

YOGA

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Hari Om

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Editor: Swami Gyansiddhi Saraswati

Assistant Editor: Swami Yogatirth-ananda Saraswati

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Useful Resources

Websites:

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

Apps:

(for Android and iOS devices)

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

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GUIDELINES FOR SPIRITUAL LIFE

Exact science

Yoga is not something that is completely divorced from daily life. On the contrary, yoga and daily life must be made to merge into each other. Yoga is a perfect practical system of self-culture. Yoga is an exact science. It aims at the harmonious development of the body, mind and soul. Yoga is the turning away of the senses from the objective universe and the concentration of the mind within. The path of yoga is an inner path whose gateway is the heart. Yoga brings in perfection, peace and everlasting happiness.

—Swami Sivananda Saraswati

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Contents

- | | |
|--|----------------------------------|
| 2 World Peace | 26 Negativity |
| 3 Higher Quality of Mind | 27 The Mind |
| 4 Love | 29 Concentration and Meditation |
| 6 The Shadow of Sorrow | 32 Vijnana Bhairava Tantra |
| 9 Five Points for Everyone | 35 Children's Yoga Day |
| 15 No Excuse | 38 Antaranga Yoga |
| 16 Whatever you do | 43 Karma Yoga and Enlightenment? |
| 17 Negativity Bias – A Yogic Perspective | 45 Transformative Ashram Life |
| | 47 Life |

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 ॥

World Peace

Swami Sivananda Saraswati



World peace would not depend upon the existence or non-existence of politicians, if only people, individually and collectively, understand and live up to the canons of perfect righteousness, wisdom, truth and justice. As long as people do not rise to this level, 'politicians', which is only a name for those who are in charge of the administration, will continue to be actuated by their selfishness and greed and will accordingly ride roughshod over the feelings and sufferings of millions and will go on embarking on wars however destructive they may be in general.

Higher Quality of Mind

Swami Satyananda Saraswati

Today we are not in a position to experience *advaita anubhuti*, *aparoksha anubhuti*, direct experience. We must have a tool. The tool which we have today is not healthy, it is sick. The *chitta*, the mind, through which we understand, is full of *doshas*, *avarnamala* and *vikshepa*, humours, veils of impurities and distractions, the three faults of the mind. Even though the Advaita philosophy holds good for all times and for everybody, as a *sadhaka*, an aspirant, we must practise yoga. It is not enough if you say, *Brahma satya jagat mithya jivo brahmaiva naparah* –

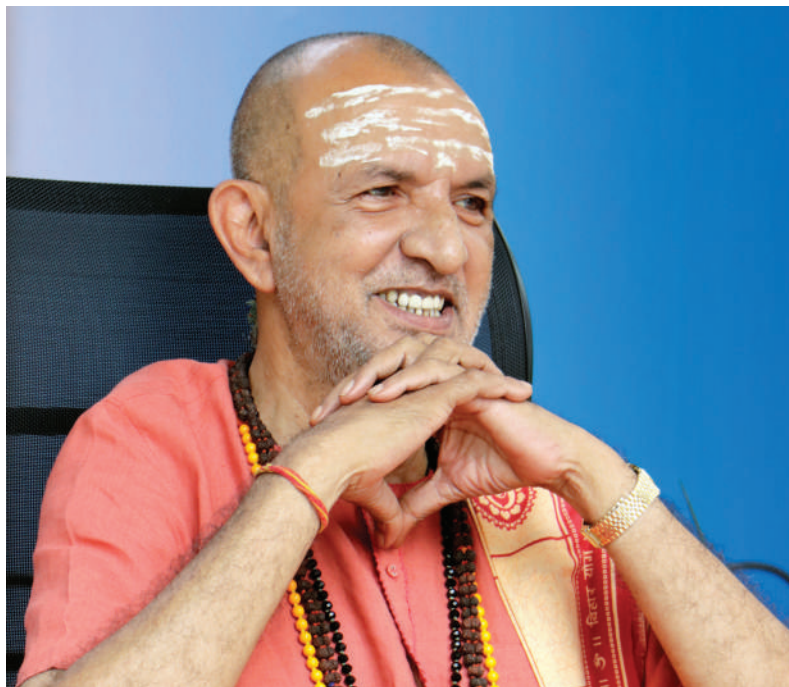
“Brahma is real, the world is an illusion, jiva is Brahma itself and not different,” and then meditate only on that.

If you want to know the relationship between jiva and Brahman, you have to understand for yourself what that could be. The instrument through which you think, the power of concentration, reflection and meditation, should be enlarged. You need an intuitive, precise, calculating mind in your day-to-day business affairs, a sharp brain to get through your studies and examinations. In the same way, for *samyama* or total understanding of the subject, and *nididhyasana* or profound, deep meditation, you need a higher quality of mind. You obtain that higher quality of mind through yoga.



Love

Swami Niranjanananda Saraswati



The love that people identify with is sensual, sensorial, physical. It is an emotional connection, seeking support and sympathy. The love that people identify with creates dependency on other people. This is the general concept of love in the world. In any culture any society, when people tell each other, 'I love you,' it is either an indication of physical, sensorial, sensual attraction or a mental and emotional connection. It is very much self-centred.

The love that spirituality talks about is not the love that we live or experience in our life. The love that we live and experience is conditional and conditioned. If I support you, you will say, 'I love you.' If I do not support you, you will say, 'I hate

you.’ This is a conditioned approach to a state of experience. Spiritual love is not conditioned; it is called unconditional love. It is not towards one person but a universal expression of the positive connection that people can have with each other.

There has to be a clear distinction and awareness of what love actually means for you. Don’t try to understand what love means in different people’s lives, traditions or cultures. First identify what it means for you, and after you have identified what it means for you, then try to make it unconditional. Although love is defined as an emotion, it is more a connection of positivity in life. From that perspective it is not an emotion, it is not a feeling. Rather a connection with purity, known as the param prem. When this purity is not there, it gets tainted by desires, human samskaras and expectations. It becomes gross, physical and there is nothing spiritual about it.

It is the pure nature with which we connect in the course of our sadhana that brings to the forefront the aspect of positive connection. You begin to experience the unconditional nature of love. You begin to experience kindness and compassion which is not directed towards anybody. Everyone who comes into that field feels and experiences it. Right now, our love is directed to people, and that is conditioned love. From the perspective of spiritual analysis, love is purity. It is not directed to anybody, but it is universal. Sunlight and torchlight – light has the same nature. The difference is that the torchlight illuminates one small area only, it is conditioned and focused. You cannot focus sunlight on any place; it is universal, broad.

At present we are experiencing love in the form of a torchlight. Wherever we shine the light, we go. He is a good boy, she is a good girl, nice house, nice car, good food – all these are small focuses of love that you enjoy. When there is no torchlight and you are depending only on sunlight, everything is illuminated and there is no singular focus. That is the main difference between conditioned and unconditioned love.

– 22 March 2026, Ganga Darshan, Munger

The Shadow of Sorrow

Swami Satyananda Saraswati



People think that happiness is the only truth, the only reality. However, happiness is but a shadow; sorrow is the reality of life. Do not forget that sorrow is real, just as I am real and not my shadow. The only truth in the world is sorrow. All religions say it. There is sorrow in birth, sorrow in old age, sorrow in marriage, sorrow in living, sorrow in dying, again and again. This ocean of the world is nothing but sorrow. He who does not accept sorrow as a reality is disappointed, but a man who searches for sorrow can never be disappointed.

He who dreams of ideal situations, who creates fixed ideas of happiness in life, will always be disappointed, whereas the man who says, "Nothing matters to me, except two rotis a day," will never be disappointed. Because he has asked for only two coarse rotis, he will get two loaves of fine bread and he will be happy. Instead of two loincloths, he will get two silk dhotis and he will be happy. Instead of a hut, he will get a Ganga Darshan. That is more than enough for him, so he gives thanks. However, if he expects to get a Ganga Darshan in the first place and not a hut, he will be disappointed.

Therefore, everyone should develop a philosophy in life that sorrow is the only reality, and that those who go in search of sorrow attain happiness. Sorrow means whatever man does not want or like. In winter the cold is sorrow; in summer the heat is sorrow. Not getting food when you are hungry is sorrow; being criticized and abused is sorrow. Nobody wants these things, but this is what one gets in life. This is the truth. Look at your circumstances and your environment. Ask yourself whether or not this is true. Sorrow is constant. With it walks its shadow, happiness. Where there is sorrow, there is happiness. This does not imply that where there is happiness there is sorrow. Happiness lies in the wake of sorrow. It walks slowly and quietly behind sorrow. The poet Vidyapati used to sing:

O Bholenath,
When will you take away my sufferings?
I was born in suffering,
I spent my life in suffering,
I was never happy even in dream.
This world-ocean is unfathomable.
O Bhairava, come and catch hold of my hand.
Vidyapati says that Bholenath,
Who is his salvation, should come
And grant him the boon of fearlessness.



That is why saints and mahatmas suggest that one should go on pilgrimages, sleep in dharmashalas, go to the ashrams and spend a month or so there. Live a simple life, forgetting status, wealth and intellect. Work like an ordinary man in the garden, in the kitchen. Sleep on a blanket on the floor. There should be some inconvenience, this inconvenience is the reality of life. Therefore, in every religion there is a discipline called self-imposed poverty, imposing poverty upon yourself. You may be able to afford six types of vegetables in one meal, three types of papad and good

ghee, but you should decide to have khichari, porridge and rotis without ghee. This is also called *tyaga*, sacrifice, *tapas*, penance, *sanyam*, self-restraint, *vrat*, resolution. It has many names and all these are for the benefit of householders.

Householders do not have complete licence to indulge in life. They have grabbed the licence by force and, therefore, they are suffering. A poet says:

Those who preserved the dreams of success,
Enjoyed nothing but defeat.

Householders think they have complete licence in grihastha life and there are no rules to adhere to. They can go to the cinema when they want to, drink and have non-vegetarian food when they want to. To justify this, they say, "I am a householder, not a sannyasin. I can do what I want." No. In household life you do not have complete licence to indulge. Every religion suggests that householders live a life of balance between *yoga* and *bhoga*, between yoga and indulgence.

Five Points for Everyone

Swami Niranjanananda Saraswati



Since 2014, a continuous training in *Yoga Chakra* is being given at the ashram, through different trainings, programs and seminars. For ten years the focus was on the Yoga Chakra system. In 2024, when I had gone to Sivanandashram I got the inspiration to embark on the yoga yatras which started in 2025. I came across many different groups of people. In each place, different groups, different people had different questions and needs regarding yoga. Until 2025, I was focusing on the general introduction to the yoga lifestyle, and how to live yoga from moment to moment. I have been reflecting on the different types of people, groups and questions that we had encountered. I decided to pen down the needs and requirements of each of the different groups, and how yoga can help them in achieving and experiencing what they want.

That seems to be the focus of yoga in the world, and what people expect from it. For fifty years Bihar School of Yoga was engaged in yoga propagation. That was one phase, one jigsaw puzzle piece. The second piece of the jigsaw puzzle came with the Yoga Chakra, and now it seems that the third piece of the jigsaw puzzle is emerging with the Yoga Yatras and the expectations of people from yoga.

In the Bihar Yoga understanding, people may approach yoga for many reasons, but yoga must be given according to their stage of life, condition of mind, pressure of environment and readiness for growth. The outer demands may differ, but the inner process remains the same – relaxation, balance, awareness, discipline, transformation. So, consider not only ‘what people want from yoga’ but ‘what form of yoga’ should be given to each group, so that their need becomes a doorway to their growth.

The first point is the core Bihar Yoga principle. In a Bihar Yoga framework, every group can be understood through five points which make yoga practical, psychological and spiritual at the same time:

1. What do they suffer from?
2. What do they think they want?
3. What do they actually need?
4. What should yoga give them first?
5. What can yoga gradually lead them towards?

Comparative framework by groups

Students

1. What is the primary condition of students? Distraction, emotional instability, exam pressure, weak discipline, over-stimulation, and uncertainty about identity and direction.
2. What do they think they want? Concentration, memory, stress-relief, confidence and better marks.
3. What do they actually need? Regulation of energy, emotional balance, routine, sense control, positive self-image and direction in life.



4. What should yoga give them first? Simple asanas, rhythmic breathing, relaxation, short concentration practices, yogic routine and discipline.
5. What can yoga lead them towards? Personality development, clarity, self-mastery, right values and awareness-based living.

In a nutshell, for students yoga should not only sharpen the brain, it should organize their prana, emotions and habits, so that education becomes a means of total personality development.

Academicians and intellectuals

For the academicians and intellectuals, yoga must bridge *shastra* and *anubhav*, scripture and experience, theory and realization.

Teachers and professors

A teacher should not only teach subjects, but a teacher should radiate balance. Yoga helps the teacher become the teaching.

Sportspersons and athletes

For athletes, yoga should support the body, but more importantly train the prana and the awareness, as a disturbed mind weakens performance before the body does.

Medical and therapeutic groups;

Yoga in health should not compete with medicine, rather complete the human picture by addressing the psychosomatic and pranic dimensions.

Executives and leadership groups

For executives, yoga should teach that efficiency is not only doing more, but it is wasting less prana.

Workers and labour groups

Yoga for workers must be simple, direct and compassionate. It should fit life as it is, not as an idealized system imagines it.

Governments and public institutions

At the social level, yoga becomes a means of human development, not only ceremonial promotion.

Spiritual group

Spirituality without balance becomes emotionalism. Yoga converts inspiration into steady sadhana.

Yoga aspirants and sadhaks

For the sincere aspirant yoga is not for excitement or self-pleasing; it is for systematic inner re-education.

Sannyasins

For sannyasins yoga is not a class or a method; it is the entire architecture of life.

General public

1. What is the primary condition that the general public is experiencing or suffering from? Stress, disease, confusion, imbalance, over-stimulation and lack of an inner anchor.
2. What do people think they want? Health, peace, flexibility, sleep and relief from tension.



3. What do they actually need? Rhythm, breath awareness, emotional regulation, discipline, simplification of life, contact with inner stillness.
4. What should yoga give first? Easy daily practice, relaxation, breathing, simple asanas and awareness in lifestyle.
5. What can yoga lead them towards? Balanced living, self-awareness, reduction of unnecessary self-imposed suffering, and opening towards dharmic life. The general public enters yoga through the body, but should gradually be guided towards mind management, pranic balance and awakened living.

The mistake in many modern presentations of yoga is that one form is offered to all. Bihar Yoga says that the student needs training in attention and habit; the worker needs relief and restoration; the executive needs pranic economy; the doctor needs psychosomatic understanding; the spiritual seeker needs purification; and the sannyasin needs total integration of life and sadhana.

Yoga must be need-based in entry, balanced in its method and transformative in its direction. The deeper truth is that, though expectations differ, most desires fall into a few main layers:

- Physical: health, strength, flexibility, recovery and pain reduction.

- Psychological: peace, stress-relief, emotional control, concentration and confidence.
- Social: better behaviour, harmony, discipline, cooperation, support, understanding, kindness and ethical living.
- Existential: meaning, purpose, self-understanding and inner freedom.
- Spiritual: purification, balance, focusing, awakening and realizing.

The real challenge is that most people want yoga for relief, some want it for improvement, fewer want it for transformation, and very few want it for realization. Yoga is seen differently, according to the maturity of the seeker. The sick want healing, the busy want balance, the ambitious want performance, the troubled want peace, the thoughtful want understanding, the devotee wants union, the sadhaka wants transformation, and the sannyasin wants freedom.

A simple final synthesis: yoga is wanted by students for focus and emotional balance, by teachers for stability and values, by scholars for clarity and deeper understanding, by athletes for performance and recovery, by medical groups for preventive and supportive care, by executives for resilience and balanced success, by workers for relief, energy and dignity, by governments for health, harmony and human development, by spiritual groups for purification and devotion, by yoga aspirants for sadhana and inner growth, by sannyasins for renunciation and realization, by the general public for health and peace.

In its fullest sense, yoga exists not only to give people what they want, but to gradually reveal what they truly need. What they truly need is balance, awareness, discipline, harmony and awakening.

Developing yoga, thinking about yoga, making it more practical, applicable and presentable, has been the intention as I cover all the expectations and demands, that I have experienced when I go on the Yoga Yatras.

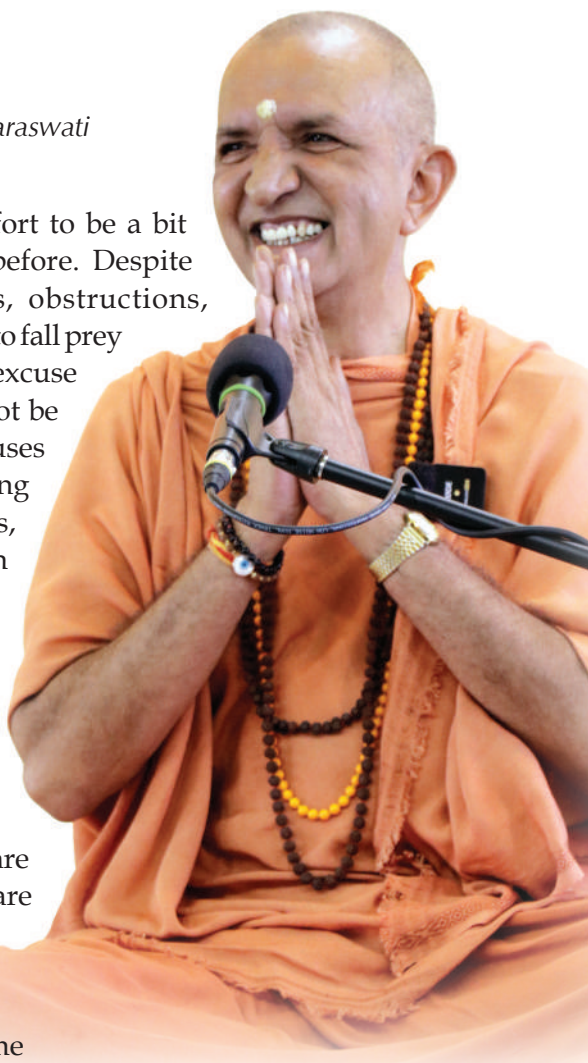
No Excuse

Swami Niranjanananda Saraswati

Every day make the effort to be a bit happier than the day before. Despite challenges, difficulties, obstructions, make the effort. It is easy to fall prey to laziness and find an excuse as to why you should not be happy. People find excuses not to be happy by focusing on difficulties, problems, stresses, anxieties, which suck positive energy and life from the individual.

That becomes the excuse for why you should not be happy today. You are worried about this, you are worried about that, you are thinking about this, you are thinking about that. That is not a right approach to life. In yoga one has to become the architect of one's own life. Yoga helps in that process, to make your life into a joyous experience of living, from birth to death. *Manahprasad* or happiness is the first aspect, the doorway to spiritual life. There has to be regularity, consistency, conviction and faith, that you shall overcome whatever may be the difficulty, obstruction or challenge.

– 26 March 2026 Ganga Darshan, Munger



Whatever you do

Swami Sivananda Saraswati



Whatever work you do, do it with perfect concentration. Never leave the work without finishing it completely. When you sit for prayers and meditation, never think of your office work. When you work in the office, never think of the child who is sick or of any other household work. When you take bath, do not think of games. When you sit for meals, do not think of the work that is pending in the office. You must train yourself to attend to the work on hand with perfect one-pointedness.

Negativity Bias – A Yogic Perspective

Swami Prembhava Saraswati

So often in life, what we perceive as a negative experience can overshadow our lives. It can keep us awake at night, remain in our thoughts for years, strain relationships, distort our perception of someone we once loved, or quietly erode our confidence and understanding of ourselves. From a psychological perspective, this tendency is known as negativity bias.

A simple example illustrates this clearly. You arrive at a social gathering where you are warmly welcomed – smiles, conversation, and genuine happiness surround you. Yet among all this warmth, there is one person who appears cold, avoids you, or walks away without acknowledgement. Long after the gathering has ended, it is often this single experience that occupies your mind, replaying itself in the quiet of the evening.

Why does one moment of coldness outweigh so much warmth, joy and connection? Why does it take such effort to release that one interaction, even when the day was positive and happy? This is negativity bias at work, it is the mind's tendency to fixate on the negative, no matter how small or seemingly insignificant it may be. We can all recognize this pattern. One critical word will remain longer than many kind ones. In the world of social media, a single negative comment can affect us far more deeply than hundreds of supportive responses. As human beings, we are wired this way.

Negativity bias is a well-established concept in psychology, describing our natural tendency to notice, remember, and give greater weight to negative experiences than positive ones. Negative events capture our attention more quickly, remain longer in the mind, and influence our judgements more strongly than positive experiences.

From an evolutionary perspective, this bias once served a vital purpose. Threats needed to be recognized immediately; ignoring danger could mean death, whereas missing something pleasant rarely had serious consequences. Over time, the human nervous system evolved to treat negative information as urgent, triggering strong defensive and protective responses.

Negativity bias is not a personal failing; it is an inherited survival mechanism. However, in modern life, immediate life-threatening dangers are rare. Yet the same response is now activated by perceived threats in everyday situations; relationships, social interactions, work, health concerns, driving and online engagement. When this bias dominates, it can increase anxiety, create self-doubt, distort our perception of reality, and lead to imbalance at emotional, mental and even physical levels.

Negativity bias does not tell us what is true; it reveals what the nervous system is reacting to. A common mistake is assuming that because a reaction feels intense, it must be accurate. Yet intensity does not equal truth. Negativity bias amplifies experiences, repeats them in the mind, dramatizes situations, and creates a false sense of urgency. Truth, by contrast, is quiet, spacious and steady. It does not threaten or rush us. Learning to recognize this difference allows us to discern whether we are responding to reality – or to our own negativity bias.

Stress and illness

Negativity bias increases when we are under stress and illness and it also contributes to them. When the nervous system has been under prolonged strain, through trauma, illness, grief or long-term stress, it becomes sensitized and hyper-alert. In this state, the brain constantly scans for danger or meaning, even in neutral or minor events. The mind repeatedly asks, “What’s wrong? What did I miss?”

As sensitivity increases, negativity is perceived everywhere. Small experiences take on disproportionate weight, and the

cycle continues, each perceived threat adding another layer of stress. Over time, this accumulation can lead to nervous system exhaustion, burnout or serious illness. This process is not a sign of weakness; it is the intelligence of the human system attempting to protect itself. When the mind is fatigued and the heart has been holding or suppressing emotions for long periods, negativity bias grows louder. This does not mean that one is failing; it means that one has endured a great deal. Recognizing this pattern early is essential, before it manifests as illness or collapse.

Yogic understanding

From a yogic perspective, the path to manage negativity bias is not to endure negativity bias each time it arises, but to understand the conditions, the inner soil, that allowed it to take root in the first place. Rather than repeatedly suffering the same reactions, yoga helps us to explore their origin.

Yoga teaches us to befriend the mind through awareness and observation. By cultivating *drashta bhava*, the attitude of the witness, we begin to observe mental patterns without immediately identifying with them. Alongside this, yogic practices, attitudes and lifestyle help steady the ground from which the mind's conditioning and responses emerge.



Awareness is the first essential step. When we notice the mind focusing on negative or destructive thoughts, we can try to create a small space between what is happening in reality and how the mind is interpreting it. From this place, yogic practices are applied not to analyze the situation intellectually, but to calm and balance the nervous system, allowing the mind to shift naturally out of the negative state.

From a yogic standpoint, we do not try to stop negativity bias or force it away, as this only creates further inner conflict. Instead, we observe our reactions and gently peel back the layers to understand what they are connected to within us. With consistent practice, the intensity of negativity bias gradually diminishes until it no longer dominates our experience.

Yoga psychology of negativity bias

Samskara

Samskaras are impressions left in the subconscious and unconscious mind by past experiences, and are stored within swadhisthana chakra, the storehouse of samskaras. Every experience, thought, emotion, reaction or perception, leaves an imprint that shapes how we interpret life.

Painful or threatening experiences leave deeper samskaras than pleasant ones, as the nervous system records them more intensely. Long after an event has passed, these impressions continue to influence our perception. Through yogic practices the form negativity bias takes in each individual can be traced back to these unique impressions or samskara.

Klesha

Kleshas are the fundamental causes of mental suffering, they are deep patterns of misperception that colour how the mind experiences reality.

The five kleshas are:

- *Avidya* – misunderstanding or misperception of reality
- *Asmita* – ego identification
- *Raga* – attachment

- *Dvesha* – aversion
- *Abhinivesha* – fear of loss, change and death

While all five are present to some degree, negativity bias is primarily sustained by avidya and abhinivesha. Understanding these two kleshas allow us to work skilfully with repetitive negative thinking in life.

Avidya causes temporary experiences to be perceived as permanent truths, while abhinivesha clings to what is familiar in an attempt to regain stability. Together they create a repetitive loop in which negative experiences are magnified, clung to, and replayed as vrittis, strengthening the underlying samskaras.

Vritti

In yogic terms, negativity bias appears as a negative vritti dominated by *dukha* – suffering. *Vrittis* are movements of the mind, they are energy, not reality itself. When left unobserved, they influence behaviour, relationships and self-perception.

The yogic principle, '*Yogaschitta vritti nirodhah* – To block the patterns of consciousness is yoga' refers not to suppression, but to the quieting of mental movements through awareness and understanding. This inner observation is the foundation for change and transformation.

Yogic awareness

When we recognize negativity bias as an activated samskara influenced by kleshas, we can begin to witness it without reacting. When reaction ceases, the vritti loses its fuel. This shift cannot occur through intellect alone. Negativity bias lives in the nervous system and deeper layers of prana and must therefore be addressed holistically.

Change and transformation occurs by releasing the energy held in the experience. Each recurrence becomes an opportunity for greater awareness, kindness and patience toward oneself. Over time, the samskara softens and its hold weakens.

Negativity bias is strengthened by unconscious reaction and weakened by awareness, balance and regular yogic practice. Yoga offers tools that retrain the mind steadily, without force or avoidance.

Yogic practices for reducing negativity bias

Pranayama

Pranayama directly regulates the nervous system and the flow of prana, making it a primary tool in working with negativity bias. As negativity bias is rooted in nervous system reactivity, conscious breath regulation helps restore balance at a physiological and energetic level.

- *Nadi shodhana* balances the sympathetic and parasympathetic nervous systems, harmonizing emotional responses and calming mental fluctuations. It reduces compulsive thinking and creates inner steadiness, allowing the mind to disengage from habitual negative loops.
- *Ujjayi* pranayama lengthens and deepens the breath, activating the parasympathetic response. The gentle sound of the breath anchors awareness in the present moment, reducing mental agitation and anxiety-driven thinking.
- *Bhramari* pranayama soothes emotional turbulence and quietens mental over-activity. The humming vibration has a direct calming effect on the brain and vagus nerve, releasing stored tension and reducing repetitive negative thought patterns.

With regular practice, pranayama stabilizes the nervous system, weakening the physiological foundation that sustains negativity bias.

Asana

Asanas work through the body to influence the mind. Physical steadiness, rhythm and conscious movement help discharge excess nervous energy and restore emotional equilibrium.

- *Surya namaskara* balances, energizes and recharges the nervous system. Its rhythmic coordination of breath and

movement improves the circulation of prana and supports emotional resilience. When practised with awareness, it helps reset mental patterns and lift stagnation.

- *Forward bending asanas* have a calming and introspective effect. They soothe the nervous system, reduce mental agitation and encourage inward awareness, making them particularly helpful when the mind is caught in rumination.
- *Balancing asanas* cultivate concentration and balance at the emotional, mental and psychic levels, removing stress and anxiety, and bring us into the present moment. They stabilize scattered mental energy and strengthen the connection between body and mind, reducing reactive tendencies.

Antar mouna

Antar mouna is one of the most effective yogic practices for working directly with negativity bias. It trains the mind to observe thoughts without suppression, judgement or identification.

Through antar mouna, repetitive negative thoughts are allowed to arise and pass naturally. This develops *drashta bhava*, the witness attitude, reducing emotional charge and weakening the samskara roots of negativity bias. Over time, we learn that thoughts are transient movements of energy that will pass rather than truths that must be acted upon.

Yoga nidra

Yoga nidra works at the subconscious and unconscious levels, where samskaras are stored. When we are in the yoga nidra state, a state of deep relaxation with awareness, the habitual mental tensions and emotional impressions are gently released.

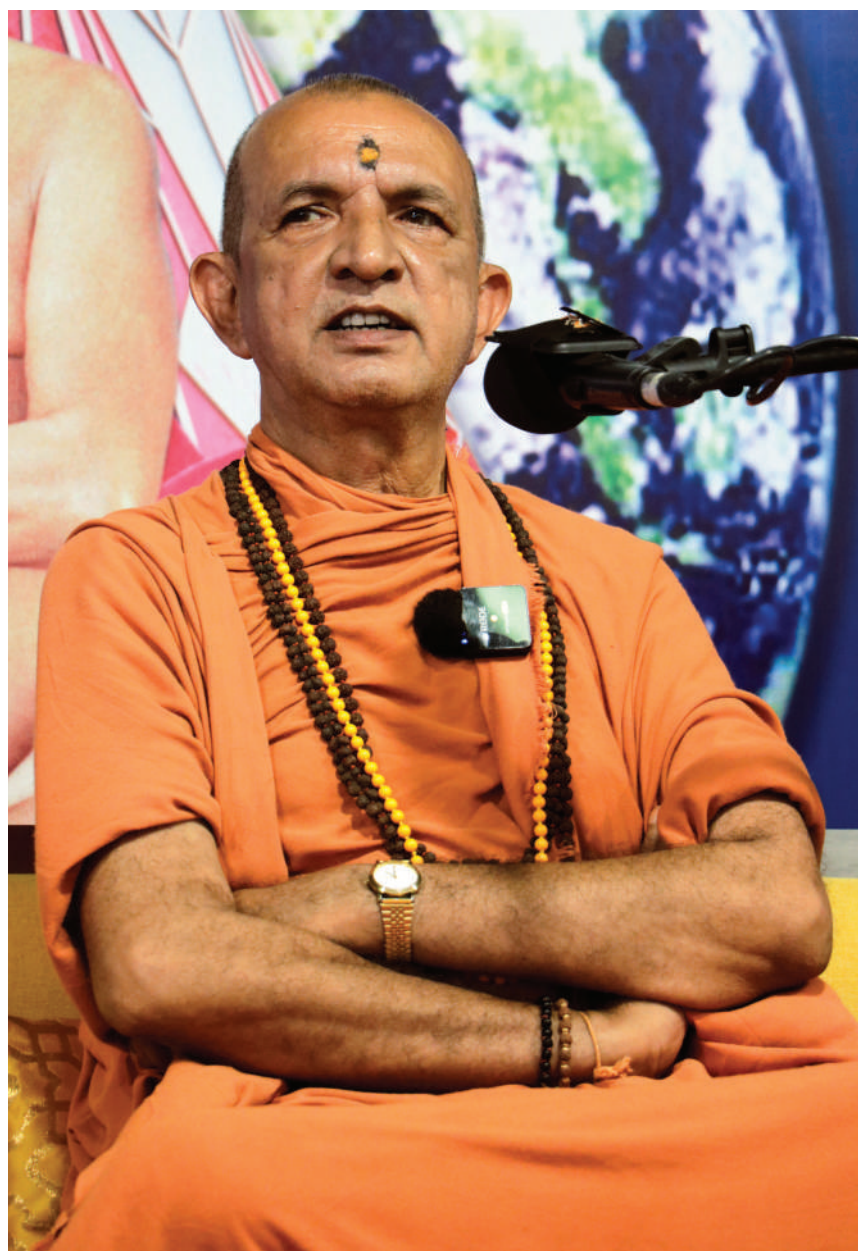
Regular yoga nidra practice reduces stress, improves nervous system resilience, and helps dissolve deeply held negative conditioning. It is particularly effective when negativity bias is linked to long-term stress, illness or emotional exhaustion.



Mantra japa, mantra chanting and kirtan

Mantra creates rhythm, sound vibration, and repetition, stabilizing the mind and redirecting attention away from the mind's habitual rumination. Mantras retrain the mind towards sattwa without force or suppression.

- Mantra japa replaces reactive thought patterns with steady, intentional awareness and sound vibration. Mantra japa can be practised silently during daily activities, like walking or repeated loudly when emotional and mental reactivity is being experienced, or daily as a sadhana before sleep to calm the subconscious mind and prepare for sleep.
- Loud mantra chanting such as the morning mantras, stotrams, engage the breath, the voice and our awareness, and this helps to release stored emotional tension and shift our mental focus away from the negativity bias and ruminations of the mind.
- Kirtan combines mantra, sound, voice, rhythm and collective energy. This powerful combination lifts emotional









heaviness, dissolves isolation and reconnects us to joy, happiness, positive connection and expansiveness beyond our own mind and mental patterns. Playing kirtan and mantras in the house can lift the mood and shift the mind out of negativity bias.

Yogic lifestyle to reduce negativity bias

Negativity bias is strengthened by mental overstimulation, exhaustion and emotional overload, and weakened by simplicity, routine and conscious yogic living. Helpful yogic lifestyle attitudes and practices include:

- *Regularity* – maintaining a routine for sleep, meals and yogic practice
- *Digital fasting* – reducing excessive sensory input, especially screen exposure of mobiles, computers and television.
- *Mouna* – allowing periods of silence and rest, daily or weekly
- *Sanyam* – cultivating restraint and moderation in daily activities and commitments; live simply with less!
- *Swadhyaya* – practising self-reflection without judgement
- *Adopting a karma yoga attitude* – acting without attachment to outcomes

All the above practices and attitudes create a balanced lifestyle that supports the health of our nervous system and creates the inner conditions for our yogic awareness to grow and assist us to face the negative qualities of the mind.

Conclusion

Negativity bias is not a flaw to be corrected, nor an enemy to be overcome. From a yogic perspective, it is a conditioned response shaped by our past experiences, nervous system sensitivity, and deep mental impressions. Yoga works quietly and progressively. Through consistent practice and a balanced lifestyle, the mind regains its natural state of steadiness and discernment. Negativity bias may still arise, but it no longer governs perception or behaviour. Instead, it is met with understanding and allowed to dissolve in its own time.

Negativity

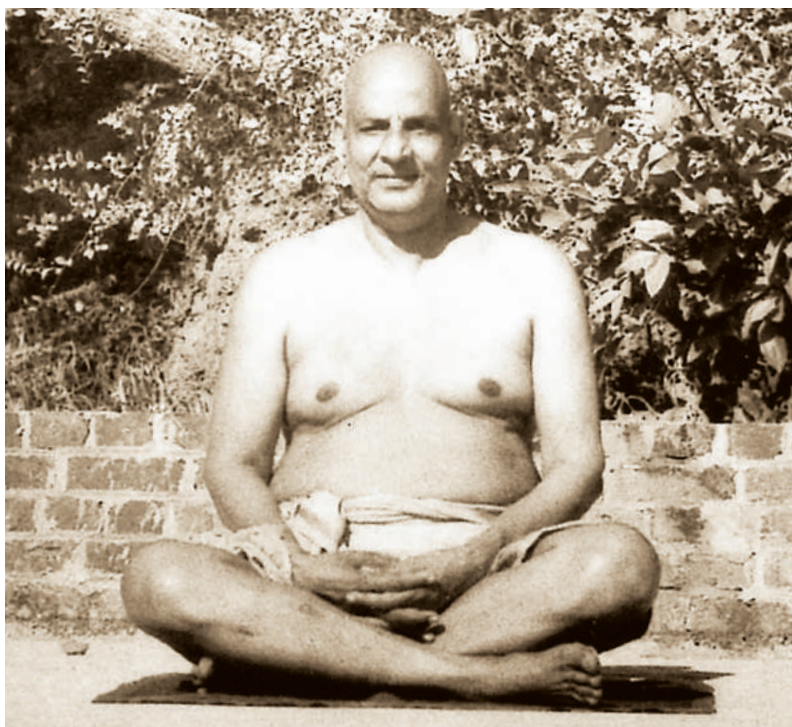
Swami Niranjanananda Saraswati



- The mind may have negative aspects, but these must be accepted, otherwise the personality will be split and weakened from the outset.
 - Negativity is poison for the mind. It is deeply related to our sense of individuality and security. Virtues or positive qualities do not belong to the dimension of the mind.
 - Negative and destructive tendencies, behaviour and thinking are all illness of the mind. If you have them, please treat them seriously, just as you would treat your body.
- Negativity is the hard shell that has covered your nature, and has to be broken. To break it you have to use nail and hammer. The nail goes in and the hammer hits out. That which goes in is known as yama, as it reaches inside and changes you within. The hammer that hits and remains on the surface is niyama.
 - Negativity is deeply related to our sense of individuality and security. Virtues or positive qualities do not belong to the dimension of survival.
 - You like to live in negativity, you like to think it and express it. Therefore, if you form a negative opinion of somebody you can never change it and it keeps on building until one day it explodes. That is the normal behaviour of the mind.
 - Reversing the experience of life, whatever it may be, from negative to positive or from positive to negative, and then finding the balance between both experiences, is known as elimination of the ego.

The Mind

Swami Sivananda Saraswati



The mind is nothing but a collection of samskaras. It is nothing but a bundle of habits. It is nothing but a collection of desires arising from contact with different objects. It is also a collection of feelings aroused by worldly botherations. It is a collection of ideas gathered from different objects. These desires, ideas and feelings constantly change. Some of the old desires and feelings are constantly departing from their storehouse, the mind, and new ones are replacing them. This constant change does not in any way interfere with the harmony of mental operations. Only some of the old desires, ideas and feelings depart. Those that remain work in healthy cooperation and concord with the

new arrivals. The new arrivals are strongly magnetized by the old ones. They both work in harmony and this harmony sustains the identity of the mental existence.

Mind is not only made daily, but is always made. Every minute, it changes its colours and shape like a chameleon. It is very *chanchala*, wavering, and *asthira*, unsteady. Arjuna says in the *Bhagavad Gita* (6:34):

*Chanchalam hi manah krishna pramaathi balavaddridham;
Tasyaaham nigraham manye vaayoriva sudushkaram.*

O Krishna, the mind is restless, turbulent and obstinate.
I deem it as difficult to control as the wind.

Sri Krishna replies (6:26):

*Yato yato nishcharati manashchanchalamasthiram;
Tatastato niyamyaitad aatmanyeva vasham nayet.*

From whatever cause the restless, unsteady mind wanders away, from that let him restrain it and bring it under the control of the Self alone.

Mind is constantly changing. You are gaining new experiences daily. Your beliefs and conscience of 1932 and the faculty which judges right from wrong will change in 1942. The mind evolves through experience. The world is the best teacher or guru.

According to the state of his knowledge, man's conscience is built up and changes from time to time with the correction of his views, in the light of further knowledge gained subsequently. Conscience is one's own convictions arrived at either instinctively or by reasoning. The conscience of a child or a savage is entirely different from the conscience of a fully grown civilized man and, even amongst civilized men, knowledge varies so much that their consciences direct different lines of conduct. The conscience of a sattwic man considerably differs from that of a rajasic man. The conscience of a sattwic man is very clean and pure.

Concentration and Meditation

Swami Satyananda Saraswati

Anyone who has to go deeply into meditation has to start from exoteric practices because body is the basis. Finer than the body are the senses. Finer than the senses is the mind. Finer than the mind is the intellect. Finer than the intellect is emotion. Finer than emotion is ego. This ego is of two kinds: lower ego and higher ego. Socrates used to say, "Know yourself." He meant the higher Self. On this basis, meditation has to start.

First one should practise yoga postures, then pranayama or breathing. Both the practices can take more than twenty minutes. Then one should choose for oneself one or two practices in which the mind and the senses are separated. In other words, the mind should be isolated. It is a prerequisite for concentration and meditation that the mind should be isolated. If the mind is constantly fed by the stimuli of the senses from outside, it cannot concentrate, just as the flame of the candle cannot become steady and straight as long as there is a wind blowing; so you close all the windows – that's all.

First of all, the senses must be hypnotized. There are practices like chanting, certain mudras and bandhas, certain forms of concentration on object, on light, on sound, whereby the senses are numbed for the time being. When mind is isolated it does not receive external sensations and perceptions. Then, at that time, one should select for oneself one practice of concentration.

Concentration means fixing the mind on an object for a particular period of time, say for about five minutes. Out of the five minutes, the mind will be concentrated for maybe half a minute because, even if the mind is isolated, it has its subjective experiences. You have plugged the external



perceptions but what about the internal perceptions? By the practice of concentration, you plug those internal experiences also. This continues and continues and suddenly it turns into meditation.

In meditation there is only awareness of the object. There is no awareness of ego. There is no awareness of time and space. Just that particular object, on which you have been concentrating, becomes very clear. In this, one of the easiest

of the practices is concentration on your own breath. It is easiest because you don't have to do it, because you are always breathing, twenty-four hours, you just have to add one more thing: awareness that you are breathing. You are breathing for twenty-four hours but you don't know it. With your eyes closed, for ten minutes you have to become very aware that you are breathing.

By fixing your inner gaze at the tip of your nose, just witness the natural flow of the breath. Start with five minutes then start counting. Count in reverse order for some time, it can be ten minutes, fix a time for yourself. In ten minutes you breathe one hundred and fifty times: a hundred and fifty, a hundred and forty-nine, a hundred and forty-eight, continue back to one. If you happen to forget the sequence of numbers somewhere in between – which usually happens because when the concentration begins you suddenly miss a number – you start again from a hundred and fifty. You must make a resolve, “From a hundred and fifty to one I will count and see my breath and know each and every number.” If a hundred and fifty is a bit difficult, start with seventy-five.

When this is done then you start a sound. You develop the concept of a sound with the breath. The sound should be practised in two ways: the sound of inhaling the breath is *So* and the exhaling breath is *Ham*. That is how you must feel. So you maintain a steady stream of awareness, *So Ham*, while you are following the breath. The same concept can be reversed; when you are breathing out it is *Ham* and when you are breathing in it is *So*. It is *HamSo*, *HamSo*. It is the same thing; you are only changing the order of your concept.

By the time you are practising this, if concentration begins to take place, you begin to see some sort of visions. The moment you begin to see the visions, stop the practice and concentrate in the middle of the eyebrows. At this time, you must try to visualize one particular symbol or one particular thing or one particular object, which you have already chosen for yourself. With that, your meditation begins.

Vijnana Bhairava Tantra

Swami Satyasangananda Saraswati

66. Dharana on austerity

*Kuhanena prayogena sadya eva mrigekshane;
Samudeti mahaanando yena tattvam prakaashate.*

O gazelle-eyed one, verily by applying the performance of austerities, great bliss arises immediately, by which the essence is illumined.

Denial of the level of comfort that you are accustomed to is austerity. It is a way of controlling the forces of the mind. Instead of allowing the mind to guide your thoughts and actions, you pave the way for the mind to follow a pattern that you impose on yourself in the form of austerity. Therefore, austerity is also a form of dharana, and it has always been a very important spiritual practice down through the ages. Austerity strengthens the willpower and focuses the mind. It increases the *tejas*, or inner heat, and bestows brilliance and inner lustre on the aspirant.

Austerity should be undertaken by those with strong willpower and unfailing resolve. The form of austerity can be physical, such as exposing the body to extreme heat or cold, fasting, sleeping on the bare floor and other such difficulties, or it can be mental. Pratyahara, dharana and dhyana are mental austerities because they starve the mind of external stimuli and offer only a diet of subtle and psychic objects, which the mind creates through self-effort and discipline.

These austerities are a way to tune into the inner self. They lead us within and through them we experience a rare delight which we could never experience in our interactions with the world. They give us an experience of balance, equipoise and harmony within our being without the aid of any object, person



or event. In this way, we discover that, in fact, true happiness and joy can only be experienced by looking within. Through this realization we get a glimpse of the reality, which serves as an encouragement for us to pursue and develop this type of experience further.

The Sanskrit word for austerity is *tapas*, which means ‘to sharpen’ or ‘to whet’. The blacksmith sharpens a piece of metal, fashioning it in such a way that it becomes an article of utility for a definite purpose. In the same way, through the fire of *tapas* the inner instrument of man, known as *antahkarana*, is refined and tuned to uncover the essence, which is hidden within.

Yogis impose austerity on themselves because they are fully aware that it is through the fire of austerity, or *tapasya*, alone that the purity of inner experience can be developed. My guru, Swami Satyananda, performed the Panchagni *tapasya* at Rikhia for nine long years. This *vidya* is described in the ancient texts such as *Satpatha Brahman* and *Brihadaranyaka Upanishad*. It is a *tapasya* by which one can reach the heavenly abode whilst still in this physical body. It was taught by Yama, the lord of death, to a young lad known as Nachiketas who had implored him to describe what happened after death.

Swami Satyananda’s guru, Swami Sivananda, described him as having the *vairagya* of Nachiketas, which is perhaps why he was able to successfully endure this arduous *sadhana*. He said, “Verily, few could exhibit such an intense *vairagya* at such an early age. Swami Satyananda is full of Nachiketa *vairagya*. He does the work of four people yet he never complains. Whatever job he takes up is bound to be perfect in every way.”

Panchagni is a spiritual austerity. This *dharana* speaks of austerity of any kind which, when applied through the mind, becomes a source of bliss. There are religious austerities too, which are a combination of both physical and mental practices. This includes a vast array of *vratas*, (vows), such as *upavas* (fasting), *yatra* (pilgrimages to holy places), *anushthanas* (repetition of a specific number of mantras), *yajna* (fire sacrifice), *pooja* (worship of the divine forces abounding in the universe), *kirtan* (chanting of the Lord’s name), *swadhyaya* (study of the scriptures), *seva* (service to the destitute) and *satsang* (association with saints).

Children's Yoga Day

Swami Niranjanananda Saraswati



The purpose of the Children's Yoga Day is simple – to give children the exposure, to awaken their dormant strengths, qualities, characters and faculties. In that, the ashram has been successful. From 1995 to 2023, with the help of the *Bal Yoga Mitra Mandal*, the Children's Yoga Fellowship, over 200,000 children were exposed to yoga, yoga lifestyle and yoga attitude and awareness, which played an important milestone, and continues to play an important milestone in their life today. Many children have graduated and are in good areas of responsibility. They give credit for their success to the learning and the time they have spent in the ashram.

It was in 1995, that the Children's Yoga Fellowship was established in Munger. Now we have the children of the *Yoga Bhoomi Mitra*, friends of the Land of Yoga. They are the children of people who have no resources in life. Their life is worse than slum life. These children have been adopted by us, and we look after their health, education and upbringing.

In this way, over the years the ashram has also sponsored many deprived children for their education, including higher education. These children have become very successful in the areas where they mastered the subject. It is a moment of pride for us to remember what we can give to our future generations. Parents give children mobiles to keep them engaged right from the time of their birth, but that is not the reason for which children or a soul takes birth. We tend to look at everything from the social aspect – the rich and the poor. We identify with wealth and reject poverty. There are people for whom a good life is a distant dream. A life full of struggle is what they know, every hour, every day, morning till night. Nobody is safe.

These children have been taken up by the ashram, and from time to time medical check-ups are done, proper diet is given, many other programs and events are in the offing for them, like development of skills and trades, and of course education. In this life, two things are important today: one is health for body and mind, and one is education.

Today, people do not have the emotional resilience. They are caught up in comparing, consuming and creating their own digital avatar. Few people understand that the purpose of life is not to create a digital avatar for ourselves, but to cultivate the spiritual awareness, as our guru, Sri Swami Satyananda, used to say. Without spiritual awareness, there is no peace, no happiness and no harmony. If you want to live in the digital world, where there is not going to be any peace, happiness and harmony, then that is the choice you have made. If you want to retain your peace, happiness and harmony, despite the changes happening on the outside, you have to become a yogi.

A yogi is somebody who lives yoga. Practice happens in school, in a centre, yet that is not the aim of yoga. Ultimately, the aim of yoga is that you are able to live the yogic principles, yogic awareness, yogic attitude, in your day-to-day life and routine. Maintain the drashta bhava not only at the time of meditation, but also during the waking hours. Maintain the

connection with positivity and goodness, not only when you are comfortable and at peace, but also when you are struggling and facing stress and anxiety, in whatever form it comes to you.

These children imbibe that samskara. They do not practise yoga; they begin to live yoga. For you, practice is important, for children living is important. That is the main difference. If I say to people, 'Come we will have one hour of asana class,' hundreds will sign up. If I say,



'Come for a one hour lecture on happiness and kindness,' only the curious ones will come. Others will say, 'What is that? That is not our need.' Children do not have to learn anything; they imbibe. Their mind is like a sponge, and they soak in.

The quality of mind is different in each one of us. Some people's minds are like plastic; it can never get wet. Even if you put that plastic in a bucket of water overnight, when you take out the plastic, it will be absolutely dry. Water will not soak in, wisdom and experience will not soak in. Some people are like stone; submerge them in water overnight and maybe the outer layer will be wet, which will get dry as soon as it comes in contact with outside air. Put wood in water, it will take in water, it will bloat due to water. The sponge will just pull all the water. In this way each mind is different either like plastic, stone, wood or sponge. The type of mind becomes visible to other people, because the personality, the character, the behaviour, everything is defined by that. If children are given the right awareness early enough, that awareness becomes part of their trait, personality and character.

– 14 February 2026, Ganga Darshan, Munger

Antaranga Yoga

Swami Niranjanananda Saraswati



The normal concept is that you reflect on your nature and ask yourself the question 'Who am I?' As a questioner you cannot answer it; you are the one who is asking. Yogis will only tell you, '*Tat Tvam Asi* – You are That.' So what is That? Or *Prajnanam Brahma*. What is *Prajnanam Brahma*? What is *Aham Brahmasmi*, I am Brahman? That does not make any sense to me; I cannot experience it, I cannot live it, understand or apply it. That type of thinking is abstract.

From the yogic perspective, jnana yoga begins when you begin to understand and realize yourself – from the basic things. Don't go into the higher things until you cover the basic groundwork first. What is the basic groundwork of jnana yoga? To know how your mind works, to know what is your nature and personality, to know the limitations of your nature

and personality, to make the effort to transcend and transform the limited nature and different traits of personality. Then gradually, with every step, you come close to realizing your inner nature.

Jnana yoga

To go to the roof of your building, you have to use the staircase. Step by step, you have to climb up, covering different floors until you come to the rooftop. In the same way, the practice of jnana yoga begins. What is the first practice of jnana yoga? A simple observation of yourself. Take four sheets of paper. On one sheet, write down what you consider to be your strengths and positive qualities. On another sheet, write down what you perceive to be your weaknesses, limitations. On these two sheets of paper, you have listed your strengths and your weaknesses. On the third sheet of paper, write down what your ambitions and aspirations are. On the fourth sheet of paper, write down what your needs are. I call this the SWAN principle – strength, weakness, ambition and need. Discover that about yourself; think about it, reflect on it for days. You can alter, you can delete, you can add to the list which you have made, until you are satisfied that it is an accurate map of your personality. Do not try to hide or negate anything – the negative or the positive, the good or the bad. Objectively write down everything about yourself; it is only for your eyes.

Once you have listed your strengths and weaknesses, ambitions and needs, use one strength to overcome one weakness. Convert, transform the weakness into a positive quality or strength. Analyze your ambitions – what is achievable and what is imaginary. Delete that which is imaginary and work towards that which is practical. Observe your needs and prioritize them. Work with this for at least six months. That will help you understand your inner nature and personality, behaviour and attitudes. It will develop awareness of yourself, and what your actual aspirations are. This is the map of your personality – acknowledge and recognize it.

Do this is along with the practice of meditation and other yoga practices and sadhanas. This is not only an intellectual analysis, but an effort to change and transform the limiting, the confining, the weakness into a positive expression of your life. Not knowing the difference between ambition and need – clear this confusion. Understand who you are, at a down to earth and practical level.

Reading books, scripture, literatures, shastras has no meaning in your life until and unless you apply them,. You are just transferring the information contained in the book to your brain. You are not using and applying it. You are creating a duplicate of the book in your brain, and that is not jnana yoga. Jnana yoga is the realization of your nature and yourself.

Karma yoga

People think of karma yoga as activity – how can I do what I do in a better, constructive and creative manner? That is one aspect of it, yet every karma is influenced by your own mind. So, do not separate the karma, the action part, from the mental dimension. It is the mental dimension which produces the reaction and which allows you to engage in action. You think of karma yoga as action only, but what about the reaction which is subtle and psychological? Even that has to be observed and modified. To practise karma yoga, while you are engaging actively, with the understanding to be more optimistic, creative and constructive, you also have to analyze your mental reaction. It may not be possible to do that every moment, but it is possible to do it at night.

When you are lying in your bed, review everything that you have done during the day. This is known as *samiksha*. *Samiksha* means to observe, analyze and recognize. You have to review everything that you have done during the day, from the time you woke up in the morning, until the time you went to bed. All the interactions that you have had, all the things that you have done, all the conversations you have had, all the reactions you have had – observe them. When you observe the heated

dispute that you were having with a co-worker or a friend, think, 'If tomorrow I am again in this same situation, how can I improve it and do better?'

You may not be able to change the reaction or the response overnight, but once you bring in the component of awareness in the observation of your reactions and responses to daily situations and interactions, in the course of time, this awareness will alter the way you respond to a situation, interact with people and engage with other people.

This is an important aspect of karma yoga, which many people do not realize, as they associate karma with action and not with reaction. In karma yoga, you have to observe the reaction. If the reaction is clear, positive and constructive, then the action will follow suit. When you are performing the action, the engagement, intention and clarity of the mind is more important. The second component of *samiksha* is how we can develop our karma yoga.

Karma is something we engage in from the time of our birth to the moment of our death. When we add the word yoga to karma, the whole meaning of karma changes. There has to be harmony, for yoga is harmony. There has to be understanding and clarity. *Samiksha* becomes the tool through which we can alter, improve and transform our karmas. With the improvement of the karmas, inner purification takes place, *atmashuddhi*. It is through this awareness that you can distance yourself from deep involvement or attachment to what you think is *asakti* in the karma. In this manner fulfil the statement – *yoginah karma kurvanti, sangam tvaktvatmashuddhaye*.

Bhakti yoga

Bhakti yoga should be practised in two different manners – one internal and one external. The start of bhakti yoga at the internal level is the connection and identification with the mantra. At the external level, it is an act of kindness that you can do for others. Every little act of kindness builds an ocean of goodwill. It is that goodwill which will open up your heart,

allowing you to explore your own bhakti. Mantra sadhana and an external act of kindness becomes part of bhakti yoga.

That external act of kindness will connect you in a positive manner with somebody who needs your support of kindness. It is easy to reject people, and hard to appreciate people. It is the appreciation which people demand, not rejection. When you reject people, you create distance. When you appreciate people, you come closer to them and they come closer to you, with a special bond of happiness and joy. Not disenchantment and the feeling of being ignored. You too do not like to be ignored; you are happy if somebody accepts you, encourages and supports you. So, what you wish for yourself, why can't you give the same to other people? Are you someone special that deserves the good, and other people don't?

Gurus have always said, 'Give to others what you desire for yourself. If you desire kindness, then give kindness to others. If you desire compassion, give compassion to others. If you desire love, give love to others. If you desire support, give support to others. You will receive back what you give.' That is the reality of life.

In this simple way, you can practise jnana yoga, karma yoga and bhakti yoga. You don't have to be serious in the practice of these branches of yoga. It has to be joyful. You should connect with the joy of life; not with introversion, but with extroversion and awareness. If you can understand these three yogas, you can go far in your own exploration of spiritual life, the spiritual dimension and spiritual experience. Meditation is one way, but it does not give you the understanding of positive connection with everyone and everything. It will allow you to observe yourself. Who is going to guide you in meditation? You cannot guide yourself; you can only follow instructions. In karma yoga, bhakti yoga and jnana yoga, the steps that you take can transform your life, and they can also transform another person's life for the better.

– 13 April 2025, R.K. Convention Centre, Chennai, India,

Karma Yoga and Enlightenment?

Swami Satyananda Saraswati

When I met Swami Sivananda in 1943 after coming to a full stop, he just gave me one small key; he said, 'You must exhaust your karmas. You will have to reduce the weight, the grossness of karma. In your awareness there are layers and layers of grossness, the impressions, the dirt, the distractions, the vasanas, the hidden desires and many other things. All those karmas should be exhausted. The exhaustion of karma is an important sadhana in the process of enlightenment.'

If you exhaust your karmas, then it is possible that the experience in meditation will give positive rewards. But karma cannot be exhausted by karmas. Every karma brings impression, so in order to exhaust you will have to do karma yoga and not karma. What is the difference between karma and karma yoga? Karma yoga is an impersonal karma without attachment. Karma is the karma with absolute attachment. Karma brings anxiety, neurosis, and karma yoga will never bring it. Karma brings exhaustion and karma yoga brings satisfaction. Karma yoga means dedication and karma means selfishness. By karma everything is for myself and by karma yoga everything is for you. These are the distinctions between



karma and karma yoga. With karma you add to your karmas; the destiny becomes more and more gross. By karma yoga your personality becomes purer and purer day by day, until you experience everything continuously.

Once one attains enlightenment in life through the process of yoga, the enlightenment is the correct enlightenment, not just feelings of grandeur, then there is no darkness in life in any realm. There is no ignorance. The light is very clean. The light is very quiet. There is tranquillity, there is no tension, everything is full of bliss. The discrimination – the understanding between real and unreal – is known to me during the process of enlightenment. Everyone can see that he has the light, he does not have to prove it; it can be seen.

Enlightenment is the ultimate aim of human life. It is for this enlightenment that everyone is born, takes physical existence. This is the principle of human efforts and human accomplishment. It may be called enlightenment, nirvana, darshan, samadhi or kaivalya, but it is all the same. However, to fulfil this task takes a combined effort of karma yoga, bhakti yoga, jnana yoga and raja yoga. Raja yoga is difficult, simpler is bhakti yoga and much simpler is karma yoga. Since karma yoga is the simplest, it does not mean that you only do karma yoga; no, you must have a synthesis of these three: karma yoga, bhakti yoga and raja yoga.

Meditation with karma must be continued. If you meditate for three hours, you must work for ten hours; and if you meditate for five hours, you must work for eighteen hours. You must understand that if you have so much of vegetables, there must be this equal quantity. Meditation is the salt of life but karma is the method or the vegetables. Never be lazy on the spiritual path. Meditation with karma brings about that awareness which can be seen in the life of man, in his action, in his behaviour, in his thinking and in his contribution to society and towards himself.

– 1968, *San Francisco, USA*

Transformative Ashram Life

Group from Ranchi

My experience at Bihar School of Yoga was unforgettable. It gave me a new perspective on life and helped me understand that true happiness was within. It was not just a visit but a journey towards self-discovery and inner peace.

– Kumar Malik

Get up at 5 am	never imagined
Yoga class until 6.30 am	another impossibility
Breakfast before 7 am	more than ideal
Seva	the only normal thing of the day
Another yoga session	something that never crossed my mind
Lunch at 11.30 am	this is breakfast time
Rest for a while	memories of hostel life
Yoga nidra class	let's sleep after lunch
More seva at 3.30 pm	different interactions, different experiences
Dinner at 5.30 pm	I am living on a different planet
Lights off by 8.30 pm	this is just the start of my day.

Thanks to everyone involved in this process from monotony to such a different positive way of life.

– Abhishek Jha

My stay at the ashram was a truly enriching experience and I learned that yoga is not limited to practice sessions but is a way of living life. The peaceful environment and disciplined routine helped me feel mentally calm and physically energetic. The ashram has given me a new perspective on maintaining balance and positivity in life.

– Kriti Kumari



After visiting the ashram, I feel detoxified from my daily stress and worries. Keeping distance from social media and the outer world, felt like purging myself. I have started to learn the purpose of my life.

— Riya Sen

My visit to the ashram was a deeply enriching and transformative experience. From the moment I entered the premises, I was enveloped in an atmosphere of security, discipline and spiritual energy that is truly rare to find. Surrounded by nature and guided by a strong sense of purpose, every moment spent there felt like a step inwards, towards self-awareness and inner balance. Inspired, I will carry valuable insights that will stay with me for life.

— Akriti Raj

Life

Swami Sivananda Saraswati



Understand fully the aim and purpose of life. Yield not to temptations. Develop positive qualities like humility, forgiveness and tolerance. Human life is a process of seeking and self-expression. It is seeking after freedom from bonds, from want and pain. It is a quest for harmony, repose and peace. It is a thirst and a search for happiness. By this very search man expresses his innermost need. Have faith, interest and attention. You are bound to succeed.

IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

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

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2. **Corpus Donation**

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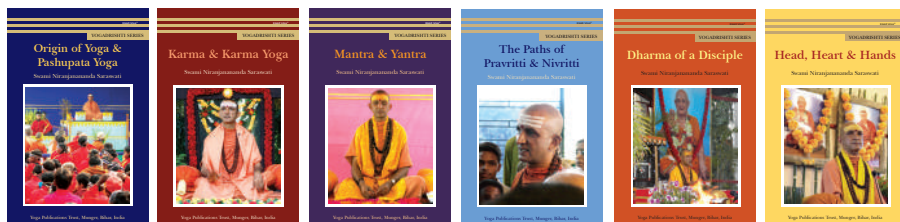
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Yoga Publications Trust, PO Ganga Darshan, Fort, Munger, Bihar 811 201, India

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.

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Yoga Peeth Events & Yoga Vidya Training 2026

Yoga Peeth Events

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

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 & Yoga Lifestyle Experience
(for overseas aspirants)

Bihar Yoga Bharati Yogavidya Training

Nov 1-Dec 31 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.