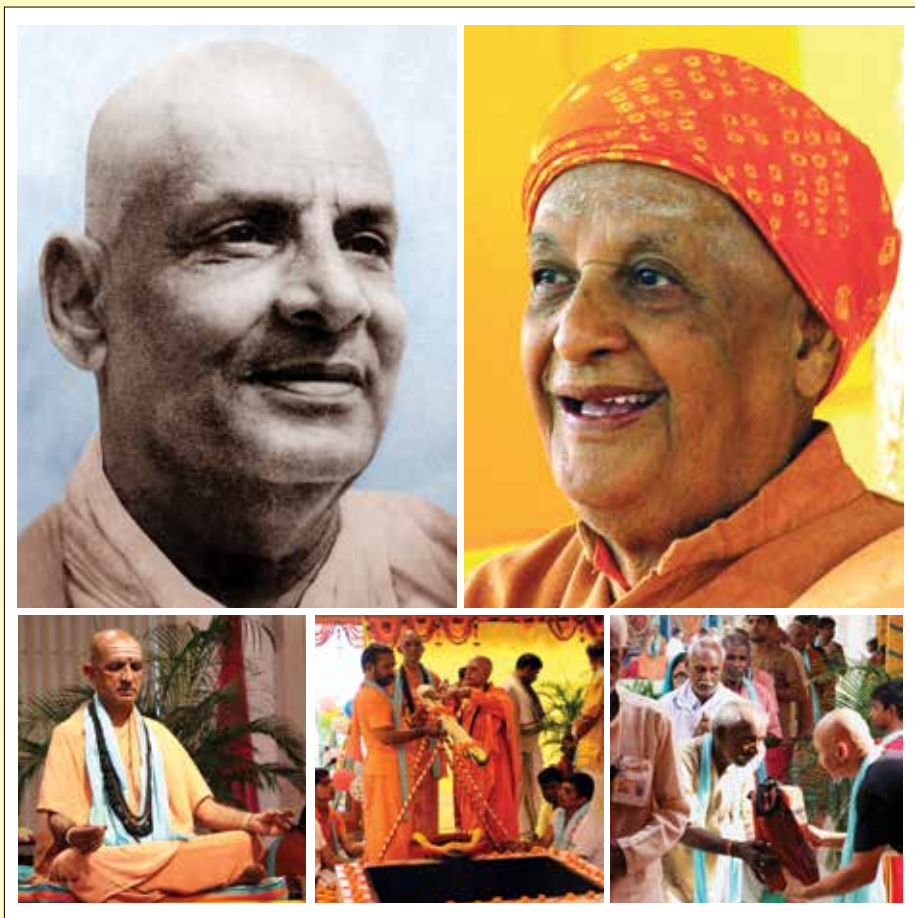


Dharma In Life

Swami Niranjanananda Saraswati



Yoga Publications Trust, Munger, Bihar, India

Dharma in Life

With kind regards, ॐ and prem

Sriani Niranjan

Dharma in Life

Swami Niranjanananda Saraswati

*Satsangs given by Swami Niranjanananda Saraswati
during Lakshmi-Narayana Mahayajna,
7th to 12th September 2019 at Sannyasa Peeth,
Paduka Darshan, Munger.*



Yoga Publications Trust, Munger, Bihar, India

© Sannyasa Peeth 2019

All rights reserved. No part of this publication may be reproduced, transmitted or stored in a retrieval system, in any form or by any means, without permission in writing from Yoga Publications Trust.

The terms Satyananda Yoga® and Bihar Yoga® are registered trademarks owned by International Yoga Fellowship Movement (IYFM). The use of the same in this book is with permission.

Printed by Yoga Publications Trust

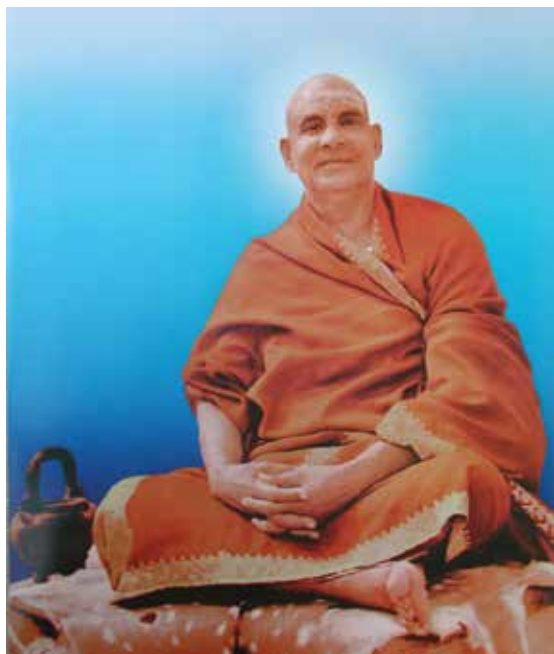
First edition 2019

ISBN: 978-81-943598-0-7

Publisher and distributor: Yoga Publications Trust, Ganga Darshan,
Munger, Bihar, India.

Website: www.biharyoga.net

Printed at Thomson Press (India) Limited, New Delhi, 110001



Dedication

*In humility we offer this dedication to
Swami Sivananda Saraswati, who initiated
Swami Satyananda Saraswati into the secrets of yoga.*



Dedication

*To our guru Sri Swami Satyananda Saraswati
who continues to inspire and guide us
on our yogic and spiritual journey.*

Contents

Preparation	1
Discover and Connect	6
Self and Selfie	18
Journey of Life	20
Path of Dharma	24
Experience the Divine	30
Dharma in Life	36
The Gift of Yajna	40
Components of Yajna	43
Connect with Luminosity	48
Tulsi Ma	53
Dharma of a Disciple	56
Samarpan	61
Sankalpa	64

Preparation

7 September 2019

In 2009, Sri Swamiji gave the mandate to establish Sannyasa Peeth, and in December, he attained Mahasamadhi. In 2010, the twelve months were spent on the traditional rituals that are mandatory when a siddha attains samadhi. The year was spent in accomplishing the final rituals befitting a Paramahansa Siddha Sannyasin.

From 2011, I started to reflect about the mandate of Sri Swamiji and how Sannyasa Peeth could be established and how I could live my sannyasa life as per the guidelines he had given. While thinking about sannyasa, I also continued to develop yoga vidya for future decades and generations, to gain an in-depth experience and exposure, not to the science of yoga but to the knowledge of yoga.

Both activities happened together: planning for the second chapter of BSY which started in October 2018; planning for establishing Sannyasa Peeth and also to establish and develop myself in sannyasa path.

When Sri Swamiji gave the mandate to establish Sannyasa Peeth in Munger, he also gave the *aradhana*, invocation and worship of Lakshmi-Narayana as his blessings to Sannyasa Peeth. Just as Saraswati Aradhana and Sri Yantra Aradhana are conducted during Basant Panchami at Bihar School

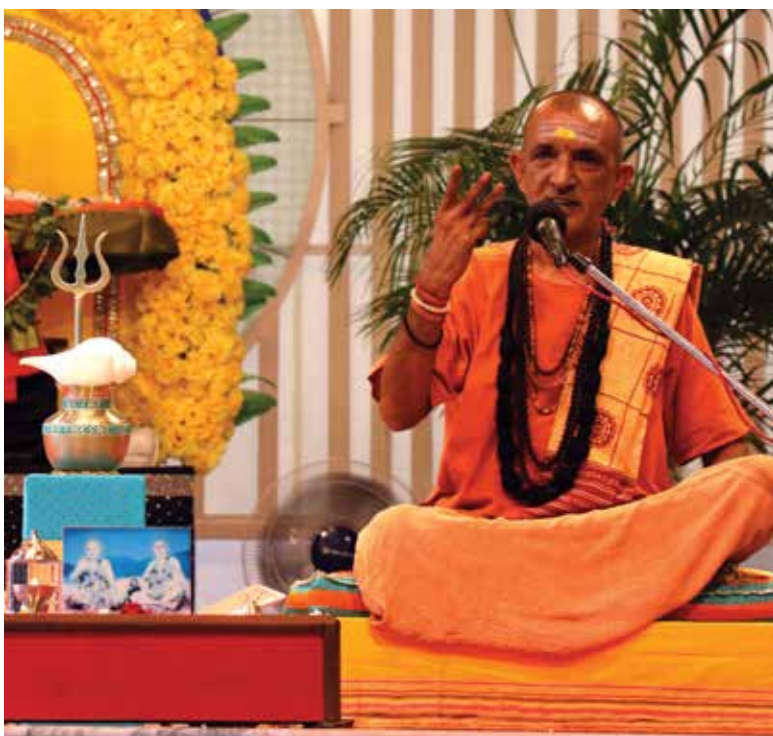
of Yoga Vishwa Yogapeeth, on its Foundation Day, and Sat Chandi Mahayajna and Shiva Aradhana are conducted at Rikhiapeeth at the time appointed by Sri Swamiji, in the same manner; he also gave the instruction of Lakshmi-Narayana Mahayajna and Aradhana for Sannyasa Peeth, and the dates from 8 to 12 September every year. These are special dates. 8 September is the birthday of our Paramguru Sri Swami Sivananda Saraswati and 12 September is the sannyasa day of our guru Sri Swami Satyananda Saraswati. The Lakshmi-Narayana event begins on Swami Sivananda's birthday and it concludes on Swami Satyananda's sannyasa day.

These five days are packed with chanting, with invocation, japa, mantras, sahasrarchan, satsang, daan and yajna. There is continuous movement. In yajnas movement has to happen. Yajna cannot be a static practice. If you sit with eyes closed throughout a yajna, the brain and the mind will not be able to handle the energy. Therefore, yajna is not a meditative event, it is a dynamic and active event. People sit, then they are moved again. Again people sit for some time, then they are moved again. Yajna is harmony between stillness and motion of the senses, the mind, and it is stillness and motion of the external and internal influences.

The Upanishads speak on three aspects of dharma. One aspect is yajna, and that aspect was introduced by Sri Swamiji for Vishwa Yogapeeth, for Rikhiapeeth and for Sannyasa Peeth.

The inspiration of daan and swadhyaya was also given to us by him. Swami Satyananda established dharma. He did not establish yoga or sannyasa. On the contrary, if you look at the whole picture, he re-established human dharma. He has given the lessons of human dharma to each one of us.

This Lakshmi-Narayana Mahayajna starts tomorrow morning. Today is the rehearsal time. A few things to remember: First, do not touch the feet of anyone. That is not the tradition of this ashram. Swami Sivananda would never self-project. Instead of people touching his feet, he



used to touch the feet of his own disciples. Do not touch feet of anyone and if you have to bow down, bow in front of the deity who has been invoked, Lakshmi and Narayana. They are the chief guests of this event. In order to greet anybody, it is just hands coming together in a folded pose, eyes looking at each other, big smile and *Jai Ho*. That is the best greeting as *Jai Ho* means victory to the divine inside you. It is not victory to you, but to the purity inside you, the divine inside you. That is the greeting of Sannyasa Peeth.

Sri Swamiji has given the greetings. For Vishwa Yoga-peeth, it is *Hari Om Tat Sat*. For Rikhiapeeth, it is *Namo Narayan*, and for Sannyasa Peeth, it is *Jai Ho*. These are the three greetings given by our master. Each one has its unique identity. Greeting is always with palms together. No touching the feet and no hugs.

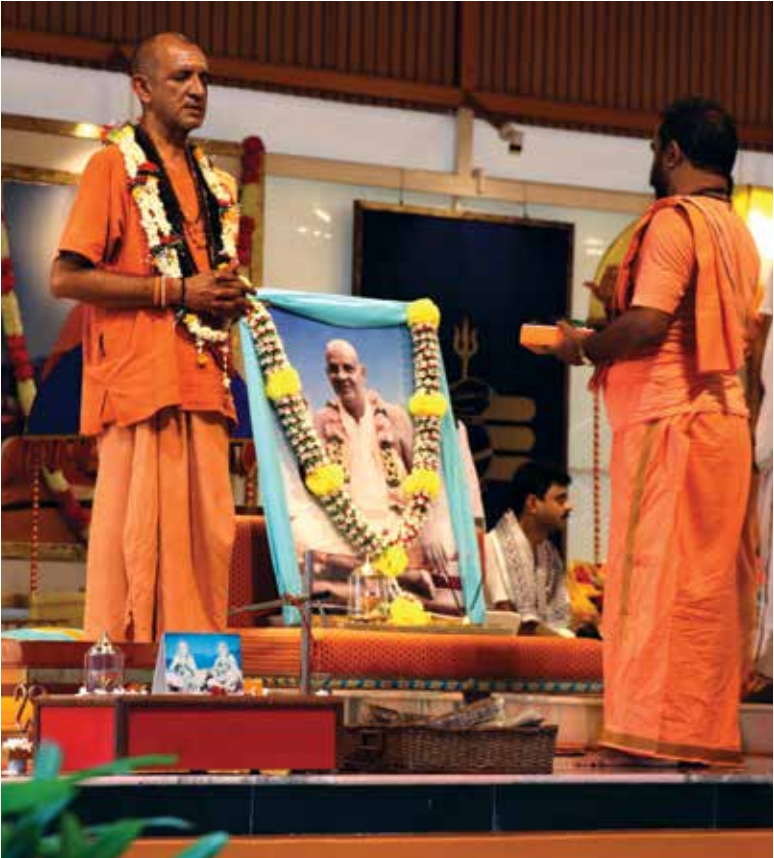
The second item: you are responsible for your health. It is hot, so cover your head when you walk in the sun, and drink plenty of water during the day, because there is nothing greater than water. Even Coke does not come close to water. A thirsty person knows, the taste of water is unbeatable. So drink plenty of water because that is nectar and the antidote for heat. Soft drink and cold drink are not antidote to heat. Your body is not made up of Coca-Cola. Your body is made up of water, seventy percent, eighty percent water, and it is that loss of water that you have to replenish with water, not with Cola and soft drinks. This is a tip for health. Other drinks are all right for taste, but for life, water is more important than a taste that you crave. Therefore, do not disrespect water. Save water, utilize water carefully and use water properly to hydrate yourself. That will be for your health.

Item number three: this entire area of Sannyasa Peeth is the area of invocation, so don't come here with a sad and sour face. God looks at those people who are happy and smiling. God feels pity for those who are sad and have a sour face. If you want to enjoy the company of the divine, be happy. And if you want the divine to feel pity on you, then be sad. Please remember, in the realm of God, sadness cannot exist. If you believe that this is where the higher power is being invoked, then sadness will not exist even here. So when you come to the venue, you will forget your sadness and become happy. That will be the grace that will come to your life. So whenever you are here, no matter what the situation or circumstances, always keep showing the bright side of your self, the bright and happy side of your face.

2019 is an important year for all the institutions that are in Munger. From this year, Bihar School of Yoga has embarked full-fledgedly in the propagation of the second chapter of yoga. The first chapter concluded and the teaching and training of the second chapter began with courses, programs, events and trainings.

Similarly, Sannyasa Peeth was officially and formally inaugurated; its doors opened this year with many courses and training programs and events, which have been unique and uplifting.

The third news, Bihar Yoga Bharati celebrates its Silver Jubilee this year. All the three major institutions that are active in Munger have begun their new journey. The first Lakshmi-Narayana Mahayajna was conducted in 2011, therefore it is the ninth Lakshmi-Narayana Mahayajna. This ninth Mahayajna is dedicated, officially and formally, to the inauguration of Sannyasa Peeth.



Discover and Connect

8 September 2019, Morning

Today we begin our Lakshmi-Narayana Mahayajna, which, although an event of Sannyasa Peeth, is an ancient yajna. The Indian civilization and the rishis of India have conceived of dharma as comprising of three different parts. People generally translate dharma as religion, and when they translate dharma as religion, the image is of modern religions like Christianity, Islam, Buddhism, Sikhism, Jainism, or any other 'ism' that exists in the world. They believe that to be religion. The civilization of the rishis and munis have given a different definition to the word dharma. It is not religion, in the manner that we understand religion today. The Upanishads define religion as having three different components: yajna, swadhyaya and daan. These three components constitute the concept and idea of religion.

The first support of dharma is yajna. For the three ashrams, Paramahamsaji has given three yajnas. Since 1964, Saraswati and Sri Yantra Aradhana happen on the Foundation Day of Bihar School of Yoga. Lakshmi-Narayana Mahayajna is the yajna of Sannyasa Peeth, and Chandi Mahayajna is the yajna of Rikhiapeeth.

What is the meaning of swadhyaya? When people hear the word swadhyaya, they think of studies, 'I should study literature and scriptures' or 'I should increase my knowledge bank'. All think of swadhyaya as literary knowledge, bookish knowledge. The word *swadhyaya* represents self-study: study



of the self. This is an interesting subject. You have mastered selfie in the world. Wherever you go, you take selfies. You have mastered selfie; you have not mastered the self. It is time now that you master the self and stop taking selfies.

The way to master the self is dharma. Swadhyaya, self-study, is one step. This self-study involves effort, not just intellectual analysis, but practical effort to change the quality of our life. To change the nature of our life involves not only self-awareness, self-knowledge, but also sadhana. Swadhyaya is a means of transformation, total and absolute transformation of body, intellect, emotions and psyche.

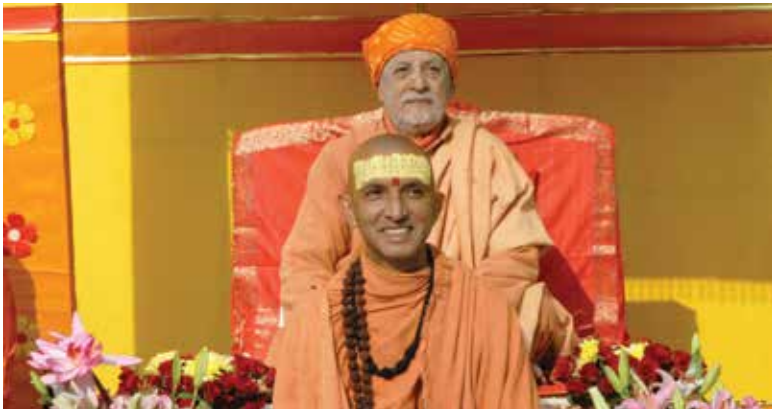
Sri Swamiji also established the concept and the practice of daan. English has no word which defines daan. People say charity, but daan is not charity. Daan is not giving. Swadhyaya, yajna and daan are the three aspects of dharma.

People think of Swami Sivananda as a spiritual person. People think of Swami Satyananda as a yoga propagator, are they really that? I don't think so. First and foremost, they were sannyasins. They lived their life as sannyasins. They dedicated their life as sannyasins. When I came to the ashram, I did not come to learn yoga. I came to be a sannyasin. That is the first and last thought in my mind – to live my life as a sannyasin. Swami Sivananda gave the mandate of yoga to his disciples. He gave the mandate of yoga to Swami Satyananda, who lived that mandate for twenty years of his life. He lived until the age of eighty-five, yet the

life dedicated to yoga was only twenty years. So what was the remaining period of his life? He was not a yoga teacher, for in the remaining period of his life he lived his sannyasa life.

I came to the ashram in the early days to be a sannyasin. Then Paramahamsaji gave me a mission, and I worked for yoga for forty years. After that he changed my direction. He said, 'You worked enough for yoga, now it is other people's turn to contribute and for you to change your life from yoga to sannyasa'. He gave me the mandate of sannyasa. So even I am not a yoga teacher. Although I live and work for yoga, as it is the mandate of Swami Sivananda transferred by Swami Satyananda to me, my real life is that of sannyasa. If anybody asks you who is Swami Niranjan, don't say he is a yoga teacher, say he is a sannyasin.

You have come for yoga; you came for yoga first. You took sannyasa initiation later thinking that this would help you build your yoga image, to become part of a group, a community and mission without even knowing the meaning of the word sannyasa. Although you wear guru, your identification is not with sannyasa but with yoga. I wear guru and my identification is not with yoga, but it is with sannyasa. That is the difference. Swami Sivananda and Swami Satyananda lived a sannyasin's life, which was full of sadhana, austerities, hardships and disciplines.



Sambandh

Swami Sivananda was born in the seventh generation of the illustrious family of Appaya Dikshitar in Pattamadai village beside the banks of River Tamraparni in South India in 1887. 1887 was the time of the British Empire in India. It was during this period that Swami Sivananda studied one of the less known topics in the Indian civilization which was reserved only for intellectuals and foreigners – the science of medicine. He was one of the first Indians to become a FRCS – a Fellow of the Royal College of Surgeons. He was the first Indian to serve selflessly without charging anything to any patient, and help them overcome their physical illness. In those times, all the British medical officers used to extract a good amount of money for treatment. Even a great mathematician of South India, Srinivasa Ramanuja has written that it was Doctor Kuppuswamy who came to his rescue and treated him free of cost. Swami Sivananda even then used to say, that if you are able to serve people selflessly, the heart will become pure. That was his philosophy, his understanding, his idea and ideal which he lived.

In 1913 after graduating as a medical doctor, he travelled to Malaysia, and began to look after a hospital. Somebody asked Swami Sivananda, “Are you able to look after this hospital?” He said, “I can look after three hospitals, not just one, because my passion is to serve people. My passion is to help people. So the more I have, the more I can be useful.” He did not expect any support or help from anybody, but he knew that, as God had given him the abilities to function, and as long as he was able to, he would continue to serve until his last breath, without seeking anybody’s help.

In 1923, he left Malaysia and came to India, to the Himalayas. In 1923 Swami Satyananda was born. 1923 was the year that Swami Sivananda renounced his old life and came to sannyasa life. He was initiated by Swami Vishwananda Saraswati, a great authority of the Sanatana dharma, who lived in Varanasi and who happened to be travelling in the Himalayan regions when Swami Sivananda

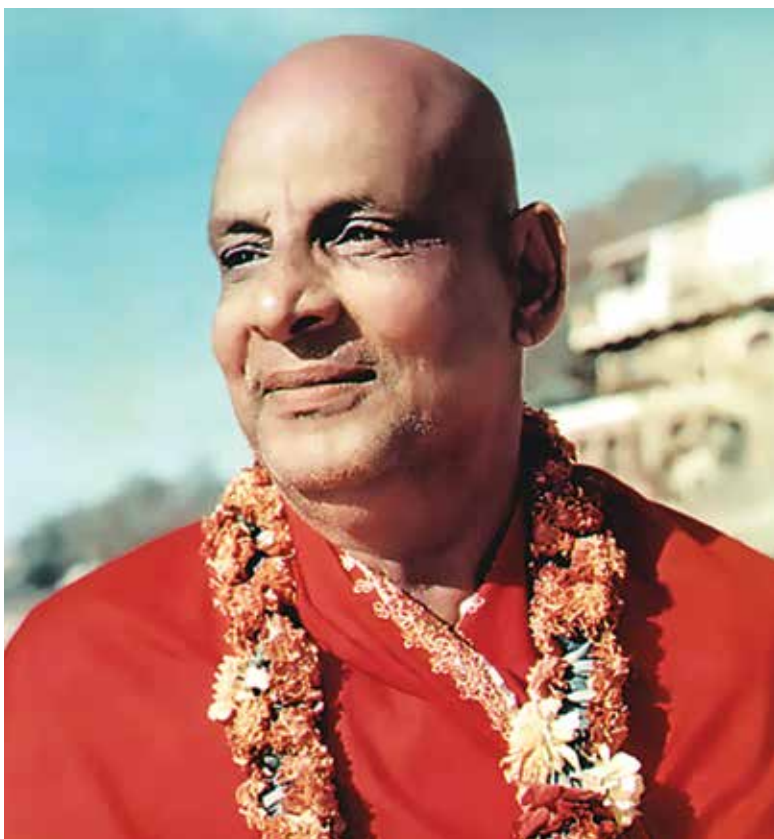
was seeking and searching for his guru. Swami Vishwananda Saraswati gave Swami Sivananda initiation into sannyasa and told him to engage in the life of austerities, sadhana and seva. For twenty years – from 1923 to 1943 – Swami Sivananda engaged himself in hard, rigorous austerities, sadhana and seva. In the winter, he would stand neck deep in the freezing water of River Ganga, and do his mantra sadhana. In the hot weather, he would sit around fires and practise his sadhana. Swami Sivananda practised every kind of sadhana, both traditional and non-conventional sadhanas, mentioned in the scriptures and literatures.

In 1943, the Divine Life Society was established, and it was in 1943 that Swami Satyananda left his home to search for his guru. See this beautiful link, the connection, the *sambandh*, between guru and disciple: 1923 Swami Sivananda leaves Malaysia to become a sannyasin; and 1923 Swami Satyananda takes birth. 1943 Swami Sivananda establishes the Divine Life Society; and 1943 Swami Satyananda leaves his home to search for his guru and finds Swami Sivananda.

Of his meeting with Swami Sivananda, Paramahamsaji says, “When I placed my head at the feet of my master, I knew I had found the one I was searching for. My mind had no questions. My mind became still and I knew I had come home.”

The first sentence Swami Sivananda said to Swami Satyananda was, “Stay here and do hard work. Do hard seva. Do hard karma yoga. Once the dross of the mind is cleaned with karma yoga, the light will shine forth.” That is what happened. Swami Sivananda inspired all his disciples to tread the path of seva and the path of dharma. The mandate of yoga was part of dharma and seva.

Twenty years later on 13 July 1963, Swami Sivananda left his body. The time of his departure was unique and beautiful. Prior to leaving his body, he was in a state which the medical science called coma as that was what they could understand. In reality he was in tune with his inner Self, for after seven days he opened his eyes, sat up and said, “God is real. Do not



distrust God for He is real.” That was his last sentence: *Ishwar satya hai. Ishwar ka astita hai.* This was his last sentence. Then he chanted *Om* and his pranas left the body. When his pranas left the body, his entire body was levitating.

There are images which show rocks, big rocks, being placed in his lap to hold him down, and people holding his body pressing him down from the shoulders. All the cloth gathered as if his body was levitating. People who were witness to that event said, “Yes, after samadhi the body of Swami Sivananda began to levitate.” If they had not held him down, maybe he would have ascended to heavens with his own body. Who knows? That was the power of our Sadguru. This

power is not a siddhi, rather it is an outcome of the union of spirits, the individual with the higher. That is the true yoga – the union of spirit, *atma* and *paramatma*, the individual soul and the cosmic soul. When that union happens between the individual soul and the cosmic soul, then even atoms and cells of the body become illuminated, and that has been the story of the enlightened beings in this part of the world.

When Saint Kabir left his body, his body was covered with a shroud, yet when the shroud was removed, people discovered that his body had turned into thousands of flowers. Each atom, each cell was illuminated. The same we hear about Mirabai, the great devotee of Sri Krishna. Her spirit merged into the *vigraha*, into the statue, the image of Sri Krishna, and she became one with him. The same happened with Chaitanya Mahaprabhu. His body merged with the image of Lord Jagannath in Puri. If you see the lives of masters who have lived that spiritual effulgence, you will find that at the end of their lives, people discover that they were not ordinary human beings, but they were one with God, and God moved with them.

Swami Sivananda was such a person. Our own master, Swami Satyananda, was another such person. He attained the highest illumination of mahasamadhi, conscious and wilful samadhi. This happens when one is sincere and



true to the spiritual path, and is not distracted by people, position, property, material wealth, or material poverty. We are all swayed by our material poverty or wealth, because we identify with it. We identify with the body and the ambitions of life. We don't ever identify with the peaceful and the blissful state. If at all you look at yourself, you will discover that you identify more with your ambitions than with the beauty that life presents before you. That is the difference between you and sannyasins. While you think only of yourself, the divine cares for and looks after the sannyasins. This we have seen in the lives of our own masters, our own parampara.

We begin our yajna today on 8 September, the birthday of Swami Sivananda. We conclude the yajna on 12 September, the sannyasa birthday of our master, Swami Satyananda Saraswati. We have the blessings of the two masters – when we start and when we end. The commencement is dedicated to our Sadguru and the culmination is offered to our Guru, who gave the mandate of Lakshmi-Narayana Mahayajna and the mandate of Sannyasa Peeth.

This year too has been a memorable year for Munger. From this year, the Yoga Peeth, Bihar School of Yoga, has embarked on a new journey; the Second Chapter of Yoga has been written. For fifty years BSY worked for yoga propagation. In 2013, the work of yoga propagation stopped, and discovering yoga vidya began. From 2014 to 2018, in five years' time, we developed a new syllabus of yoga which will be with us for the next two decades to deepen the experience and the understanding of yoga vidya and yoga sanskriti, not yoga abhyasa. *Yoga abhyasa* or practice was done for fifty years. In the second chapter, we are discovering the *yoga vidya*, the wisdom of yoga, the knowledge of yoga. We apply this yoga vidya to inculcate *yoga sanskriti*, the culture of yoga, in our life. This second chapter was launched in the month of October 2018, and from then onwards all the training and programs at Yoga Peeth are representing the new direction of yoga.

Second good news is that this year Bihar Yoga Bharati completes 25 years of service. Soon all the students who in the last 25 years have passed through Bihar Yoga Bharati are being invited to participate in a week-long symposium where they will be introduced to the second chapter of yoga and inspired to propagate that aspect of yoga vidya. Wherever they may be, it is their *dharma*, their duty.

Third good news is the official launch of Sannyasa Peeth, an official *griha pravaesh*, entry to the house, took place in the month of June, before Guru Poornima. Now all the institutions in Munger are fully geared to meet the future challenges that will come in the coming decades: ready to serve, ready to offer a new direction, a new vision, a new aspiration for people to experience yoga and sannyasa in real life. This entire inspiration comes from Swami Sivananda. All are the words, the mandate and message of our Sadguru, Swami Sivananda. It is that vision that Swami Satyananda carried forward as his mission.



Now we have to carry forward that vision and that mission. Swami Sivananda and Swami Satyananda are our guides who have laid out the path. We are eternally grateful to all the powers, wherever they are and whoever they may be, for giving us this unique opportunity to live in a time when two great masters have graced this earth, walked upon it and shared their inspiration, vision and teachings with all of us. If we consider ourselves lucky, then it is our obligation and dharma to imbibe the teachings of the masters and transform our own life and make it divine. That was the name of Swami Sivananda's mission, the Divine Life Society. He said that we all have to make the effort to live the divine life. We are living the material life, now we have to make the effort to live the divine life. This is the message that has been spread by Swami Satyananda.

We can't compare ourselves to the great monkeys who helped Sri Rama in building the stone bridge, yet we can definitely be the little squirrels who can wet their bodies, cover their bodies with sand to fill in the cracks between the stones and make the stone bridge more stable. The bridge has been made. We have to strengthen that connection within us, making it more stable within us by putting the right mortar in the cracks between the stone. The cracks that appear in our life are our own creations. Sadness, pain, frustration is nothing but the projection of our own mind. Happiness and joy is also nothing but projection of our own mind. Nothing comes from outside and nothing is given from inside. We are all subject to the experiences of what comes from outside and what is generated inside. We can't control the outside and we can't control the inside. We are just mute witness and experiencer of everything that happens to us, and we get swayed and moved.

This Lakshmi-Narayana Mahayajna offers an opportunity to connect with that divine element, the divine power, and with the energies of the divine gurus to transform and better our lives. If you feel you are connected to your guru, tell me what you have learned from that guru. Don't tell me asana,

pranayama and meditation, for that is not the teaching of the master. They are techniques for you to deal with your own limitations. However, the inspiration from the guru becomes the samskara, the way of life, the means to express the better qualities of life.

We have to ask ourselves the question: what have we imbibed from our gurus and are we living that inspiration or not? Don't tell me, 'I practise my meditation every day.' Meditation is not the samskara of the guru. Don't tell me, 'I practise my asana every day.' That is not the samskara of the guru. Don't tell me, 'I am kind and compassionate to people every day.' You are not, you are making the effort and that is not the samskara. That is a sadhana which you are trying to perfect – one day, two days a week. There is not continuous or constant awareness of it. Samskara is the constant and continuous awareness of the better nature and better expression in our life. What have you gained from your guru? Analyze it. Don't be surprised if you come to zero answer. If you come to a zero answer, you will know that you never made the effort to receive anything from your guru as samskara. You made all the effort to learn whatever you can to twist your body in this manner and that manner for your own gratification and satisfaction, not for the gratification and satisfaction of your own guru.

Although you may enjoy the benefits of the practices, you have not moved along the spiritual path if you have not imbibed any samskara, any *shiksha*, teaching, any *sadguna*, the positive quality, the constructive nature, the harmonious behaviour. This is what you need to analyze, not what you know in asana and pranayama, but what samskara you can live and express that has been inspired by your gurus.

The theme of this Lakshmi-Narayana Mahayajna is to rediscover our connection. Today is Swami Sivananda's day, so let us just immerse ourselves with the teachings of our Sadguru, Swami Sivananda, and his inspiration that flows through the tradition into our lives.



Self and Selfie

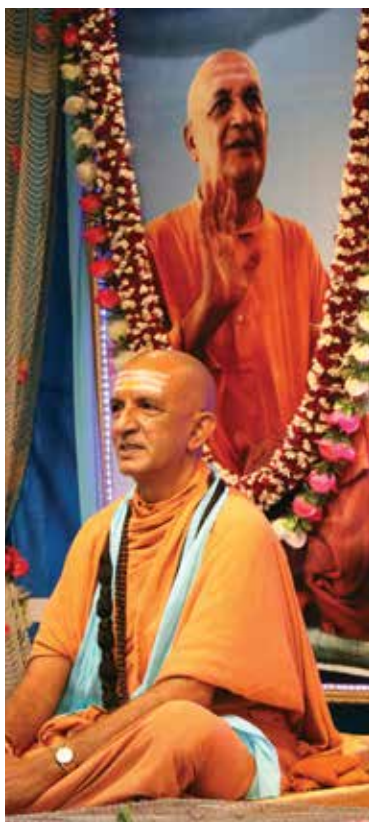
8 September 2019, Afternoon

When you have to connect any equipment to electricity, you need to have a plug, a socket and wire. Just separate equipment is of no meaning. The wire becomes the medium to connect the equipment with electricity. In the same manner, this angavastra of the Lakshmi-Narayana Mahayajna is the medium to connect you with the divine, and you shall wear it with respect, dignity and honour. Maintain the decorum of this place as long as this blue angavastra is around your neck. If you want to do anything naughty, disturbing or distracting, remove the angavastra, do your naughty thing, then again put on the angavastra and be gentle. Remember the difference. The blue angavastra is the connection to the socket of the divine. When this connection is off your neck, you can become whatever you want to become for the time being.

People make the statement that they have not seen a yajna place like this, nor a discipline like this. That is true. This event is not entertainment, for it gives us a glimpse of the path to the divine, to grace, peace and harmony. That is the purpose of all spiritual efforts in life. People take spirituality lightly, however, it is a process of deepening the experience of the self and higher self. Lakshmi-Narayana Mahayajna begins on Swami Sivananda's birthday and concludes on our Guru's sannyasa day. Sandwiched between the two important events is the Mahayajna. That also sets

the tone and intention of this yajna. This yajna is devoted to the teachings of Sri Swami Sivananda, in whose life we see the spiritual effulgence glowing and illuminating the people who come to take shelter.

To live like a sannyasi is not so easy. It can become easy provided we are able to manage two aspects. One is the external aspect of society, the community and people around. That is a superficial aspect of sannyasa. Interacting, managing an organization, solving the problems of people, trying to help them overcome their shortcomings and weaknesses, that is a small external part of the sannyasa tradition. The sannyasa tradition is not a



public tradition, rather it is a tradition which involves mastery of the self. People have become experts and have mastered the art of selfie. People have not mastered the art of the self. Self and selfie are similar. Self is the main word, and selfie is made by adding two vowels to the word self – ‘I’ and ‘E’. So selfie means it is me, ‘I’, which comes at the end of self. And ‘E’ represents the energy which motivates ‘I’. So ‘I’ and ‘E’ energy or *shakti*. This ‘I’ has to be removed in spiritual life, and the ‘E’ has to merge with the first ‘E’ of the self. Ultimately, only the self remains, and that self has to be attained and realized. That is the training and teaching of spiritual traditions and of spiritual life. That is the teaching of our masters, Swami Sivananda and Swami Satyananda.

Journey of Life

8 September 2019, Evening

According to the vedic tradition, life is guided by impressions which are known as samskaras. It is stated in the vedic scriptures that when we are born, it is in the realm of ignorance. This material world, the senses, the sense objects which we crave in this material world represent ignorance as we begin to think that our satisfaction is due to the objects that we acquire. Our needs are being fulfilled by the things that we acquire. Our mind becomes gross and materialistic. The more we are under the hypnosis of a materialistic nature and behaviour, we lose inner balance, peace and contentment. When we come out of the materialistic hypnotic state, we open our eyes, this time not to the material, but to the spiritual world. That is known as the second birth of the individual.

The first birth happens in the body and the second birth happens in knowledge, in spiritual life. The second birth is important for each one of us, for it opens the doors of wisdom and experience. It opens the way to inculcate the positive, benevolent, auspicious and creative in life. These auspicious, benevolent, positive and creative qualities make us into true human beings. The qualities which we live and which we experience do not make us true human beings, rather they bring out the animalistic nature in us. What are the qualities that we live day in and day out? Hatred, anger, jealousy, repulsion, attraction, infatuation. These are the common

behaviours of every individual. Are these common behaviours humanistic behaviour? Or are they animalistic behaviour? If you feel that these common behaviours are human, then, live them to the fullest. If you feel that it is better to develop positivity, creativity and harmony in life by inculcating positive virtues and qualities, then that is the beginning of your spiritual journey. Meditation does not represent the beginning of the spiritual journey. It is only a process which connects you with your inner self. The spiritual journey begins when you begin to reduce the negatives and increase the positives in life.

This entire life is a journey into positive samskaras and nothing else. The whole life is a journey into development of positive samskaras. In the material life, you need wealth, therefore, everybody is infatuated and attracted to wealth and how to attain it. Without wealth people realize that it is impossible to live in the material dimension. For anything and everything you need wealth, you need resources.

Even for food, for travel we need resources, money and wealth. In spiritual life it is the positive qualities which uplift you, and not your bank balance. We are all poor in our positive qualities. We all live our egos. We all live our ambitions. We all live our expectations. We all live our demands. There is no peace in life. There is no happiness, joy and no contentment in life.

Our ancestors, the rishis and seers, who thought about life have come to the conclusion that there has to be balance between the material and spiritual. There has to be harmony and integration





between the material and the spiritual. To develop and build up the material, you need to undergo a process of discipline; and to cultivate spiritual awareness, you also need to undergo a process of discipline and training. This training is the subject of yoga vidya, the second chapter, which we have started this year at BSY. The period of propagation of yoga is over. The Stone Age is over, and now we enter the Bronze Age of yoga education. That Bronze Age of yoga education is the realization and the experience of yoga vidya: moving away from practice to sadhana, from sadhana to lifestyle, and from lifestyle to developing a harmonious culture in life. These are the progressions. The first chapter of Bihar School of Yoga represented yoga propagation and yoga practice according to your choice. In the second chapter you practise yoga, not according to your choice, but to experience the aspirations that yoga has for each one of us. That is the knowledge of yoga vidya. That is the knowledge of yoga sadhana, not a whimsical practice, but following a path, a procedure.

In 2018, in the month of October, we held the Munger Yoga Symposium, in which teachers with five years' experience came to participate. They were given guidelines,

instructions, an understanding and training of the second chapter of yoga. From this year, at Bihar School of Yoga, all the trainings, courses, classes and events reflect the aspirations of the second chapter of yoga. 2019 is a new beginning for Bihar School of Yoga.

The second important event: on 29 August, Bihar School of Yoga was the recipient of the Prime Minister's Award 2019 for its excellent and outstanding contribution to promote yoga. The credit of this Prime Minister's Award does not go to me or anyone at Bihar School of Yoga. I am telling you frankly. It is not our vision; the vision was of Swami Sivananda. To fulfil that vision Swami Satyananda made it his mission. It is the vision of Swami Sivananda and the mission of Swami Satyananda which received the Prime Minister's Award. Bihar School of Yoga just happened to be the medium through which this vision and this mission came into existence. Therefore, this award is a tribute to Swami Sivananda and we offer it in recognition. We offer the award at the feet of Swami Sivananda today, on his birthday, and we shall offer the award to Sri Swamiji on 12 September.



Path of Dharma

9 September 2019, Morning

Our Paramguru Swami Sivananda inspired all of us to tread the path of dharma. Our Guru Sri Swami Satyananda followed, lived and established the path of dharma.

People think of Swami Satyananda and Swami Sivananda as sannyasins who propagated yoga and were good people. That is the common perception, for we have seen them in that role; we have never thought about how they lived their life. We have never looked at how they have lived their sannyasa life. We always see them as teachers of yoga who talk on asana, pranayama, meditation, pratyahara, mantra, japa and other aspects of spiritual life. Was that their role? Definitely not. I see dharma in both their lives and that dharma is the foundation of sannyasa life.

Are we sannyasins? No, we are not. There is a fundamental difference between those who wear geru and those who are sannyasins. When Sri Swamiji came to his Guru's ashram in Rishikesh, it was not to learn yoga, but to live life as a sannyasin, to live life as a disciple. He lived with his Guru until he got the mandate to spread yoga from door to door. When he got the mandate to spread yoga from door to door, he lived his life as a disciple, fulfilling the mandate that his guru had given him. He also lived the life of a dedicated sannyasin while he was in his Guru's ashram, while he was in Vishwa Yogapeeth, Munger, and while he lived his austere

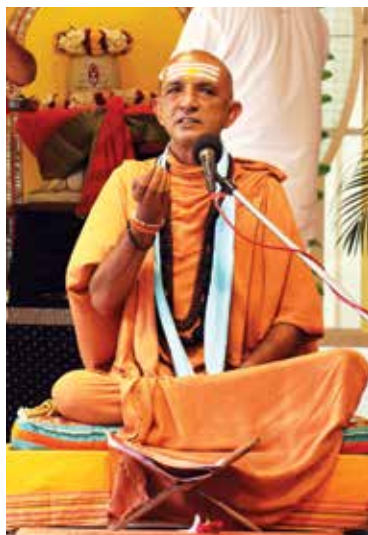
life in Rikhiapeeth. He always lived as a sannyasin, and yoga was just a twenty-year effort in his life to fulfil the mandate that his Guru had given him. When we see his sannyasa life and what he inspired in others, people think of that inspiration as yoga, as service, as yajna and daan, but his inspiration is not limited to that.

In the life of Swami Sivananda, we see the effulgence of dharma. In the *Chandogya Upanishad*, there is a statement (3:17:4):

Trayo dharma skandhaha, yajnam adhyayanam, daanam iti cha pratamah.

The three foundations of dharma are yajna, swadhyaya and daan.

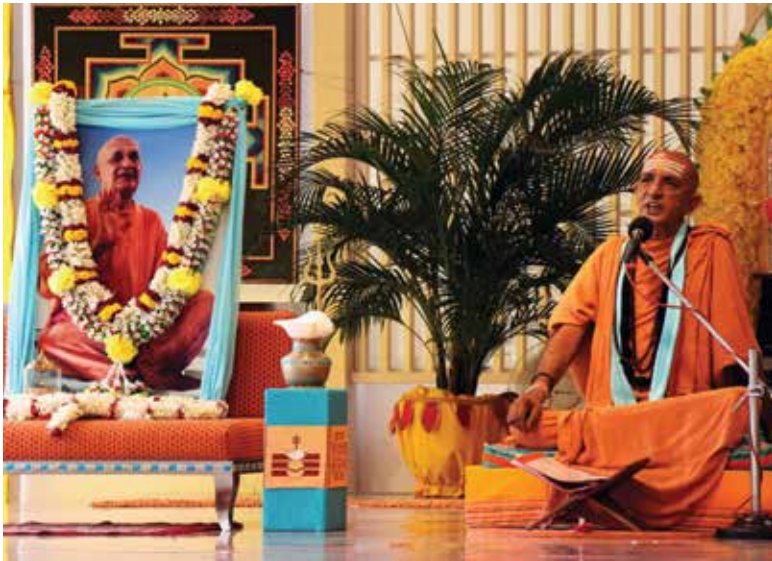
This is the statement from the Upanishads. This dharma is not the religion to which we are exposed in our society. Dharma is the eternal harmony which is expressed with nature, with the Divine and with ourselves. Dharma is the state of harmony, dharma is building up the state of harmony, dharma is uniting, coming together with the spirit in nature and with the transcendental spirit. People have identified dharma as religion and religion is identified with God and devotee. If you want to experience God, then you go to religion. That is the identity now. Dharma means to maintain, create and develop harmony within oneself, with nature and with the Divine. The Upanishads speak of the classical understanding of dharma. It is said that there are three aspects to dharma:



yajna is the first aspect; it is the means by which spiritual harmony as well as social peace and environmental balance can be attained, maintained and sustained. The three components in yajna are: spiritual harmony, social and environmental harmony. That is the first leg of dharma.

The second aspect of dharma is swadhyaya. Swadhyaya is self-study and it relates to the individual. Swadhyaya becomes the means through which you can understand your own levels of experience. People think of swadhyaya as reading a book, increasing the knowledge bank, becoming an intellectually erudite. Swadhyaya is always seen as 'I am' knowing something, reading something.

Swadhyaya means self-study. This self-study begins with body and discipline, not with intellect and mind. What is the first obvious manifestation in the body? Sickness. When the body becomes sick, it is obvious. You are sick. If there is body pain, it is obvious, you have pain in the body. When you acknowledge and recognize the pain, when you realize the illness and the disease, you make the effort to bring back your physical harmony and health – then that



is swadhyaya. The effort to attain harmony by observing yourself, removing limitations and blocks and by becoming the channel – is swadhyaya. Anybody can read any literature yet as long as you don't work with yourself, what is the use of reading scriptures or literature? It is something you never apply. It just takes up empty space of the mind, cramming it with information that you will never use in life and that you will forget after a few days. The basic understanding of swadhyaya has to change from book to self, and that will define the meaning of swadhyaya.

What we do in yoga is swadhyaya. When you do your asana, when you do your pranayama, when you are controlling the breath, regulating the breath, when you are practising pratyahara and dharana, when you are practising antar mouna, ajapa japa and chidakasha dharana, whatever it may be, it is leading to self-knowledge: I am like this, this is my condition, this is my state, I need to change, I need to improve, I need to overcome my limitations and my distractions.

Swadhyaya becomes the medium through which self-observation, self-analysis, self-awareness, self-modifications, self-retuning, adjustment, accommodation, the fine-tuning of the senses with the mind, the mind with emotions, the emotions with prana, the prana with spirit: all this constitutes swadhyaya, even the sadhana which leads you to that is swadhyaya.

Swadhyaya was the first teaching that Sri Swamiji established in form of Bihar School of Yoga, where he started the spiritual training and spiritual education, using yoga as the medium, the tool through which you can discover yourself. That was the intention of Bihar School of Yoga. Bihar School of Yoga is not a yoga centre, like people think of a yoga centre. It is a place where yoga has to be experienced as swadhyaya. People have to understand that they have to study life. They have to bring harmony into life, and that level of understanding has to come now as the effort of the second chapter of the Bihar School of Yoga.

The first chapter was of yoga propagation which Bihar School of Yoga and people associated with this yogic mission accomplished in fifty years' time. Then from 2013 to 2018, we developed the yoga vidya, and from this year, Bihar School of Yoga has completely changed the whole focus from teaching yoga and practising yoga, to experiencing yoga.

Swadhyaya as an aspect of dharma was established by Sri Swamiji in Munger using yoga as the tool and medium for the understanding and experience of swadhyaya – to attain our own inner purity, mental purity, emotional purity, pranic purity and spiritual purity. Swadhyaya also means the effort each individual makes to overcome the blocks or limitations in life, by knowing about them and the method by which they can be transcended. That is the mission of Bihar School of Yoga.

The other aspect of dharma is yajna. Sri Swamiji established yajna in all the three missions that he inspired. He gave the Sri Yantra Aradhana and the mantra *Hari Om Tat Sat* to Bihar School of Yoga, Vishwa Yogapeeth. He gave Sat Chandi Mahayajna and the mantra *Namo Narayan* to Rikhiapeeth, and he gave Lakshmi-Narayana Mahayajna and the mantra *Jai Ho* to Sannyasa Peeth. He gave three yajnas with a reason, for yajna is an expression of dharma.

Sri Swamiji also gave daan. Daan is of two types: the one established in Rikhiapeeth is the teaching of his master Sri Swami Sivananda – serve, love and give. The second established in Sannyasa Peeth is the traditional and classical method of daan. There is a difference between the two. In Rikhiapeeth, Sri Swamiji established and upheld the teachings of Swami Sivananda, and in Sannyasa Peeth, he gave the instruction to go the traditional and classical path. The concept of daan of Sannyasa Peeth and the concept of daan of Rikhiapeeth are two separate concepts, yet they are both beautiful expressions of the dharma which Sri Swamiji established.

We express gratitude to our master for having shown us the path of dharma, and therefore, the theme of this Lakshmi-Narayana Mahayajna is 'Dharma in Life'.



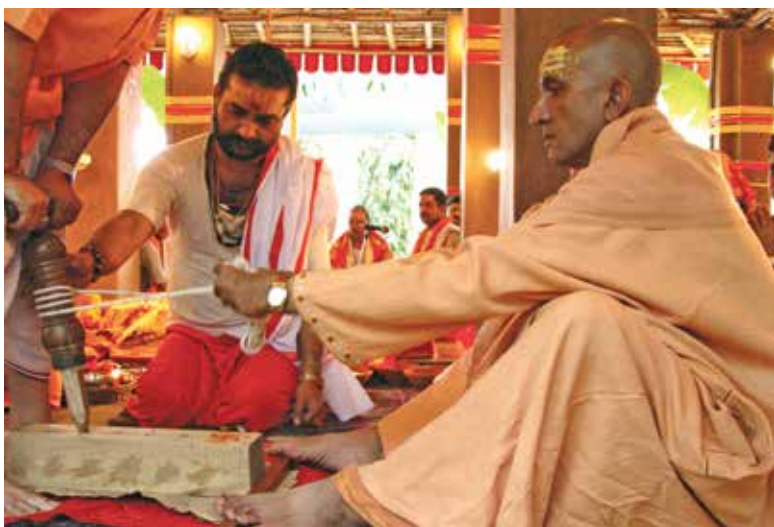
Experience the Divine

9 September 2019, Afternoon

The element fire is inherent in every material object. Fire exists in matter, in rocks, stones, wood, in carbon forms like our own bodies, in different life forms.

When you strike two pieces of rock, sparks come out. When you rub two pieces of wood together, smoke comes out, heat is created, embers are seen and eventually fire is visible. If you strike metal against metal, you will see sparks fly. This fire element is in every form of matter. Only, one has to discover, how to utilize that fire element. Even when one is isolated and alone in a deep forest and jungle, the elements, the *tattwas*, are there to help one out of any predicament, yet we don't know how to utilize them for our safety, security and welfare. We think that whatever we do with nature is something primitive – it is not so. One should appreciate the bounty and gifts of nature, for all the five elements are there to nurture our life. When one is able to discover fire by striking two pieces of stone together, by rubbing two pieces of wood together, safety, security and possibilities of better nourishment are attained. The whole life changes with the emergence of fire which is one element inherent in every form of matter.

In every life form too, there is one element which is inherently existing, and that is the God element, the God gene. How do we experience that God gene? By giving it a name: the spirit or the soul, the *atman*. We have never seen



the spirit or the soul, but we know that without it we do not exist. Just as every life form, even the cosmos, is endowed with an *atman*, the potency of life force; there is a collective experience known as the *Paramatman* or the universal, the cosmic self, and we are all part of the same.

How old is your car? You may say that your car is actually a 2018 model, so it is one year old. A 2010 model is nine years old. Somebody may say, I still have my 1960 Ambassador which I continue to use. Well that is now a sixty-year old model. You define the age of the object that you have from the date of manufacture. That becomes your model. In reality, the 2018 car model which you are driving is billions of years old, as the metal and other materials is made of the same stardust which made up this entire universe, creation, you, me and everything in it. Our real age is billions and billions of years old for it is the same star matter which we are living in this life.

From that perspective, the original gene is also in us and that is what yogis have stated: 'we have realized it because of our experience'. The nature of us is *Satyam*, *Shivam*, *Sundaram*. This nature is also within and in the



universe, it is both all-pervasive and contained. The effort of all spiritual endeavours in life is to discover that Satyam, Shivam and Sundaram, the inherent element, the Divine, the transformative, the transcendental element in each one of us. Just as fire is inherent in everything and has to be discovered, our inherent element, the Divine element, has to be discovered. However, the path has to be cleared for it by clearing the mind of all influences.

Until now we are only aware of the stress and tensions which afflict our mind. If we go deeper into the second chapter of yoga vidya, we will discover that tension and stress are not the only factors creating imbalances in the mind, body, muscles and nervous systems. The six basic natures express spontaneously in our life and define who we are today.

These six basic natures are the subject of swadhyaya, to know myself, which Sri Swamiji established in Munger in the form of Vishwa Yogapeeth, known today as Bihar School of Yoga Ganga Darshan. It is this swadhyaya element which is being explored in the second chapter for those aspirants keen to experience the yoga vidya. The management of the six elements which define our nature is of prime importance, for they continue to exist in our life, and no matter how much effort we make with our spiritual sadhana, nothing will help. When we meditate, we are only dealing with stress and stressors, nothing more than that. We are

only dealing with the dissipations and distractions of the mind trying to achieve concentration, nothing more than that.

Has anybody ever had the courage to confront the dark side of themselves? That dark side is influenced by *kama*, the inherent desire, and *krodha*, the inherent aggression, which both are subject of *rajoguna*: '*Kama esha, krodha esha, rajoguna samhadbhava*,' greed, infatuation, *lobha* and *moha*, *mada* and *matsarya*, arrogance and envy are the six natures which everyone is subject to. Has anybody ever tried to witness any one of these six natures and say, 'Okay, I am recognizing you as making a mistake, please behave yourself.' No. Everybody lives their own pain, even though they have the ability and strength to get out of their pain. The pain is only caused by one of these elements exerting greater pressure on the mind.

Self-esteem takes a beating when the arrogant nature takes a beating when the arrogant nature takes a beating. When ambitions and desires are not achieved, what is the state of disturbance and distraction in the human mind? It is unimaginable. Greed becomes such a strong driving force that one loses one's identity, the awareness of right and wrong. Infatuation makes one so attached and gives a single-pointed awareness. It is like a horse whose eyes are blinkered so that it can look only straight ahead and not know the vaster dimension. Life is incredible, just a collection of contradictions and paradoxes, yet we have to find our balance and peace in this. We have to deal with this. We deal with our thoughts, but have we ever dealt with an emotion? In *antar mouna*, you can observe your thoughts. Have you ever made any effort to observe one of these conditions of the mind and tried to bring balance in their behaviour and in their destructive nature?

That is the subject of *swadhyaya*, not scriptures, not literature. Sri Swamiji made yoga the medium to live *swadhyaya*, to experience *swadhyaya*, to know oneself, to realize oneself, to experience oneself. The yoga that Sri

Swamiji taught is a complete yoga. It is not just some practice of asana, pranayama or meditation. It is a way to enhance our natural ability to deal with outer, inner, psychological and spiritual disturbances. That is our need today, attainable through swadhyaya. The outcome of swadhyaya is sanyam, for you move away from the influence of tamas which is being exerted by the six friends with which you are born. Even if you walk ten steps away, their influence is greatly reduced by ten percent, and ten percent sattwa comes in to the ninety percent tamas. Isn't that beautiful that ten percent sattwa comes in, in ninety percent tamas? From one hundred percent tamas, be happy that ten percent of sattwa has come into your life and rejoice in that. Don't worry about the ninety per cent negative. The more you identify with the ten per cent positive, the more it will keep snowballing and increasing.

This is the teaching of Swami Sivananda when he gave the tool of pratipaksha bhavana for studying oneself, and deal with the destructive nature of oneself. That is swadhyaya, that is yoga, and the second chapter of BSY.

This is the story of swadhyaya, leading to sanyam where the positive qualities of life naturally manifest as we move away from tamas towards sattwa. The more we begin to identify with sattwa, our head changes, the heart changes and the hands change. Wisdom comes and takes over. Applied knowledge is known as wisdom. That is *jnana*. When the selfless attitude takes over the selfish behaviour, that is *bhavana*, that is *bhakti*.

When your hands reach out to others to help them rise and not to seek help yourself, then that is *satkarma*, an action which connects you with truth, with reality, and with your inner self. That is the completion of yoga, the completeness of yoga. Through sanyam you begin to experience identification with the beautiful, the nurturing and the harmonious. You begin to experience the Satyam, Shivam and Sundaram.



Dharma in Life

10 September 2019, Morning

The theme of this Lakshmi-Narayana Mahayajna is 'Dharma in Life'. When Swami Sivananda gave the mandate to spread the message of yoga from door to door and shore to shore to our master Sri Swami Satyananda, and when Swami Satyananda left the gates of Sivananda Ashram in 1956 to fulfil the mandate of his master, Swami Sivananda mentioned to people who were around him, "There goes my real successor who will spread the light of Shiva around the world." This was the last statement by Swami Sivananda about his beloved disciple Sri Swami Satyananda Saraswati.

When Swami Sivananda said, 'spread the light of Shiva around the world', what did he mean? If we look at the lives of our masters Swami Sivananda and Swami Satyananda, we discover that they made the effort to establish classical dharma in human society. The Upanishads have defined dharma in a specific manner:

Trayo dharma skandhaha, yajnam adhyayanam, daanam iti cha pratamah.

Dharma has three supports; yajna is one support, swadhyaya is another and daan is the third.

When Sri Swamiji got the mandate to spread the message of yoga from door to door, it was Swami Sivananda who gave him the opportunity and the mandate to spread this dharma.



When Sri Swamiji came to Munger he established an aspect of dharma which was swadhyaya. The medium to experience swadhyaya became yoga. *Swadhyaya* means knowing the self, self-knowledge, self-study. Swadhyaya is not study of scriptures, swadhyaya is not study of literature, swadhyaya is not study of books. *Swa* means me, self, I have to know myself. Sri Swamiji made yoga the foundation to discover oneself.

People do not know yoga. They know asana and pranayama, some form of relaxation and some form of meditation; and they think that is yoga. According to the teachings of the classical yoga tradition of Swami Sivananda and Swami Satyananda, yoga is not just asana and pranayama, yoga nidra and meditation, it is a way of life in which you discover yourself, you harmonize yourself, you bring balance into yourself and you attain shanti. The outcome of yoga is *shanti*, peace. The outcome of yajna is *samridhi*, prosperity, and the outcome of daan is *sukh*, contentment, happiness. Knowing the self will lead to the state of shanti or peace. That is the whole process of yoga.

Sri Swamiji developed the Yoga Chakra. Later the subject of the Yoga Chakra which defines the swadhyaya component was scaled down for the general public as people were not ready to imbibe the wisdom of yoga. They needed something more simple for the body and for the mind. Today around the world yoga is just a medium to reduce the stress and stressors of life. Whether it be physical or muscular, the nervous system, the brain or mind are affected. People think of yoga as the way to remove the stresses and stressors; that is how people utilize yoga too, yet that is not the purpose of yoga.

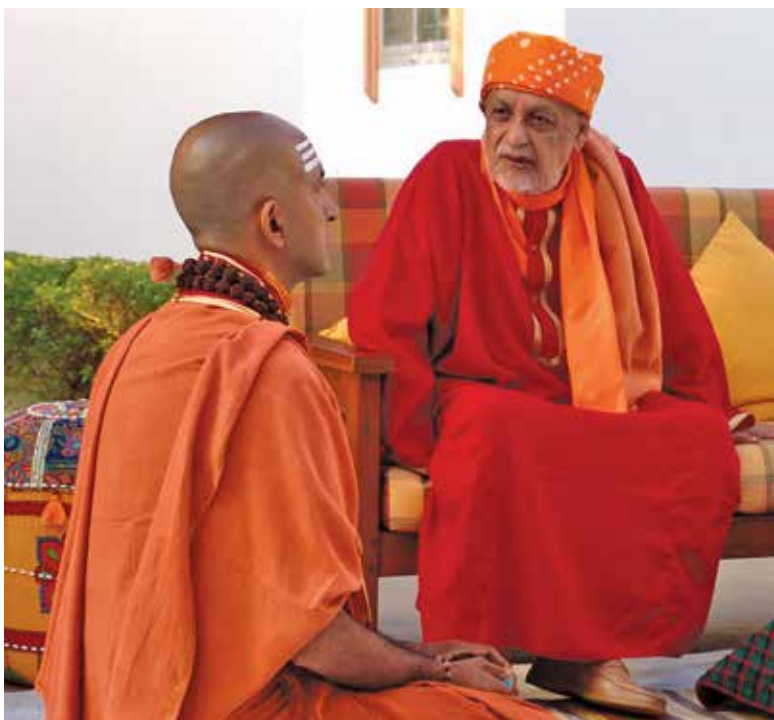
The purpose of yoga is to know oneself, swadhyaya. We meditate, we do mantra, we make other efforts, yet we never try to change our mind-set, we never try to confront, balance and harmonize the negatives within us which manifest in form of *kama*, *krodha*, *lobha*, *moha*, *mada*, *matsarya*, the six friends of the mind. Only when the six friends of the mind have been pacified and managed through yoga, then you can say yes I know myself, and that is the swadhyaya.

One component of dharma is yajna. Sri Swamiji gave yoga and yajna. He established the parampara of yajna in Rikhiapeeth when for twelve years he performed the Rajasyuya Mahayajna during his panchagni sadhana. He gave the mandate of Sat Chandi Mahayajna to Rikhiapeeth where the invocation of the Divine, the cosmic power, takes place to bring all around wellbeing and prosperity. In Rikhiapeeth different forms and types of yajnas happen continuously throughout the year. Sri Swamiji also gave a yajna and mantra to each of his three visions and missions. During the Foundation Day of Bihar School of Yoga, Basant Panchami, the Sri Yantra Aradhana is dedicated to Mother Saraswati and that happens every year. That is the yajna of Yogapeeth. The mantra is *Hari Om Tat Sat*, given to the mission of yoga and to the mission of swadhyaya.

People know of yoga because of *Hari Om Tat Sat* as that was the mantra that resounded throughout the world for fifty years. Yoga and *Hari Om Tat Sat*. This is the mantra of

Yogapeeth, and of swadhyaya, to know oneself. One has to discover the transcendental nature to be the truth. That is the meaning of the mantra *Hari Om Tat Sat* – That is Truth. To Rikhiapeeth he gave the mantra of *Namo Narayan*, where atmabhava is experienced. In yoga you cultivate *drashta bhava*, the witness, and in bhakti you cultivate atmabhava. In yoga you cultivate the ability to witness, and in bhakti you develop the quality of becoming one. The mantra of *atmabhava* is *Namo Narayan* – I perceive the divine in you, I honour the divine in you, I respect the Divine in you. You are not the person, you are a manifestation of the Divine.

Prior to his samadhi Sri Swamiji gave the yajna of Lakshmi-Narayana to Sannyasa Peeth and the mantra *Jai Ho*. He established the three yajnas as another foundation of dharma in the three visions and missions that he inspired.



The Gift of Yajna

10 September 2019, Afternoon

Sri Swamiji gave the gift of yoga and yajna. People think of Yajna as a religious ritual or fire ceremony. In reality the tradition of yajna is very ancient, and Sri Swamiji explained the meaning. The word yajna is composed of three different letters: *Ya*, *Ja* and *Na* – yajna. *Ya* represents production, *Ja* represents distribution and *Na* represents consumption. The three ideas of production, distribution and consumption define yajna. Yajna is of many types, and is performed by nature also. It produces, distributes, consumes, and enjoys. Your body is performing yajna: production, distribution and consumption. Society is performing yajna: production, distribution, consumption. Wherever you look, these three activities are eternally happening. So yajna is continuous and constant; it is not just limited to a fire ceremony or ritual. This is the definition of yajna right from the ancient times, when the rishis first started to utilize yajna for their spiritual attainments, as they discovered that everything in nature is yajna, everything in the Divine is yajna, everything in the human dimension is yajna.

When you see a farmer working hard in the field to produce the crop, that is the beginning of yajna. When you see the crop being distributed in the market and many people taking it, that is distribution, the second aspect of yajna. When you cook the same crop at home, consume it



and derive nourishment from it, that is the third aspect of yajna: production, distribution and consumption.

Sri Swamiji said that the whole life is yajna, and we should think of life as yajna. What we produce, we should distribute. When that is distributed, it is enjoyed by other people, as they are nourished and fulfilled. In the same manner, what you produce, you should distribute and let others enjoy the fruits of it. In this way there is a continuous give and take through distribution bringing contentment in life. Not only the person who receives, also the person who gives, both experience contentment.

There are different reasons for yajna. In some places, yajna is performed to bring prosperity to the region. In some places, yajna is performed to bring jnana into life. In some places, yajna is meant to bring peace and contentment into life. Without contentment there is no prosperity as well.

The purpose of yajna at Bihar School of Yoga is to bring *jnana* or knowledge into life. The purpose of yajna at Rikhiapeeth is to bring prosperity and wellness into the lives of people. The purpose of yajna at Sannyasa Peeth is to bring shanti and contentment into the lives of people. The daan given is according to the purpose. In the jnana yajna of Bihar School of Yoga, jnana daan is given. In the yajna of Rikhia, the tools which are required by people to attain happiness and prosperity are given. In the yajnas of Sannyasa



Peeth, the methods and tools by which we can attain peace and contentment are given.

Each yajna has a different purpose and focus. It is not that it is universally the same everywhere. If the intention is different, the direction is different. When the direction is different, the process is different, and in this manner, yajna evolves.

Components of Yajna

10 September 2019, Evening

Sri Swamiji, our Master, said that yajna is not just a fire ceremony or religious ritual. It is an ongoing event in life and in creation. Yajna indicates a cycle of life which comprises of production, distribution and consumption.

Nature produces grains, fruits, flowers – everything is available in nature. It is distributed and consumed by life forms. Everything supports each other, is in tune and in harmony with each other. This progression of production, distribution and consumption is yajna, is the concept and idea of yajna. Yajna is the medium through which awareness and harmony is created within the individual and life, nature and the Divine. A link is created.

Sri Swamiji said, “Everything in this universe is interconnected, just as every aspect, every part, every organ of your body is interconnected. If a mosquito bites you on your big toe, where do you feel the pain? Do you feel the pain in your big toe or do you feel the pain in your brain? Where is the experience of pain and where is the bite of the mosquito? Everything is interconnected in the body and everything is interconnected in the universe.”

Even the human mind and consciousness is interconnected with each other and the cosmos. That is the concept of *vibhu*, interconnectedness. We are all interconnected in and through this cosmic consciousness. Yajna is the outcome of the experience of this inter-



connectedness or vibhu. The entire universe goes through the process of production, distribution and consumption. Every life form goes through that process. What is seen externally is a representation of the yajna that happens within every individual and in the cosmos as well.

There are many components of yajna. Mantra is one; offering of oblation is another one; invocation of the higher powers in a deity, image or figure is another one. The direction in which one sits to chant the mantra is important, to create the right harmony, to create the right conduciveness. The tradition also defines what your awareness should be like when you participate in a yajna. Since time immemorial, yajna has been seen as the means to experience harmony, and not to disturb the harmony of the self with nature and the Divine. Therefore, yajna was never seen as an event of entertainment but as an event of *aradhana* or invocation, where you can attune yourself to the higher powers. Rules have been laid out that when you enter the premises of the yajna place, there has to be control over the physical senses and the body.



The actions performed by the senses and the body, the karmas performed by the senses and the body, have to be channelled, so there is natural sanyam over the senses and body. Sitting still is difficult for people to do. You sit still for one hour, two hours, three hours, four hours – that is also sanyam of the body. Then you are not on the phone or indulging in idle chit-chat and gossip; your awareness is focused on your environment, on the event, the mantra and procedure, listening to the mantras and performing actions accordingly. Sanyam in the physical sense is stillness of the senses, which will lead to *satkarma*, appropriate and righteous action.

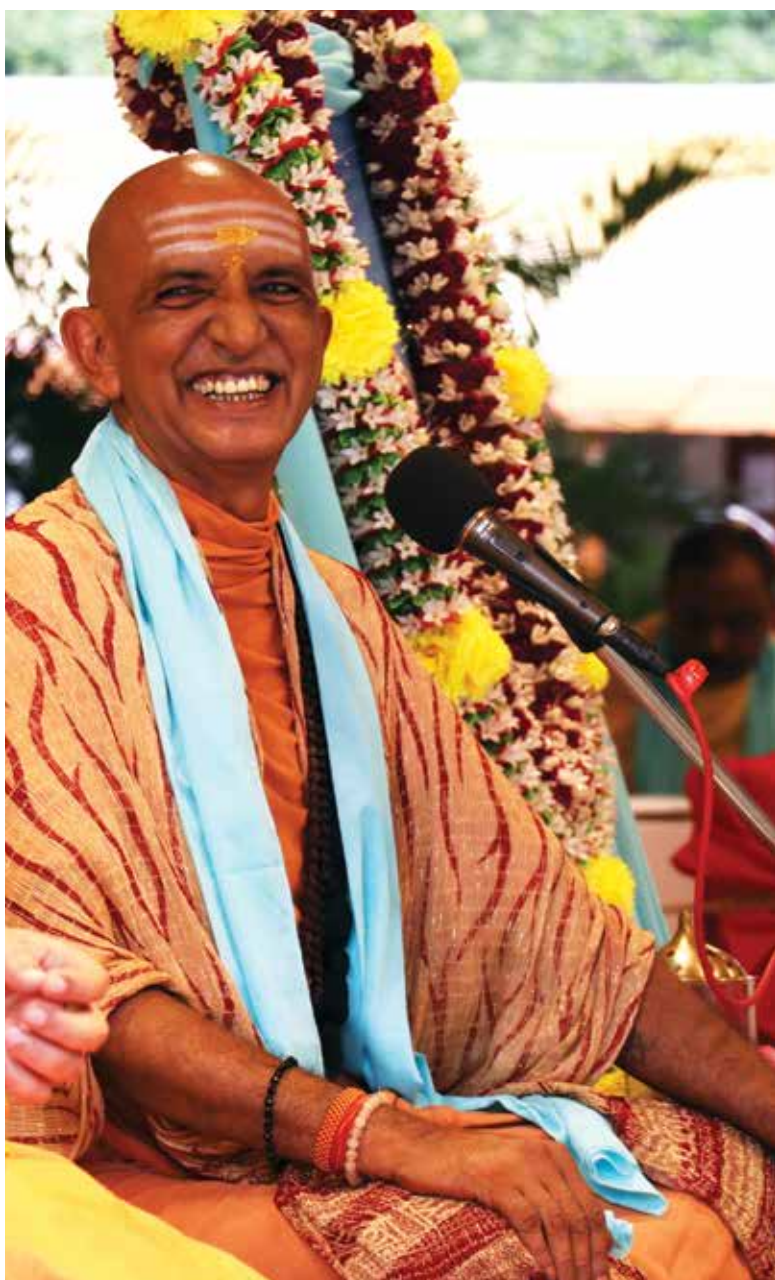
Along with physical sanyam, there is mental sanyam. You have to focus, you have to maintain a positive attitude, you have to maintain mental receptivity. Those situations or instances, which create spikes in you or irritate you and bring forth one of those negative traits or friends of the mind, have to be managed, channelled and controlled. To cultivate mental sanyam, concentration and faith is important. That is another act that has to happen naturally in a yajna. The

outcome of mental sanyam is *sadvichara*, righteous and positive thinking, which connects you with the *sankalpa*, the positive intent of the yajna. The mind also is in tune with that positive intent and thought, and the negative or the dissipative has been put aside. Therefore, mental sanyam has to happen.

The third sanyam is *bhava sanyam*, to sublimate and channel the *bhavana* or the emotions. To achieve that, do not indulge in negative emotions: no hatred, no anger, no jealousy. Just maintain a peaceful, happy and contented state of mind. Offer the positive flowers of your heart to the Divine: love, affection, the selfless behaviour, attitude and expressions in life, kindness, gentleness and sympathy. Bring out the best flower of your heart and offer it to the Divine, with your *bhava*, your sentiment. That is the third sanyam of yajna.

There is also the environmental and social factor, for yajna connects you with nature and the Divine. Yajna makes you realize the harmony that exists between you, nature and the Divine. You realize that you are an integral part of the Divine manifest everywhere in all directions. Yajna expands the human awareness from a self-oriented, selfish *bhava* to a more expansive, cosmic and universal *bhava*. It is the purpose of yajna to make you realize that you are part of that cosmic nature, you are connected to that cosmic nature, and express the most beautiful and positive qualities of life, by containing the negative and by enhancing the positive.

People translate sanyam as restraint, which is not correct, for sanyam indicates a state of harmony and balance. If there is no sanyam, if there is no harmony and balance, there would be total dissipation, distraction, destruction and distress. Sanyam does not mean something that you struggle against or with: it means that you are able to harmonize the spikes of your nature and mind, which manifest in the form of the six associates of the mind. You are able to maintain your harmony, which is in tune with nature and with the Divine. There is this mutual respect everywhere. You respect nature, you respect the Divine and you respect yourself.



Connect with Luminosity

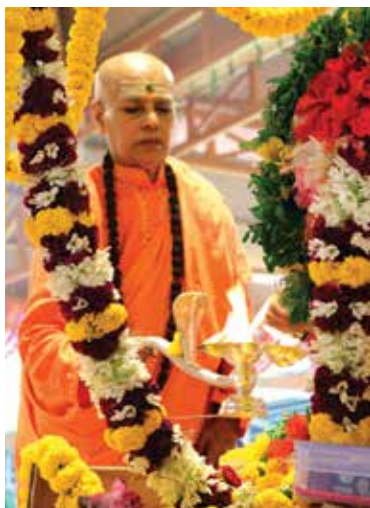
11 September 2019, Morning

We need to understand the idea of dharma which we have to imbibe in our life, to transcend the lower self and to experience luminosity in our own nature, thought, behaviour and action. This is the foundation and understanding of spirituality. Spirituality in India is not encounter with God but connection with the positives in life, the auspicious, the good and uplifting in life. One has to work with oneself. When one works with oneself with hope, a positive aim and aspiration, then that is known as the path of dharma.

Bihar School of Yoga and yoga is the means to attain, understand and experience swadhyaya. The outcome of swadhyaya is identifying and holding the positive, creative nature and not allowing the six detrimental natures to overpower us. The outcome of swadhyaya is sanyam and shanti. This is achievable through yoga for yoga is the means of swadhyaya – to know oneself. Sri Swamiji and Swami Sivananda made it clear that yoga has to be a holistic process to bring together the *shakti*, the energy, the faculty, the quality, the gunas of head, heart and hands. They have to be positive, creative and constructive. Swadhyaya is transformation of tamas into sattwa, transformation of the limiting into the infinite, transformation of the gross into an awakened self.

The other component is yajna which means to create and experience harmony between the individual, nature and the

Divine in all dimensions. If there is harmony in nature, there will be harmony in the individual. If there is harmony in the individual, there will be harmony in nature. All this will reflect in the cosmic dimension as consciousness as one and all-pervasive. Yajna becomes the tool by which we connect with the greater reality that surrounds us and not just with ourselves. With ourselves we get confounded and confused



in this world of senses, sense objects and maya. Being aware we become aware of a higher reality of which we, nature and the universe are a part. Yajna is that expansive awareness that everything is an expression of the Divine and 'I am part of that harmony'.

The next component of dharma is daan. *Daan* means to give. Do not confuse the word daan with the word charity. Intent of charity and intent of daan are two different opposing ideas. Charity is social help. You give somebody without any feeling, connection and awareness of the pain and suffering, without sympathy and kindness. You simply give and that is it, and you hope that somebody's life will become better. You can be sure that *daan*, giving, is not charity; it is the original dharma of every human being.

There is a story in the Upanishads: when God created this beautiful world, He created three types of people – the divine, the demonic and the human. These three groups of people had no direction or aspiration in life, no goal and no aim in life. So, they decided to ask their maker – "What is our goal? What should be our goal in life?" They went to see their maker, the Creator. The maker lived in a distant land, and they had to walk a lot. One day while they were

travelling, there was immense and incredible thunder and lightning. These three representatives of the divine, demonic and human heard a message in the thunder and they were satisfied. They said, “We heard the message of our Creator. Let us go back and tell our communities what the message is.”

The divine, the devas, were told by their representatives, “The message for us, the goal for us, is to attain *sanyam*, to control ourselves, our senses and mind. Everything has to be controlled.” The divine beings took that message of self-control, *damadhvam*, as the goal of life.

The demonic were told, “The message heard for our community is to be compassionate. This is *pratipaksha bhavana* of taking the negative, detrimental and destructive to the positive side. If you are filled with compassion, the destructive and negative will never be able to coexist with compassion.” So, the demons were given the aim of life to be compassionate, *dayadhvam*.

Humans were told, ‘give, give and give’ – *danadhvam*, *danadhvam*, *danadhvam*. The nature of humans is to collect yet solace is found when you give. Giving is not just an act of handing something over to somebody, for there is an intent, a mentality of giving. First you have to connect with



your positive before giving. Connect with the benevolent, the creative, the constructive, connect with kindness, generosity, connect with your need to give. Connect with the positive qualities in you. This is the first requirement of giving.

The second requirement of giving is to know the need of the person. Not just handing one chocolate to everybody regardless of whether they

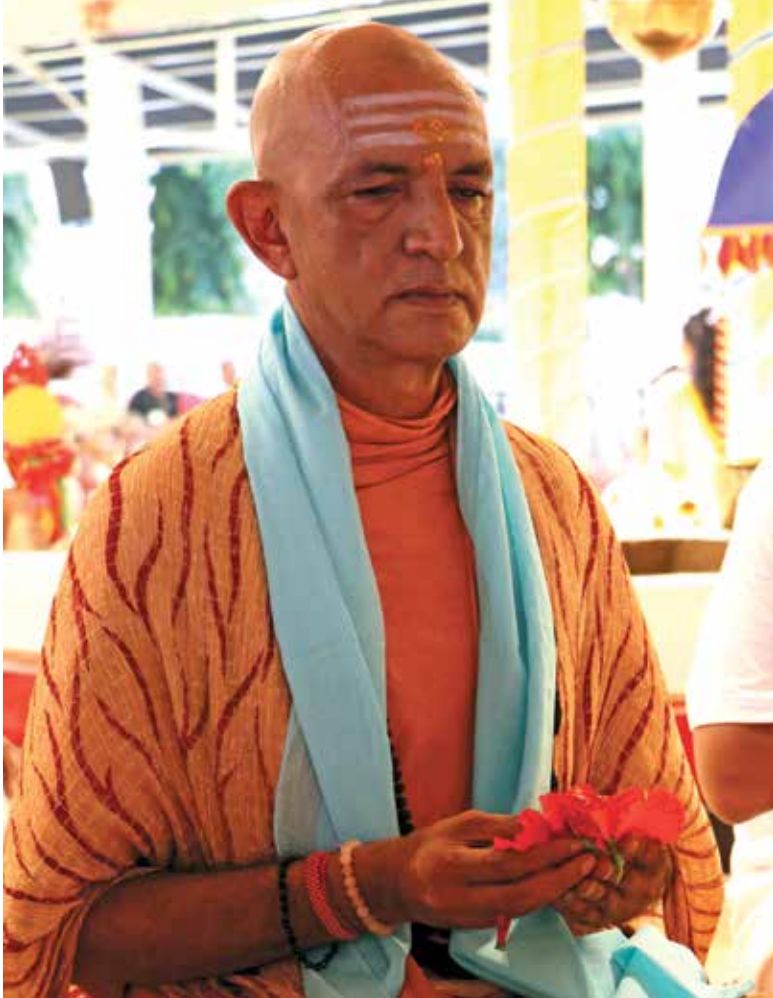
really need it or not. Know the need of the other person. Develop atmabhava. That has been the teaching of our master. Know what people require, what they are lacking. Give them what they need. Do not give them what you want to give but give them what they need. Know the need of the other person. That is the second aspect of daan.

The third aspect of daan is *shraddha*, faith. Faith is not an intellectual process. It is an expression and experience of the heart, which is pure and selfless. This heart does not crave and desire anything for itself; it is open to the experience of the Divine, which can come from any side – from within and from without. Faith is the quality, the *guna*, of the heart and not a subject of intellectual interpretation and discussion: ‘Whether you have faith or don’t have faith? What is faith? How to cultivate faith?’ – these are useless questions, leading to unnecessary intellectualization of something which is pure, simple and innocent and which connects you with the positive within you, with Guru and with the Divine.

Along with faith comes *shakti*, capacity. What capacity do you have to overcome this self-oriented nature? It is important to know what one’s capacity is and then to give according to capacity. Paramahamsaji used to say, “Give according to your capacity. You don’t have to give thousands or hundreds. Give one or two, that’s enough. When you buy shoes for your children, buy one extra pair. It won’t make any difference to the pocket. Instead of buying two T-shirts, shirts and pants for your children, buy three, one extra pair, and give that to some unknown person who needs this intervention through and from you.” Maybe you are the medium of God’s grace, so do it. Therefore, one has to know one’s capacity as well.

When you are endowed with *shraddha*, know your capacity, connect with the purity of the heart and know the intent and the purpose, then daan becomes something which uplifts the individual. It uplifts the individual and connects with the Divine. That is the teaching of Sri Swamiji when he speaks of atmabhava. Learn to see that spark of the Divine

in each and every one. That spark of the Divine can be seen through daan and not through meditation. Through meditation you try to imagine that spark in you. When you are endowed with atmabhava, you are able to see the spark in others as a living experience and not just as a theoretical understanding. That constitutes the third aspect of dharma which our Master and his Master established.



Tulsi Ma

11 September 2019, Afternoon

As prasad of this Lakshmi-Narayana Mahayajna, people have received the tulsi plant. This tulsi plant has great value in the Indian spiritual and cultural traditions and beliefs. She is one of the living deities. Indians treat the plant as a living entity and not just as an ordinary plant. Wherever an Indian sees tulsi, no matter where they are, their head will always bow in front of her with respect to honour her presence. She is the living Devi in the plant dimension. Traditionally people worshipped tulsi at home in the morning and in the evening. She is also the chief medical officer, and if she is invoked, illness and disease do not enter the home. This prasad of tulsi is the most precious prasad given in Lakshmi-Narayana Mahayajna, for tulsi represents the purity of Narayana. Our tulsi plant comes not alone but with some mud, which is the symbolic act of *bhumi daan*, giving of land. Land represents the element earth, *prakriti*.

In earth all the other tattwas are present. The five elements which are present in the earth become the cause of creation and development of what you desire. It can become a jungle, it can become a garden, a place you plant trees, it can become a farm, it can become a home. You can use that piece of earth for whatever you desire. The gifting of land is considered one of the highest gifts and is the symbolic act of yajna.



You are given this soil in which you cultivate the pious, benevolent, beautiful, the inspiring and uplifting. Care for it, maintain it, nurture it and allow it to grow into a beautiful plant which brings you joy and happiness. That is the bhumi daan, the daan, the gift of purity of Narayana in the form of pure emotions, pure feelings, pure sentiments, pure thoughts and pure intentions.

She is also the queen of medicinal herbs, and in her presence diseases go away. Her application and use is known to everyone. Ma Tulsi is the ultimate Empress of medicine and everyone knows that to be true. If you pray to her, even the physical body regains health. During his panchagni Paramahamsaji used to pray to Mother Tulsi. He worshipped Mother Tulsi every day with only one prayer, 'Keep me healthy so that I can accomplish the sankalpa of panchagni'. For the entire decade that he practised panchagni, not one day did he have a cold or fever, a blocked nose, gas, bile or mucus. He was in absolute peak health and he attributed that to the grace of Ma Tulsi.

When I did my panchagni, I also prayed to Mother Tulsi. I found that she was alive and helped me. Otherwise, who am I? Sitting there in 80 degrees, the heat criss-crossing the whole body from back to front, left to right, right to left, front to back, yet not a single day was there any dehydration, not a single day was there heat stroke, weakness, lethargy or fever or any type of psychological or physiological sickness. At that time, I realized the grace and value of invoking the power of tulsi as the mother of all therapies and healing.

Receiving tulsi is also *abhay daan*, the gift of fearlessness. Be fearless! Be fearless for the purity of Narayana protects you, the grace and Shakti of Narayana protects you. It is the beautiful daan of tulsi which is given today. If you respect, honour and cherish it, you will also experience the grace of tulsi in your life. You will realize that what I used to believe to be a plant is nothing but a living entity who has protected, nourished and nurtured me. She has brought me to this path of prosperity, benevolence and purity. The tulsi plant is prasad of this Lakshmi-Narayana Mahayajna and I pray you will honour and respect this prasad.



Dharma of a Disciple

12 September 2019, Morning

Today is a day of joy and happiness. Express that joy and happiness through your smiles and your face, not through any emoji. Do not convert your feelings, sentiments and emotions into an electronic emoji image, instead learn to express them; that way you will learn to open your sentiments, hearts and minds.

Today is a day of joy and happiness as it is the sannyasa anniversary day of our beloved Sri Swamiji. Today is *anant chatur dashi*, the day of Ganesha worship, and he has already taken his seat and place. Today is the birthday and marriage day of Mother Lakshmi. She was born today at the time when the ocean was churned. After her emergence from the ocean she became the consort of Lord Narayana. So it is an auspicious day to conclude our Lakshmi-Narayana Mahayajna.

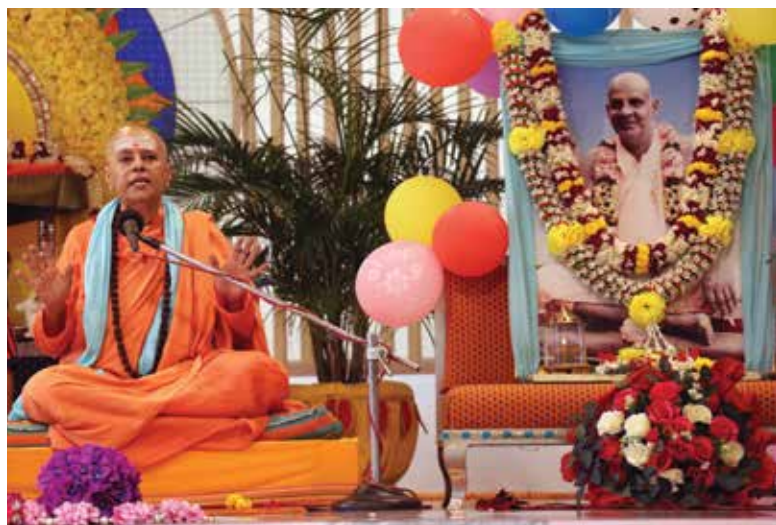




SWAMI SATYASANGANANDA SARASWATI

Today is the day that you have to fulfil the dharma of a disciple. There are all kinds of dharma: the individual dharma, the social and religious dharma. There is also *yuga dharma*, the dharma of the age in which you live. There is Sanatana dharma, which never changes. Dharma is of many kinds. Today the dharma that you have to fulfil is the dharma of a disciple. What is it and why should we fulfil it today? Today is the sannyasa day of our Gurudev, when he took the sankalpa of surrender. This is the main element that distinguishes a disciple from any other person. One who feels surrender to Guru is a disciple.

You all know how to surrender; nobody has to teach you. You are surrendered to so many things in your life: you have surrendered yourself to your comfort, to your ease, to your worry, disappointment and frustrations. You have surrendered to so many things, which are detrimental to you. I am not talking about that kind of surrender. I am talking about a total surrender of heart, when all doubts vanish. That is the kind of surrender Sri Swamiji made to his Guru on this day. All of you are disciples, otherwise why would you come here? The vibration of unity which is emanating from all of you is proof that you are disciples.



Today is the day to strengthen it, irrigate it a bit more, for we are aligning with an important event which happened. Two lovers meeting is a great event. Two lovers met on this day. As Swami Niranjana told us, Lakshmi and Vishnu also met on this day. That gives it the divine touch. This event is auspicious. Auspiciousness is the foundation of this event, the Lakshmi-Narayana Mahayajna, which coincides with auspicious moments.

What should we do with this auspiciousness that is abounding all around us? Should we sit and worry? Should we be distracted? Should we be active? What should we do with this auspiciousness? I would say that you should use it to strengthen your role as a disciple. Strengthen that surrender within you, because surrender is what leads to happiness. When you surrender to something auspicious, then automatically all your tensions vanish. All tensions vanish, all your stresses vanish, you feel relaxed, at ease, comfortable and happy.

Is happiness outside or inside? I think you will be having a good idea after this yajna, whether it is outside or inside. Look inside and you will find surrender. Look inside, you will

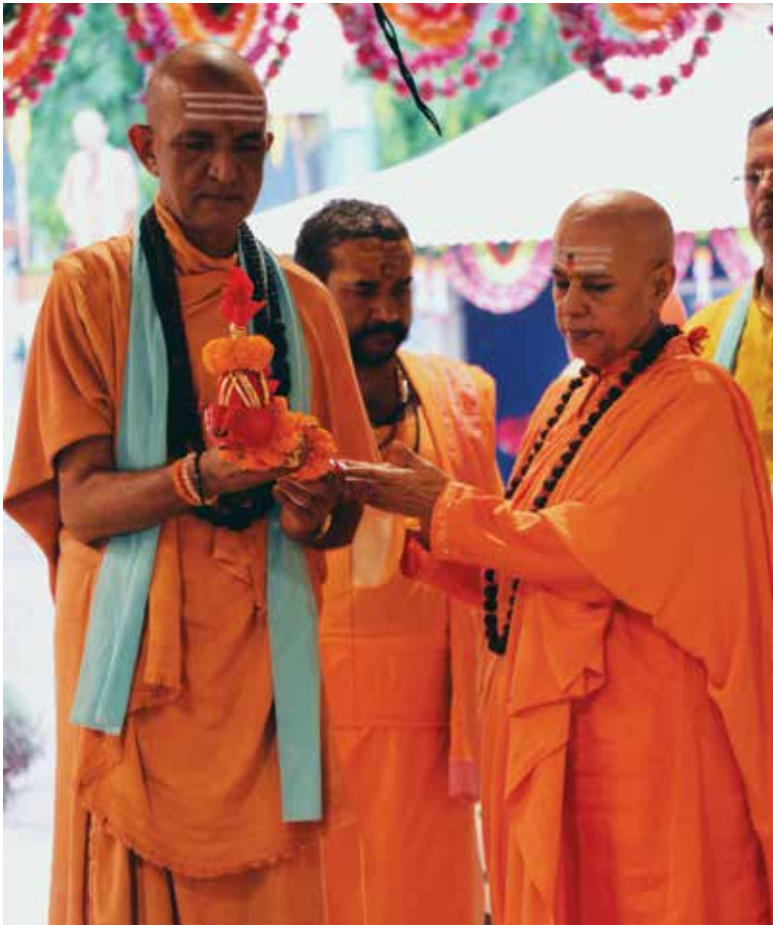
find happiness. That is the dharma of a disciple. That is the pledge that we should take today, which is dedicated to the two great souls, who came into our lives like a comet, a comet of happiness. It is like a comet, a burst of joy just to be in their presence, to learn about them, to listen to them. What did Swami Sivananda say? Many of us, including me, never met him, but it is Gurudev who has connected us with him, and that connection is very strong. He is as real in our lives as anything else. The only thing he said was, "Live a divine life." Everything else fell into that, whether it is 'serve, love, give', the 18 ITIES, or whatever he taught, was summed up with this one phrase, 'live a divine life'.

You are divine, but you don't feel that. Many times we feel we are wretched, we are hopeless, unable to do anything. Life appears so hopeless. Swami Sivananda gave this very beautiful idea, that you are divine. Why don't you feel it? You must feel it. Of course there are times when you do feel wretched, but this idea will immediately bring you out of that negative spiral. You are divine, live a divine life. You do not have to give up anything. In fact, you have to add something to your life, and that is the realization that you are divine. Awaken that divinity. He said it, and Swami Satyananda showed us the way. Sri Swamiji showed us the way, how to realize that divinity. Look at the tandem they work in. Swami Sivananda pronounced 'live a divine life', and Swami Satyananda showed the way.

All the practices of yoga, all the traditions, he established, because yoga is not the only one, he established thousands of traditions. I think you may not even know about them. Every kind of tradition that exists from ancient times, he brought them to light in a very simple way. He said, "If you want to lead a divine life, this is the way. This is the way. This is the way. Whatever temperament you have, whatever you are; you are maybe foolish and ignorant, you may live in darkness, because it is only when you are in darkness that you seek the light. If you are in the light, why are you going to seek? What are you going to seek? It is only when we are

in darkness that we seek the light. It is only when the path gets very cloudy, murky and not clear, that we seek clarity, how to move forward. He has given all the ways to do that. Whether it is yoga, mantra, seva, havan, kirtan or yajna. The thousands of ways are very simplified so that each person can do them.

That is the bond which has to exist between a guru and disciple. The guru speaks, and the disciple translates. That is what we have to strengthen within ourselves, and today is the best day.



Samarpan

12 September 2019, Afternoon

This time for Lakshmi-Narayana Mahayajna the theme was dharma in life. We looked at the various components of dharma, as Swami Sivananda and as Swami Satyananda have taught us, and as mentioned in the Upanishads, the most ancient treatises. Today we are also remembering our Master, Sri Swami Satyananda who was initiated in the path of sannyasa on 12 September by his Master Swami Sivananda.

What is sannyasa? What is the dharma of a sannyasin? The simple answer that can be given is that the true aim of sannyasa is total dedication, total *samarpan*, total surrender. One does not take sannyasa for career, power, post, position, respect or honour. If you take sannyasa with the purpose of career, post, respect or honour, then you are defeating the whole purpose of sannyasa. The word sannyasa does not mean renunciation, but total offering: *sam* plus *nyasa*. *Sam* means total and *nyasa* means to place in trust, to offer completely, the whole. Some people say surrender the ego; some say surrender your life; some say surrender your status, name, fame and money; none of these individual ideas represent the word surrender, for surrender in Sanskrit is total offering. When you have offered your total, nothing remains that you can call your own. Everything has been offered to Guru, everything has been offered to God.

This is the example we see in the life of people who have lived the sannyasa life in true earnest. Swami Satyananda lived his sannyasa life with total dedication, devotion, detachment and surrender to his Guru. He says clearly, “Once I met my Guru, once I placed my head at the feet of my master, I had no questions in my mind, as if my mind had become blank, as if my mind had dissolved.” That is the state of surrender.

In the *Bhagavada Gita*, Sri Krishna says, “Give me your mind, give me your intellect, live in me, and you will be elevated.” This idea of letting go of everything is contained in the word surrender. Surrender is not an idea of the mind, surrender is not a compulsion, it is an act that happens spontaneously and naturally when hearts and spirits come together as one. That is the dharma of a disciple, that is the dharma of a sannyasin – to live the teachings of the master. That is real sannyasa. Sri Swamiji, our Master, lived this sannyasa until the end of his days. For him, Swami Sivananda was not only his Guru, who taught him certain things in life, but a presence that he felt twenty-four hours of the day, alive, vibrant, inspiring and guiding him.

We can also make the effort by dropping the dross of our egos. If the idea of surrender is complete, then you have surrendered everything that is the creation of yourself, your nature, your mind. Therefore, as sannyasin disciples, you have no right to express any negative trait of the mind, as you have already surrendered that. The guru has given you the instruction to connect with the positive, the luminous, the harmonious and the creative. Let us follow that mandate, where we can connect with the luminous, harmonious, the happy and the joyous, and leave behind and surrender all the negative, so that they don’t have any hold on us anymore. That will be our true surrender.

That is the teaching, we see in the lives of our Masters: how they lived; what they did; what their motivating power was, the shakti, the energy that moved them. Let us connect with that.

Sri Swamiji says, “When I put my head at my Guru’s feet my questions stopped. Intellect took a back seat and *shraddha*, faith, took over.” When *shraddha* takes over, the differences of duality drop away. As long as there is no *shraddha*, there is you and me, there is duality, there is separateness. When faith comes, it comes as a uniting power, and it illuminates the entire being.

Sri Swamiji who took *sannyasa* on this day, gave so much to all of us on the strength of his *sannyasa*. He gave us the teachings of *yoga vidya*, of *bhakti*, of *seva* and of *yajna*. He gave us the mandate to follow the path of *dharma*, and we are eternally grateful to receive these guidelines and instructions. As Swami Satsangi mentioned, it is timely that we take a *sankalpa* today, an oath to walk the path of *dharma*, to walk the path of *seva*, to walk the path of *bhakti*, to walk the path of *yoga* and to live faith, *shraddha*, in our life. If we can do that, it will be the real tribute that we can offer to a *sannyasi* who has illuminated our path for us, in the *garb*, in the *guise*, in the body of Swami Satyananda Saraswati.



Sankalpa

12 September 2019, Evening

We come to the conclusion of our beautiful Lakshmi-Narayana Mahayajna, which was conducted here over the past five days. What a beautiful time it was; a time to connect with our dharma, with our intention and with the purity of our life. It was a time to recommit ourselves to walk the path that has been laid out before us by the Masters for our own illumination and development of spiritual awareness.

This Lakshmi-Narayana Mahayajna has been an inspirational Mahayajna, an intense and happy Mahayajna. All the people have received prasada, which was of great variety. Yesterday, people received the tulsi plant which is not just a plant. With tulsi, earth was also given, so it was also bhumi daan. In this manner, all the aspects as mentioned in the shrastras have been covered for this Lakshmi-Narayana Mahayajna.

Our only prayer is now to let the grace of Guru, Swami Sivananda, Swami Satyananda, of God and Lakshmi-Narayana descend into our lives to bring peace, prosperity and happiness, as that is the sankalpa of our Masters for each one of us. Let us live up to the dharma that our Masters have shown us. Let us imbibe it and let us live it. Let us make our life, the lives of all and our world beautiful, full of spiritual awareness and spiritual inspiration.



Swami Niranjanananda was born in Rajnandgaon (Chhattisgarh) in 1960. Guided from birth by his guru, Swami Satyananda Saraswati, he came to live at the Bihar School of Yoga in Munger at the age of four where he received training in yogic and spiritual sciences through yoga nidra. In 1971 he was initiated into Dashnami sannyasa, and for twelve years he lived overseas, acquiring an understanding of different cultures and helping further his guru's mission to spread yoga 'from door to door and shore to shore'.



He returned to India in 1983 to guide the activities of Bihar School of Yoga, Sivananda Math and Yoga Research Foundation at Ganga Darshan. In 1990 he was initiated as a paramahansa sannyasin and in 1993 anointed spiritual preceptor in succession to Swami Satyananda Saraswati. He established Bihar Yoga Bharati, the first university of yoga, in 1994, Yoga Publications Trust in 2000, and a children's yoga movement, Bal Yoga Mitra Mandal, in 1995. He travelled extensively to guide seekers around the world until 2009, when he received the command to commence a new phase of sannyasa life.

In 2010, he established Sannyasa Peeth, to enable seekers to experience the spiritual and cultural traditions of India in their essence. The year marked his entry into a phase of higher sadhana and tirtha yatra.

In 2013, he conducted the World Yoga Convention in Munger to celebrate the golden jubilee of the Bihar School of Yoga, and launched a new era of yogic renaissance. In 2013 he also commenced the arduous panchagni sadhana. In 2014, he embarked on a Bharat Yatra, an all-India tour, transmitting the gift of yoga to all. Since then, Swami Niranjan has been working to develop the next stage of yogic training and teaching, and has initiated several programs to help people deepen their experience of yoga and imbibe the traditional wisdom. Simultaneously, he has revived various ancient knowledge systems and practices of India.

In 2017, he received the Padma Bhushan, the third highest civilian award given by the Government of India, for the outstanding work in the field of yoga.

Author of many classic books on yoga and other spiritual streams, Swami Niranjan is a magnetic source of wisdom on all aspects of yogic philosophy, practice and lifestyle. He ably combines tradition with modernity as he continues to work for his guru's mission.



SATYANANDA YOGA
BIHAR YOGA

Dharma in Life is a compilation of satsangs given by Swami Niranjanananda Saraswati during the occasion of Lakshmi-Narayana Mahayajna, conducted at Sannyasa Peeth in 2019.

He masterfully presents the inspiration, mission and purpose Sri Swami Satyananda gave to Yogapeeth, Rikhiapeeth and Sannyasa Peeth. Each peeth upholds in its own unique manner the fabric woven with the threads of swadhyaya, yajna and daan. Together they constitute the human dharma in life which the spiritual aspirant is invited to live.



ISBN: 978-81-943598-0-7