

Yama- Niyama

॥ श्रीः ॥

The Yama-Niyamas & Tapas

taptam yamena niyamena tapaḥ amunaiva

तप्तं यमेन नियमेन तपः अमुनैव

The yama-niyamas are a set of non-rule rules. They are suggestions and guard rails intended to keep one on the 'straight-and-narrow'. This straight-and-narrow is Dharma; Vedic and universal values which are to be embraced with one's heart. By doing so, one will live a happier, more purposeful life. Yet, this is not an end in itself, as one will hopefully discover.

Tapas, mentioned in the śloka above, and seen in the overall context of the yama-niyamas, is not just an action/non-action in relation to spiritual austerity; it is an attitude. Tapas is a purposeful and prayerful vow (to either pursue a action/karma that isn't normally part of one's daily activities, or to reduce an action/karma that one may have become attached to), taken under the guidance of a traditional teacher, with the intention of gaining spiritual, emotional and intellectual maturity. Tapas is a choice; a creative use of one's free-will; an active, moment-to-moment meditation on 'proper' behavior.

By embracing the yama-niyamas with a Dharmic attitude, as well as the attitude and commitment to tapas, one begins to understand the true nature of karma-yoga; that over time, 'right' attitude coupled with 'right' action will help prepare the spiritual seeker to gain knowledge through the study of Vedāntic scriptures under the guidance of a traditional teacher for a long period of time. The karma-yoga attitude is one of glad acceptance regarding all 'actions/events' that manifest in one's life, and that all of one's actions (mentally, verbally or bodily) are seen as an offering to the Lord/Īśvara. This is done with the understanding that one is not in control of these event except for the use of one's will regarding one's attitude toward such events.

This attitude of glad-acceptance and honoring the Lord may be potentiated (strengthened) by adding a secondary attitudinal layer; the sacred-vow-austerity of tapas. This synergistic approach to one's attitude toward life then becomes a double-yoke; two attitudes (that of surrendering to the Lord and a contract of communion with the Lord) supporting and enriching each other with the express desire to gain spiritual maturity.

yasya jñānamayaṁ tapaḥ

यस्य ज्ञानमयं तपः

This is the essential basis of all tapas. What the spiritual aspirant 'gets' when the fruits of these combined attitudes towards one's actions/re-actions begin to take effect is that of an integrated person who is calm, flexible, focusable; one who has the ability to see the difference between what is real and what is, in effect, of only nominal importance. A person such as this, by gaining Self-knowledge (mokṣa) through Vedānta Śravaṇam (systematic and consistent study of the Vedic scriptures under the guidance of a qualified teacher for a long period of time), is free; free from psychological suffering. Free to live from 'event' to 'event' without fear, without binding desires. Free to 'see' the world as it truly is.

na hi jñānena sadṛṣaṁ pavitraṁ iha vidyate

न हि ज्ञानेन सदृषं पवित्रं इह विद्यते

The above quote from the Bhagavad Gītā speaks to the process of 'purification' and its resultant 'freedom'. Purification, in this context, means the removal of obstructions (obstructions to maturity). The fruit of the applied disciplines of the yama-niyamas (the purification of the whole person), and from there, a dedicated practice of Vedānta Śravaṇam will give one freedom from all binding likes and dislikes; the understanding that one may have an infinite number of preferences, yet the individual is never disturbed by either acquiring

something that isn't preferred, or by not acquiring something that one has desired. This is ultimate freedom. This is an individual who is fully absorbed in the attitude of karma-yoga.

"A value is a value only when the value
of that value is valuable to me."

Pūjya Śrī Svāmī Dayānanda Saravati

Yama-niyamas are values. They are habits/disciplines/activities to either be avoided or to be cultivated for the purpose of gaining emotional maturity. Through conscious application of the yama-niyamas, one becomes prepared/conditioned/purposed/disciplined. Such a person is ready for Self-inquiry.

This traditional verse describes the yama-niyamas:

śarīraṁsādhanapekṣaṁ nityaṁ
yat karma tat yamaḥ
niyamastu sat karma nityamāgantū sādhanam

शरीरसाधनपेक्षं नित्यं यत् कर्म तत् यमः

नियमस्तु सत् कर्म नित्यमागन्तु साधनम्

The daily, prayerful duties/actions of an individual, blessed with a human body, are yama-niyamas. They are a means, not an end. These means constitute a proper attitude toward universal and Vedic values; the end (through the study of Vedānta), is ultimate freedom.

Yamaḥ

The Sanskrit word yama is difficult to translate. Depending on context, the word yama may take on numerous meanings. In the context of spiritual disciplines, yama means 'restraint'. Yet this definition is misleading, as one may discern by actually reading the yamas listed in this booklet. 'Restraint' may be understood more

correctly as 'mastery'; how an individual relates to other beings within the contextual environment. The focus regarding yamas is the attitude of compassion regarding the contextual 'conversation' from moment to moment. Yamas may be better understood to mean disciplines (practices to both cultivate and avoid) which broaden an individual's perspective regarding the external world/culture. Yamas are highly interconnected and interdependent. It is important to see them as a whole and not simply as individual disciplines. Lists of yamas may be found in many Vedic and non-Vedic sources. The ten most common yamas are:

Brahmacārya - ब्रह्मचार्य

Dedicated Vedāntic studentship. Daily scriptural study under the guidance of a traditional teacher. In a traditional Vedic culture (which no longer exists), a brahmachāri or brahmachāriṇī (boy or girl) would traditionally join a gurukulam (Vedic school) starting from around the age of 12 until the age of 24. The main requirement of study would be to drop all personal relationships but three: guru (teacher), śāstra (Vedic scripture) and the Lord/Īśvara. The modern translation of brahmachārya as 'celibacy' comes from a misunderstanding of context. Brahmachārya does not mean celibacy, but is an extrapolation from the context of being in a Vedic gurukulam, which implies the practice of non-attachment, save the three relationships mentioned above.

Dayā - दया

Empathy; compassion for other beings; saintliness.

Kṣānti - क्षान्ति

Validation of and accommodation regarding all external actions performed by others. A balanced 'reaction' to external stimuli. The deep understanding that 'if I were you, with your background, I would do exactly the same thing.'

Dānam - दानम्

The karma of giving charity (within one's means) to individuals, causes and organizations which operate within Dharma.

Satyam - सत्यम्

Truth-telling; mentally, verbally and physically. Tapas in the context of satyam would be to practice maunam (silence) if one is unable to speak truth.

Akalkatā - अकल्कता

Avoidance of mean-ness/bullying. A profound respect for others by showing kindness. A sensitivity to the given context and proper behavior (Dharma) regarding that context. Causing the least resistance in moment-to-moment, external activity. An analysis of akalkatā points out the 'perpetrator-victim' karma. The goal is to stop this cycle now-now, with the realization that there is neither perpetrator nor victim. Addiction to this vicious cycle (carried on over infinite lifetimes) will be understood by the student as an impediment to gaining maturity. "An eye for an eye makes the whole world blind." Mohandas K. Gandhi

Ahimsā - अहिंसा

Avoidance of injury; sometimes defined as 'non-violence'. Non-violence is not just 'not doing violence', but actually expressing its opposite in moment-to-moment behavior. Ahimsā is expressed as a non-habitual, spontaneous action in the moment based on context (not programmed from past-life and current-life conditioning) rooted in compassion. Ahimsā is an expression of the value of healing instead of harming, and is closely linked with all other yamas.

Asteya - अस्तेय

Avoidance of taking what does not 'belong' to you. Non-stealing. A respect for other's belongings. Respect for nature and Her boundless generosity.

Mādhurye - माधुर्ये

Sweetness in speech; a 'honeyed' tongue. It is not just what one says (which is Dharmically very important), but also, how one expresses it.

Damaḥ - दमः

Mastery over, and sensitivity to one's body-sense-mind complex. The implication being that one is able to communicate clearly how one feels in the moment, even in a state of mental/physical agitation. The process of creating more light than heat. This practice helps to dissolve the habit of external and internal blame.

Patañjali, in his Yoga Sūtras, lists five yamas. He considers them so important to a spiritual seeker that they appear first on his list of eight limbs toward gaining spiritual maturity:

Ahiṃsā
Satyam
Asteyam
Brahmacārya

Aparigraḥ - अपरिग्रहः

Living a simple life; non-hoarding; non-avarice. "Let us live simply, so that others may simply live." Mohandas K. Gandhi

Another text lists these nine yamas:

Ānṛṣaṃsyam - आनृषंस्यं

Kindness; mildness; gentleness regarding interaction with other beings.

Dayā
Satyam
Ahiṃsā
Kṣāntiḥ

Ārjavam - आर्जवम्

Integrity; alignment of thought, word and action regarding interaction with other beings.

Prītiḥ - प्रीतिः

Love; unconditional acceptance of others as they are.

Prasādaḥ - प्रसादः

Graceful acceptance of all painful and pleasant facts that present themselves to one now-now. Dealing with all external situations with kindness and compassion.

Mādhuryam

The Trīśikhibrāhmaṇa Upaniṣad lists many yamas already mentioned above plus the following:

Dṛtiḥ - दृतिः

Steadfastness, boldness and courage even in the face of external obstacles. Consistent, adequate and appropriate efforts to achieve a desired result.

Mitāhāra - मिताहार

A balanced 'diet'; the implication being that all external things/experiences 'consumed' be done so in a relative, 'proper' and non-wasteful proportion. "Waste-not, want-not."

Śaucam - शौचम्

Cleanliness. Note that since this is a yama, the cleanliness described here concerns the external environment; non-polluting of the external environment. Keeping one's 'space' tidy and organized.

The Maṇḍalabrāhmaṇa Upaniṣad lists these unique yamas:

Gurubhaktiḥ - गुरुभक्तिः

Unswerving devotion to one's teacher. As a yama, this manifests as the student's outward or external expression of gratitude.

Satya-marga-anurakti - सत्य-मर्ग-अनुरक्ति

Allegiance; adherence and commitment to the 'path' of truth (both relative and absolute). Intellectual sincerity in dealing with others.

Vastu - वस्तु

Understanding that any external event cannot affect my inner equilibrium unless I allow it to do so.

Tuṣṭi - तुष्टि

Contentment with the material wealth which one has now-now. The implication being that if I am content, I have no desire to impinge upon another's happiness or livelihood.

Niṣaṅgatā - निस्सङ्गता

Objectivity regarding the external world; uninvolved-ness (by keeping clear boundaries regarding what is acceptable and what is unacceptable external 'behavior'); identifying where one is in denial and reducing mental reaction to the external stimuli.

Ekāntavāsaḥ - एकान्तवासः

Finding a 'place' for solitude. As a yama, this means a quiet place for contemplation like a temple, holy place or in nature.

Manonivṛttiḥ - मनोनिवृत्तिः

Objectivity regarding how one 'relates' to external stimuli. A clear understanding that if I give it a 'handle', it may 'throw' me.

Anabhilāśa - अनभिलाश

Avoidance of unconscious obsessiveness and compulsiveness; freedom from the binding desire to make the world different from what it is. A cultivation of spontaneous, Dharmic behavior.

Vairāgyam - वैराग्यम्

Objectivity; seeing external 'objects' as they actually are (which implies the need to modify one's subjective projections). Vairāgyam is also one of the four qualifications necessary for Self-inquiry.

Niyamaḥ

Depending on context, the word niyama may take on numerous possible meanings. In the context of spiritual disciplines, niyama means 'spiritual duties/actions'. If yamas predominantly deal with the external world and how to negotiate it within Dharma, niyamas may be looked upon as attitudes/disciplines/values/practices/habits/actions for the spiritual aspirant to cultivate. Again, the Sanskrit word niyama is very difficult to translate into English. While English is a mercantile language (a language suited/designed for objectifying and handling 'material'), Sanskrit is a language better suited for dealing with non-material; the so-called 'spiritual' world. If one looks at a list of niyamas as a whole, one notices that they predominantly deal with disciplines in relationship to the Lord/Īśvara; the implication being that these disciplines are 'inner' or mental disciplines. Niyamas are highly interconnected and interdependent. It is important to see them all as a whole and not simply as individual disciplines. Lists of niyamas may be found in many Vedic and non-Vedic sources. The ten most common niyamas are as follows:

Tapas - तपस्

Spiritual austerities/prayerful vows. Taking a vow/austerity for a length of time under the guidance of a traditional teacher which denies the spiritual aspirant an action that is habitual. Or, taking a vow to adopt an action/austerity that is foreign to that individual. For example, the austerity of manunam (non-speaking/silence) is a powerful tapas. It is important that the

austerity chosen does no harm to the individual or the contextual environment. Tapas is sometimes translated as 'heat'. This is incorrect. 'Heat' is a potential byproduct from the discipline of tapas.

Santuṣṭiḥ - सन्तुष्टिः

Being joyful for what one has. Contentment with what one has now-now; that all acquisitions are gifts from the Lord/Īśvara. A mental state of equanimity. Understanding that all things/object are 'borrowed' and will eventually be 'returned'.

Āstikya-buddhiḥ - आस्तिक्य-बुद्धिः

Placing complete trust in the Vedāntic teaching methodology. The discipline of daily, scriptural study with the attitude of surrendering to the Lord.

Dānam - दानम्

The daily discipline of sharing (with no manipulation). Dānam is also listed as a yama, but in the context of being a niyama, it carries the implication of honoring Īśvara's Grace by taking on one of the Lord's attributes; that of inner kindness and compassion.

Ārādhnam - आराधनम्

Seeing all objects, moment-to-moment, as a manifestation of the Lord's/Īśvara's Grace.

Vedānta Śravaṇam - वेदान्ता श्रवणम्

Daily connection to Vedic scripture, unfolded live by a traditional teacher.

Kṛtajñatā - कृतज्ञता

Gratitude for the-infinite-given; seeing the Lord's Grace in all-and-everything.

Matih - मतिः

Clear conviction that one will act within Dharma in the moment based on context. This conviction comes from clearly understanding the 'fundamental problem' and its solution.*

* Please refer to the ॐ Press booklet 'Bhagavadgītā' regarding the fundamental problem.

Japa - जप

The daily repetition of one of Īśvara's numerous names (invoking Grace and removing obstacles to one's emotional and cognitive growth).

Vrata - व्रत

The ability to follow vows with a sense of proportion and practicality. One avoids extremes and any abuse of the body-sense-mind temple. Knowing when a vow is complete is of ultimate importance. It is highly recommended that vows be taken under the guidance and supervision of a traditional teacher.

Patañjali, in his Yoga Sūtras, lists five niyamas. He considers them so important to a spiritual seeker that they appear second on his list of eight limbs toward gaining spiritual maturity.

Śaucam - शौचम्

Note that Patañjali lists śaucam as a niyama. Therefore, it should be unfolded to mean the discipline of keeping one's thoughts focused on Dharma. Inner cleanliness. An aware-full focus on the Lord/Īśvara.

Santoṣa - सन्तोष See santuṣṭiḥ above.

Tapas

Svādhyāya - स्वाध्याय

The discipline of inner observation; introspection.

Īśvara praṇidhānam - ईश्वर प्रणिधानम्

The discipline of daily scriptural study under the guidance of a traditional teacher. Trust in Īśvara, the teacher and the teaching methodology of Vedānta.

The Uddhava Gītā (13:34), lists the following niyamas:

Śauca

Japa

Tapas

Homa - होम

Vedic offerings/sacrifice (fire ritual) performed with all scriptural injunctions under the supervision of a priest/paṇḍit.

Śraddhā

Ātithya - आतीथ्य

Hospitality and reverence toward all 'unexpected' guests. Seeing all who 'enter' one's 'space' as the Lord/Īśvara. This especially applies to inner (mental) guests.

Ārcana - आर्चन

Worship of the Lord with 108 names, 1008 names, etc. The placing of a flower upon the heart and then offering it to one's altar while chanting one of Īśvara names.

Tirtha-atanam - तीर्थ-अतनम्

Prayerful pilgrimage to a sacred place. Keeping the Lord/Īśvara in one's heart with every step taken. Performing pūjā (ritual) and prayer in a sacred place with deep gratitude for the-infinite-given. As a niyama, this place may be understood as a type of upāsana/meditation; that the sacred space is within and is the inner dwelling-place for the Lord.

Para-ārtha-īha - पर-अर्थ-इह

Performing karmas for the good of others. Emulating the Lord in the practice of giving with non-manipulation. See dānam above.

Tuṣṭiḥ (listed above as a yama)

In the context of niyama, tuṣṭiḥ may be taken to mean contentment in the knowledge that the Lord has provided everything I need; gratitude for the-infinite-given.

Ācārya sevānam - आचार्य सेवनम्

Being in service to the teacher. Seeing one's guru as a conduit for the Lord's Grace in the form of Vedānta Śravaṇam.

One might notice an overlap between the yamas and niyamas, especially upon further inquiry. On the surface, this over-lapping may seem to be a contradiction, but on closer examination, one will discern the underlying differences; those differences being the points of view. The point of view taken while observing a yama is the context of the individual's relationship to the outer world; how an individual may choose to negotiate the world of external objects (most notably, other beings). Niyamas may be seen from the point of view of a person's relationship with the Lord and how that relationship may lead to emotional, intellectual and spiritual maturity. The Trīśikhibrāhmaṇa Upaniṣad clearly states that the point of view regarding niyamas is "one's unbroken, continuous, single-pointed devotion to recognizing the self as 'Brahman-limitless-being-I'. This would be the total commitment to the cognitive pursuit of knowing oneself through listening to the Vedānta Pramāṇam taught by a traditional teacher."

Six Essential Values Needed To Achieve Spiritual Goals

udhyamaṁ sāhasaṁ dhairyaṁ buddhiḥ śaktiḥ parākramaḥ
śadete yatravartante tatradāivaṁ sahāyakṛt

उध्यमं साहसं धैर्यं बुद्धिः शक्तिः पराक्रमः

षदेते यत्रवर्तन्ते तत्रदैवं सहायकृत्

The first line of the above śloka is composed of six values (udhyamaṁ, sāhasaṁ, dhairyaṁ, buddhiḥ, śaktiḥ and parākramaḥ). By consciously and prayerfully applying these values or qualities to one's day to day activities, the spiritual seeker is more likely to succeed in their goals. Material goals may also be accomplished through these disciplines (but be careful how one spends one's 'puṇya dollars').

Īśvara (the presiding deity of all cause-effects) is invoked in each of these disciplines/qualities. It is important to understand that we have no control over the Grace-factor (daivam; the unseen positive results of our actions) in our lives except in the form of prayer. It is this unseen factor that ultimately makes the difference between success and failure in any pursuit. 'Achieve' in the title of this section means 'to prayerfully invoke and sustain'. In this manner, we earn Grace to help us achieve success.

udhyamaṁ - उध्यमं

Proper discipline; will power. The proper, ethical application of one's free will.

sāhasaṁ - साहसं Enthusiasm!

dhairyaṁ - धैर्यं

Courage; a clear conviction: "Oh Fear, I'm not afraid of you! You're my best friend. Take my hand. Let's go together!"

buddhiḥ - बुद्धिः

Intelligence; a keen, bright intellect; independent thinking. This quality requires the attitude of a maverick; not blindly following

what is popular, but instead, following Vedic and universal values. It is important that the spiritual aspirant be guided by a traditional teacher, while simultaneously making independent, intelligent choices. These choices are to be based on the clear understanding that the desired goal is ultimate freedom from suffering (mokṣaḥ).

śaktiḥ - शक्तिः

A healthy, balanced body-sense-mind complex; strength (physical, emotional and psychological); a balanced, well-nurtured and well-nourished intellect.

parākramaḥ - पराक्रमः

Determination; fortitude in the face of obstacles. The spiritual aspirant makes the commitment to overcome any and all obstacles which may present themselves without becoming discouraged. This conviction helps give one emotional strength and mental stability. Without this determination, our will may become uncertain and doubtful.

While the first line of the śloka on page 13 lists six values, the second line of the śloka states the fruits that will manifest to the student who follows these values. Sahāyakṛt is in reference to the person who has prayerfully earned the ultimate grace of Self-knowledge (mokṣaḥ) through the application/understanding of all these qualities.

yatra: Wherever... (these qualities abide, in whichever person)

kṛt: ...the one performing these action(s)...

virtante: ...has...

ṣadete: ...these six (qualities)...

tatra: ...there will be... (in that person)...

daivam: ...the Grace of the Lord/Īśvara.

These qualities abide in Īśvara in absolute measure, whereas we prayerfully nurture them within ourselves. By worshiping Īśvara we acquire these highly refined (sattva) qualities. We recognize Īśvara's grace, which comes in the form of all the support we've been given, whether it is through auspicious opportunities, mentors and teachers, books we've read, etc. By expressing our deepest gratitude for these gifts, we prayerfully earn Grace. In this manner, success won't go to our heads. We won't ever become arrogant. A successful person is one who has relaxed in absolute self-acceptance, and has surrendered to Īśvara's Grace.

An alternate reading of the last line is: 'tatradaivam prasīdati': **tatra** – **to her** (in the one who has all these qualities and has applied them to any given sādhana); **daivam** – **Grace**; **prasīdati** – **will come**. "She will attain the will to gain that Grace and reap all the fruits/goals (sādhya) of the given spiritual discipline (sādhana)".

One understands that Grace is earned through 'proper' effort; proper in this context meaning the application of deliberate, prayerful thoughts, words and actions based in Vedic and universal values.

This śloka is taken from a text called "Subhāṣita Grantha Mālā Bhāṣita". This title may be unfolded to mean; "A Beautiful Garland of Well-spoken, Abiding Truths in Grantha-Book Form."

20 Values from the 13th Chapter of The Bhagavad Gītā

1 **amānitvaṁ** - अमानित्वं १

Absence of self-worshipfulness (reduction of the expression of physical arrogance).

2 **adambhitvaṁ** - अदम्भित्वं २

Absence of pretense (reduction of the expression of verbal arrogance).

3 **ahimsā** - अहिंसा ३

Non-injury.

4 **kṣāntiḥ** - क्षान्तिः ४

Accommodation.

5 **ārjavam** - आर्जवम् ५

Straightness.

6 **ācāryopāśanam** - आचार्योपासनं ६

Service to the teacher.

7 **śaucam** - शौचं ७

Cleanliness.

8 **sthairyaṁ** - स्थैर्यं ८

Steadiness; steadfastness.

9 **ātmavinigraḥ** - आत्मविनिग्रः ९

Mastery over the mind.

10 **indriyārtheṣu vairāgyaṁ** - इन्द्रियार्थेषु वैराग्यं १०

Dispassion towards all objects of awareness.

11 **anahaṅkāra** - अनहङ्कार ११

Absence of egoism (reduction of the expression of mental arrogance).

12 **janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam**

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् १२

Contemplation and clarity regarding the limitations of birth, death, old age, sickness, and pain.

13 **asakti** - असक्ति १३

Absence of a sense of ownership.

14 **anabhiṣvaṅgaḥ putradāra gr̥hādiṣu**

अनभिष्वङ्गः पुत्रदार गृहादिषु १४

Absence of a binding attachment to son, wife, home, etc.

15 **nityam ca samacittatvam iṣṭāniṣṭopapattiṣu**

नित्यं च समचित्तत्वम् इष्टानिष्टोपपत्तिषु १५

Consistent even-mindedness in the face of desirable and undesirable objects and/or situations.

16 **mayī ca ananyayogena bhakti avyabhicāriṇī**

मयी च अनन्ययोगेन भक्ति अव्यभिचारिणी १६

Unswerving devotion to the Lord characterized by non-separateness from the Lord.

17 **viviktadeśa-sevitvam** - विविक्तदेशसेवित्वम् १७

Retiring to a quiet place for contemplation.

18 **arati janā saṁsadi** - अरति जना संसदि १८

Absence of the craving for the company of people.

19 **adhyātma-jñāna-nityatvam** - अध्यात्मज्ञाननित्यत्वं १९

Constant application of the knowledge of the Self (meditation on the ultimate observer).

20 **tattva-jñāna-artha-dārśanam etat jñānam**

iti proktam ajñānam yadato nyathā

तत्त्वज्ञानार्थदार्शनम् एतत् ज्ञानम् इति प्रोक्तम् अज्ञानं यदतो न्यथा २०

Keeping mentally and emotionally connected to the pursuit of the knowledge of Truth. This is declared to be the ultimate knowledge; all that is opposed to this knowledge is ignorance.

Conclusion

The positive impact of the conscious application of the yama-niyamas will only manifest to the spiritual seeker by staying prayerfully aware of one's environment. Through the prayerful applications these sacred values, one has the opportunity to reprogram one's inner, habitual world, thereby accelerating the waking-up process needed by the spiritual aspirant to begin the process of Self-inquiry.

The student of Vedānta will mature rapidly by prayerfully applying the yama-niyamas to one's daily life, along with the practice of other Vedāntic-friendly spiritual sādhanans like yoga āsana, prāṇāyāma and japa.

A wonderful resource for the interested spiritual aspirant is Pūjya Śrī Svāmī Dayānanda Saravatī's book entitled "The Value of Values". In it, Svāmī Dayānanda discourses on the 20 values from the 13th chapter of the Bhagavad Gītā listed on pages 16 – 18.

Translations and commentary from the original Sanskrit
by Śrī Svāmī Vāgīśānanda Sarasvatī

श्री स्वामी वागीशानन्द सरस्वती

Śrī Svāmī Vāgīśānanda Sarasvatī

Śrī Svāmī Vāgīśānanda Sarasvatī is a senior disciple of Pūjya Śrī Svāmī Dayānanda Sarasvatī, and has been studying and teaching Vedānta since 1975.

Svāmī jī was in his teens when he became fascinated with mystical poetry and non-dualistic philosophies. In 1975, at the age of 19, he left his home in the United States and traveled to India to study in a traditional gurūkulam. After graduating from a three-year residential course in Vedānta and Sanskrit, he attended four subsequent three-year courses in the United States and in India.

Using the traditional methodology called sampradāya, Svāmī Vāgīśānanda 'unlocks' the scriptures of Vedānta, thereby removing the veil of ignorance; the cause of all human suffering. He is a traditional samnyāsi (a renunciant who is committed to a life of knowledge and has taken a vow of non-injury). A master of the South Indian Kṛṣṇa Yajur Veda style of chanting, Svāmī jī travels the world teaching Sanskrit, Vedic chanting and Vedānta.

ॐ Press

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