 people attended each class.

Kirtan for the community

On 5th June, a mantra and kirtan program was conducted in Budapest as part of the kirtan for the community series. The program included chanting of *Ganesha Atharvashirsham*, *Hanuman Chalisa* and *Guru Stotram*, a few kirtans and tea for everyone. 12 people participated.

Shatkarma

On 10th June, a shatkarma program was conducted. Laghoo shankhaprakshalana, kunjla kriya and jala neti were taught to and practised by the 10 participants.



Yoga Day

On 17th June, a yoga day was conducted for the Győr group which visited the ashram for the first time after completing a six-month Satyananda Yoga course in their city. The program included short sessions of yoga capsules, such as mantra, asana and pranayama, yoga nidra as well as karma yoga and havan. They also had the opportunity to participate in the first *Life and Teachings of a Yogi* program.

Life and Teachings of a Yogi

On 17th June, as part of the Yoga Outreach we started a new program called *Life and Teachings of a Yogi* in memory and honour of Sri Swamiji. The two-hour program included a short talk about the different stages of Sri Swamiji's life, an introduction to the system of Yoga Chakra, and a video satsang in which Sri Swamiji talks about his life before sannyasa. The program was a great success, people were deeply impressed by seeing him. 25 people participated.





Awareness and Health, Happiness and Harmony

From 23rd to 25th June, Swami Anandananda conducted a three-day retreat at the ashram with the topics of Awareness and Health, Happiness and Harmony. The program included early morning chanting followed by the International Day of Yoga program presented by the Bihar School of Yoga, two sessions daily with Swami Anandananda, karma yoga, yoga nidra and evening sadhana, including Saturday Mahamrityunjaya havan. In total 41 people participated.

July

Yoga classes

At the Budapest centre, we continued with the Tuesday and Thursday evening classes and the Friday morning class for old age pensioners. Classes include the five yoga capsules of mantra, asana, pranayama, relaxation and meditation, according to the level of the group.

SWAN course

On 10th July, we started a four-week SWAN course. During the 60-minute weekly session, the SWAN method was taught in progression along with the SWAN meditation. The program was free of charge and 34 people attended it.

Guru Poornima

From 1st to 3rd July, the Guru Poornima celebration took place at the ashram. The program included early morning chanting, mantra, japa, yoga nidra, Swamiji's and Sri Swamiji's satsangs, karma yoga, havan and kirtan. 51 people participated.

Month of Kindness Challenge

8th July was the final day of the *Month of Kindness Challenge*. All participants were invited to spend a day at the ashram as a culmination of the program. The activities of the day included the practices of asana, pranayama, mantra, yoga nidra and karma yoga as well as an interactive session where people shared their experiences on the following points:

- How did the awareness of kindness affect your thinking and behaviour?
- How did the practice affect the level of contentment?
- What were the obstacles to practising kindness?
- What were the greatest benefits of the practice?
- Give examples of daily acts of kindness.

Life and Teachings of a Yogi

On 15th July, we conducted the second part of the new series called *Life and Teachings of a Yogi* which is held in memory and honour of Sri Swamiji. The one-day program included mantra, kirtan and karma yoga. The main session included a short talk by Sannyasi Abhedananda on the bahiranga and antaranga aspects of the Yoga Chakra and another short talk by Sannyasi Chitra on the attitude of the drashta. This was followed by two video satsangs of Sri Swamiji. In the first one he talked about the mind and in the second on mantra, kriya yoga, ashram life and the purpose of yoga. 24 people participated. The program concluded with havan.

Karma yoga weekend

From 28th to 29th July, we had a karma yoga program which included mantra, kirtan and havan.

August

Kirtan weekend

From 4th to 6th August, a kirtan weekend took place at the ashram. On Saturday we had a 6-hour akhanda kirtan. The weekend program also included early morning chanting, mantra, yoga nidra, karma yoga, havan and kirtan. 35 people participated.

Children's Yoga Camp

From 11th to 13th August, a yoga camp for children was held at the ashram. The program was conducted by Sannyasi Shanti and five sevaks. A total of seven children aged 6 to 14 years participated accompanied by their parents. The daily practices included the Gayatri mantra, surya namaskara and nadi shodhana pranayama, relaxation, story-telling and games.



Arts, Crafts and Yoga

On 12th August, we started a new series called Arts, Crafts and Yoga. For the first program we invited Gergely Pattantyús, an eminent representative of Hungarian glass design, who spoke on the history of glass, the stages of glass art and the state of artistic creation. 25 people participated, including some from the village Szolad. Following the program all guests were invited to dinner and havan.

Shatkarmas

On 26th August, a shatkarma program was conducted. Laghoo shankhaprakshalana, kunjla kriya and jala neti was taught. Nine people participated in the event.

Karma yoga day

On 26th August, there was also a karma yoga day. Different projects were carried out at the ashram during the day. Twelve people participated.

Life and Teachings of a Yogi

On 26th August, we conducted the third part of the series called *Life and Teachings of a Yogi* in memory and honour of Sri Swamiji. The two-hour and free of charge program included a talk about Sri Swamiji's contributions to yoga and humanity, and a video satsang called the *Science of Yoga*. The program again was a great success. 22 people participated. Following the program all guests were invited to dinner and havan.

Yoga nidra and shavasana recording for cancer patients

In August, we made available on our website a yoga nidra and a shavasana recording for cancer patients. Patients are being directed to the Satyananda Yoga Foundation website for free download of the recordings by a wholistic oncology organization led by eminent oncologist and Swamiji's disciple, Dr Erika Borbenyi, Prakash.

September

Free yoga classes, meditation and relaxation

From Tuesday to Friday, two yoga classes, one meditation class and one yoga nidra session were offered every week in September. An average of 20 people participated in each session.

Vegetarian cooking course

On 16th September, there was a cooking course at the ashram. Participants learnt to prepare the following Indian vegetarian dishes: poha, chai, kicheri, subji, samosa, chapati, chutney and



burfi. The program also included a story of Annapoorna, the chanting of the *Annapoorna Stotram* and Chapter 15 of the *Bhagavad Gita* as well as a lecture on yogic diet. 25 people participated.

Arts, Crafts and Yoga



On 23rd September, after the lunch for the villagers, the second part of the series was held. A renowned Hungarian sitar player performed and talked about Indian classical music. The program was a great success. The guests enjoyed it very much and expressed their appreciation for the event. 70 people participated.

Ashram and community

For 23rd September, the ashram invited the whole village for lunch. The program started with a short welcome and information about the role of the ashram in the village. Then the local pensioners' choir performed some folk songs. For lunch, we prepared kichari, subji and sweets for all. Before eating, we chanted Chapter 15 of the *Bhagavad Gita*. The atmosphere was warm and friendly, the guests had a great time. 70 people, including the mayor participated.



Karma yoga day

On 24th September, a karma yoga day was held. 20 people came, and many projects were carried out in a joyful mood. The program concluded with kirtan.

Life and Teachings of a Yogi

On 30th September, the program was held in the city of Pecs. The 120-minute program began with a 60-minute presentation about Paramahamsaji's life and a short intro to the branches of yoga taught by him through the presentation of the Bihar School of Yoga books published in Hungarian. This was followed by Sri Swamiji's DVD satsang on the *Science of Yoga*. 80 people participated, and all of them received *Mere Aradhya* and *Yoga in Daily Life* as prasad. According to the feedback, the program was a great success.

October

Free yoga classes

Every Tuesday and Thursday yoga classes were offered. An average of 20 people participated in each session.

Karma yoga day

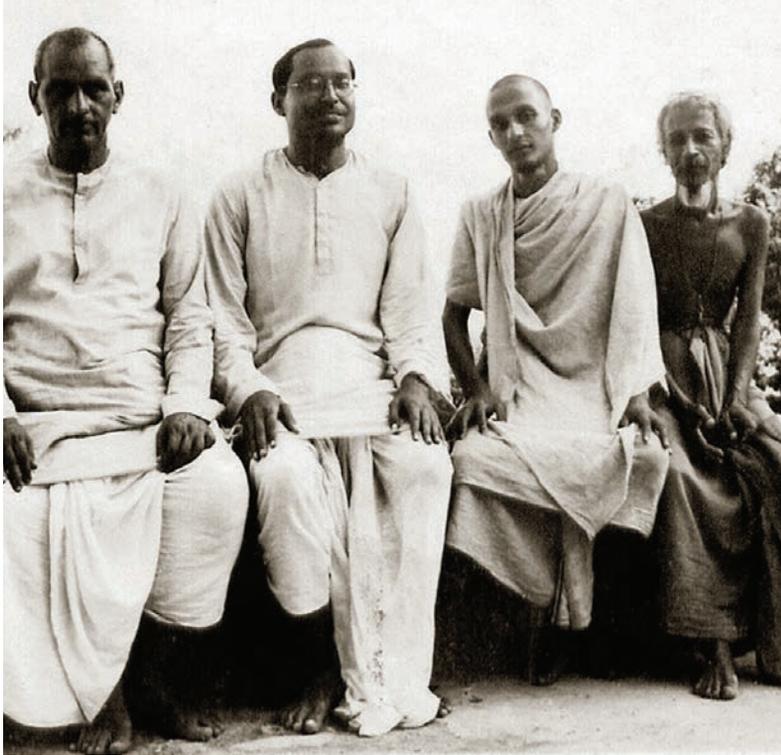
On 1st October, a karma yoga day was held. 24 people participated, coming from two cities, Budapest and Pecs, and many projects were carried out in a joyful mood. The program concluded with kirtan.

Free online open day

On 7th October, an online program was conducted with the aim of bringing the teachings of Satyananda Yoga to as many people as possible. The 4-hour program included the yoga capsules of mantra, asana, pranayama, meditation and relaxation practice, as well as a talk about the Satyananda Yoga system. 25 people participated.

True Seva

Swami Satyananda Saraswati – Yoga-Vedanta, February 1956



To follow the *dharma* of *seva*, service, is so profound and intense that it is not easy to attain. *Karma* is not *seva*. True and pure emotions of the heart – to transform narrow selfishness into expansive selflessness, to be established in the feeling of love instead of hatred is called *seva*. Providing orphanages for orphans, food for the hungry – these are worldly acts of service for living beings, however only serving living beings cannot be truly called *seva*; true *seva* is *atmaseva*, service from the soul; it is the tearing away of the unclean veil of selfish desires which obscures the pure soul.

Learn how to drive . . .

Swami Niranjanananda Saraswati

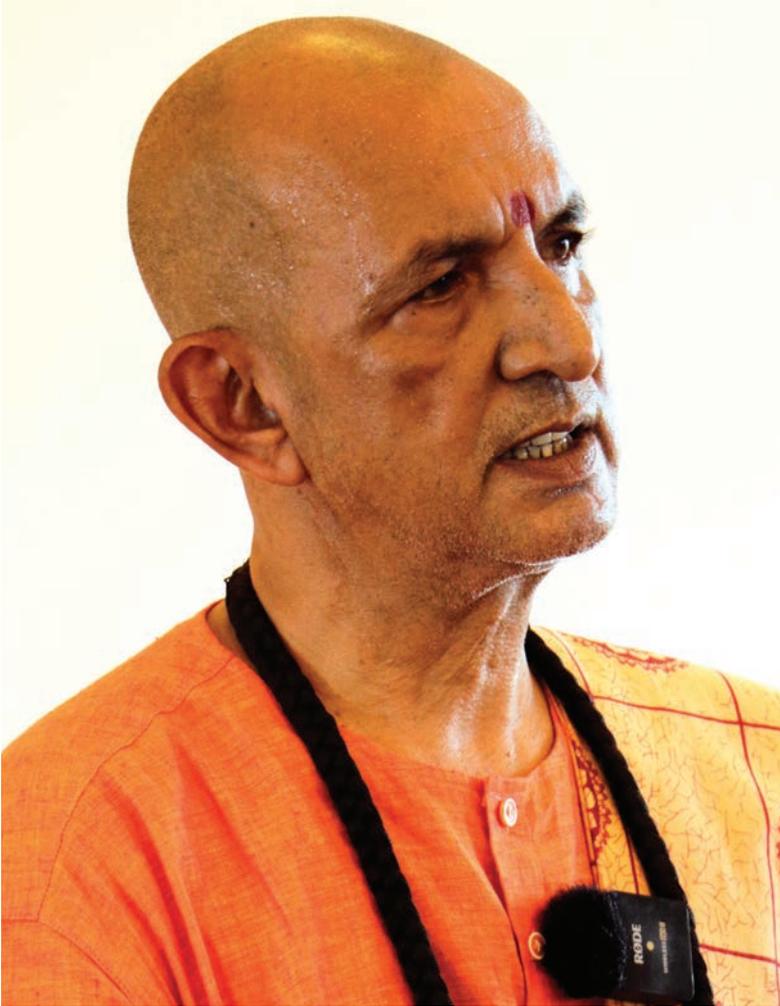
Before you make any vehicle, any house or structure, you first make a blueprint, a plan, a design. When you are satisfied with the blueprint, you follow the system to create the construction that you have visualized in the blueprint and your design. The same principle applies to life.

We did not make our life. We received life. Somebody gave us life as a blueprint of what goes in this design of body. What goes in this design of the body, and defines the characteristics and traits of the body, its nature and personality, are four things, known as SWAN, the strength, weakness, ambition and need. From birth until our last breath, we are intimately and closely connected with these four building blocks of life: strength, weakness, ambition and need. Many times, even on our deathbed, we have our ambitions and we cannot let go. Many times on our deathbed, we realize our weakness and we cannot overcome it.

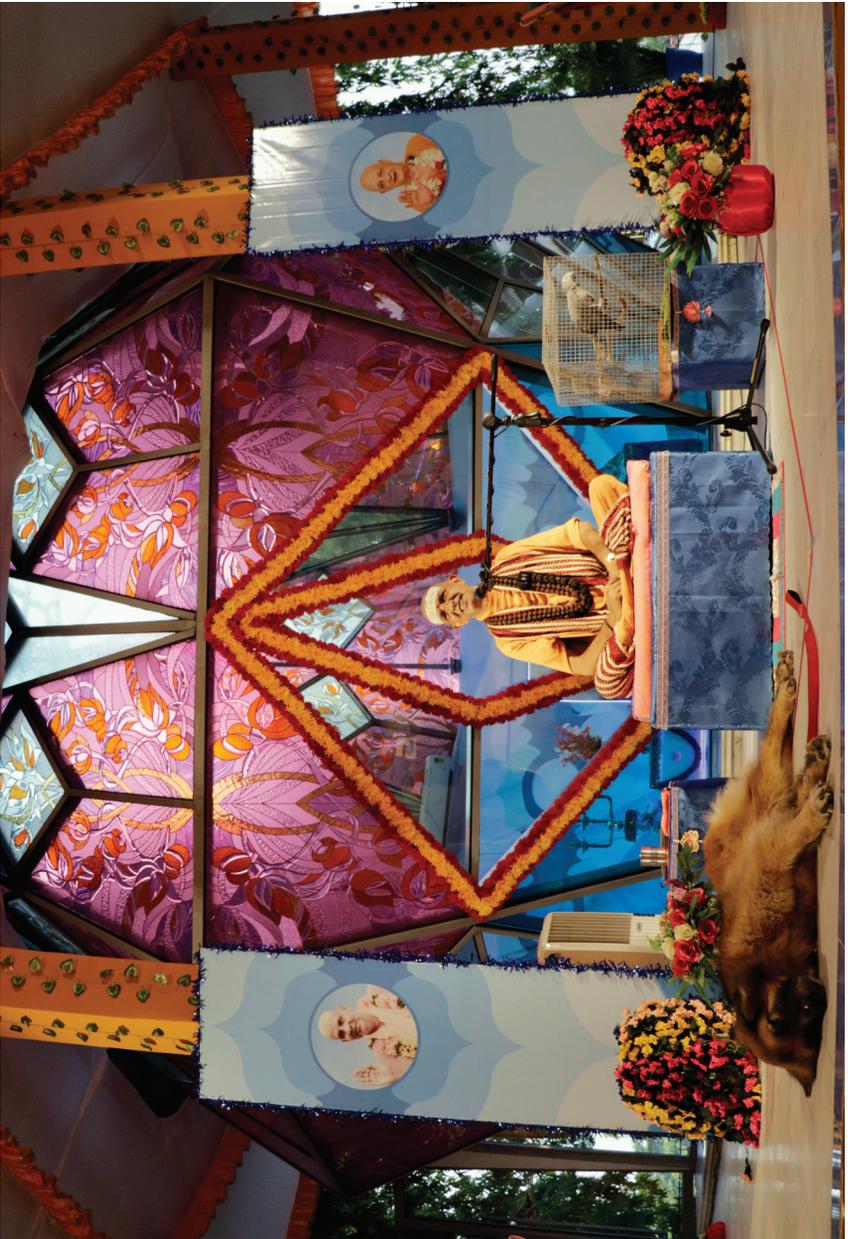
These four things are the building blocks of your personality, and that is how they have to be understood. They are not principles or theories of yoga that you follow. They are the building blocks of your personality, and that is what you express all your life, along with the six conditions of mind. This is the blueprint with which you have come into this life. Strength, weakness, ambition, need, passion, aggression, greed, infatuation, arrogance and envy define your personality.

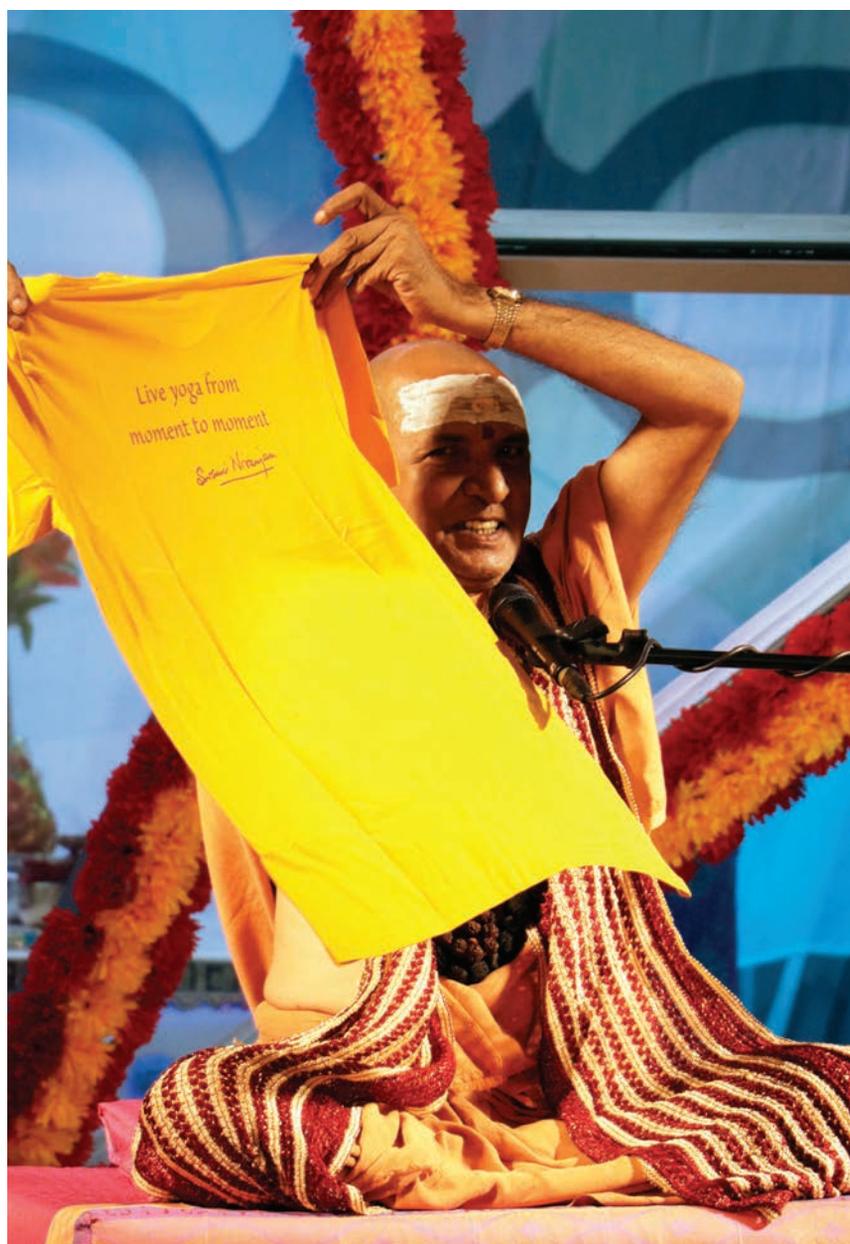
Learning to drive a car

When you learn how to drive the car, there is a driver next to you who guides you, who teaches you and who tells you what to look out for, what to do in case of an emergency, what to do to go fast or slow, when to break, when to accelerate. Then you develop this mastery yourself. This is the external



learning, which only enables you to drive. There is another level of education, which is knowing what can go wrong. If the spark plugs are faulty, you need to replace the spark plugs. If oil is little, you check it with the oil dip and refill it with oil. There has to be some technical knowledge as well, not only driving knowledge - how to change oil, how to give water, how to change the tyres and repair them. The third level is more technical than that and for that you go to the garage.









In learning how to drive a car, one level is you learning, the second level is you understanding how the car functions, and the third level is knowing that in a major crisis, the car goes to somebody who is an expert.

Apply the same principle in your own life. First learn how to drive and control the car. First learn when to accelerate and when to use the brakes. Learn, that when you are going uphill, what should be your gear, and when you are going downhill, what should be your gear? When can you go on fourth, when can you go on fifth, when can you go in reverse? You have to learn. You have to know it instinctively. You cannot be thinking logically while driving, 'Should I do this now?' You cannot be phoning your instructor, 'Sir, should I do this or should I do that?' Many times you ask me, 'Swamiji, should I do this or should I do that? Should I repair the puncture in my tyre or should I put a new tyre in?' You have to use your common sense.

If you have a new tyre, put in the new tyre. Keep the old tyre for repair, and repair it. If you do not have the new tyres, use the old tyres again. What can one do? Questioning the instructor all the time, 'Should I do this, should I do that?' will never give you any competency. You will not have the ability to face yourself, to look at yourself and confront yourself. You will just remain a person in the primary class, who does not even know how to hold the pencil, and who wants someone to help write the letter A. if you think of this principle in life and learn to apply it, you will be able to realize the SWAN principle, and you will be able to manage the six conditions of mind.

Looking at the mind

Strength is not something positive that you have, but something positive you can cultivate and use for a positive purpose. There are positive strengths and there are negative strengths. Can you identify the positive one and develop them? To stop the dissipation of mind is a strength of mind. To stop the

wandering of the mind, when you are focusing on mantra and your symbol is also a strength, a quality of the mind, *ekagrata*, concentration. It is not what you do as instructed, but what you realize that you need to do. If I am trying to meditate and my mind keeps wandering, and I cannot hold it, it is a weakness.

Can you strengthen your willpower and hold your mind fixed? Develop that strength. Why do you always think of strength in terms of something which is mental, physical or emotional? It is also something very practical. The same applies to weaknesses. They are the shortcomings that restrict your progress. Do not become upset by them, but identify, acknowledge and recognize them. If there is a hole burnt in the dhoti, there is a hole in the dhoti. Acknowledge it. If you start worrying, 'Oh, there is a hole! What will people think?' then you go off on a different tangent. You worry more about what people are going to think than about your dhoti.

One has to be very realistic and practical, when observing the traits of one's own personality and nature. We all have ambitions which are part of *eshanas*. *Eshanas* are deep-rooted, ingrained desires. *Lokeshana* is the desire to be known, recognized, become famous. People should know I exist. People should know I am a teacher. People should know I am a person. People should know I have made the effort. That desire to be recognized and acknowledged is *lokeshana*. To be recognized, acknowledged, appreciated and to go up in status is *lokeshana*. *Vitteshana* is economical desires and *putreshana* is the desire for family. There are many types of desires.

You get confused when one of them is seen. You get troubled when one plays havoc. If you know that these are the different types of desires, you can also deal with them. This will only happen when you begin to observe your own ambitions, the negative and the positive component of ambition. Both have to be seen. Some ambitions are worthwhile, like if you want to serve somebody. Some ambitions may not be worthwhile, if you want to be served by this person. It may not be practical or realistic, yet these ambitions are representing your innermost

desires. Classify, identify them, and then do the same with your needs. As long as you are not aware of your mind, you will not learn how to live life properly.

Paramahamsaji has said many times, 'What you live, is your mind. You do not live anything beyond mind.' At one point he said, 'In you, except you, everything else is the mind.' It seems a strange statement, yet if you think about it, it is a true statement. Are you ever free of your mind? Attraction and repulsion always happen, *raaga* and *dwesha*. Connection and disconnection always happens, *sambandh* and *sambandh vikshep*. Polarities are always experienced by this self, by the mind – good and bad, day and night, right and wrong, just and unjust.

We are never free from the confines of our mind. We cannot get out of it. Since we cannot get out of it, why don't we make our mind a better place, rather than a place which troubles us whenever we go in. Change the focus, change the intent, change the intention. It is something that people need to learn. They learn meditation, yet they do not know how to change the intention. They do not change the intention. Before meditating, if we can change the intention, it will be better for it will create a path for meditation. As long as we are simply observing ourselves in meditation, we are only watching the plays and games of our own mind.

The peace that you experience is just a relief for a few seconds, when the four brats inside you stop screaming. In a family, if there are four children screaming and playing all the time, and you are surrounded by this cacophony of sound and noise, then, when they go to sleep, suddenly silence descends. When the cacophony of the mind stops for a while, you experience silence and peace. However, it is not maintained and sustained; there is no control over it. As soon as the children wake up, the noises begin again. As soon as *manas*, *buddhi*, *chitta* and *ahamkara* wake up, the noises begin again. As soon as you begin to identify with your strength, weakness, ambition and need, the noises begin again.



The purpose of SWAN is to reduce the noise created by the mind. From a blaring loud music, come down to barely audible, soft music. From highly loud music, come down to low music. Even that much will take you to a higher experience of peace, happiness, joy and contentment. When instructions are given to do your SWAN, to observe this or observe that, then without applying your mind, just follow the awareness and guidance of the instruction. When you know the process, when to change the gear, how to change the gear, then you do it. It will come spontaneously and easily.

Just as you learn how to drive, at the first level you have to look at your SWAN. As you get deeper insight into the functioning of the car, like the oil, the water, the air, the spark plugs, you come to the second level. Here you see the connection of your SWAN with the six conditions, and attain mastery over that. The third level is the mechanics, the master level. The first two levels are important for each one of us to pursue and to follow. When you are ready, we will come to the third level.

– 27 November 2023,
Kriya Yoga–Jnana Yoga Training, Ganga Darshan, Munger

One Hundred Ladies

Sannyasi Vedatattwa, Chennai

I try my best to live yoga from moment to moment and spread this idea. This year I am trying to reach 100 ladies in teaching yoga to celebrate Sri Swami Satyananda's Centenary celebrations. I am visiting old age homes to reach out to the beautiful old ladies there and I am happy to see the smiles on their faces as they do the yoga practices. I am reaching out to cancer patients and survivors and I sit with them, listen and hold their hands to give them moral support. In our colony, I make the effort to empower the local ladies through yoga.

Satsangs, audio and video lectures go a long way in keeping the connection with the ashram and guru parampara. The ashram chants make us believe that we are there. Thank you so much for the Satyam Yoga Prasad.



Women, by and large, have more *viveka* or discrimination than men. They can discriminate between right and wrong, true and false, between dharma and adharma. That is their nature. It is due to their influence that dharma is still in existence. You do not have to teach a woman anything. She will always be able to adjust to reality in more efficient ways because of her powers of discrimination. Woman is one of the finest creatures of the creator and there is no reason why she should be barred from spiritual life. Women are very psychic by nature and we should allow them to raise their consciousness and develop this part of their personality.

—Swami Satyananda Saraswati

Yamas and Niyamas

Swami Niranjanananda Saraswati



People generally become aware of the yamas and niyamas, when they read the *Yoga Sutras* of Patanjali. Many interpreters from overseas and from India, who have had no experience of yoga, believe the yamas and niyamas to be the ethical and

moral code of conduct, as devised by yogis in the past. They are far from the mark, when they say that. Yamas and niyamas definitely do not form part of any ethical or moral code of conduct. They represent qualities and moods which have to be cultivated, developed, expressed and lived, to have a better understanding of our dharma, our interactions with other people, the environment and nature.

Yama is a mental attitude, a form of mental awareness. *Niyama* is a physical discipline. The niyamas correspond to prana shakti, they are balancing prana shakti. The yamas correspond to balancing manas shakti, the *chitta shakti*, the subtle pranic force. This is the main purpose of yama and niyama. You practise your asana, it is a physical exercise. That physical exercise is altering the flow of prana shakti. The highs and the lows of prana shakti are regulated at the physical level. You feel more vital, more vibrant, more energetic, and you have more stamina. The mind has to support that. The mind cannot lag behind, yet the mind cannot be accessed by a physical act. The mind can only be accessed by an attitudinal change, a mood change.

Mental health is dependent on happiness, yet the experience of happiness is continuously blocked by the six conditions which are prominent in the mind. When there is desire, passion, anger and aggression, hatred and jealousy, when there are all these different expressions and conditions of the mind, known as vikaras then there is distortion. Vikara is a peculiar word; *akara* means a form, and *vikara* means something which is distorted. The six conditions create distortion in the mind which inhibits and blocks the experience of positivity, strength and happiness. With asana, we believe we are working with the body, but the pranas are also being stimulated. In pranayama, we believe we work with breath, but pranas are being regulated. At the physical level, we can have that experience, yet at the mental level, we need to go through this attitudinal change, to support harmony, balance and awakening. This is where yamas come in. I classify them as attitudes or awareness



of different things, which balance, regulate and harmonize our ida shakti, our ida nadi. It is a mental perception.

What are the yamas of Patanjali's *Yoga Sutras*? *Satya*, truthfulness; it is a mental expression. *Ahimsa*, non-aggression, non-violence. It is not a physical act, the seed is in the mind. *Asteya*, to grab things, to pick up things; the desire to acquire is mental. All the yamas are mental in nature, and all the niyamas are physical in nature. *Shaucha*, cleanliness, is to pick up the broom, start cleaning and not only the environment, but yourself, your mind. It is an action, a process, an activity. *Santosa*, contentment, is an activity. *Tapas*, austerity is an activity. *Swadhyaya*, self-observation and correction, is an activity and an engagement. All the niyamas help regulate and balance the pingala component of our life. Yamas and niyamas are supports, and not an ethical or moral code of conduct.

These yamas and niyamas do not exist only in the *Yoga Sutras* of Patanjali, but in every yoga. Without yamas and niyamas, there is no yoga. Without yamas and niyamas, there is no lifestyle. Without yamas and niyamas, there is no understanding of our blocks or our advancement. We can just be practising our postures, our breathing, mudras and bandhas,

in a very mechanical manner, and not derive anything from it. Even hatha yoga has yamas and niyamas. There are ten yamas, and ten niyamas of hatha yoga. Even karma yoga has yamas and niyamas, because they are the supports to achieve the desired result of the practice. They are as important as the practice of asana or meditation. You can only practise asana for a limited period of time, like one hour or two hours. Meditation you can only practise for a limited period of time, five minutes, ten minutes properly, without dozing off and without distractions. Otherwise you can sit for two hours, yet you will be sleeping most of the time and not meditating.

What is with you throughout the day? The attitude, the positivity, the strength which you develop and cultivate with the practice of yamas and niyamas. That makes you into a yogi, not your meditation and your asana practice. When you become a yogi, you begin to live the yamas and niyamas, as it is the ideal condition defined by yoga, to explore the human nature, personality and to express the positive, the qualitative and the strengths.

I am an adherent of yamas and niyamas, because they create the change internally, and they give you a different perception and outlook to life. They make interactions better, more positive, constructive, honest and open. And they definitely develop the best quality of life, which in my opinion is understanding. I do not consider love, kindness or compassion to be qualities. If there is no understanding, you cannot express, no matter how much love, feelings of kindness or compassion you may have. If there is understanding, everything is given that is needed. If love is needed, love is given; if kindness is needed, kindness is given; if compassion is needed, compassion is given; if a slap is needed, a slap is given, however, it is done with the right and proper understanding. This is the role and the relevance of the yamas and niyamas in our practice.

*24 September 2023,
Hatha Yoga–Karma Yoga Training, Ganga Darshan, Munger*

The Only Solution

Swami Sivananda Saraswati



God is one; Truth is one; the world is one. Fundamentally we are all one. One consciousness pervades all beings. Each in his own way, everyone is aspiring to reach the one goal. That goal is Self-realization or God-realization.

You should realize this fundamental unity of consciousness in all faiths. Maya projects multiplicity. Multiplicity is the product of ignorance, of delusion. It is on account of the perception of multiplicity that people fight here. There can be no hatred, no wars, no riots, in That One Consciousness. Even if you meditate upon this great truth for a minute daily,

your heart will be filled with a spirit of loving tolerance and understanding. Only ignorance of this fundamental principle gives rise to intolerance.

People merely talk of religion. They are not interested in practising it, in living it. If Christians lived by the Sermon on the Mount, if Buddhists followed the Noble Eightfold Path, if Muslims truly followed the teachings of the Prophet, and the Hindus shaped their life in accordance with the teachings of the Lord, of saints and sages, there will be peace everywhere.

This world is impermanent. Man's life here is still more fleeting. Even a thousand years is nothing compared to eternity; what to say of even a full lifespan of hundred years. People are merely wasting their life in worthless pursuits of political and social reform. Days, months and years are quietly slipping away. Death will snatch them away unawares. Beware. Reform yourself. Society will reform itself. Get worldliness out of your heart. The world will take care of itself. Remove the world out of your mind, the world will be peaceful. That is the only solution. This is not pessimism. This is glorious optimism. This is not escapism. It is the only way to face the situation. If each man tries to work out his own salvation, there will be nobody to create the problems!

If each man strives heart and soul to practise religion, to do sadhana and to attain God-realization, he will have very little inclination and very little time to create quarrels. Automatically there will be peace on earth. People will try to vie with each other in the cultivation of virtues. Imagine what a divine society they will form! Each man will have his own method of approach to the problem of life, but he will be content to work his way up in the ladder of evolution. Each man will have his own idea of God, but he will be content to worship this God and attain Him. All boundaries will disappear as mysteriously as they appeared! All 'isms' will vanish into the minds of the people whence they originated.

– 29 October 1950, *Bharatiya Vidya Bhavan, Mumbai*

YOGA OUTREACH 2023

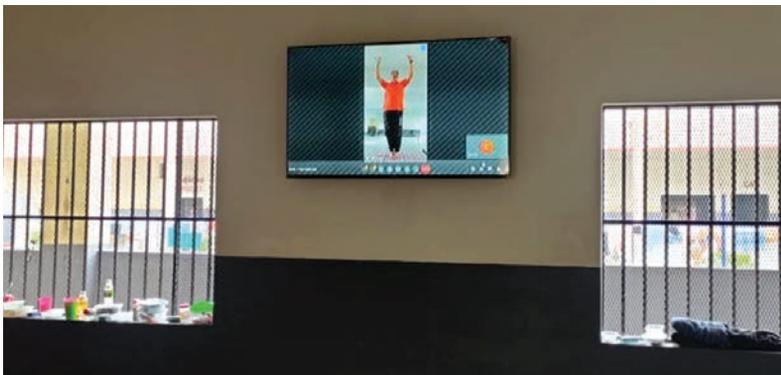
Divya Jyoti

Sannyasi Yogasharan, Chennai



We are blessed and are happy to share, that we have started our Yoga Outreach programs in prisons in the state of Tamil Nadu. The current DGP prisons was impressed especially with meditation and yoga nidra, and he has permitted us to take sessions in Chennai Central prison.

We have started our sessions in the prison for under-trials. Around 150 to 200 people attend live and the live streaming is connected currently to all three prisons in Chennai. Every



cell is provided a television where the inmates are made to participate. We are experimenting it now and if there are no glitches, this will be streamed to all seven major prisons across Tamil Nadu. Currently we are reaching out to around 4,000 inmates.

We are giving them the capsules as advised and designed by our beloved Swami Niranjan. We provide asana, pranayama practices and ajapa japa followed by visualization of the divya jyoti in chidakasha. I suggested to see the light as their own inner light which burns all their wrongdoings. They were also asked to write their sankalpa in the midst of the jyoti. We ended the sessions with yoga nidra where the sankalpa is reaffirmed.

Many participants started crying after the practice and were visibly relieved and happy. They felt that they were born anew and could feel the presence of the divine there. A few of them mentioned that they could visualize their fears flowing out.

The first session was seen by DGP, DIGs and SPs apart from the technical team. In fact, the DGP is very appreciative of our sessions. We are proud that the Bihar School Yoga practice session is a live session while most other big institutions do recorded video sessions. We are also placing YOGA magazines in their library.



Build a Positive Base

Swami Niranjanananda Saraswati



How do I manage myself mentally and emotionally, when one after the other things are not working out for myself and I feel like a failure?

Many people ask this type of question and to those people I have only one answer. You feel that way because you do not

have a base of positivity and strength. So, you identify with failure. You define failure as what you are feeling, and in that way you are also defining failure. Then you are floundering, asking, 'What should I do?' This is a vicious cycle into which everyone is thrown at some point in their life. It is an indication that there is a big absence of a proper base or foundation of positivity and strength in life. If we had that base, then failure would become a process of learning to improve and not commit the same mistakes that have been committed in the past.

However, the same mistakes are made again and again, and history is the witness to that. We do not learn from our failures, as there is no foundation for us to be stable. This is where *samskaras* come in. A *samskara* is a condition, and we are conditioned from the moment we take birth. When we take birth and first open our eyes to the world, we see this huge grinning face with thirty-two teeth, looking at us and smiling. What a frightening experience. Imagine you wake up in the middle of the night, with somebody staring at you? How would you feel? That is the beginning of conditioning in life, the first impression. This impression later begins to identify, associate and interact with different things, and express it in different manners and ways. Everything is a conditioning which we are living in life.

You have lived with your parents, with your family, in society, in difficulties, in peace, in strife. You have been to school, you have participated in so many different activities during your lifetime that your conditioning of everything that you have been exposed to is there, yet there is nothing that defines you as 'This is what I am.' It is like your passport filled with stamps from every country that you have visited. Out of the thirty-two pages, there is only one page with your information on it, your photo, your name and your bionic finger print. It is the only page with your information. Everything else is filled by the stamps of every place that you have visited. That is the conditioning of our life.

Our mind is filled by stamps of everything that we have experienced in life, whether it be a good or a bad thing, whether it be a pleasant or a traumatic transformation. Everything is there and it affects our behaviour and interaction, when it comes up as a memory. This is known as pratyaya. Pratyahara comes from the word *pratyaya*, to create conditions. What is your conditioning? Your personal one, not the one given by your parents, your friends, school, society, church, religion or belief. What is your conditioning? What is your nature? It is difficult to say.

In many ways I have been an exception. My conditioning is given to me by my guru. I do not have any social conditioning like you may have. All my conditioning was given to me by my guru, as I came here at a very early age. The way I look at people, the world and situations is different. That is my conditioning. If I go beyond the conditionings that were given by my guru to the original, I can also see that conditioning which I represent in my life as me. Everybody can do that too, yet we have to clear those conditionings which are detrimental to our development and growth. They are the painful ones. They are the ones which are associated with the six conditions of the mind; everything is coloured by those six conditions.

If we try to create a positive environment in our mind, with the base of our life being positive and strong, we can face every challenge. Otherwise, one simple conflict will create separation. A simple sentence can create conflict, due to lack of understanding of the other person's mentality. Always try to have, develop and build a base in your life, which is positive and which represents your strength. In that manner, you will be able to deal with all the shortcomings of nature, personality and life.

– 24 September 2023,
Hatha Yoga–Karma Yoga Training, Ganga Darshan, Munger

The Human Family

Swami Sivananda Saraswati



Look into your heart. Find out what special talent God has given you. Develop it, and use it for the good of others. Eradicate negative qualities by the practice of their opposite virtuous traits. Virtue begets virtue. If one virtue is developed, another virtue will automatically come to you.

Learn to live in such a way that you send out only helpful thoughts. If everyone practised the yamas and niyamas, there would be no need for atom bombs, arsenals, forts, armies, navies and air forces. Then there would be peace everywhere.

Man makes himself miserable by separating himself from others. You are lonely because you build walls instead of bridges. See life as a whole. The world is one home and we are all members of one human family. Separation is death. Unity is eternal life.

Bihar – Across the State

Satyananda Yoga Kendra, Patna



- *TOT – Training of Trainers:* Following on a request from the Bihar Education Project Council to train physical education teachers of government schools in Bihar, an intensive 10-day yoga TOT (training of trainers) program was conducted by Satyananda Yoga Kendra, Patna, under the guidance of Bihar School of Yoga. The residential program conducted in the premises of the Indian Institute of Technology, Patna, trained a total of 206 master trainers from all the districts of the state in two batches. The first batch of 102 participants, which included 6 female teachers, was conducted from 21st to 30th June by Pravin Kumar Ajay and Anil Kumar Singh with assistance from Avinash Kumar and Sunil Prasad.

The second batch of 104 participants, which included 11 female teachers, was conducted from 1st to 10th July by Rita Kumari and Udit Kumar with assistance from Avinash Kumar and Sunil Prasad. The training included practical sessions of asana, pranayama and yoga nidra as well as self-study sessions and workshops. Aspects of karma yoga and bhakti yoga were also included in the daily routine of the participants, so that they could imbibe yoga not only as a practice but as lifestyle as well. All of them participated

in the training with total involvement and dedication and their assessment and feedback at the end indicated that the training had been worthwhile and successful.

- On 12th September 2023, the Sannyasa Diwas of Sri Swami Satyananda, Satyananda Yoga Kendra, Patna, distributed writing, recreational and allied devices (Braille slate with stylus, cricket ball with playing equipment, Ludo with playing equipment) to all students of the Government Blind High School, Kadam Kuan, Patna, as per their need. On this occasion, the founder



member of Satyananda Yoga Kendra, Patna, Mr Shashi Bhushan Verma, President Mr Devendra Kumar Srivastava and Treasurer Mr Uday Kumar Verma, Secretary Vijay Goenka besides Mr Poonam Srivastava, Mrs Bibha Singh, Mr Piyush Aggarwal, Mr Avinash, Mr Gangadhar Singh and the teachers of the school were present. During the distribution the school Principal, Sri Amarnath, and other teachers were also present. Biscuits, toffee and sweets were also distributed to all. A feeling of happiness and joy was clearly visible on the faces of all the children. Later during the day, havan and kirtan was conducted at the Yog Evam Dhyana Kendra, Shastri Nagar, Patna, in remembrance of Swami Satyananda Saraswati.





- Satyananda Yoga Kendra, Patna, celebrated the birth anniversary of Paramahamsaji with gaiety and fervour at the Yoga Dhyana Kendra. Forty-eight girls and two instructors from the 'Khilkhilahat Rainbow Home', a government-run centre for abandoned and orphaned girls, participated along with devotees of Sri Swamiji. The training hall was decorated in a brilliant manner. The girls were given half an hour-long yoga training by Sannyasi Jyotichittam. The cake was cut by the girls and distributed among all present. The girls and their teachers were offered a shawl each by the Centre. Everyone was also offered refreshments provided by Anjula Srivastava. Earlier, havan with Satyananda Gayatri 108 times was performed in Yoga Dhyana Kendra. After that bhajans and kirtans, Satyananda Chalisa, Paduka Strotam were chanted by the devotees.



IOCL, Barauni

On 12th August, a morning yoga practice class and a talk on the topic 'Work-Life Balance and Stress Management towards Happiness' was conducted by Bihar School of Yoga at IOCL, Barauni, Bihar. 'Health and Peace' was the central focus of the talk and yoga session. Around 80 participants, consisting of IOCL management and Field officers, participated in the program. They also received prasad books on the occasion of the Sri Swami Satyananda's Centenary celebration and BSY 60th year celebration.

Dharbanga

On 24th September, a shivir on 'Health Awareness' was conducted along with a medical camp at the Gurukul Ashram, Baheri, Darbhanga, Bihar.

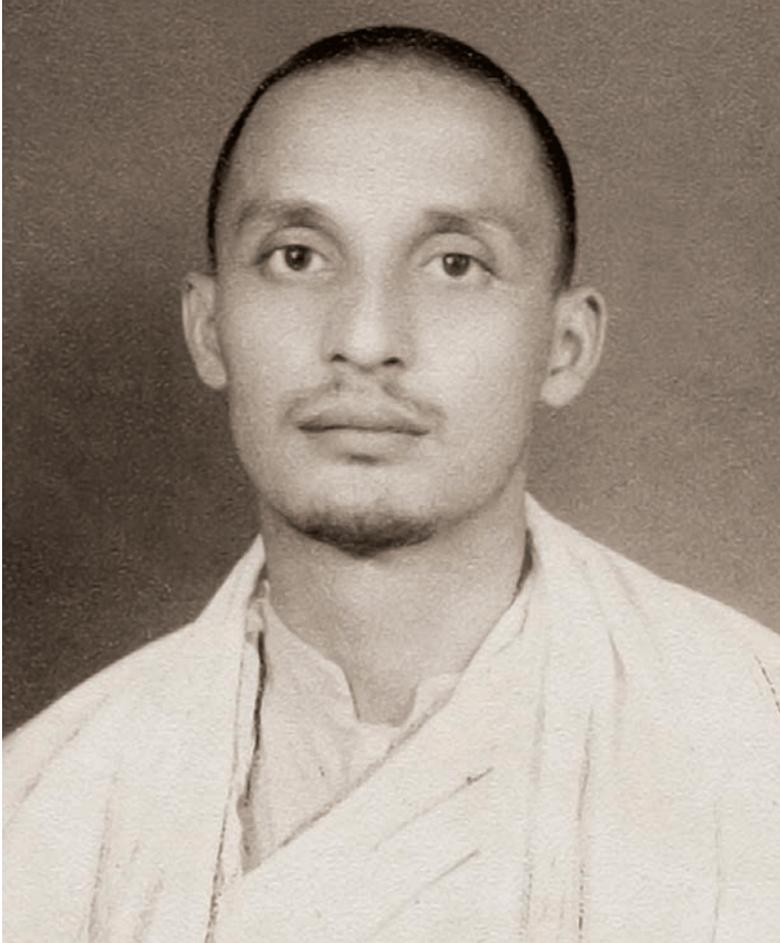
Khagaria

On 11th November, a two-hour yoga session was held for the Khagaria Police personnel and Administration at The Police Line, Khagaria. This workshop was organized at the request of Mr Amitesh Kumar, Superintendent of Police, Khagaria. Approximately 150 participants attended the mantra, asana, pranayama, yoga nidra and meditation class which included also a short talk on how yoga can be applied in their busy and harsh life to stay fit, healthy and happy. *Yoga* and *Yoga Vidya* magazine were given as prasad to all participants. Sannyasi Shivachittam from Gurgaon conducted this program.



Manas Muktavali – Pearls of Wisdom

Swami Satyananda Saraswati – Yoga-Vedanta, January 1956



- When suffering becomes unbearable, understand that it is the limit of suffering and there is not even an iota of delay for the experience of pure joy to make its way to you.

- The sense of upliftment and fall, sunrise and sunset, sorrow and joy, highs and lows, ups and downs, victory and loss – they are but eternal laws of nature.
- Has not the robber of yesterday transformed into a saint today? Lo, yesterday's sinner is a saint today. The demon alone needs transformation, so he can become a human.
- After facing defeat in life and becoming disappointed, blaming the creator and sitting with folded hands, is like applying demonic darkness to the bright face of humanity.
- Creations of happiness and sorrow are certainly imaginations of the mind.
- Unbroken remembrance alone is not a sign of love, but one out of many aspects of love. Unbroken remembrance is one of the highest aspects.
- Did you ask about the questions of sacrifice for a true devotee? If you give something in full consensus of your heart that is called a 'gift'. A consensus act of sacrifice done willfully and wholeheartedly is synonymous to voluntary self-restraint, temperance and love. The gift is given, while the sacrifice is taken as an offering.
- Where there is true love, is there any question of freedom or bondage? Wanting to be free from your ishta devata so your whims and fancies are met, is that really freedom? Can a truthful and devout lover experience bliss in the absence of his ishta devata? While remembering your ishta devata, yet being opiated towards the codes set by him, why do you desire to fulfil your own set of principles? Why fall in the maze of these conflicts? Let devout love in all its purity be the ruling principle of your life. (Every disciple aiming to achieve guru-prem must know, understand and embrace these pearls of wisdom in life.)
- Can there be happiness without *shram*, hard work to exhaust karma? Can there be destiny without *purushtartha*, self-effort?

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

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3. **CSR Donation**

Funds will be utilized towards CSR activities.

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

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



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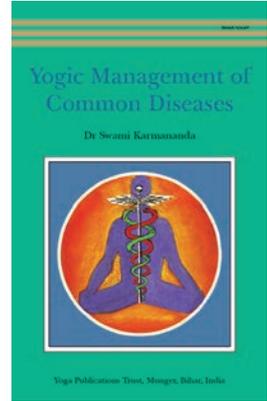
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Yoga Peeth Events & Yoga Vidya Training 2024

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 Ramacharitamanas