

# Satya ka Avahan

*Invoking the Divine*

सत्य का  
आवाहन

Year 2 Issue 1 Jan-Feb 2013  
Membership Postage: Rs. 50



Sannyasa Peeth, Munger, Bihar, India



## Hari Om

**Avahan** is a bi-lingual and bi-monthly magazine compiled, composed and published by the sannyasin disciples of Sri Swami Satyananda Saraswati for the benefit of all people who seek health, happiness and enlightenment. It contains the teachings of Sri Swami Sivananda, Sri Swami Satyananda and Swami Niranjanananda, along with the programs of Sannyasa Peeth.

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**Published** by Sannyasa Peeth, c/o Ganga Darshan, Fort, Munger – 811 201, Bihar.

**Printed** at Thomson Press India (Ltd), Haryana

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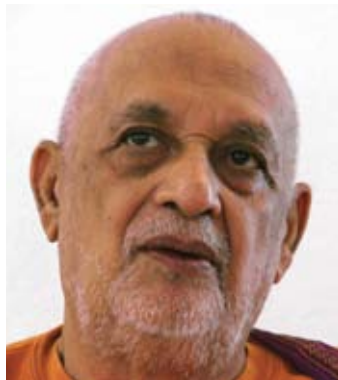
**Membership** is held on a yearly basis. Late subscriptions include issues from January to December. Please send your requests for application and all correspondence to:

**Sannyasa Peeth**  
c/o Ganga Darshan  
Fort, Munger, 811 201  
Bihar, India

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Front cover: Navaratri Anushtana, Paduka Darshan, Munger, 2011

Plates: 1-8: Devi Pooja



## SATYAM SPEAKS – सत्यम् वाणी

The easiest approach of a spiritual aspirant towards God is to have the relationship of mother and child. Devi is the mother and you are her child. She has tolerance, forbearance, eternal forgiveness, compassion and love for every child. To see Devi as mother is a very pragmatic approach. If she is an abstract and formless goddess, then she only has a psycho-emotional reality, not a true reality. The one closest to me is my mother. That is the concept of Devi, the concept of mother and the concept of true reality.

—Swami Satyananda

ईश्वर के साथ साधका का सबसे सरल और सहज सम्बन्ध माँ और संतान का होता है। संतान चाहे जैसी भी हो, माँ के दिल में उसके लिए हमेशा प्रेम, करुणा और क्षमा की भावना रहती है। हमारा निकटतम सम्बन्ध अपनी माँ से ही होता है। जब हम देवी को एक अमूर्त, निराकार शक्ति की बजाय साक्षात् मातृस्वरूपा मानते हैं, तो वे कल्पना के धरातल से उतरकर हमारे जीवन में सचमुच सजीव हो उठती हैं।

—स्वामी सत्यानन्द

**Published** and printed by Swami Shankarananda on behalf of Sannyasa Peeth, c/o Ganga Darshan, Fort, Munger – 811 201, Bihar.

**Printed** at Thomson Press India (Ltd), 18/35 Milestone, Delhi Mathura Rd., Faridabad, Haryana.

**Owned** by Sannyasa Peeth **Editor:** Swami Yogamaya Saraswati





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Year 2 Issue 1 • January–February 2013

न तु अहं कामये राज्यं न स्वर्गं नापुनर्भवं। कामये दुःखतप्तानां प्राणिनां आर्तिनाशनम् ॥

"I do not desire a kingdom or heaven or even liberation. My only desire is to alleviate the misery and affliction of others."

—Rantideva

## Dasha Mahavidya Suktam

*Ya Devi sarvabhooteshu Matri roopena samsthita,*

O Devi you who are present in all beings as Mother;  
You who as Kali are present in the universe as time;  
You who as Tara are the guiding light and inspiration to attain the goal;  
You who as Tripura Sundari pervade the universe as the light of consciousness;  
You who as Bhuvaneshwari are the indweller in all creation;  
You who as Bhairavi are the bestower of siddhis;  
You who as Chhinnamasta are the destroyer of ego;  
You who as Dhoomavati are the symbol of non-being and being;  
You who as Bagalamukhi make the whole universe inert through your will;  
You who as Matangi are the ruler of mind and senses;  
You who as Kamalatmika are universal prosperity;  
To you I bow,

*Namastasai namastasai namastasai namo namah.*

—Swami Niranjanananda

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# Kanya Kumari

*This is the Devi  
Who dwells in Cape Comorin.  
O Devi, O mother auspicious.  
Thou art the Lord's Maya.  
Thou art His inscrutable form.  
Thou art the Mother of this world.  
Thou art the great primal energy.  
Thou art the seed of this world.  
Thou art the Light of Knowledge.  
Thou art the giver of refuge.  
Thou art beauty, love and mercy.  
Thou art Prakriti, Durga.  
Salutations unto Thee.  
Om Katyayanaya vidmahe  
Kanya Kumari dheemahi  
tanno Durga prachodayat.*

Cape Comorin, or Kanya Kumari, is one of the most beautiful places of pilgrimage in India. It has a picturesque scenery. It is a lovely place where continent and ocean meet. There is sea on the three sides. The sacred temple is dedicated to Goddess Parvati. The Indian Ocean with its two arms, the Arabian Sea and the Bay of Bengal wash and worship the holy feet of Mother Parvati.

Legend has it that once upon a time the demons Baha and Mukha oppressed the gods. The gods approached Lord Shiva who dwells at Varanasi. Lord Shiva created two goddesses out of his shakti. The one goddess manifested as Kali at Kalighat in Kolkata and the other as Kanya Kumari or the Virgin Goddess at Cape Comorin. They destroyed the wicked demons.

Shakti is the omnipotent power of the Lord, or the Cosmic Energy. The Divine Mother is represented as having ten



different weapons in Her hands. She sits on a lion. She keeps up the play of the Lord through the three attributes of Nature: sattwa, rajas and tamas. In the Devi Sukta of the *Rig Veda Samhita* it is stated that Vak, symbolizing speech, daughter of the sage Anbhirna, realized her identity with the Divine Mother, the power of the Supreme Lord, which manifests throughout the universe among the gods, among men and beasts and among the creatures of the deep ocean. In the *Kena Upanishad*, it is stated that the Divine Mother shed wisdom on Indra and the gods and said that the gods were able to defeat



the demons only with the help of the power of the Supreme Lord. The worship of Devi, the Universal Mother, leads to the attainment of knowledge of the Self. The story in the *Kena Upanishad* known as 'Yaksha Prasna', supports this view. It tells how Uma, the Divine Mother, taught the Truth to the gods. Goddess Shakti thus sheds wisdom on Her devotees.

Devi does not belong to any religion. Devi is the conscious power of God. The words Devi, Shakti, etc., and the ideas of different forms connected with these names are concessions granted by the sages due to the limitations of the human intellect; they are by no means the ultimate definitions of Shakti. The original or Adi Shakti is beyond human comprehension. Sri Krishna says in the *Bhagavad Gita*: "This is only My lower nature. Beyond this is My higher nature, the life-principle which sustains the universe."

The power or active aspect of the immanent God is Shakti. Shiva or Brahman is the unchanging consciousness. Shakti is His changing power which appears as mind and matter.

Shakti is the embodiment of power. She runs this world-show. She maintains the sportive play or *lila* of the Lord. She is the supporter of the vast universe. She is the supreme power by which the world is upheld. She is the universal mother. She is Durga, Lakshmi, Saraswati, Kali, Chandi, Chamundi, Tripurasundari and Rajarajesvari. She is Lalita, Kundalini and Parvati. There is no difference between God and His Shakti, just as there is no difference between fire and its burning power. Devi is Shakti of Lord Shiva. She is *jada shakti*, insentient force, and *chit shakti*, conscious force. Prakriti is jada shakti. Shuddha Maya is chit shakti. Nada, bindu and the rest are only names for different aspects of Shakti. Shakti is Prakriti, Maya, Mahamaya and Sri Vidya. Shakti is Brahman Itself. Shakti manifested Herself to Lord Shiva in the ten forms as the Dasha Mahavidyas, viz., Kali, Bagalamukhi, Chhinnamasta, Bhuvaneshwari, Matangi, Shodasi, Dhumavati, Tripurasundari, Tara and Bhairavi. Shakti is chidrupini. She is pure, blissful consciousness. She is the Mother of Nature. She is Nature Itself. She is *jagat janani*, creatrix of the world; *Mahishasuramardini*, destroyer of the demon Mahishasura; *Bhrantinashini*, destroyer of illusion or avidya; and *Daridryanashini*, destroyer of poverty.

Truly speaking, all beings in the universe are Shakti worshippers, whether they are aware of it or not, for there is no one who does not love and long for power in some form or the other. Physicists and scientists have now proved that everything is pure, imperishable energy. This energy is only a form of the divine shakti which exists in every form. A child is more familiar with the mother than with the father, as the mother is kind, loving, tender and affectionate, and looks after the needs of the child. In the spiritual field also, the aspirant or the devotee, the spiritual child, has an intimate relationship with Mother Durga, more so than with Father Shiva. Therefore, it behoves the aspirant to approach the Mother first, who then introduces Her spiritual child to the Father for his illumination. The Mother's grace is boundless. Her mercy is illimitable; Her knowledge infinite; Her power immeasurable; Her glory



ineffable; and Her splendour indescribable. She gives you material prosperity as well as spiritual freedom. Approach Her with an open heart. Lay bare your heart to Her with frankness and humility. Be as simple as a child. Kill ruthlessly the enemies of egoism, cunningness, selfishness and crookedness. Make a total, unreserved, and ungrudging self-surrender to Her. Sing Her praise. Repeat Her Name. Worship Her with faith and unflinching devotion.

– Swami Sivananda





# The Philosophy of Kanya



The concept of the kanya is unparalleled in man's philosophy. The discovery that a young virgin was capable of symbolizing and representing the Cosmic Mother was made by a rishi. Could you ever think of your little daughter as the replica of the Mother? No. The idea did not come to the common people, only to rishis, the great seers who saw clearly. Just as you see greed in money, passion in a woman, fear in a ghost or tiger, similarly they saw the goddess in the kanyas.

In Devi tantra, the tantric system of the Cosmic Mother, the kanya is considered to be the true replica of the Cosmic Mother. *Kanya* means virgin. Man's soul is virgin. That virginity cannot be contaminated. Its pristine beauty and glory cannot be sullied. The kanya signifies the aspect of energy when it is raw and also pure, untouched and unaware of its own potential. However, you cannot see that virgin soul; you do not know what it is or where it is in you. That purity of soul is the kanya,

which is the next form of the Mother. It is that virgin soul, that virgin reality that you don't know, that nobody knows. When you don't know an object, then you have to form a concept. Young girls are that concept. They are innocent and pure, and they represent your virgin soul, they represent your pure spirit, they represent your inner being, which you cannot and will not see.

Just as you have the Virgin Mary in Christianity, we have Kanya Kumari in India. Cape Comorin, a place at the southern tip of India, is also known as Kanya Kumari. Kanya Kumari is the concept of Devi as a young girl before puberty. Up to the age of puberty they don't know the jugglery of sensual life. There are many who even after puberty remain a virgin mentally and spiritually. Once puberty approaches, the whole system within the body, within the structure and psychology of the mind changes, and manifests in the emotional actions and reactions. In India we consider the official age for virginity to be nine years.

The worship of kanyas, *kanya poojan*, is a very sacred tantric ceremony in which the kanyas are worshipped as the living, breathing manifestation of Devi. They are not Devi, they are the medium of Devi, through whom She manifests and blesses us all. Through worship, the kanyas become the medium for the descent of the refined and luminous energy of Devi and through them we receive Her blessings. I have performed this worship at Kamakhya in Assam, which is the foremost shaktipeeth in India.

The concept of *kumari* or virgin is also found in Christianity. Mary was a virgin, and although she had a child, still she was believed to be a virgin. According to vedic astrology, there are thirty-six qualities of a girl. At the time of marriage these qualities are matched with those of the boy. Some of their qualities may match and others may not. The most important quality is the structure of the *yoni*, the reproductive system. Not every unmarried girl is a kanya. Her yoni, or reproductive system, may not match this quality. Mary was a virgin, even

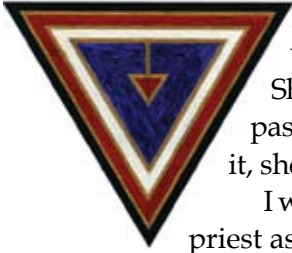


though she was a mother, because of the basic quality of her yoni. There are particular qualities in females that belong to a virgin. Even if she becomes a mother, the quality of the reproductive system is still called kanya.

The yoni is the place where generation and birth takes place. In English, the word yoni is called vagina, but in Sanskrit it is the place where generation take place. There must be a yoni, a place of generation, for the whole universe also. The endless galaxies, millions and trillions of stars, the infinite skies, everything has a place of birth, a place where they emerge from the unmanifest. That is called the yoni.

There are females who are virgin by nature, and it is they who come for sannyasa. Not everybody thinks of sannyasa. This is a subject of vedic astrology. In India, the matching of a boy and girl takes place before marriage amongst Hindus. While matching the qualities, they are very particular that the girl has a proper yoni, so that she is able to reproduce. If the yoni of the girl is that of a sannyasin, she will be useless for family life. Such a girl,





whose yoni marks her to be a sannyasin, will be indifferent to household duties. She will follow that life, but not with gusto, passion or heat. If somehow she gets out of it, she will be happier.

I was reading the report where an English priest asked how Mary could be a virgin and I said, "These priests relate everything to sexual life. How can virginity be related only to that?" Virginity is a natural quality that belongs to one's genetic structure. I am a celibate because that is my nature. Even if I have had an interaction with a woman, it doesn't change my nature, my DNA structure, which is my genetic personality. This also applies to many others. This is the meaning of virginity, and one should study that part of vedic astrology.





Therefore, every nine-year-old girl in the street cannot be taken for worship as a kanya kumari. A young girl may be a virgin in the sense that she has not menstruated or had sexual interaction, but that alone is not virginity. Virginity is a basic and special quality in relation to her reproductive system. This basic quality of the yoni will have to be explained. The basic quality of a yoni is its inherent quality and that remains even if the girl is married and gives birth to a child. Then, even after becoming a mother, she feels like adopting sannyasa and living in solitude. This thought does come to the minds of some women. This is actually called kanya kumari, the real virgin.

A virgin can always bless a sannyasin and give him the touch of divinity, whether she be Virgin Mary or any other virgin. In reality, she is a virgin who has the basic quality of a virgin, who has the divine grace of a virgin, and she can always give blessings. For this reason, she is used in tantric ceremonies.

– Swami Satyananda

# Blessings of the Virgin Goddess

In August 2012, Swami Niranjan and Swami Satsangi travelled to the southern-most point of India to visit the temple of Kanya Kumari, and pay their respects to the virgin goddess. Upon returning to Ganga Darshan, Swamiji graciously agreed to share with us some of his experiences of that journey. On a bright, sunny Sunday morning under the cool shadow of the Yajnasala, we sat rapt in attention as he recounted his magical encounters with this divine Shakti. The following is a reproduction of that special satsang:

“Kanya Kumari is different from all the places that I have visited so far in my pilgrimages. The shrine of Kanya Kumari is at the southernmost tip of India, at the edge of the water. Three seas meet there: the Arabian Sea, the Bay of Bengal, and the Indian Ocean. You can see the waters of all the three seas merging. The maximum depth of the Arabian Sea is about forty to fifty metres, so a lot of mud flows in the water and its colour is muddy. The water of the Bay of Bengal is green, as it comes through forests, collecting algae, leaves and grass on its journey. The Indian Ocean is clear and blue. You see these three different colours in the water, and by this captivating sight the shrine of Kanya Kumari is situated.

Legend has it that one day Shiva said to his consort, Parvati, “We have had a heavenly marriage, but we have not had an earthly marriage. Why don’t we enact a lila to have an earthly marriage, with all the pomp and splendour?” Shakti agreed. Shiva said, “You go first; I’m coming.” Thus, Shakti came down in the form of a beautiful, enchanting sixteen-year-old devi. At the last minute, however, Shiva was called away on an errand. Since that time, Shakti waits for Shiva as the form of Kanya Kumari.



Kanya Kumari is one of the names of Durga, and there is a statue of her in the temple. This form, this image of Bhagavati, is that of a sixteen-year-old virgin girl, and she is absolutely enticing, enchanting and beautiful. The statue has been there for a very long time and nobody has actually put their finger on the timeline of the temple. The devi has two diamonds on her: one on the nose and the other on the lower lip. It is said that before the walls were built around the



shrine, she used to look out into the open ocean, and the sun's rays striking the diamond would act like a lighthouse. The glow of the diamond could be seen by sailors from far away and they would be guided into the harbour. Thus, she is also the patron deity of sailors and seafarers.

Swami Satsangi and I went to Kanya Kumari together and stayed there for three days, performing our anushthana. It was a different experience altogether, as this devi interacted in a totally different manner from the devis of other temples. It was a very friendly interaction, innocent, playful and joyous, as if one of the BYMM children had started talking and playing. There was nothing serious about it. She was childlike and free. She would step out of the temple, dressed in skirts, and come to play. The entire interaction was spontaneous and natural, without the trappings of a divine lady; rather, in the form of a beautiful and innocent girl.

It was an enchanting feeling in the temple. We would sit early in the morning, from 5 am, watching the bath of the devi as she would be woken up with the chanting of different mantras. The doors and windows would be opened, and

she would be awakened with the chanting of mantras and sprinkling of scented water and flowers. Then the curtain would close, she would be bathed and dressed, and the curtains would open again. This morning wakeup ritual would take place from 5 to 6 am.

At that hour there was hardly anybody in the temple, just three or four people and the pandits. After the abhisheka, we would sit down for our anushtana and complete it by midday. From 6 am to 12 noon, for six hours we would do our path and japa. Then we would go back to our rooms, have lunch, rest a bit, and go to the ocean side. In that part of South India, there are no sandy beaches; it's all rocky, so it is not a tourist place. People only go there for darshan. Nevertheless, it is a beautiful place. From the oceanfront we could see the Vivekananda Memorial Rock. We would sit facing the rock and chant, or walk with our *sumerinis* in a sadhana known as *chakramana*, meaning walking japa. That was the evening routine.

During the three days that we spent there, there were three different experiences with the devi. The first day, after the culmination of the anushtana, I saw her step out of her image. She was wearing a beautiful green skirt that went down to her shins, the South Indian *pawadai*. She called out to me. "Come," she said, and taking my hand she led me inside the temple, and again became the statue. I thought, "Where did she disappear?" I was standing there wondering what to do, and eventually just sat down at her feet in pranam mudra. This impression lasted for almost twenty minutes. It was a powerful feeling, the holding of the hands: the contact between her hand and my hand, and how she had pulled. That was a vivid impression from the first day.

On the second day, after the anushtana, the impression that came was a vision of India from the eastern side, looking at it sideways, as if I was seeing it from Malaysia. I could see the landmass of India, extending from left to right, and at the southern end was the temple of Kanya Kumari. The voice inside said, 'This is the mooladhara of the country: the

first temple of Devi, in the form of a virgin.’ It is just as we have the kundalini right at the base, at mooladhara. Then I again saw this expanse of India, and on the northern side was another temple, which I recognized as that of Vindhyavasini, or Katyayani.

Kanya Kumari is also a manifestation of Katyayani. The Katyayani havan that we currently do every day is also the havan of Kanya Kumari, and also that of Vindhyavasini. At one place she is in the form of a virgin, a sixteen-year-old girl; *kanya* means girl, *kumari* means virgin. At another place she is in the form of Vindhyavasini, the Cosmic Mother. Thus, I was seeing the connection between the girl image of Shakti and the mother image of Shakti on two points of India, one representing the mooladhara and the other vishuddhi. At that moment I realized the havan we are conducting in Munger is creating a link between these two poles of energy, between



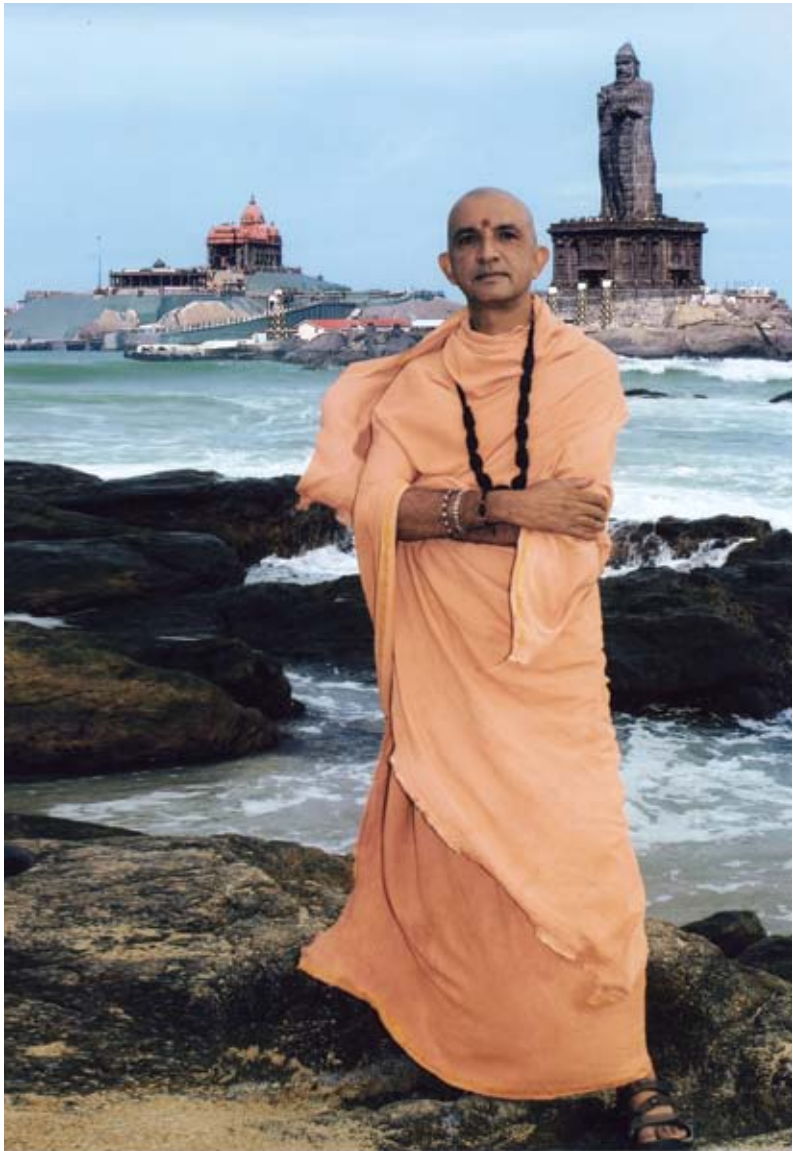


mooladhara and vishuddhi. That was the impression of the second day.

The impression on the third day was darshan of the three devis. After I had completed the anushthana, I went to offer gifts to the devi. I had a skirt and a blouse and flower malas, and I offered them in thanks for the successful completion of the anushthana. After making the offering I came back to my seat at the temple and sat down quietly, imbibing the environment of the temple. Imagine this room: the door leading to the temple in the front, and I am at the back. I had my eyes closed, and a vision manifested. I was still sitting at the back of the temple, but now a door appeared on the left side. A voice said, "The front door is for humans and the side door is for deities." Suddenly, the side door opened, and I saw a flash of a sari, white and gold. I could not see the face, just the swirl of the sari, as if somebody entered the temple from that side door. Then there was another swirl, of red and gold. This time I was able to see the face. It was of Lakshmi. Behind Lakshmi, there was another figure, in green and gold. As this deity walked on the steps to enter the temple, she turned around towards me and said, "We are the three devis: Saraswati, Lakshmi and Parvati." Then she entered the temple and the door closed. This was the final darshan on the third day, and the impression of the goddesses was very vivid and real.

One day during our stay, Swami Satsangi said to me, "I had a vision of murky waters and a Shivalinga, and I cannot figure out its significance. We are in the place of Devi, why do the Shivalinga and the image of Shiva appear before my mind?" Then she heard a voice saying, "I am still waiting for Shiva, and he has disappeared." We didn't know this at the time; however, there was once a cave temple there which had within it the image of Shiva and a Shivalinga. It was submerged in the ocean after the tsunami. It is all underwater, buried under rocks. Thus, what she had seen was the image of the buried temple as it is now, and the voice she heard was the voice of Devi.

After three magical days, we went to Trivandrum and the next day we took a flight and came back. This was the journey to Kanya Kumari, south of India, where a totally different vision, perspective and interaction with Devi took place."



# The Peace-Bestowing Goddess

There is a concept in tantra, that when Durga has to combat the tamasic tendencies and vrittis, the number of her arms increases. If she has to grace the sattwic vritti, then the number of arms reduces. It is symbolic. In order to overcome the evil, destructive and negative tendencies in life, this shakti acquires sometimes twelve arms, sometimes sixteen arms. Each of these arms represents something which eradicates a negative tendency. In order to inspire one to grow in life, push the sadhaka in the right direction, manage the rajasic condition of life, Devi is seen as either having ten or eight arms. In order to grace and enforce the sattwic nature, Devi is seen with four or two arms.

According to the tantric traditions, there are different forms of Durga. To the uninitiated, every form looks the same. But to the initiated, the person who knows, every form has a different name. The ten-armed Durga is known as Katyayani in the north and Kanyakumari, or the virgin goddess, in the south. There is a temple on the tip of South India of this goddess.

There is a temple in Munger called Dashbhujasthan which has an image of Katyayani. The feeling and energy at the temple is incredibly passive, and the figure radiates peace. The image was carved maybe four thousand years ago. Its features radiate comfort, peace and warmth. When you go into the temple, you get the feeling as if you are creeping into the lap of mother. You just want to put your head down and go to sleep.

God has two attributes: the attribute of witnessing, which is the Shiva aspect, and the attribute of acting, which is the Shakti aspect. God has these two aspects just as you have these two aspects within yourself. You are able to witness what you do and you are also able to act. When you are witnessing something, when you are observing something, you are a



passive person. When you are thinking about something, observing your thoughts, when your consciousness is being used, you automatically become a passive person. That is Shiva. When you are acting, performing, or involved in something, there is dynamism and action in you, something is happening. That is the Shakti.

Shiva and Shakti are the two attributes of one identity, tattwa and element. The hardness of sentiments is in the male aspect, while the softness of the sentiments is the feminine aspect. In spiritual life, what do you try to do? You try to cultivate the soft nature. You try to eradicate the hard and rigid nature. You try to acquire the gentle nature. That soft nature, the gentle nature is a feminine quality. The yogis become females, not physically, but in their sentiments. They melt. The siddhas become females in attitude, perception, and expression of sentiments and emotions. The body can be anything, but the inner self becomes feminine.

‘Feminine’ is just a word to describe a state of being and ‘masculine’ is just a word to describe a state of being. In spiritual life, every male becomes a female if they are true spiritual aspirants, remember this. Every aspirant tries to cultivate compassion, love, sympathy and sensitivity. How much you succeed is up to you, but the effort is there.

– Swami Niranjanananda



# Kanya Pooja - Calling Ma

I have picked and dissolved  
particle by particle,  
Dust gathered over eons  
from the seat of my heart.  
I have decorated it with  
sparkling jewels of akshara  
and silken spreads of kumbhaka.  
I have lit the incense of prana  
and sounded the conch of nada.  
Incandescent streamers of love I have strung  
reaching out to all who pass by my house.  
The seat is ready, O Gracious One,  
for you to take and ride on.  
I await your soft footfalls,  
I ache for a glance of your liquid eyes.  
Come, come with me, Mother,  
Come as my daughter.

"You think of me, but I do not," you had said.  
In spasms of anguish, "Why," I had asked, disconsolate.  
You had commanded to put your yantra to rest,  
Silently I had obeyed, knowing you know best.  
Your bija that had awakened, afore many cycles of moon,  
No longer I could flow on the beads, or intone.  
But I knew you commanded time  
And when it was right, you'd return to your mansion  
and shine.  
Today, the temple of the heart is aflame,  
Rain down your presence,  
I call you,  
Come with me Mother,  
Come as a new yantra of the child goddess.

Once, so long ago,  
A fragile figure in white  
Your image on earth  
Ma Anandamai  
Had lovingly painted streaks of red around two tiny feet  
Placed a crown on the head, draped the little form in a  
red and gold sari,  
And fed and worshipped her, as kanya kumari.  
From the labyrinths of time, the memory returns  
Of having been you.  
From the sea of consciousness, the awareness returns  
Of always being you.  
And as dead leaves fall away far on the ground,  
My mortal life's twists and turns dissolve without a sound.  
In the resonance of the silence, I call you,  
The cradle of the heart hangs by strings of harmony,  
Come with me, Mother,  
Come as kanya, my child, come as kumari.

In the deep abyss of night, you had shown me the play  
of creation  
Being you, I remained suspended, above dissolution.  
Flames leaped, darkness danced, silence pierced, void  
descended  
The primordial state stood splendidly naked  
And then again, the spandan, ripples of a vibration  
Streaks, lightning, forms, orbs, worlds, universes, whirling  
and stirring.  
"There must be variety," you said.  
"Shiva cannot be destroyed," you said.  
I saw with your eyes, I felt with your power  
I uttered your words, I received the obeisance that to you  
was offered,  
You were I, I was you.  
Today, once again, take your place in me.

Come with me, Lalita,  
Come as the playful one,  
So I may always see the play.

A thousand-petalled lotus has opened up, to receive you  
Infinitely it spreads, as a honeycomb,  
Each cave is alight  
Streams of bliss fall from it in tandem, awaiting you.

The offering is ready -  
drops of nectar, the eye that unseeing sees, a cup of purity,  
an undying flame, a vermilion flower, a womb that is  
empty.

The big-bellied one and the trident holder  
Have passed by here, striding through the darkness  
Lighting up the firmament with their uniqueness  
Heralding, methinks, your presence.



You tease me with your shimmer  
Half a glance, edge of a stone, mouth of a lion, the glitter  
of your jewels  
I see your red tongue, or the cleft of your womb  
Into you I am drawn, deeper and deeper.  
Come to me, Hiranyagarbha,  
Come as the golden womb.

The mantra is coming to a cessation  
The pranas have risen  
Well-being courses through me like a cascade of nectar  
My heart glows, my skin tingles  
I smile, unbeknownst to myself  
I know you will come, you will I know  
I feel you close, so close, almost the embrace.  
Tomorrow, when I arrive at your feet  
You will lift me up  
And bestow a jewel.  
You will come home, Ma,  
Seated in the palanquin of my heart  
You will come, as my daughter, my own  
So, hereafter, no matter lapses and tumbles  
I may look upon every being  
As child of the One,  
As a child born of My very womb.

*Om Mahakalye cha vidmahe, Kanyakumari dheemahi  
Tanno Srishtih prachodayat.*





# Darshan

The *Yogadrishti Satsang Series* had started on 16th August 2012. For the duration of the satsang, guests were allowed to participate in the Katyayani havan held at the Akhara every morning. On 18th August, I reached the gate of Akhara



at around 5.15 am, and stood in the queue. It was a long, serpentine line of guests and devotees. After some time, we got the entree and were ushered to the back row of the erected shed. There was a great crowd today in comparison to the previous day. The whole place was full with sannyasins and devotees. Yet the complex was serene and peaceful in those early hours; only the soft sound of the *Guru Stotra* could be heard breaking the stillness. It was so soothing to be there.

Due to the large crowd gathered today, the copies of the printed verses and mantras were exhausted by the time my turn came. I decided to utilize the opportunity constructively and perform Chakra Shuddhi sadhana. I started the practice as soon as the havan commenced. Beginning with the initial relaxation technique, I progressed with the standard process of ascending from mooladhara chakra and completed a round by reaching sahasrara chakra. All of a sudden there appeared before me Sri Swami Satyananda, standing in front of Gurupeeth, in full glory and a smile on his face. His right hand was raised in blessing. It was a darshan clear as can be. Then he spoke softly, saying, *Jo karte ho karte jao* - "Continue to do what you are doing." Then he disappeared, leaving me completely at peace and joyful. The words uttered by him continued to reverberate in my mind, and they do even today, leaving no doubt that what had happened was not a dream. After some time, it occurred to me that what I had just witnessed was a 'divine experience' that scriptures and Swamiji so often talk about!

-A disciple



*Kanya pooja at the culmination of Sri Durga Anushthana, Ganga Darshan, Munger, 2012*



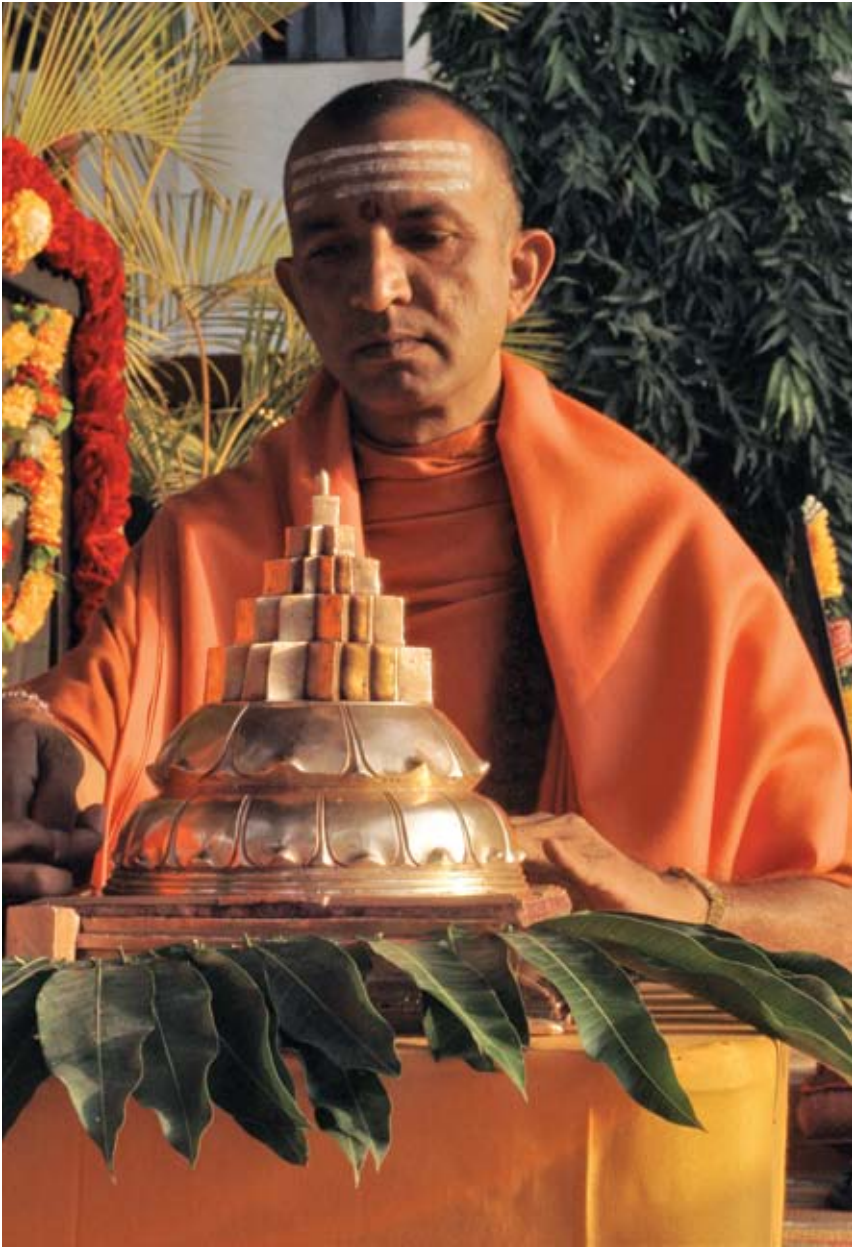
*Swami Niranjanananda at Kanya Kumari, 2012*



*Swami Satyasangananda, Sri Yantra Abhisheka,  
Rikhiapeeth, 2012*



*Poornahuti of Sri Durga Anushthana, Satyam Udyan, Munger, 2  
January 2012*



*Sri Yantra Abhisheka, Yajnasala, Ganga Darshan, 2010*

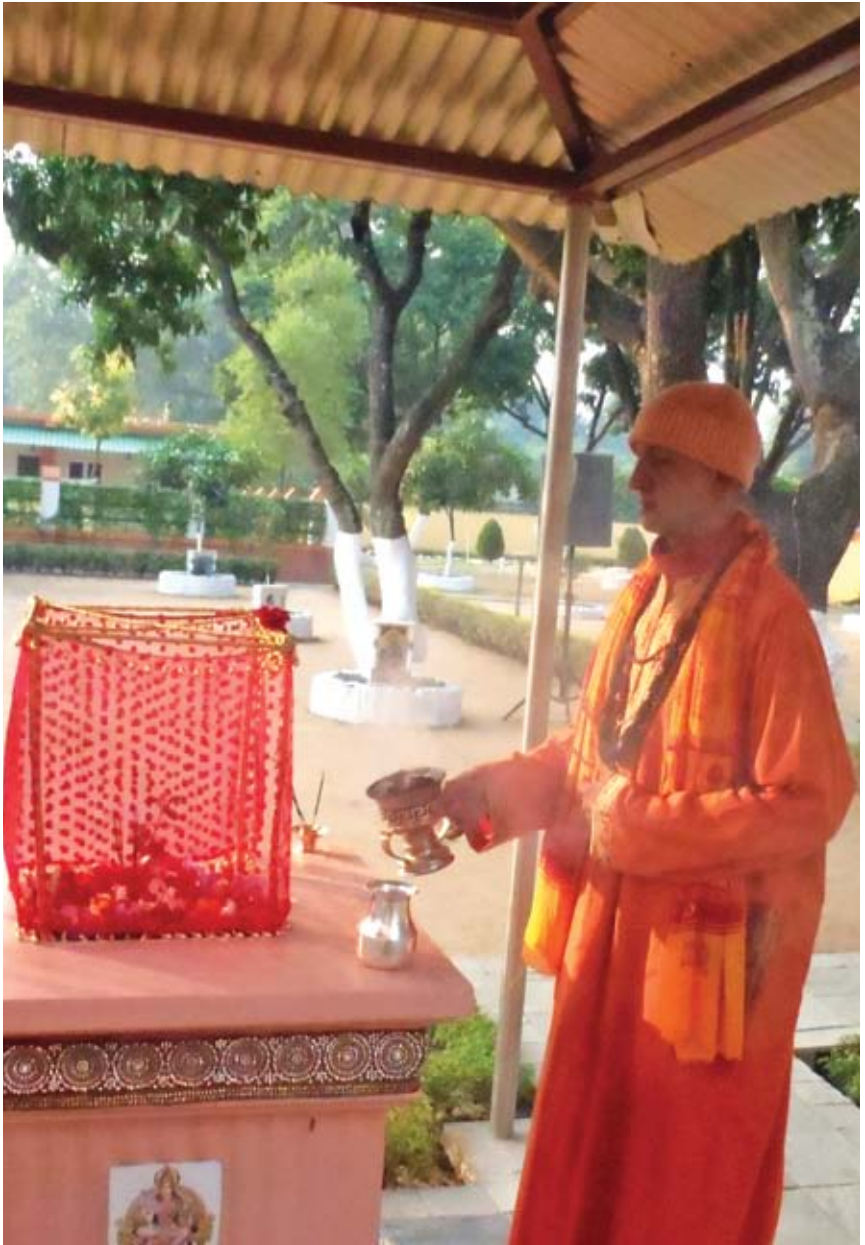




*Sri Durga Ma, Satyam Udyan, Munger*



*Sri Durga Anushthana, Satyam Udyam, Munger, 2011*



*Tulsi Vivah, Satyam Udyam, Munger, 2012*

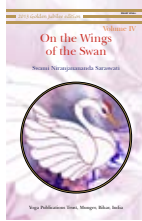
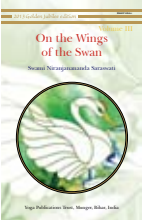
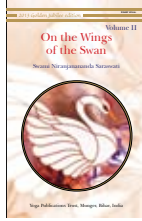
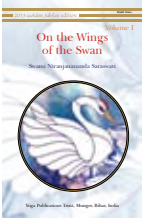




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कवर फोटो: नवरात्रि अनुष्ठान, पादुका दर्शन, मुंगेर, 2011

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## Sannyasa Peeth Events 2013

Sannyasa Peeth, Munger, is pleased to announce that a series of satsangs will be conducted by Swami Niranananda Saraswati on a regular basis at Ganga Darshan and Sannyasa Peeth, Munger. Please contact Bihar School of Yoga regarding bookings and accommodation advice. Dates are given as follows:

Jan 28 2012–Jan 2015	3-year Sannyasa Training
Mar 5–8 2013	Satsang Series
Apr 12–15	Chaitra Navaratri Satsang Series
May 3–6	Satsang Series
June 5–8	Satsang Series
Aug 1–4	Satsang Series
Sep 8–12	Sri Lakshmi-Narayana Mahayajna



### *World Yoga Convention 2013*

Bihar School of Yoga will celebrate its Golden Jubilee with a World Yoga Convention which will be held in Munger from 23rd to 27th October 2013.

If you think you can contribute effectively and efficiently towards the Convention, please contact the ashram.

#### ***For more information on the above events, contact:***

Sannyasa Peeth, c/o Ganga Darshan, Munger, Bihar 811201, India  
Tel: 06344-222430, 06344-228603, 09304799615 Fax: 06344-220169  
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