

Satya ka Avahan

सत्य का
आवाहन

Invoking the Divine

Year 3 Issue 2 March–April 2014
Membership Postage: Rs. 100



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.

Editor: Swami Yogamaya Saraswati

Assistant Editor: Swami Sivadhyanam Saraswati

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

Printed at Thomson Press India (Ltd), Haryana

© Sannyasa Peeth 2014

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:

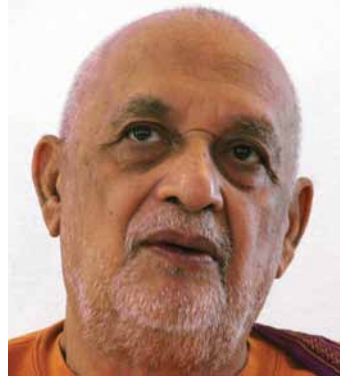
Sannyasa Peeth

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

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

Front cover: Swami Niranjanananda Saraswati, inauguration of 2013 Panchagni Sadhana

Plates: 1: Panchagni Sadhana; 2: Maha Kumbha Mela; 3, 4, 6: Guru Poornima; 5, 7: Sri Lakshmi-Narayana Mahayajna; 8: Pre-World Yoga Convention



SATYAM SPEAKS – सत्यम् वाणी

Today millions and millions of people throughout the world are wanting to make a change, but they are waiting for a message and a guide. For this reason, the number of sannyasins must increase greatly. Thousands of people must come forth with absolutely disciplined personalities and one-pointed attention.

—Swami Satyananda

आज दुनियाभर में लाखों-करोड़ों लोग अपने जीवन में परिवर्तन लाने को आतुर हैं, लेकिन वे प्रतीक्षा कर रहे हैं, सही शिक्षा और योग्य मार्गदर्शक की। इसके लिए संन्यासियों की संख्या में आशातीत वृद्धि होनी चाहिए। पूर्णतया अनुशासित और एकाग्रचित्त व्यक्तित्व वाले हजारों साधकों को इस महान् कार्य के लिए आगे आना होगा।

—स्वामी सत्यानन्द

Published and printed by Swami Shankarananda Saraswati 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



Satya ka Avahan

Invoking the Divine

सत्य का आवाहन

Year 3 Issue 2 • March–April 2014

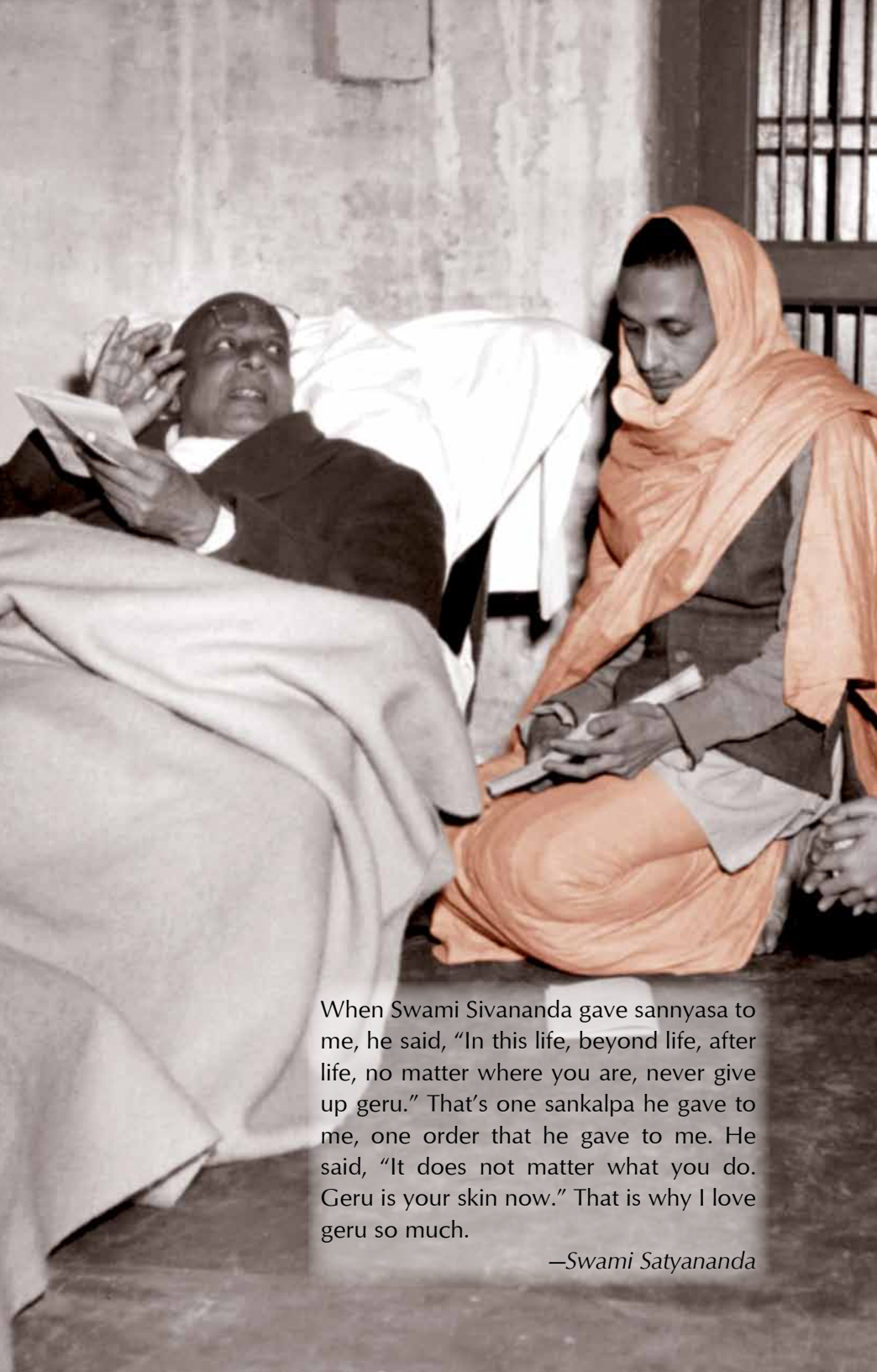
न तु अहं कामये राज्यं न स्वर्गं नापुनर्भवं । कामये दुःखतप्तानां प्राणिनां आर्तिनाशनम् ॥

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

—Rantideva

Contents

- 3 वैराग्यमय संन्यास
- 6 The Tradition of Sannyasa
- 12 वास्तविक साधना
- 13 Sannyasa Peeth 2013:
A Report
- 28 संन्यास सत्र प्रतिभागियों के
लिए संदेश
- 29 "What I Learnt in 2013"
- 40 संन्यास प्रशिक्षण के अनमोल क्षण
- 44 प्रश्नोत्तर-रत्न-मालिका



When Swami Sivananda gave sannyasa to me, he said, "In this life, beyond life, after life, no matter where you are, never give up geru." That's one sankalpa he gave to me, one order that he gave to me. He said, "It does not matter what you do. Geru is your skin now." That is why I love geru so much.

—Swami Satyananda

वैराग्यमय संन्यास

स्वामी शिवानन्द सरस्वती

संन्यास जीवन व्यावहारिक ज्ञान की उच्चतम अभिव्यक्ति है। ज्ञान संन्यास का आधार-स्तम्भ है—सिर्फ किताबी ज्ञान नहीं, बल्कि वह ज्ञान जो जीवन की वास्तविकताओं पर आधारित है। आखिर ऐसी क्या चीज है जो एक साधक में वैराग्य की ज्वाला प्रज्वलित कर देती है? यह भावना कि इन स्थूल इन्द्रियों और इनके विषयों के परे भी कुछ है। अब उस अज्ञात तत्त्व को कैसे जाना जाए? उसे जानने के लिए किसका त्याग करना चाहिए? यह तभी ज्ञात हो सकता है जब साधक अपने अनुभवों का विवेकपूर्ण अध्ययन करे।

अधिकतर मनुष्यों में अपने अनुभवों को समझने-परखने की योग्यता नहीं होती। वे इस संसार के मायाजाल में फँसे रहते हैं और अपने विभिन्न अनुभवों को यथावत् समझकर दिग्भ्रमित होते रहते हैं। वे इन्द्रियजनित ज्ञान को ही अंतिम सत्य मानते हैं, उसी की बुनियाद पर वे अपना जीवन रूपी महल खड़ा करते हैं।

विवेक-सम्पन्न साधक अपने अनुभवों को यथावत् नहीं लेता। वह उनके पीछे छिपे वास्तविक अर्थ और सत्य को समझने की क्षमता रखता है। नित्य को अनित्य से प्राप्त नहीं किया जा सकता। इसलिए जो नित्य को जानना-समझना चाहता है, उसे अनित्य की बिल्कुल परवाह नहीं रहती।

वैराग्य शारीरिक जरूरतों का तिरस्कार नहीं, बल्कि इच्छाओं का विवेकपूर्ण विसर्जन है। वैराग्य संयम का सूचक है। वास्तविक वैराग्य साधक में अनुशासन, विशाल दृष्टिकोण, जीवन की वास्तविकता की समझ, सभी के प्रति प्रेम, अपार सहनशीलता और दयालुता का विकास करता है। संन्यासी में इसी आन्तरिक भाव को देखना चाहिए, उसके बाहरी क्रिया-कलापों को नहीं। एक दृष्टान्त से यह बात और स्पष्ट हो जाएगी।

बिहार प्रान्त में एक राजा था, जिसकी राजधानी, आनन्दपुरी के समीप संन्यासियों के लिए एक विशाल आश्रम था। एक बार दीवान और मंत्रियों ने राजा से आश्रम की शिकायत की। उन्होंने कहा कि सप्ताह में कम-से-कम एक दिन आश्रम में भोज होता है। वहाँ के संन्यासी और ब्रह्मचारी बढिया पकवान खाने में व्यस्त रहते हैं और अपना अधिकतम समय सोने में बिताते हैं। वे जप, तप, ध्यान जैसे कोई आध्यात्मिक अभ्यास नहीं करते।

राजा ने आश्रम के महंत, स्वामी निरालम्बानन्द को बुलाने के लिए दूत भेजा। महंत राजा से मिलने आए। राजा ने कहा, 'मुझे दीवान और मंत्रियों ने बतलाया है कि आपके आश्रम के अन्तेवासी कोई साधना नहीं कर रहे हैं। वे केवल मिठाइयों



खाते और दिनभर सोते रहते हैं।’ स्वामी निरालम्बानन्द ने उत्तर दिया, ‘आप कृपया उषा की बेला में आश्रम आइये। तब आपको सत्य का ज्ञान हो जाएगा। मैं आपको जगाने प्रातः तीन बजे आऊँगा।’

दूसरे दिन प्रातः तीन बजे राजमहल पहुँचकर उन्होंने राजा को जगाया और राजा के एक सेवक को अपने साथ पानी से भरा बर्तन लाने को कहा। सर्वप्रथम वे दीवान एवं मंत्रियों के घरों पर गए। वहाँ महंत ने सेवक से सोये हुए दीवान और मंत्रियों के चेहरों पर पानी छिड़कने को कहा। वे सभी अनाप-शनाप शब्द बोलते हुए जागे, ‘गधा! मूर्ख! किसने मेरी निद्रा भंग की?’ राजा और स्वामी फिर गोशाला गए। स्वामी ने सेवक को गोशाला के रखवालों के चेहरों पर पानी छिड़कने को कहा। वे सब भी ‘साला’, ‘बदमाश’ जैसी गालियाँ बोलते हुए जागे। अब सारी मण्डली आश्रम की तरफ बढ़ी। वहाँ भी संन्यासियों एवं ब्रह्मचारियों के चहरों पर पानी छिड़का गया। वे सब ‘शिवोऽहं’, ‘हरि ॐ’, ‘राम राम’ बोलते हुए जागे।

स्वामी ने कहा, ‘राजन्! सांसारिक लोग केवल बाह्य क्रिया-कलापों से लोगों को परखते हैं। साधु-संन्यासी भी कर्म करते हैं, अन्न ग्रहण करते हैं, परन्तु उनकी मनोवृत्ति भिन्न होती है। संन्यासी शरीर की रक्षा हेतु अन्न का सेवन करते हैं, न कि स्वाद हेतु। वे जानते हैं कि भूख शरीर का स्वभाव है, आत्मा का नहीं। वे अपने को शरीर, मन, प्राण, इन्द्रियों और बुद्धि से अलग मानते हैं। वे अपने कार्यों के द्रष्टा मात्र हैं। वे संसार के सुख के लिए कार्य करते हैं। आज वे मिठाइयों का सेवन करेंगे, कल उपवास करेंगे तो परसों सिर्फ मूँगफली ले लेंगे। आज वे रेशमी कपड़े पहनेंगे तो कल फटे-पुराने बोरों से काम चला लेंगे। आज वे मखमली गद्दों पर सोयेंगे तो कल कठोर चट्टान उनकी शय्या बनेगी। सांसारिक लोग उन्हें नहीं समझ सकते, क्योंकि वे भोग और कर्तापन के बन्धन में बंधे हैं।’

‘संन्यासियों के उद्देश्य और विचार सात्त्विक होते हैं। वे कभी नहीं सोचते कि ऐसा करने से मुझे क्या मिलेगा। उनका केवल यही विचार रहता है कि किस तरह मैं

संसार की अधिकतम सेवा कर सकता हूँ। कैसे मैं लोगों को धार्मिक और ज्ञानवान् बना सकता हूँ? संन्यासी स्वयं के लिए कुछ नहीं रखता। उसके पास जो है, सो दूसरों के साथ बाँटता है। जब कभी देश पर संकट आता है, वह अपने पुरुषार्थ द्वारा लोगों के दुःखों को दूर करने का प्रयास करता है। वह सेवा के लिए ही जीता है। जब जीवन दान का समय आता है, तब संन्यासी और गृहस्थ में अन्तर की पहचान होती है। आपको भले ही ऐसा लगता हो कि ये लोग चुपचाप बैठे हैं, इसलिए तामसिक अवस्था में हैं, परन्तु आन्तरिक रूप से ये शुद्ध और उन्नत विचारों से भरे हैं तथा अत्यंत प्रफुल्ल हैं।’

स्वामी ने हँसते हुए आगे कहा, ‘इन्हें भोज या बढ़िया पकवानों की परवाह नहीं। ये तो साधारण दाल-रोटी से ही संतुष्ट रहते हैं। लोगों के कल्याण और समृद्धि हेतु उनके अनुरोध पर ही ये भोज का प्रबन्ध करते हैं। इसलिए हे राजन्! बाह्य कार्यों से लोगों को मत पहचानिये। उनके भाव और उद्देश्य को देखिये।’

राजा को अपनी गलती का अहसास हुआ। वे बोले, ‘महात्मन्! कृपया मुझे क्षमा करें। आपके प्रेरक और शिक्षाप्रद शब्दों ने मेरी आँखें खोल दी हैं। मैं आपका सदा कृतज्ञ रहूँगा, स्वामीजी, आपको कोटि-कोटि प्रणाम!’

अगर कोई संन्यास संस्कार के साथ जन्म लेता है तो उसका संन्यास लेना निश्चित है। उसके द्वार पर हजारों संतरी लगा दो, फिर भी उसे संन्यास लेने से कोई नहीं रोक सकता। गौतम बुद्ध के पिता ने कई प्रयास किए कि उनका पुत्र संन्यास न ले, परन्तु वे सब विफल रहे। जिसने वैराग्य की महानता और संन्यास की स्वतन्त्रता को समझ लिया है, वह एक पल भी सांसारिक जीवन में नहीं रह सकता।

ऐसा कभी मत सोचो कि तुम आत्म-साक्षात्कार के योग्य नहीं हो या तुम संन्यास और वेदान्त के लायक नहीं। यह कायर स्वभाव तुम्हें तब तक नहीं छोड़ेगा जब तक तुम सत्य को यथावत् जानने के लिए प्रयास नहीं करोगे। एक शेर पर निशाना साधना किसी गीदड़ के शिकार से कहीं बेहतर है, भले ही तुम उसमें विफल क्यों न हो जाओ। सांसारिक जीवन जीने और उसमें सफल होने से बेहतर है संन्यास और वेदान्त का लक्ष्य साधना और उसमें विफल होना। याद रखो, तुम्हारा जन्म इस परम लक्ष्य को प्राप्त करने के लिए ही हुआ है, किसी अन्य लक्ष्य के लिए नहीं! ■

*वासना ने द्वार खटखटाया,
विवेक ने द्वार खोला,
अहो आश्चर्य!
कहाँ गायब हो गई वासना?*

— स्वामी शिवानन्द सरस्वती

The Tradition of Sannyasa

Swami Niranjanananda Saraswati

The story of sannyasa goes back many thousands of years. In the early days, sannyasa was seen as renouncing the home, the family and the society to live in solitude and isolation, to live a life of contemplation and meditation in order to go through a process of self-development. This is how the idea of sannyasa initially started: somebody who is not a part of the human society, and instead lives a secluded life dedicated to self-development.



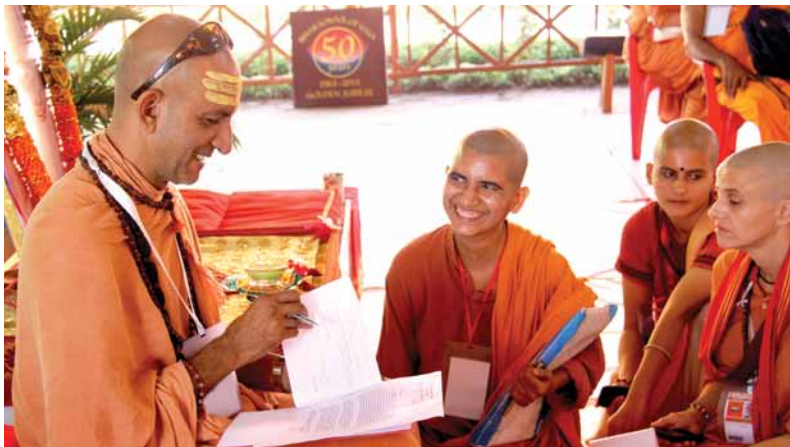
Codification of sannyasa

Some centuries ago, a luminous sannyasin was born, named Shankaracharya. It is this Shankaracharya who consolidated the growing number of recluses and sadhakas of the sannyasa tradition.

Shankaracharya was a very powerful spiritual personality. People would respect him, listen to him, seek his guidance and follow his advice. Over the course of time, as the number of recluses grew in different regions throughout the country, it was Shankaracharya who grouped recluses and sadhakas from different regions of the country according to their traits and the location where they lived. For example, a recluse living in the forest would be called *Vanam* or *Aranyam*. The recluse who lived near the seaside would be called *Sagar*. The recluse who lived near human habitation or civilization would be called *Puri* or *Bharati*. A person who devoted himself to preserve and

propagate the ancient knowledge, *vidya*, for future generations was called *Saraswati*. In this manner, according to the place where these recluses lived and according to the traits that they adopted, a name was given to them.

As well as classifying the diverse group of recluses, Shankara also organized the sadhana of the sannyasa traditions. He organized the philosophy of the sannyasa traditions by the four 'great sentences' of the Vedas, the *maha vakyas*: *Aham Brahmasmi* - "I am Brahma"; *Ayam atma Brahma* - "The soul is Brahma"; *Prajnanam Brahma* - "Knowledge is Brahma"; and *Tat Tvam Asi* - "Thou art that." He gave each sannyasa tradition an aim and a focus based on the vedic sentences to guide them in their spiritual path. The four sentences of the Vedas became the guiding sankalpas or thoughts for the sannyasa tradition. In this manner, in order to give perpetual guidelines and directions to sannyasins, he created the four *maths*, the four centres of learning, in the four corners of India: north, east, west and south respectively, establishing the Jyotirmath in Badrinath, the Govardhan Math in Puri, the Sharada Math in Dwarka, and the Sringeri Math in Sringeri. In each of these four institutions, Shankaracharya established one of his own prominent disciples as the spiritual guide and leader to the group of sannyasins he had tagged to each organization.



Within this Dashnami tradition of sannyasa, the role of the Saraswati tradition is the preservation of knowledge, which even Swami Sivananda and Sri Swamiji have mentioned in their tours and lectures. Do you know the image of Aquarius? Aquarius is the water-bearer, the man holding an amphora of water on his shoulders. The amphora is being held on the back and the water is falling out in front. Here, the water represents knowledge; knowledge of the past is being preserved in the amphora and being poured out into the present. Thus, the image of Aquarius and the image of the Saraswati tradition are one and the same: the knowledge of the past preserved in the amphora, being poured out into the present.

In the history of sannyasa, you will discover that the people who have contributed the most to spiritual learning and literature have been people from the Saraswati, Bharati and Puri traditions, since these three groups are the intellectual and academic group of sannyasins, whereas the other sannyasins do not have that trait or system inbuilt in their tradition. They have *swadhyaya*, studies, they have everything else, yet the direction to investigate and to bring the wisdom of the past for application in the future is a mandate that seems to have been covered more prominently by the Puri, Bharati and Saraswati traditions.

Women and sannyasa

As far as the role of women in sannyasa is concerned, sannyasa has always accepted equality, as sannyasa is a reaction against the established social norms and conditions. If in society there is segregation of males and females, and women are denied certain rights, then that is a social perspective, a social rule, a social conditioning, and a social thought. When you leave society, you have to reject those thoughts too; you have to leave behind those thoughts and give other people the same opportunity, recognizing that you are all offspring of the same Cosmic Father.

If you study the vedic culture and tradition in-depth, you will discover that female sannyasins, sadhikas or saints

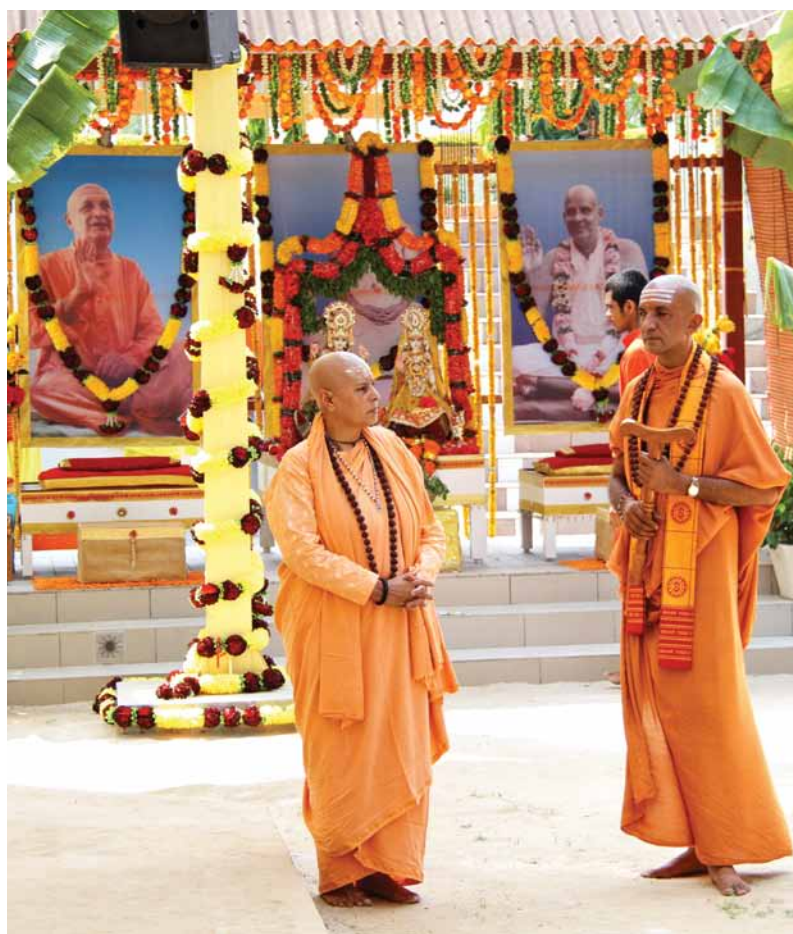
number more than males. Even today, if you count all the female sannyasins in different organizations, their ratio is sixty percent while males are forty percent. Thus, as far as the sannyasa tradition is concerned, there are no restrictions. The restrictions and differences are created by society, since society goes through many social, political, cultural and religious changes, and whenever a particular system or a particular thought is prominent, other thoughts get subdued. When the patriarchal system arrived and became part of the human society, males projected themselves more, out of their patriarchal arrogance, and women were relegated to the background. Whether it be East or West, whether it be medieval Europe or recent immigrations to the new land of America, women were always confined to the home due to the patriarchal system, which developed in order to manipulate human society.

As a result, there was a decline in the development and the growth of women sadhakas and sannyasins. Invasions also happened, and at the time of invasions society did not want to take any risk by sending women out alone in the world, so further rules were developed to isolate them for their protection. All this is cumulatively seen today as a denial for womankind to experience spirituality. Whereas in every respect, from heart to head to action, a balanced woman is much more able than a man. The truth is that a balanced woman is worth more than a thousand men put together.

Check the female heart! Very few women have heart attacks, yet a majority of males die from heart attacks. Many males have hard hearts, rough and tough. Remember that even the most obnoxious of people will seek the love and compassion that a woman can give, as they have better hearts than males. They have better heads than males too. Wherever women have come forward in the workplace, that industry has thrived, that corporation has thrived. Men are naughty and manipulative; they start with a scheme and move into scam!

Work-wise, a female sacrifices much more than a male. In fact, males do not have the tendency of sacrifice; however, females will sacrifice anything for those they love and consider their own.

If spiritual traditions recognize these traits in a woman, what is there to stop her from having the possibility to explore and become better in her own life? There is nothing stopping her. Only preconceived notions and ideas that one is unable to change become the barrier to understand and appreciate what life has in store for one.



Guidelines on food and diet for sannyasa life

Sri Swamiji used to say, "People live to eat, but a sannyasin eats to live." The tradition says that the diet has to be easily digestible, sattwic and should not cause any imbalance in the body or mind. If the diet is pure, you will derive the pureness of that food, and your body will be pure. If the food is impure, then the unhealthy components in the food will eventually be absorbed by the body and change the chemical composition of the blood and hormones, and the body will become different. Therefore, the food has to be balanced, simple and sattwic.

Sannyasa and family bonds

The foundation of sannyasa is *tyaga*, renunciation, and *anasakti*, non-attachment. I had a problem when I was younger; I took my sannyasa very literally and I did not want to have anything to do with my mother. In fact, I would not even acknowledge her. Many times I would say, "I am not your son, I am a sannyasin." In the zeal of sannyasa, detachment and non-attachment, this behaviour of mine continued until the age of twenty-five.

Sri Swamiji used to notice it every day. One day he called me and said, "If you can stop seeing her as your mother and see her as an aspirant who needs you, will you be able to accept her?" I remained quiet for some time and then realized what he was saying: that giving attention to everyone in equal measure should also include one's mother, and that is what I did. Not due to attachment, instead, a greater vision opened up to see her as a human being and not only as my mother. After that she was not my mother anymore, she was also my disciple.

As far as new entrants are concerned, yes, it is important to detach for some time until you are able to cultivate another type of understanding and awareness. Therefore, in sannyasa one is told to cut all connections with the past and re-emerge into the new, and then spread into past and future both. Therefore, in order to understand *tyaga* and *anasakti*, that distancing and separation is needed. If there is no separation or distancing, then you cannot progress in your sannyasa life. ■

वास्तविक साधना

स्वामी निरंजनानन्द सरस्वती



साधना का अर्थ केवल एकान्तवास या ध्यान नहीं होता। वह साधना का एक पक्ष है, लेकिन साधना का यह भी अर्थ होता है कि हम अपने मन में संतोष और शांति के भाव को चौबीस घण्टे कायम रखें। असली साधना वह है। आप ध्यान करते हो तो अधिक-से-अधिक एक घण्टे के लिए करोगे। उसमें भी क्या करोगे? श्वास का ख्याल करोगे, मंत्र जप करोगे, इष्ट पर ध्यान लगाओगे या कुछ स्तोत्रपाठ कर लोगे। इसके अतिरिक्त और क्या कर लोगे? ज्यादा-से-ज्यादा किसी अच्छे भाव की अनुभूति हो सकती है। लेकिन वह क्षणिक होगी। उसके बाद फिर क्या?

ध्यान हमने किया एक घण्टे तक, पर ग्यारह घण्टे जब हम संसार में रहते हैं तो क्या संसार में रहकर भी हम अपने मानसिक संतोष, प्रतिभा और शांति को कायम रख सकते हैं? अपने स्कूल के क्लासरूम में बैठकर तो आप एक घण्टा अपनी पढ़ाई कर ही लोगे, लेकिन असली मेहनत तब होती है जब घर में आकर आपको होमवर्क करना पड़ता है। उस पर आप कितनी मेहनत करते हो? सफलता घर में की गई मेहनत पर निर्भर करती है, स्कूल में की गई मेहनत पर नहीं। वहाँ केवल सूत्र मिल जाता है कि इस विषय पर तुम मंथन करो और वह मंथन घर में करना होता है।

इसलिए यह कभी मत सोचना कि साधना का मतलब एकान्त या ध्यान या मंत्र जप ही होता है। लोग आँखें बंद करके अपने चक्रों को जगाने की कोशिश करते हैं, कुण्डलिनी को उठाने का प्रयास करते हैं, मूलाधार में हथौड़ा मारते हैं। आप एक घण्टे के लिए हथौड़ा मार सकते हो, लेकिन ग्यारह घण्टे अपने मन को अपने नियंत्रण में, वश में, संयम में भी तो रखना है। हम एक घण्टे की उस प्रक्रिया को ही साधना मानते हैं, लेकिन वास्तव में साधना तो व्यक्ति के सम्पूर्ण दिन का व्यवहार और आचरण है। यही असली साधना है। ■

Sannyasa Peeth 2013: A Report

In 2009, Sri Swami Satyananda handed to Swami Niranjan the mandate for the establishment of Sannyasa Peeth in Munger. Since then, Swamiji has been evolving the concept, developing it not merely as an institution but as an ideal that can be lived. In every activity that Swamiji undertakes or inspires now, a glimpse of this ideal is received. Therefore, this report on Sannyasa Peeth in 2013 is not merely a list of events; it is a description of the different occasions when this vision was lived.

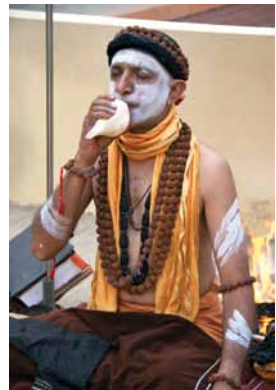
Reliving the inspiration

The year started with a series of satsangs in which Swamiji expounded at length on the early history of the Bihar School of Yoga, the parampara of sannyasa established by Sri Swamiji, and the lifestyle of the first sannyasin disciples. He described how the spirit of sannyasa was imbibed in those initial years; the very 'steel' that Sri Swamiji demanded of his sannyasins was forged under the heat of those difficulties and challenges and the inspiration and guidance of the beloved master.



Spiritual succession of the sadhu's fire

The 'mettle' that Sri Swamiji chiselled out of his chosen successor was, however, something even finer than steel. It was gold, which does not flinch under fire but emerges purer. This became perfectly clear when, immediately following the



satsang program, on the day of Makar Sankranti, Swamiji sat in Satyam Udyan to commence the panchagni tapas, the sadhana of a paramahansa sannyasin. This tapas is the same, fiercely intense sadhana his guru had undertaken over twenty years earlier in Rikhia. Surrounded by four burning fires on all sides and with the blazing sun overhead acting as the fifth, Swamiji set every move and intention to the task of facing the fires that burned within. The ease and grace with which he endured the escalating heat was a reflection of the luminosity of the gold within, and also what was expected of those following the sannyasa tradition right to its end. It was an indication of the spirit of the coming year too, as preparations went underway in full force for BSY's Golden Jubilee celebrations and the World Yoga Convention.



Tightening the screws in sannyasa training

A major endeavour of Sannyasa Peeth is the three-year sannyasa training conducted by Swami Niranjan, which commenced in 2012. For the sannyasa trainees (STs), who were nearing the end of the first year of the three-year training, 2013 signalled the end of an era; gone were the languid days of morning asana classes, pre-havan swara yoga lessons and midday yoga nidra sessions. There would be no more classroom courses, and guest lecturers would be few and far between. And most definitely, there would be no 'free time'.

The real sannyasa training was about to begin and it would amount to one thing only: seva. Day in and day out. The workload for the year was enormous, and Swamiji demanded only absolute dedication and focus. Anyone unable or unwilling to stand up to the challenge was welcomed to leave then and there. Some did just that, taking with them the hints of wisdom and positive samskaras they had gleaned in the previous twelve months of gurukul training. The bulk of the STs, however, stayed on to

face the oncoming flames with a renewed sense of purpose and commitment. A new batch of STs joined a two-year sannyasa training, which also commenced in January.

From door to door and heart to heart

When Sri Swamiji had trained and initiated thousands into sannyasa in the previous decades, he had envisioned that it would be sannyasins who would be instrumental in propagating the true essence of yoga in the world. Indeed, for fifty years, the sannyasins of the Satyananda Yoga tradition brought about a silent yogic revolution throughout the globe. In 2013, this vision received a fresh impetus as Swami Niranjana entrusted a group of STs teamed with resident sannyasins to disseminate the message of Satyananda Yoga across India to commemorate the Golden Jubilee of BSY.

The sannyasins and trainees travelled exhaustively by plane, train, bus, car, rickshaw and by foot, holding three-day shivirs in villages, towns, cities and metropolises throughout the country. The shivirs included class instruction, satsang, kirtan and simple practices to integrate the spirit of yoga into daily life, in addition to promoting the upcoming Convention. It was a time of steep learning for the STs, many of whom are from foreign lands and spoke limited Hindi (or even English), or had little or no previous experience teaching yoga, or travelling in India.

Apart from teaching yoga, the training involved adapting to quickly changing circumstances, moving from place to place, varying timetables, meals and cultures, and meeting and interacting with people from all walks of life to spread the light of yoga. Despite the trials, the 'peace emissaries' rose to the challenge set before them, tuning in to the flow of their guru's



sankalpa shakti to draw out the positive resources needed, and a total of five hundred shivirs were conducted, covering twenty states, all between the months of January and June. Sannyasins and trainees worked hand in hand to reawaken India to her spiritual heritage, narrowing the gap between cultures, opening the doors of countless hearts, and raising the flag of yoga to gloriously new heights. The thousands of new guests who thronged the World Yoga Convention were a living testament of their dedicated efforts.



Shakti at work for Satyam's Yoga Prasad

An essential part of the Saraswati tradition is the resurrection and dissemination of spiritual vidya through the medium of published material. Whether it be a palm-leaf manuscript or an 8-GB tablet, this effort has been a sustaining force of the tradition. Swamiji envisaged the creation of a full library of new book titles and multimedia items in 2013, to be offered

during the WYC. Many of the talented and enthusiastic young STs joined teams with resident sannaysins, and discovering their potential under guru's guidance and training, served efficiently as video and print editors, writers, translators, photographers, graphic designers and computer programmers.

Production started immediately on a host of new books, CDs and DVDs. The teams worked at a vehement pace to get every last project completed by Swamiji's mid-June deadline. Their singular task, day and night, was to see that every book, CD and DVD was ready in time for the Convention, an intense training in focus and concentration. By September 2013 the Publications Stores were brimming over with over 300 rereleases, new titles and book series, including hitherto unpublished material from archived satsangs and lectures, as well as the new BSY Android-App.

Preparation of the Satyam Yoga Prasad was a most powerful transmission of the gurus' teachings and a labour of love – eighty

kilos worth, to be exact. Dedicated to Sri Swamiji, Satyam Yoga Prasad was distributed in generous abundance to every delegate and guest who visited Ganga Darshan during the Convention, epitomizing the precept of 'give give give'.

The effort of the sannyasins and trainees was a visible manifestation of the interplay of Shakti at work. In parallel with the production of the prasad was a transformation, development and growth in the life of all, demonstrating the true value of seva: the flowering of the auspicious and positive qualities within each one to create something beautiful for the evolution of humanity.

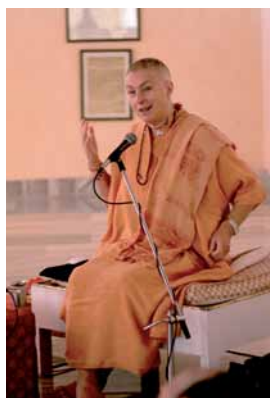
Water your roots

Swamiji has always promoted atmabhava as a sadhana for moving from self-centred awareness to selflessness, not only seeing the divine spark in other human beings, but in the greater environment of which we are a part. On 27th January the sannyasa trainees were introduced to the ancient practice of tree pooja, a simple practice whereby one adopts a tree and every evening at sunset sits by the tree and offers a light, incense, water, a flower and a prayer.



Swamiji gathered all sannyasa trainees at Yajnashala and, explaining the practice, likened a tree to human beings. He said, "The tree represents life. Its trunk, branches and leaves represent the outer expressions of life. The human body is the trunk, the human mind, the branches, leaves, flowers and fruit. The spirit is the root." Inspiring the aspirants to adopt the sadhana, he said, "Maybe in time you will feel the need to water your roots as well."

As dusk fell that evening, and on every evening thereafter, the warm glow that emanated from different corners of the ashram brought forth a sense of peace, calm and wholeness, which continues to this day.



Practical Vedanta

Swami Sivananda was an adept at transforming the most esoteric of spiritual teaching into succinct songs and poems that even a child can understand and appreciate. One of his most beloved teachings is the 18 ITIES, a series of qualities every sadhaka must develop in order to attain the highest state of realization. Though easy enough to sing and enjoy, it's not so easy to put these ideas into practice. After all, how does one develop serenity, purity or magnanimity?

As part of the April satsang series, Swami Sivamurti, acharya of Satyanandashram Hellas in Greece, was invited to provide a series of lectures to elucidate the practical application of these 18 ITIES in one's daily life. In her clear and concise style, she effortlessly brought these concepts to life, drawing examples from the lives of our gurus and broadening everyone's perspective on what it means to know the self. She further encouraged representatives from different countries to perform Swami Sivananda's song in their own languages, and by the end of the session the 18 ITIES had been sung in Hindi, Greek, Bulgarian, Hungarian, German, Spanish, Swedish and Korean. The week-long program was a truly inspiring experience.



Living sannyasa

To develop a deeper understanding of seva and the sannyasa lifestyle, several STs spent the bulk of 2013 in Rikhia, Sri Swamiji's tapobhoomi, assisting with the many programs and events that take place there practically every month. Rikhia is an ideal place for sannyasa training where one lives the mandate to 'serve, love, give'. The high spiritual vibrations, endless

stream of seva activities and the pure, rural environment keep one fit, dynamic, alert to all manner of unexpected situations and ready to serve all with an open heart. Groups returned to Munger in time for the Convention, stronger, wiser, steadier and seasoned experts in kitchen management, prasad distribution and crowd control. They managed these same areas during the Convention with confidence and skill, demonstrating the value of going beyond training into the experience of living sannyasa as a lifestyle.

Guru Poornima at Ganga Darshan

The key element in the life of the sannyasin is the relationship between guru and disciple, celebrated at the auspicious time of Guru Poornima, which was to be held at Paduka Darshan in 2013.

Paduka Darshan, the riverside campus only a ten-minute walk away from Ganga Darshan, is the home of Sannyasa Peeth, though most sannyasa trainees and sannyasins currently live and work in Ganga Darshan or Rikhia. Over the last few years, a great number of changes have taken place in Sannyasa Peeth to accommodate its emerging position in Sri Swamiji's three-part blueprint for humanity's spiritual evolution. In 2013, work began on the expansion of the yajnashala and the construction of a massive, tented pandal. Everything was going smoothly until a series of storms struck Munger in June, just weeks before the Guru Poornima celebrations were set to begin in Sannyasa Peeth.

The force of the wind tore gaping holes in the canvas tent and sent the



twenty-foot-long iron support columns crashing down. Repair work was delayed by heavy rains, and at the last minute the entire Guru Poornima program was shifted to Ganga Darshan. Though construction managers, event planners and disciples expressed their angst, Swamiji remained perfectly composed throughout the trial. A temporary pandal was constructed on the main lawn, devotees arrived from all over the world to pay their humble respects, and the Guru Poornima celebrations were one of the most joyous and memorable in recent history.

Swamiji took up the subject of connecting with the guru tattwa and the higher nature by trying to understand the role of spirituality, guru, sannyasa and yoga in life. The strong message given was that one must understand the play of the 'six friends' in one's life (*kama*, passion; *krodha*, anger; *lobha*, greed; *moha*, infatuation; *mada*, arrogance; *matsarya*, jealousy), a theme that Swamiji reiterated over the course of the next months. He also emphasized that one's spiritual identity is defined by the volume of faith, which is the strength and power to keep one happy, optimistic and hopeful in life.



Sri Lakshmi-Narayana Mahayajna

Though the Ganga continued to swell dangerously from unseasonal snow-melt high in the Himalayas, the weather in Munger held steady through the month of August, and the pandal in Paduka Darshan was repaired in time for Sri Lakshmi-Narayana Mahayajna, the annual commemorative event of Sannyasa Peeth.

The new pandal was a stunning sight, and everyone who gathered for the event was awestruck by the incredible transformation that had taken place since the previous year's program. The yajnashala had tripled in size, with grand, rising rooftops, gleaming green marble tiling, and a view of Mother Ganga that was nothing short of spectacular. And the pandal – it was standing strong and tall, white canvas peaks rising above

buttery-yellow pillars, enough space to comfortably seat nearly two thousand awe-inspired guests. Sri Lakshmi and Sri Narayana presided over the event from their newly-constructed kutir just beside the yajnashala and were daily adorned with sumptuous cloths and jewels, and draped in fragrant flower malas. Silently watching over all of the proceedings, they bestowed their blessings upon everyone present.



The days started at sunrise, with the chanting of the Katyayani havan led by sannyasins and sannyasa trainees. To accommodate the large number of visitors, a special vedi was constructed on the Main Lawn in Ganga Darshan. Built according to ancient custom, it was fashioned entirely of natural materials, complete with bamboo support beams and a hand-woven thatched roof. Returning from Paduka Darshan in the evenings, guests were treated to nightly programs in the Ganga Darshan yajnashala, which included kirtan, dance-dramas and performances by the BYMM children and sannyasa trainees.

With Swamiji guiding the proceedings, the yajna itself was a glorious affair, filled with surprises that kept everybody in a state of exalted joy and expanded consciousness. On the very first day, the suffocating heat of the previous week suddenly lifted and a soft, cooling breeze blew through the pandal, an auspicious sign to herald the event. Then in honour of Swami Sivananda's birthday, Lord Narayana sent special prasada from his abode, Jagannath Puri. Drivers made the entire 27-hour journey in one go, foregoing sleep to ensure that the prasada arrived on time. A team of delighted sannyasins in Ganga Darshan joyfully led the heroic couriers through the ashram, beating drums and tambourines, singing and dancing in celebration of Narayana's untold generosity. It was a feast that satisfied both the heart and the senses, and a most fitting offering from the Lord who feeds and sustains the entire universe.

Day two coincided with Ganesha Chaturthi, and a special Ganesha pooja was conducted during the yajna. A striking marble



murti of Lord Ganesha was welcomed to the vedi, and with each swaha the pandits from Ganesha's homeland, Maharashtra, fed a whole coconut into the havan fire. At the same time, 108 male guests, acharyas and sannyasins were each handed a coconut to smash against a stone. Their one instruction was to break the coconut in half in one blow. Each participant employed a unique and sometimes hilarious method for accomplishing this feat, but by the end of the pooja all of the coconuts had been successfully split into two.

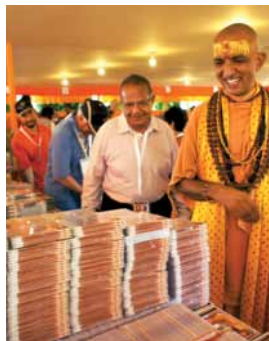
On day three, Swami Satsangi, fresh from winding up the Sivananda Janmotsav program in Rikhia, arrived, gracing the event with her beatific smile and radiant, loving presence. This was the day of the Sahasrarchana, and Swamiji selected one thousand people to make a total of two million offerings, one for each name that was chanted: a pinch of kum kum for Sri Lakshmi, and a grain of rice and a tulsi leaf for Sri Narayana. Invoking the Lord is serious business and before the proceedings began Swamiji sternly reminded the participants to perform their aradhana with reverence, respect, dignity and conviction to ensure that their thoughts, deeds and actions were in line with the dharma of this auspicious event.

The yajna ceremonies drew to a close and the final oblations were offered into the fire, followed by a dramatic display of light and sound. Goddess Lakshmi and Lord Narayana, pleased with the propitiation, showered their blessings of peace, plenty and prosperity on everyone present, and then returned to their home on the upper level of Paduka Darshan.

On this final day of the yajna, as is the custom, a full program was dedicated to the Sannyasa Diwas of Sri Swamiji. Guests received the new *Satyam Aradhana* chanting book as prasad, and when their eyes weren't poring over the wonderful collection of photos contained within its pages, they joined sannyasins and sannyasa trainees to sing the praises of Sri Swamiji. Swami Satsangi spoke lovingly about the 'conqueror of hearts' who touched our lives and changed us forever. To the delight of everyone present, Swamiji sat before the harmonium and sweetly sang the *Song of Consecration*. The day ended with kirtans and a moving rendition of *Another You* by Bal Yogi Amargeet. The crowds dispersed as if emerging from a dream, smiles and tears of gratitude and joy pouring forth as they held onto the magic and beauty of the previous five days' blessings from Narayana, all by the grace of guru.

The big moment arrives: World Yoga Convention 2013

Sannyasa Peeth's principal undertaking in 2013 was assistance in preparing and conducting the World Yoga Convention held in October. Specifically, Sannyasa Peeth offered its grounds in Paduka Darshan to house the pandal-turned langar, where over 4,000 people were fed three meals daily for the duration of the event. In addition, Sannyasa Peeth provided all the 7,000 DVDs and 34,500 CDs that were given as Satyam Yoga Prasad. These digitalized satsangs and music collections encompass fifty years



of our gurus' teachings. And then of course were the items that bore the unmistakable trademarks of sannyasa: simplicity, utility, unity and devotion. They included: all-natural jute carry bags, cotton sun caps, magic guru tea mugs and cotton T-shirts with the image of Sri Swamiji appropriately situated at the heart centre.

The Convention itself was a mega event where sannyasa became a lived experience in each person's life; the seva, selflessness, aradhana, perfection, giving, bliss and presence of the guru being the hallmarks of sannyasa. Sevaks dived headlong into their assigned area, working late into the night and waking again in the wee hours of the morning to ensure a flawless production. The result was an unsurpassed event, one the world had never seen before. Yet, the intensity required and the labour involved sprang forth effortlessly, reaffirming guru's abiding presence. The entire WYC and Golden Jubilee celebration was a magnificent reflection of Swamiji's brilliance, foresight, creativity and spontaneity. Hard as steel and soft as the petals on a fragrant rose, he shone as the greatest of sannyasins, and it was this spirit – one of selflessness and devotion to his guru, of unity and harmony – that was the driving force for the entire program.





Panchagni Sadhana 2013



Maha Kumbha Mela 2013



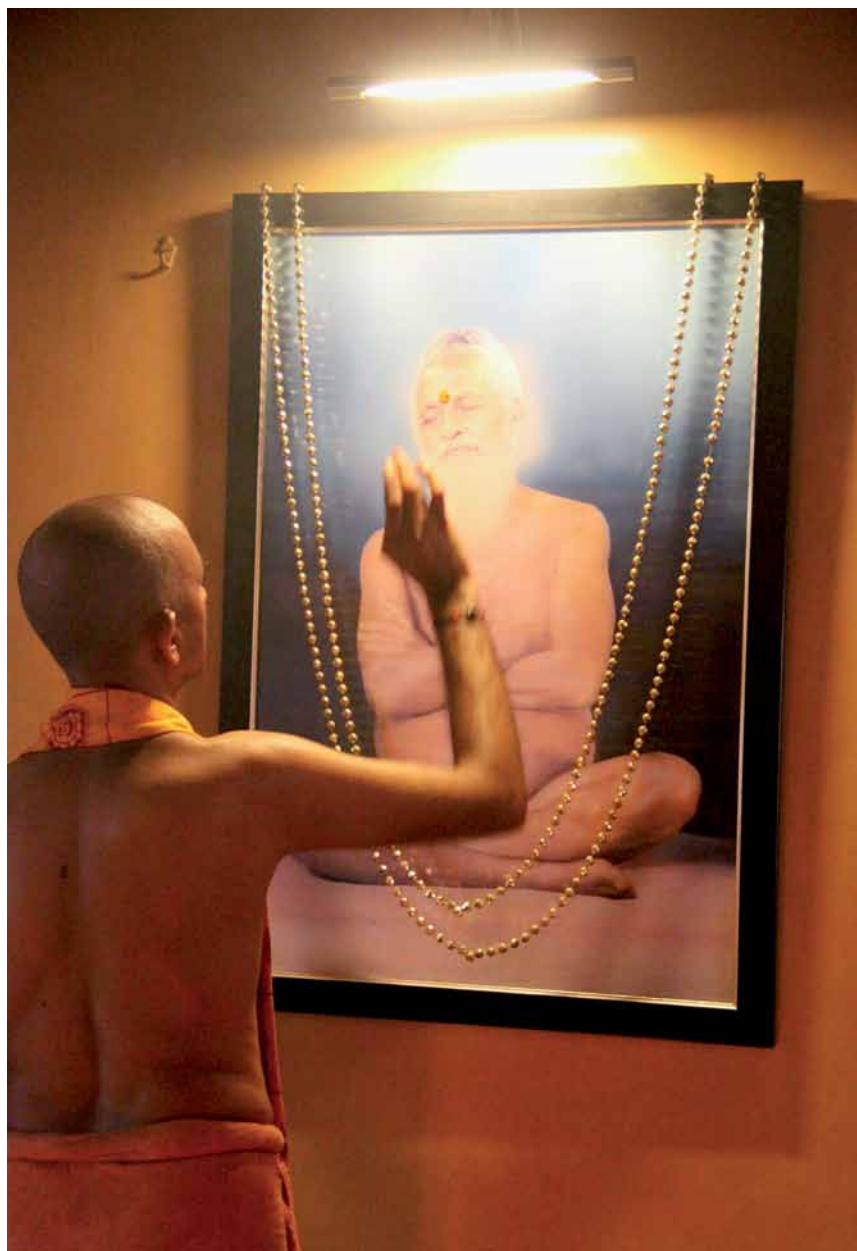
Guru Poornima at Ganga Darshan 2013



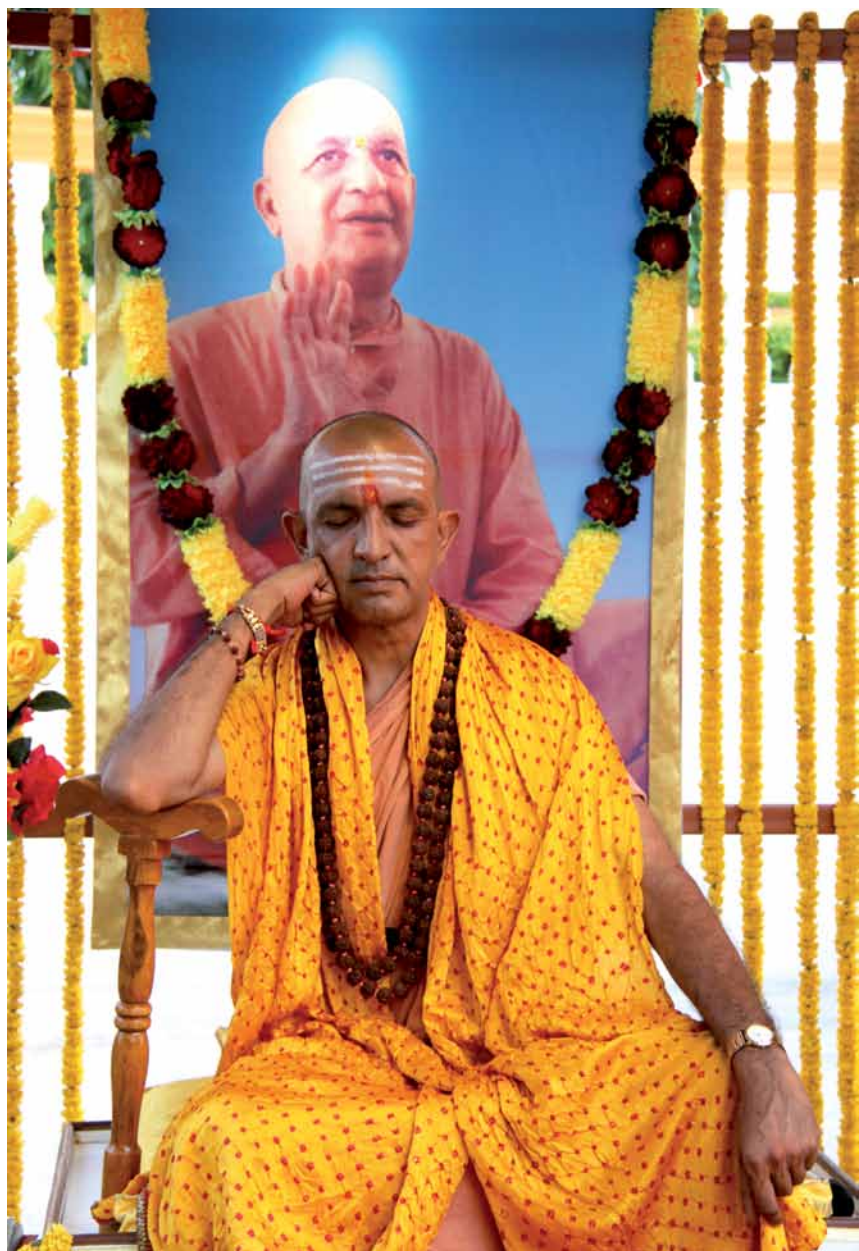
Guru Poornima at Ganga Darshan 2013



*Jagannath prasad arrives at Ganga Darshan,
Sri Lakshmi-Narayana Mahayajna 2013*



Pooja in Akhara, Guru Poornima 2013



Sri Lakshmi-Narayana Mahayajna 2013



During preparations of the World Yoga Convention 2013

Niranjan Upanishads

The task of organizing, planning and orchestrating an event like the World Yoga Convention would have been enough to keep the average person weighed down and fully occupied. But not Swamiji. During the months, weeks and days leading up to WYC, Swamiji continued to carry out his many duties and responsibilities as guru and spiritual guide to thousands. These included participating in programs and festivals in Rikhia, giving diksha, holding private meetings with devotees, and constantly making himself available to meet the needs of those who sought him.

From January to May 2013, Swamiji continued with his monthly Yoga Drishti satsang series, expounding on topics such as tantra, practical spiritual life, the philosophy and application of yoga, revealing his mastery over vast areas of the spiritual sciences and deft ability to inform, enlighten and inspire people of all walks of life.

In addition, everyone came to look forward to sitting at the feet of the guru each Sunday morning for Swamiji's satsangs. During these less formal gatherings Swamiji took the time to meet new visitors, answer individual questions and share stories and experiences of his life as a disciple and a sannyasin. When sufficiently pried, and to the delight of everyone present, he would end the meetings with a heart-filled kirtan that inevitably had the entire crowd on its feet dancing in joy. The effect was such that during a particularly uplifting Rama kirtan a massive eagle perched himself on the sixth floor balcony and opened his wings as if surrendering himself to the Swan's song.





Visiting God

Since 2010, it has been a part of Swamiji's ongoing sadhana to visit various tirthas and holy places throughout the Indian subcontinent. In spite of the demands of 2013, he managed to continue with these efforts. It was only fitting that his first stop of the year was the Maha Kumbha in Prayag, a gathering that draws over thirty million people to bask together in the light of spirituality. Experiences from this gathering inspired the topic for his March satsang program on defining spirituality.



Swamiji's journey to Kedarnath was one that will go down as perhaps the most spectacular and hair-raising of all his

yatras. He spent days ascending the mountain, facing freezing temperatures and icy paths to reach the destination. Once at the top of the mountain, he performed daily pooja and worship, which culminated in a Rudra Abhisheka, the likes of which the temple had rarely seen before. Their task complete, he began the descent. Just minutes after starting the return journey home, a series of landslides and floods overtook the mountain and left everything in ruins. The temple was demolished, the villages were washed away, thousands of lives were lost. Narrowly escaping death at every turn, Swamiji returned to Ganga Darshan certain that Lord Shiva himself had given his direct blessing and protective hand throughout the entire pilgrimage.



After the Convention, Swamiji and Swami Satsangi visited Kamakhya in Assam, to offer gratitude to the Mother for an event held successfully, and to light an akhand jyoti dedicated to Swami Sivananda and Swami Satyananda at the Goddess' feet.

Looking ahead

As the year came to an end, Swamiji bid farewell to his obligations to BSY and set his focus on further developing Sannyasa Peeth. Gathering the sannyasins and sannyasa trainees together, he stated plainly that the work had just begun. The unanimous sentiment was one of eagerness, excitement and joy at being able to spend yet another year in the presence of their beloved guru and master. Swamiji did not reveal his plans for the year ahead, but it promises to be full of surprises, new challenges and difficulties, and many more lilas - to test the will, the resolve and the commitment of everyone involved. The bar has been raised and just as 'seriousness, sincerity and commitment' was the motto for 2013, 'responsibility and accountability' have become the goal set for 2014. The demands will be more exacting, the schedule more rigorous, the learning more intense and fires will continue to burn more fiercely, deepening the force of spiritual transformation into sannyasa.



संन्यास सत्र प्रतिभागियों के लिए सन्देश

नमो नारायण!

संन्यास सत्र में सम्मिलित होने के लिए मेरी शुभकामना।

जीवन की सर्वश्रेष्ठ उपलब्धि है संन्यास, और संन्यास की कुंजी है निष्काम सेवा, अर्थात् गीता की भाषा में कर्म योग।

अन्य योग, जैसे, भक्ति योग, राज योग, हठ योग, ज्ञान योग इत्यादि संन्यास के साधन नहीं हैं और न ही इनसे संन्यास की उपलब्धि हो सकती है। पर गीता में बतलाये गये योग का अभ्यास करना संन्यासी ही नहीं, बल्कि प्रत्येक व्यक्ति के इस लोक और परलोक के लिए जरूरी है।

अब जब तुम संन्यास के लिए आ ही गये हो, तो ध्यान से सुनो—

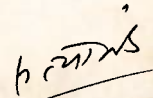
मैंने 12 साल गुरुजी के आश्रम में रसोई, आश्रम निर्माण, खेती-बाड़ी, पूजा-पाठ, दफ्तर, मार्केटिंग, बैंकिंग आदि विभागों में जी-जान से, मन लगाकर, खुशी-खुशी हाथ बँटाया। मैंने न तो योगासन किये और न ही प्राणायाम। न ही शास्त्र पढ़े। केवल गुरु का दिया हुआ मंत्र मैं सबेरे 5 माला और रात को 5 माला जप लेता था, और भरपूर सोता था, भरपूर खाता था, भरपूर परिश्रम करता था। मेरे मन को मेरे साथ धाँधली करने के लिए कोई क्षण मिला ही नहीं और मैं बन गया स्वामी सत्यानंद।

योग पर बोलता हूँ अधिकार के साथ, कोई काट नहीं सकता, पर योगशास्त्र पढ़े नहीं। अवैदिक देशों में वैदिक विचारों का उद्घोष किया, सभी ने तहे दिल से स्वीकार किया।

जो शक्ति निष्काम सेवा अर्थात् कर्म-योग में है, वह शक्ति और कहीं नहीं है। विशेषकर नवयुवकों और नवयुवतियों के लिए, जो अपने मन की धाँधली से इतने परेशान रहते हैं कि उन्हें अन्तर्द्वन्द्व से छुट्टी मिले तो कुछ और करें।

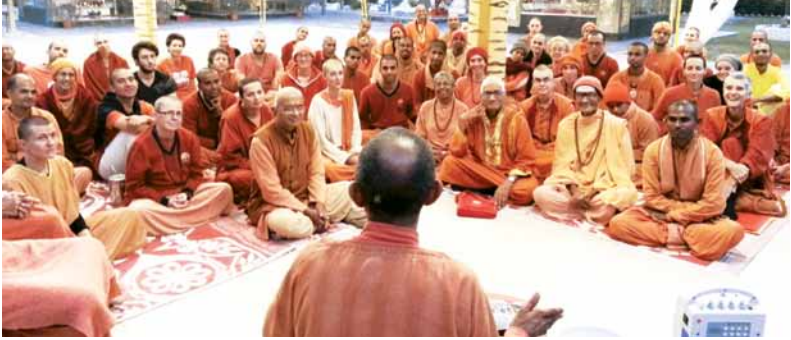
यदि तुम्हें मेरा इशारा समझ में आ गया तो तुम सफल संन्यासी बन कर ध्रुव तारे की तरह अटल और अच्युत बन सकोगे।

नमो नारायण



“What I Learnt in 2013”

As part of the review of 2013, all sannyasa trainees in Ganga Darshan were asked to write about their learning in the year. Excerpts from some of the articles are presented below.



Lesson # 1: Guru is great

I always felt your grace was showered on me more than I deserved. It is this grace that motivates me to continue my effort to become more serious, sincere and committed. For I know whatever might be the magnitude of my effort, it is not even a drop in the ocean of your grace; as my effort to lift myself can fail but your effort to support me will never fail. I have to admit that I was not able to follow all of your commands, but still I felt your grace when it was your will and whenever I lost hope. It was an inexplicable joy when your grace flooded me and overtook all my thoughts, words and deeds. For then I knew:

*Naham karta Hari karta, Hari karta hi kevalam;
Naham karta Guru karta, Guru karta hi kevalam.*

– Sannyasi Paramananda, India

Of all the learning, experiences and memories, it is the growing relationship between guru and disciple that most compels,

drives, guides, inspires and motivates me. What can be said about it, yet it is the only thing I really feel worth speaking about! Over 2013 I have experienced this relationship quietly develop. There has been a growing sense of faith and trust in this dimension of guru, developing from a dream-form into a more firm and tangible reality, central to the kaleidoscope of ashram experiences. Each day my faith, trust and respect built in strength, which has been absolutely wonderful. At times, there were almost daily tests of my faith and yet the guru connection always came up trumps!

For your selflessness and magnanimity, Swamiji, you bring out my best and let me see my worst so that I may develop humility and overcome my limitations. You have helped me to access my latent abilities, capacities and talents. You have helped to shed light on the darkest and most painful aspects of the soul. You are the Cosmic Father who nurtures, loves, cares, nourishes, guides and teaches with both the softest sentiments and the tightest discipline, sparing no weapon to help me face all aspects of human experience.

Most importantly, this seed of the guru-disciple relationship is growing into a healthy happy tree.

– *Sannyasi Vijayashakti, Australia*

Lesson # 2: Communing with the six friends

I realize that the 'friends' Swamiji spoke to us of have become alive for me. I realize these friends and I have been together for a very long time. They have been influencing my thoughts/feeling/behaviour. At first it was easier to identify them in other people's behaviour – not as friends, more as monsters. 1. Anger 2. Greed 3. Arrogance 4. Passion 5. Envy 6. Infatuation (obsession). Then I realized these monsters, which I did not like in others, they were familiar and I could feel/watch them inside me. They are a part of me. Then I began to feel like a monster as I became more aware of myself expressing the six 'friends', passing them on and sharing them with others.

Now to make friends with these monsters who are teaching us so much, I thought about Alice in Wonderland. Despite her fear, she went with kindness to the snarling monster and returned with his missing eye. Then in seeming weariness and uncertainty of how to go on, she lay down beside the monster and slept. She made friends with the monster. They accepted each other. Then together they went forward and slayed the Jabberwocky, the most evil of all. So maybe it is about accepting, watching and being with these aspects of the self. Then there will come a time when the mind is no longer pulled by these distractive and destructive vices. The six 'friends'/monsters are nothing but an expression of what we are not. We just have to live through them to gain the understanding and awareness.

– Sannyasi Gyanshakti, New Zealand



Lesson # 3: Container extraordinaire!

The kamandalu has been an especially good teacher. From it I have learned:

1. You never really know how well two foods get along until you try putting them together.
2. It does not matter how hot something is. If you slow down, it will give time for it to cool, and regardless of temperature, taken in nibbles rather than gulps, anything can be digested.
3. Placing all items inside, or choosing not to have a particular item – either way, something is renounced. Partiality in preferences moves away from simplicity.

4. Food, water, prasad . . . it holds everything I need. Nothing is useful. Lao Tzu put it best as, “We work with being, but non-being is what we use.”
5. Observing change is easy when the container is fixed. If the container is too shallow, it is easy to spill. If the container is too deep, it is challenging to eat.
6. An ideal tool or method helps you overcome a particular challenge. If attachment develops towards the process, the cycle is renewed/prolonged/repeated.

– *Sannyasi Satchidananda, Nepal/USA*

Lesson # 4: I-am-possible!

I remember one thing that really changed all my perspective about myself. I was saying one day to my dear spiritual companion-gurubhai, “If someone would absolutely, totally, fully believe in me and have faith in me, then I could do anything.”

Very soon I was tested and received guru’s spark of inspiration, and the whole universe was there to witness what followed. One month before WYC 2013, guru gave the instruction for us three dancers to learn a fifteen-minute long Odissi dance and to make it ready to perform for WYC. If you think about it, it is almost impossible to do that. But with guru’s grace and the commitment to do it, and with much practice (on the Sita-Ram roof late at night, early in the morning at the back of Main Building, during tea time, before lunch, after lunch . . .), we did it beautifully, gracefully in front of all the people who came to attend WYC. And the best part was when Swamiji called us back on stage and said that he was proud of us. In my Chittamurti mind, I translated that Swamiji (and he is not just anybody) believes in me/us, and has faith in me/us. From that moment onwards I believe that ‘everything is possible’. WYC 2013 brought this sankalpa alive and I feel it every day. Isn’t that great?

– *Sannyasi Chittamurti, Slovenia*

Lesson # 5: See the positive

I remembered one interaction with Swamiji. One day, Swamiji was walking up to Main Building when he stopped to admire some recently-installed hand railings and said, "These are nice." Then he continued to walk until he turned around again to point out some newly-installed wall plaques, and again said, "This is nice." I reflected on the incident and something finally clicked. Why not focus on what is nice in life? Why not identify with presence instead of lack? Afterwards, whenever negative thoughts or emotions began to surface, I tried to find at least one thing to appreciate about the situation or person I was reacting to. Like this, I did not have to deny any part of myself or any experience, but I could choose to focus my energy on a positive thought instead of a negative one.

Learning to cultivate and maintain a positive perception and response to life is finally something that I feel inspired to work towards, even if I do still fall from time to time.

– Jignasu Gyanhira, Canada

Lesson # 6: Go with the flow

It is up to us to give the present moment a meaning, to appreciate it and flow in accordance with it. In hindsight, I see that the flowing is the consequence of neither resisting nor trying too hard, but making the effort to remain alert and supple, available to the energy that guides all creation towards its destination.

This sums up that portion of practical learning that we went through in 2013: keep the instruments of mind, heart and body available and ready, hold on to the faith in the one player, and then you might start hearing music you never thought could be made.

– Sannyasi Ajnananda, Colombia

Lesson # 7: Living up to the challenge

With his now famous Niranjana Challenge, Swamiji emphasized the equanimity that one must possess to qualify for any higher

yoga. Who can maintain a positive frame of mind throughout the day? Who is able to cope with the reactions of the mind, its strong emotions, which explode in day-to-day interactions? There is no point in superimposing a spiritual identity upon ourselves. Ashram life and sannyasa training sooner or later bring all impurities of the mind to the forefront. There is no escape. In this process of facing oneself, certain qualities and strengths need to be developed . . .

Every morning we begin the day with invoking softness, humility, benevolence; aspects of the Mother Durga in her form of Katyayani, the virgin. To allow transformation, to allow guru to come into operation, there has to be this kind of openness and receptivity which are based on faith and belief. It is to come out of our intellects – the greatest cheater, as Sri Swamiji used to say – and to start living in the heart centre where the spirit resides. It is only from there that one can transcend and synthesize this world of dualities. All wrong notions of identity have to drop away one by one. Remaining in the heart and experiencing life from this perspective – developing spiritual awareness is sannyasa, as Swamiji described it. Living the divine life is its purpose. 2013 presented countless opportunities to connect with this radiant way of life. We are failing, yes, but also having glimpses of its eternal truth.

– Sannyasi Jivananda, Germany





Lesson # 8: Finding success in failure

This is the biggest, deepest lesson of this year, that I really need training. I'm not as capable as I thought! My new understanding of sannyasa training is that it is a process of neutralizing our worst while extracting our best in order to be of real service, otherwise we're just masking our egos in attempts of creative helpfulness.

Since reflecting on what has come out of my own 2013 experience, I see it as anything but negative. I am humbled and awestruck that Swamiji has been so generous as to have allowed me the opportunity to fail this year, his most important year of years. What magnanimity, what generosity, how blessed I am to have a guru like this. How grateful I am to still be here, under his training, finally knowing that I NEED TRAINING!

– Sannyasi Kriyamani, Canada

Lesson # 9: Taking the chilli with the chocolate

I'm learning that both sweet and sour are necessary and have their place. Sometimes I taste one, sometimes the other, but I guess I'm slowly learning to welcome them both without fear. Welcoming the hard experience of duality is filling me with a crescent conviction that my centre, my deepest me, can remain in peace, observing. Sometimes this is true, sometimes not. But all these add up to a lesson that brings trust, acceptance and silence.

– Sannyasi Mantrashakti, Colombia

Lesson # 10: Step by step

I am finding myself retaining a kind of positivity and love for myself and the training, giving importance to things that are really important, not getting into any kind of competition or race, flowing with every moment with almost deep down happiness. Also, there is a high level of acceptance of myself, my limitations, weaknesses and slowly building up my strengths. I feel like I have taken a rebirth and am slowly exploring and knowing myself and liking and loving myself. I see a reflection of this also in the situations I find myself in. It is a baby step, but it has started.

– *Sannyasi Karmanidhi, India*

Ashram life is a great teacher. This year has been a true discovery of the self. Many strengths have emerged, weaknesses identified and new understandings reached. A renewed belief in myself; a definite sense of purpose; a direction in life; a recognition of the gross discordance between my thoughts and action; an awareness of the profound impact others have on me, and an understanding that one cannot be A-One all the time. It was a year of getting lost and piece by piece finding myself again.

– *Sannyasi Vasundhara, India*

Lesson # 11: Transcending limitations

When I came in ashram, in the beginning I cannot speaking English because I never learn. But I always so happy with everything and I have done everything of my seva. This is amazing! Now I can speaking English to making communication. This is also amazing! But the amazing not from me. It is from everyone of ashram. Because everyone was so patience and kindness to helping me to do everything. They making the amazing and wonderful of life to me. It is from everyone are practise Swamiji's teachings. Try to do the best for the life. For others. For the world. And I feel everything and everyone are from guru's sends to teaching me and inspiring

to me! I get a lot of energy of love and happiness! I feel so grateful to Swamiji. To everyone and everything!

Also I do not understand about sannyasa, but I have a sankalpa. I want to giving my life to teaching yoga for help others. Before Yoga Poornima I can only thinking about yoga teacher. This is my vision. But when I heard: sannyasa has to be bring the light and hope for others – from Swamiji’s satsang – I was understand what is sannyasa more than before. The sankalpa is become very strong in my heart. And the sankalpa is much bigger than yoga teacher. Transcend the yoga teacher. Yes. I will become a sannyasa. I will be to do what is a sannyasa has to do. Swamiji please training me and help me!

The last: I love Swamiji! I love ashram of Swamiji! I love everyone! And thanks. Thanks. Thanks . . .

– *Sannyasi Satyamitra, China*

Lesson # 12: We’re all in this together

I think the main thing I learnt was good teamwork. Sometimes it can be really hard working in a group of people, mostly because we’re all so full of ourselves, and everyone has their own beliefs, ideas and whatnot. But leading up to the WYC, it became clearer to me that you have to get over yourself a bit and let go of some of your precious ideas and listen to other people working with you. Because they also have ideas and different ways of doing things that work as well, and it’s not the end of the world, it’s actually great.

It was interesting to see this happening, as all different types of people were working together, and how we had to adapt to each other and accommodate other people’s ideas. Sometimes it’s fast and sometimes it’s slow, and sometimes it doesn’t happen, but when you put the effort in, it opens up so many possibilities. And it’s much nicer to get along with people than to just reject and resist them and not communicate. That’s another thing I’ve learnt about teamwork, the importance of communication. Not to just say something to someone but to

make sure they understand it correctly. And not to go on and on about the unnecessary things and confuse everyone.

– *Sannyasi Sitamurti, Australia*



Lesson # 13: Patterns of the mind can shift

Practically, from 2012 to 2013, I have learnt how to: edit and compile a yogic text, manage venue duties and survive the crowds during big programs, register thousands of nationals for the World Yoga Convention, perform on stage in front of hundreds of people, read Devanagari, and clean, clean and clean. However, it has been management of the mind that has been the real training.

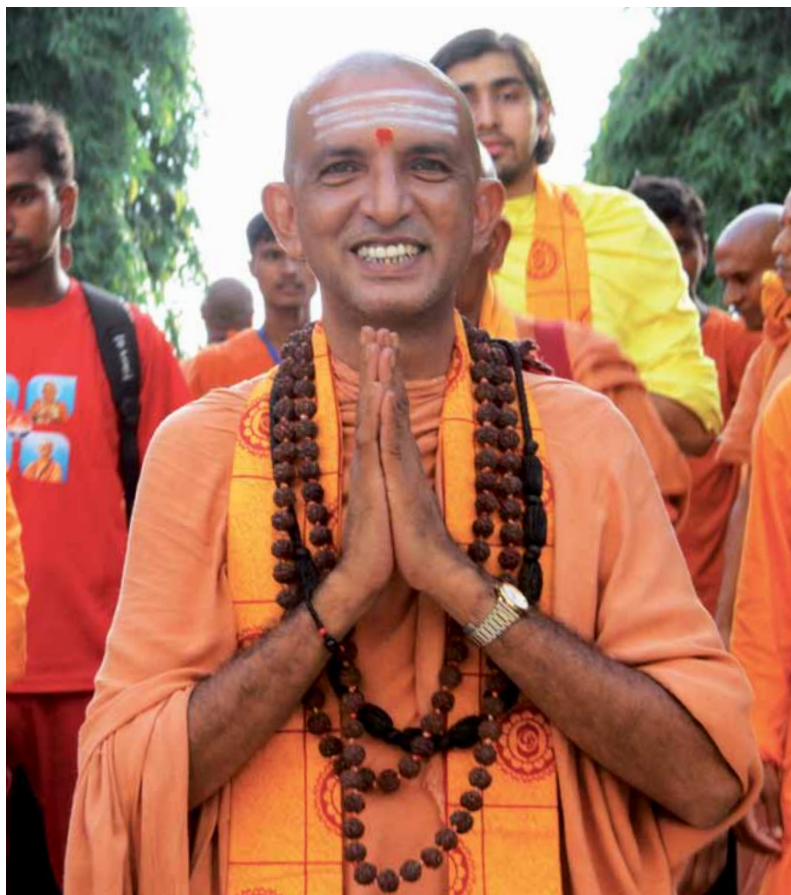
It is this inherent aspect of guru seva that has brought about a deeper understanding of myself. With the dawn of 2014, I have noticed that a subtle shift in attitude has started to take place. The desire to achieve is being replaced by the desire to serve. Competiveness is being replaced by the desire to be more supportive. Jealousy is being replaced with the ability to enjoy the beauty of others. The drive to be someone special and the desire to shine with talent is losing its grip. The desire to be flexible is training me to flow with change. The desire to say yes to life is replacing my anxiety and fear. I have begun to relax. Deeper aspirations are surfacing, nourishing my heart and soul.

– *Sannyasi Devileela, Australia*

Lesson # 14: Unearthing jewels within

When we were free from internal struggle and could connect, even for a short moment, with Swamiji's tremendous outpouring of trust and love, the ashram was absolutely magical, the best place on earth. In this light we were able to discover hidden treasures of ourselves that had been buried out of sight and nearly forgotten. Along with so many faults we unearthed plenty of strengths and abilities, sparkling jewels of our personalities that were finally, perhaps for the first time ever, seeing the light of day.

– Sannyasi Amritamurti, USA



संन्यास प्रशिक्षण के अनमोल क्षण

सन् 2013 के कुछ अनुभव, संन्यास प्रशिक्षार्थियों के अपने शब्दों में—

गुरु के सान्निध्य में

काल का वह खण्ड जो गुरु के सान्निध्य में बीतता है अतुलनीय होता है। यह हमारा परम सौभाग्य है कि परमपूज्य गुरुदेव ने त्रिवर्षीय संन्यास प्रशिक्षण सत्र का आयोजन कर हम संन्यास प्रशिक्षार्थियों पर अपने दुर्लभ सान्निध्य की साक्षात् कृपा वृष्टि की है। हम लोगों में तो कोई योग्यता नहीं, पर हम उन बन्दरों जैसे परम सौभाग्यशाली हैं, जिन्हें भगवान श्रीराम का सान्निध्य प्राप्त था।

हमारे गुरुजी सिद्धों में सिद्ध हैं। क्या आपको पता है कि उनके पास एक ऐसी अमोघ सिद्धि है, जिसकी तुलना किसी भी सिद्धि से नहीं हो सकती। वह अद्वितीय सिद्धि है उनकी 'मुस्कान'। संसार का कोई भी चमत्कार उसकी तुलना में नगण्य है। जब भी हम शारीरिक एवं मानसिक प्रभावों के कारण शक्तिहीन अनुभव करते हैं, वे अपनी मुस्कान से हमारे अन्दर नवजीवन की सी स्फूर्ति भर देते हैं। उनकी दिव्य छत्रछाया में हमारा संन्यास प्रशिक्षण चल रहा है, जिसके कुछ अनुभवों का मैं वर्णन करने जा रहा हूँ।

विश्व योग सम्मेलन से पहले दो बड़े कार्यक्रम रिहर्सल स्वरूप हुए, गुरु पूर्णिमा महोत्सव और फिर श्री लक्ष्मीनारायण महायज्ञ। यज्ञ के दौरान मेरी सेवा भक्तों को वाहन सुविधा उपलब्ध कराने की थी। साथ में भीड़ को नियंत्रित करना भी अनिवार्य सेवा हो गई।

इस अवधि में जब मैं पूरे मनोयोग से अपनी सेवा में लगा हुआ था, 10 सितम्बर की शाम को कार्यक्रम समापन के बाद भीड़ को अव्यवस्थित रूप से निकलते देखकर मैं चिन्तित हो गया और विचलित भी। मुझे लगा कि भीड़ व्यवस्थित करने के लिए जो युवा सहयोगी प्रदान किए गए हैं, वे अपेक्षाकृत कम हैं। खैर, किसी तरह उस दिन कार्य पूर्ण हो गया। दूसरे दिन सुबह उठा और अपनी सेवा में जाने के लिए तत्पर हो गया, पर मुझे भीड़ के अव्यवस्थित होने की पुनः आशंका थी। मुख्य बात यह थी कि उसी रास्ते से होकर गुरुजी की गाड़ी निकलती थी और इसलिए मैं स्वयं को अशक्त अनुभव कर रहा था। मैं विचलित था और ऊर्जा का अभाव महसूस कर रहा था।

उसी समय गुरुजी कार पार्क से होते हुए अखाड़े की ओर जा रहे थे। मैं भी वहाँ था। उनका स्नेहिल दृष्टिपात होते ही मैंने ऊर्जा का अनुभव किया और आश्चर्य! उसके बाद जब मैं कार्यक्रम स्थल गया तो कार्यक्रम समापन के बाद दोनों प्रहर में भीड़ धीमी गति से प्रवाहित होते हुए निकल गई, मुझे कोई कठोर श्रम नहीं करना पड़ा।

इस घटना से मैंने यह अनुभव किया कि गुरु द्वारा जब कोई कार्य दिया जाता है, तो हम स्वयं को कर्ता मान कर लक्ष्य पूरा करने हेतु भरसक प्रयत्न करते हैं और कार्य सिद्ध न होने पर हमें कष्ट होता है, किन्तु यदि हम अंतःकरण से गुरु को कर्ता मानकर कार्य करें, तो निश्चित ही वह कार्य हमें संतुष्टि प्रदान करेगा, क्योंकि फिर वह मात्र कार्य नहीं, उस विराट् की ही सेवा होगी और निश्चित रूप से वह कार्य भी उत्तम रीति से सम्पन्न हो जाएगा।



विश्व योग सम्मेलन 23 से 27 अक्टूबर तक था। सम्मेलन के पहले गुरुजी ने सभी को बुलाकर उनकी सेवा बतायी। मेरी सेवा कुटीर में रहकर आश्रम के लिए मार्केटिंग आदि कार्य में लगी। मेरा अनुभव रहा है कि कार्यक्रम के समय कुटीर ऑफिस के द्वारा मार्केटिंग नहीं के बराबर होती है। मैं कुछ उदास हो गया कि इतना बड़ा विश्व योग सम्मेलन होने जा रहा है और मुझे कोई व्यस्त सेवा नहीं दी गई है। खैर यही सोचा कि जो गुरुजी ने कहा है, वही सबसे अच्छा है। सेवा प्रदान करते समय गुरुजी ने श्री स्वामीजी का सन्देश सुनाया कि विश्व योग सम्मेलन को 'खूब धूमधाम से मनाना।'

शाम 7 बजे मैं कुछ उदास मन से अपने कक्ष की ओर बढ़ रहा था। तभी मैंने भवन के बाहर घास के मैदान में देखा कि एक चूहा अनोखी मस्ती में कभी एक तरफ भागता, तो कभी दूसरी तरफ, कभी खाना लेकर बिल में घुस जाता, तो कभी फिर वापस आ जाता। उसकी लापरवाह गति को देखकर ऐसा लगा कि आश्रम में बिना किसी ज्ञात अस्तित्व के वह केवल उत्सव के आनन्द में डूबा थिरक रहा है, मानो उल्लास ही उसका अस्तित्व हो।

इधर मैं अपने विचारों की ही उधेड़बुन में लगा था कि कैसे मुझे खुशी मनाने के लिए अनुकूल परिस्थितियाँ मिलें और वह छोटा-सा जीव बिना किसी अपेक्षा के 'खूब धूमधाम से' इस महान् क्षण को जी रहा था। उसकी मौज देखकर मैं स्थिर हो गया। ऐसा लगा जैसे गुरुजी उस नन्हें-से जीव के माध्यम से मुझे यह अनुभव करा रहे हैं कि आनन्द हृदय का आंतरिक भाव है। उसके लिए कोई बाह्य साधन अपेक्षित नहीं, वह सर्वदा हृदय में विद्यमान है। जब तक 'स्व' का विचार रहता है, वास्तविक आनन्द नहीं होता। इस चूहे जैसी गुमनामी में ही आनन्द का वास्तविक अनुभव होता है। आनन्द के इस वास्तविक रूप को जानकर 'मुझे भी आनन्द' प्राप्त हुआ। फिर मैंने भी विश्व योग सम्मेलन को 'खूब धूम धाम से' मनाया।

आश्रम का हर दिन एक नया अनुभव होता है। हमें ऐसा लगता है मानो हम गुरुजी की गोद में हैं और यहाँ अपने जीवन के सर्वोत्तम क्षणों को जी रहे हैं। अंत में गुरुजी को इन शब्दों से अपने श्रद्धा-सुमन अर्पित करता हूँ—

अर्पित करता गुरुदेव को, भाव-निर्झर-कविता।
जनु जलराशि अर्पित करे, महासिन्धु को सरिता॥

—संन्यासी देवतत्त्व, छत्तीसगढ़

नाहं कर्त्ता

13 जनवरी 2012 सुबह जब मैंने मुंगेर आने के लिए घर छोड़ा, मेरे मन में कुछ गहन साधना सीखने और करने की कितनी आशा, कितना उमंग था। मुंगेर पहुँचने के कुछ महीने बाद धीरे-धीरे मन के सारे उथल-पुथल थम-से गए। पता नहीं गुरुजी ने कौन-सी जादू की छड़ी घुमाई पर मेरा मन बिल्कुल शान्त होने लगा। इच्छाएँ समाप्त होने लगीं। 'मैं' और 'मेरापन' नहीं, केवल गुरुजी का निर्देश मानते जाना, उसके अलावा और कुछ नहीं। गीता का 'कर्मण्येवाधिकारस्ते मा फलेषु कदाचन' का सिद्धान्त आश्रम में चरितार्थ होते देखा।

सन् 2013 मेरे जीवन में सबसे अहम् रहा, क्योंकि इसी वर्ष गुरुजी ने पंचाग्नि साधना शुरू की थी और उस दौरान भी हमें उनका सान्निध्य प्राप्त हुआ। रोज सबेरे हम लोग हवन में जाते और गुरुजी के पंचाग्नि करते समय हम लोग भी कात्यायनी स्तोत्रों और मंत्रों का पाठ करते। परमहंस जी की पंचाग्नि साधना के बारे में केवल सुना था, लेकिन देखने की आकांक्षा गुरुजी ने पूरी कर दी। फिर धीरे-धीरे क्रमशः बड़े-बड़े कार्यक्रम आते गए, पहले गुरु पूर्णिमा, फिर लक्ष्मीनारायण यज्ञ। इस



दौरान हमें भारी भरकम कर्मयोग करना पड़ा। परन्तु कुछ पता ही नहीं चला, हवा के झोंके की तरह आया और चला गया।

फिर धीरे-धीरे हमारे कदम विश्व योग सम्मेलन की ओर बढ़ने लगे। गुरुजी ने मीटिंग बुलाई और सभी लोगों को दायित्व देने लगे। गुरुजी ने बताया कि कार्यक्रम के दौरान दिन-रात एक हो जाएगा। मुझे किचन सेवा का कार्यभार दिया गया। फिर प्रोग्राम आ गया और 18 तारीख से ही मिठाई बननी शुरू हो गई। मैंने सोचा कि अब रात-दिन एक

होने का समय आ गया। मन-ही-मन गुरुदेव और देवी मैया से प्रार्थना की, मुझे शक्ति दो ताकि गुरु के कार्यों को सही तरह से निभा सकूँ। सचमुच 18 तारीख से 28 तारीख तक मुझे चौबीस घण्टे में केवल ढाई घण्टे सोने को मिलता था। इतना भारी भरकम कर्मयोग मिला था कि मैं अपने आपको भूल गया था। खाने-पीने की बात बताना तो फिजूल होगा, एक दिन मैं अपना कुर्ता तक उल्टा पहनकर चला आया था। फिर भी मुझे पता नहीं चलता था कि मैं इतना काम कर रहा हूँ। न जाने मेरे अन्दर इतनी शक्ति कहाँ से आई, कौन करवा रहा है, मुझे कुछ पता नहीं चलता था। जरा भी थकावट नहीं, भूख नहीं, प्यास नहीं। अपने बारे में सोचने के लिए समय भी नहीं था। एक चीज मैंने प्रत्यक्ष अनुभव की—करने-कराने वाले एक ही हैं, और वे हैं गुरु, हम केवल माध्यम हैं। गुरु वास्तव में सर्वव्यापी, सर्वज्ञ और सर्वशक्तिमान हैं। 2013 की यही स्मृति मेरे मानस-पटल पर कभी न मिटने वाली यादगार बनकर रहेगी।

जनम दिए माता-पिता,

करम दिए भगवान।

संस्कार दिए गुरु आपने

बनाया इंसान को महान् ॥ 1 ॥

ऊँगली पकड़कर चलना सिखाया

मुँह में डाला निवाला

मंत्र देकर गुरु आपने,

निर्जीव पिण्ड में प्राण डाला ॥ 2 ॥

भौतिक ज्ञान दिया पिता ने,

संसार समुन्दर तैरने का

आध्यात्मिक ज्ञान दिया गुरु आपने,

नील गगन चूमने का ॥ 3 ॥

समाज ने दिया सामाजिक ज्ञान,

डॉक्टर, इंजीनियर, वकील बनने का,

दिया ज्ञान गुरु आपने,

रमता जोगी बनने का ॥ 4 ॥

गुरु देते हैं सच्चा ज्ञान,

जीवन सुलभ, सुगम्य करने को

माता, पिता, बंधु, सखा हैं,

सात जनम साथ देने को ॥ 5 ॥

—संन्यासी पूर्णदेव, ओडिशा

प्रश्नोत्तर-रत्न-मालिका

जगद्गुरु श्री आदिशंकराचार्य की गुरु-शिष्य संवाद रूपी इस रचना में अनेक आध्यात्मिक प्रश्नों का समाधान सूत्र रूप में दिया गया है। यह संवाद साधकों के चिंतन, मनन और स्वाध्याय के लिए उपयोगी सिद्ध होगा, इस आशा के साथ यह यहाँ धारावाहिक रूप से प्रस्तुत किया जा रहा है। गतांक से आगे ...

*को नरकः परवशता किं सौख्यं सर्वसंगविरतिर्या।
किं सत्यं भूतहितं प्रियं च किं प्राणिनामसवः ॥12॥*

प्र-नरक क्या है?

उ-परतन्त्रता।

प्र-सुख क्या है?

उ-संसार की तमाम आसक्तियों से वैराग्य होना।

प्र-सत्य क्या है?

उ-जिससे सभी प्राणियों का कल्याण हो।

प्र-प्राणियों को प्रिय क्या है?

उ-प्राण या प्राण-प्रेरक आत्मा।

*कोऽनर्थफलो मानः का सुखदा साधुजनमैत्री।
सर्वव्यसनविनाशो को दक्षः सर्वथा त्यागी ॥13॥*

प्र-अनर्थ फलवाला कौन है?

उ-अभिमान।

प्र-सुख देने वाली कौन है?

उ-साधु पुरुषों से मित्रता।

प्र-सब प्रकार के कामादि व्यसनों के नाश करने में कौन कुशल है?

उ-जो हर प्रकार से त्यागी है।

*किं मरणं मूर्खत्वं किं चानर्घं यदवसरे दत्तम्।
आमरणात्किं शल्यं प्रच्छत्रं यत्कृतं पापम् ॥14॥*

प्र-मरण क्या है?

उ-मूर्खता।

प्र-अमूल्य क्या है?

उ-समय पर योग्य अधिकारी को शक्ति अनुसार कुछ देना।

प्र-मरणपर्यन्त शूल की तरह चुभने वाला कौन है?

उ-छिपकर किया हुआ पापकर्म।

*कुत्र विधेयो यत्नो विद्याभ्यासे सदौषधे दाने।
अवधीरणा क्व कार्या खलपरयोषित्परधनेषु ॥15॥*

प्र-कहाँ प्रयत्न करना चाहिये?

उ-विद्याभ्यास में, सच्ची औषधि में एवं सत्पात्र के लिए दान में।

प्र-उपेक्षा कहाँ करनी चाहिये?

उ-दुष्ट मनुष्यों में, परायी स्त्रियों में तथा पराये धन में।

*काऽहर्निशमनुचिन्तया संसारासारता न तु प्रमदा।
का प्रेयसी विधेया करुणा दीनेषु सज्जने मैत्री ॥16॥*

प्र-दिनरात चिन्तन करने योग्य क्या है?

उ-संसार की असारता।

प्र-कौन चिन्तन करने योग्य नहीं है?

उ-स्त्री।

प्र-आनन्द करने वाली कौन है?

उ-दीन-दुःखियों पर की हुई करुणा और सज्जन महापुरुषों के साथ की हुई मित्रता।

*कण्ठगतैरप्यसुभिः कस्य ह्यात्मा न शक्यते जेतुम्।
मूर्खस्य शंकितस्य च विषादिनो वा कृतघ्नस्य ॥17॥*

प्र-कण्ठगत प्राण होने पर भी किसके मन का जय नहीं कर सकते हैं?

उ-मूर्ख, संशयग्रस्त, खेदयुक्त और कृतघ्न मनुष्यों के मन का।

*कः साधुः सद्वृत्तः कमधममाचक्षते त्वसद्वृत्तम्।
केन जितं जगदेतत्सत्यतितिक्षावता पुंसा ॥18॥*

प्र-साधु कौन है?

उ-सदाचारी।

प्र-अधम किसको कहते हैं?

उ-दुराचारी को।

प्र-इस जगत् को किसने जीत लिया है?

उ-सत्यतत्त्व में निष्ठा रखने वाले सहनशील पुरुष ने।

कस्मै नमांसि देवाः कुर्वन्ति दयाप्रधानाय।
कस्मादुद्वेगः स्यात्संसारारण्यतः सुधियः ॥19॥

- प्र—देवता भी किसको नमस्कार करते हैं?
उ—जिसके हृदय में विशेषरूप से दया रहती है, उसको।
प्र—बुद्धिमान् विवेकी को किससे उद्वेग होता है?
उ—संसार रूपी जंगल से।

कस्य वशे प्राणिगणः सत्यप्रियभाषिणो विनीतस्य।
क्व स्थातव्यं न्याय्ये पथि दृष्टादृष्टलाभाढ्ये ॥20॥

- प्र—तमाम प्राणियों का समुदाय किसके वश में हो जाता है?
उ—सत्य, प्रियभाषी, विनयशील महापुरुष के।
प्र—कहाँ रहना चाहिये?
उ—दृष्टलाभ (कीर्ति आदि) एवं अदृष्टलाभ (परमधाम प्राप्ति आदि) से युक्त न्याय (धर्म) के मार्ग में।

कोऽन्धो योऽकार्यरतः को बधिरो यो हितानि न शृणोति।
को मूको यः काले प्रियाणि वक्तुं न जानाति ॥21॥

- प्र—अन्धा कौन है?
उ—पापकर्म में प्रीति करने वाला।
प्र—बहरा कौन है?
उ—जो हितकर वचनों को नहीं सुनता।
प्र—गूँगा कौन है?
उ—जो समय पर प्रिय-भाषण करना नहीं जानता।

किं दानमनाकांक्षं किं मित्रं यो निवारयति पापात्।
कोऽलंकारः शीलं किं वाचां मण्डनं सत्यम् ॥22॥

- प्र—दान क्या है?
उ—जिसमें प्रत्युपकार की आकांक्षा न हो।
प्र—मित्र कौन है?
उ—जो पाप-कर्म से रक्षा करे।
प्र—अलंकार क्या है?
उ—शील (सरल निष्कपट स्वभाव)।
प्र—वाणी का भूषण क्या है?
उ—सत्य-भाषण।

Last Year

*A song written and performed by the three-year sannyasa
trainees on New Year's Day 2014*

You set our hearts alight
With five fires burning bright
And with each offering we were inspired

*Glory to Guru! Glory to God!
Glory to Guru! Glory to God!*

Last year!
What a glorious year
Big year!
Such a wonderful year
Great year!
And a marvellous year

Last year!
Many lives were touched
Many hearts were guided
Many people were given new hope

*Glory to Guru! Glory to God!
Glory to Guru! Glory to God!*

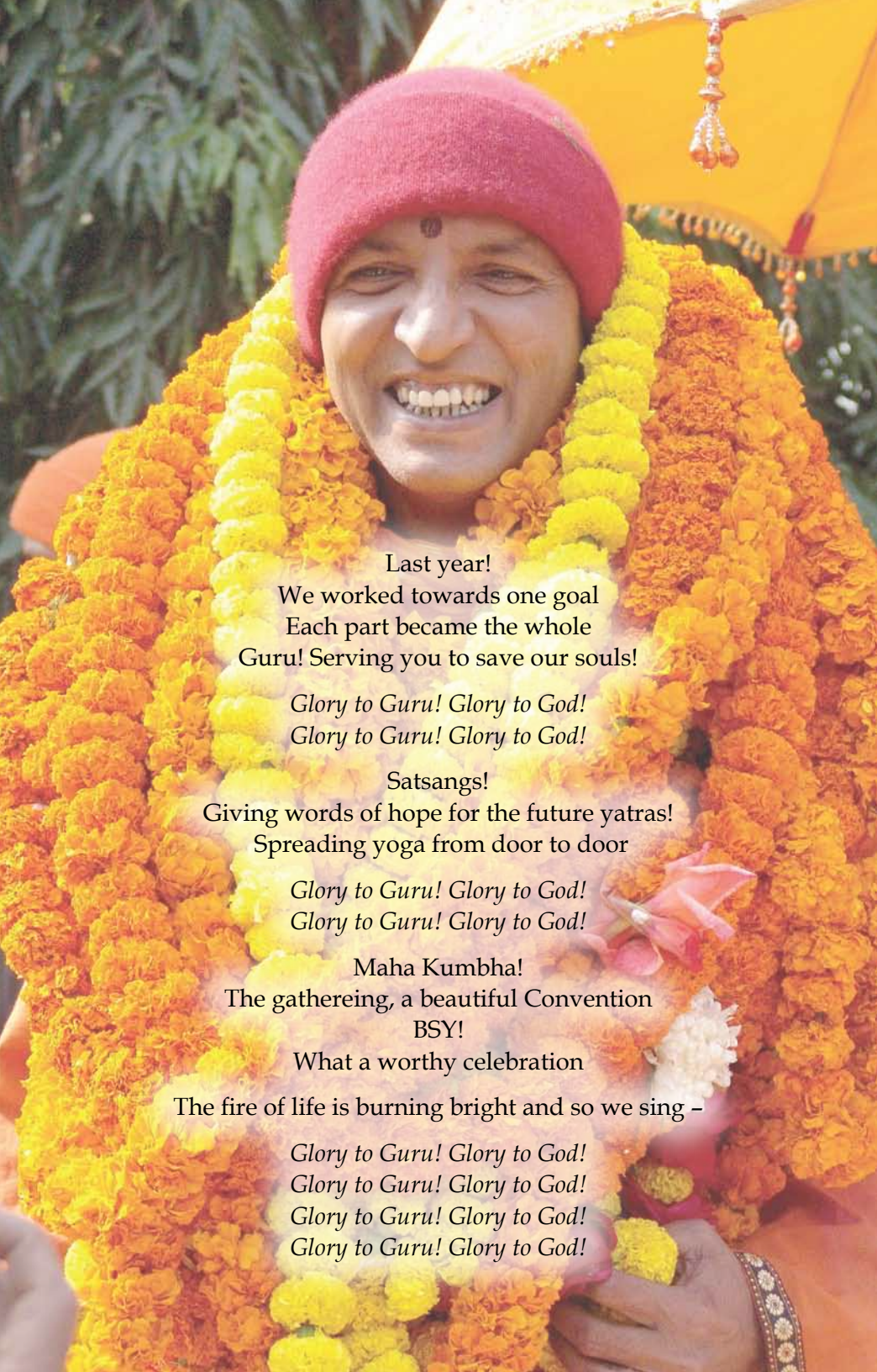
Last Year!
How many publications were issued?
And so much information they carried

It's true! Guru!

Last year!
So many people from so many lands
Giving with their heads, hearts and hands

It's true! Guru!

Jaya Guru! Jaya Guru!



Last year!
We worked towards one goal
Each part became the whole
Guru! Serving you to save our souls!

*Glory to Guru! Glory to God!
Glory to Guru! Glory to God!*

Satsangs!
Giving words of hope for the future yatras!
Spreading yoga from door to door

*Glory to Guru! Glory to God!
Glory to Guru! Glory to God!*

Maha Kumbha!
The gathering, a beautiful Convention
BSY!

What a worthy celebration
The fire of life is burning bright and so we sing -

*Glory to Guru! Glory to God!
Glory to Guru! Glory to God!
Glory to Guru! Glory to God!
Glory to Guru! Glory to God!*

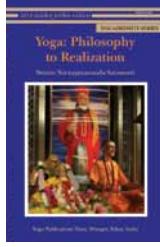
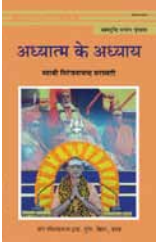


Yoga Publications Trust



हरि ॐ

2013 Yogadrishti Satsangs




The theme of the satsangs Swamiji gave in March 2013 at Baidyanatheshwar Shankarbag (Shivalaya), Munger, was understanding spirituality. Basing the satsangs on the question, 'What is spiritual life?' Swamiji described the various dimensions of spirituality. Presenting the essence of the teachings of Swami Sivananda and Swami Satyananda, Swamiji elucidated various practical sadhanas that enable an aspirant to understand and advance on the path of spirituality with fresh inspiration, energy and hope, utilizing the tools to live a divine life (available in Hindi and English).

The theme of the satsangs Swamiji gave in May 2013 at Ganga Darshan Vishwa Yogapeeth was the journey of yoga in an individual's life, from being a philosophy to becoming an experience. Swamiji described the essential principles of yoga and how its practices transform the mind through the process of yoga psychology, enabling application at various levels to improve the quality of life, and eventually becoming a lifestyle in harmony with nature and divinity. The vision of yoga in these classical teachings forms the basis of the four departments of Bihar Yoga Bharati: Yoga Philosophy, Yoga Psychology, Applied Yoga, and Yoga Ecology.

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

Yoga Publications Trust,

Ganga Darshan, Fort, Munger, Bihar 811 201, India
Tel: +91-6344 222430, Fax: +91-6344 220169

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

आवाहन एक द्वैभाषिक, द्वैमासिक पत्रिका है जिसका सम्पादन, मुद्रण और प्रकाशन श्री स्वामी सत्यानन्द सरस्वती के संन्यासी शिष्यों द्वारा स्वास्थ्य लाभ, आनन्द और प्रकाश प्राप्ति के इच्छुक व्यक्तियों के लिए किया जा रहा है। इसमें श्री स्वामी शिवानन्द सरस्वती, श्री स्वामी सत्यानन्द सरस्वती एवं स्वामी निरंजनानन्द सरस्वती की शिक्षाओं के अतिरिक्त संन्यास पीठ के कार्यक्रमों की जानकारीयों भी प्रकाशित की जाती हैं।

सम्पादक – स्वामी योगमाया सरस्वती

सह-सम्पादक – स्वामी शिवध्यानम् सरस्वती
संन्यास पीठ, द्वारा-गंगादर्शन, फोर्ट, मुंगेर
811201, बिहार, द्वारा प्रकाशित।

थॉमसन प्रेस इण्डिया लिमिटेड, हरियाणा में मुद्रित।

© Sannyasa Peeth 2014

पत्रिका की सदस्यता एक वर्ष के लिए पंजीकृत की जाती है। देर से सदस्यता ग्रहण करने पर भी उस वर्ष के जनवरी से दिसम्बर तक के सभी अंक भेजे जाते हैं। कृपया आवेदन अथवा अन्य पत्राचार निम्नलिखित पते पर करें –

संन्यास पीठ

द्वारा-गंगा दर्शन,
फोर्ट, मुंगेर, 811201,
बिहार, भारत

अन्य किसी जानकारी हेतु स्वयं का पता लिखा और डाक टिकट लगा हुआ लिफाफा भेजें, जिसके बिना उत्तर नहीं दिया जायेगा।

कवर फोटो: 2013 में स्वामी निरंजनानन्द सरस्वती की पंचाग्नि साधना का श्रीगणेश

अन्दर के रंगीन फोटो: 1: पंचाग्नि साधना; 2: महाकुम्भ मेला; 3, 4, 6: गुरु पूर्णिमा; 5, 7: श्री लक्ष्मी नारायण महायज्ञ; 8: विश्व योग सम्मेलन की तैयारियों

• Registered with the Registrar of Newspapers, India
Under No. BIHBIL/2012/44688

Sannyasa Peeth Events 2014

<i>Feb 1–Jul 25</i>	6-month Gurukul Lifestyle Course
<i>Apr–Oct</i>	All-India Yoga Yatra
<i>Aug 1–Jan 25</i>	6-month Gurukul Lifestyle Course
<i>Sep 8–12</i>	Sri Lakshmi-Narayana Mahayajna

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
Website: www.biharyoga.net

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