

YOGA

Year 15 Issue 2
February 2026



Bihar School of Yoga, Munger, Bihar, India



Hari Om

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Useful Resources

Websites:

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

Apps:

(for Android and iOS devices)

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

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and Bihar School of Yoga Foundation Day
Celebrations



GUIDELINES FOR SPIRITUAL LIFE

The path of love

The saints, seers and prophets of the world have spoken of love as the end and aim or goal of life. My dear children of Love, draw inspiration from their teachings. Tread the path of love, commune with God, and reach the eternal abode of love. Feel that this body is a moving temple of God. Feel that all beings are images of God. Feel that this world is indwelt by the Lord. Feel that the one power of God works through all hands, sees through all eyes, hears through all ears. You will become a changed being. You will enjoy the highest peace and bliss.

—Swami Sivananda Saraswati

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(64th year of publication)

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

The Need of the Day

Swami Niranjanananda Saraswati



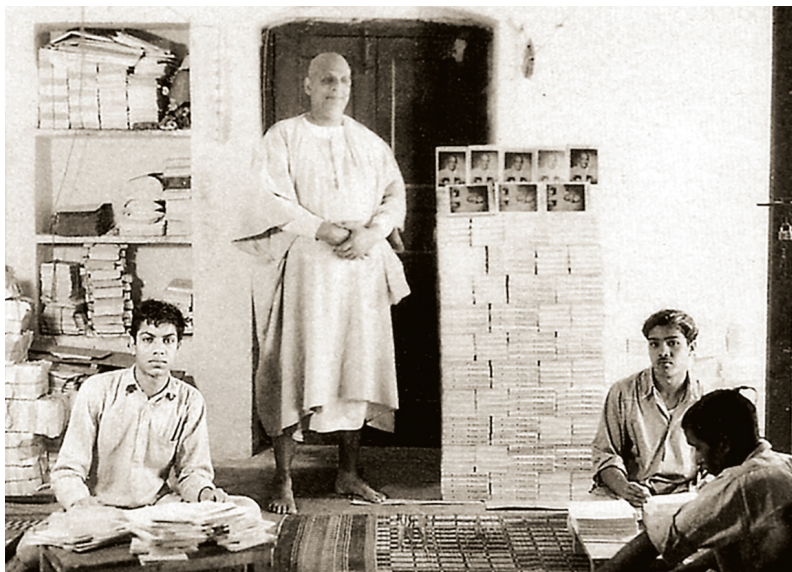
There is nothing you can do about terrorists. You cannot fight them; you cannot change them. Look at the story of Ravana, Kamsa or Jarasandh. Even kings were terrorists. The expression of the tamasic nature is anger, aggression, and with the sattwic nature you are expressing compassion. Fear is the water for the tree of terrorism. The expression of tamas is watered by fear, the expression of sattwa is watered by love.

Today's lifestyle is tamasic. If you add to the sattwic side, the tamasic side becomes lighter. Focus on the positive, the sattwic qualities. When you improve, your family will improve, when your family improves, your neighbourhood will improve, when your neighbourhood improves, society will improve, when the society improves the community, the state, the nation and the whole world will improve.

Spiritual sciences are the needs of the day. No other science can indicate the process by which you can cultivate virtues in life, and by cultivating virtues overcome the tamasic expressions, even of terrorism.

Happiness Will Follow

Swami Sivananda Saraswati

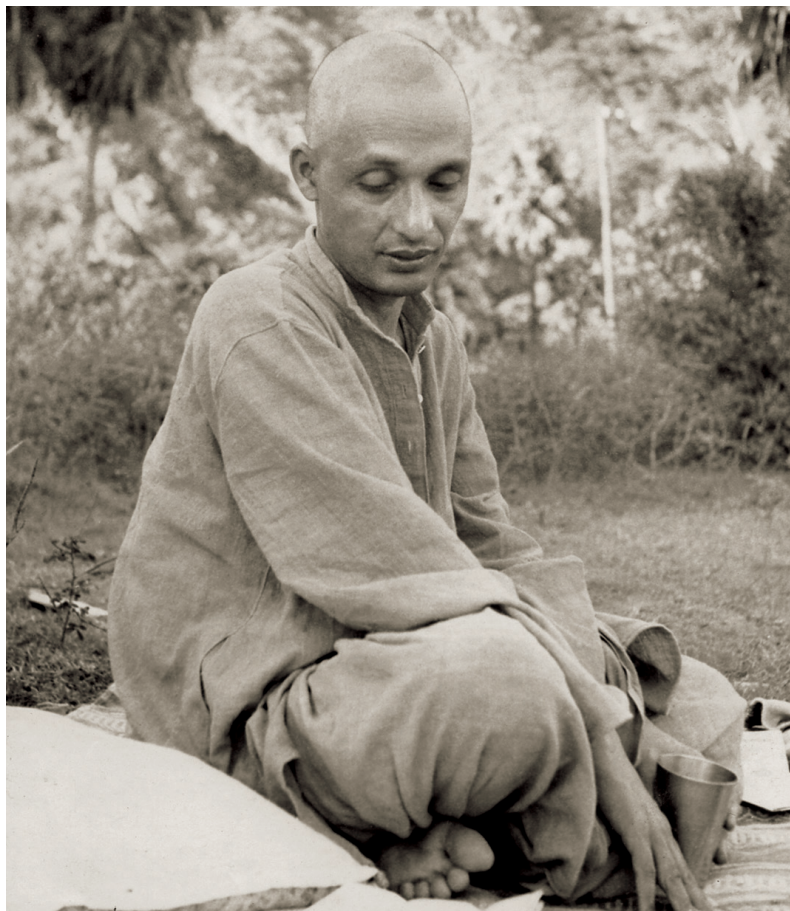


The first step is to reflect upon oneself, one's surroundings and actions. Before one acts one must stop to think. When a person earnestly attends to what he recognizes as his duties, he will progress and in consequence his comfort and prosperity will increase. His pleasures will be more refined. His happiness, enjoyments and recreations will be better and nobler.

Happiness is like a shadow – if pursued it will flee, but if one does not trouble oneself about it and strictly attends to one's duties, pleasures of the best and noblest kind will crop out everywhere on the path. If one does not anxiously pursue it, happiness will follow. One should apply oneself diligently to daily duties and consult the scriptures and saints whenever one is in doubt. When one builds up a character it will give one success in life. This can be done by removing old negative habits and establish virtuous, healthy habits every day.

Mistakes

Swami Satyananda Saraswati



Why do people commit mistakes? If a boy goes to school and the teacher gives him ten problems to solve, certainly he will make one or two errors. He will not be one hundred percent correct, neither is total accuracy expected of him. Everybody commits mistakes. I also make mistakes, and even when God incarnates, He leaves behind some mistakes.

Yoga and Samkhya

Swami Niranjanananda Saraswati

Yoga is a separate branch in the Indian philosophical systems and does not come from Samkhya. If yoga comes from anywhere, it is from the tantras, as mentioned in the Shaiva agamas, the Shaivaite scriptures, and from the vedic scriptures. There is no connection of yoga with Samkhya. It stands alone as a separate sadhana.

What is Samkhya? Numbers. These numbers relate to the cosmological manifestation of the elements in their various combinations and permutations, such as the five basic elements of earth, water, fire, air and ether; or the different states of mind: awake, dreaming, deep sleep and superconscious. They represent the evolution from nothing into something, from the unmanifest into manifest. The steps that lead to this manifestation is the understanding of Samkhya.

Yoga utilizes the knowledge of Samkhya to define the higher sadhanas that involve the chakra system, the nadi system, the kosha system, or the mind system. Utilizing the symbology of Samkhya, many things are defined in yoga for the layperson.

The difference between Samkhya and Vedanta can be understood by drawing an analogy with our body. A doctor will say that inside the visible body there are two lungs, one heart, one liver, two kidneys, a large intestine, a small intestine, blood vessels, brain, the brain stem, and so on. He will describe the whole physical body internally. That is Samkhya. When you go to the hospital, the doctors you meet are Samkhyans. They check each and every organ of your body. However, there are some people who say, "Those are internal things. I see only one form, one body externally." That is Vedanta. If somebody says, "I have two lungs," that is acceptable. If somebody says, "I am one body," that is also acceptable. Neither is wrong. There

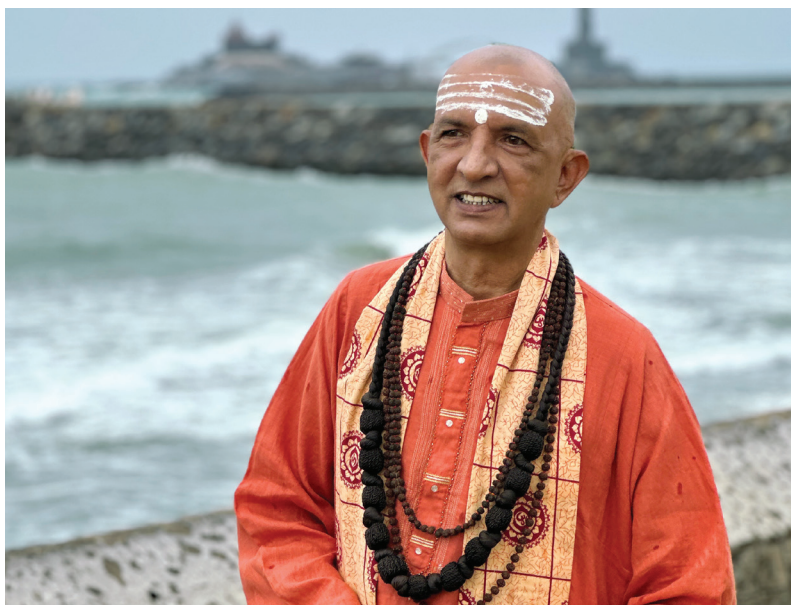
is no division, no separation. It is only an understanding that has to develop. Yogic principles derive their understanding from Samkhya, to explain what is happening in the various dimensions of the body. While Vedanta says, “You are That. You are One.” They are not contradictory, rather they are supportive of each other.

As far as Shankaracharya is concerned, the philosophy he propagated was Advaita Vedanta, which is the system of non-dual Vedanta. There are many different schools of Vedanta. Some believe in unity, some believe in duality, and some believe in trinity – *Advaitavad*, *Dvaitavad*, *Traitavad*.

The different schools of Vedanta speak differently about the same topic. It is not up to us to say that this is incorrect or this is correct. When Shankaracharya spoke of Advaita Vedanta, he was talking to a group of people who were not like us. He was talking to seekers who already understood. They had a mind-set which allowed them to bypass the physical dimension of experience and directly connect with the higher experiences of the Self. To such people he said, “You do not need to practise anything, for you are already in that state.”

Just as a student goes through different classes in school and finally reaches the university level, in the same manner we also journey in our life through different classes, different understandings, experiences and realizations, until we come to the point of realizing who we are. Once we realize who we are, then primary class or secondary class has no meaning, for we become and express that knowledge. For somebody who has not come to that level, the primary class is more important than the knowledge at the end, as it is here that the foundation of learning is created.

So, don't think of the ideas presented in Samkhya or Vedanta or yoga as contradictory. That is the job of intellectual people who have no experience or sadhana. You cannot come to any conclusion only from the intellectual perspective. You may read in your cookbook how to prepare a recipe, but that is all you know. You have never made the dish; you have



only read about it. If you read different cookbooks, they will describe different recipes for the same dish. Although the food is the same, the halwa is the same, they will describe different combinations. Some will say put white sugar, some will say put brown sugar; some will say one spoon of ghee, some will say no, it has to be kada prasad – one cup full of ghee. Although the same thing is being created, each person will tell you a method which they have understood. So you will be confused. You are only reading or hearing about the recipe. You have never made anything yourself, you don't have the experience.

That is the main difference in learning about a theory, and having practical experience and spiritual realizations. A commentator takes different books, cuts and pastes them into a new book, according to their understanding or analysis, without any practical experience. For this reason, Sri Aurobindo said, "In the beginning intellect was my friend, and later it became my biggest obstacle."

– 9 February 2025, Ganga Darshan

A Shift in Human Consciousness

Swami Niranjanananda Saraswati



As far as the shift of human consciousness is concerned, a shift is always taking place. We only look at the social shift but beyond society there are many other levels and areas where consciousness and the powers of consciousness play an important role. On a cold winter day, if you light a fire in the middle of the room and you open the main door of the house, the heat will radiate out. Anybody who is passing through the front of your house will get this blast of warmth through the open

door. Now the fire burning in one house is not going to reduce the cold that is outside. However, if you start burning fires in every house and each house is radiating heat, then the outer cold will become gradually less. Consciousness has to be seen in the same manner.

There are two movements: one movement is towards material existence, the other movement is towards spiritual awareness. The destiny of humanity is to cultivate spiritual awareness. When and how it happens, that is another matter. If you see the trend of social evolution in the world, right from the time of stone age existence to this modern existence, you will discover that over a period of time people are becoming

more and more spiritually aware than they were ten years, twenty years or thirty years ago. In every decade there has been a better growth and development of human spirituality. Changes do come in the life of the individual, in the life of the family, in the life of the society, and in the life of the nation as we mature more and more at mental, emotional and conscious levels.

With all the strife around the world, suffering and pain around the world today, there is also a counter drive to acquire peace and stability. In this manner there will always be balance between the bad and the good, the negative and the positive. The positive can only be appreciated when the negative is strong. If the negative is not strong, then the positive is not even noticed.

So to make people entrenched, grounded in the positive, there has to be confrontation with the negative. This confrontation of the negative will go to its maximum potential and we are seeing the emergence of that trend globally, across all nations.

Maybe by 2012 things will come to a point where we will all be insecure and not at peace either with ourselves or with other people. Then the drive to discover peace and security will indicate a shift of human consciousness. It is going to happen naturally and smoothly; you won't find an overnight wonder. You won't wake up in the morning and all the problems are gone, no. It won't be like that. Doomsday dates are there only to make us aware that anything can happen in life, so do not take your life for granted.

If you are thinking about 2012, know that anything can happen in life, do not take anything for granted. If you are thinking beyond 2012, then remember dates only serve as an indication to realize the fleeting nature of existence and to make us aware that we can strive to do something better and more constructive to bring joy and peace to everyone.

– 18 December 2008, Ganga Darshan, Munger

Detachment

Swami Satyananda Saraswati



Detachment and non-identification are difficult and sometimes a sort of hypocrisy. The aspirant keeps saying, “I renounce the fruit; I am not the doer,” and yet he is still unhappy. Therefore, detachment and non-identification belong to individuals of high quality. Others are affected by any type of result which they accrue from life.

A person who remains unaffected by the inconsistencies, contradictions and problems of life is said to be detached from the world, just as the lotus leaf remains unaffected by the water in which it is immersed. This state of release or detachment from life is a state of perfection. It is not easy to attain. It is only after the successful pursuit of knowledge and working hard throughout life that one can remain engaged in work without any desire and thought of result. The state of detachment from life is the ultimate result of the life of a sadhaka performing sadhanas. Living with detachment is difficult. The person who

masters it is the master of himself; he is a swami. For most people it is difficult to live and work without any attachment.

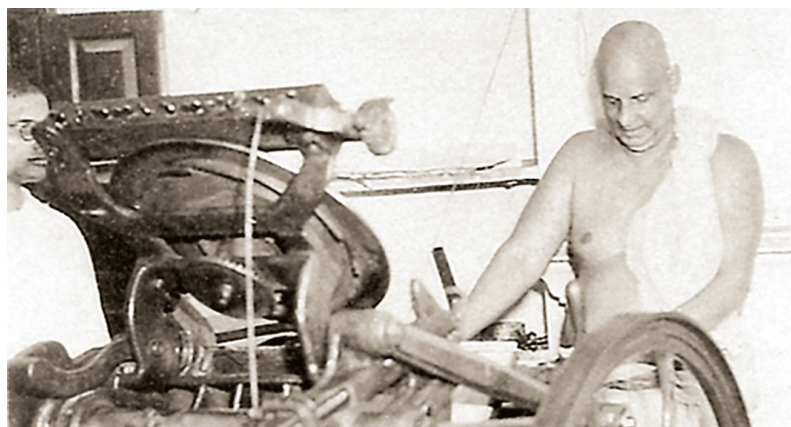
In India, people have been thinking about how to live a detached life for thousands of years. They thought about renouncing everything and going to the mountains, but realized that it would not serve the purpose. The instinct of attachment is so peculiar that it not only binds to a large property but also to a small needle – the suffering is the same. There is no use fighting with the items of attachment or practising detachment here and now. There are certain procedures and preparations for the mind which lead to detachment. Detachment does not mean disassociation from objects, people and property. Where the ego is related to an action or an event, attachment is automatically created. When the ego is not related to the action, event or person, it doesn't matter. In order to perfect detachment the relationships with people, events and objects have to be revised. Detachment is a philosophy, an outlook and a way of dealing with the matters of life.

If a person renounces his duties, obligations, family, friends, relatives and loved ones, if he renounces his country and present situation in life, remaining half-clad in the mountains and living on little food, he may still be attached to his ego. The external attachment to the object is an expression of the attachment to the ego. The cause of suffering is a person's involvement with his ego. If he can detach himself from the ego, it does not matter where he lives, with whom he lives or whom he loves. Non-attachment is actually non-involvement of the ego.

Whenever interactions with work and life have a definite purpose, one can operate in the world without any involvement. One can involve the body, thoughts and senses, but there has to be an objective; otherwise detachment cannot be practised. Objects or relationships with people may be renounced, but it will not make any change. Instead one has to fix an objective for life. The objective given by the wise people is purification of the self, the mind or heart. Once this objective is fixed, one can easily detach the ego from the karma and work.

Act Like a Soldier

Swami Sivananda Saraswati



Many people are attached to the work they do. They like some kind of work and take an interest in it, and they dislike another kind of work. They are unwilling to leave the work even if the conditions require it. They take undue responsibility on their shoulders and labour with worry and anxiety. There is attachment to the work due to the quality of rajas. This is not yoga at all. Worldly people always work with attachment and hence they suffer.

There must not be the least attachment to any kind of work for a karma yogi. He must be ready to leave any work at any time. There may be a divine call upon him for a certain work. He will have to take it up at once without any grumbling, whatever the nature of the work may be. If there is a divine call, he may start a worldwide movement. He has to stop the undertaking if the conditions and circumstances demand it. He should not care whether there is success or failure, but simply obey the divine call and act like a soldier on the battlefield. When there is no attachment to the work, it is yoga. There is great joy in such karma yoga because there is no personal element present.

Ahara, Nidra, Vyayam

Swami Niranjanananda Sarawati



Ahara, nidra and *vyayam* or diet, sleep and exercise are the three main components for good health. *Ahara* is diet. Today, people do not eat for health; they eat for taste. When we eat for taste, little nutrition is absorbed into the body. When you change the food all the time for the sake of taste, it has a different effect. Instead, if you take spinach for one week, it will replenish whatever is lost. If you take another vegetable or diet and maintain it for a week, it will nourish your internal system. You have to maintain what you eat for at least a week for it to really have an impact. Even if it is dal, have the same dal for a week. The purpose of food is to replenish what is lost from the body. When you are able to do that, your health becomes better naturally.

Diet is an important factor for health. However, what is taught by dieticians is superficial. If you go to a hospital, there will be a dietician who will give you a list of things to eat. That is from a certain understanding. The best kind of diet is from

the ayurvedic point of view. In ayurveda they not only tell you about what to eat but also of the disciplines that you need to maintain while eating. For example, many people think that water should not be taken when you are having a meal.

In ayurveda, they say you should take at least half a glass of water before you have your meals, and keep on sipping some along with your meal, so that the diet is liquefied. There are people here who tried it. Within a week, they found a big change in their digestion, in their ability to absorb food, and their health improved. I would say that the ayurvedic system of diet is the most appropriate, after having analyzed and seen the different varieties of diet that dieticians and others talk about from their own understanding.

Food should be taken according to season and place. Today, you can get mangoes in December and winter vegetables in summer. Everything is kept in cold storage, so all the nourishment is lost. The taste remains and the greed is satisfied. It is important to consume what is produced locally, and to which your body is accustomed. In this way, there are many aspects of diet which you should look into. That represents the food or *annamaya kosha* component.

Nidra

The second aspect of health is sleep. If you put your head on the pillow and within five minutes you fall asleep and do not wake up at night, that is an indication of good health. If you keep on tossing and turning and thinking, that is an indication of bad health. It is an indication of stress affecting your nervous and cerebral systems, and your whole physiological system. You need to de-stress at night before sleeping for good health.

Practices like yoga nidra and bhramari pranayama are helpful for this. Yoga nidra creates a deep relaxation at all levels while bhramari increases the melatonin output. These practices will ensure that your brain, nervous system, muscular system and internal organs remain in a state of relaxation, and there is no irregular output of chemicals into the body.

Vyayam

The third aspect of health is vyayam, exercise. People think of exercise as something to be done only in the gym, the rest of the time they feel free to live a sedentary lifestyle. Our human body has been conditioned over centuries to be mobile and active. When we were hunter-gatherers, we used to walk many miles a day, not just ten thousand steps a day. Then came the agrarian society; there also people worked in fields and farms, so the body was continuously active. Even today, the farmers in villages are healthier than city dwellers. The more comfort you expose yourself to, the weaker you become in the body. More comfort brings more illnesses and more vices. When you are sitting in your room doing nothing, what will you do? Have a drink, something intoxicating.

In the sedentary lifestyle of today, physical movement has become minimum. Therefore, doctors are telling that we need to walk at least 10,000 steps a day, which we never heard of ten years ago. People live in small apartments. You come out of one room and go into the next, which is the kitchen. From the kitchen, you go to your bedroom, or your sitting room. It is all within 400 square feet. So, how many steps do you walk at home? Maybe 400-500 steps. Most of the time, you are sitting and watching television or looking at your mobile. There is no activity, and that is one of the biggest problems for health.

When people come to the ashram, even if we do not teach them yoga, just by climbing up and down for a week, they feel better. Your breathing changes, your cardio changes, your muscles have to make the effort to climb 200 steps up and down. When you are hungry, you walk down 200 steps. You eat, and by the time you return, you are hungry again, because everything is digested! So, exercise and movement are important aspects of life.

The more you keep your body physically active, the more health you can expect. If the body gets used to comfort, you will experience the benefits of eighty when you are forty. You won't be able to run or walk fast, you will become breathless after walking thirty steps and will need to sit down to recover

your breath. That is not advisable, but unfortunately that is the direction in which society is going today. In the coming days when AI takes over, humanity will become an obese group of people. They will have nothing to do except eat and enjoy.

As yoga therapists, you should also understand this primary need of body and health. Asana and pranayama are exercises, and when we practise them we feel the benefit. However, if you were continuously moving the body, like here in the ashram, you will be healthy naturally. We do not get people from villages because they are all fit. People who come here are all from big cities, suffering from hypertension, cardiac problems, respiratory problems and obesity. They want to regain health. Until and unless they become aware of their lifestyle and improve it, they cannot be relieved of their conditions. There will be symptomatic relief, but not cure.

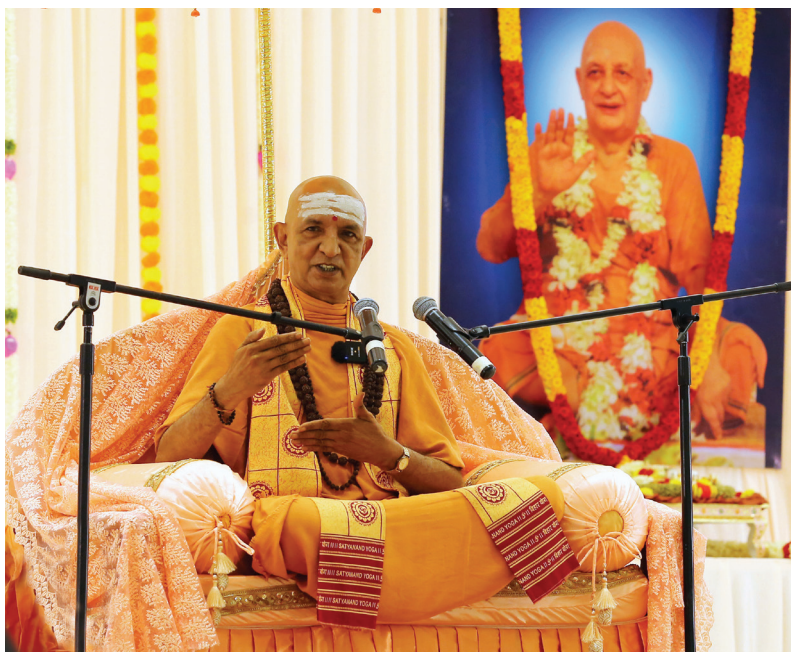
As yoga therapists, you should focus on the cure rather than symptomatic treatment. Allopathy came about during the First and Second World Wars, with the discovery of penicillin. It was meant for the soldiers. If you are fighting on the frontline and catch a fever, you cannot remain in bed, you need to have something which will give you an immediate boost. So, allopathy came as a result of a global war; not as a result of people seeking health.

Prior to the World Wars, before allopathy came into existence, how did we treat ourselves? With diet, exercise and regulated lifestyle. This was the trend we followed for thousands of years, until the advent of allopathy. Homeopathy was also used effectively, as our lifestyle was different. A miniscule chemical, a thousandth or ten-thousandth part of a chemical, would improve our physical condition. It was only after the advent of allopathy that we became dependent on suppressing the symptoms. That did not cure us; rather, it gave us more internal deficiencies, with which we have to cope now.

– 19 May 2025, Ganga Darshan,
Satsang with students from Central University, Kerala

Preparation and Balance

Swami Niranjanananda Saraswati



Many times people practise pranayama without any preparation. If that is the case, you will discover difficulty in breathing through one nostril. Preparation for the practice of pranayama is aided with the hatha yoga practices of shatkarma. More specifically, with *neti kriya*, nasal cleansing. With the practice of *neti kriya*, the accumulation of mucus, pollution and blockages in the sinus membrane reduces. If you practise it before pranayama, it will enable you to breathe more freely. Sometimes, if the mucous membranes are inflamed, you find it difficult to breathe freely. Then you have to come back to *neti kriya* to help reduce the inflammation of the sinuses. In fact, during such times, one should not practise pranayama. So, preparation is necessary.

The flow of breath changes in the nostrils every 45 to 50 minutes, and lasts for about ten minutes. So notice when the flow changes in the nostrils. If you are practising pranayama when the right nostril is dominant, you will have difficulty breathing through the left, or the other way around. If the right is blocked and left is open, you will have difficulty breathing through the right. You have to discover your own biorhythm. If you practise pranayama when the flow is changing, you will find it much easier. However, to recognize the change can be difficult, and not many people can do it.

Another way is to consciously change the flow, adopting a simple method. If either of the nostrils is blocked, compress the opposite, the open side of the body. The open side then gets blocked and the blocked side opens up. When both nostrils start flowing through this process, you can do your pranayama.

Many times at night people lie awake, tossing and turning. If you notice, most probably the right nostril is flowing at that time, as it represents the pingala nadi. If you turn to your right side at that time, the pressure will block the right flow and the left flow will open up, which is ida nadi, the mental prana. When ida nadi flows, you can go to sleep comfortably. Another benefit is that when you sleep on your right side, your heart is on the upper side and not under the pressure of your body. Therefore, circulation is freer.

Many people are in the habit of sleeping on their left side. It is possible to change this habit. The recommended way to sleep is on the right side, so that you are able to activate the flow of ida. The same thing can also apply to the practice of pranayama.

In this way, there are different things that one can try: clearing the nostrils of pollutants, mucus, blocks and inflammations with the practice of neti kriya; discovering your own biorhythm when the change is taking place between the flows in the nostrils and practising pranayama at that time; and if appropriate, consciously changing the flow in the nostrils.

– 9 August 2025, Ganga Darshan, Munger

Digital Fasting

Swami Niranjanananda Saraswati

Social media is an encroachment on the human mind. Just as there is encroachment on public property by people, social media is an encroachment on the human mind.



It is habit-forming. Do you know how many times one looks at the mobile phone every day, on an average? Three hundred times. If you wake up in the middle of the night, you look at your phone. When you wake up in the morning, what is the first thing that you do? Before even getting out of bed, your hand goes to the mobile. That is an indication of encroachment by social media on the mind. It makes one lose personal discipline.

I always tell people, "Don't look at your mobile from evening until morning, and live a happy life." That is challenging. If you see a message in the middle of the night, you cannot do anything about it except fret and worry. So, you are destroying your own peace.

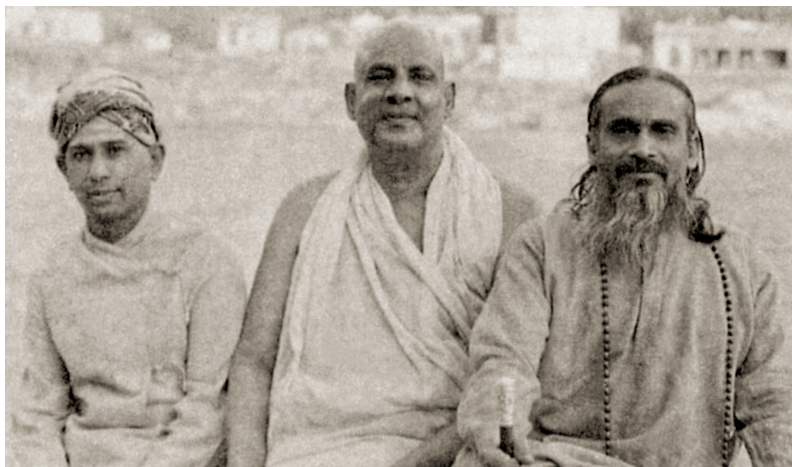
Today, the phone is a novelty, but in the future it will be the biggest problem of humankind. Even scientists are talking about the impact of mobiles and social media on human behaviour. They have also identified the kind of mental problems that will manifest if you engage too much in Facebook, Instagram, TikTok, or any other social media application. For the coming generation, dealing with mental problems is going to be the biggest challenge. Therefore, it is better to inculcate some discipline in one's life now itself.

Who can control what you do? Nobody other than you. So, once a week, practise digital fasting. Put away your phone for twenty-four hours. Take a book, a glass of juice, sit down on an easy chair, in the garden or on the terrace. Have your glass of juice and read the book. You will see that your whole mind-set will change, by doing just that much. At mealtimes, make it a rule that nobody will look at their phone even if it rings. Eat your meal in peace; people can wait for fifteen minutes, there is no urgency. In this manner, you should retrain the mind, to be independent of the social inputs that are destructive for human nature.

– 25 May 2025, Ganga Darshan,
Satsang with Students from Central University, Kerala

Pleasure and Pain

Swami Sivananda Saraswati



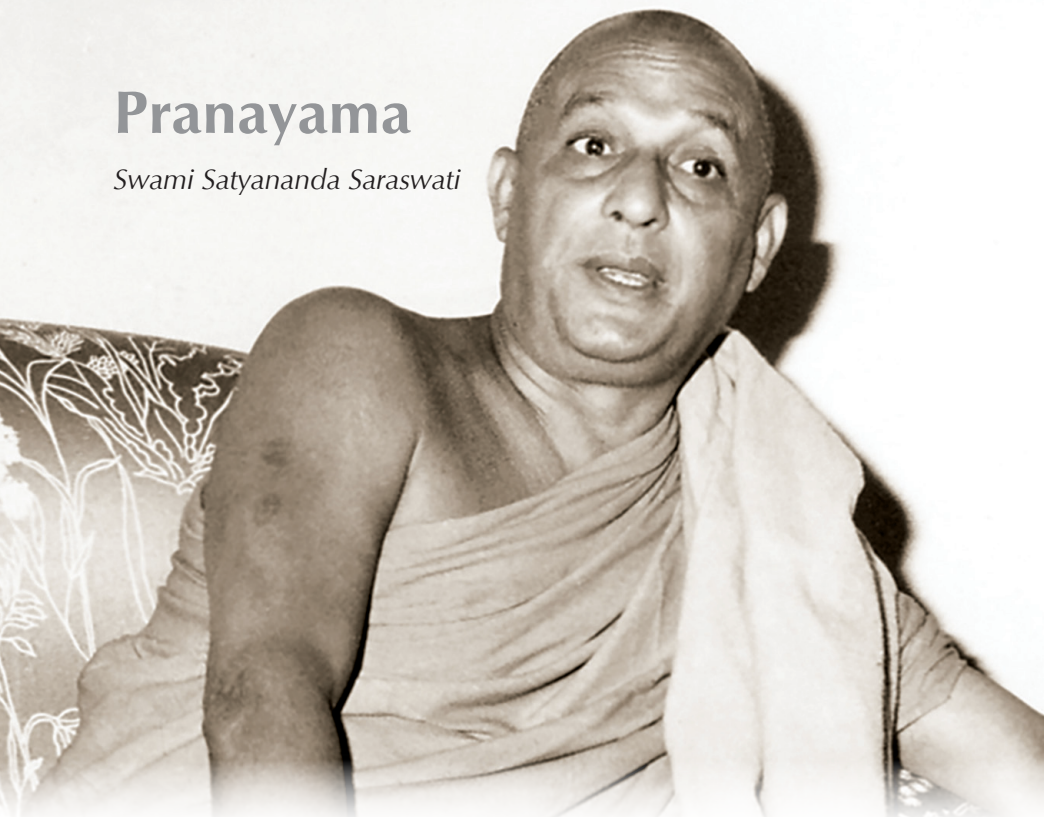
Pleasure is not in the objects, but in the imagination or inclination of the mind. Pleasure and pain, beauty and ugliness, are all false imaginations of the mind. Mind is a false, illusory product. Conceptions of the mind also must, therefore, be false.

Pleasure and pain are in the mind only. It is subjective. Ignorant persons attribute their pleasures to external objects. That is a serious blunder, indeed. Really, there is no pleasure in objects. There is neither pleasure nor pain in objects. It is all mental creation, mental perception, mental jugglery. It is only the mental attitude or a certain kind of mental behaviour towards objects that brings joy or grief, pleasure or pain. Maya has her powerful seat in the imagination of the mind.

When you are in acute agony, a cup of coffee, milk or tea does not give you any pleasure. When you are in acute agony, the whole world which appeared to you to be full of bliss while in good health, appears quite dreary. The world loses all its charms while you are seriously ailing. A real thing must give pleasure for everybody at all times. Is it not?

Pranayama

Swami Satyananda Saraswati



How do we strengthen and restore the health of the nervous system? In yoga, there is pranayama about which there are many misconceptions. You practise pranayama in order to strengthen the nervous system. What is pranayama? When you inhale the breath and exhale, there is a gap in between. That gap is called retention, that gap is pranayama. Inhalation is known as *pooraka*, to breathe in; exhalation is known as *rechaka*, to breathe out; and retention is known as *kumbhaka*, to retain or keep full. By the process of retention, the nervous systems are strengthened.

Another important point regarding pranayama is that in yoga there is a method by which the two hemispheres or lobes of the brain are exercised. With inhalation and exhalation, there is contraction and expansion of the matter in the brain. It has been seen and scientifically examined that during inhalation and exhalation, you can find a clear contraction and expansion in the brain.

When you inhale through the left nostril, the right hemisphere of the brain is activated and when you exhale or inhale through the right side, the left side of the brain is activated. The breath that flows through the left nostril has less temperature than that which flows through the right. The left side of the brain is the main seat for prana and the right side is the main seat for *chetana*, the mind. When you practise pranayama through the left and through the right, you are not doing oxygen exercises. The breath you inhale and exhale is prana.

Pranayama is like a battery, a system which you inherit during the third month in your mother's womb. Up to the second month you are living on the life or prana of your mother, in the third month the battery is inserted and from the third month you have your own prana. From the fourth month, you have your own individuality, *atma*. It is from that time when the pranic battery which is fixed stays with you. You can recharge, discharge or destroy it. Pranayama is the method to recharge the different batteries situated in different parts of the body.

Sushumna

There is a third nadi which is not participating in this life. It is inactive and silent. It flows right from the bottom to the top straight up, crossing the channels, but there is no participation. It is known as sushumna nadi. This sushumna nadi is very important as far as our evolution is concerned. It is the conductor and carrier of a high-tension energy line. At the bottom is the gland where the dormant shakti, called kundalini shakti, stays and is symbolically expressed as Durga Devi, Kali, Bhavani Mata or Amba. It is a dormant energy.

Through the practice of dhyana yoga, it is possible to concentrate the mind on one point. You concentrate on one form, one point, and with the help of a mantra you concentrate so much on that point that you forget time, space and the object, yourself and everything. Nothing should remain. When

that point comes, there is an explosion of energy, the way the nuclear energy is exploded. High powered energy is released and that is when you need the high-tension line, or sushumna nadi. With the awakening of kundalini, that energy is released, conducted and carried to the top of the brain. Only one-ninth of the brain is working in man during his life and nine parts of the brain are still silent. They are not participating at all.

Great scientists, painters, sculptors, statesmen, sannyasins have been able to use an extra part of that brain. One extra circuit of that brain has wrought such tremendous miracles in the last thousands of years. Politicians and scholars have not made the world. It is made by the talented and gifted people who have concepts and visions because they have opened one extra circuit.

In order to bring the whole brain to participate in the evolution of mankind, it is necessary for you to generate extra energy. With this ida and pingala, only one-ninth of the brain can function, and sometimes even that does not function because of the limited energy. The total brain needs an extra energy, shakti, to awaken human potential, to bring man to a higher point of evolution.

I have only three suggestions to make in this meeting, from the time I started teaching and which I will continue to preach: asana, pranayama and dhyana. Read scriptures if you like, but the awakening can happen only through practice, not by learning, cramming, or swadhyaya. It is all right to do it, I also did it. However, you will have to practise and it is necessary that you find an experienced teacher who can teach you step-by-step. Do not jump into the fray of kundalini yoga all of a sudden. Do not even crave to have your kundalini awakened. Start asanas, then pranayama, mantra, dhyana, and who knows you might become a Valmiki, a Kalidas, an Albert Einstein or a Vyasa.

– 6 February 1982, Institute of Engineers and Scientists
Association, Neyveli, Tamil Nadu









Mantras

Swami Niranjanananda Saraswati



Mantras were sounds which yogis or meditators heard in deep meditation. They realized that it was the vibration of the body. There are different types of vibration, subsonic, ultrasonic and

the normal range,
There are many
which we do not
subsonic, ultra-
sonic. The body
subsonic vibra-
are that. If you
microscope at your



see? Beyond the layer of skin, muscles, tissues, bones, marrow,
you go deeper and deeper. Ultimately, what will you see?
Atoms. Are the atoms static? No, they are in motion all the time.

Wherever there is motion, there is bound to be a sound and vibration. Even if we move our hands, we are creating a sound which we cannot hear. Take a small cane and swish it around. You will hear the sound, as the cane comes in contact with the air, and as the air moves around the cane. The same thing happens when you move your hand through the air. That vibration and sound is inaudible, yet it is happening. Wherever there is movement and motion, there is bound to be a sound. You can hear the sound of the fan. If you lower the speed of the fan and the fan moves slowly, you won't hear it though sound will be there.

Mantras represent the vibrations which we continuously experience within ourselves with the movements of the atoms, with the movement of breath, the heartbeat and the pulse beat. Some are audible, some are not audible. When you say *Om*, without cultural input, religious or social inputs, just the sound *Om*, you will feel it affecting your mental and nervous behaviour. If you continue with it, you will also experience the vibration affecting a particular region in your body where a chakra is located. That vibration will also instigate an awakening of that psychic centre. Traditionally mantras have been used to deepen the meditative experience and to connect with the vibratory aspect of our existence.

– 28 May 2023, Ganga Darshan, Munger

Nada Yoga

Swami Niranjanananda Saraswati

Nada yoga activates the chakras. Through nada yoga, using certain frequencies, you can also rectify imbalances in the nervous system. This has been one of my experiences as well. When I came back to India and took over the administrative duties of Bihar School of Yoga, I was new to the place, new to the job, new to everything. Many times, I used to get incredible headaches, which I guess was my inability to deal with stress at that time. When I used to get headache, I would never take any medicine for it, but sit with the tanpura, place my head on the wood, the stem of the tampura, and pluck the strings. I would stay like that for about ten minutes. Just the vibration of the sound against my head used to clear my headache. I have tested this not once but many times. Every time I had a headache, I used to treat myself with tanpura. Maybe I treated myself too much; for a long time, I have not had any headaches.

I am giving an example that sound vibrations also alter the flow of prana shakti in these channels. Nada yoga is the last component to be added to pranayama to make it effective. When nada yoga is included in the practice, and visualizations follow nada yoga, then automatically you move into a state of not breathing. Interestingly the yogic literatures say that the experience of prana happens when you are holding the breath out, not even in. If you are able to hold your breath out, comfortably without turning blue and black, or feeling agitated, the external retention is called keval kumbhaka. It is in the state of keval kumbhaka, the external retention, that you actually experience prana shakti. You enter into pranamaya kosha. This is a high level of pranayama.

Maybe there are a few people in the world, like Swami Nadabramhananda, who had perfected keval kumbhaka, the outer retention, to activate the pranic shakti in him. Having

seen him, I can believe that prana is experienced when you are holding the breath. You can develop confidence in holding the breath in or holding the breath out, and have the experience of both. It is in the state of retention that prana is experienced, when all the external activities cease and you are in the experience and visualization of prana shakti, you begin to experience that. As long as there is physical activity of breathing in and breathing out, although it may be slow, long and deep, the movement of the body will not allow the deepening of this subtle awareness. The movement will always distract you, especially when you become aware of breath.

Right now you do not feel anything, yet when you become aware of breath and breathing, you suddenly realize how much your chest and abdomen is responding to every inhalation and exhalation. If you are not aware, it doesn't matter. You may breathe in 100 ml and it won't make any difference, however when you are aware, it makes a big difference. The aim of pranayama is to come to the kumbhaka level. Retention of breath has no significance in the practice of regulating the flow of the incoming and outgoing breath. Kumbhaka is an added component to move into the pranamaya dimension.

Not only in other literature of yoga, also the *Yoga Sutras* of Patanjali state that keval kumbhaka becomes the first step to the experience of samadhi. That is understandable to those who know yoga; everything stops, all the functions and activities cease, freeze for some time. Annamaya kosha is transcended, and you move into pranamaya kosha. Transcending annamaya kosha has to happen, for in every state of consciousness, you have to transcend a lower state. For example, when you sleep you are not aware of your body, you are not aware of heat or cold, you are not aware of mosquitoes buzzing around your ears until they bite you. They can be buzzing and you won't be aware. Somebody can be knocking at your door, and you won't be aware. You will be fast asleep.

This means something has been transcended, you have gone beyond that level which connects you with the outside



world. People call that deep sleep, totally unconscious, yet that deep sleep indicates a total transformation of your sensorial connections with the outside world. You are totally self-contained in a world which is imaginary and being created by the mind alone in the form of dreams and other experiences which you have at night. When you transcend the mind also, then there is nothing, just the experience of *shoonyata*, nothingness. Buddha said the same thing, 'Come to the point of nothingness.' When you come to the point of nothingness, you won't feel pain, pleasure, being attached or detached. You will be in perfect balance, and that perfect balance is the middle path.

Different people have explained it in their own manner. Paramahamsaji said that *shoonyata* means you are totally cut off; however, there is no connection with anything, you are simply floating. After *shoonyata* comes another stage and that is luminous; from nothingness you come to light. It is in the light that you become realized. There is another level beyond nirvana, the state that was advocated by Buddha. For Buddha and Buddhists, nirvana is the final state. That is the state of nothingness, where I am totally disconnected from every experience which is physical, psychological, sensorial, which is external or internal; nothing exists.

Then, you go one step beyond nirvana and that is self-realization. I realize that I am not, I was not what I identified myself to be. I realize that I am not the person who identified with the difficulties, problems, society, family, wife, husband, children, friends and community. I have a separate identity, which is not mundane, and in that identity I am luminous. That is self-realization. This is the path that people have followed for eons to have a higher spiritual experience.

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

Little Children

Little children and young roots

Must get protection

And they must also have

The means to develop.

A necessity for children

Where they can have conditions

Necessary for their development.

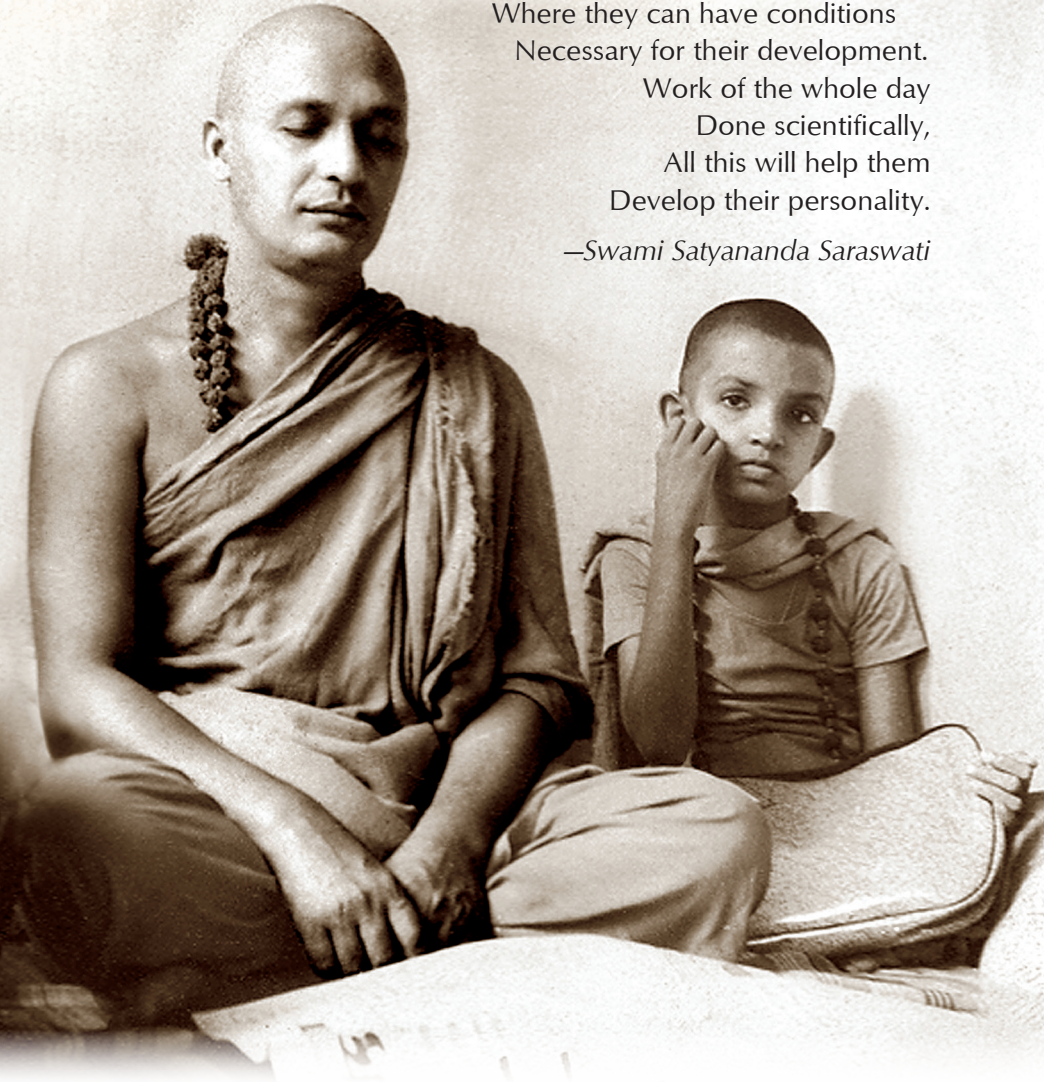
Work of the whole day

Done scientifically,

All this will help them

Develop their personality.

—Swami Satyananda Saraswati



Children and Yoga

Swami Niranjanananda Saraswati



According to Swami Siv-ananda, the fulfilment of life takes place by sowing the right seeds in the fertile ground of the personality. It is older people who need systematic yoga – hatha yoga, raja yoga, bhakti yoga, jnana yoga, kriya yoga, kundalini yoga, mantra yoga, japa yoga. All these yogas help to break the conditioning of the personality and mind.

Children don't have any conditioning to break; they don't need any transformation. They don't need to know how to practise kundalini yoga or the theory behind it, they don't need to know

hatha yoga or the theory behind it. Just let the practice itself bring out their inherent qualities and latent powers.

Yoga will write the script of their life, not the family conditioning, not the aspirations of their parents. When children adopt yoga from the beginning, they become better citizens of tomorrow.

* * *

It is only through example and practical experience that you can instruct your children to develop their potential and creative nature. Preaching without practising is no good.

Merely teaching a child all about morality, telling him not to do something while continuing to do it yourself, will not help him improve. Children are very observant, they are very pliable and you can mould them into any shape. The first thing to do in order to improve the quality of the child's consciousness and awareness is to let him express himself freely. Even if he comes to abuse you, let him. If you cannot let him abuse you, you are suppressing his nature. If you allow his mind to flourish by giving him the freedom of expression, whether verbal, moral, physical or intellectual, he will grow up to be a very intelligent and creative person.

Freedom of expression is important and must be accompanied by proper samskaras. Proper samskaras are learnt through the practice of asana and pranayama, gradually leading to the different practices and principles of yoga so that the children are able to build a solid foundation for their future. If they begin to practise yoga from a very early age you will find that in their later lives, they will not face the same type of tension and frustration that you face. Even if they do, they will be equipped to handle those situations which you are not able to handle yourself because you have never been given the basic training. If you want to bring your child to the right path, give him this basic yoga training which will enable him to cope with all eventualities.

* * *

According to the yogic tradition, we teach the practices of surya namaskara to a child only at the age of eight, and that practice is done only until the age of eleven. After that a few other asanas are included, but actual yoga practice as such, according to tradition, begins after the age of fourteen. In the meantime, say between the age of eight and eleven, only the practice of surya namaskara; between eleven and fourteen the practice of surya namaskara combined with the practices of trikonasana and three backward-bending asanas: bhujangasana, shalabhasana and dhanurasana.

After the age of fourteen, they begin the practice of traditional asanas. By following this system, the physiological and hormonal growth, as well as the emotional balance in the body, will be properly channelled. There will not be any imbalance. Of course, depending on the physical or mental condition of the child, there might be some other asana or some other practice of hatha yoga incorporated, but as a general rule, eight to eleven, eleven to fourteen and onwards, are the steps in teaching yoga to a child.

* * *

The yogic tradition says that initially the mind is totally unprogrammed. The programming of the mind on the subtle levels of the unconscious and subconscious begins from the fourth or fifth month after conception. External programming commences when we start our education. On a deeper level, we are involuntarily storing impressions, ideas, and concepts which build our personality. While the deeper self is receiving this input of impressions and instinctive experiences, there is no blockage via any intellectual concept of right and wrong. Regardless of samskaras or karmas, this is something physical and external which happens after birth.

Yoga views the growth of the externalized faculty of intellect as one of the main barriers to the full awakening of the potential of the mind. The mind is only twenty-five percent intellect, while the remaining seventy-five percent is intuitive and experiential. This has been the classification of mind in the descriptions of manas, buddhi, chitta and ahamkara, which comprise twenty-five percent each. As we awaken the external faculty of buddhi, or the intelligence, and by not allowing the aspect of viveka in buddhi to evolve naturally and spontaneously, the intuitive and experiential faculties of the mind are blocked. Thus, at a later stage we become fixed in our own concepts, ideas, beliefs and direction in life.

Often, when people begin to rediscover their own true nature through various practices and meditative techniques,

they go through a process of purging impressions, of eliminating ideas and concepts which have created a false self-image of themselves as individuals. At a later stage of life, when purification takes place, one becomes more receptive because with the elimination of the intellectual blockage, the intuitive and psychic faculties are able to express themselves naturally. In a child, these faculties are fully active. Yoga does not consider this as a transcendental state of mind in a child, but rather as the process of spontaneous growth in the child's consciousness.

* * *

Children are greatly pressured to develop their external intellect. They are expected to cram masses of information in a very short time. This so-called 'progressive development' of the intellect in the midbrain stops the absorbent capacity of the psyche.

Yoga practices aim to stimulate the deeper mind of the child, and many experiments have been conducted in this area. Many good results have been achieved by combining soft music with pranayama practices. It was found that inhalation can create a spontaneous barrier in the mind, whilst exhalation can leave the mind clearer and receptive to information. When the child is stressed at the level of the intellect, the mind needs to be directed so the block can be removed. The practices of pranayama, concentration, trataka, yantra gazing and visualization have been used with positive results.

When children are being educated, there has to be time for some kind of rest; not the general rest and recreation which is given, but rest which can be attained by allowing the mind of the student to focus, and remove any kind of internal, unrecognizable stress symptom. A child cannot define stress; even when grown-ups talk of tension or anxiety, they cannot define something which they are unable to understand and which is totally alien to their nature. As a result, the basic thrust in the yogic system of education has been relaxation and focusing of attention.

Right Conduct

Swami Sivananda Saraswati

Spiritual life is not a light matter. The aspirant should always regard himself as a beginner, just commencing a sadhana. Self-realization and *dharma*, or righteousness, are inseparable. A person evolves through the practice of dharma according to the situation in life, and eventually attains self-realization, the ultimate goal. *Sadachara* or right conduct is the foundation of yoga. Yoga is rooted in virtue. One should be well established in sadachara right from the beginning of one's spiritual life. Right conduct is superior to all branches of knowledge and the root of all prosperity. It is conduct that begets virtue, and it is virtue that prolongs life.

A person of right conduct has ideals, principles and mottoes. He strictly follows them, removes his weaknesses and defects, develops good conduct and becomes a sattwic individual. He is careful in behaving with his elders, parents, teachers, acharyas, sisters, brothers, friends, relatives and strangers. He attempts to know what is right and wrong, by approaching the wise and the saintly and studying the scriptures carefully, and then treads the path of dharma.



Self-Awareness

Swami Niranjanananda Saraswati

Wars happen internally in the life of every person. In our personality there are fourteen qualities or gods that control and govern the different expressions or manifestations. They are known as *devas*, or the self-illuminated ones. Apart from this, we are influenced by the negative or the demonic qualities and tendencies which are millions in number.

It has been mentioned in many Upanishads, like the *Prashno* and *Mandukya* Upanishads, that each and every limb, sense organ and sensory faculty is controlled by a deva. For example, the eyes are controlled by the faculty of light, the sun. The mind is controlled by the moon. Likewise, every organ has a presiding deity. However, at the time of mental disturbance and distractions these deities recede and the opposite negative quality then governs the personality, body, thoughts, emotions and feelings.

If you look at somebody with passion in the eyes, it is not Surya who is governing the vision, but Kama who has taken over the faculty of vision. In this way there is a constant conflict between the positive and the negative within the personality.

In order to become spiritually illumined it is necessary to have the senses and the mind under control. The eyes should see what is necessary for them to see and nothing more. The ears must hear what is necessary for them to know and nothing more. This process of discriminating what is necessary to know is the process of gaining wisdom. The tongue must only speak what is necessary to be spoken. The mind must only think what is necessary to be thought. If you allow these faculties to run without any kind of control, then mental problems will come up in the form of worry, anxiety and tension.

Suppose two people are talking inside a room and you stand outside the door and try to listen to what is being said, or

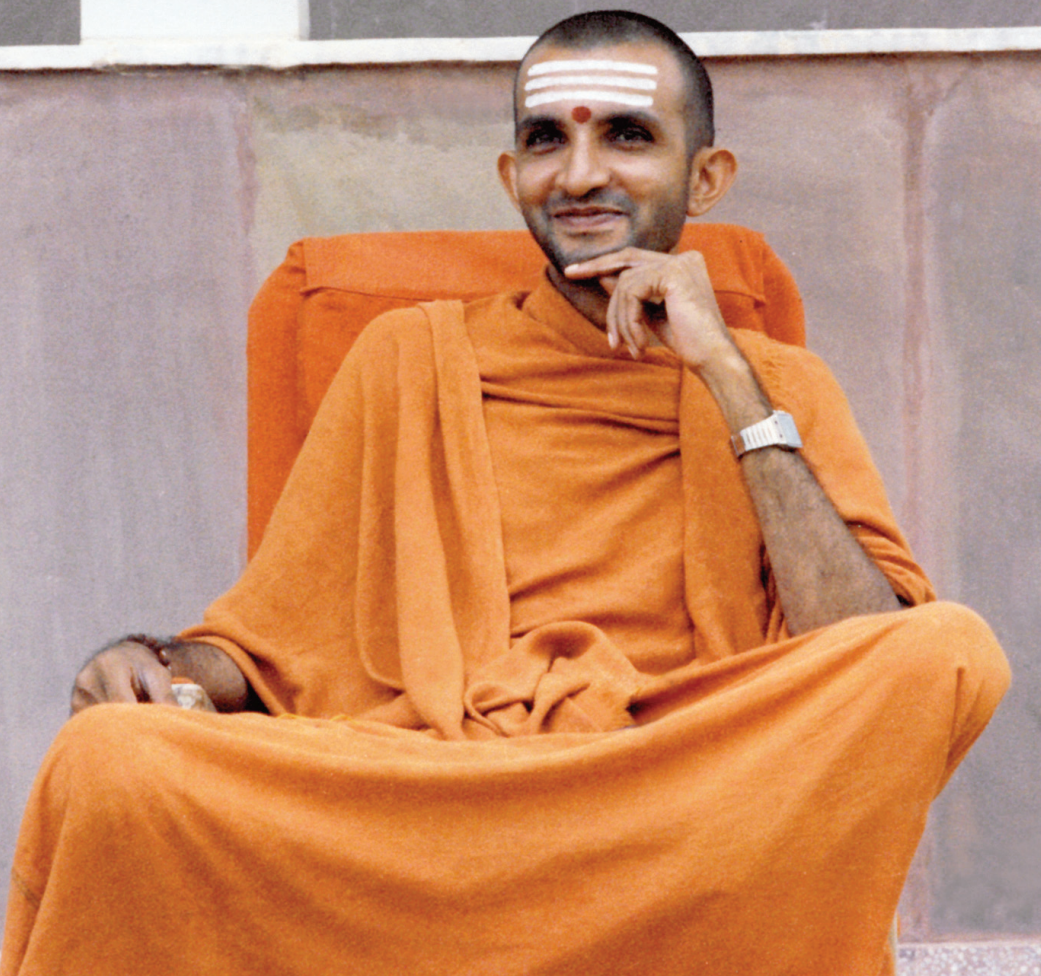


peer in through the glass to see what is happening inside. This represents a nature which is dissipated, which is not aware of itself but wants to compare things, to see what is being done, why it is not being involved, and so on.

One should be aware of one's actions and reactions, and they should all be controlled and guided by this self-awareness. Not a moment of life should be wasted on such useless pursuits as the extra-curricular activities of the senses and the mind.

Live in the present

This has been the emphasis of the yogic teachings also, that one should continuously and constantly live in the present. How many of us live in the present? I do not think there is anybody who does so. We all live in the past, and we all have ambitions for the future, so we neglect the present. That applies to everybody: you, me, the whole world. We all waste our present time by worrying either about the past or the future. If one learns to ignore the past after having attained knowledge or wisdom from the accumulated experiences, and one forgets about future ambitions and tries to improve oneself in the present, then life will change drastically.



Gossip, ill-thinking about others, negative behaviour and slander, are the negative forces, the enemies which inhibit the growth of the personality. Once the fourteen deities recede from the personality, they go into the background, and these negative forces and qualities take over. There is no possibility of getting rid of them. In order to hide one lie you have to tell another lie, and in order to hide that one you have to tell a third lie. Once one negative quality or action has taken place it is followed by many other negative traits without your actual invitation. Therefore, the whole of life is to be considered as a very sacred and balancing walk towards the freedom of the spirit.

So, no gossip, please, no ill-thinking, no lies and slanders and no living in the past. Live in the present! People tend to ignore the question of awareness. When they leave the room, generally they do not switch off the light or fan. It does not take more than half a second to check the switches. Why should they be on when you are not in the room? It represents the level of awareness that we have.

Any excuse of work or rushing is an excuse which hides the personal weakness of every individual and an individual cannot progress until the awareness develops in regard to even simple physical things. Forget about spiritual life if you cannot develop your awareness on little matters like switching off the lights and fans when you leave the room. If you cannot do that much, you can forget about trying to meditate or to have realization, for you will never get it.

If we claim to be practitioners of yoga and followers of the sannyasa tradition with the aim of ultimately liberating the spirit from the body, then how can we ignore awareness which is expressing itself through the senses and mind? If you think that meditation is more important than remembering about the light switches, then I can guarantee that even twelve hours of meditation will not lead you anywhere. Do not ever, and I repeat, do not ever neglect such circumstances and conditions in life which can be used to enhance your awareness to the maximum.

You can forget about sadhana, mantra, meditation and yoga, as long as you practise self-awareness. Self-awareness will eventually lead you to the culmination of yoga. That has been the aim of Sri Swamiji when he emphasized and overemphasized the aspect of karma yoga. Not as a way to get the work done, because an industry can employ people to get its work done. An organization can employ people to get its work done. That is not the purpose. The purpose is to enhance the awareness which is localized and confined to our fantasies and wishful desires, and convert them into practical knowledge and understanding. That is the purpose of karma yoga.

Dhyana Yoga

Swami Satyananda Saraswati

When your mind is happy, you must have the capacity to hold that happiness. If your mind is calm, you must have the capacity to hold it there. If the mind is taking you along the wrong path, you must say, "No, I don't want it," and you must bring it back. You must be like a trained horseman. You must be like a good driver with a car, so that when your car is going at full speed, and the traffic is according to your wish, you should be relaxed but still in control. You should use your car by all means; it does not mean that you should keep your car in the garage as an ornament and then go on foot.

The message of yoga is to exercise the mind every day, just a little, so that you have conscious control over the reactions of the brain. This method is known as dhyana. It is known as concentration and meditation, and can be done by each and every one. It is not necessary nor is it right to say that only sannyasins, saints, monks, and mahatmas can practise it. Everyone can and should do it.



There is one widespread misunderstanding about dhyana which is that those who want *moksha*, salvation or liberation, can do dhyana, but those who are worldly people, given to the human needs of life, should not do dhyana. This is an unscientific and untenable statement. Dhyana is for those who want to have control over their mental tendencies whenever they need it, whether they have strong or weak minds.

Meditation or dhyana is very difficult as far as the practice is concerned. There are a large number of techniques. The first important aim in those techniques is to be able to transcend the outer space or the environment. This is the first practice in meditation, you must be able to transcend the outer space, so that you forget what is taking place outside. Any practice that can bring you to that particular point is called the practice of tranquillity. This space, this outer space about which you are aware all the 24 hours, should be transcended for a few minutes every day, and when you have transcended the outer space or the outer consciousness, you develop peace and tranquillity within you. The blood pressure throughout the body is completely adjusted, and not only that, carbon-dioxide, the toxins, the tensions in the cerebrum, in the cardiac region, everywhere slowly disappear. Now, this practice of relaxation, this practice of tranquillity is so difficult that one has to study a little about it.

There are numerous methods according to Indian tradition. One method is nada yoga, the method of tranquillizing the mind with the help of sound. In nada yoga, you have two methods. One is the method of simple sound, another is the method of music. Music is also a part of nada yoga; it is not a recreation, it is not an enjoyment, not a sense of enjoyment; it is a method in yoga in which the mind is helped, is assisted to transcend the outer space. The second method is japa yoga, that is to coordinate a mantra with your natural breath. A third method is tratak, to look at the flame of a candle or to concentrate on some point.

Vijnana Bhairava Tantra

Swami Satyasangananda Saraswati



Verse 101: Dharana on the Negative Qualities

*Kaamakrodhalobhamohamadamaatsaryagochare;
Buddhim nistimitaam kritvaa tat tattvam avashishyate. (101)*

When lust, anger, greed, delusion, arrogance and jealousy are seen (within), having fixed the mind completely (on these), the underlying tattwa, or essence, alone remains.

In this dharana the focus of awareness is on the fires raging within. These are the negative qualities which torture and torment you throughout life, until you are completely burnt out and withered by their onslaught. This can be seen in the life all around you as well. However, you can gradually change this situation by becoming aware of these internal forces and focusing your attention on them. In this process the faculty of buddhi, or proper discrimination, develops, allowing you to regain control or balance of the mind. This is the main sadhana that everyone has to undergo in life, whether on the spiritual path or not. Spirituality is knowledge about life; it is not anti-life, as many people may think. Those who tread the spiritual path labour very hard to understand their true nature and all the facets that govern it.

In this way, *kama* (desire), *krodha* (anger), *lobha* (greed), *moha* (delusion), *mada* (pride) and *matsarya* (jealousy) are the negative and limiting qualities present in each and every one. They are the product of the gunas and everyone is subject to them, no matter who or what you are. These qualities are the devils that create a living hell for you. The only difference is that some people are more aware of these qualities within themselves than others, and thereby they are able to manage them. So, in fact, what determines your level of self-control and humanness is this awareness.

Therefore, the object of this dharana is to develop awareness of these qualities. Whenever anger, jealousy or delusion arise, step back and observe it, just as you would look at your own face in the mirror. If you observe how you are thinking, behaving, looking, laughing or talking at that time, you will notice a difference in yourself that will not appeal to you. Basically you do not like to see these qualities within yourself and you feel uncomfortable when they arise. Moreover, they cause a great deal of imbalance and you tend to lose control of yourself and the situations you are in at those times.

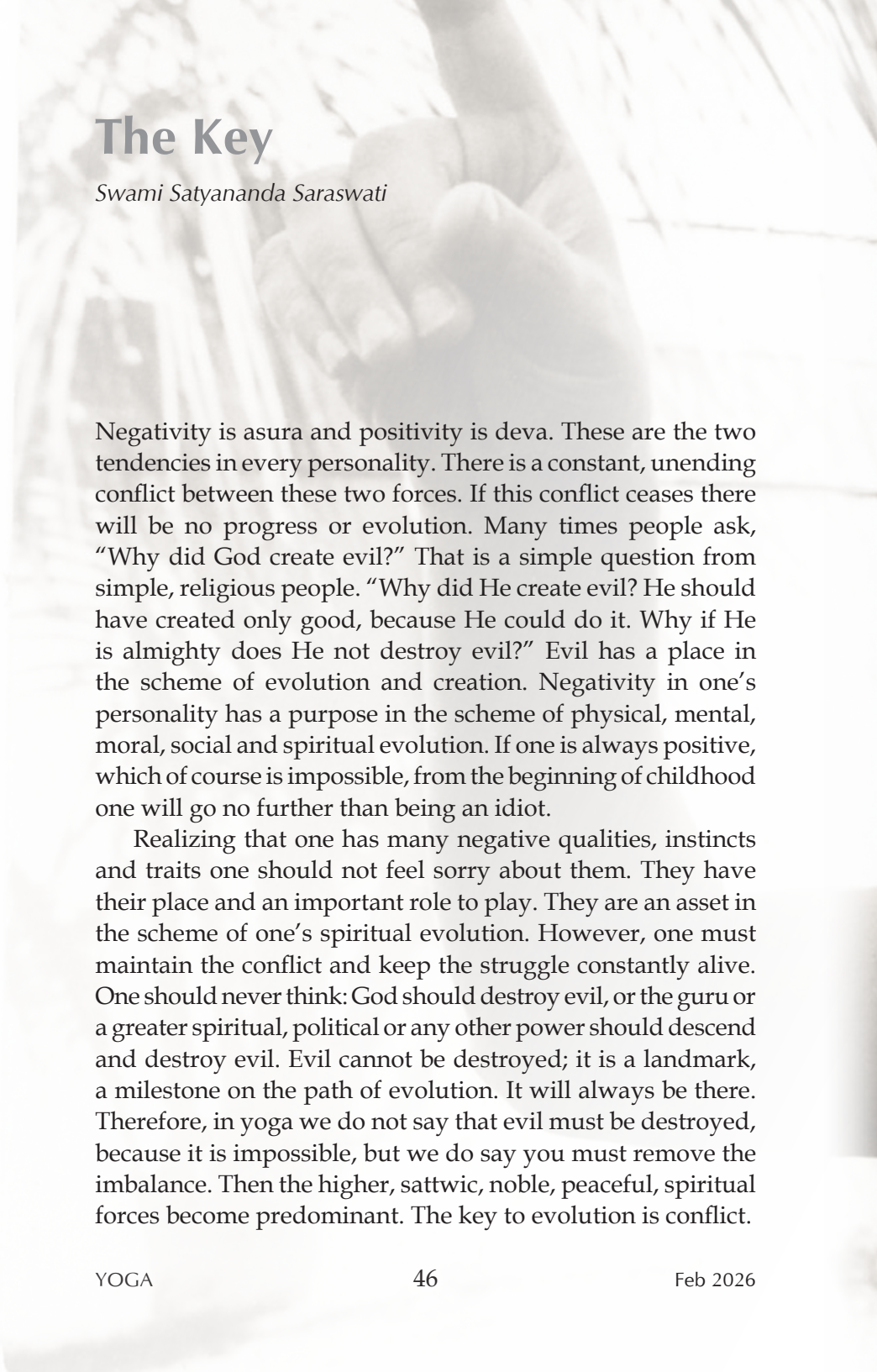
Thus, this dharana shows how the defects of the human personality can be used as a means to liberate the consciousness.

This is the very principle of tantra which sets it apart from other religions and philosophies. They ask you to eradicate anger, greed, jealousy, passion and pride, but they do not tell you how to go about it effectively. Over time you develop a guilt complex because of the inability to manage these negative attributes, which causes further imbalance in your behaviour and personality.

Tantra, on the other hand, says that these negative traits are also a part of the mind, so utilize them just as you would use the assistance of another thorn to remove a thorn which is deeply embedded in your foot. It would be a lie to say that you never feel anger or jealousy. Accept that these feelings do arise within you, and they are also part of nature's law. Wherever there is love, there will be hatred; this is natural. You cannot stop this process, but you can become aware of it.

For example, whenever jealousy arises, focus your mind on it. Develop total awareness of this quality through one-pointed attention and penetrate it with your sharp intellect. If you are able to do this, you will suddenly find that your awareness goes beyond the jealousy and enters a subtler dimension, which brings you closer to the essence. In reality, jealousy and all the other negative qualities are nothing but subtle forms of energy. When you realize the essence of these qualities, you will realize yourself as well as develop the ability to convert negative energy into positive energy.

The energy is the same in all experiences, whether they are positive or negative, material or spiritual. It is just a question of how streamlined the flow of that energy is. If the flow is scattered, dissipated and disturbed, then it is certain that your experience and subsequently your expression will be unbalanced. On the other hand, a positive, confident and focused person will exhibit a steady, unbroken and streamlined flow of energy.



The Key

Swami Satyananda Saraswati

Negativity is asura and positivity is deva. These are the two tendencies in every personality. There is a constant, unending conflict between these two forces. If this conflict ceases there will be no progress or evolution. Many times people ask, "Why did God create evil?" That is a simple question from simple, religious people. "Why did He create evil? He should have created only good, because He could do it. Why if He is almighty does He not destroy evil?" Evil has a place in the scheme of evolution and creation. Negativity in one's personality has a purpose in the scheme of physical, mental, moral, social and spiritual evolution. If one is always positive, which of course is impossible, from the beginning of childhood one will go no further than being an idiot.

Realizing that one has many negative qualities, instincts and traits one should not feel sorry about them. They have their place and an important role to play. They are an asset in the scheme of one's spiritual evolution. However, one must maintain the conflict and keep the struggle constantly alive. One should never think: God should destroy evil, or the guru or a greater spiritual, political or any other power should descend and destroy evil. Evil cannot be destroyed; it is a landmark, a milestone on the path of evolution. It will always be there. Therefore, in yoga we do not say that evil must be destroyed, because it is impossible, but we do say you must remove the imbalance. Then the higher, sattwic, noble, peaceful, spiritual forces become predominant. The key to evolution is conflict.



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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Funds will be utilized towards CSR activities.

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

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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**

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



Yoga Publications Trust

Questions on Raja Yoga and Bhakti Yoga

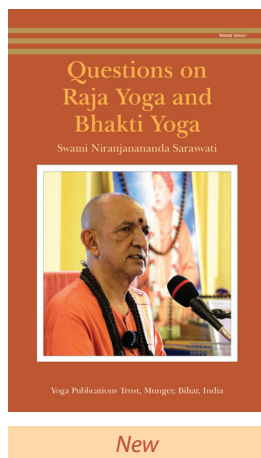
Swami Niranjanananda Saraswati

60 pp, soft cover, ISBN 978-93-48677-78-5

During the Raja Yoga–Bhakti Yoga Training held at Ganga Darshan Vishwa Yogapeeth, Munger, from 22nd to 30th September 2025, Swami Niranjanananda Saraswati spoke on these two branches of yoga. *Questions on Raja Yoga and Bhakti Yoga* contains his answers, and as the training was conducted at the time of Ashwin Navaratri, Swami Niranjan concluded by explaining the meaning and significance of the Navaratri period.

It is the discovery of health, happiness and harmony in body, mind, emotions and spirit, which is the goal of yoga. The lifestyle of yoga is to be good and do good, positively, creatively, constructively. It may take time, but we can definitely start our journey.

—Swami Niranjanananda Saraswati



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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/>

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

Other Apps (for Android and iOS devices)

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

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Yoga Peeth Events & Yoga Vidya Training 2026

Yoga Peeth Events

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

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

Mar 1-Apr 30	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.