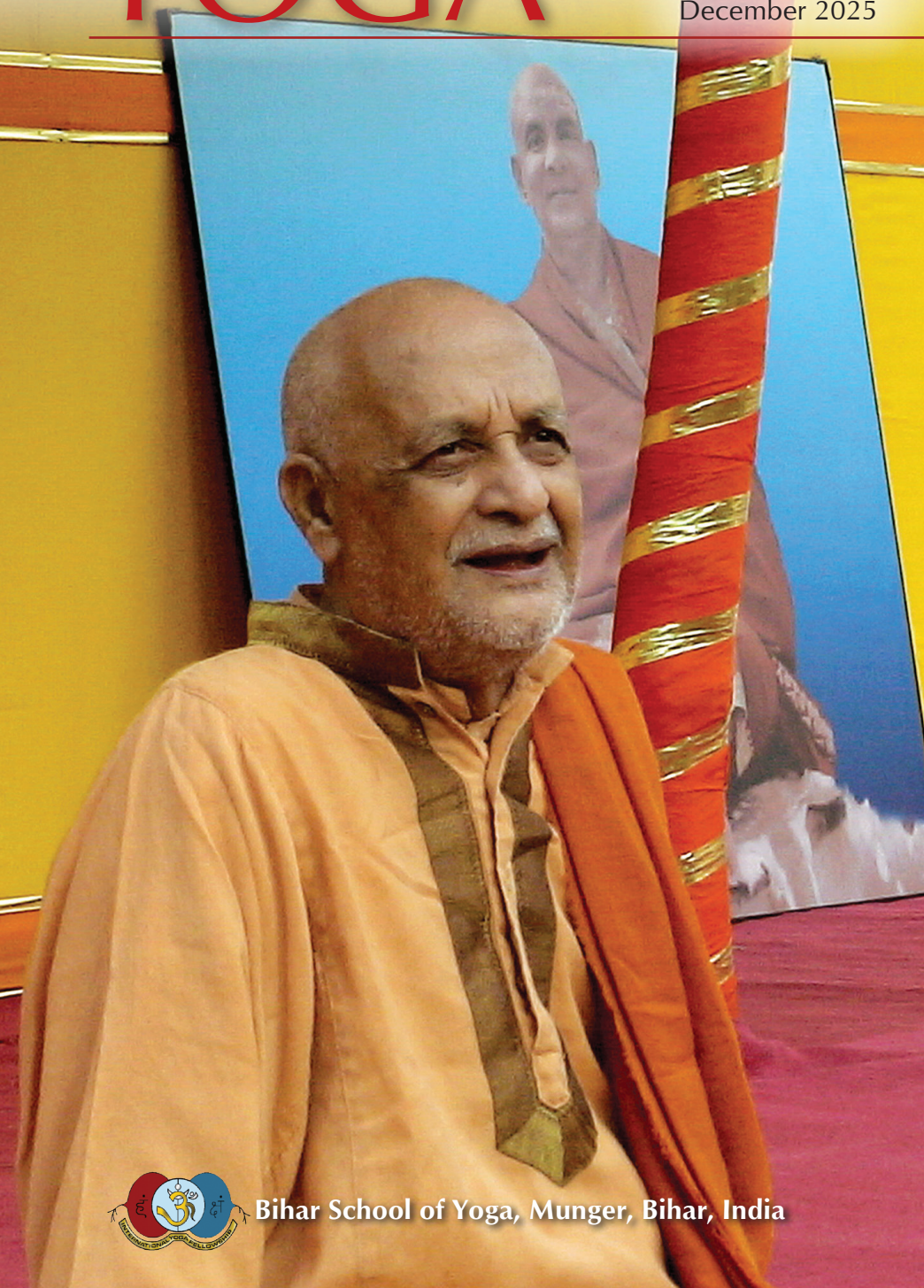


YOGA

Year 14 Issue 12
December 2025



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Hari Om

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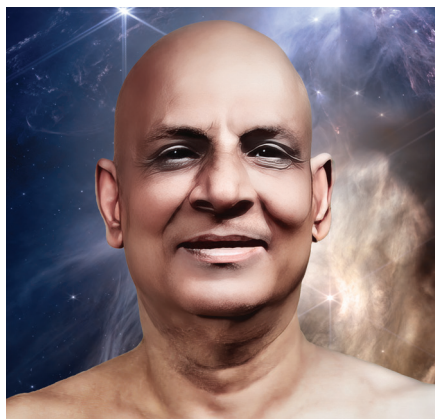
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Sri Swami Satyananda Saraswati



GUIDELINES FOR SPIRITUAL LIFE

Devotion

Devotion is a fire like *jnanagni*, the fire of wisdom, that burns up mundane desire. Desires arise from a sense of imperfection or limitation. Devotion to God increases in intensity when mundane desires are renounced. Renunciation is the essence of devotional love. Divine love has no element of desire in it. Devotion cannot coexist with desire of any kind, not even the desire for liberation. The devotee wants God and God alone and His service. The devotee loves God and serves Him and His creation.

—Swami Sivananda Saraswati

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*With prayers
Swami Sahjananda
22.11.63*

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 ॥

Devotion for Whom?

Swami Satyananda Saraswati



The greatest problem for me was devotion for whom. I can't have devotion for a god whom I don't even know. Fortunately or unfortunately, from the beginning of my life as soon as I could think I began to have disbelief in all religion. I don't believe that there is a person who is religious because I think, "No, what do they know about God? They tailor the qualities of God to suit their religious structure." The Greeks started thinking about some personal gods somewhere in the

atmosphere, stratosphere, maybe on some other planet, in another solar system. The Hindus began to think that God was somewhere inside and some thought that God was in that mountain and that mountain.

One day I just stopped reading all these stories. I said it is better not to think about God. Now whether I believe in God or not, one thing was certain, I needed someone to whom I should have devotion. That remained my problem for many, many years. I had been to many great saints during my childhood also, but I did not know how to express my devotion or how to feel the devotion for them. I tried music, dance, painting, everything. The problem was simply that I did not find the right person. Perhaps the people whom I met at that time did not fit into my idiotic frame, and I also did not know what I was expecting of them. Did I expect some sort of good intellectual education from them or did I expect some sort of magic and miracles from them, *siddhis*? I myself was not clear and therefore my search for bhakti did not yield any result at all.

God was out of the question. I thought, "If the God is in me I don't have to love him because he is the lover. If he controls my mind, my emotion and my body then let him control my devotion also and then I am not responsible." If I commit a crime, I am not responsible. If I get kaivalya samadhi, I am not responsible, because they say, He does everything. If he does everything then where is my role and where is my place? If He decides everything, let Him decide. Then why am I blamed and why should I do sadhana at all? All these confusing intellectual cobwebs were in my mind.

Finally, when I came to my guru, Swami Sivananda, everything finished. I did not love him as you understand love. I did not look in his eyes all the time, like a Romeo. I did not even meet him every day, but I did have devotion for him, which I realized only years later. Therefore, one's total dedication of one's total emotion to someone without any intellectual intervention is bhakti.

Grace

Swami Satyananda Saraswati

Grace is a very important factor in the practice of bhakti yoga. It is inherent faith which is responsible for the realization of grace. It is said that Nature is always benevolent; that the higher laws are always trying to help us in every possible manner. Man in his ignorance violates these higher laws.

Grace is a higher law or the law of higher Nature. It is present everywhere, in everybody and in order to experience this grace, one has to open his mind, his heart and his spirit. The greatest obstacle to the experience of grace is one's limited ego. Human beings are guided by ego. When one loses one's innocence, he loses touch with grace.

In order to experience grace, one should be as innocent as a child. The mind, the ego, is very critical. It always tries to prove differences. It will try to like one thing and dislike another. Anyone, even yoga aspirants, who have likes and dislikes are far from grace. For example, the mother is full with love but the child is insane. He cannot experience her grace or love. If he is to experience her love, he has to improve his mind.

The same way the higher Nature is always full with grace and compassion for all living beings, but man has lost his innocence. He has become intelligent, but this intelligence which man has developed is not divine intelligence. It is crooked intelligence. It is the intelligence of an evil-minded being. This is precisely the reason why everyone is unhappy.

If you conduct an opinion poll of all human beings throughout the world, you will not find one happy person. There will be something which will be causing him unhappiness. Even if he is deeply religious, he will be unhappy. A priest is unhappy; a clergyman is unhappy; a yoga teacher is unhappy; yoga practitioners are unhappy; a person who is living in the mountains is unhappy; a person who has no desires is also

unhappy. Only one person is happy: he who has no ego, he who is innocent, he who has a very simple heart, because such a person is in direct contact with the transcendental grace.

Grace is not like a beam of light; grace is not something which comes to you; grace is not far from you. It is closer than your breath. It is closer than your own mind. It is so close to you that you can't even think about it, you can't even understand it.

In fact, you exist because of grace. Not only you but your earth which is suspended in space, exists just by the grace of a higher Nature. But how to experience it? I don't think and I don't believe that people have experienced grace. Once you have experienced grace, you have no fear. Those people who realize grace in their lives become fearless. What will happen to my son? What will happen to my wife and husband? What will happen if I have no money? What will happen if I do this and he will criticize me? These kinds of thoughts come to one who has no faith and therefore he has no grace. If you can experience grace even for a split second, you will become a different person.

When I go to holy men, I hear from them about grace. When I go and see priests, they always talk about grace but they are so worried about their affairs. Therefore, do not talk about grace, instead try to feel it. Try to become like a child, without taboos, without prejudice, without definitions, without categories. Try to be spontaneous in your expressions, your actions and feelings.



From Emotion to Devotion

Swami Satyananda Saraswati



When all the love within converges on one beloved, who is Bhagavan, then one becomes the bhakta and the relationship between the two is one of bhakti. There is no external commodity used in this type of love, as when one uses wood to make a chair, table or an idol of Shiva or Ganesha. Devotion is a sweet subject, but a difficult one to grasp. Love is difficult and devotion is equally difficult. As long as 'me, me' and 'I, I' goes on, devotion will never develop. This 'me, me, my, my' is like the bleating of a goat. God's devotion is a love affair. Everyone has said this. Devotees have said it. Chaitanya Mahaprabhu, Mirabai and the great Sufi and Christian saints have said it.

Devotion means fusion of the various aspects and attitudes of love, the totality of emotion, in a focused manner. Devotion is not only an emotion; it is the merging of every emotion into a homogenous idea. In classical Indian philosophy, bhakti is supposed to be the quickest means for sensory withdrawal. Bhakti is devotion, not emotion, and sensory withdrawal takes place through devotion, not through emotion. Emotions always disturb the mental structure and as a result withdrawal of the senses becomes difficult.

Therefore, in practising devotion the emotional attitudes must be properly channelled, and then they are called bhakti or devotion. When bhakti is practised, withdrawal of the senses takes place automatically. According to the Indian way of thinking, attachment to things which are not eternal is emotion, and attachment to things which are eternal is devotion.

Bhakti implies that one feels devotion. From this comes effacement of ego and from this comes expanded awareness. Usually love and devotion are associated with and dependent on reciprocation; one loves and expects love in return. This is ego-centred love, not bhakti. Bhakti is love that expects no return. Bhakti means not taking, but giving. As one treads the path of bhakti yoga, self-interest automatically starts to fade. There is a transformation into giving and more giving. Devotion increases as the awareness of the bhakta increases, as he recognizes and progressively removes his limitations and imperfections. The feeling of bhakti is intensified and the level of awareness is correspondingly intensified. The greater the level of bhakti, the less the ego.

Guru

As one evolves one becomes aware of higher forms of emotions and learns to seek their fulfilment. At a certain stage, one is aware of brotherly, platonic, paternal and marital love. For the fulfilment of these needs, different people come into one's life – mother, father, brother, sister, friend, lover, son and daughter. However, there comes a point in life when

not emotion but devotion wakes up in a person. Devotion is a refined state of emotional love. The word devotion is preferable to the word love. Emotion, when sublimated and transformed, attains a state of metamorphosis which is called devotion.

The ultimate point in life is God-consciousness. One may have everything – intellect, money, power, beauty, but without devotion life is barren. Devotion to God is the ultimate sadhana. Yoga is not the ultimate sadhana; yoga prepares the road. Just as a road roller prepares smooth roads for cars to drive on, yoga prepares inroads for the mind. Devotion is not going to a temple or a church to pray. Devotion is love and romance with God. The mind is dancing with God. He is my lover, my beloved. I am female, He is male; He is my husband; He is everything to me. That attitude must come. When all the passions are transformed, there will be no passion for anything except Him.

In the course of evolution, when devotion becomes full one goes in search of someone to whom one can give that devotion. When one is five or six, one runs after friends. At fifteen or sixteen, one develops a certain type of emotional yearning and goes in search of a boyfriend or girlfriend to fulfil it. The search is the same with other forms of fulfilment in life, but the awareness of one's need is different. If that need is not fulfilled, there is a type of panic in the personality. With the evolution of human consciousness, the emotions go through a state of metamorphosis and transformation, until they reach a stage when something else is needed to fulfil them. At that time the guru becomes a need in one's life, as much as a boy or girl was a need when a teenager, or a friend was a need when a child.

Devotion is the concentrated form of all shades of emotion. Emotion is one force, but it has many channels. Some flow towards other people, objects, ambitions and affairs in life. When emotions attain the sublime they unite to form one force, just as many small streams converge to form a large river.

Devotion is all the different channels of emotion fused into one, and that is why devotion is said to be an all-consuming force. Once devotion is developed, all forms of emotion are consumed. It is said that guru is father, husband, wife, mother, brother, friend and teacher, for in him the totality of emotions is consumed.

When devotion awakens, the universe appears to be infinite and vast and one finds that one is all alone. One does not know where one came from or where one is going. This is a psychic experience in one's life. However, devotion to guru does not arise due to insecurity or loneliness, but when one realizes the limitations of all other forms of fulfilment in life. Other fulfilments are subject to certain conditions related to time, space and object. They have a beginning and an end; they are ever-changing and often end in frustration and disgust. Before they are fulfilled, there is a lot of excitement, passion, restlessness and anxiety. After the moments of enjoyment, they leave behind a lot of guilt. This is what man becomes aware of in the course of time. The relationship between guru and disciple is of a higher kind and until one becomes aware of that need in one's life, the relationship with guru cannot be on the level of devotion.

Devotion and divine love are the same. When one loves anything of this world with passion, one's total being is directed towards the attainment of that aim, whether it is money, power, men, women or any other object. Often one completely forgets oneself for the achievement of that aim; everything else becomes secondary and insignificant. Running after worldly objects is delusion of the mind. When the mind is directed to guru with devotion, the consciousness is completely saturated and totally overpowered by the consciousness of guru or God, and then there comes a moment in one's life when this duality of consciousness leaves, and there is a state of non-duality of consciousness. This unity of awareness is the ultimate aim to be achieved by the guru-disciple relationship.

The Beginning of Yoga

Swami Satyananda Saraswati



We are afraid of pain and desire, happiness and ease. Such an attitude is the result of desires. We call the fulfilment of desires happiness and their non-fulfilment misery. If things turn out according to our desires then there is pleasure, otherwise there is sorrow. We want to cling to happiness, which kicks us and then we cry.

Therefore, do not treat the entire life as being full of roses or as a uniform flow. Wise men have treated life as a play. Those who are detached treat it as a dream. Devotees treat it as a play of the Lord. Remember further that he who changes himself with the changing pattern of life will laugh as well as cry but he who remains as a witness will remain steady. Better it is that we appraise each situation and assess each change. Here lies the beginning of yoga.

Drop the Line of Difference

Swami Satyananada Saraswati

Lower desires are not the opposite of higher desires; lower desires are the early form of higher desires. According to the laws of nature, first there is a lower desire. As you evolve, you begin developing higher desires. What is lower desire? This is a very difficult question because the definition of lower desire is according to your religion and your society.

If I want to drink, is it lower desire or higher desire? If I want to have sexual intercourse, is it lower desire or higher desire? It is lower desire because that is how tradition has defined it. In fact, there is no absolute and ultimate definition of lower desire and there is no absolute definition of higher desire either because society, law and religion merely fix something as standard for the time. What you consider to be higher desire the Soviet Union will consider lower desire and you will be sent to a mental hospital. In the same way, Hindus, Muslims and Communists have their own standards. Therefore, one has to go with the quality of one's nature.

The quality of nature is called *dharma*. Dharma is not religion. According to your evolution, there is a desire which is natural to you. A child desires toys; when he grows up he desires a wife and children. According to your evolution, the nature of your desire has changed, but you cannot say that the desire of a child was bad or unnecessary. Therefore, before deciding what higher and lower desire is, you must first realize what your dharma is.

What is the quality of your nature? Are you a sensualist? Are you hyper-sensual, or are you a pacifist? Are you a greedy man or are you a contented person? According to your evolution, you have certain desires. According to dharma, you should fulfil them; you should not hate them. You must respect yourself. That is very important for everybody, because many



people read books, and then they begin to hate themselves – I get angry, that's my nature. However, in the books it is said it is bad. Everybody says it is bad, but I know it is not. I will try to overcome this, if necessary, as I evolve.

During meditation, during mantra and at other times, many thoughts, lower thoughts as you call them, come into the mind. Let them come. Do not stop them, because you cannot stop them, they will come to you in some form or the other. When a thought arises in the mind you must accept it. If you don't accept it, it will be suppressed, it will come again. It will keep on coming up for quite some time. Finally, it will not come, it will be repressed. Then it will start coming in the form of

personality errors and sickness, because lower desires and higher desires are a kind of force, like electricity.

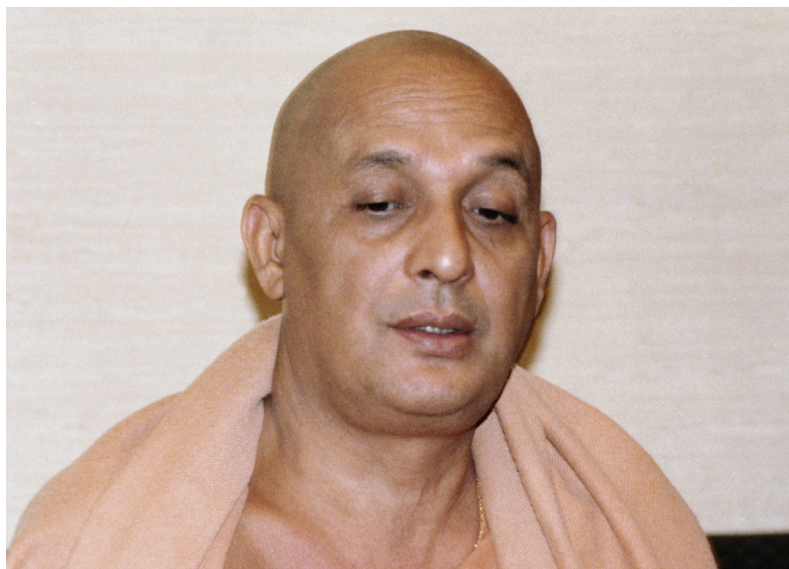
I am always telling people that anything that is coming from the mind is a force. Emotion is energy, passion is energy, lower desire is energy, higher desire is energy. It is like electricity manifesting in the form of light. It can express itself in the form of heat, in the form of ultraviolet or other rays. Therefore, you should never suffocate your lower desires but you should be careful in enacting them because society will not accept it. Society has its own rules, regulations, considerations and taboos, so you must make a compromise and make friends with your worldly desires also.

I have seen and experienced two types of feelings that we generate in relation to these two types of desires. When higher desires come into the mind we are so happy and when lower desires come into the mind we feel so miserable. These are the two types of reactions we have towards our own personality. My point of view is that we should not hate lower desires at all. In the course of time, they will transform into noble desires because the lower desire is a force which can be channelled towards a constructive project.

It is very difficult for people to make a compromise. I know that even after hearing this, if lower thoughts come into the mind tonight you will be miserable, because you have been told a million times about your thoughts. Statistics show that most of the people who go to mental hospitals are religious people, because religion helps suppression. People with a religious frame of mind have, according to modern psychologists, greater intensity of repression. Religious people have a schizophrenic philosophy: this is lower and this is higher. Then they create a tension between the two, they want to have higher thoughts, yet here come the lower thoughts, so this split personality grows more and more. In the West you find these cases every day. There are so many mental cases because there are such uncompromising definitions. Therefore, if you want to have a normal frame of mind, please drop the line of difference.

How do we cope with insomnia?

Swami Satyananda Saraswati



Insomnia is a symptom which is also responsible for many ailments in the physical body. When one is suffering from insomnia one should understand that one has something wrong in one's body, and later this will develop into something else. The digestive system is upset by insomnia. Then there are diseases due to malnutrition. Those people who are not able to sleep properly often have a bad liver. In the course of time, insomnia disturbs the normal function of the system and when the nervous system is disturbed you are not able to cope with your day-to-day work. You get tired and exhausted.

In the modern system, when one is suffering from insomnia one is usually given sleeping pills. The sleeping pills give relief no doubt, but they do not eradicate the cause of the

problem. Quite often the malfunctioning of hormones in the body is responsible for insomnia. For example, if there is malfunctioning of the adrenal gland then you suffer from anxiety neurosis. Many times you will have noticed that when you are worried about some aspect of your life, then you have the symptoms of insomnia. Therefore, it is very necessary that people must know how to sleep well naturally. In this respect, yoga plays a vital role.

There are many practices of yoga which lead to a good sleep. In the brain there are frequencies known as brain waves. At different times these waves keep on changing. You have delta waves, theta waves, alpha and beta waves and these waves indicate the electrical frequencies operating inside the brain. It is necessary to bring down the high frequency of the brain, especially at night. When the frequencies in the brain become minimal then there is minimal activity in the body and the consumption of oxygen also falls to a minimum. When you sleep well you conserve more energy for the next day. When you cannot sleep in the night you are using oxygen, therefore the oxygen will be depleted when you are supposed to work. If you read the scientific manuals on yoga you will come to realize one important point: in yoga you use minimum oxygen.

In yoga, sleep is considered to be very important because according to yogic philosophy, sleep is not a passive state. During deep sleep the individual becomes very dynamic on the unconscious plane and he is very close to his inner being. That is the exact reason why sleep gives you so much energy, so much freshness and so much bliss. In deep sleep there is only a veil between you and your inner being, therefore you must know how to sleep well. It is precisely for this reason that yoga has designed certain disciplines.

Empty stomach

The first discipline in yoga regarding insomnia is that you should not sleep with a loaded stomach. When you go to bed, your stomach must be empty. If there is food in the stomach

at night then there is the possibility of hyperacidity and fermentation. As a result of the presence of food in the stomach, you have strange schizophrenic dreams which disturb the sleep. Therefore, the minimum time difference suggested in yoga between your dinner and going to bed is three hours. This difference of three hours is for vegetarians. For non-vegetarians it should be more than three; it should be five hours.

Left side

The second discipline is when you go to bed, you must lie down on your left. Some people prefer to sleep flat on the back, others prefer to sleep on the right and many people sleep on the stomach. These three positions are not regarded as scientific. Except in exceptional cases you should try to avoid these three. Those who are suffering from slipped disc or sciatica, should sleep on the stomach, but for the average person it should be on the left side because that works the heart to the minimum.

Mantra

The third discipline is, before going to bed, you must sit down for ten to twenty minutes. Even if you are tired, you must sit down before sleeping. It is not only for those who are suffering from insomnia, it is meant all of us, even for me, because when you go to bed the subconscious mind comes into the forefront. You begin to worry at that time. You begin to remember all that is not necessary. You make castles in the air. You get into impossible fantasies. So much so that you cannot sleep and you go on changing your position: right, left and both, then get up for a while and smoke a little and then take a little tea or coffee. Then it is two o'clock in the morning. This happens with most people. Nobody wants it but still they have it because they do not know that sleep is a mental condition affecting the body.

Sleep is not a physiological condition affecting the mind. Sleep is a mental condition, and the concentration should be in the form of a mantra. You must repeat your mantra and if you do not have a mantra chant *Om*, as *Om* is the universal

sound. Or you can just chant Jesus, Jesus. Or you can go on chanting Guru, Guru. Whatever it is you must have a name which will create tranquillity, peace and unity in the mind before you are about to sleep. It is also good to have a small mala of twenty-seven beads without a stop in between. Usually the malas have a stop in between, called *sumeru*, 'the top', but the malas which you use in the night before going to bed should not have that interruption.

Yoga nidra

Now, there is a fourth important discipline, the practice known as *yoga nidra*. It is one of the most powerful methods ever known to mankind. Before I go on to tell you about *yoga nidra*, I will tell you something else. In 1968 I approached the government of India for a research grant. They granted me money for research for a period of five years. During this period we taught *yoga nidra* to more than one thousand patients suffering from coronary diseases. You will be surprised to know that the results were fantastic and they were beyond even my expectations. I have a good friend in India. He is an eminent cardiologist and he teaches *yoga* to his patients who are suffering from hypertension. During the course of his profession he has found that *yoga nidra* has been able to help these people immensely.

The practice of *yoga nidra* can be done first with the help of a teacher. What is the practice of *yoga nidra*? In the physical body you have many parts like the thumb and the fingers, the lips and the nose, the hip and waist, your big and small toes. You have seventy-six centres in the external body. These centres have a counterpart in the gyrus of the brain and when you think about one, then the second or third part of the body, a certain sensation is created. This sensation is in the form of a feeling and is carried to the remotest centre in the brain gyrus. As soon as this sensation is communicated to the brain gyrus, relaxation takes place immediately. It is not necessary to even concentrate on the organs; it is enough if you just feel them.

This practice was discovered by me while studying tantra. In those days I used to practise the tantric rituals and in these tantric rituals that I was performing there were many things that I could not understand. One of the rituals is, you touch the thumb, second finger, third finger, fourth finger, fifth finger, palm, right eye, left eye, nose and I did not know why I was to practise this. Whenever I used to practise the feeling of the different parts of the body according to the tantric ritual, I used to feel a sort of drowsiness as if I had taken a sleeping pill.

I then studied biology, anatomy, and the medical sciences and I realized that it was necessary for me to tell people that by thinking of the different organs in the body you can create tranquillity and sleep in your body. There is a simple experiment you can do by yourself. Lie down in the pose of relaxation and keep on thinking of your ten fingers, then ten toes and other organs of the body one by one. You will never know when you finished them. This is the practice of yoga nidra.

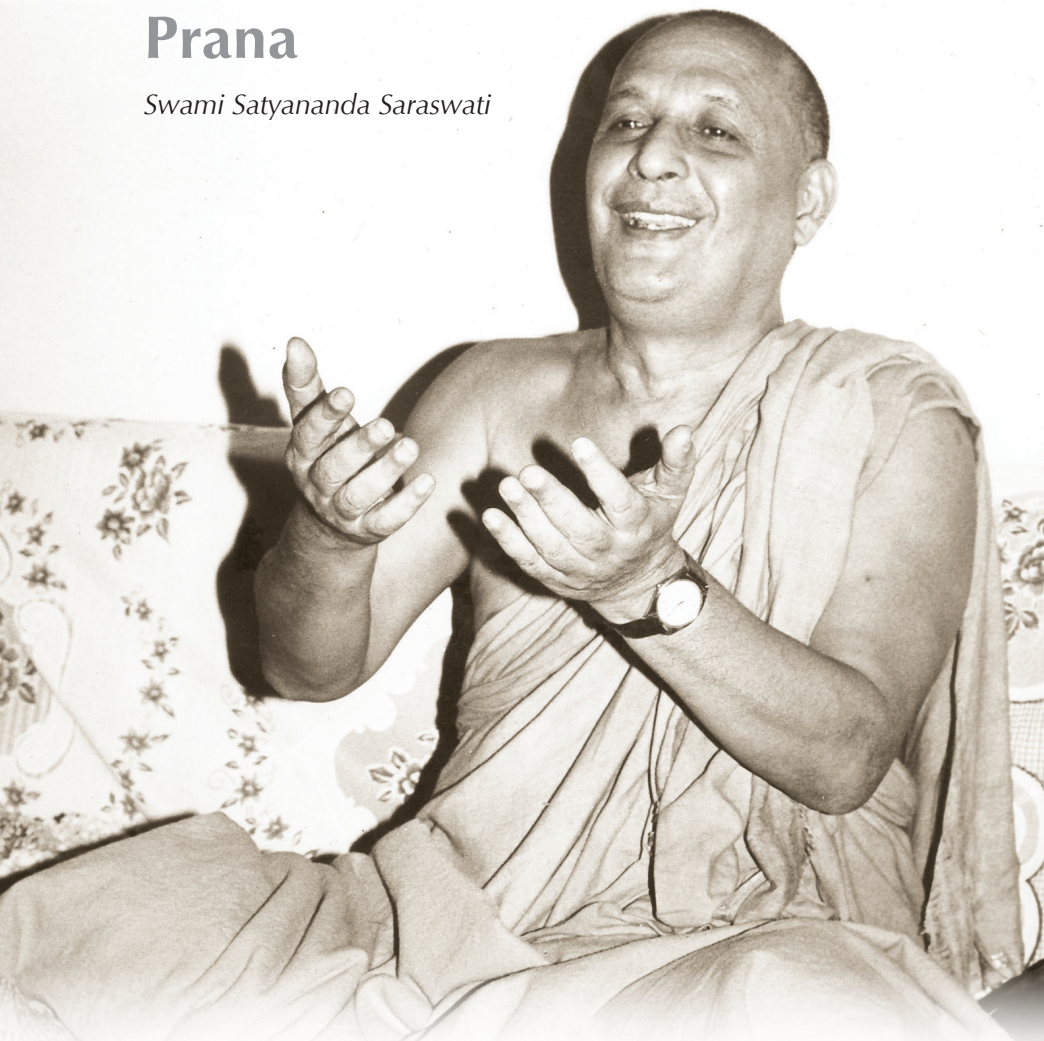
Trataka

Before you practise yoga nidra there is another important practice which I want to suggest for the people who are suffering from insomnia. Before you go to bed at night, light a candle so that the flame of the candle is not much higher than the level of your eyes, and the flame of the candle should not flicker. You gaze at the flame of the candle without blinking the eyes for as long as possible, then close the eyes. After closing your eyes concentrate on the mid-eyebrow centre and try to visualize the counter-effect of the light on the retina. Do it a few times, then practise your japa, practise your mantra. Then lie down flat on your back and practise a little bit of yoga nidra and you'll have sound sleep. I hope my reply to your question will help you.

– 1 October 1982, Hotel Nepheli, Thessaloniki, Greece

Prana

Swami Satyananda Saraswati



In the *Taittreya Upanishad* the pranic body is said to be the link between the gross and subtle. There is a big discussion about it. Prana or the pranic body is like a bridge between the two sides of a river. In kundalini yoga and in tantra this pranic body is considered to be the lower pranic body, because this pranic body is composed of ida and pingala energies and its derivatives. Therefore, in kundalini yoga and in tantra, they talk about the great prana, the *mahaprana*.

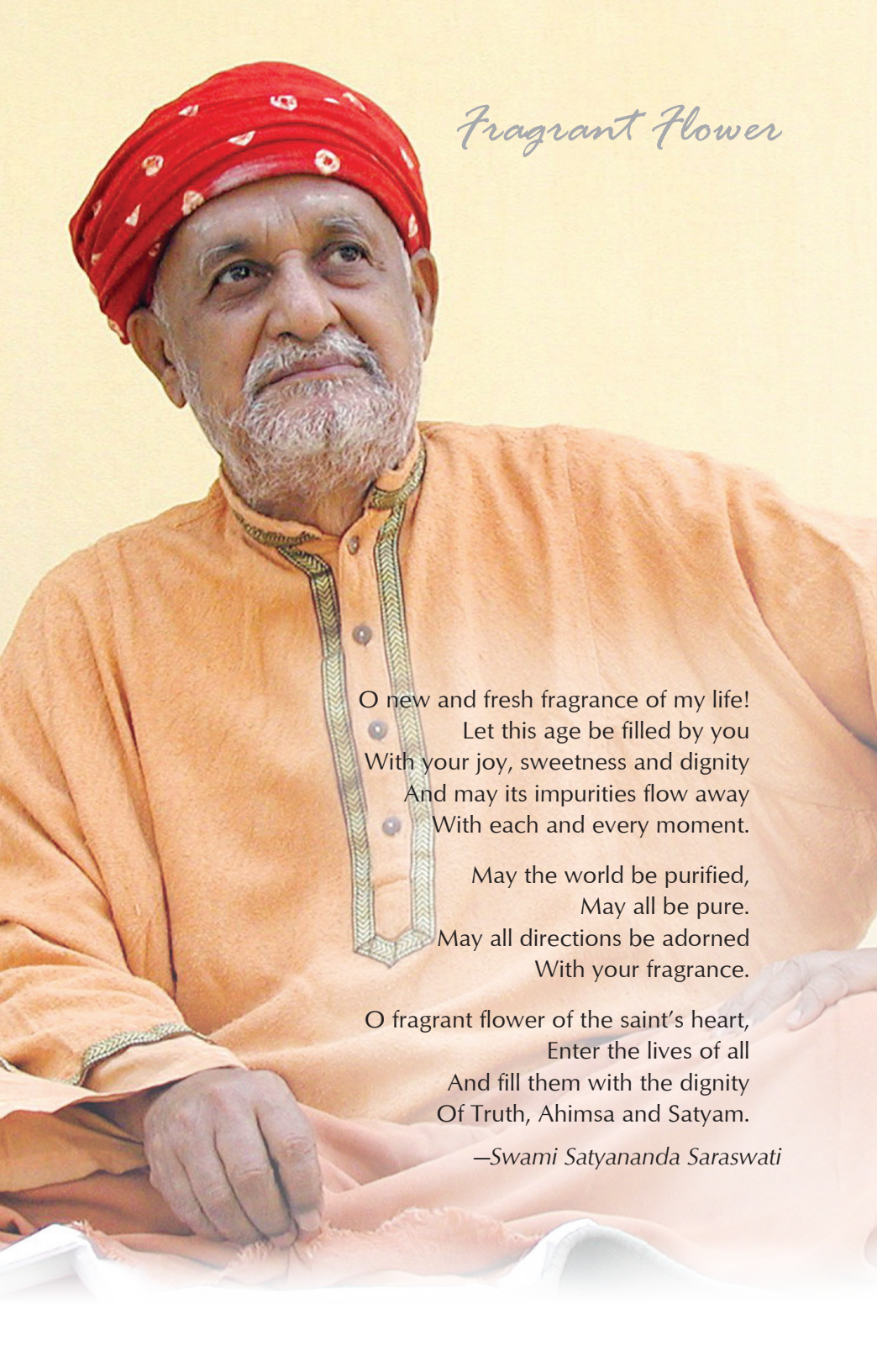
This grand prana or mahaprana and kundalini are the same. That means that when the awakening of kundalini begins, the higher quality of pranic energy is accumulated. This pranic body is considered to be the higher body. That means there are two stages of life. One is the animal life and the other is ourselves or the higher life. Animals and men have a pranic body, but this pranic body is an inferior manifestation of prana and when we talk of prana through the philosophy of yoga and tantra, you are talking about energy and not something metaphysical.

This prana is present in each and every part of the body in certain quantities, in certain frequency. Because of this pranic energy, the physical body has activity. The physical body in itself is inert, but there is a correlation, an interconnecting link between the pranic body and the gross body. Therefore, prana finds an expression. If there is no physical body, prana cannot express and if there is no prana, the body will not function.

In the universe the pranas are present everywhere, not only in the form of positive and negative ions but in us and everywhere. Through meditation, pranayama and mantra you can connect yourself with the universal prana. Therefore, prana is an energy which is everywhere and one can definitely connect and link oneself with that pranic body.

The superior pranas are conducted by pingala nadi but they are controlled by ajna chakra. In this respect, I will make a reference to a very small Upanishad called *Prashnopanishad*. This Upanishad concerns this question and there are sections on prana and the pranic body. It is said that there are two important realities in this physical body – one is consciousness and the other is prana. Consciousness and prana are the two wings of a bird. Through the practices of asana, pranayama, meditation, bandhas and mudras, you can change the prana in different parts of the body.

– 1983, Barcelona, Spain



Fragrant Flower

O new and fresh fragrance of my life!

Let this age be filled by you
With your joy, sweetness and dignity
And may its impurities flow away
With each and every moment.

May the world be purified,
May all be pure.
May all directions be adorned
With your fragrance.

O fragrant flower of the saint's heart,
Enter the lives of all
And fill them with the dignity
Of Truth, Ahimsa and Satyam.

—Swami Satyananda Saraswati

The Ashram

Swami Satyananda Saraswati



Ashram cannot be a permanent abode for everyone, but it is a place where you can go for a short or long period of time in order to accelerate your spiritual spirit. Ashram is a place where an atmosphere is created. From ancient times, the ordinary man and the monarchs used to go to an ashram to live for some time. In ancient days, people used to go and live in the ashram the life of a sannyasin for the period of fifteen days to six months. When they lived the life of a sannyasin, they were trying to transform the very personality. It is not possible for everybody to take sannyasa. It is possible for everybody to enjoy and experience the life of a sannyasin for at least fifteen days.

During this period, they lived in the ashram in a very simple way. They had minimum possessions. They slept on the floor on a blanket, they did not keep any money, ornaments or valuables with them. They ate only one time a day. After that period of fifteen days or six months, they came back to their

normal life of a householder, and they found that they could see the world from a better standpoint. They could also feel that they could face life in a better way. Peace of mind was greater and also their strength.

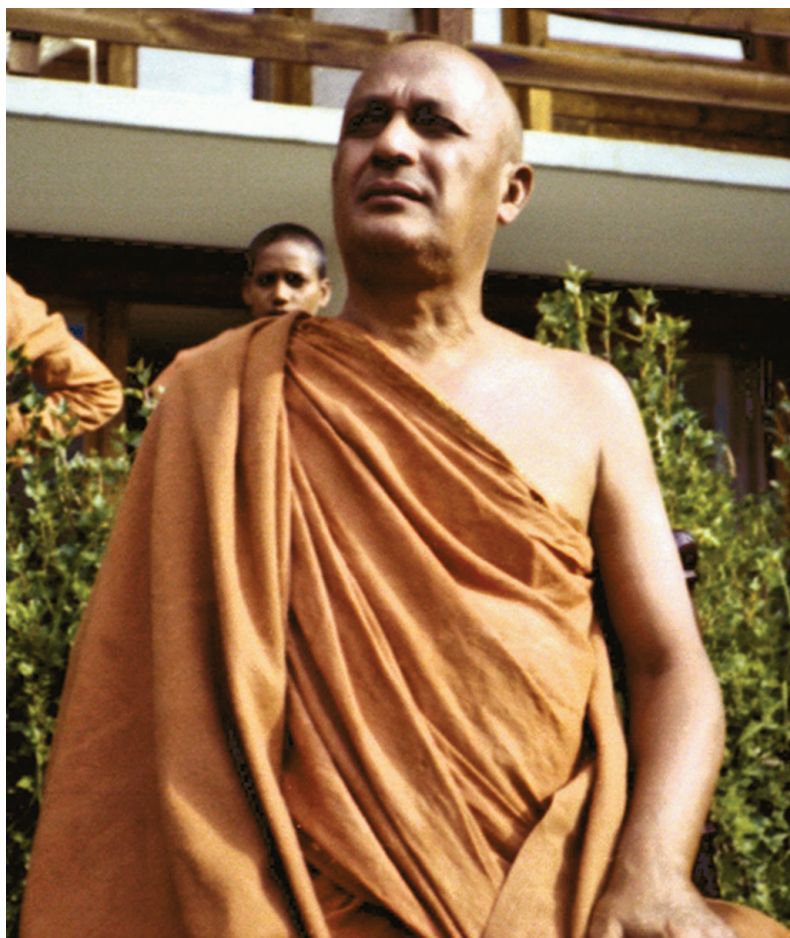
In the ashram people must practise selfless service. In olden days, the ashram had a lot of agriculture and cows, but now the ashrams are slightly different, but in any case, when you live in the ashram, you must give yourself selflessly. When you live in the ashram you also develop what we call detachment. Although you live with fifty or more people in the ashram and work with them, you realize at the end that you were not at all related to them.

Detachment is a very important qualification for a man who wants to attain peace of mind and spiritual progress. Detachment is not carelessness. Detachment also does not mean that you do not love anybody, and detachment also does not mean that you do not serve others. In the ashram you learn to love, serve, work and enjoy without any attachment.

It is very difficult for many people to understand as to how to love others without attachment. When you live in the ashram in an atmosphere of peace, tranquillity and friendliness, you know how to manage and live with people without involving yourself into too much complicated relationships.

When you live in an ashram, all the samskaras come up to the surface, in normal life it doesn't happen because there are many ways to escape the reality. There are objects of sensual pleasure, there are so many friends, so your fears, your anxieties, your insecurities, your passions cannot be seen. When you live in the ashram as an ashramite or as a sannyasin, all the deep-rooted complexes which were so far being suppressed come up to the fore. This gives you definitely a chance to know what exactly you contain. Therefore, the life in an ashram is an opportunity to bring your deep-rooted personality to the forefront.

In the calm, quiet and unassuming atmosphere of ashram life you can also decide what you can be. Here it is not possible.



If you see an artist, you want to be an artist; if you see a sportsman, you want to be a sportsman; if you see a boxer, you want to be a boxer; if you see a cinema artist, you want to be a cinema artist; if you see a politician, you want to be a politician. You have no knowledge of your reality. In an ashram, your mind is like clean canvas and then you know what you have to paint on it. What you are capable of and what you can do. The central residing deity of an ashram is the guru.

– September 1981, Zinal, Switzerland









Ecology

Swami Satyananda Saraswati

For about 150 to 200 years, European countries never thought about it and consequently every part of nature was destroyed here. Not only external nature, but even internal nature. I am not fanatic about ecology. First of all, I am an Indian from a country where seventy percent of the population is just existing, where nearly ninety percent of the country is heat and dust.

We believe in the Ganga. We believe in the Himalayas. We believe in ashrams. We believe in meditation. We believe in a systematic worship of the divine in many forms. Therefore, ecology is something which we do not really understand, but it is a part of our culture. It is important to understand that nature is as important as we think we are.

Modern man in general, and western man in particular, has become very arrogant. In his arrogance he has begun to think that he is the centre of the whole world. Whenever he likes he can shoot tigers, birds, leopards, crocodiles, or anybody. Whenever he likes he makes laws, uproots the trees and brings in other types of buildings and factories because he thinks that everything in this world exists for him. Is it not arrogance?

You think that trees exist for us? You think that these peacocks, birds, these creatures, these reptiles, snakes, flowers, exist for us? We come as a conqueror. We talk as a conqueror. We don't talk as a member of the whole of nature. The whole of nature is one family, the whole world is one country. Some live in forests; they are called tigers, leopards, kangaroos, etc., and we live in caves, we homo sapiens. Somehow we became conquerors and we have tried our level best to destroy the intrinsic beauty of nature.

Food is an odd word today. You know, I brought my own rations from India. Oh, you may not believe it, because here



there are chemicals in everything. Here your thought is also chemicalized. The dress is awkward. Oh, don't be offended. Everything is awkward, yet we are so proud of it. Therefore, scientists throughout the world are talking about a return to nature. There is a natural way of living. First, spend more of your time outside, because that will give you more energy and freshness in the brain, lungs, heart and blood, and make your



food free of chemicals. Try to develop biological food as we do in India. In the same way, try to meditate every day for half an hour at least, because inner ecology and external ecology are both important.

Another mistake modern man in general and western man in particular makes: he thinks that he alone can think. He feels that he alone feels. He thinks that he alone knows. "Oh, birds, no, they cannot think." Do you know that scientific experiments have proven that trees can also see things like you and me? A tree is as intelligent as a human being, if not more so. Of course a tree is not as crooked as we are. There are enough scientific documents which go to prove this fact. The same is true about the animal kingdom and the same is true about everything. Even a block of stone has intelligence.

A stone boulder has intelligence, but what is intelligence? Your philosophy in the West has not explained what intelligence is. Even Greek philosophy has only gone up to intellect and reasoning. Of course you call it philosophy, but it has to be knowledge of the Self and not the knowledge of the intellect and not the knowledge of the mind. Do you speak philosophy or do you talk theosophy? Knowledge of divinity is theosophy and knowledge of the Self is philosophy, but how far could that great philosopher Emmanuel Kant reach? Up to pure reasoning, that's all. He spoke about pure reason.

That is exactly the basis of the mistake in modern science. The modern scientists thought matter was inert. Up to the time of the great scientist Isaac Newton, they thought that matter was matter, that's all. Of course scientists do not think that way today. Matter is not the ultimate form of the universe, matter is a form of energy. Scientists today talk about matter and energy. You know the famous equation $E=MC^2$? Even to this day the scientists are talking about matter, they are talking about energy, but what about intelligence? What about the spirit? What about the atma? What about the soul of a tree? What about the soul of matter? What about the soul of a bird, a buffalo, a cow, a donkey, a horse, or a pony?

Do you think that man alone has a soul? It's ridiculous. Man alone has a soul? You think this idiot man alone has a soul? This man who destroys his own brother has a soul? This man who divorces his beautiful wife for another girl has a soul? This man who develops nuclear bombs and explodes star wars has a soul? This man who goes to America and kills millions of the Red Indians, finishes them off, has a soul? And these trees which give you beautiful mangoes and oranges and lemons and olives have no soul? This beautiful river which brings you so much water, upon which you live and without which you would die, has no soul? These horses which helped you conquer right up to the Punjab in India have no soul? These cows which give you milk, butter and cheese have no soul? You adorable and worshipful two-legged creatures, human beings, you alone monopolize that soul?

So, the central point of ecology is that you will have to accept intelligence, atma, soul, spirit, in each and everything in this universe. Don't destroy nature. What is the definition of nature, do you know? Have you ever thought what the definition of nature is? That which comes up by itself, which develops by itself, which is created by itself, that is natural. What is created by you and me and them, is not natural; it is artificial.

There are two great problems before humanity today. You will remember them: one, elimination of nuclear energy; two, the establishment of ecological union. These two things are very important, other things are less so. They will solve most of the problems of humanity, but then it is only the yoga-minded people who will put it into practice. I told you I am not fanatic about ecology. It is my culture and my inheritance and heritage. We always believe that our ancestors were born and lived in deep, dark forests, mountains and rivers, and that my mother wore just one piece of cloth. 'My mother' means five thousand, ten thousand years ago.

— 30 June 1985, Satyanandashram Hellas, Paiania, Greece

Many Flowers in the Garden

Swami Satyananda Saraswati



There was a great Vaishnava saint who used to say, “If only mango trees grew on this earth and all the babool trees vanished, how dull it would look! There should be mango trees, but there should also be banyan trees, thorny trees and other types of fruit and flowering trees also. All the varieties should be there, only then can you say how beautiful this earth is.” Beauty lies in diversity, monotony is unpleasant. In this world variety has been created by God. At the beginning of the *Ramayana* it is mentioned that sin and merit, pleasure and pain, auspiciousness and inauspiciousness, night and

day, ascetics and criminals, demons and devas, good and bad, everything has been created by Lord Brahma, the creator, in order to make the world beautiful.

First of all, God created two things: one was light and the other was darkness, and the fun is that they are both linked to each other. Can you imagine darkness without light? So, darkness and light are interrelated. If you want God to create only light and not darkness, He will say, "I can't do it. If there is light, there has to be darkness." God has created this world with variety. You can see variety and diversity everywhere. Diversity exists within the house, within the nation; you can see it everywhere. In the history of India there have been many people who envisioned unity in diversity, but their numbers are gradually decreasing. We always wanted unity in diversity. If you look inside an orange there are many slices, but from the outside it is one.

In this world no two people are alike. Two brothers and two sisters are not alike, even twins differ. It is also true that no two fingerprints are the same. In order to prove the identity of a person, the left thumbprint is taken, because no two people in the world share the same print. Isn't it a great wonder that every person has a unique thumbprint? It is amazing how God creates differences. He has extraordinary plans and strange ways of thinking. It is a scientific fact that no two thumbprints are alike. Therefore, even in modern countries where people are literate, the thumbprint is used because this is the best means of identification. No one can change it. Illiterate people use it instead of a signature, but even educated people have to put their thumbprint on legal documents and property transfers so that they cannot be duplicated.

If no two thumbprints are alike, then no two people are alike. So how can two minds be alike? That means your thinking will not match mine and my thinking will not match yours. However, this does not mean there should be conflict between us. Two people can live happily together despite having different ideas and thinking patterns. It is not compulsory

that a husband and wife should think alike. The husband may drink and eat meat, while the wife does not drink and is a pure vegetarian. The husband may gamble, but the wife does not. The husband is extroverted and always jokes with others, while the wife likes solitude. It is fine to have different natures and this should not be a reason to fight. It is not possible that the nature of husband and wife are like carbon copies. If you think marriage can be successful only if the husband and wife have similar natures, then you are mistaken.

This mathematics operates on the principle of plus and minus, not on plus and plus. That is why you find a dichotomy in religions, and differences in opinions and feelings. In English people say, "I don't want anything", and in Spanish, "I don't want nothing". The difference is in the grammar. So when differences exist in the language, in the clothing, in the habits, and if difference is the cause of conflict, then it will never end. However, the root cause of conflict is not difference, but man's own weakness; it is his own creation. If the conflict between two societies is considered to be within one's own mind, that should be corrected. Until you correct your own mind, you cannot change yourself or anyone else, no matter how much you explain. It is good to change the rural masses, but even Lord Buddha failed in this. All the prejudices that he stood against still prevail. Although his knowledge came from within, the people to whom he explained these things could not change themselves.

In reality, we don't belong to one culture. Everyone in France is not French, just as in India everyone is not Indian. Some have come from Afghanistan, some from Iran and other places. Everyone in America is not American. All the people in Britain are not British. All the people in Saudi Arabia are not Saudi. There is no homogeneity. Everywhere there is a mixed culture, there is diversity, and diversity is the truth. We say there is one culture because of political exigencies. A garden can't just be mangoes or just roses. In a garden there are many flowers, many trees, and many varieties of plants.

No Puppets

Swami Satyananda Saraswati

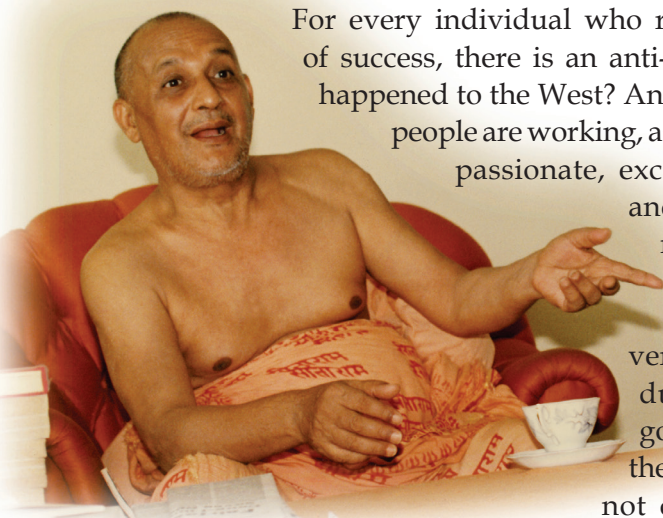


The religious philosophy of the Hindus, Christians and Muslims has always denounced riches, name and fame. They say it is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven. Hindu philosophy, Orthodox Christianity, Muslim philosophy or Buddhist philosophy always talk about self-imposed poverty, penance, *titiksha*, endurance, and *tapasya*, austerity. That is good. I do not have anything to say against it because it is said by great men. I do not want to criticize it, but at the same time, it is a fact that on account of the influence of this philosophy in India and in the West, people have remained impoverished and unhappy for centuries. The West came up only after it changed its relationship with the Christian religion. When western people changed, they did not renounce religion, they are Christians still, but they stopped practising the extremes of religion. The same should happen in India, too.

People should remain in whatever religion they belong to, but should not practise extreme systems of philosophy. Too much of religion in life is not good. As such, the whole majority of people – millions and millions of people have to see things in the perspective of reality. Why should we not ask young people to work for name and fame, for money and power?

They must get satisfaction in full. They must have ambition to rise high in worldly life. You may call it 'worldly'. They must achieve the worldly things first. Only then do they have a right to renounce. What is the use of renouncing when you do not have anything? You should renounce when you have a lot of ambitions and passions. Therefore, renunciation must follow great achievements. Buddha renounced when he was a prince. Yes, that is renunciation, because he had everything.

In society also there has to be a thesis, antithesis and synthesis. There has to be a tug of war in this society. There has to be a class conflict as society does not grow without that. There has to be a conflict between religions, philosophies and ideologies. The progress of society depends on that. First there have to be clashes, then there has to be a classless society.



For every individual who reaches the zenith of success, there is an anti-climax. What has happened to the West? Anti-climax. Western people are working, aspiring, ambitious, passionate, exciting, conquering and colonizing, and now they are becoming spiritual.

It is a natural reversal of the procedure. You have to go to the climax and then come down. Do not come down half-way. When you reach the climax of prosperity, success, money, comfort or enjoyment, then later you will not say, "I did not get anything from this." You automatically turn towards the spiritual path. The realization of spiritual aspiration should be a spontaneous and automatic process of reversal of the whole procedure: climax and anti-climax. That is how the civilizations must work.

We should not brainwash our children to become spiritual at the very beginning of life. No, it is wrong, and I do not believe in it. You should not make your children religious dummies and puppets. They should be given a lifestyle, but they should be taught to succeed in life. They must run and run and run. That is called the race. They must keep running. That mad race will ultimately turn them to the spiritual path.

Swami Sivananda used to say, "When you get knocks and blows in the daily battle of life, the mind is automatically turned towards spiritual things." Then comes viveka and vairagya, disgust for worldly things and the desire for liberation, moksha. This is how the whole civilization has to work. There is no use making people puppets.

– 27 June 1986, Ganga Darshan, Munger

Beyond the Mind

Swami Satyananda Saraswati

What should be our most precious possession?

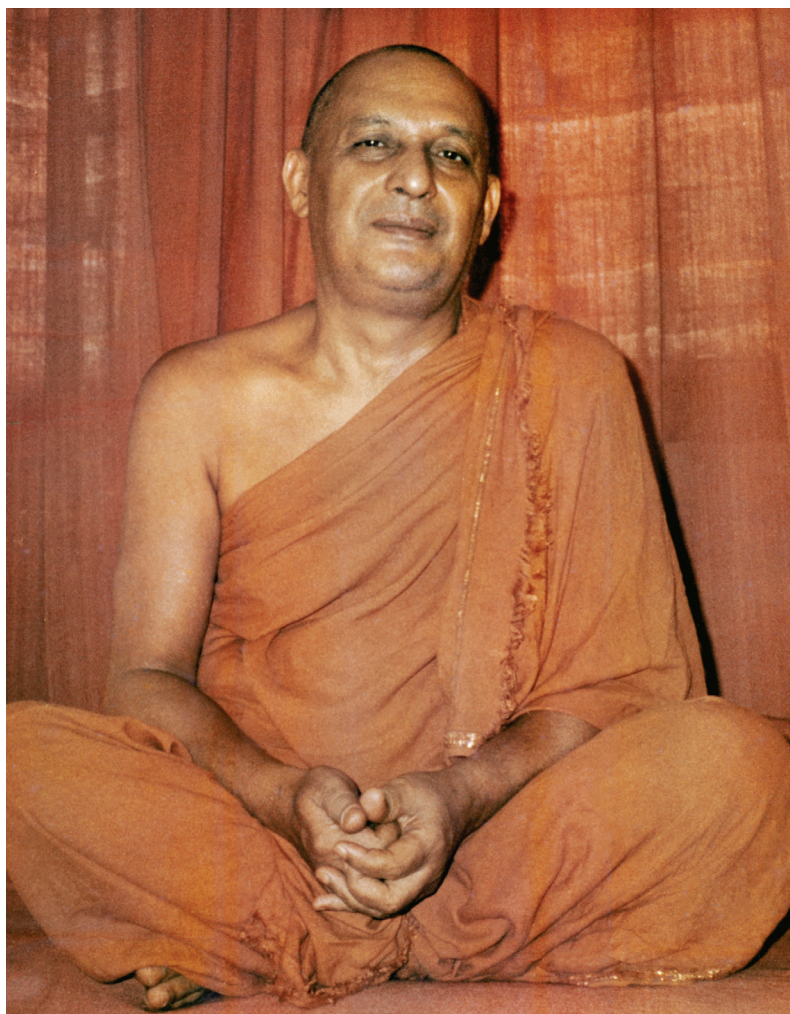
The most precious possession of man, in my opinion, is the ability to handle a wild and stormy mind. If you can handle the mind, you can handle the whole world, because whatever has been done by great men in the past and whatever is happening today is due to the power of the mind.

We are common people. We are ordinary people because we have not realized what can be accomplished by a strong mind. Most people do not worry at all about strengthening the mind. They think that if they can control their anger and their passion, jealousy and greed, they have controlled the mind. It is not true.

Jealousy, greed and passion are not the mind. These are a *vritti* of the mind, not the mind. When I talk about controlling the mind, I do not mean that you have to be a religious person, nor am I talking of morality. Controlling the mind means to be able to hold the mind in front of you. Suppose you are concentrating on *Om*, on a blue lotus or on the light, you should be able to hold on to that area of awareness and experience for as long as you want. That is the most precious possession in life.

Can you explain what we are ultimately aiming for?

For many thousands of years, the wise have been trying to discover the answer to the question, 'Why were we born?' Is it just a biological accident, is it God's will, or are we a product of nature through the course of evolution? Ultimately, I don't think they have come to any conclusion. No one has given a final answer. Religions, philosophies, mysticism, occultism, magical sciences, dialectical materialism all have their own replies, as you well know, and there is no final answer.



However, I think the aim and object of man's incarnation and his birth is nature's act of awakening the higher mind in him. Man today is not the finer design that nature has created. We are not the last chapter of nature's creation. After us, another race will come. I will not say that they will have only one foot or four fingers, or that they will be shorter or taller, black or white, but in human features, they will be more beautiful people. We are not physically beautiful. Our eyes

and our cheeks, our nose, have no proportion, so we are not beautiful. They are going to be beautiful people and they will be operating from the intuitive plane, from the supermind.

Do you believe that a higher mind is what we are striving for?

I have not been able to reach the ultimate answers, but this much I know, that the next step is man's discovery of mind. In this century, he has discovered matter in the form of chemicals, elements, and has performed a lot of miracles like creating radios and computers. The next area of discovery is going to be the mind. Man has been able to go deep into matter and analyze it, divide it, split it and then release the energy, whatever energy it may be, electrical energy, nuclear energy, or thermo-nuclear energy. In the same way, in the future, man will be able to analyze the mind, the wave of consciousness within us which we cannot see but which we know we have, firstly because we can think and feel sorry and happy. That mind has to be captured. It has to be discovered. The discovery of the mind is the ultimate aim of yoga – I won't say of human life. Yoga can help us to discover the whole mind. Beyond that, I think some other way has to come.

You mean we are not using our full potential?

There has to be something beyond yoga. It is too early to renounce yoga, to talk against yoga, or to indicate the limitations of yoga. It is too early and you should not do it, but there is a time in man's life where he does not need yoga because the purpose of yoga is to bring him to a point where he will handle the mind. After that, yoga retires. Something else has to come. That something else might be some other swami who might come after a hundred, two hundred or three hundred years; it is too early to talk about it and it is not necessary to think you know.

– 5 February 1983, Wilmslow, Manchester

Preponderance of Good

Swami Satyananda Saraswati

I am talking about householders and sannyasins and I do not find any difference between the two. Householders must give respect to sannyasins and vice versa. Sannyasins should not think that householders are fallen people and similarly householders should not think of sannyasins as cheats. It is true, however, that some people say that people in yellow or in the garb of sannyasins are cheats. This is very bad. Such things are politically motivated, where one side wants to show the other as being very bad. You will often hear people talking about officials as being corrupt, businessmen as being crooked, labourers as being cheats and even sannyasins as being imposters. Who then is good?

These days, people say that traders are thieves, the leaders are corrupt, the ministers are crooked. You are talking about a society in which no one is supposed to be good. No society can survive in this way. You will have to look for good people in every society. You will have to search for goodness. There are many good saints in the world. Only a few people are bad; bad people are not large in number.

You must think about this point – this world is based on righteousness, on dharma. It is being run on the basis of honesty. This world moves on faith. You should understand this fully. If this world were devoid of good people, it would become a jungle. There is no dearth of good people here. The preponderance of good to bad is like a kilogram of vegetables with a quinine tablet in it. No sooner do you taste the vegetables than you feel something is bitter and declare that all the vegetables are bad. This world is not like that. If you find a hair in your food, it does not mean that all the food is full of hairs. Take out that strand of hair and the food will be as good as ever. In the same way, this world has a lot of

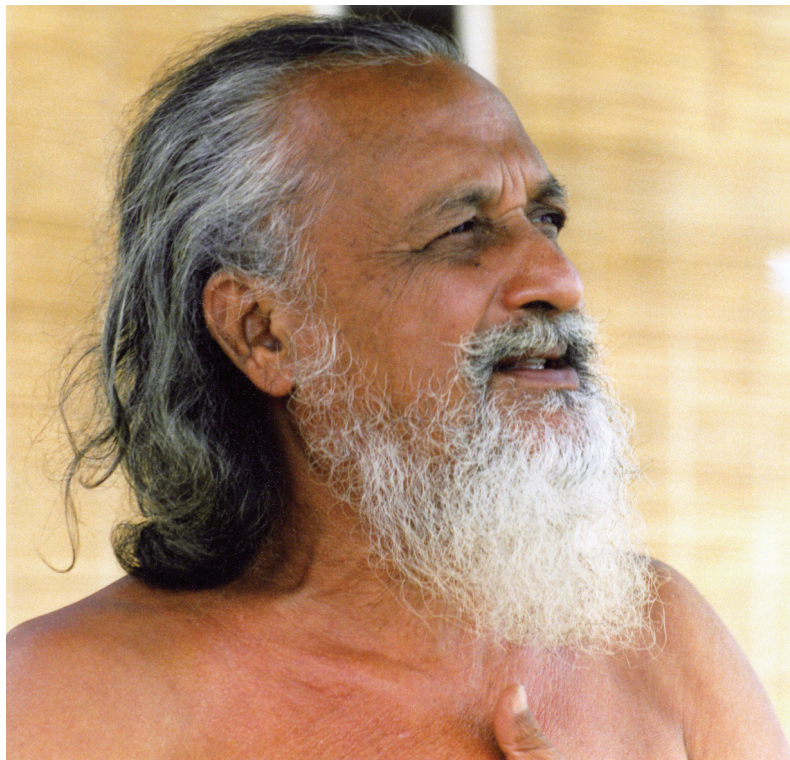


truth, dharma, righteousness, faith and trust. That is why this world survives. We are not thieves and you are not thieves.

– 18 December 2001, Rikhiapeth

Highest Love

Swami Satyananda Saraswati



To convert sentiments into devotion, first let the intellect retire – suspend it, dismiss it. In spiritual life, reasoning, arguments and intellect do not work because the search is for something unseen, for which there is no proof. There is no chart saying, “Go this way.” There is no timetable, no way is known. Is God a woman or a man? Is God a man or an animal? Is God there or not? If it is void, what is void? If it is *nirguna*, without qualities, what does that mean? God is not the subject of argument or intellect. God is the subject of emotion, which changes into devotion. Highest love is the form of devotion.

Developing Devotion?

Swami Satyananda Saraswati



In the human incarnation devotion is developed gradually. Throughout the soul's evolution, gradual training is imparted to develop devotion. To make a pot, first the correct earth is collected, then it is moulded or given a shape on a revolving wheel, then it is baked, glazed and painted and the pot is ready.

In the same way, first emotion, attachment and love have to be developed for the various people in this world. After love and attachment have been developed for people in this world, they should be transformed or channelled. There are two channels for emotion: the empirical channel and the spiritual channel. In the spiritual channel, the first step to devotion is to have satsang, to hear the stories of saints. The second step is to have association with saints. The third step is to find a guru. Finally, when one's devotion has reached a climax, one has devotion to God. Devotion, therefore, should be developed step by step.

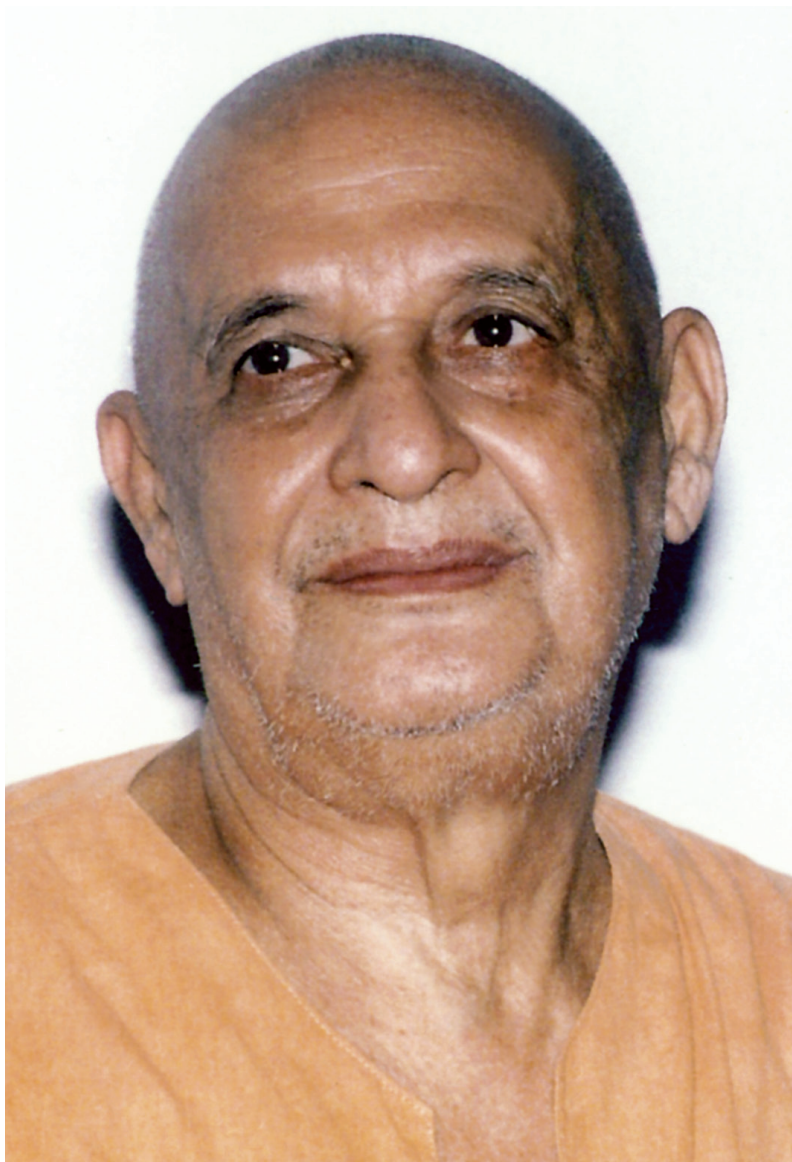
Imminent and Transcendent

Swami Satyananda Saraswati

A devotee, a *bhakta*, should consider that God is in him. As he grows high in his devotion he begins to feel that he and God are one. A devotee feels three different relationships with God according to his evolution. As long as the devotee lives in the gross mind and on the gross plane, he considers himself different from God and he considers God different from him. When he grows in his devotion he begins to feel that he is a spark or aspect of God. Then, he begins to feel that God is in him. In the final consummation of bhakti, of devotion, this distinction between God and devotee is completely lost. In the final consummation of bhakti, God and his devotee are experienced as one.

In the Bible there are three statements. The first statement is: 'Father in Heaven' this means different from me. The second statement is 'Thy kingdom come' that means that you are in me. The third statement is 'I and my Father are one'. This is the experience of the highest culmination of bhakti. According to the state of devotion, a relationship with God is experienced. If the aspirant thinks God is separate from him and he is separate from God, he is in the elementary stage. When he begins to feel that God is in him, he is experiencing yoga. However, there comes a moment when this distinction, this duality is lost. Therefore, there is no difference in the various statements.

God is a difficult question. Everybody thinks about Him according to their state of mind. That means one's concept of God is in one's own image. God should be considered as transcendent and immanent. Transcendent means beyond everything. He is beyond the mind, beyond the body, beyond the universe. That is called 'transcendent', but it is not the ultimate definition of God. God is immanent. He is omnipresent. He is in each and everything. Every atom of



creation is permeated by divinity, and therefore He is also in you. Therefore, a *jnani*, a man of knowledge and experience, considers God as being in him, but at the same time he prays to Him because he thinks He is transcendent as well.

How to Become a Conductor

Swami Satyananda Saraswati

To become the medium of the guru, there must be some form of conduction between the guru and disciple. If the disciple is resisting, if he is full of doubts and apprehension, if he is afraid of his guru, he is a non-conductor. At the same time, there is no use saying, "Look here, my guru is not working through me." Between two individuals there is a cord. In ordinary life it is an emotional cord. The same emotion can be sublimated and it becomes devotion. This devotion is an invisible link between guru and disciple.

Become empty

It is true that the guru has to be the powerhouse, but the disciple has to be a good conductor. In order to be a good conductor, a disciple has to lay down his arms of resistance. He has to make himself empty. When you make yourself empty, the music can flow. Do you know how a flute is made? That is how a disciple is also made. The art is emptying yourself.

I don't mean that a disciple has to become like an idiot. A disciple has his own mind. A disciple has his own personality, and a disciple has his own ego and individuality. But so far as he and guru are concerned, he is zero and nil. Only then can the disciple act as a channel for his guru's power.

The Sanskrit word for disciple is *shishya*, this means he is a medium. In order to be a perfect channel for the guru's transmission, in addition to meditation, you have to become one with him on the spiritual plane. It is very difficult to explain how to become one on the spiritual plane. It is for one to understand. You see, how does a mother feel oneness with her child? How does a friend feel closeness with a friend? That's in the realm of awareness.



Develop devotion

The realm of awareness has to be permeated. All the time the mother is aware of her son. The awareness of her son is totally in her mind. If you have lost your dearest friend, what is the state of your awareness? That's called total awareness. He is always in your mind. The awareness is constant. You eat and sleep, you talk and walk, but the awareness is constant. Constant and consistent awareness, that is important between guru and disciple.

This can only happen if there is what we call devotion. If there is no devotion, there cannot be constant and consistent awareness. How should that constant awareness be? Just as a greedy man is always thinking about money, a passionate man is always thinking about man and woman. In the same way, the awareness has to be constant.

The main thing is devotion. You are not attached to his body. You are not attached to his knowledge. You are not attached to his position. You are not attached to his worldly qualities, but still you are attached to him. You do not know what it is. I am attached to that object; I have passion for it, that is worldly. In the case of guru, you do not know why you are aware of him. I am not attached to his body, I am not attached to his money, I am not attached to his wisdom, but still I am aware of him. This is one explanation of devotion.

Secondly, when devotion comes within the range of mind, it consumes all the forms of thinking. For the moment, there are no distractions, the disciple forgets himself, and for that time he can see the light. He can see that there is no darkness, the experience is a kind of bliss within himself, therefore first of all the disciple should develop devotion.

– 2 September 1980, Chamarande, France

Only One Kiss

Swami Satyananda Saraswati



Bhakti is like being in love with everything continuously – from humans, to birds, to flowers – everything. One has no choice, for one realizes one's real nature and the nature of oneself and with this 'impossible' relationship, how is it possible not to feel love for everything? When a glimpse is gained of the essence of everything, the essence that is normally hidden from the eyes of most people, bhakti must result. When one finds out one's real nature and the nature of everything one will feel bhakti. One will never be the same person again.

However, this state comes only when one has the grace of expanded awareness. Once one has had a taste of the divine kiss from the lips of the beloved, one will feel unquenchable thirst and aspiration for the supreme consciousness. The bhakta will chase and worship the Supreme like a madman. Everything will be forgotten except the Divine. One divine kiss and one's whole life is transformed.

IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

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

1. **General Donation**

To Bihar School of Yoga, Bihar Yoga Bharati, Yoga Publications Trust or Yoga Research Foundation Funds will be utilized towards developing and furthering the Yoga activities.

2. **Corpus Donation**

To Bihar School of Yoga Corpus (Mooldhan) Fund, Bihar Yoga Bharati Corpus (Mooldhan) Fund, Yoga Publications Trust Corpus (Mooldhan) Fund, Yoga Research Foundation Corpus (Mooldhan) Fund Interest income generated from **CORPUS (MOOLDHAN) FUND** shall be utilized towards all the activities of the Society/ Trust.

3. **CSR Donation**

Funds will be utilized towards CSR activities.

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

Donations towards Bihar School of Yoga may be made through the following links:



SB Collect Online



HDFC Online

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

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

payable at Munger.

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



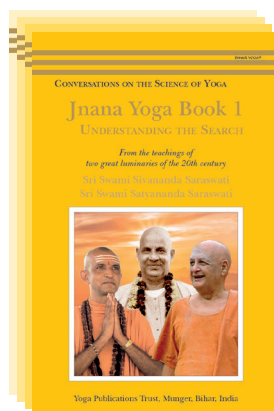
Yoga Publications Trust

Jnana Yoga, Books 1–4

From the teachings of two great luminaries of the 20th century, Sri Swami Sivananda Saraswati and Sri Swami Satyananda Saraswati, and including answers from the satsangs of Swami Niranjanananda Saraswati.

Conversations on the Science of Yoga is an encyclopaedic series presenting the vast, timeless culture of yoga topic by topic through the voice of three generations of masters – Swami Sivananda Saraswati, Swami Satyananda Saraswati and Swami Niranjanananda Saraswati. The teachings are given in question and answer format with the inclusion of verses from the scriptures, connecting the modern experience with the classical tradition.

Through the wisdom of these masters, a complete understanding of jnana yoga and a vision for its application in the modern era is interpreted for yoga aspirants around the world.



New

For more information, please contact:

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

Tel: +91-09162 783904, +91-098358 92831 or visit **www.satyamyogaprasad.net**.



Websites and Apps

www.biharyoga.net

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

Satyam Yoga Prasad

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



Living Yoga Lifestyle Sadhana

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

YOGA & YOGAVIDYA Online

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

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

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

Other Apps (for Android and iOS devices)

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

Yoga Peeth Events & Yoga Vidya Training 2025-2026

Yoga Peeth Events

Jan 18-23	Basant Panchami Celebration
Jan 23	Basant Panchami/BSY Foundation Day
Feb 14	Bal Yoga Diwas
May 6	Munger Agaman
Nov 19-22	Padma Jayanti: Yoga Nidra Symposium
Dec 27-31	Padma Jayanti: Yoga Lifestyle Celebration
Every Saturday	Mahamrityunjaya Havan
Every 4th, 5th & 6th	Guru Bhakti Yoga

Bihar School of Yoga Yogavidya Training

Jan-Dec 2025	Ashram Life Experience
Nov 1-15 2025	Progressive Yoga Vidya Training
Nov 16 2025-Jan 30 2026	Sannyasa Experience
Feb 1-Apr 30	Sannyasa Lifestyle Experience (for overseas aspirants)
Feb 21-27	Total Health Yoga Capsule (Hindi)
Mar 6-12	Pranayama Breathe for Healthy Lungs (Hindi)
Apr 4-10	Dharana Training (English)
Sep 28-Oct 6	Hatha Yoga-Karma Yoga
Oct 11-19	Raja Yoga-Bhakti Yoga
Oct 25-Nov 2	Kriya Yoga & Tattwa Shuddhi
Oct 2026-Oct 2027	Sannyasa Lifestyle Experience (for overseas aspirants)

Bihar Yoga Bharati Yogavidya Training

Nov 1-Dec 31 2025	Yogic Studies, 2 months (English)
Mar-Apr 2026	Yogic Studies (Hindi)
Apr 1-30	Traditional Yoga Training (English)
Nov-Dec	Yogic Studies (English)



For further information, as well as the online version of YOGA, visit the official website of Bihar Yoga at biharyoga.net or scan the QR code.