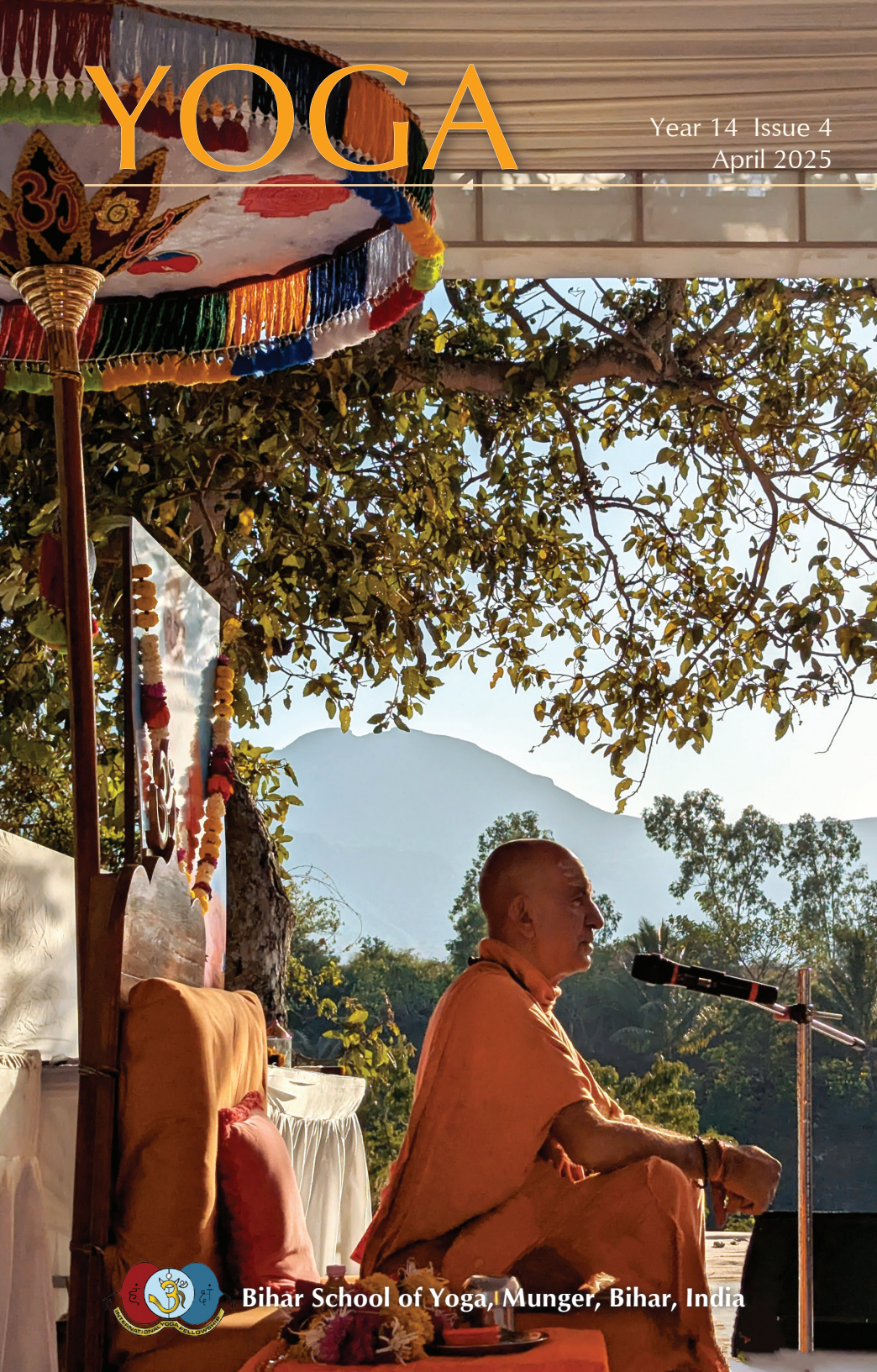


# YOGA

Year 14 Issue 4  
April 2025



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.

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### Useful Resources

#### Websites:

[www.biharyoga.net](http://www.biharyoga.net)  
[www.sannyasapeeeth.net](http://www.sannyasapeeeth.net)  
[www.satyamyogaprasad.net](http://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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## GUIDELINES FOR SPIRITUAL LIFE

### Vairagya

*Vairagya* is desirelessness or non-attachment. It is indifference to sensual objects. *Vairagya* is the opposite of *raga* or attachment. *Raga* binds one to *samsara*; *vairagya* liberates from bondage. *Vairagya* thins out the fatty sensual mind. It turns the mind inward. *Vairagya* is the most important qualification for a spiritual aspirant. Without it, no spiritual life is possible.

*Vairagya* does not mean abandoning social duties and the responsibilities of life. It does not mean detachment from the world. It does not mean shaving of head and throwing off clothes. *Vairagya* is mental detachment from all connections of the world.

—Swami Sivananda Saraswati

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# परमहंस स्वामी निरंजन द सरस्वती

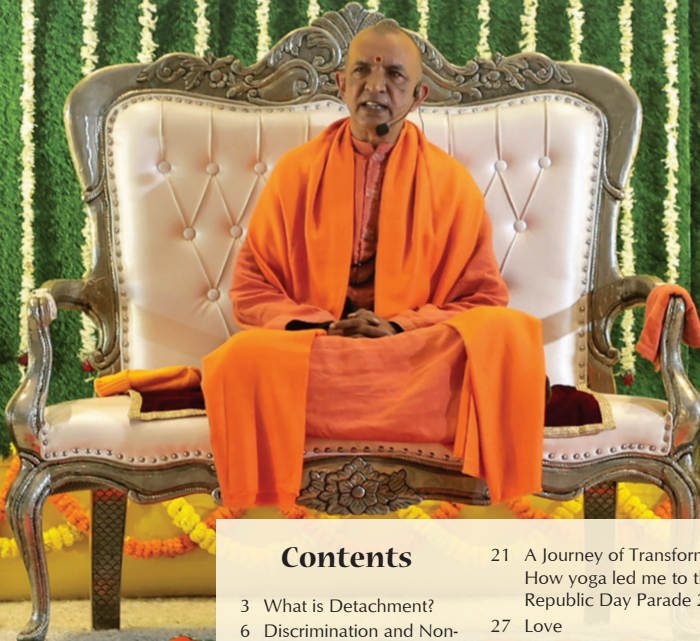
# YOGA

परमाचार्य, बिहार योग विद्यालय मुंगेर

Year 14 Issue 4 • April 2025  
(63rd year of publication)

## आशीर्वचन

इस्टर्न बिहार चेम्बर ऑफ कॉमर्स एण्ड इन्डस्ट्रीज ट्रस्ट  
इस्टर्न बिहार चेम्बर ऑफ कॉमर्स एण्ड इन्डस्ट्रीज, भागलपुर



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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 ॥





## *Real Life*

Be mild, but firm.

Be gentle, but bold.

Be deep, but straightforward.

Be humble, but courageous.

Be simple, but dignified.

Live alone for some time every day.

Centre your thoughts on the Self.

Stand as a silent witness and smile.

Explore the higher regions of the mind.

Feel the Presence.

Wake up from the dream  
of names and forms.

Enter into inner solitude.

This is real life.

—Swami Sivananda Saraswati



# What is Detachment?

Swami Satyananda Saraswati

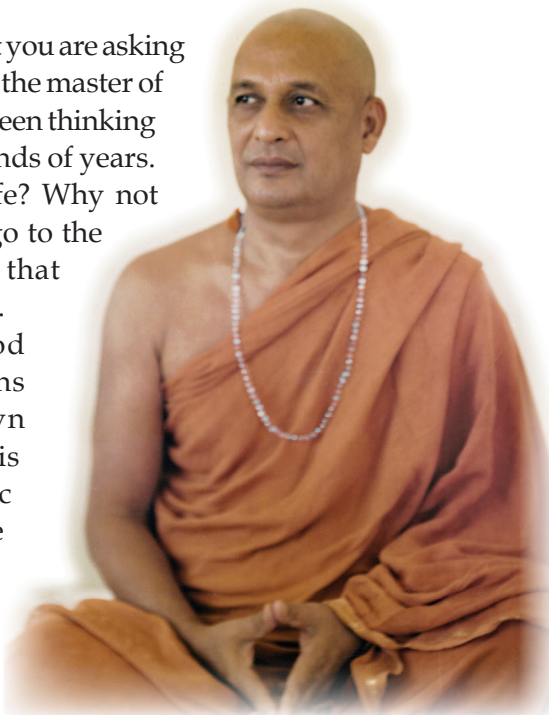
This is a very difficult subject you are asking me. If you can get it, you are the master of yourself. In India, we have been thinking about this for many thousands of years. How to live a detached life? Why not renounce everything and go to the mountains? We realized that does not serve the purpose.

There is a very good book which most Indians study every day, known as the *Bhagavad Gita*. This book deals with this basic problem. It is neither the western society nor the eastern society, but it is in the nature of man to live a life of attachment. This instinct of attachment is

so peculiar that it cannot only bind you by a big property, but it can also bind you through a small needle.

You may have attachment for a very big property and I may have attachment for a little gold, but the sufferings are the same. Therefore, you will have to analyze the whole situation. There is no use fighting with the items of attachment. There is also no use practising detachment now and here. There are certain procedures, preparations of the mind which bring you to a point of detachment.

Detachment does not mean disassociation with the objects, your people and property. Detachment is a philosophy, an outlook, a way of dealing with the matters of your life. Even



if you renounce your duties and obligations, even if you renounce your family, friends, beloved and relatives, even if you renounce your present situation of life, even if you renounce your country and everything, or you remain half clad in the mountains living on a little food, still you may be attached to your ego.

This external attachment to the object is an expression of your attachment to your ego. If you can detach yourself from your ego, it does not matter where you live, with whom you live and whom you love. This detachment is called *sannyasa*.

In the *Bhagavad Gita*, the dialogue takes place between Krishna and Arjuna and this is a constant dialogue on the nature and the aftereffect of karma on man. After all, your suffering comes from the karma, your interactions. You think if you did not have family and obligations you would be very happy. If you had a lot of money in the bank and did not have to work, you think, 'Ah, how nice it would be,' you would be the happiest person. You think, 'I have to work for my family, my parents, my children that is why I have so many sufferings.' The *Bhagavad Gita* deals with the problem. The essence is, 'Work is not the cause of suffering; interaction between two individuals is not the cause of suffering. The consequences of the karma are not the cause of suffering. The cause of suffering is man's involvement with his own ego.'

The maid-servant is working in your family. She looks after you, your children and everybody. When she receives the news that her child is ill, she is disturbed. She goes away. Then your child falls ill and you write a letter to her saying, 'Please come, my child is sick,' but it does not affect her. Her ego is involved there and not with you. Ego is *ahamkara*. This is your real personality; this is what you are. You must offer this ego either to God, guru, or a higher purpose in life.

If you do not dedicate your ego, you can never practise detachment. Whether you have a family, or you are a monk or mendicant, it makes no difference unless you have dedicated your ego to somebody.





In the eighteen chapters of the *Bhagavad Gita* this is discussed and it is really a very wonderful discussion on the philosophy of practical life. The *Bhagavad Gita* is a book in Sanskrit which has seven hundred verses. It has been commended by great scholars of the world. Throughout the spiritual history of India, all the great people received inspiration from the *Gita*.

– 22 September 1982, Lipica, Slovenia (former Yugoslavia)

# Discrimination and Non-Attachment

*Swami Niranjanananda Saraswati*

The aspect of discrimination represents the broad perception of mind. It implies a natural understanding of life situations and then the use of the inherent ability of discrimination in order to find the right balance. Discrimination is not an intellectual process. It is a process of knowing the right and the wrong. Wrong here does not mean something negative, but something which is not conducive to the growth of our minds, something which does not help the process of inner awakening. That is the concept of wrong according to sannyasa, something which does not help us to understand our own selves. In discrimination we are aware of what is useful and what is not useful and we are able to strike a balance between these two stages.

The other aspect is of non-attachment. It is normal in life to become attached to something, it represents an emotional attachment and at the same time it intensifies the feeling of ego, of possessiveness. If we have to become detached, then that process of detachment is suffering. We have to make an effort so that we do not become attached and yet there is a natural acceptance. We do not try to detach ourselves by rejecting certain things and creating inner conflict, or pain and suffering inside. Non-attachment is the middle path. Things may be there but we are not possessive about them. There is no influence of attachment on our mind or behaviour.

If you see a lotus flower, then you will know that it grows in mud and water but the flower is not affected by the water at all. Even the leaves of the flower reject water, if you put some drops of water on top of them they will roll off. The leaves and flower never become wet, they always maintain





their crispness and purity. In the process of non-attachment, we live in the world but we are not affected by the world to the extent that it changes our inner nature. This is the theory of non-attachment.

These two, discrimination and non-attachment, are the main basis of sannyasa lifestyle. Sannyasa, in the course of time, became associated with renunciates, with people who desired to leave society and its influences and to lead a solitary life where they could work on themselves. These renunciates became known as sannyasins but this is an extreme example of the sannyasa lifestyle because if we follow the principles of our nature then we can live any kind of life anywhere, be involved in everything and continue to maintain our inner clarity and balance.

*– 1994, France*

# Requirement for Sadhana

Swami Sivananda Saraswati



When vairagya appears in the mind, it opens the gate to divine wisdom. From dissatisfaction with the sense objects and worldly sense enjoyments comes aspiration. From aspiration comes abstraction. From abstraction comes concentration of the mind. From concentration of the mind comes meditation or contemplation. From contemplation comes samadhi or self-realization. Without dissatisfaction or vairagya, nothing is possible.

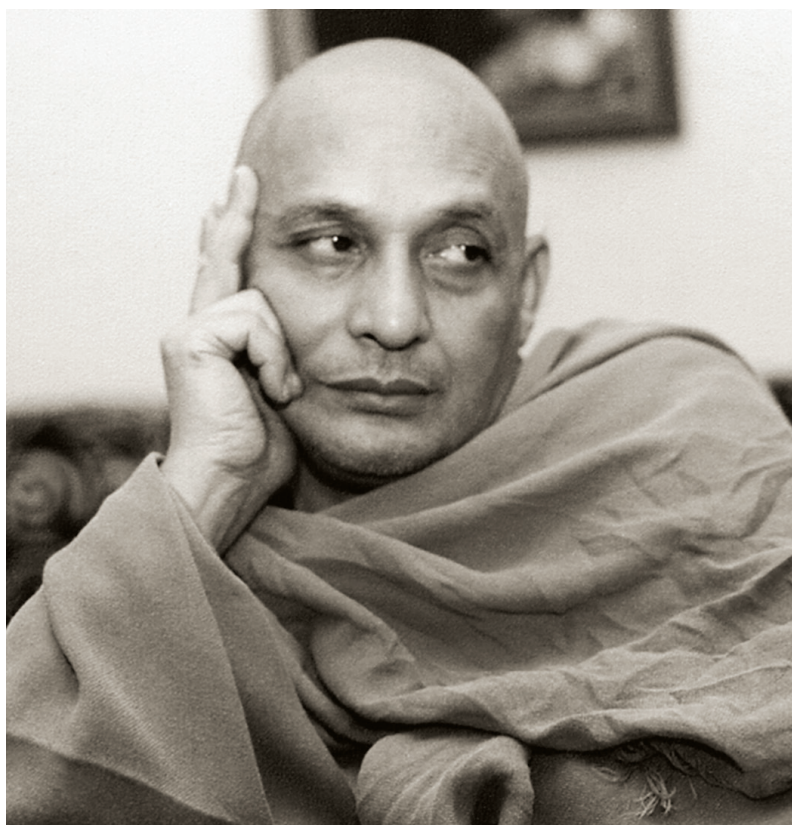
Just as cultivation in a stony or arid land becomes absolutely fruitless, so also yogic practices and *atmavichara*, enquiry of the soul, done without vairagya becomes fruitless. Just as water, when it leaks into the rat holes instead of running into the proper channels in agricultural fields, becomes wasted and does not help the growth of plants, so also the efforts of an aspirant go to waste if he does not possess the virtue of vairagya. He gets no spiritual advancement.

There must be intense vairagya in the minds of aspirants throughout the period of their sadhana. Mere mental adhesion will not do for success in yoga. There must be intense longing for liberation, a high degree of vairagya as well as the capacity for sadhana, spiritual practice.



# Abhyasa and Vairagya

*Swami Satyananda Saraswati*



What is abhyasa and what is vairagya? Abhyasa means persistent practice with knowledge of the technique, with diligent examination of the practice and steadfastness. That is known as abhyasa. You do one practice today and another practice tomorrow and a third practice the day after. That is not abhyasa. Repetition of the same practice day in and day out, with full knowledge of the technique of that practice and a full knowledge about the graduated stages of the practice,

that is abhyasa. While practising one and the same thing, you will be able to stop the different experiences at different levels.

There are certain experiences which cannot be consciously transcended. If you are having a peculiar experience in your vertebral column, how are you going to stop it? If a neurotic, psychotic or schizophrenic person has certain experiences, how are you going to help him to transcend those experiences? Or if a yogi is practising meditation and having images, forms and visions, how is he going to stop them? Not by practice alone. Practice is necessary, but not enough. There comes another ingredient in the picture. This other ingredient is vairagya.

Ordinarily, vairagya is translated as dispassion. Raga means attachment, it also means involvement and even obsession, a positive obsession. There are negative and positive obsessions. Positive obsessions are raga and negative obsessions are kleshas – hatred, dislike, anger are negative obsessions.

Vairagya is a series of practices in which you overcome both forms of obsession. One must develop control over the functions of the mind. Regarding the memory of those objects which you have seen and heard about, to explain it a little more: Whichever objects you have seen and heard of in your life, maybe a person, maybe a pleasure or maybe an accident or maybe a catastrophe, seeing it and hearing about it has an impact on your subconscious and the mind is always being drawn by these objects.

Every time a person is thinking about his son who is dead; every time a husband or a wife is thinking about getting a divorce; or every time an industrialist is thinking about a business which has collapsed or which has grown fantastically, there is an involvement of the person in the nature of the experience.

When you want to practise vairagya, you should be able to control these impulses which happen in the mind. A nature or spirit of disinterestedness needs to be developed within your personality.

*– 13 September 1980, Zinal, Switzerland*



# Vairagya of Hatha Yoga and Raja Yoga

*Swami Niranjanananda Saraswati*



Vairagya of hatha yoga deals more with the senses and prana. The vairagya of raja yoga deals more with latent impressions. People have picked the word vairagya and given it a meaning – dispassion, detachment or whatever people may call vairagya, and the entire philosophy revolves around one word.

People do not see the context in which the word has been used, so wherever the word *vairagya* appears people will immediately identify it with detachment, dispassion, alienation or separation. If you look at the context, then the purpose of that term becomes clear. What it is aiming for also becomes clear. Due to our preconditioning, we say *vairagya* is detachment and therefore a mental activity, it is nothing physical because we associate physical with movement and action. We associate mental with stillness and no action, not sensory action, only inner action.

From this perspective, *vairagya* becomes an intellectual mental process. The words that come to mind are: 'I have to detach, I have to become dispassionate.' Wherever you say, 'I have to' indicates a change of the mental conditioning. I was like this, now I have to let go, now I have to detach, release. When you are dealing with your mind, it means 'I have to' and that is *raja yoga*. Even when the latent impressions come out, you say, 'I have to release them,' and again the same use of words, like 'I have to overcome that; I have to transcend that.'

In *hatha yoga*, *vairagya* becomes more detachment from external participation, it is not internal participation. Say, somebody has fallen down, the natural reaction of everybody along with the doctor will be to run to see what has happened. Now who are the necessary people to manage and treat the person who has fallen down? Not everyone, but the doctor, the nurse, those who can look after that condition and manage it. But everybody runs. What is the purpose of their running? More than anything it is curiosity, nothing more. Can you remain detached at that time? Somebody falls, you see two people get up and go to help the person, so you don't have to because two people have already gone. That is separating oneself from a situation after seeing that everything is okay.

If I go there and start puttering around without any knowledge, without any skill, I may even create more impediments for the person who is trying to deal with the person who has

fallen down. It is moment-to-moment awareness of where to get involved and where to withdraw. That is the hatha yoga vairagya. Fight, okay withdraw. Dissatisfaction, okay disconnect. So whatever troubling situation is in front of you at present, you are able to disconnect from it. It is like saying to somebody, "You behave like a dog." If you react, you have identified with the dog. If you have vairagya and say, "Only a dog will recognize another one." You are free, and that is vairagya. If there was raga, you would lift up your face and say, "Come on let us have it out. Who called me a dog?" That is the main difference I see between vairagya of hatha yoga and raja yoga.

Hatha yoga vairagya is dealing with the environment and our interactions, responses and detaching oneself from it. Raja yoga vairagya is releasing the latent impressions, that is the main difference. One is behavioural which you apply in your behaviour and the other is observational and correctional. Something you observe, correct and tweak.

*– 10 October 2020, Ganga Darshan*





## *Turn the Gaze Inwards*

I was never born  
Nor shall I die;  
We must stand by the real truth  
And breathe vairagya through every pore.

All emotions are self-created.  
Mental love is air.  
Worldly love is skin deep.  
Spiritual union is yet very far.

Bliss born of body begets disease.  
Bliss born of money creates restlessness.  
Bliss born of power and position fattens the ajnana.  
Bliss born of attachment causes endless pain.

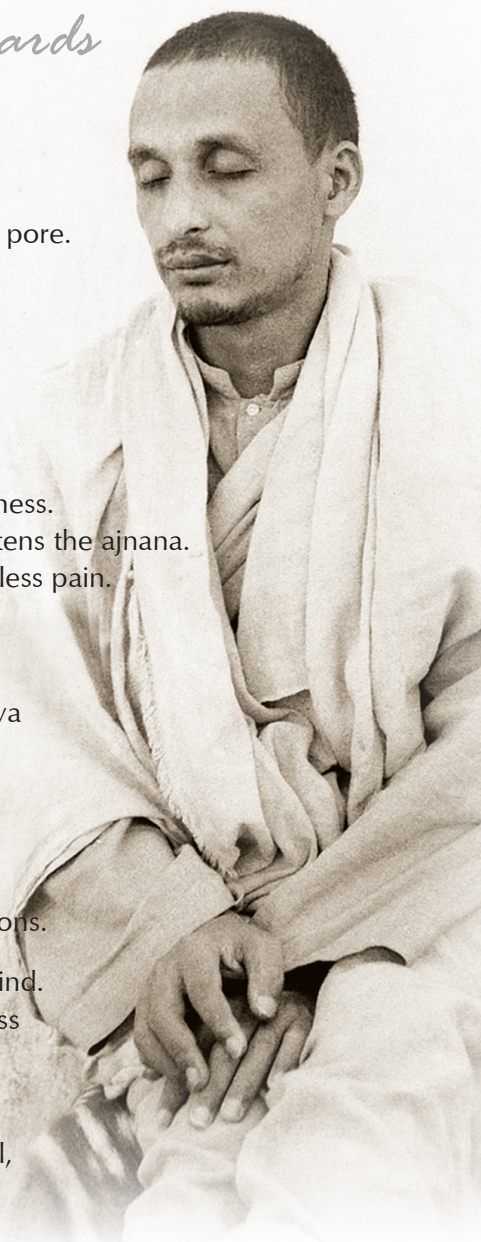
Only that bliss which is experienced  
After all other forms of bliss  
Have been fried in the fire of vairagya  
Is real and abiding.

We must stand by the real truth  
Which this body and mind are not.  
About turn,  
Change the emotions, ideals, ambitions.

Turn the gaze inward and still the mind.  
Become sthira, steady and motionless  
As Buddha did, as Shankara did  
And as the ever shining Atma is.

Absolute departure, total withdrawal,  
Rebirth into the spiritual dimension.  
Outer life remains the same;  
Inner life is totally changed.

—Swami Satyananda Saraswati



# Lessons of the Ashram

Swami Satyasangananda Saraswati

Just as you learn the art of cooking, dancing or painting, in the same way, you learn the art of detachment. Nobody has ever told you to learn the art of detachment. You have always been told to learn the art of attachment, to become attached, to collect, claim, own and possess. You think that if you become detached, you have to leave everything behind, but that is wrong. In order to become detached, you don't have to leave anything. You can still own, possess and enjoy, but with an attitude of detachment.

Why is it necessary to have the idea of ownership, of my wife, my husband, my children, my car, my house, my job, my money, my wealth and status? You can enjoy and have it without that idea, but you have to learn the art. In Sanskrit detachment is called *vairagya*. It is one of the prerequisites of yoga. In the *Yoga Sutras* of Patanjali (1:12), it says that to become accomplished in yoga there are only two things you need, one is *abhyasa*, constant uninterrupted practice for a long period of time, and the second is *vairagya*. *Vairagya* does not mean renunciation. We have this misconceived notion that if we become detached, we have to give up the person we love and the things we own. That is a wrong understanding.

## Craving

*Vairagya* means absence of craving. In the past, you have enjoyed and experienced good food, relationships and a good life, and there is a craving for it all the time. There is a craving to have it again. The mind lingers and goes back to it and if it cannot have it, then the mind suffers. If it can have it again, the mind becomes obsessed, neurotic and anxious that it may cease and you may lose it. In fact, you never really enjoy anything. You are always worried about losing what you possess or that

it will end. However, if you have a sense of detachment and an absence of craving, you own, you possess and you enjoy.

Detachment is an important quality in order to improve the quality of your experience. If you have a negative approach to life and a negative experience of life, that is the quality of your mind. If you are unhappy, it is the quality of your mind. If you think everything is hopeless, that is the quality of your mind, and if you think everything is wonderful, that is the quality of your mind. If you cultivate detachment, you begin to enjoy life, because you don't have obsessions about things and you enjoy everything simply for what it is.

This is an art which you have to learn, and the earlier the better because as you grow older, it is difficult to cultivate these habits. For children it is easier to pick up this habit, because they have not yet become habituated to certain things. Therefore, children should be encouraged to develop detachment.

### **The role of the ashram**

You cannot learn the art of detachment in the world because nobody talks about it and detachment is a most shunned word. Detachment is a state of mind. People say detachment is only for those who live in caves in the Himalayas. However, those people don't have to practise detachment because they are already in that state of mind. You can't pretend to be detached; it has to come to you and you have to evolve into that state. If you are convinced that detachment is a way to happiness, fulfilment and a higher quality of experience, then you have to find a place where it is practised, where people live with that state of mind. That place is the ashram.

In the ashram people practise, live or try to live in a state of detachment. People who live in an ashram don't just drop from heaven. They come to the ashram out of society, but they have become aware that "No, this is necessary for me" and they work and try to achieve that state. Detachment has to be attained while performing, not by renouncing your duties. You have to practise detachment wherever you are. You have to live life





to the fullest extent because that is what you are born for, but live it with a different attitude, so that every moment is a joy and a learning experience even in difficulties. Life is definitely a struggle. Difficulties follow you, but with detachment you have the strength to face them and they don't shatter, destroy or unbalance you. They become an experience like any other by which you rise, learn and become stronger.

The person who has found the joys of detachment and wants to practise them should come to the ashram, because the ashram offers that opportunity. When you are with your family, in society or in your job, you feel that you can never achieve detachment because the environment does not encourage it. In the ashram, detachment is offered to the people who live there, through interactions and karma yoga.

*—July 2009, Harrogate, England*

## **How can I earn a living with a regular job and practise karma yoga?**

The main attitude in karma yoga is that the karmas which you perform in life have a purpose, which is to teach you something and give you knowledge about yourself. Unfortunately, when you perform karmas, you are not so aware of yourselves, you are more aware of what you are going to get from the karma. You are result oriented. In karma yoga you are told to forget about the result and focus on the work that you have to do. When you focus on the task, then you can do it properly. Karma yoga is the yoga of action and perfection in action. In order to be focused on what you are doing, you have to achieve isolation of mind. Your mind should not waver. Isolation of mind is pratyahara, which you can achieve even through karma yoga. You are doing the action perfectly and in the moment. Then, when you are focused on what you are doing, that is dharana, and when you attain dharana that automatically becomes dhyana. You achieve the state of *dhyana* or meditation with your eyes open.

When you do actions in this manner, then release of karma takes place, which is called *karmakshaya*. The karmas which cause anger, pain, suffering and pleasure are released from the causal body. The release is a non-intellectual process, and at the same time you are not collecting more karmas. Through karma yoga you feel happy and light, but if you do karma yoga with resentment, with a head-trip or with ego, then you will not have this result.

### **A change of attitude**

Karma yoga can be practised, no matter where you are. You can do your job with the attitude of karma yoga. You will have your salary, maybe a promotion, maybe praise for what you do, and you do not have to renounce it. You can accept and enjoy it, but that should not be your motive or your expectation. It is a subtle difference, a new mental attitude, which you have towards your actions.

In the ashram we do everything that you do in your home – cleaning, cooking, banking and attending to sick people. However, there is no sense of attachment, no sense of ownership and no sense of expectation. We look after 1,500 children in Rikhia. They are taught English and computer skills, they are given what you give your own children – beautiful clothing and accessories, toys and stationery, but not because they are our children. You do it because you have a sense of ownership; if that child is not yours, you will not do it.

Why is there this sense of ownership? You came with nothing and you will go with nothing. You are living on handouts: the air you breathe, the food you eat, the clothes you wear, everything is nature's gift. Enjoy it, but without the sense of extreme attachment, possession and ownership. Supposing I give you a luxury apartment and say, "Live here for ten years. It is not yours, it is mine, but I am giving you the place to live in." You are going to enjoy everything there, but you know that it is not yours. You know that after ten years you will have to leave it. We are in the world in the same way, because we have not come here permanently.

You don't have to renounce anything, but if you change your attitude, you can change your experience in life. You can enjoy everything and you will enjoy it even more, because when you have the sense of ownership, there is always fear and anxiety of losing it.

Karma yoga can be applied in your life, wherever you are, whatever you do, with regard to your family, your job and your possessions. The learning place is the ashram and the practising place is in your own environment, home and society. Nobody lives in an ashram forever. People come to the ashram to learn the skills, tools and mental attitudes which are required to have a happy life.

*–July 2009, London, England*



# Guru and Disciple

*Swami Satyananda Saraswati*



There have been many gurus and many disciples who have been very exemplary. Although the guru takes care of his disciples, he has no personal attachment for them. In the same way, the disciple has very great and absolute devotion to guru, but this is not in the form of personal attachment. It is very difficult to understand how you can have devotion without personal attachment, but he who is a disciple and he who is a guru can understand it.

*– 18 May 1980, Paris, France*

# A Journey of Transformation: How yoga led me to the Republic Day Parade 2025

*Aradhana Sharma, Munger*

Sometimes the wrong decisions lead us to the right path – one we never expected, filled with surprises that redefine our journey. My story is a testament to that.

## **A crossroad: the year of uncertainty**

2024 was a year of uncertainty, and between exams and admissions, I found myself at a crossroad regarding the direction to take. Though I had always been connected to yoga, somewhere along the way, I had overlooked its significance in my life. I was known as the ‘Yoga Girl’ in the school. I conducted yoga classes during summer camps and even took a few online sessions during the lockdown. But, I never showcased my yoga skills until the university competition.

To my surprise, my coach at BRM College Shivani Di, was one of my seniors in the BYMM (Bal Yoga Mitra Mandal) group. “I never knew you were so good at yoga!” She said, amazed, and shared it with others. Yoga gave me a unique identity, one that set me apart from others. I became the University banner in yoga and led my college team to victory.

Then came another golden opportunity – the All India Inter-University Yoga Competition in Bhubaneswar. Competing at the national level, surrounded by incredible yoga artists, was a thrilling experience. Though we didn’t win, the exposure was invaluable. I was inspired, challenged and motivated to push my limits further.

## An unexpected opportunity: Republic Day Parade 2025

One day, I received an unexpected call from a teammate from the yoga competition, a member of YYMM (Yuva Yoga Mitra Mandal), “Do you know about the Republic Day Parade? The tableaux artists who represent states and ministries?” he asked. I was intrigued. He explained that a group of 26 members from Bihar was being formed to represent the ministry of New and Renewable Energy and the ministry of Earth and Science. We were told that we had to perform yoga, so we began preparing advanced asanas.

Excitement surged through me. This was a once in a lifetime opportunity – to walk on Kartavya Path, represent my country, and meet honourable dignitaries, including the Prime Minister and President of India. I immediately shared the news with my sister, but convincing my family was tough. I gave my sister’s name for the program too, also a good yoga practitioner. Eventually, with much persuasion, we got the green signal.

Upon reaching Delhi, a MoD officer welcomed us. The atmosphere was enthusiastic as we shouted, *Jai Hind* and *Vande Mataram*, heading towards our home for 20 days, the Rashtriya Rangshala Camp.







The camp was an incredible melting pot of cultures, with participants from all over India. We lived in the tents, the camp provided everything we needed – bedding, heaters, buckets, and other essentials. Our dining area, Sanjha Chulha, became our gathering spot. Every evening, the Jhankar Hall turned into a celebration of cultures, as it hosted breath-taking performances from different states. They had been practising for months. We, too, performed yoga a few times and received praise from everyone.

Delhi's cold made waking up for yoga practice a challenge, but yoga had trained in self-discipline and endurance. Almost each morning, we practised in the Jhankar Hall, sometimes joined by participants from other teams. Though we were officially representing MNRE, we became known as the 'Yoga Group', 'Munger Walleh', or simply 'Bihari'; as we often carried our yoga mats, spreading the message: 'Be Good, Do Good'.

Initially, we believed we would be performing advanced yoga and surya namaskar as a stationary act. But on reaching there, we learned that we had to perform yoga while marching along with the tableau – an entire new challenge. Walking while dancing is difficult, but walking while doing yoga? Almost impossible.

Our first trial on Kartavya Path was a disaster. What worked in practice completely failed in motion. We couldn't synchronize, the movements felt unnatural, and we were unable to keep the pace with the tableau. The judges were disappointed, demanded more variations. We had only a few days to prepare it.

This is where yoga's true essence came into play samaskar, swavalamban, rashtra sanskriti prem that helped to adopt the schedule. We always had to be alert and ready as announcements were made almost any time in the day. Through early morning practices and late night meetings, we refined our moves, incorporated balanced techniques and trained tirelessly. After multiple failures, we finally cracked the sequence, blending yoga with fluid movements.

Our team of 26 members was diverse. Interacting with other groups and mingling with different teams was an exposure which enriched us with cultural insights and new friendships.

On 21st January, cultural day was celebrated at Rashtriya Rangshala, where all the participants performed, we too gave our yoga performance. It was later followed by the announcement of winners amongst states.

On 23rd, we attended a press meet, where journalists interviewed us about our theme and mission, related to our tableaux and our experience. We were now part of something much bigger than ourselves.

### **Meeting the Prime Minister, President and other dignitaries**

A fusion dance was prepared in which one of the best artists from each group was sent. My sister, Divya, was privileged to perform in front of the Prime Minister and President with the team.

On 24th, after passing the high security check, we visited the Prime Minister's House and met the Honourable Prime Minister, Narendra Modi ji. Interacting with him was an unbelievable moment. He shared insights on consistency, perseverance, the importance of curiosity, and clean and green India. It was a moment that will forever stay with me. We watched performances by NCC, NSS and RSC artists which were magnificent; then we had a grand dinner on his lawn. Upon interacting with a participant from Munger, Bihar, he extended his respects to the land of Munger, acknowledging















that Munger is renowned worldwide for yoga and now the entire world is embracing yoga.

On 25th, we visited Rashtrapati Bhavan and met President Draupadi Murmu ji. The visit was followed by lunch in the lush garden adorned with beautiful flowers. The experience was unforgettable.

On 30th, Raksha Rajya Mantri, Shri Sanjay Seth presented awards to the best marching contingents and tableaux of the Republic Day Parade in Rashtriya Rangshala Camp.

On 31st January, a reception was thrown by the Ministry of Tribal Affairs, in honour of the tribal guests and tableau artists.







## Republic Day: a moment of glory

26th January arrived, bringing waves of emotions, excitement, pride and nervousness. As the parade began, the atmosphere was filled with patriotic spirit. It included flag hoisting, military march, flypasts, daredevil bike stunts, award ceremony, tableaux and beating the retreat, all unfolded in perfect rhythm.

This year, 31 tableaux participated and the theme for this year was '*Swarnim Bharat: Virasat aur Vikas – Golden India: Legacy and Growth*'. All tableaux were in series, as our tableau moved along the Kartavya Path, hearing the cheers from the crowd, the tricolour waving in the air, people responding to *Vande Mataram* and *Jai Hind* was overwhelming. All the struggle was worth it.

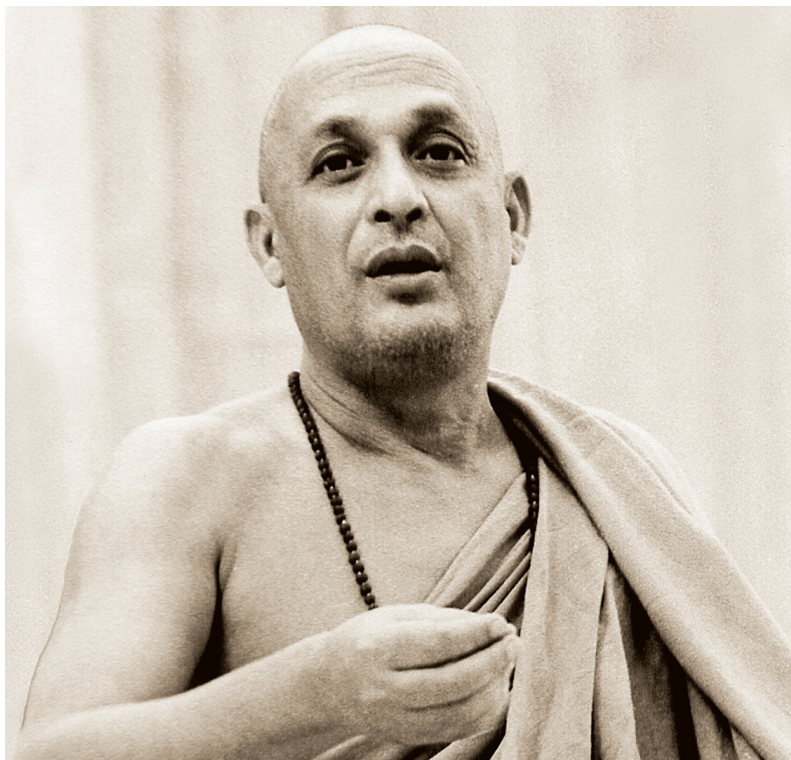
As I look back, I feel blessed and grateful for every lesson, and every person I met along the way. This journey has left an indelible mark in my heart, and I will carry its memories and learning with me forever.





# Love

*Swami Satyananda Saraswati*

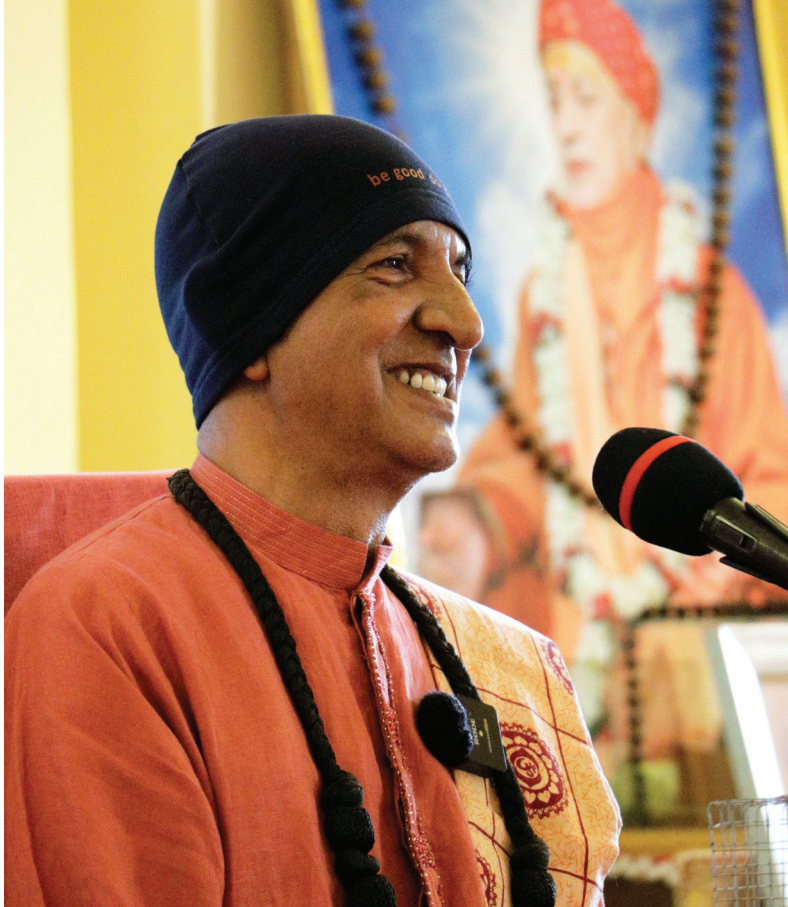


You can love a person without attachment, and you can love a person without suffering for him. If your love is selfishly motivated, you will have attachment, and if you have attachment you will suffer. If your love is impartial, without any expectations, you will have no attachment and no suffering. If you love someone without any expectation in any form, not only grossly but spiritually, then the love will help you, and it will help him.

*– June 1979, Munger*

# Questions and Answers

Swami Niranjanananda Saraswati



## What is *vairagya* or non-attachment?

In Sanskrit *vairagya*, means to be free from attachment, without rejecting anything. It represents a state of mind that is continuously observing the nature of events and is unaffected. Non-attachment can easily be developed, provided we can expand our awareness to see the reality behind things.

The word 'vairagya' is composed of two words: *raga* meaning attraction and *vi* meaning not to be affected. 'Vi' is a prefix which in combination with *raga* means 'not being affected by attraction'. Once one is attracted to something, the possessive qualities of one's nature and ego manifest. Sometimes that attraction can be positive, sometimes negative.

Positive attraction is known as non-attachment, acceptance of situations without reacting negatively to them. It is expressed in the prayer of St Francis of Assisi: "Lord make me an instrument of Thy peace. Where there is discord let me sow love." This is not a philosophical statement, but a very practical one.

One tends to run away from discord without having the strength to plant the seeds of love. However, if *vairagya* is practised, there is no reaction but acceptance of a condition as being real. Discord and anger are real, so what is the use of reacting against them? Therefore, non-attachment is a state of mind which is full of *viveka*, discrimination, having the ability to discriminate and act accordingly. That is the yogic concept of non-attachment.

### **What is the state of sthitaprajna?**

In one's own mind, if the association between the senses and oneself is observed, if the association between the thoughts, emotions, feelings, desires and oneself is observed, if the association between the *samskaras*, *karmas* and oneself is observed, one suddenly realizes that one has been carrying a lot of unnecessary luggage and it has not allowed one to be stable. Therefore, most of the saints and the techniques or principles of spiritual life have emphasized the need to reduce attachment. The *Bhagavad Gita* describes *sthitaprajna* or stable wisdom (2:56):

*Duhksheshvanudrignamanaah sukheshu vigatasprihah;  
Veetaraagabhayakrodhah sthitadheermuniruchyate.*

He whose mind is not shaken by adversity, who does not hanker after pleasures, and is free from attachment, fear and anger, is called a sage of steady wisdom.

The intellect or buddhi, when connected with action and reaction, senses, worldly objects and the desire for pleasure, creates a state or a nature which is known as *vyabhicharini*, flirtatious, having a flirtatious buddhi. Like a honey bee which goes to twenty flowers to collect pollen, the human nature goes to twenty objects seeking pleasure. Just as the honey bee, after collecting pollen brings it back to its hive and stores it, similarly buddhi which has run around the world seeking pleasure, stores all that accumulated information internally. All that is stored is an experience of the search for pleasure, nothing more than that. It is classified into categories: successful and not successful, attainable and not attainable. Knowing about this is easy and simple, but disassociating is the most difficult part. Yoga says if one wants to go to the highest level of yoga, one has to disassociate.

### **Is the idea of open heart and open mind opposite to vairagya and viveka or are they the same?**

By developing *viveka*, discernment, and *vairagya*, non-attachment, one develops an open heart and open mind. Having an open mind is viveka and having an open heart is vairagya. To have an open heart, the first thing to do is to free oneself from self-generated passions, and then one will experience non-attachment. With the experience of non-attachment, new feelings will be generated which will be more universal and transcendental in nature. Non-attachment or vairagya is necessary in order to have an open and all-expansive heart.

Viveka is not rationality; it is not even having a good store of knowledge. It is the process by which knowledge can be differentiated from non-knowledge; 'right' can be differentiated from 'wrong'. This aspect is also developed when there is acceptance of life and no struggle against it.





### **What is attachment and detachment?**

Attachment is an attraction or a like which one expresses in many different ways to people, situations, possessions, and definitely in one's own projections and communications. Nobody knows how to live without attachment. The yogic concept of attachment has been defined in the *Yoga Sutras* as a condition that can either create some form of attraction whether sensory, sensual, emotional, intellectual, subjective or objective, or some form of repulsion; *raga* and *dvesha*, like and dislike. This is the concept of attachment in a nutshell. It is the human tendency to identify with, to link up and relate to something very intimately from a personal point of view.

Detachment is a strong word. The understanding of detachment is to repulse something to which one is attached or attracted. This is where the negative qualities of the human mind come to the surface and make a person insensitive and self-centred. Reactions that happen due to the influence of such negative individual traits can often lead to discord and disharmony.

Yoga says no to detachment. One should not avoid situations in life or even in oneself, but learn to accept the existence of the things that are there. Once one has accepted them and knows their nature, it is possible to become non-attached.

### **What is the nature of the mind?**

Attachment and detachment are the two realities of life. As long as there is an individual mind and personality one cannot escape from them, for they are manifestations of the mind which can only be transcended when one transcends the mind. The nature of fire is to burn; that of water is to flow constantly; wind cannot be still. They have their movement and are controlled by their inherent nature. In the same way, the mind is influenced by its own nature.

Yoga considers these two aspects of attachment and detachment to be forces controlling the mind on the gross level. Whether or not one considers thoughts, emotions or intellect to be mind, it is their nature to feel attraction and repulsion. In yoga, the concept of individuality itself is the result of attraction, where the transcendental, unmanifest form of energy is attracted towards gross, material manifestation. This attraction is experienced in life by emotions and thoughts. There is attraction due to the concept of individuality and the creation of an emotional link. Wherever there is sensory and sensual experience there is bound to be attraction, which manifests in a material way.

### **How can one transcend attachment?**

Vairagya enables one to observe the qualities and tendencies of the mind, and to act according to proper judgement, knowing the limitations and pitfalls of every experience of nature. There is a way to convert attachment into spiritual force: the external flow of awareness and energy are made to go inwards. When consciousness and energy move together in an outward direction, manifestation of the mind and mental experiences takes place. By making these two forces flow inwards one



can transcend attachment and develop sharp concentration, awareness and faith.

The only tool which can convert attachment into a transcendental force is faith, and to experience the energy in a state of intense faith, concentration is required. Through concentration, making the mind one-pointed either on an external object such as guru or an idea such as God, one can ultimately awaken the faith which will lead to surrender. This surrender will help drop the old understanding of the mind and its nature, give a new identity and experience of the mind beyond the senses, reverse the flow of energy and consciousness, and fuse normal external attachment with a transcendental idea.

Concentration becomes a tool to attain faith. The intensity of faith is experienced in the state of surrender. Surrender pulls the mind away from gross experiences and links it to the divine experience. In this way, attachment can be a form of spiritual evolution. That same attachment that one feels externally can be felt internally for God and guru, and can give the experience of the highest transcendental reality.



## *Gunas*

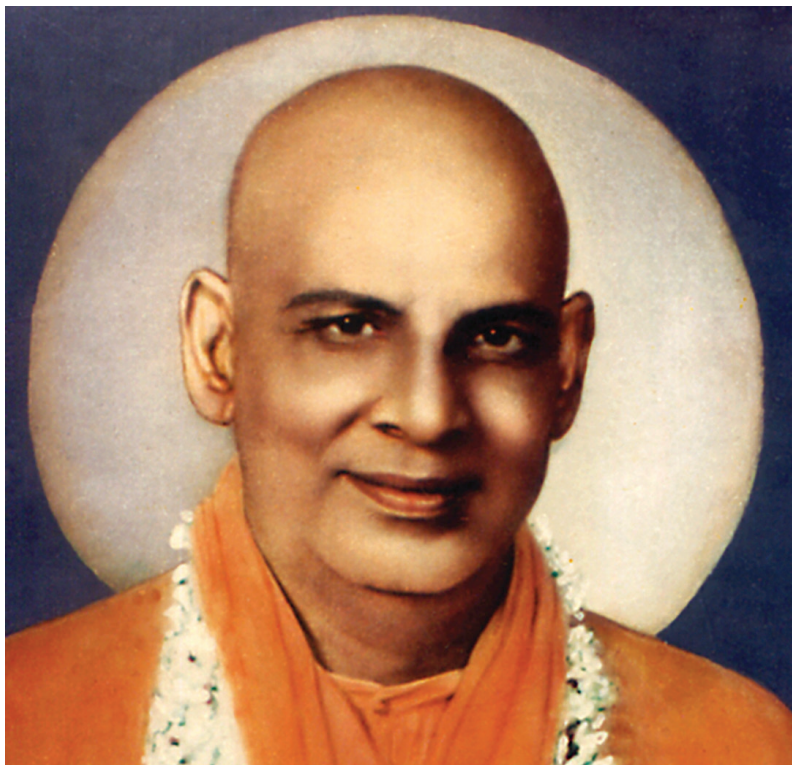
The soul experiences the objects of this world  
Through the mind and senses when it is awake.  
The same soul experiences the samskaras of this world  
Through the medium of the mind when it is overcome by sleep.  
When the soul is freed from the effects of experiences  
Born of a mixture of sattwa, rajas and tamas,  
And when nothing but pure sattwa remains,  
Then it stands as it is.  
Hence all sadhanas have a twofold mission,  
Cultivation of sattwa and eradication of rajas and tamas.  
Desire and its retinue constitute the body of rajo guna,  
Inertia and dullness the body of tamo guna,  
Serenity and peaceful equilibrium the body of sattwa.  
When desire and restlessness capture your mind,  
You are certainly overpowered by rajo guna.  
When you feel like sleeping and sitting idle,  
You are captured by tamo guna  
And when your mind is saturated in divine thoughts,  
Then you are in the realms of sattwa.  
Tamo guna is eradicated by rajo guna,  
That is why karma yoga is prescribed.  
Desires which represent the body of rajas  
Become feeble in the presence of vairagya,  
Which is an outcome of the death of tamas.  
With vairagya on the one side and ever growing  
Peace, contentment and equilibrium on the other,  
Desires are defeated and sattwa at last prevails.  
But sattwa too must be transcended.  
This is accomplished by paravairagya  
Which arises by itself,  
Just as the light appears spontaneously  
With the rising sun.

—Swami Satyananda Saraswati



# What is Vairagya?

*Swami Sivananda Saraswati*



Vairagya does not mean abandoning social duties and responsibilities of life. It does not mean detachment from the world. It does not mean a life in the solitary caves of the Himalayas or in the cremation ground. It does not mean living on neem leaves, cow's urine and dung. It does not mean wearing of matted-hair and having a kamandal made of fence-gourd or coconut shell in the hand. It does not mean shaving the head and throwing of clothes.

Vairagya is mental detachment from all connections with the world. That is all. A man may live in the world and

discharge all the duties of his order and stage of life with perfect detachment. He may be a householder. What if? He may live with family and children, but at the same time he may have perfect mental detachment. He can do his spiritual sadhana. The man who has perfect mental detachment while remaining in the world is a hero indeed. He is much better than a sadhu living in the Himalayan caves, because the former has to face the innumerable temptations of life every moment.

Wherever a man may go, he carries with him his fickle, restless mind, his vasanās and samskaras. Even if he lives in solitude, still he is the same worldly man, if he is engaged in building castles in the air, and thinking of the objects of the world. In such case, even the cave becomes a big city to him. If the mind remains quiet, if it is free from attachments, one can be a perfect *vairagi* even while living in a mansion in the busiest part of a city like Calcutta or Bombay. Such a mansion will be converted in a dense jungle by him.

A dispassionate man has a different mind altogether. He has a different experience. He is a past master in the art or science of separating himself from the impermanent, perishable objects of the world. He has absolutely no attraction for them. He constantly dwells on the Eternal or the Absolute. He identifies himself every moment of his life with the witnessing consciousness that is present in pleasure and pain, in joy and sorrow, in censure and praise, in honour and dishonour, in all states of life. He stands adamant as a peak amid a turbulent storm, as a spectator of this wonderful world show. He is not a bit affected by these pleasant and painful experiences. He learns several valuable lessons from them. He has, in other words, no attraction for pleasant objects and repulsion for painful ones. Nor is he afraid of pain. He knows quite well that pain helps a lot in his spiritual progress and evolution, in his long journey towards the Goal. He stands convinced that pain is the best teacher in the world.

Let me sound a note of warning here. Dear aspirants, *vairagya* also may come and go, if you are careless and mix



promiscuously with all sorts of worldly-minded people. You should develop vairagya, therefore, to a maximum degree. The mind will be waiting for golden opportunities to get back the things once renounced. Whenever and wherever the mind hisses or raises its hood (for the mind is verily like a serpent), you should take refuge in viveka and in the imperishable fortress of wise, dispassionate mahatmas.

There are different degrees in vairagya. Supreme dispassion comes when one gets established in Brahman. Now the vairagya becomes perfectly habitual. A man can develop inner mental detachment from pleasure and pain while living in the world. He should see that he is not carried away by the pleasant experiences of the world. He should not cling to them. He should simply remain as a silent spectator. If he thus practises for some years, every experience will be a positive step in his ascent on the spiritual ladder.

Eventually he will be crowned with success. He will then have an unruffled mind. He will have a poised mind also. A dispassionate man is the happiest and the richest man in all the three worlds. He is also the most powerful man. How can *Maya* tempt him now?

# Spirituality Today

*Swami Niranjanananda Saraswati*



The nature of the universe, the colour of the universe is dark. You cannot say it is white. White is perceived in the dark as a glow. That is the cosmic reality, the burst of white light in the infinitely dark space looks like fireflies flashing on and off at night. This sets the tone for the manifest creation, *prakriti*.



Similarly, adharma is dark, dharma is just a spark of light in the darkness of adharma. It has been proved that adharma cannot be eradicated and that dharma cannot be established permanently. The day Krishna died, dharma died and adharma came back. The day Rama died, dharma died and adharma came back. The day Buddha died, dharma went and adharma came. Similarly, at a cosmic level, there is darkness and a burst of light. This level of experiencing and existing is more adharma with a burst of dharmic lights.

When we come down to the level of the mind, the first thing that is identified is ahamkara. The second thing that is identified is the intelligence to recognize, experience and respond. Another thing that is recognized are impressions, something that you have already gone through. It always relates to the past, and manas is the fourth strata. Prakriti is conditioned, tamasic, formed. Everything is identified: a tree, birds, sunlight, rock, metal.

In the human history, the entire humanity has gone through a process of continuous, communal education and has evolved because of that. Communal education means, society as a whole coming up together. From Stone Age to agrarian society, it was not one person's imagination, it was a group. Each one in the group contributed, from the agrarian society to communities. Then walled cities started. Thoughts and ideas of protection, surviving, managing, maintaining and developing came. This was all a group mentality. The industrial revolution was a group mentality. Everybody was affected by the changes that were taking place.

Do we have a group mentality now, in the world? Is it a group? There is an event, an idea, a situation that carries everybody forward and becomes the catalyst for development. Previously, only a few people knew how to light a fire. Today, we have many tools to light a fire: from matchbox to lighter to many others, and these are accessible to everybody. Electricity created a global revolution from the first bulb that Edison lit to the number of bulbs that are switched on every

year. The same applies with every other invention. All these unique situations provided a platform for the mind to go to the next level.

For the next level, science is looking at planets, the solar system, the moon, the possibility of life, similar environment, existence of water and air. This search seems to have gone beyond the planet Earth. On Earth, there does not seem to be any other common focus for everybody, for society at large, but earning, surviving, enjoying. There is nothing that tells us, 'Okay, let's take the next step for the betterment of society.' Fifty or seventy years ago, the quality of brain was different; there were hardly any radio waves or electrical waves in the environment. Now we are living in an ocean of waves. We are swimming in it practically every moment. That has subtle effects on the brain.

Previously, we used to play drums to convey messages. Now, we use the phone and receive the electrical radiation right in the ear. One may not get cancer or epilepsy due to this exposure, still there would be some effect and influence of that electrical wave that is going around in your ear. Fifty years ago, when we looked at the globe of the world at night from images captured by satellites, Earth used to be a dark place with only a few areas on the globe well lit. Now if you see the picture of Earth at night, there is no dark area any more except the oceans. The land is all lit up. There is so much light.

All these waves that are there in the environment, how do they contribute to either human evolution or human regression? Is evolution possible? Or is regression possible? In the past, there has been evidence that globally people are shrinking from what their forefathers and the ancient people used to be. The average height of people has reduced. Now again people are picking up due to high proteins and other rich diets, that is another matter, but it is not natural. In natural living, the average height has come down. Paramahamsaji had said that as the pollution in the world increases, the height of people will decrease. As the power, the energy of the elements

is depleted, the body has to shrink to maintain its level of optimum energy. If there is pure tattwa, if the elements are pure the height and size will increase, and there will be growth.

Nature is telling us to be like fireflies. In space, the galaxies of any size, shape, of any colour whether red, white or yellow become visible only when there is light, a sun. It is that light which brings life to the darkness. Otherwise, darkness is dead. Similarly, in dharma and adharma: Adharma cannot be eradicated and dharma cannot be established permanently, because dharma dies with each individual. You live the dharma the way you interpret it.

The interpretation of dharma by Krishna and the interpretation of dharma by Rama are two opposite poles. Rama was a stickler to the rules. Krishna used to throw all the rules to the wind. In war, you could only attack the defended parts, not the unprotected parts. Krishna started hitting the unprotected parts, breaking all the rules of war. Rama personifies maryada and Krishna breaks every maryada. The concept of dharma differs from individual to individual. Religiously, both are Vaishnavas, yet if you look at their individual philosophy, what Krishna spoke in the *Bhagavad Gita* is something that Rama could never follow in his life. If Krishna had to live the way Rama lived, he would have been a failure in his time and age.

Dharma is like the burst of light which shines while you are alive. When you die, the light dies with you. At this level, the conditioned, the framed, the formed, is tamasic, not in the negative sense, but as something which now has a form, shape, purpose and use. It is the positive expression of that conditioning which needs to be found. Discovering that positive element is what we understand as spirituality today.



– 13 March 2017,  
Ganga Darshan, Munger

# Evolution

*Swami Sivananda Saraswati*



- Man was but animal yesterday. He is man today. His destiny is to become Brahman or the Absolute as the result of a gradual process of self-perfection.
- The mineral becomes the plant with life. The plant becomes the animal with a higher development of life. The animal becomes a man with life and thought.
- The stone sleeps. The plant breathes. The animal moves. Man is conscious. The sage is superconscious.
- A human being is rational. An animal is instinctive. A sage is intuitive.
- Of all the animal creations of God, man alone can realize God. He alone is endowed with discrimination, intelligence, discernment, reasoning and judgement. Intellect

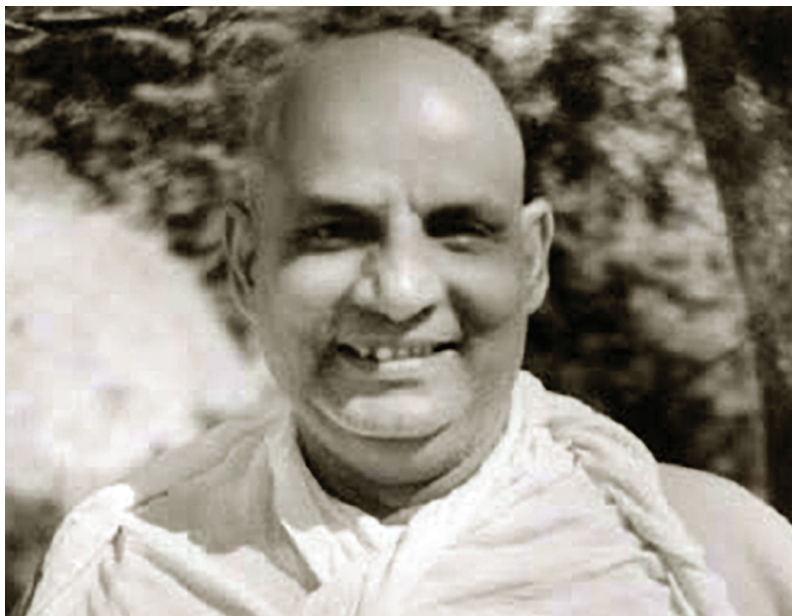
is the greatest gift of God to man. Man is a poor being physically; but his dignity consists of thought, discrimination, reasoning and enquiry.

- Man evolves himself according to his thoughts and actions. Man is changed by every thought he thinks and by every action he does.



# Story of a Servant

*Swami Sivananda Saraswati*



Narendra Singh Bahadur, the Raja of Indrapur, had a servant named Hira Singh. Hira Singh resolved to break open the treasury of the Raja and steal away the ornaments and gold. Accordingly, one day at the dead of night, he entered the bed-room of Narendra Singh on his way to the treasury, when he overheard a conversation between the Raja Sahib and the Rani. Lalita Kumari, the Rani, asked the king, "When are you going to get our daughter Surat Kumari married? She is quite a grown-up girl now. We cannot postpone the marriage any longer." The king replied, "I am trying my level best during the last two years, but I am not able to get a suitable match." The Rani would not accept such an answer, but again and again pressed the Raja to yield to her wish. At last the Raja said, "Lalita, I shall offer Surat in marriage to the first yogi I

would come across in the neighbouring forest along with half of my estate tomorrow morning."

Hira Singh who was all the while keenly over-hearing this conversation thought within himself, "Why this hazardous attempt then? If I am caught, I will be severely punished. Let me go to the forest and sit like a yogi. I will get the girl and half the estate also quite easily." Immediately he dressed himself as a yogi, repaired to the forest and sat in padmasana with closed eyes. He did not shake the body even a bit. The Raja went to the forest the next morning and at last came to the place where this yogi was sitting. He waited for a long time. The yogi did not open his eyes. He gave one the impression that he was immersed in samadhi. After one full hour, he opened his eyes. The Raja fell prostrate at his feet and sincerely begged him to visit the palace. The yogi finally condescended to do so.

The Raja took the yogi to the Durbar hall, seated him on the *gaddi*, and washed his feet. The Raja was fanning him. Then the Raja with folded hands addressed the yogi thus, "O mighty yogi, blessed soul, we have a beautiful girl. Kindly accept her in marriage together with half of my estate." Now real discrimination dawned upon the yogi. Hira Singh who was wearing the false garb of a saint began to think very seriously and feelingly, "I am now honoured by this Raja and Rani simply because I am wearing the garb of a yogi. If I were a yogi and saint with divine virtues and God-Consciousness, how much more should I be held in esteem and honour by not merely this one petty chief but by countless kings, emperors and queens, and how many such princesses and kingdoms should I acquire?" At once he left the *gaddi* and the palace with a changed heart.

God's grace descended upon him now. His heart was burning with intense vairagya born of discrimination. Tears of joy flooded his eyes. Hair on the body stood on ends. No sensual object of the world could tempt him now. He went back to the dense forests with a heart filled with righteous disgust for the world, did intense and constant meditation and attained Self-Realization.

# The Reality of God

*Swami Niranjanananda Saraswati*



We have a faculty which is known as consciousness, which can be imagined like the depth of the ocean. We have to see consciousness like the ocean. On the surface is sunlight and the world. At the bottom of the ocean is no light and there is a different type of world which we have not seen.

On the surface we swim, and we also dive. As we dive, we discover that the sunlight which is being filtered in the water as you go down deeper and deeper, becomes less and less, until there is absolute pitch black darkness. In that pitch black darkness, you can still go down a long way, but there is no light.

This idea has been stated as the four levels of consciousness: the conscious, subconscious, unconscious and superconscious, or *jagrit*, *swapna*, *nidra* and *turiya*. These are the four levels. At the conscious level, the *jagrit* level, you are connected to the world, and you are swimming on top of the surface of the ocean. At the subconscious level, you are diving deep from the top to the point where there is sunlight. At the unconscious level, you move from the dusk area to the dark area. At the superconscious level, you are walking on the ocean floor, discovering new worlds around you. When we are just caught up at the surface level of consciousness, the mind is under the influence of the senses, sense objects, *raga*, *dwesha*, which are very much part of your nature. Your expectations, prayers and needs depend on *raga* and *dwesha*, like and dislike, attraction and repulsion, want and don't want, desire and don't desire. At that level, confusion happens.

When we go deeper, into the *turiya* state, the superconscious state, then there the reality is that of God. That is what yogis have realized and experienced. There is a power, a condition, a state, which is the God-state, the God-energy, the God-realization, the God-awareness. When that awareness is brought back to the surface of the mind, you become God-intoxicated. That intoxication is not good.

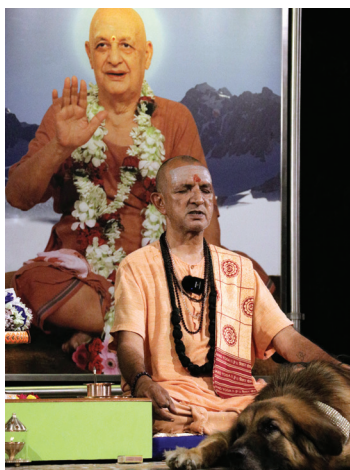
In Christianity, God is always a He and white. Indians will always see God as Shiva, Vishnu or Devi. Even when they die, that will be the image. Christians will always see God as an old, bearded man, wearing white, putting his finger out for you to touch. Every tradition, every religion has an image of God, which they have cultivated and adopted. That is not the form of God. It is a creation of our mind to identify and recognize something which we consider to be God. From the yogic



perspective, God is an experience of transcendence, of the turiya state, of the superconscious state. This superconscious state is omnipresent, omnipotent and omniscient. That is one reason why we chant *Om* three times: Omnipotent, Omnipresent, Omniscient. The three *Oms* represent the three qualities.

When we are in touch with that quality and nature, then the whole perspective, idea, thinking process, behaviour and performance changes for the better. The turiya state is the superconscious state. It is not confined or contained by the limitations of the senses and the limitations of the mind. In the United States of America, there are some serious researchers and doctors who are investigating the presence of God in life. They say, that if we are able to create some change in our body, in our pituitary and oxytocin level, then our perceptions change and we become spiritual. You begin to realize that God is present in every living thing. They are looking at it from the physical perspective, yet the thought behind it is that this state of awareness, of creativity and expression is not different to us; it is within us.

We are born with the same grey matter that Jesus had. We are born with the same grey matter that Krishna and Rama had, however, we are not able to access it. If we are able to access it, our life suddenly undergoes a major transformation. So, have belief in yourself, and have faith in your own inner nature, which is super in every respect. That is the superconsciousness, the turiya state. It is not confined by the senses or mind; it is an expansive, an expressive awareness in life. Maybe then you will see God in your own image.



– 28 May 2023, Ganga Darshan, Munger

## 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.

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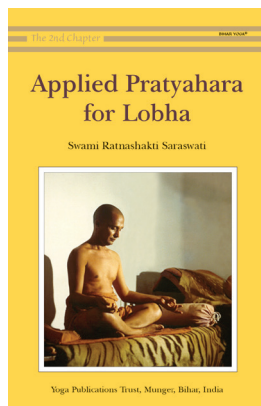
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Swami Ratnashakti Saraswati

69 pp, soft cover, ISBN 978-93-48677-22-8

This book is a compilation of satsangs given during online webinars presented to the Satyananda Yoga group in Mumbai, India. In 2023, the Centenary Year of Sri Swami Satyananda Saraswati, activities were conducted as *Yoga Outreach for Health, Happiness and Harmony*; these webinars are part of the Yoga Outreach program.

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## Websites and Apps

### [www.biharyoga.net](http://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 [satyamogaprasad.net](http://satyamogaprasad.net) or by scanning the QR code, and as apps for Android and iOS devices as prasad.



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## Yoga Peeth Events & Yoga Vidya Training 2025

### **Bihar School of Yoga Yogavidya Training**

<i>Jan-Dec</i>	Ashram Life Experience
<i>Sep 22-30</i>	Raja Yoga/Bhakti Yoga Training
<i>Oct 3-11</i>	Hatha Yoga/Karma Yoga Training
<i>Nov 1-15</i>	Progressive Yoga Vidya Training
<i>Nov 16-Jan 30 2026</i>	Sannyasa Experience (national/overseas aspirants)

### **Bihar Yoga Bharati Yogavidya Training**

<i>Nov 1-Dec 31</i>	Yogic Studies, 2 months (English)
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### **Events**

<i>Jun 23-Jul 9</i>	Ved Parayan
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### **Monthly Programs**

<i>Every Saturday</i>	Mahamrityunjaya Havan
<i>Every 4th, 5th &amp; 6th</i>	Guru Bhakti Yoga
<i>Every 12th</i>	Akhanda Path of Ramacharitamanas



For further information, as well as the online version of YOGA, visit the official website of Bihar Yoga at [biharyoga.net](http://biharyoga.net) or scan the QR code.