



Yoga Chakrodaya

Munger Yoga Symposium 2018



Book 3/3

Yoga Publications Trust, Munger, Bihar, India

Book Three



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Yoga Chakra in Motion

The Kaleidoscope of Events



Satyam Yoga Yajna

That yoga is not asana-pranayama became amply evident through the kaleidoscope of events that took place simultaneous to the class sessions during the period of the Symposium. The most important of these was the Satyam Yoga Yajna held at Akhara, conducted by acharyas and pandits from Kashi Vishwanath temple, Varanasi. The benevolent cosmic energies were invoked through the processes of homa and mantra, so that the massive effort being undertaken would receive blessings from the higher dimensions, all participants would benefit from the presence of these energies, and the positive intentions would receive a fillip. During the five-day yajna, many different homas were conducted such as Ganapati, Navagraha, Ayushmantra, Purusha and Sri Sukta, Avahanti, Mrityuinjaya, and Sudarshan. At the commencement of the yajna, Swamiji said:





Today we are conducting the Ganapati homa, a havan dedicated to Ganesha, for an auspicious beginning for all of you in the second chapter. Ganesha is the dearest of all powers and he loves to remove obstacles from the path of those who connect with that power. Just as fire loves to burn those who come and connect with it, water loves to wet those who come in contact with it and light loves to bring out the colours of the objects on which it falls, Ganesha loves to remove obstacles.

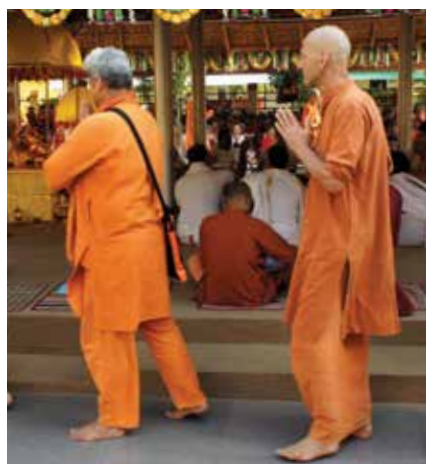
Everything has a purpose, and Ganesha also has a purpose. If you connect with the power and grace of Ganesha, then that cosmic power will remove the hurdles from the path of your growth, and it is that power which is being invoked today.

Yajna is an ancient tradition of the Indian subcontinent. Medicinal herbs, wood and other beneficial articles are

offered to the fire along with the chanting of mantras. The power and vibration of the mantras and the smoke from the havan fire goes up into the environment and creates a positive effect. If you remember, in the 1980s a volcanic eruption took place in Mt St Helens, United States of America, and the mountain became completely barren. All plant, bird, insect and animal life was destroyed. Ten or twelve years later, when scientists visited the location again, they found that the shrubs, plants and trees that had grown there after the volcanic eruption were different from those in the surrounding areas. The leaves were bigger and greener, the flowers were bigger and more colourful, the earth was different. It was as if nature had reinvented herself. They came to the conclusion that when the sulphur-containing smoke from the volcano went up in the environment, over a period of time it destroyed all the pollutant bacteria from the environment, from air, water and soil, and therefore it was as if a new earth had been born. Ash changes the quality of earth and smoke changes the quality of air.

The vaidic seers also realized that the environment could be strengthened, altered and made conducive to our needs with yajna. The smoke that has the essence of so many different herbs, medicinal barks, wood, leaves, etc. helps to purify the environment and even influences the climate. There are many examples where yajnas have influenced the climate, including the one held at Rikhia in 2017: the Soma Vajapeya Yajna. It changed the climate within a region of about 700-kilometre radius this year. Yajna has a definite impact on nature, which is of purification. Combined with mantras it becomes a powerful tool of transformation. You may not understand anything, yet just being in the presence of the yajna, just listening to the sound of the mantras, you go into a different dimension.

For five days during the Symposium, we will have the yajna here, and during the times specified, you are welcome to come here and spend some time in silence, with your ears, mind and heart open.

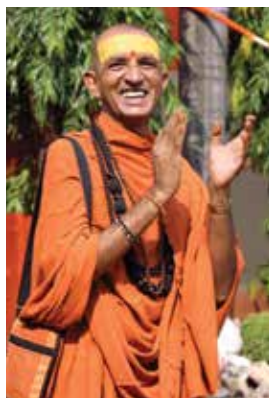




Satyam Akhand Kirtan

The amphitheatre in Satyam Vatika was the place from where waves of joy and bhakti emanated throughout the Symposium, as delegates from different countries and states of India sang kirtan from 8 am to 4 pm.





Satyam Yoga Prasad

The Satyam Yoga Prasad pandal at the Yoga Arogya grounds offered hundreds of books, DVDs and CDs produced by Yoga Publications Trust and Sannyasa Peeth for all delegates to take as prasad. Since 2013, 77 new books have been released in English and 19 in Hindi, besides many DVDs and CDs. Along with these, all the books of the first chapter were also available at this Satyam jnana yajna.

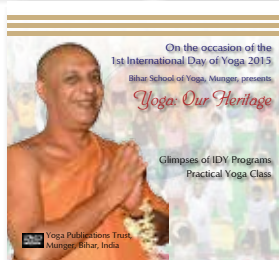
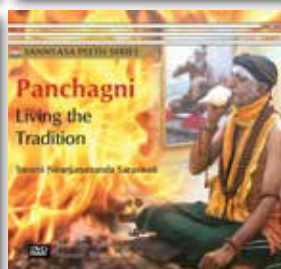
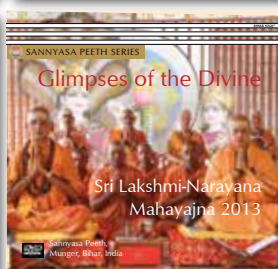
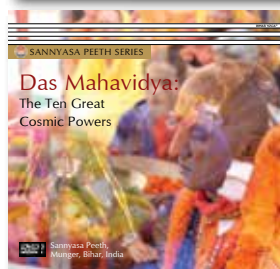
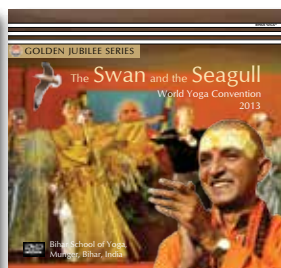
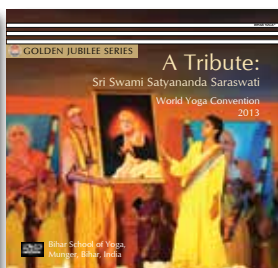
Referring to this prasad, Swamiji said: “Take these books with you and give them to other people, to your friends, family and others who are interested. Don’t be a miser, be of a bigger heart. If you have double, triple, quadruple, share them, give them to others and spread the yogic jnana.”





Satyam Darshan

At another end of the Yoga Arogya grounds was Satyam Darshan, the audio-visual theatre where the teachings of Sri Swamiji and Swamiji could be imbibed through the movies that were playing. Aspirants were free to sit and receive inspiration throughout the day.



RED GROUP: Timing 9:30 – 11:00 am

DATE	MOVIE	RUNNING TIME	TOTAL RUNNING TIME
THURSDAY	1) Siva's Spirit Manifest	59:43	76:09
25/10/18	2) Panchagni: Living The Tradition	16:26	(1 hour 16 mins)
FRIDAY	1) A Tribute: Swami Satyananda Saraswati	33:02	73:05
26/10/18	2) Satyam Speaks: India 1987 DVD 18/30 (H)	40:03	(1 hour 13 mins)
SATURDAY	1) The Swan and The Seagull	30:08	78:26
27/10/18	2) SWAN Paramahansa Initiation 1995	48:18	(1 hour 18 mins)
SUNDAY	1) The Wheel of Yoga: IDY – A History of Yoga	20:32	88:42 (1 hour 28 mins)
28/10/18	2) Rikhia Sandesh 'Satsang at Mahakaal Chita Dhuni' (H)	53:45	
	3) Rikhia Sandesh 'Rikhia Ratna 2' (H)	14:25	

BLUE GROUP: Timing 1:30 – 3:00 pm

DATE	MOVIE	RUNNING TIME	TOTAL RUNNING TIME
THURSDAY	1) Siva's Spirit Manifest	59:43	76:09
25/10/18	2) Panchagni: Living The Tradition	16:26	(1 hour 16 mins)
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Satyam Yoga Drishti

Satyam Vatika houses the 5D Satyam Yoga Drishti, fondly called 'the Kundalini Awakening Centre'. The doors opened every half hour to let in delegates for an unusual glimpse of the Shakti inherent in all of us.



kundalini

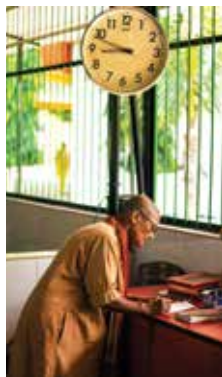
the ascent



At Annapoorna Kitchen

The meals were a joyous occasion for more than one reason. The cheerful smiles of those who served, the upbeat notes of the latest *Bhava* release from the speakers, the dexterity of the chefs who made sure every meal was special, the seamless organization by the ashram sannyasins – and a thousand hungry yogis, fresh from their asana and pranayama, left supremely satiated. Not to mention Swamiji joining in at the meals, truly the icing on the cake.





Country and State Presentations

From the 20th to the 25th, in the evenings, representatives of different countries and states of India made presentations on the development of yoga in their respective regions.

On the 20th, Swami Yogajyoti presented Satyananda Yoga in Ireland. Sannyasi Dharmajyoti spoke on the history and development of Satyananda Yoga in Delhi. Sannyasi Mangaldharma presented a slideshow on the development in Romania.

On the 21st, Sannyasis Bhaktananda, Chitra and Tulsi presented the yoga work in Hungary. Swami Mudraroop spoke on the history and present activities of Satyananda Yoga in Serbia. Brazil was presented with a colourful slide show by Swami Aghorananda and Sannyasi Gangadhara.

On the 22nd, the presence of Satyananda Yoga in the Netherlands was presented by Swami Annapoorna. Swami Harishraddhananda spoke of the long history of Satyananda Yoga in Madhya Pradesh and Swami Nirmalananda said that a lot of research of the Yoga Research Foundation was carried out in this state of India. The growth of Satyananda Yoga in Switzerland was explained by Sannyasi Anandaratna.

On the 23rd, Sannyasi Agnideva spoke of the activities in Colombia, and Swami Dharmakeerti gave her account of how Sri Swamiji and Swamiji helped develop Atma Darshan Yogashram in Bengaluru and in the state of Karnataka.

On the 25th, Swami Sivamurti presented Satyananda Yoga in Greece, from the early days in the 1970s to the present. A slideshow and video clips of Sri Swamiji, Swamiji and Swami Satsangi in Greece brought the history alive.



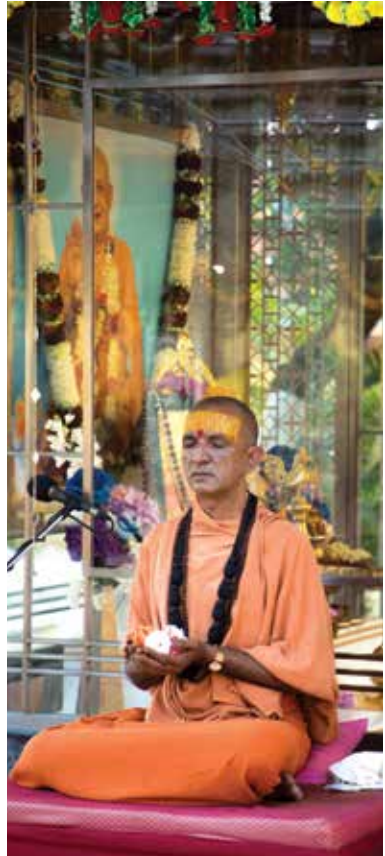




Conclusion of Yajna at Akhara

On the afternoon of the 28th, everyone gathered in the Akhara to receive the final blessings of the cosmic energies that had been invoked here during this period. The last homa was the powerful Sudarshan homa, dedicated to the sustainer of the universe: Maha Vishnu. Everyone received a very special prasad on this occasion: 'seeds of love'. Putting it all in perspective, Swamiji said:

With the conclusion of the auspicious Sudarshan yajna, we come to the end of our Munger Yoga Symposium. It is the end of the proceedings that have been conducted and guided here to give you a glimpse of the aspirations and directions that are being defined in the second chapter of yoga.





Sudarshan means having the auspicious vision. *Darshan* means to have the vision and *su* means beautiful or auspicious. Therefore, *sudarshan* means to have the beautiful and auspicious vision, and we have fulfilled that purpose in our yogic journey during the Symposium. We have had a glimpse, a vision of the direction in which we have to go and now we walk in that direction.

The Bihar School of Yoga will now be dedicated to developing the idea and the practices of the second chapter. It is the mother centre, created by Sri Swamiji and dedicated to his guru, for it was the mandate of his guru to spread the message of yoga from door to door. Sri Swamiji created the Bihar School of Yoga for propagation, research and development of the yogic science with the intention that eventually a fellowship of like-minded aspirants will develop around the world who are keen to explore the better dimensions of their life and who are able to share the knowledge of the vidya to uplift other lives. Therefore, all the developments in yoga will continue to take place through the Bihar School of Yoga.

We have commenced that journey by making yoga vidya a subject of experience for ourselves and not a subject of teaching and training, which has happened in the first chapter. I have made it amply clear that the training and the teaching of Satyananda Yoga will continue unabated

throughout the world, as has been happening up to now. The teachers and practitioners will continue to be exposed to the wisdom of yoga as conveyed by our master, Sri Swami Satyananda. Along with that, for the betterment of our own personalities and minds, we have to go deeper and realize that yoga is not a classroom practice but a moment to moment practice. For this reason, the idea was conveyed that yoga from door to door has happened, and now yoga from moment to moment has to happen, as it represents the lifestyle and the sanyam of yoga.



I would like to express my appreciation of the residents and the sannyasins of the Bihar School of Yoga who have stood by me during this changeover and have understood the intent of the second chapter of yoga. I would also like to extend my gratitude to all the yoga propagators from different countries who have been here for the last one year.





They came at the call to help prepare for the second chapter activities, helped in the publications, the presentations and in the ashram. A very big thank you to all of you for being part of this second chapter family, and also for being the initiators of the second chapter, for they were the people who travelled throughout the country where BSY conducted approximately 450 seminars and 12 conventions. It were they who conveyed the message of the second chapter to everyone. Then there are some people who were godsend and contributed to the development of the projects of the second chapter. I thank all of you who are present here, on behalf of the yogic tradition.

There is a quote on one of our T-shirts, “In order to attain God, goodness and greatness, plant the seeds of love,” and the prasad of the Sudarshan yajna is ‘seeds of love’. Inside a little bag is a mud ball, inside the mud ball is compost, in-



side the compost are five small seeds representing the pancha kosha. Take this prasad home and simply throw it anywhere in your garden. The birds will not eat the seeds as they are protected, and when water is received, the inner transformation will begin to take place and sprouts will emerge.



The prasad is a reminder of who you are. The compost represents head, heart and hands. When you mix the compost of head, heart and hands, then the seeds of creativity, happiness, peace, compassion and connection begin to sprout. The sprouting of the seeds represents the spiritual awakening in the individual. It also represents strengthening of Mother Nature and Mother Earth. Thus, you have to throw around ‘seeds of love’ in order to attain greatness, goodness and God. This is the yajna prasad.

During the Symposium, you have been exposed to a vision of the lifestyle of yoga. With clarity of thought, innocence in the heart, and strength of spirit, let us walk this path together and fulfil the aspirations that our gurus have cherished for all of us. If we can live the yogic life, that will be the best way to honour the tradition and the teachings which have flowed for generations from the Himalayas into the world.





Evenings at Car Park

25–28 October 2018, Evenings



Sanskara and Sanskriti



The 'Car Park' was transformed into a beautiful performance arena with a stage at its eastern end for the duration of the Symposium. The evening programs took place here to which the local citizens of Munger were also invited. On the first day, a stunning presentation was made by the children of Bal Yoga Mitra Mandal dedicated to Mother Ganga. Before the commencement of the presentation, Swamiji addressed the gathering:

This Symposium is definitely going to open a new vista for people who are interested in experiencing yoga. It has been made clear that today people think of yoga as a group of exercises and gymnastics, whether mental or physical. The depth, the intent and the aspirations of yoga are not understood by anyone. People have opinions that yoga is for illumination, self-realization, samadhi, moksha, liberation, and so on. In reality, yoga has only two purposes: cultivation of the appropriate samskara to allow balanced expression of thought, behaviour and action, and attainment of the appropriate culture to enhance creativity in life.

Thought, behaviour and action are the three components inherent in every human being. You are always influenced by your thoughts, always expressing a particular behaviour, and always involved in action. These are the three predominant aspects of human life. They define an individual: how you think, behave and act. If thought, behaviour and action are negative and detrimental, they make a tamasic *swabhava*, nature. Therefore, it is these three that have to be corrected in order to live a proper life. I am not talking of spiritual life now, I am talking of a proper life, whether you live in an ashram or at home. The thoughts, behaviour and action have to be according to *dharma*, correctness of the moment and the situation. When everything follows dharma, then the samskara of righteousness is built up. The aim of yoga, through the branches and the practices, is to bring the condition of correctness in life.

People think of illumination as the attainment of yoga, however, Sri Swamiji says that is the last thing. Take the example that you are hungry. In order to satisfy your hunger, how much effort do you have to go through? You have to buy the foodstuff, wash, chop, cook, eat. Prior to eating you were hungry. After eating, the hunger is gone, you are satisfied, content, happy, tummy full. Samadhi, liberation, illumination or moksha is like that: the contentment that comes after fulfilment. But then you have to make the effort to come to that point of contentment. You have to buy the vegetable,

chop, clean, cook, put the right ingredients in to make it tasty, then consume it, absorb it, and eliminate the waste. It is a whole process, yet you look at only two things: hunger and satisfaction from hunger. If you only look at these two aspects and ignore the process, one day you will forget how to cook and there won't be any restaurants either where you can go to eat.

You have to make the effort yourself, see things for yourself, analyze things for yourself, make decisions yourself, do the right thing yourself. Self-empowerment is a condition of yoga. Don't ask the guru, don't ask anybody. Apply your own wisdom, your own common sense. People become dependent, and that is a no. Do not become dependent on the guru. If you have done it or if you are doing it, you haven't understood the concept of guru and disciple. People say, "I will do only what my guru says." That is only a verbal statement, not an intention from the depth of one's heart. Therefore one always remains a hypocrite, and yoga recognizes that. To counter this condition, yoga says don't be dependent on anyone, come to a point with your own efforts and sadhana where you can harness your own potential. Do right, think right, behave in the appropriate manner and live a full life. Then you will find shanti, happiness, wholesomeness. This is the aim of the second chapter of yoga.

Throughout the globe, people are only practising the physical component of yoga and saying, "By practising asana I have become spiritual. By closing my nostrils I have become spiritual. By closing my eyes, which makes other people think that I am meditating but in reality I am sleeping, I have become spiritual." How can movement of the body make you spiritual? You move the whole day long, have you become spiritual? How can breathing through one nostril and breathing out through the other nostril make you spiritual? You breathe day and night continuously, have you become spiritual? How can closing the eyes make you spiritual? You close your eyes every night when you sleep for eight hours, has that

made you spiritual? Spirituality is an expression of the personality. It is the refinement of the human personality and nature, just as raw gold is put through a process to refine it.

When you receive a lump of gold, what is the first thing you have to do to make it usable as an ornament? Remove the impurities. Then you give it a shape, and finally, you wear it and let it adorn your body. Have you purified the lump of gold that you have received in the form of your personality? No. So don't think of becoming a golden ornament. Right now, gold and grit are together, sattwa and tamas coexist. If you want to make an ornament, remove the grit, remove the tamas, and then you will shine like gold, for you will abide in sattwa. Once you begin to shine like gold in sattwa, then you can begin to give yourself a shape: a garland, a necklace, a ring, or any other form of jewellery. Remember that raw gold never becomes an ornament, and you are all raw.

You say you are associated with yoga, but have you developed the yogic samskara or samskriti in your life? No. You have only practised exercises under the name of yoga. You have never practised yoga, which means the fine-tuning of your mind. You have never made the effort to remove the negatives, rather people express the negative more forcefully in front of people who are trying to express the positive. Therefore there is no purification. The interesting thing is, yoga begins with purification: shatkarma. That is the idea given by the rishis: purify this lump of clay, remove the dross, retain the gold, give it a shape, wear it, and let the beauty of the ornament shine. People have done it. We see this in the life of the gurus and the masters who have gone through immense effort and difficulties in their life. You are receiving things easily: come to a classroom, sit down, learn and go back. The masters did not sit in classrooms to learn and go back. They learnt in real situations to manage their energies and their minds. They learnt in real situations how to change the negative into the positive. They lived that. They lived the vidya, the wisdom, the understanding. That living became the culture, the samskriti of their life.

Samskara and samskriti are the two directions of the new effort: the deepening of yogic experience by developing appropriate samskaras and by becoming more cultured. If people are able to understand and follow the wisdom of the sages who have given us the understanding of the path, then we shall definitely make a difference in the world. Then you will be able to have that peace and happiness as a natural, spontaneous expression of your life. Just as you naturally express anger, frustration, elation and joy, in the same manner, when shanti becomes natural then you will know you have attained the realization of yoga vidya. That is the samskara and the samskriti towards which we are walking now. So, welcome to all of you in this journey.



26 October 2018

Learn to Apply



The evening program commenced with a song depicting the aims of yoga, jointly presented by yoga aspirants and sannyasins from several countries. The sparkle of the presentation notwithstanding, it was also a lesson that there cannot be any leeway for lapses if we truly wish to enter the second chapter. Immediately after, Swamiji said:

What we learn and what we apply in life are two different understandings. I have seen that happen now at the program. We all talk about awareness, and everybody thinks of awareness as being aware of oneself. When we are seated together in the classroom, everybody is well aware of what they are doing and thinking, how they are sitting, what is their environment – the mind goes to all those areas. It is guided to those areas, and after a class of meditation everybody says, “Oh, wonderful meditation! I was so aware.” That is only a classroom expression and understanding. It does not percolate down to behaviour and action.

An example: a song was presented just now. Beautiful song. Two people had one mike and a second mike next to them was left empty. Nobody noticed or observed this, nobody was aware of this. The instruments were overpowering and the voices were dim so nobody could understand the words. No one applied the awareness to ensure the correctness of what was happening.

I am using this instance as an example to tell you that this is how you apply your understanding and awareness. You don't incorporate these components of your knowledge into action. That is where human beings always fail, and that is why despite the guidance that is given all the time to everybody, people do not progress or evolve. Everything becomes a technique only, not a condition of life. “Swamiji teaches the technique of awareness in class but I never apply them in practical life.” That is the attitude. So how can you cultivate spiritual awareness? Your participation, your awareness and your action have to come together. That is yogic life. Not the ability to practise meditation for three hours. That is yogic practice. What is the outcome of that practice? In real, practical life, all the wisdom, understanding and awareness is put aside, and you fall back to your normal nature. If somebody reminds you of this forgetfulness, then one of the six conditions of mind raise their head, depending on the incident, situation or event.

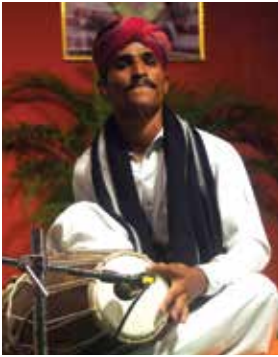
The six conditions which are inherent in the mind are passion, aggression, greed, infatuation, arrogance and envy.

All interactions in life are guided by one of these six and not by human wisdom. Therefore the negativity rises and develops in the personality. Why does one become more and more tamasic? It is because you fall prey to the influence of the six conditions of mind. The purpose of yoga is to manage the six conditions of the mind, not just the conditions of body. People use yoga for health and wellbeing which is physical, and for peace and relaxation which is psychological. Fair enough. However, don't limit yoga to that only. Use it to fulfil your needs, but remember that the aspiration of yoga is to manage the six conditions of the mind, for it is these conditions that lead you into the well of suffering, insecurity, ignorance and negativity. No matter how good your health is, no matter how much money you have, if you fall prey to these conditions, there is never happiness, contentment or satisfaction. Therefore, application of the vidya, the understanding, to improve the lifestyle and bring a qualitative change in the perceptions is necessary. That is the effort of the second chapter.

No new asanas are being taught, but an understanding is developing. No new pranayamas are being taught, but an understanding is developing. You have to learn to apply that understanding in practical life. If you are able to do that, then you are living the yogic life and following the aspiration of the second chapter of yoga.



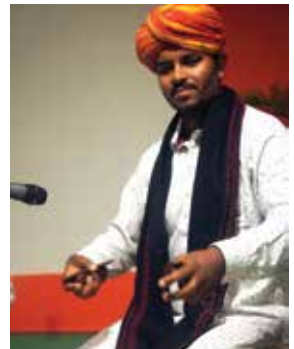
Music of the Manganiars



A group of singers from Rajasthan called Manganiars gave a soul-stirring musical performance of devotional songs accompanied by their simple original instruments. Swamiji spoke of them thus:

The Manganiar is a tribal community of Rajasthan. They follow the Islamic religion yet are devotees of Krishna. They follow the routine and lifestyle of their own religion, there is no change in that, still Krishna has become a part of their life. By profession they are desert musicians, and in the rhythm of their songs you hear the desert. When they are singing, you can visualize the camel caravans, the starry skies, the endless desert, with the sound of their music wafting in the air, coming to you, becoming louder and louder until suddenly you realize that they are here.

It is a beautiful and traditional form of singing and they use the simplest instruments. The hand instrument is khartal, which is just two pieces of wood yet the musicians are able to bring out such a beautiful sound from it.



Connecting with Nature

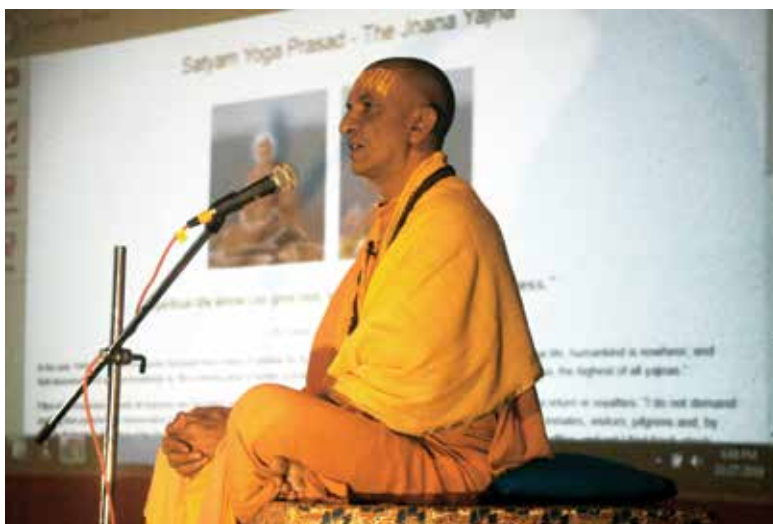


Members of the Yuva Yoga Mitra Mandal, yoga fellowship for the youth, gave an inspiring performance of yogasana to the theme of finding balance. By connecting to nature and learning lessons from nature we can all derive great benefit for body and mind and learn to live in peace and harmony. This was the message conveyed by the young people.



27 October 2018

Launch of Bihar Yoga in Cyberspace



The historic launch of 'Satyam Yoga Prasad' took place today. Under this, the entire library of BSY publications as well as CDs, DVDs and other recordings are now present in cyberspace. Along with this, Swamiji announced the creation of Bihar Yoga Wiki, the online yoga encyclopaedia. Unveiling this effort, Swamiji said:

Today is a day of great happiness for all of us, for today we accomplished one mission to fulfil the vision of our master, Sri Swami Satyananda.

Many years ago, when I came here in 1983 to take over the management of the Bihar School of Yoga, as Sri Swamiji was stepping down from being the head of the institution, he told me, “Yoga is a vidya, and it should be shared with all.” He told me to propagate this vidya freely to everybody. An instruction that he gave in 1983 is being fulfilled today.

The Munger Yoga Symposium is being held five years after the World Yoga Convention. The Convention represented the end of a chapter and the Symposium represents the beginning of a chapter. As prasad of the Munger Yoga Symposium and as an inspiration for the second chapter of yoga, we today offer you Satyam Yoga Prasad.

Do you know what is Satyam Yoga Prasad? You have visited the Satyam Yoga Prasad pandal and seen the collection of books, CDs and DVDs there. The same wealth of knowledge is today being launched in cyberspace.

This is part of the jnana yajna initiated by Sri Swami Sivananda in Rishikesh, which was the method to disseminate spiritual knowledge. At first Swami Sivananda used to write small pamphlets, have them printed and distribute freely. Then he started writing small booklets on every conceivable topic and distributed them freely. Then, with the



advancements in the ashram, books written by him began to be printed. But he had a nature: nothing was ever sold. He would give everything freely to the aspirants, to the libraries, to the departments of human resources where people could read and understand about human life and spiritual life, about what our tradition says on evolving in life. He was a prolific writer and knew every subject in the world. In his life, Swami Sivananda wrote about 300 books and never cared for any kind of royalty or return. His books were translated in many languages and published around the world right from the forties. Yet he always used to give everything away, saying, “You want it, take it, it will help you.”

Sri Swamiji also followed in the footsteps of his guru. Prior to coming to Munger, during his travelling days he would publish five-page or ten-page booklets of chants, kirtans and spiritual anecdotes, and distribute them to everybody in the Yoga Fellowship. When the ashram was established, Sri Swamiji inspired people to write books on yoga, not because they knew how to write or had any knowledge of yoga, but because it would inspire and encourage them to deepen their own understanding by researching, practising and writing. He would give a topic to a disciple and say, “You study this subject, discuss with me, discuss with other knowledgeable people, and write.” In this way he would teach the person the depth of yoga. That is why you will find that in the books here, the author may be someone else, yet it says, ‘Under the guidance of Swami Satyananda Saraswati’.

In the early days, the books became the means through which Sri Swamiji would help yoga aspirants deepen their understanding of yoga. It was his wish that the spiritual knowledge, the jnana yajna that was initiated by Swami Sivananda, should continue as a tradition of the Bihar School of Yoga, the centre which he dedicated to his guru and walked away from, for it was the mandate of his guru, not his own creation.

Today, the Bihar School of Yoga is proud and pleased to present Satyam Yoga Prasad as a continuing tradition in the lineage of Sri Swami Sivananda and Sri Swami Satyananda.



Through this effort, the entire library of yoga books and teachings are now available on the internet. There are separate sections, beginning with videos. There you will find 152 videos, lectures and satsangs of Sri Swamiji given in Munger, in other parts of India and the world. There are a few videos of the next generation as well. Then there is a section on events, in which DVDs of different programs that have been conducted at BSY, including the World Yoga Convention, have been placed. There is a category of music, chants and mantras, containing all the music produced by BSY, including Sri Swamiji's *Tapovan Sangeet* and other bhajans sung by him. There is a section on practices, and the highlight here is the section on yoga nidra. One standard yoga nidra of Sri Swamiji has been presented in 28 major languages of the world. The section on e-books is divided in two parts: 'first chapter books' and 'second chapter books'. In the first chapter books, at present there are 92 titles in multiple languages. There is also the e-mag section, where the *Yoga* and *Yoga Vidya* magazines from the year 2012 up to present are available. This is the vision of Sri Swamiji which is being launched today in cyberspace.



As the prasad of this occasion, a tablet has been produced called 'Bihar Yoga tablet', which contains five apps of Bihar Yoga: *Asana Pranayama Mudra Bandha* app, Bihar Yoga app, *Yoga* app for magazine in English, *Yoga Vidya* app for magazine in Hindi, and Satyam Yoga Prasad app. This is the prasad to initiate the second chapter.

In addition, a special project has been undertaken: Bihar Yoga Wiki, an online encyclopaedia of the Bihar Yoga–Satyananda Yoga system, with the aim to make the yogic teachings accessible to all and in a way which can be easily understood. On this wiki, we will present the teachings of our masters, Sri Swami Sivananda, Sri Swami Satyananda, and also the classical scriptures and scientific views that emerge in relation to yoga. This will be an ongoing collective effort.

Thus, Satyam Yoga Prasad, Bihar Yoga tablet, and Bihar Yoga Wiki are the three prasad of the Munger Yoga Symposium, dedicated to our guru, for it is his vision and his mandate.



25 & 28 October 2018

Tribute to Mother Ganga



The children of Bal Yoga Mitra Mandal gave a stunning dance-drama performance to the theme of water: in English on the 25th and in Hindi on the 28th. Ma Ganga and the environmental threats as seen and lived by the children was certainly no mere entertainment but a wake-up call to all present to help by living a yogic life with awareness and care for others and nature.

Boy: Ganga Ma, where do you come from? Who are you?
Please tell us your story!

Ganga Ma: If you really want to know, then listen . . .

In the beginning, during the state of nothingness before creation, Narayana who is the epitome of peace, was lying

on the thousand-headed serpent called Ananta on a bed of water in the peaceful state of yoga nidra.

Shakti's power woke Narayana and initiated creation. Our universe with time and space and all forms of matter and energy came into existence. Everything – galaxies, solar systems, stars, planets, our earth, water, oceans, rivers, stones, plants, forests, animals, humans and civilization evolved over thousands of years. It is due to the force and power of Narayana that you are able to perceive and experience nature, the world, the cosmos and the universe, the visible and the non-visible. Anything that is perceivable is Narayana, anything that is growing is Narayana, anything that is content is Narayana, anything that is developing is Narayana, the whole life is Narayana, the whole world is Narayana. The entire creation is Narayana.

Water is the basis of creation and water is life itself. Water is the abode of Narayana. In order to nurture, sustain, protect and develop the shakti of Narayana, there is Lakshmi who brings prosperity and peace.

As there hasn't been peace on Earth for a long time, one day, I was called to Earth from heaven to heal the sins of mankind. Through the strength of Shiva, my waters flowed into seven rivers . . . I am Ganga and I have been flowing on Earth for thousands of years, providing, nurturing and supporting life with my waters.

Mother Earth is called the 'blue planet' due to the abundance of water. We know of no other planet that is so rich of water. Its bounty of life and its beauty is exceptional. The future of the blue planet, the future of water, the future of your life on Mother Earth lies in your hands.

I came to nurture life on the blue planet Earth with my pure waters. Swami Sivananda says:

"Ganga is the form of Vishnu. All glory be unto Mother Ganga, the river of life, light and love. The water of Ganga is extremely pure and sanctifying. No germs

can flourish in this. Rich in minerals, this water cures almost all kinds of diseases. The Ganga is saturated with antiseptic minerals. Ganga is not merely a river. It is a sacred tirtha (a crossing point between heaven and earth). It is possessed of mysterious powers which are not found in any other river of the world.”

In vedic times my waters were highly respected. People understood the qualities of Prakriti as divine law and truth. This understanding was expressed in daily worship. Water was highly protected, as it was considered the nectar of life and giver of good health. The waters were pure and flowed freely in natural pathways. All waters were charged with the positive vibrations of mantras, aradhana and havans.

“Mother Ganga pours out all that she has in a continuous flow to humanity. She loves all. She has equal vision and is quite indiscriminate.”

Ganga Ma: I was able to give my pure water in abundance to one and all because people lived in tune with nature. They protected my purity by treating me with great care. Also, I was protected by my eight sons and the ninth one whom I nurtured called Kartikeya. Kartikeya is extremely strong. My nine sons took care of me and they protected me, because I am their mother.

The powerful mantras of *Apas Suktam* protect and purify the waters, within and without.







Boy: Ganga Ma, Mighty Lord Varuna is the god of water and represents nature's law. Varuna rules in the oceans and rivers, influencing all aspects of the cycles of water. He is looking upset. Why is he in such a rage?

Ganga Ma: For the last few hundred years, you have ignored Varuna's law of nature, resulting in drying rivers, acid rain, polluted oceans and skies, and changes to the global climate. It is these consequences that upset Varuna.

When I came on Earth, I made a vow: I would help and purify the Earth for some time but if no respect and care was shown to me, I would return to heaven and leave the Earth forever.

Varuna is in rage because you have stopped taking care of me. Your sins on Earth, your arrogance and greed for material goods have become too great. Your negativity has even weakened my dear sons, my protectors, to a point that they are exhausted. Today, I'm about to return to the Himalayas . . .

Once upon a time, I was divine and pure. I was the most sacred and precious river in India, full of healing powers. Time has passed . . . Look at me today: I have become a dumping ground. My waters have been polluted with waste products of all sorts without control, causing dangerous diseases to anyone who drinks or bathes in it.

Long ago, I and all rivers on earth were healthy and happy, flowing with fresh water. Today, I am sick and all the waters of Mother Earth are sick, too. Fresh water is essential in your life. If no water is available, life is in danger.

Be aware that whatever you do to water, you do to every cell of your bodies, to every animal, plant, fish and ecosystem on the earth, for we are all linked as one living, breathing entity called life.

Boy: Oh. So people's negativity has weakened your protectors and polluted your waters?



Ganga Ma: Exactly. The six associates have taken control of everyone's mind: kama – passion/desire, krodha – anger, lobha – greed, moha – delusion, mada – arrogance/pride and matsarya – jealousy are directing everybody's thoughts, speech, actions and behaviour. There is only ignorance, selfishness and no awareness.

Yogis say that the state of the macrocosm reflects the state of the microcosm and vice versa. If we care for the water element on Earth and keep it clean and healthy, then naturally the water tattwa within us will also be clean and healthy.

In human beings, swadhisthana chakra is the control centre of the apas tattwa, the water element. Swadhisthana is the level through where you try to satisfy your desires. As your effort of staying connected with positivity and purity has become weak over time, the drive to fulfil your never-ending cravings has become overwhelming. This results in consumerism and overconsumption, which are rapidly depleting the planet's resources and creating enormous waste and pollution.

Unless there is immediate change to people's mentality and awareness, my life is in serious danger. You can no longer ignore me, you must change now.

Boy: How can we pacify our desires, how can we purify ourselves?

Ganga Ma: In order to purify all the waters on Mother Earth, you need to restore balance in your swadhisthana chakra. The way to do this is through yoga. By living

yoga, you can overcome your greedy nature and live simply with less. When you know that you can never fulfil your never-ending desires, you can begin to manage the mind's responses and live with less. Then you will receive pleasure and joy through the simple things in life.





Boy: How to find out more about leading a yogic lifestyle?

Ganga Ma: I will tell you a story. At Gangotri, the source of the Ganga in the Himalayas, Sri Swami Satyananda had performed tapas and aradhana to invoke the soul who would one day be his successor. His prayer to Ganga Ma was heard. Nine months later Swami Niranjanananda was born as Ganga putra, the son of Ganga!

Today, following the mandate of his guru, Swami Niranjan inspires us to live yoga as a lifestyle. Go to the Bihar School of Yoga in Munger and find out how a yogic lifestyle helps to solve the water problem. If you live accordingly, then I will reverse my promise – I will remain on Earth forever and ever and never return to heaven.

Boy: Thank You! We will go there immediately . . .

Boy: Hari Om Swamiji. I have just come from the Ganga. Her water is filthy, absolutely undrinkable. And not only the Ganga, there is hardly any water available anywhere, and even if it is, it is very polluted. I have heard that leading a yogic lifestyle may help to improve the situation.

Swamiji: Leading a yogic lifestyle offers the perfect platform to purify ourselves. In order to deal with water in a constructive way, we need to look inside ourselves first. Our aim needs to be to learn how to manage our six enemies within.

It is our responsibility to lead a yogic lifestyle. Start now to use your head, heart and hands actively and creatively to lead a lifestyle of discipline and sanyam, which will



reconnect you to your positivity and purity within. Your positive attitude can then be expressed in a creative way that purifies the environment. It is through living a simple yogic lifestyle with complete awareness that you learn to respect and care for water.

Boy: Swamiji, how can we take care of the environment in a yogic way?

Swamiji: See divinity in one and all, in everything around you. Let this become your attitude and with this attitude:

1. Conduct havan at your home. The smoke from the havan fire purifies the environment and rises up as vapour, which then falls as rain from the clouds.
2. Also, chant the Mahanmrityunjaya mantra 108 times with the sankalpa for the good health of water.
3. Express your gratitude to water and build a relationship with water by sending positive vibrations to either a river, a lake, the oceans of the world or even your own body. Our body is 70 percent water, and this water comes from the rivers, lakes and oceans of the world. The oceans flow through our veins.
4. Your positive mental vibrations will combine with the atmosphere and purify the waters on earth.

Listen carefully: It is our responsibility to strive for health and positivity and to nurture, protect and care for our environment. That is the ultimate responsibility given to us, if not, we will destroy ourselves. Start today to live a yogic lifestyle with seriousness, sincerity and commitment and secure a future of peace, plenty and prosperity together.



PLEA TO SAVE THE GANGA BY CHILDREN

We the children of BYMM did not perform this for entertainment, we performed it as an offering to our Mother Earth, for Ma Ganga and for all generations of children to come, because Ganga cannot tell you of her suffering, nor can the future generations, but we can and we hope our message was clear.

To most people, we seem like small innocent children incapable of understanding the world around us and ignorant to the destruction of our home, our Mother Earth. But we do know, because we see and we feel and we suffer the consequences of all of your actions.

In our grandparents' time, within the last fifty years, River Ganga was clean and healthy, dolphins, fish and turtles swam freely and happily. Her waters were purifying, healing and sacred. Now we cannot taste her healing waters, we cannot splash and play in her water. We have to wade through the piles of plastic to reach her water's edge, and there we sink in filthy stinking mud, contaminated with human and industrial waste. We now feel Ganga will make us sick, but it is not her fault, our River Ganga is dying and the miracle of Earth is leaving. This makes us cry ourselves to sleep at night.

Our parents and grandparents tell us that Ganga Ma is sacred and she is the mother to be worshipped and adored, but who would treat their mother like that? We all have something in common; we are all some mother's son, and some mother's daughter. For a moment reflect on your own mother. Would you throw your toilet waste, pollution and negativity into your mother's food and water? No! So why do you do it to Ma Ganga? And why do you allow others to do it?

We the children of BYMM are worried about our future and our children's future. Did you worry about these things when you were our age?

Without water we would die within a few days and Earth would become a hot desert, a planet incapable of maintaining life. We fear this may happen in our lifetime if we do not change our ways.

We, the children of BYMM are very lucky, as we have yoga and the ashram in our lives. Yoga has taught us the importance of clean air, water and food for a healthy and happy life. Ashram has taught us to perform seva as our effort to improve ourselves and the environment around us.

We children feel very grateful as we have Swamiji who always tells us to be happy and live with awareness. He tells us that hope, faith and *purushartha*, self-effort, can transform our nature. Swamiji guides us in every way to improve our lives and be good, as Swami Sivananda always said, "Be good, do good."

With this strength of hope we pray that through our young hearts and actions we can transform the world around us. And we know if we don't do it then our children and grandchildren will not have the opportunity to see the Gangetic dolphins as they swim and play, they will not see Ganga in the monsoon when she spreads as far as the eye can see, with eagles soaring, blue kingfishers hunting and green parrots flying high, and hear the stories of the miracles of Ganga. If we don't change our ways, all of this will be gone.

We the children of BYMM pledge that we will stop using plastic, which is now strangling the rivers and oceans of our planet. We will conserve and protect our precious natural resources of water, forests, air and soil. These resources are our life and without them we have nothing. We are not separate from the Earth; we are the Earth, every cell of our young growing bodies are sustained by her – she is our divine mother and inspiration, she is our life.

Many of you have travelled long distances from faraway countries, but whether you come from England, China, India, Australia or South America, we all breathe the same air



and drink the same water, eventually. In whatever way you pollute the air and water in your country, it will eventually rain on us and vice versa. After all, it is the elements of creation that link us all.

We are here tonight with a request; to plead with you all to change your ways because our lives depend upon that.

To the people of Munger, please do not throw your rubbish in Ganga, please do not use Ganga as your toilet, please do not support the industries that throw their waste into Ganga. Help us to fight for Ganga, help us to make Munger a clean green town.

To those of you who have come from other towns and places, please protect the life-giving waters of Mother Earth. Live simple yogic lives and reduce what you buy and throw away. The simpler and more natural lives you live, the less will be the pollution and degradation of our planet and her waters.

When good people join forces together, anything and everything is possible.

We pray that we have inspired in everyone the need to change our lives and work to protect the waters and to live in a green and beautiful world. Then for years to come we will proudly sing and dance with you all on the banks of Ganga.

Jai Ho

DARSHAN OF VIBHU

Swami Niranjanananda



Watching the performance of the children, the question that arises is: how can we live in harmony with nature and enhance nature? How can we respect, honour and protect nature? After all, what is nature? Is it trees, soil, mountains and rivers? That is the manifest aspect of nature; however, nature is composed of five elements: earth, water, fire, air and ether. Our body is also composed of the same five elements. Scientific discoveries have shown that the environment and the human body respond to each other, the *tattwas*, the elements, respond to the moods, sentiments and feelings of the individual.

Read the studies on water crystals. When you say a good word to water, the water crystals become happy. Scientists have photographed them. When you say bad words, the water crystals become brown and shrivel up, they die. If the outer elements are affected in this manner, then the inner elements of the body are also affected in the same manner, for the *tattwa* is the same. Pollution outside pollutes the body from inside, and pollution of the body pollutes the environment outside.

No one is an isolated object or subject; we are all part of the same cosmic experience. We may live our lives independently and individually, we may believe that 'I am

independent and alone', yet in reality nobody is independent and alone, for the essence of the tattwas binds us all. The nature and the divine are both experienced in the form of purity and luminosity of the tattwas, the elements in the body and outside. This is the subject of yoga ecology and this is the message that is coming through: that we should begin to live more simply, with more awareness and wisdom, know what our strengths, weaknesses, ambitions and needs are, and if, with clarity of mind, innocence in heart and strength of spirit we walk the righteous path, then we can live in harmony. That is yogic lifestyle.

In vedic terminology, there comes a word: *vibhu*, which means interconnection. Nothing is isolated, everything is interconnected. Just as everything in your body is interconnected, so it is with nature, the universe, and also the multiverses.

In order to understand the idea of connection, think about when a mosquito bites your little toe. Where do you feel the pain? Do you feel it in your little toe or in your brain? You will discover that the experience of pain of the mosquito bite is a physical experience. Whether it is in the toe or in the brain, the knowledge and understanding of pain is the same. What is different then? The inflammation, the itchiness and redness are in the little toe, which are the reactions. However, the knowledge of the pain is cerebral. With that knowledge, the instruction goes, 'Scratch or swat the mosquito.' Your response is to the itch, the inflammation and the redness, with recognition of pain in the brain.

Just as every part of the body is connected to the brain, every kind of life-form and nature is connected to the elements. I am not saying 'God', I am using the word 'element', for that is the grossest manifestation of the cosmic dimension: the elements of earth, water, fire, air and space.

We are all living that experience of interconnectedness here. Munger has been witness to the Munger Yoga Symposium. People from 40 countries and 22 states of India who are the committed and experienced yoga teachers, who have

been instrumental in the propagation of yoga around the world since the 1970s, who have taken yoga in the fields of education, science, health and spirituality are present here. People who have been pioneers in many fields of society, such as science, arts and education are present here. All with the same conviction, belief and understanding that now is the time to practise yoga from moment to moment, to make yoga into a lifestyle and not keep it confined to classrooms.

This is the second chapter of the Bihar School of Yoga for the cultivation of samskara and samskriti, for correct and supportive living so that we can make our community and our society a happier and healthier one. Apart from our own aspirations to experience peace and the possible understanding of illumination, whatever it may mean to all of us individually, we are also connected with the idea of seva and of making our environment better, purer, cleaner and more luminous. If we are able to fulfil this aspiration, then we shall be able to live the mandate of the seers of our civilization, *Atmadeepobhava* – “Know thyself.” By that you will know the universe. You will attain balance, peace, happiness, and cooperate in the plan of nature and the divine.

Everyone who is here today is connected with the goodness of their heart to bring about a change in their own life and in the lives of people they interact with, to inspire each other to tread the path of dharma, of righteousness and correctness. That is the idea of vibhu, and I see the culmination of vibhu today here this evening. I believe this is the outcome of the Munger Yoga Symposium: that the global community has become a stronger community in the yogic and spiritual dimension. That is due to your belief and understanding of yoga and spiritual life. That is due to the fact that you have come here and shared a vision.

Hari Om Tat Sat

28 October 2018

True Glory



The District Magistrate of Munger, Sri Ananda Sharma, IAS, arrived to participate in the Symposium. He spoke to the audience on the importance of respect towards one another and towards nature:

The conscience-keeper of the Bihar School of Yoga, the pulse residing in every speck here, Swami Niranjanananda; all the delegates from forty countries and twenty-two states of India who are dedicated to yoga; the teachers and residents of the Bihar School of Yoga; respected citizens of Munger; and most important, the youth and the children here, as the chief public servant of Munger, I greet you all on the land of Munger.

It is my good fortune that I have been able to come here today. My personal belief is that yoga is not only asana or

such activities; it is a discipline of life. If we are disciplined in life, if we know what our target is and what our capacities are with regard to that target, then aligning those capacities and walking towards the target in a disciplined way, without harming anyone, our emotions controlled within the periphery of correctness, that is yoga for me.

For the last four months I have been the district magistrate of Munger, and every day and night I keep thinking about and working on what things we can do for the betterment and development of Munger, and most important, for the young generation of Munger. I often have discussions with Swamiji. If any doubt arises, I come and sit with Swamiji, and we deliberate on many subjects. I always say to Swamiji that development does not mean raising structures of bricks and mortar. The real meaning of development is of the mind: how much respect we have in our minds for others, are we causing inner pain to someone by our actions, are we troubling anyone – this is in itself a chapter of development.

I also discuss with Swamiji about our present education system. Education is not only an academic matter. More than academic, it is behavioural. If we say somebody is educated, then it means that his or her mental horizon is wide enough to think of a subject through a clear-cut perspective. He should be able to understand how small things make a difference. For example, if children from a young age see gender discrimination in the house: the whole family sits together for meals yet the wife and the girl-child eat later, then somewhere there is an absence of education. You can be a PhD or an MBA, you can have the highest degree in your life, but if you don't have the behavioural thinking that everybody is equal, you are not educated.

Once we say that everybody is equal, we have to give equal respect to each and every person, and that respect is not only for human beings, it is also for animals, for plants, for anything we can physically see. I can remember a beautiful verse by HLV Derozio:

My country! In thy days of glory past
A beauteous halo circled round thy brow
And worshipped as a deity thou wast –
Where is thy glory, where the reverence now?

This was said about India. We call her Ma Bharati. It is the only country in the world which is equated with our own mother. We are losing that glory and that reverence because we are deviating from our *sanskriti*, our culture. Our culture has always taught us to respect everybody. Swamiji said something very important in his address regarding connection, that everybody is connected, ranging from plants to animals to human beings. Everything in this entire universe and outside the universe is connected. And that connection can only prosper when there is respect. So this glory and reverence will return to our country when we develop an inner feeling of respect. I am saying all this also for the people of Munger.

Our glory and reverence lies in our *sanskriti*. Our country has been known for its culture, that is our strength. This culture is what we are living here at the Bihar School of Yoga today. The power of that culture is so strong that people have come from all over the world to our Munger, a so-called secluded place. That is because of the strength of *sanskriti*. The culture of the Bihar School of Yoga is so strong that it is like a magnet. A magnet does not need to go after anybody; a magnet naturally draws things to itself. This campus is such a magnet that no matter where in the world you live, you come to it. And it is certain that you will return to this magnet to experience and imbibe the glory and reverence of India that HLV Derozio spoke of.

With these words, I offer my pranams to everyone. Your arrival in this land of Ma Ganga and Ma Bharati and Bihar School of Yoga is very important for all of us. You have been here for the last one week, and we are completely overwhelmed with the gesture you have put forth, and each and every Mungerian welcomes you with an open heart. Jai Munger, Jai Bihar, Jai Bharat.

28 October 2018

Thank You, Swamiji

I would like to convey our heartfelt gratitude and deepest appreciation to Swamiji for all that he has done for us. He has been the driving force, the motivation, the inspiration behind this Munger Yoga Symposium. Not only has he given us the inspiration but he has also done what a guru will do for the betterment of the disciple. He has pointed out our mistakes, our shortcomings and our failures, and it is for us to look at ourselves and rectify those mistakes.

At the end, I would like to take the liberty to make a sankalpa on behalf of everyone.

Swamiji, the second chapter that you have initiated today, with the goal that we live yoga from moment to moment, we shall try our level best, we shall give our 108 percent to fulfil that goal, to meet that challenge that you have set for us.

—*Swami Sivadhyanam, master of ceremonies*
Munger Yoga Symposium



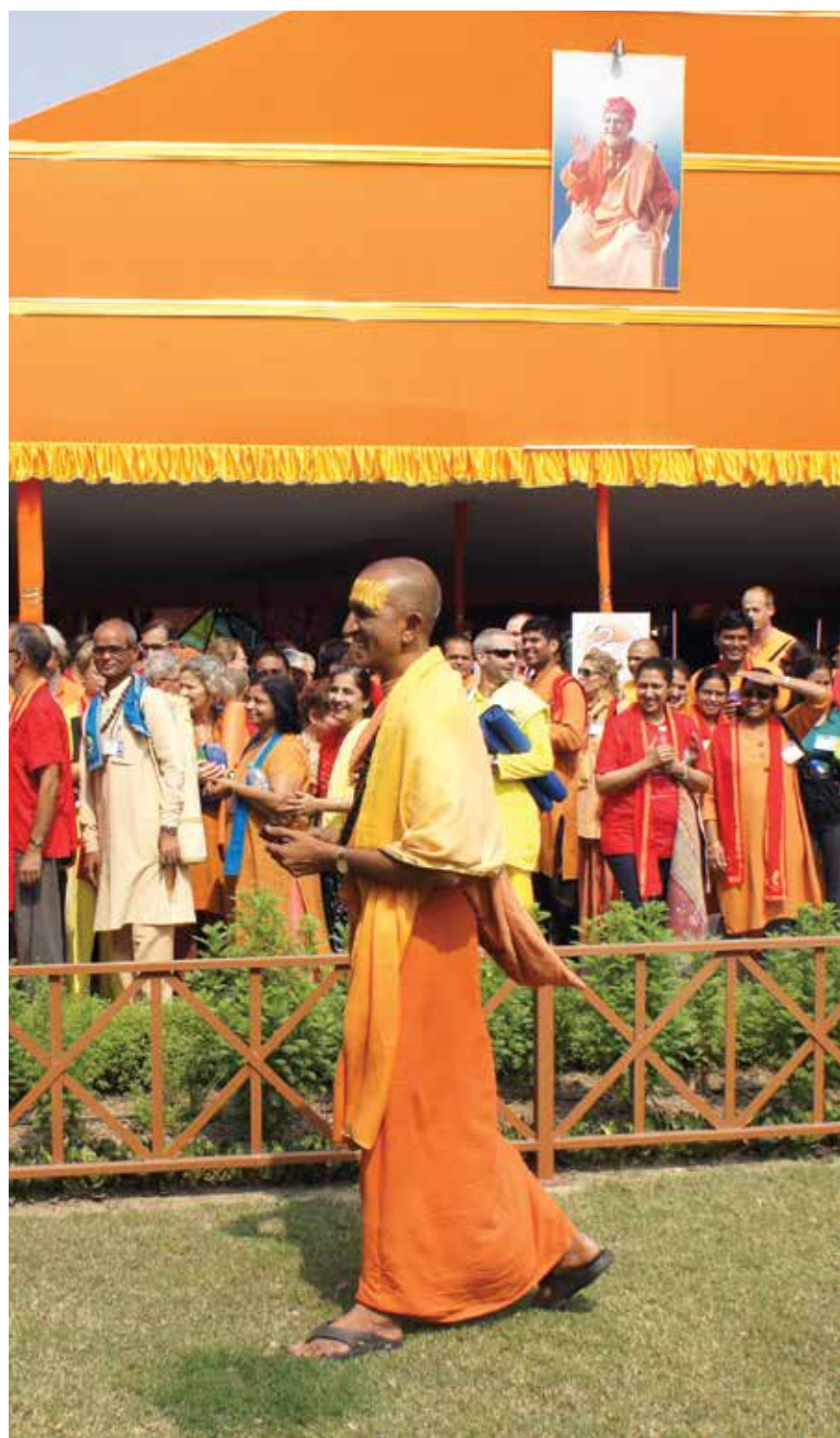
Vision of a New Fellowship of Yoga

Swami Niranjanananda Saraswati

When Sri Swami Satyananda established the International Yoga Fellowship, he had a vision of people living the yogic life, interacting and presenting a style of life. That was the idea of Yoga Fellowship. However, fellowship represents the finality of yoga, not its beginning.

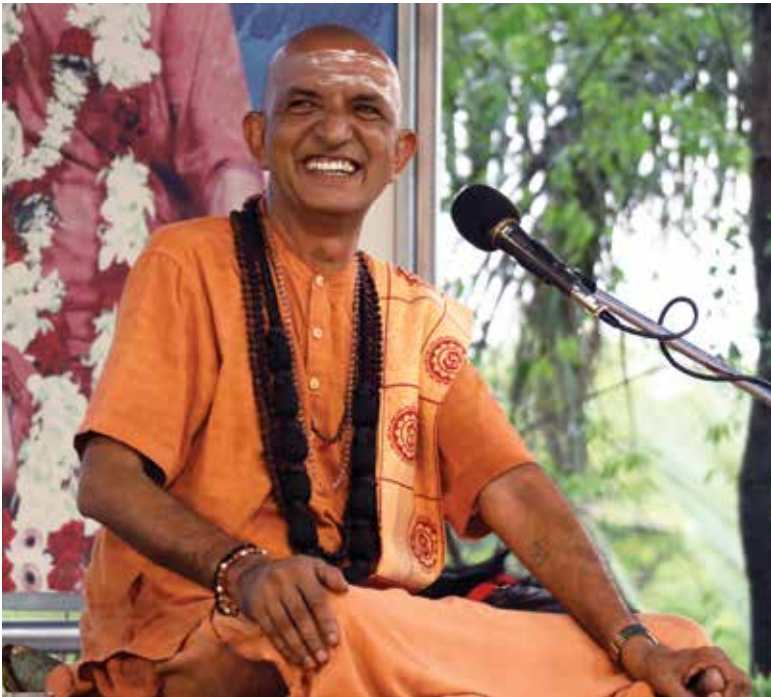
The beginning of the yogic movement was propagation, where more and more people were introduced to yoga. Ninety percent of these people were focused on fulfilling their physical needs through yoga. Out of the one million people globally who practise yoga today, ninety percent are fitness-oriented. They are those who come to a yoga class, practise, and then go their own way. Of the ten percent that remains, many become yoga teachers and also go their own way. Out of the remaining, there are only a few who want to deepen their understanding and experience of yoga, and they form the nucleus of the fellowship.

The Yoga Fellowship signifies a group of people who are experiencing and living yoga, not who are only practising it. The second chapter of yoga is taking us one step closer to this idea of Yoga Fellowship. Until now, most of you were part of the ninety-percent group. The outcome of the Munger Yoga Symposium is that a group is emerging which aspires to deepen the experience and live yoga. They will constitute the beginning of the Yoga Fellowship.



The vision of the first chapter was to create many centres and teachers to propagate yoga. Thousands of teachers and thousands of centres came into existence in these fifty years. The vision of the second chapter is not propagation, therefore teachers are not needed. What is needed is people who can live the teachings. That is why it has been emphasized during the Symposium that the training being given is not for teaching others. We envision that in the next ten to fifteen years, three or four locations in the world will develop where yoga is being lived. Instead of a thousand centres, the number will come down to three or four. They will become the centres of 'yoga from moment to moment'. They will not create teachers, but lead sadhakas and individuals to live yoga in their own homes and environment.

—1 November 2018, Ganga Darshan





SATYANANDA YOGA
BIHAR YOGA

Yoga Chakrodaya, the Dawn of Yoga Chakra, is a tribute to the Munger Yoga Symposium conducted at Ganga Darshan in October 2018 to unveil the second chapter of yoga. In a nine-day celebration Swami Niranjanananda Saraswati launched the Yoga Chakra, the wheel of yoga, in the presence of yoga teachers and aspirants from all over India and from around the globe.

Book 3 offers a panorama of the activities which took place at Ganga Darshan: Satyam Yoga Prasad, Satyam Darshan, Satyam Yoga Drishti, Satyam Akhanda kirtan and yajna infusing strength and positivity into the second chapter of yoga. The evening programs of music and drama were a highlight thanks to the fabulous performance of the Yuvas and children of Bal Yoga Mitra Mandal.

