

YOGA

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Hari Om

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Apps:

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FFH (For Frontline Heroes)

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GUIDELINES FOR SPIRITUAL LIFE

Dharma

That which brings wellbeing to human beings is dharma. Dharma is so called because it protects all. Conduct has been said to be superior to all the branches of knowledge. Higher than all teaching is *achara*, good conduct. From *achara*, dharma is born, and dharma enhances life. By *achara* man attains life; by *achara* he attains prosperity. He who is the friend of all beings, he who is intent on the welfare of all with act, thought and speech – he only knows dharma.

—Swami Sivananda Saraswati

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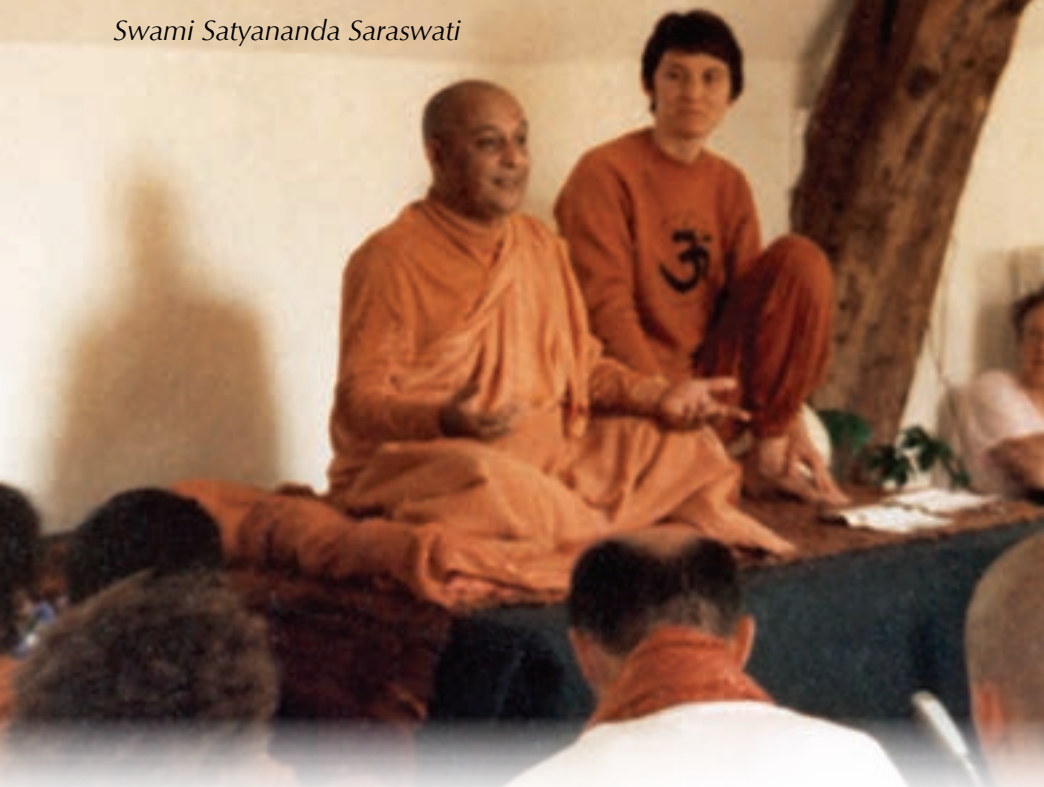
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The Yogi is superior to the ascetic. He is deemed superior even to those versed in sacred lore. The Yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi. (*Bhagavad Gita VI:46*)
तपस्विभ्योऽधिको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

Establish Peace

Swami Satyananda Saraswati



There are many items required for the establishment of peace on this earth, and the most important nucleus for the establishment of peace is called love, but this word love has to be explained. As an Indian I think about this many times, and I always see two forces in constant conflict with each other. These two forces are created to maintain balance, and therefore the balance of force should not be destroyed.

What are these two forces? Hindus speak of dharma and adharma. *Dharma* means righteousness. Viciousness is *adharma*. Sometimes the balance between dharma and adharma is broken. Adharma is rising and dharma is declining. You join the party of dharma by living that. Dharma is not a slogan, dharma is not a flag, dharma is not a political group. Dharma



is a way of thinking, understanding and living. So you live that life. You change the balance; dharma and adharma should balance each other.

These words dharma and adharma should be properly understood in the context of peace. We do not confuse dharma with religion or with religious rituals or beliefs. It is belief in the eternal values of life. There are certain eternal values which you believe in all the time. You may not practise it; you may not even know it. *Satyam* or truth is an eternal value. *Ahimsa* or non-violence is an eternal value. Eternal values are called dharma, and the opposite of it is adharma. In order to help establish peace in this world, let us live the life of dharma.

– 16 July 1984, Château Theyrargues, France

A Swami in orange robes is kneeling on a light-colored floor. In front of him, several small photographs are laid out on the floor, arranged in a grid-like pattern. The Swami is looking down at the photos. The background shows a simple, light-colored wall and a small bowl on a ledge.

Inherent Commitment

Swami Niranjanananda Saraswati

Sri Krishna says to Arjuna, “In life, only the karma that each person has to perform is relevant, and that karma is performed according to his destiny. If you think that you can control another person’s karma, you are wrong. If each person has to live his destiny, each one has to follow his karma, too. Therefore, karma is not to be negated in life; instead the performance of every karma has to be accepted as a duty and obligation.”

Soldiers, doctors, engineers and parents have to perform their karma as duty. As long as their karma is performed as a duty with proper consideration, awareness, wisdom and clarity there is no sin in anything. However, if karmas are performed guided by ambitions and desires, the negative colouring comes into their fold. The tamasic and rajasic colourings dissipate mental clarity. With dissipation of mental clarity people fall into depression and deep dejection. Therefore, they should keep the mind balanced, do their karma realizing it to be a duty, and in keeping mental balance they will attain the state of yoga.

Dharma is the responsibility inherent in every interaction, the inherent commitment that an individual feels when relating

to everything outside. This creative expression of dharma makes one free from mental and emotional strife.

One has to observe the reactions, responses, interactions and communications and be aware of each and every word that one says before it is spoken. One has to cultivate this awareness, realize one's interaction with the world, other people and society, and regulate this behaviour. Regulating one's behaviour is following dharma. Irregular, eccentric behaviour is not dharma. When the expressions are regulated, whether through the senses, mind, emotions or intellect, they bring peace, and do not distract or divert the attention into many areas.



Swadharma

Swami Sivananda Saraswati

Dharma is the virtuous life that upholds the world and enables us to go on, evolve and progress.

In order to evolve morally and spiritually certain important duties must be performed in the right manner. An aspirant must live according to the laws of God and know his duties. The duties which apply at a given time or stage in his growth are called *swadharma*. The aspirant can make progress in life only by knowing and performing his swadharma diligently.

People have duties to their parents and other family members, to society and the country. They have a duty to their own self and, lastly, to God. They must fulfil these duties in life in order to progress and enjoy peace of mind. It is a duty to serve one's parents with great faith and divine feeling. They should be worshipped as visible forms of God on earth. Many modern children do not pay attention to this duty.

People have to serve society according to their capacity, taste and nature. This helps not only in purifying the mind but also in ensuring the healthy growth and progress of society. They should serve with a selfless attitude, as honorary members, without expecting any reward for such service. Service of the country is service of mother Kali, it is pure Mother worship.

Anything done under compulsion or with expectation is not duty. Slavery should not be mistaken for duty; it is just self-created drudgery. The person who fears his boss every moment cannot pray for one second and has no time to read a single verse of the *Bhagavad Gita*. However, if swadharma is performed properly, it will take one towards God, which is the main purpose of this human birth. The foremost duty in life is to realize God, and anything that takes one away from God cannot be a duty.

Dharma

Swami Niranjanananda Saraswati



In the Indian tradition, there is one word which has been used very often, and that is *dharma*. Right from the Vedas to the contemporary spiritual literature, people speak on dharma.

The focus is always on dharma. We associate the word dharma with a social and personal concept, and that is religion. Dharma has been spoken about as a religious code of conduct by modern western scholars. Indian scholars have never considered dharma to be part of religion. They associate dharma with life and performance. It is said that those who follow the path of dharma will always be happy, content, peaceful, joyous, and prosperous. Dharma protects the individual: *dharmo rakshati dharmaha*.

There is *dharma* and there is *adharma*, the virtuous, and the non-virtuous. Dharma is the virtues that we live in life, and whenever we step beyond the boundaries of dharma, it becomes adharma. This is an interesting point to analyse, think about and understand. In today's context people speak of rights. There are many court cases all over the world which are for the rights of the individual. This idea of rights has actually changed the concept of the word dharma.

In the civilizational perspective, the rishis or seers who gave the literature of the Vedas and the Upanishads and yoga and the tantras never considered *adhikaara* or right to be prominent. They do not believe in it, as it is very much an individual's desire and choice. They believed in dharma. If one follows dharma, there is no crime; if one follows dharma, there is no conflict; if one follows dharma, there is no external expectation. You are content. It is only when we give vent to our desires, that we move away from dharma, and this has been the statement of realized beings who attained that level of perception, vision, realization. They say that nobody has rights; you have to develop the ability to gain rights. Even in yogic literature, they say *adhikaari ko hi diksha dena* – give diksha to the eligible only; non-adhikaaris are not allowed. In this context, *adhikaara* does not mean right, it means ability; *patrata*, eligibility.

Our whole civilization along with the spiritual traditions is based on the principles and precepts of dharma. Dharma becomes, or can be loosely translated, as righteous living, righteous thinking, righteous behaviour, righteous action. Where the word righteous is used, it indicates that there is



nothing wrong. In righteous living, you are not living wrongly. The moment you leave righteous living, you begin to live wrong. The moment you leave righteous thinking, the thoughts become negative. The moment you step out of righteous behaviour, there is conflict. So, we can understand dharma as righteous living, righteous thinking, righteous behaviour, meaning that it is always positive, creative and constructive.

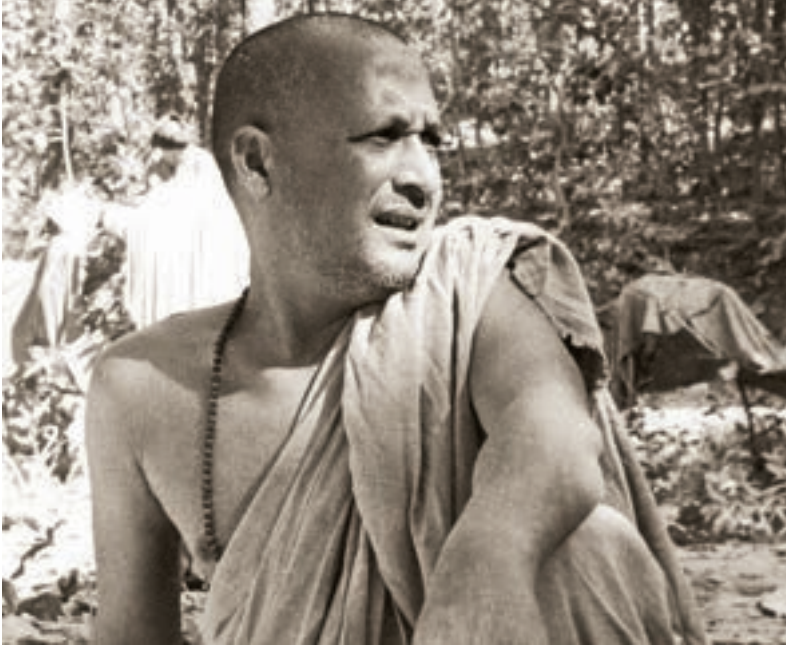
There is no interference in the lives of others, as they are also living their own dharma, they are not stepping out of dharma. You tell other people they are wrong, when they step out of dharma. As long as they are within the parameters of dharma, there is nothing wrong. In today's social and the global environment, people do not support dharma, they support the fragmented 'me.' As spiritual aspirants, if we can support dharma, then the fragmented 'me' becomes whole again.

Therefore, spiritual life is based on dharmic principles. Ultimately, spiritual life leads you, no matter which culture, denomination, caste or creed you belong to, to a life which is complete. It makes you aware of what your dharma is in every situation, and you live that. People who live their dharma are known as saints. People who do not live dharma are known as sinners. The choice is yours, whether you want to be a sinner or a saint. My advice is try to be a saint for you will have much less trouble. Sinners face more problems and difficulties. Saints lead an easy and comfortable life, without any distraction, dissipation and confusion. They are happy wherever they are.

– 30 June 2024,
Karma Sannyasa Training, Ganga Darshan, Munger

Not Religion

Swami Satyananda Saraswati



The meaning of dharma is not religion, but the natural trait or characteristic. The dharma of fire is to burn, of water to flow. In the language of chemistry, dharma is the property. In Sanskrit, the natural property is called dharma. The dharma of the eyes is to see. The mind, senses and heart have their own dharma. Human beings depend totally on the dharma of the body, senses, mind and heart, but these are not really dependable. The only dependable thing is God Himself and nothing less. Therefore, if one wants to surrender or seek help from someone or if one needs a dependable friend, one should turn to God alone. The senses are not one's dharma. The meaning of *swadharma* is one's duty towards others, towards life. Swadharma does not mean religion.

The *Bhagavad Gita* does not talk about religion. It does not speak about dharma in the sense of Hindu, Vaishnava, Shaiva, Buddhist or vedic dharma. The word 'dharma' is not used in this context. It is used purely scientifically and does not mean religion at all. It means the natural property, duty and right conduct. That is the scientific meaning of dharma. It does not mean a religion like Hinduism, Christianity, Islam, Jainism, Judaism or Zoroastrianism. They are known as *sampradaya*, sects or traditions, not as dharma.

Dharma talks about man's duties. The meaning of dharma is: *Yato abhyudayaha* - 'That which uplifts you, that which gives you happiness.' Your dharma is not to fight with your wife, to look after and bring up your children, serve your parents. Do not kill, do not steal, do not drink alcohol, isn't this dharma? *Achara prabhavo dharmaha* - 'Conduct and thought itself is dharma.'

When God comes into dharma, it would be better to call it bhakti or spirituality instead of dharma. If someone wears a tika on the forehead, people say, "Oh, he is very religious, very dharmic." Do not call him dharmic, call him a bhakta. To believe in God is bhakti and spirituality. However, even if one does not believe in God, but instead fulfils the duties of one's station in life as son, father, husband or servant, then that is dharma. In the *Ramacharitamanas* (Uttarakand, after doha 40, chau 1) it has been said:

*Para hita sarisa dharma nahi bhaaee,
Para peedaa sama nahi adhamaaee.*

There is no dharma superior to doing good to others,
And no meanness worse than troubling others.

Sri Krishna's teaching

There is a story in the *Mahabharata*. During the last phase of the war, Arjuna and his unknown half-brother, Karna, who was born to Arjuna's mother, Kunti, before her marriage, were fighting on the battlefield, each one for his army. Suddenly,

Karna's chariot would not move because something was wrong with the wheels. When he stepped down to repair it, Arjuna stopped shooting. That is the dharma of a warrior: when a soldier has no weapons, no defences, he should not be killed.

At that moment, however, Sri Krishna asked Arjuna, "What are you doing?" Arjuna replied, "He has no weapon, so I cannot kill him now." Sri Krishna said, "What do you mean? Now is the time. Finish him. Kill him." Arjuna had to obey. Karna said, "This is not dharma. You know I have no weapon." Sri Krishna just laughed and said, "Yes, now you remember dharma, when the calamity falls on your head, but when the queen was being stripped naked in a public place, at that time did you remember dharma? When all of you conspired to burn the five brothers in the wax house, did you remember dharma?"

Karna did not know what to do. He could not repair his chariot. He stood up, fought and was killed. Sri Krishna said, "Practise dharma with those who practise dharma. There is no use in practising virtue with a person who does not want to practise it."

One should know when to use the forces of the higher mind and when to use the forces of the lower mind. When the higher mind does not know how to function, it is always taken over by the lower mind. If the higher mind wants to exist in its own higher spheres and does not want to become subservient to the lower mind, it has to act in a certain manner. How it has to act is difficult to understand and many people do not know this. They are always carried away by their emotions, and the higher mind loses ground when it is under the sway of those dominant emotions.

With a saint one should behave like a saint, with one's mother one must behave like a daughter or son, with the wife or husband one must behave like a husband or wife. When a person is coming to one's house with a definite purpose to do some harm, one must behave with him accordingly and protect oneself. This is one's dharma.

Two Sutras

Swami Niranjanananda Saraswati



Swami Sivanandaji gave two sutras leading to inner transformation, which help make you live a divine life, a better life, an expansive life. And, what were the two sutras? Be Good and Do Good. In order to become good, you have to follow the path of dharma, and dharma is the path of righteousness. Dharma is the correct thing, the right thing to do, at the right moment. It is not religion; it is not worship. It is a connection with positivity, that reminds you of your aims and aspirations in life, and leads you through that process, through that path, with clarity and dignity, with respect and with humility. To transform the negatives of our life into the positive, is the real dharma. Not to worship any god or goddess; that is religion, that is not dharma. People translate dharma as religion, but in reality dharma is something that connects an individual with oneself, with one's own inner nature. It is something that connects one with another being in a positive manner. It is something which connects one with the environment



and nature, in a constructive manner. It is a connection that makes you realize that you are part of a cosmic experience; the interconnectedness from this gross level to the transcendental level. Once you realize what dharma is, there is no way you can ever fall prey or be subject to the influences of the mind, which arise within you in the form of negative expressions. So, *dharmaacharan*, is Being Good, which first is the inner transformation first, which initially is the connection with the positive. Then comes Do Good. Then, whatever you do has a focus, has a purpose for the upliftment of everything and everyone. These two simple statements, Be Good and Do Good, are two simple inspirational sutras, which contain volumes and volumes of philosophy in them, which contain volumes and volumes of performance and action in them, thought in them. If you want to really live life, then just try to do these two things: become good and do good. And then, you will discover that your life becomes divine and pure and simple and transcendental and spiritual. Before you sleep at night, think about the teachings of our Paramguru. And, let those teachings which represent him, become your inspiration.

– 14 July 2024, Ganga Darshan, Munger

Harmony

Swami Niranjanananda Saraswati

Yoga aims at providing the missing harmony. Yoga is a means to integrate the faculties of head, heart and hands, meaning intellect, emotion and action. For many people yoga is a physical process, but for others yoga is a spiritual process. Whatever one's concept of yoga may be, to be efficient in life, there must be integration and harmonization of the actions which are performed, the desires which motivate, and the personal philosophy which guides an individual through life. When harmonized, these three aspects give the realization of dharma. After that, the karmas are altered and changed.

Discovering dharma

Dharma is a part and parcel of life. It means having conscious knowledge of the obligations which lead to the constructive expression of one's nature. Obligation is seen in terms of knowledge of one's duty and how one has to act in any given situation. This knowledge is known as dharma, and the definition of dharma according to the tradition is a quality which one imbibes and expresses. It is a state of mind and being in which one is able to express oneself creatively and competently and which is beneficial to all concerned. In this context, dharma can also mean perfection in action.

Dharma can also mean being balanced in thought, or having a discriminating nature. Knowing what is right and what is wrong and acting accordingly is known as *viveka*. Another component of dharma is being established in one quality of life. Dharma can mean many things, it does not have just one meaning. In order to understand what dharma is, one will have to understand the totality of life. The concept of dharma today is a derogatory one. Some people even say dharma is a religion, but it is not. Dharma is the totality of constructive



expression which assists one's process of growth and the process of social, global and universal growth.

If one wants to practise dharma, one should begin with karma yoga and then move into bhakti yoga. Bhakti yoga generates universal, unconditioned love, not conditioned and selfish love. Finally, one moves to jnana yoga. These three stages lead to yogic perfection which will take one to the knowledge of dharma.

The Aim of Karma Yoga

Swami Niranjanananda Saraswati



Problems arise when one confronts a reaction and reacts to reaction. When a karma is accepted and understood there is harmony, but when there is reaction against karma, problems arise.

The aspirant learns how to flow in life with ease and grace, understanding and wisdom by fine-tuning his nature and karmas, by cultivating a balanced attitude and awareness, and through the practices of yoga. This learning is known as

karma yoga. It is harmony of karmas, which are performed unconsciously, subconsciously and consciously through the body, mind and ego. The aspirant learns from the different exposures he receives. When he is able to confront the exposures and crises that he encounters in a positive way, it becomes a learning process. The aim is to follow human dharma, not contradict it. When one follows human dharma, one is free. If one does not follow dharma and does not apply *jnana*, wisdom, karma binds. Karma fructifies only when it is attached to dharma, one's duty. Sri Krishna goes so far as to say (3:35):

*Shreyaansvadharmo vigunah paradharmaatsvanushthitaat;
Svadharme nidhanam shreyah paradharmo bhayaavahah.*

Better is one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear.

Therefore, to harmonize karmas human dharma must be known first. Human dharma is the inherent responsibility. When karma and dharma unite, the karma changes and becomes *kartavya*, duty. In order to perform a karma as duty, it is necessary to attach it to dharma. The word dharma is not being used here in the sense of religion. *Dharma* is a natural responsibility. To come to terms with karma, duty has to be made the primary component and not the karma. When one attaches oneself to responsibility there is a beautiful union of karma and dharma. With this union, everything flows naturally, the plans are made, the actions are performed, the results come about and life progresses.

When a householder looks after his home and family and educates his children, he should do it as a duty. The feeling of kinship makes him constantly aware of what is going on. If something goes wrong, he is immediately involved and sees that involvement as his responsibility. If two members of the family fight, he tells them not to fight, and sees it as his

responsibility to do so. He does not see it as karma. Therefore, any karma that brings out the dharma through which harmony and a positive environment are created is duty. Sage Vasishtha says in *Yoga Vasishtha* (5:6:11):

*Tamaanseeva divaa yaanti tatra dvandvaani sankshayam;
Sharadeeva ghanaastatra gunaa gachchhanti shuddhataam.*

The defects of the dutiful and their pain and pleasure are all lost in their duty, as the darkness of night is dispelled by the light of day, and the clouds of the rainy season are dispersed in autumn.

To become a karma yogi is as simple as perfecting karma. It is to become like the tree which gives its fruits irrespective of who climbs up to pluck them, throws a stone to bring them down or cuts the tree to pick the fruits. In every condition, the duty of the tree is to give fruits. Nature always follows duty and a human being follows karma. Nature looks upon everyone equally, but a human being considers himself first on the basis of karmas. When duty is followed, everyone receives equal importance. The simple way to become a karma yogi is to connect karmas with dharma. If one is able to see one's actions in life not as karma but as duty, one is a karma yogi. It is said in the *Bhagavad Gita* (18:45 and 18:48):

*Sve sve karmanyabhiratah samsiddhim labhate narah;
Svakarmaniratah siddhim yathaa vindati tachchhrinu.*

*Sahajam karma kaunteya sadoshamapi na tyajet;
Sarvaarambhaa hi doshena dhoomenaagnirivaavritaah.*

Each man, devoted to his own duty, attains perfection. How he attains perfection while being engaged in his own duty, hear now. (45)

One should not abandon, O Arjuna, the duty to which one is born, though faulty; for all undertakings are enveloped by evil, as fire by smoke! (48)

The Difference

Swami Satyananda Saraswati



As a person advances in age, the organs of the body and senses become weaker and weaker. Therefore, when a person attains fifty years of age, he should gradually get rid of karmas, whether he is a sannyasin or a householder. However, this does not mean renunciation of duty. Karma is one thing and duty is another. After fifty years of age, whether one builds a house, an ashram, a temple, a hospital or does any good deed, one can do it in the form of duty, not in the form of karma.

When a person considers himself to be a doer, whatever he does is called karma due to attachment and ego problems. When a person considers himself to be a medium, whatever he does is called duty. This difference has to be kept in mind.

Karma Sannyasa

Swami Satyasangananda Saraswati

In the Vedas the rishis and munis had indicated four types of *purushartha*, four kinds of striving: dharma, artha, kama and moksha. *Dharma* means 'virtues, qualities, good actions, good deeds'. *Artha* means 'purpose, selfishness, motivation, objective'. *Kama* means, 'desires and their fulfilment'. *Moksha* means 'liberation from everything', when the mind follows neither dharma nor artha nor kama. Now, these four *purusharthas* or strivings, must be integrated and synthesized together. For one who is a householder, artha and kama are prominent, and dharma and moksha are the internal, inherent qualities or inspirations.

For a karma sannyasin or a sannyasin, dharma and moksha are prominent qualities; artha and kama may go with him. This is how the synthesis has to be done. In fact, the Vedas have been emphasizing one single point: that one stage of life leads to another. Brahmacharya ashrama leads to grihastha ashrama, grihastha ashrama leads to vanaprastha ashrama and vanaprastha ashrama leads to sannyasa ashrama. It does not mean that you have to leave your home and do this or that. These are the automatic developments of the philosophy and the thought within your mind.

A karma sannyasin has to regard his involvement in life as an expression of his karma. Therefore, it forms a part of his dharma or duty. He must not overlook or negate it. Every experience can be utilized as a stepping stone to higher evolution. So, he lives as an ordinary householder, experiencing everything, but at the same time, using all his experiences to raise his awareness, thereby arriving at a state where he does not create any more karma.

A karma sannyasin is expressing his karma like anybody else, but because of his higher awareness, goal, dedication



and proper understanding of life, he is able to free himself of karma, of the laws of cause and effect. At this point, he may renounce or do whatever he wishes, but until then he has to live his life and experience it fully as a karma sannyasin.



Stages of Dharma

Swami Niranjanananda Saraswati

Dharma is the continuous, eternal interaction between the individual, nature and the divine. Dharma is perceived as having four stages. The first stage of dharma is creating a personal code of conduct in the interactions with family, friends and society, and in relation to the interaction with the world of senses. A code of conduct has to be followed in order to derive the maximum benefit from these interactions. An interaction should not become the cause of a head-trip, headache, dissatisfaction or dissent in life. The first evolve of dharma is the code of conduct for the entire society. Establishing systems, regulations and disciplines which are personal, social, national and global in nature is the first component of dharma.

In the second stage of dharma the individual realizes the commitment any interaction involves and the participation it demands. The individual has to do justice to that. In this stage one realizes the commitment one inherits through an interaction with friends, families and societies, and takes that commitment to its logical, positive conclusion for the benefit of

all. The first two stages are the external behaviours of dharma, creating external order, system, harmony and peace.

Stage three is personal transformation, which comes with the realization of one's nature and what one can do to become better, happier, more fulfilled, content, creative and selfless. This personal change is what makes an individual a human being. The mind dictates through thoughts, desires, aspirations and its own creation of needs. It dictates what an individual's behaviour has to be like in life. The dictates of the mind lead to a conditioned state of existence, which is recognized as a confined, restrictive, defined form, with less possibility of change. This state is known as *tamas*.

Tamas makes the focus go towards personal gratification and satisfaction. Sattwa makes the mind free from ambitions, desires, cravings and attachments. It brings freedom, peace and joy. Transformation takes place when a person moves from the state of *tamas* to a state of *sattwa* and becomes qualitatively better in thought, behaviour, performance, speech and living.

Until and unless this qualitative transformation happens, one cannot experience the transcendental nature and connect with the transcendental, divine power or cosmic power. The tamasic nature denies the existence of a cosmic power, and the sattwic nature connects with the existence of a cosmic power. For a person who is established in *sattwa*, material hypnosis has no meaning. One experiences the qualities of the spirit and not of matter. There has to be a shift from *tamas* to *sattwa*. Therefore, the third component of dharma is to make one a better, an enlightened individual.

The fourth stage of dharma is discovering the connection that one has with the supreme self, the transcendental self, the divine self, or God. The reality is that a connection happens between the individual and cosmic consciousness, and the fourth component of dharma is discovering the connection between individual and the divine. In this context, dharma is a tradition, a way of life, an understanding which applies knowledge in life.



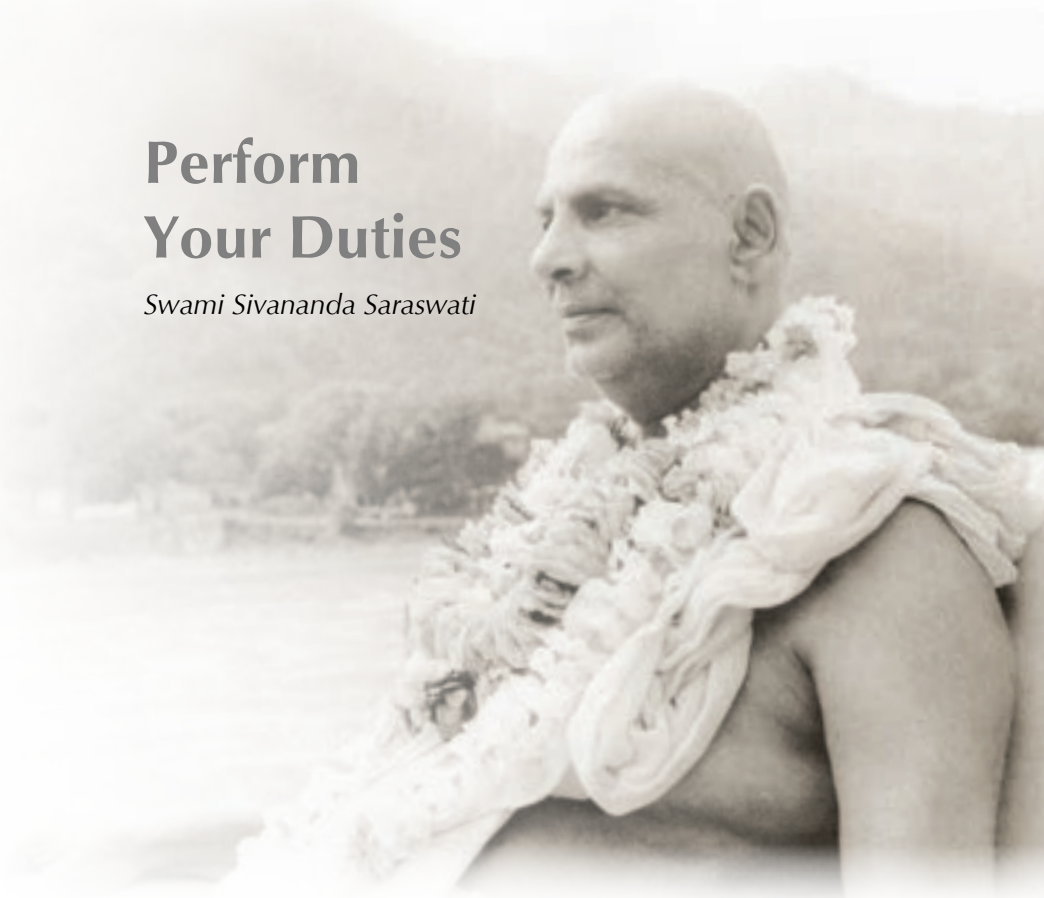






Perform Your Duties

Swami Sivananda Saraswati



No one can live even for one second without action. *Prakriti*, nature, drives everyone to action, even against their will. Life cannot be lived without action. He is a hypocrite who thinks about the sense objects but remains inactive physically. It is said in the *Bhagavad Gita* (3:6):

*Karmendriyaani samyamya ya aaste manasaa smaran;
Indriyaarthaanvimumoodhaatmaa mithyaachaarah sa uchlyate.*

He of deluded understanding, who, restraining the organs of action, sits thinking of the sense objects in the mind, is called a hypocrite.

The *Bhagavad Gita* stresses the performance of duty without reluctance. Action does not bind the soul, action which is not

affected by any external modification, or for the self is eternal. In order to attain success in yoga, practice is necessary. By contemplating in a closed room for years, one may not advance more than a few steps, because perfection or freedom from the effects of karma cannot be reached by merely renouncing action.

A sadhaka who confines himself to a solitary cell and takes to repeating vedantic formulae in order to experience the higher self or the unreality of the world runs the risk of becoming indolent, eccentric and intolerant instead. Many aspirants become tamasic by shirking work and taking exclusively to japa and meditation for which they are not ready. A long stay in caves makes them tamasic and unfit for energetic, active service of humanity. In the *Yoga Vasishtha* (3:88:11) it is said:

*Yathaapraaptam hi kartavyamasaktena sadaa sataa;
Mukurenaakalankena pratibimbakriyaa yathaa.*

Do your duty as it may present itself to you, rather than remaining inactive doing nothing. The dull person is like a dirty mirror, which does not reflect the image, and comes to no use at all.

A recluse feels afraid when he sees a big crowd or a group of ladies. A little sound throws him off balance. The yogi who keeps up meditation while performing actions is a powerful yogi indeed. He has a different mind altogether. He has no *vikshepa*, or tossing of the mind, while a recluse is easily disturbed by a little sound or the bustle of the city. A recluse in the forest has to test his real inner strength by occasional visits to the plains and service of humanity. It is wrong to suppose that the divine cannot be attained while living an active life and performing one's duties.

For Your Own Betterment

Swami Sivananda Saraswati



The guides of right conduct are the *dharma shastras* or the scriptures, the examples of saints, the Inner Self or Conscience, and established usage. Undeveloped persons cannot think for themselves. Selfishness clouds understanding. Therefore, if a man has got even a tinge of selfishness, he cannot detect what is right and what is wrong. A very pure, subtle, sharp intellect is needed for this purpose. Hence rules of conduct have been laid down by great sages or seers like Lord Manu and sage Yajnavalkya. As you have got neither the power nor the time to think of the moral principles and rules given in the scriptures, you can get the moral precepts or instructions from sages and saints and follow them to the very letter.

Universality is the very root of all morality. Without universality, morality will die. Do not do any act which brings no good to others or which will make you repent later on or ashamed. Do such acts which are praiseworthy and which bring good to you and to others. This is a brief description of right conduct. Moral precepts have been made to free one another from all injuries. Why should a man lead a moral life? Why should he do this and not that? Because man will

be no better than an animal if he does not lead a moral life. The aim of morality is to raise man to the level of Divinity by transforming his brutal nature.

Different types and motives

We have human morality, family morality, social morality, national morality, professional morality. A doctor has his own professional ethics. He should not divulge to others the secrets of his patients. He should be kind and sympathetic towards his patients. He should not give injections of water and charge highly as for best medicines. Although the guardian of the patient did not pay the fees of his last visit, he should go voluntarily and attend the case. He should treat the poor cases freely.

An advocate also has his own ethics. He should not coach up false witnesses. He should not take up the weak cases only for the sake of fees. He should argue freely for the poor people. There is ethics for a businessman also. He should not expect much profit. He should do much charity. He should not speak falsehood even in his business.

Sometimes one is puzzled as to what to do under certain circumstances. There is conflict of duty. One has to choose between alternatives both of which go against dharma. Sometimes you will have to choose the lesser evil and you must be prepared to undergo the results of that karma. One man's father was in a dying condition. He had no food. He was dying of starvation. The father would die if he was not given any food. Food could only be had by stealing. What is the dharma of the son at this critical juncture? To save the life of his father is his dharma. He stole some food and saved the life of his father. He must suffer for the evil act of stealing.

It is the motive that counts in the performance of an action. Right and wrong are to be determined, not by the objective consequences, but by the nature of the subjective intention of the agent. God looks to the motive of the doer. Lord Rama fought with Ravana. Ravana also engaged himself in battle. But

the motives of both were different, though the action was the same. Sri Rama fought in order to establish dharma and protect the people from the trouble and havoc of wicked Ravana. He had no selfish interests. But Ravana had an evil motive.

A karma yogi works in the society intensely, with more zeal than a worldly man. The action is the same, but the motives are different in each person. The karma yogi marches forward towards the Goal or summum bonum, but the worldly man entangles himself through his impure motive of self-interest.

The inner motives of a man form the seed and root of all his life's activities. If the inner motive is pure, all the subsequent consequences are pure and good. A man of right conduct has ideal principles and mottos. He strictly follows them, removes his weaknesses and defects, develops good conduct, and becomes thus an ethically perfect man. First you must have righteous principles and then you will not fail to do virtuous actions.

A character without ethics is like a saltless dish. There can be no high civility, no courtesy, no politeness, no elegant manners, without a profound moral sense. The practice of ethics will help you to live in harmony with your neighbours, friends, your own family members, fellow beings, and all other people. It will confer on you lasting happiness and final liberation by invoking God's grace. Your heart will be purified. Your conscience will be cleansed.

There is no greater comfort than a righteous, virtuous life guided by a clear conscience. Acts of kindness, charitable services, and compassion for the distressed are the paths of righteousness.

Righteousness is essential. Do not leave the path of righteousness for any gain. Do not leave the path of morality even if your life is in danger.

The path of truth is narrow and precipitous, but its principles are as precise and exact as the law of gravitation. You must obey the laws or the rules of conduct. The rules are given to you for your own betterment and spiritual uplift.

Gurus and Disciples

Swami Niranjanananda Saraswati



Gurus are enlightened people. They have already gone through the process, have realized the effects and benefits of the process, and have applied that wisdom, knowledge and understanding in their own relationships, interactions, character and behaviour. They have attained the state of peace, equilibrium and harmony and awakened their consciousness.

Most people live their karma and not their dharma, but gurus live their dharma and not their karma. Disciples live their karmas while the guru lives dharma, and it is dharma which inspires the disciple to manage karmas. These luminous, enlightened beings found a balance between their karma and dharma, and integrated them. After integrating the two aspects, they were equally at ease in material life and spiritual life, and became the first yogis. If one is aware of one's dharma in day-to-day interactions, improvement in material life will happen. The awareness has to be cultivated of how to express one's dharma towards oneself, the family, society and towards the human civilization while living a normal life.

Dharma and Karma

Swami Satyananda Saraswati

Dharma means those actions which are in accordance with one's mental and physical makeup. It implies actions which come naturally to an individual and lead to harmony within the whole framework of the world. It can be roughly, though inadequately, be translated as 'duty'. Dharma is not a subject that can be discussed in depth in general terms as the dharma of each individual is different. A few basic guidelines can be given to help recognize and tune in to one's dharma.

Dharma has to be discovered, accepted and lived by doing the work in hand to the best of one's ability and thinking of nothing but the work and not the fruits. Work can be done as worship if one is devotionally inclined. When one's dharma is lived one begins to harmonize both with the environment and the inner self. Doing one's dharma in conjunction with karma yoga can give the experience of higher states of awareness.

All work is the same; there is really no such thing as higher or lower work. Whether one uses the body or mind, it is still merely work; none is any better or worse than the other. It is society that has said that certain types of work are either good or bad, of high or low status. Work is work. There is no difference whether one builds a house, cleans a toilet, or rules a country. The tool of karma yoga is work; the aim is to become the perfect instrument.

If the aim is to make money, one should continue making money. If the desire is repressed externally, the mind will only make money mentally. Ambitions have to be fulfilled, but with as much awareness and detachment as possible. Peace of mind or higher awareness cannot be obtained by avoiding what the individual nature demands. The desire is only suppressed and causes more tension and unhappiness. One should dive into the turmoil of worldly activity and live out one's samskaras,

but with full awareness. This is essential in order to jump out of the everlasting circle of aimless, egotistical activities.

No one should do the dharma of another person, even though he could do it better, or more easily. Helping someone by doing his work may lead to less obvious adverse repercussions, perhaps by making the person lazy or lose self-respect. Everyone should adhere to his *swadharma*, individual dharma, along with the practice of karma yoga and move into the realms of higher experience and knowledge. It is important to accept one's limitations and do the actions that seem most harmonious, even if contrary to the expectations of others. Too often actions are decided by others. People feel that they must do something, even though it may be contrary to their individual personality. They feel obliged to live up to other people's expectations and try to become something that they are not capable of. Unhappiness is the consequence.

Choices should be positive, harmonious and in tune with one's dharma. The more one is able to become totally involved in the mode of activity, the better. The work acts as a vehicle and leads to one-pointedness of the mind. Problems start to fade away automatically. If one is half-hearted in action, the mind loses its power, is without concentration and tends to dither here and there. Work and dharma should be done with intensity and awareness. The work must seem right and capture one's interests. It doesn't matter what other people think.

It is better to do positive work than work with negative repercussions. Positive work not only benefits other people, but leads to a more relaxed mind and disposition. Positive or good actions are more conducive to progress in yoga. In a sense, so-called bad thoughts and acts, egotistical and non-dharmic, mould the character into a certain pattern. This leads to a destiny which is away from the path to higher awareness. On the other hand, good, selfless and dharmic thoughts and actions lead to a destiny which permits the influx of higher awareness.



The aim is to jump beyond the fetters of both good and bad, for they are only relative terms. Transcendence occurs in states of higher awareness, and its meaning is beyond the realm of intellectual discussion. Until these stages of illumination, however, one must try to substitute negative, adharmic actions by positive, dharmic actions. Disharmonious thoughts and actions have to be replaced by harmonious thoughts and actions. In a sense, one uses a thorn (good actions) to remove another thorn (bad actions). Afterwards, both thorns are thrown away.

Sri Krishna's teaching

The *Bhagavad Gita* is a dialogue between Sri Krishna and Arjuna, which takes place due to Arjuna's confusion about the relationship between worldly duties and higher knowledge.

Like Arjuna, many people do not know how to relate higher knowledge with their everyday life. Of course, people relate them intellectually in order to justify their existence and actions. They believe that this particular state of life with its limitations is somehow linked with and leading to higher knowledge. This is the subject matter of the *Bhagavad Gita*, a small book of seven hundred verses, and of another important but not so well-known book, the *Yoga Vasishtha*.

On the battlefield of the Mahabharata war, two armies were arrayed in front of each other. Arjuna, the disciple, is the commander-in-chief of one army, and Sri Krishna is driving his chariot. Arjuna refuses to fight, and he puts hard questions to Sri Krishna. "Lord, you take it for granted that I want to attain spiritual illumination, yet why do you insist that I commit these atrocities, making me fight my own relations? Does this life contribute to or contradict spiritual illumination? If I want to lead a spiritual life and have the light revealed, should I leave this lifestyle or continue living it?" The whole *Bhagavad Gita* was written in that context.

Arjuna is always hitting on one point: the highest realization is the most important factor in life. He feels that he must remove himself from duties and commitments for this purpose, even though he happens to be the commander-in-chief of an army on the battlefield. A person may be a commander-in-chief, prime minister or head of a household, but he should not try to realize the supreme goal of life by relinquishing duties.

People have never been able to convince themselves that this life is part of a higher life and not contradictory to it. However, highly spiritual people dedicate themselves to spiritual realization and do not retreat from karma. Therefore, it is said in the *Bhagavad Gita* (3:8):

Niyatam kuru karma tvam karma jyaayo hyakarmanah.

Perform the duty you are bound to, for action is superior to inaction.

Divine Life and Teachings of Sri Swamiji

Dinesh Khare



A saint lived in a small hut in a village and used to worship God and do japa-tapa and meditation. By the grace of God, he was provided with two meals a day. One day, when the saint was trying to concentrate on God by closing his eyes, he heard the scream of a crying child coming from a distance. The sadhu's attention was focused towards the crying child in the neighbourhood and there was a reaction in his tender heart. Thoughts appeared in the mind, 'Is the child distraught with hunger? Is that child shivering with cold? Is the stove not lit in that house even today? Is there no food to eat in that house?'

The heart, purified by chanting and penance, was moved. Self-realization awakened in the monk. He immediately got up and entered his hut, brought two meals a day of bread kept for himself and covered his body with clothes. The saint saw God

in the peaceful form of a satisfied child. This is the true service of God, service of humanity. Feed the hungry, give water to the thirsty, give clothes to the naked, console and encourage the poor and the miserable, take care of the pain and needs of others, lift up the fallen, support the helpless, show the way to the blind and the lost, educate the illiterate, give milk, medicine and fruits to the sick and the helpless, serve animals and birds; all these are forms of service.

All these paths of service have been told by our sages and saints, gurus, the most revered Swami Sivanandaji, Swami Satyanandaji and other great people. Our great revered Sri Swami Satyanandaji comes in the category of such great saints, who dedicated his entire life to the upliftment of others. His concept was that by reading books, scriptures and Puranas, one can be called a *pandit*, a learned person; by doing worship one can become religious; by doing japa-tapa and meditation, one can become a yogi; one can get the vision of God. But unless the feeling of service to the unknown needy emerges deep within your soul, unless your heart melts seeing the suffering of others, you don't have a reaction in your mind, unless you change the definition of yours and others', high and low, and serve selflessly, till then what is the use of you being a scholar, pandit, being religious or spiritual, what is the purpose of you being a yogi, what is the justification of you seeing God?

His personality

Swami Satyanandaji was an embodiment of truth and happiness. The form of truth is eternal, infinite, it shines and reveals itself. He does not need anybody's praise. His guru, Swami Sivanandaji, said about him, "Satyam does the work of four people alone" and he named him '*Jnanayagnoprabhit Rajyogi.*' That is one who has sacrificed his ego and is completely pure and established in spiritual knowledge, one who is independent, disciplined, fearless and loyal, and is progressing on the path of raja yoga. His personality was very simple, without ego and like that of a fearless, small child. He did not

know the difference between men and women. His vision was beyond good and bad, small and big. Caste, happiness-sadness, respect-insult, praise-criticism, friend-enemy - all were equal. He achieved peace by practising detachment and renunciation. He was a lover of all, without any malice and without any selfishness.

Whatever life and circumstances he got, he accepted. He had no liking or attachment to anyone except his love for God. He always remembered the name of God in his heart and was always satisfied. He did not even have to worry about two meals a day. Sri Swamiji was such a great yogi, great donor, great Vedantin, great ascetic that is if he had to leave his place of residence, he could have served God and humanity even by staying under the shade of the blue sky.

His teachings

Sri Swamiji used to say that love is feeling, if we turn this feeling towards God then it becomes devotion. If we turn this feeling towards the world, connect it with worldly experiences, then love appears in the form of attachment and hatred. After all, attachment is also love, isn't it? We like something, it attracts us, after all, that is also love, isn't it? That we run away and keep away from something, that too is lack of love. We love happiness, so we wish for happiness; we don't love sorrow, so we try to remove sorrow. I love my wife, so I take care of her but I don't love any beggar woman walking on the street, so she is nothing to me. Love always connects a person with another person and what will happen if we remove this love from the world and connect it with God? You will be free from the cycle of the world.

Tulsidas's wife had said the same things to him; 'If even a part of the love and affection you have for me had been given to God, you would have been freed from the world.' Tulsidas's eyes opened and he immediately left. After that, he never returned. He experienced that when one loves God, the world is unnecessary.

His divine charity

We have heard and read many stories about charitable people, but have never seen such a person personally except Sri Swami Satyanandaji. No person would return empty-handed after seeing him at Rikhiapeeth. He was so sensitive in giving that no one had to beg for help. He used to get information about the village people in advance and help them – bicycle, rickshaw, handcart, sewing machine, clothes, books, pens, pencils, cows and bulls, ploughs for farming, spades and shovels, kitchen utensils – whatever material was useful for the household or business was distributed as yajna prasad. A monthly pension was given to the elderly, widows were given remuneration for reciting the *Ramayana* every day, and a new bride was given sixteen types of items indicating good wishes as prasad.

Sri Swamiji's concept regarding charity was quite clear. His approach was simple; if he donated a bicycle to someone and if that person sold it, he would not worry about it. He was a realist. He used to say, "Whatever God has given us, there is no condition on it even if we misuse it, God does not punish us, then why should we worry? Real generosity is to give without conditions." This is the philosophy of God. *Lakshyam vihaaya daatavyam* – if an opportunity comes to donate, one should leave a million tasks aside and donate. Donate money, if you don't have money, donate food. Give a cup of water to a thirsty person but donate something.

The body is perishable; it is not certain when death will come. Therefore, learn to give something. Even if we have to give our body for God, we can give it and in the end when God's name comes out of our mouth, we should understand that we have attained salvation. That is why remembering Hari is so important. It is said in the scriptures that even if you utter millions of words, remember Hari and take the name of God, make good use of this precious life. Our revered Sri Swami Satyanandaji also used to say that *Naam sankirtan*, chanting the name of God, is the simplest way to worship God.

The Dharma of Helping

Swami Niranjanananda Saraswati

When action is performed with the idea of duty it produces a deep experience of bhakti, surrender, belief, trust and faith in a higher nature, a higher reality which is guiding everything. This duty is to be understood in relation to the individual, social, global and universal dharma. When a person develops the awareness of dharma as an inherent commitment, duty or obligation towards other beings, he develops a giving or helping nature. Often people want to give others a helping hand, but their actions may carry with them some thought of gain or profit. The action should not be restricted by the idea of personal gain. Helping others is in itself a dharma.



The general dharma of all of us is to lend a helping hand, to do what you can to uplift others, to be there when they need it.

—Swami Satyananda Saraswati

Two Dharmas

Swami Satyananda Saraswati



Today the world is suffering and there is no one who can sacrifice his own life, for the sake of *dharma*, virtue, uprightness. I don't want to sacrifice myself. I have no courage. Nobody has the courage. We are Ravana. Let Rama incarnate. Let Rama manifest, the man who can live for dharma. Let him incarnate and along with him the beautiful Sita, the goddess, the powerful prakriti, the powerful kundalini, the powerful shakti, the powerful daughter of earth.

The rumour

Rama loved Sita very much as he had no doubt in his mind, but he was a powerful emperor and he had defeated Ravana, another powerful emperor. Ravana and most of his army died, but some of his people were still living in different places. They had to find some way to destroy Rama without using military force and they discovered the weakness in his society. The social ethics of Ayodhya, in particular, and India, in general, were that if your wife remains with another man for a year, you cannot take her back. That was the weak point in the society, so they struck the blow at that point! They started the rumour.

This was a very sensitive issue at the time and still is today, at least in India. Rama had no choice. He could not stay with Sita because the whole kingdom asked him, "What exactly are you trying to tell us?" So, he thought it was much better if Sita went. She was not hurt because she was not a brahmin, vaishya or shudra. Sita was a kshatriya, and kshatriya children are

taught right from birth to face difficulties in life with courage and happiness. Death, insult and injury must be faced with an open heart. She had that training, so she could follow the path of sacrifice in separation from her beloved Rama.

Naturally, as husband and wife they missed each other, but she did her dharma and he did his because he had different obligations to fulfil. As a husband his obligation was to his wife, but as a king and emperor his obligation was to his subjects. He had to decide which dharma to follow, the dharma to his wife or the dharma to his subjects. Rama was a very conscientious person; he renounced his personal dharma and accepted the community dharma. Sita was sent away, not because she was bad, but because of the prevailing social ethics.

Sita went to the forest where she lived in the ashram of Valmiki, which was a very renowned hermitage. There she gave birth to twin sons, Lava and Khusha. The two boys received the best education in the ashram under the tutelage of Valmiki. Valmiki also wrote the first *Ramayana* during their stay in the ashram, because he knew the whole story. That *Ramayana* was written during Rama's lifetime itself and was sung to him in his court by his twin sons, whom he could not recognize. They were singing this Rama katha in the streets. Rama heard it and called them in and so they sang it to him.

Of course, there are people who say, "No, he did wrong," but I feel that a man has to have some sort of discrimination and final judgement regarding his own dharma. Being a husband is a secondary dharma, being an emperor is a primary dharma. He was a king first and a husband next. I also have two dharmas: I am a sannyasin first and a guru next. If there is a crisis I will always look to my sannyasa dharma, not to my guru dharma, as I have done in most cases. When there is an acute dilemma about one's dharma in life, a person should follow the dharma which he thinks to be his very own. Sri Rama was a king first and foremost. *Rajadharma*, kingship, was his first dharma. His personal dharma of being a husband to Sita came next in priority.

Dharmendra

Swami Niranjanananda Saraswati



Dharma is purely an understanding of the natural interaction and the natural law that governs the individual, society, the world and the cosmos. Dharma is knowing the potential that exists in each and every dimension of this creation, and not only is it cognition of that potential, it is also living according to the appropriate conditions. In one word, dharma is appropriateness.

It was on 23rd December 1923, that in the foothills of the Himalayas, in the area of Kumaon, which even today is considered to be one of the most beautiful places of India, Swami Satyananda was born to a family of landlords. When he was born, he was given the name *Dharmendra* which means Lord of Dharma. In India when names are given to children, it is according to the astrological chart, not as per the whim of the parents.

Parents may want to give a different name, yet the astrological charts which define the nature and the personality of the individual according to the lunar tradition indicate different letters by which a name can be given to the child. The letter indicated for Swami Satyananda came to the word Dharmendra, Lord of Dharma. What a beautiful name. It also paved the path for his development. It gave an indication of his aspirations in life and eventually that is what he became - the Lord of Dharma.

This is not something which has been recognized only in the higher realms, but also by sadhus and other sannyasins of India. I encountered a sannyasin during one of my trips to the Himalayas - a very old sannyasin. After I introduced myself to him saying that I am a disciple of Swami Satyananda Saraswati, and that he had passed away on 5th December 2009, this sannyasin closed his eyes, became silent, and after some time he said, 'You know that Swami Satyananda has lived all the dharmas and all the karmas, which is unique, for nobody has ever done that.'

This was the statement of a sadhu who did not know Swami Satyananda, but could feel, realize, assess that this person had lived all the dharmas and all the karmas, something that very few people are able to achieve.

My Dharma

Swami Satyananda Saraswati



Whatever I do is for the fulfilment of Gurudev's wishes and intentions. I have no personal ambitions whatsoever. It is for this reason that sometimes I may have to dazzle someone like the brilliant rays of the sun and at other times gently bathe them in the soothing soft glow of the moon; one day I may have to bow down at someone's feet if I am glad and another day I do not blame myself of any wrongdoing if I have to resort to drastic measures in order to get something done.

Universalism

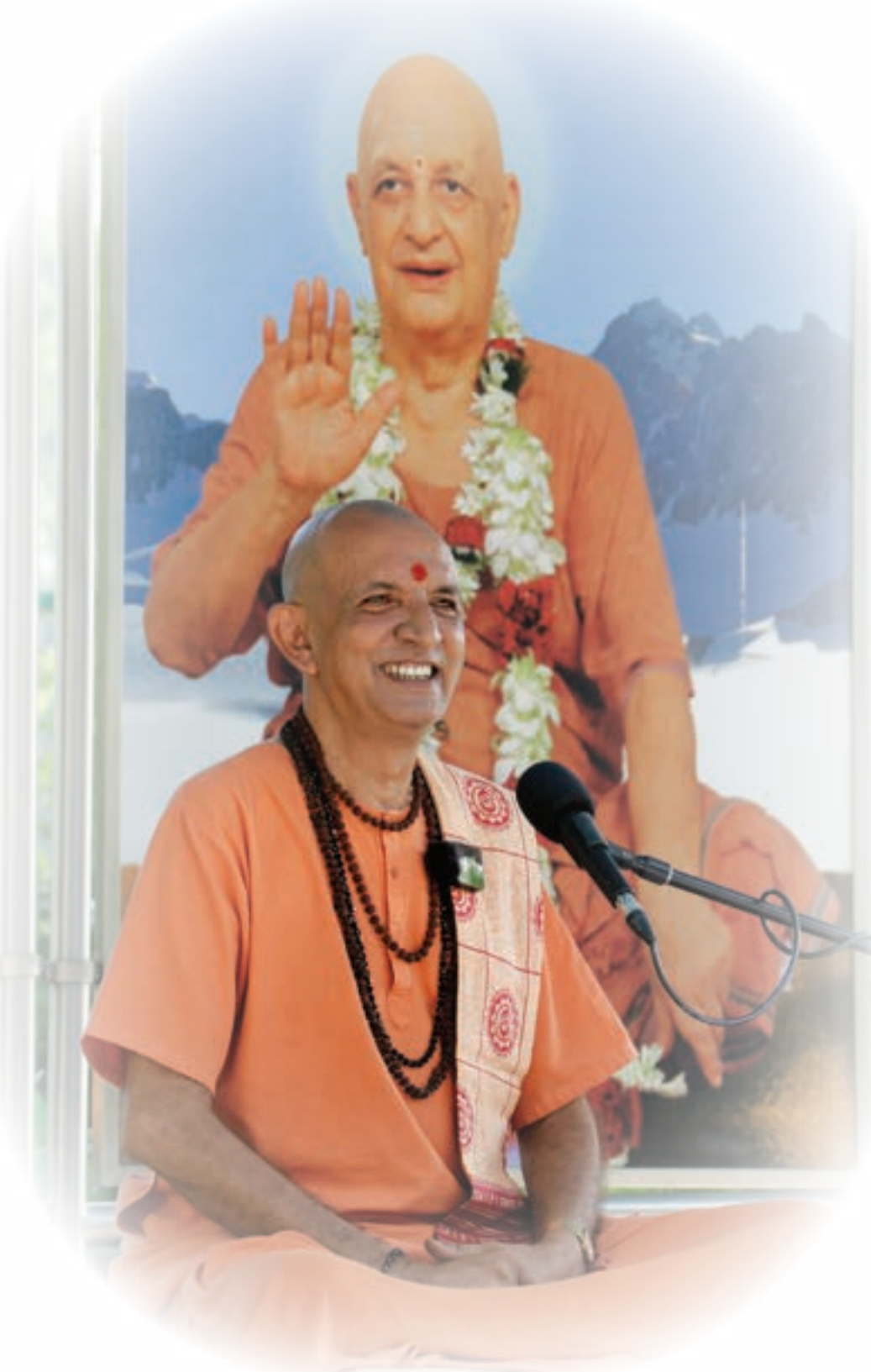
Swami Niranjanananda Saraswati

Whenever I see the image of saints and enlightened beings, what triggers in my mind is the lifestyle, which they lived. Their lifestyle speaks volumes about their thoughts, intentions, desires, and what they want to achieve. When we are unable to fathom the lifestyle of such enlightened beings, then we say that they have given an idea, a thought, a philosophy or a religion. Actually, they have not given anything.



After thinking for many years, I have come to the conclusion that there is no such thing as philosophy. Philosophy is a creation of a mind which does not grasp the details of wisdom. People who live the correct life, do not have to look at the details, because they are living it. I do not believe that there is anything such as moral and ethical teaching in the world. Everything is a natural expression of human personality. You can speak an untruth, a lie, deceive people, be jealous, be angry, and that is all accepted as a natural way of life. However, for you to be truthful, it becomes a moral teaching.

There is definitely something wrong with human understanding of the good things that we can achieve and experience in life, and the negative and the destructive that we express continuously in life. For the people who are expressing the tamasic any positive idea can be a philosophy. However, for those who are pursuing the sattwic way of life, philosophy is nothing but an expression of the clean and pure intention of the individual.



The lives of saints show us that. Buddha did not come to teach philosophy, or to establish a religion. He came to teach how to transcend the suffering that we experience in life, yet instead of looking at that as the core of his teachings, people who did not understand what his intention was, said it was a religion. The same happened with Christ, who was just teaching a way to live a bhakta's life. A bhakta is a person who is immersed in the higher nature, the higher consciousness. By living a bhakta's life, one develops compassion and love, and recognizes that everyone is a child of God. Jesus lived that life.

In our own tradition, we have Swami Sivanandaji and Swami Satyanandaji, who have adopted what one can call universalism. They have not only adopted and accepted it, but also lived universalism. Sri Swamiji accepted everyone whether from any form of Christianity, Islam, Hinduism or any other religious tradition in the world. He said, 'These are all different paths to reach the same destination, and therefore they must be honoured, respected and lived.' Sri Swamiji lived those principles.

Spiritual principles are not Christian, Islamic, Hindu or Buddhist. They are universal principles, and a person who can live these principles has a universalist mind. The universalist mind sees the essence of everything, and not the form. This is how a knowledgeable person should live. One can derive inspiration from this, for it the lifestyle which is the real teaching, not what is spoken or written in books. What is spoken and written in books can be interpreted in a hundred different ways, by the knowledgeable and by the ignorant. What is realized and when it is lived, is the real thing which needs no interpretation, no belief and no dogma.

That life is an expression of the purity and luminosity of your nature. Therefore, instead of reading words and trying to interpret words that are written, take inspiration from how the saints lived, and challenge yourself to live like that.

– 25 December 2024, Ganga Darshan, Munger

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Yoga Education for Children and Youths

Book 1: Fundamental Principles, Concepts and Experiences

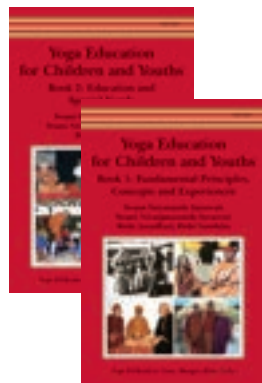
574 pp, Soft cover, ISBN 978-93-94604-56-8

Book 2: Education and Special Needs

331 pp, Soft cover, ISBN 978-93-94604-57-5

Yoga Education for Children and Youths is a four-set series dedicated to yoga for children of all ages. These books present the understanding and research-based knowledge of the benefits and need for children to be exposed to yoga. The first contact with yoga is important as it can become the foundation for positive, creative *samskaras*, impressions, in life.

Book 1 describes the development of Satyananda Yoga–Bihar Yoga for children and youths. *Book 2* is a compilation of articles by Swami Sivananda Saraswati, Swami Satyananda Saraswati, Swami Niranjanananda Saraswati and Rishi Arundhati on the application of yoga for children.



New

For an order form and comprehensive publications price list please contact:

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Tel: +91-09162 783904, +91-098358 92831



A self-addressed, stamped envelope must be sent along with enquiries to ensure a response to your request



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 and as apps for Android and iOS devices as *prasad*.

Living Yoga Lifestyle Sadhana

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

YOGA & YOGAVIDYA Online

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

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

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

Other Apps (for Android and iOS devices)

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

Yoga Peeth Events & Yoga Vidya Training 2025

Bihar School of Yoga Yogavidya Training

<i>Dec 1 2024–Feb 9</i>	Sannyasa Experience (overseas aspirants only)
<i>Jan–Dec</i>	Ashram Life Experience
<i>Feb 8–14</i>	Total Health Capsule (Hindi)
<i>Mar 3–9</i>	Pranayama – Breathe for Healthy Lungs Training (Hindi)
<i>Mar 22–28</i>	Pratyahara & Dharana Training
<i>Sep 22–30</i>	Raja Yoga/Bhakti Yoga Training
<i>Oct 3–11</i>	Hatha Yoga/Karma Yoga Training
<i>Nov 1–15</i>	Progressive Yoga Vidya Training
<i>Nov 16–Jan 30 2026</i>	Sannyasa Experience (national/overseas aspirants)

Bihar Yoga Bharati Yogavidya Training

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

<i>Jan 28–Feb 2</i>	Basant Panchami Celebrations/ BSY Foundation Day
<i>Jun 25–Jul 9</i>	Ved Parayan

Monthly Programs

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