

Satya ka Avahan

सत्य का
आवाहन

Invoking the Divine

Year 4 Issue 3 May-June 2015
Membership Postage: Rs. 100



Sannyasa Peeth, Munger, Bihar, India



Hari Om

Avahan is a bilingual 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 – 811201, Bihar.

Printed at Thomson Press India (Ltd), Haryana

© Sannyasa Peeth 2015

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, 811201
Bihar, India

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

Front cover: Satyameshwar Mahadeva,
Paduka Darshan, Munger

Plates: 1: Sri Swami Satyananda Saraswati;
2–3: Satyameshwar Aradhana; 4: Katyayani
Havan; 5–7: Pashupata Astra Yajna;
8: Satyameshwar Mahadeva



SATYAM SPEAKS – सत्यम् वाणी

The sannyasin must face everything within him.

—Swami Satyananda

संन्यासी को अपने भीतर की हर चीज का
सामना करना पड़ता है।

—स्वामी सत्यानन्द

Published and printed by Swami Shankarananda Saraswati on behalf of Sannyasa Peeth, c/o Ganga Darshan, Fort, Munger – 811201, 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 4 Issue 3 • May-June 2015

न तु अहं कामये राज्यं न स्वर्गं नापुनर्भवम् । कामये दुःखतपानां 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

- 2 The Yoga of Liberation by Renunciation
- 3 बारिश से बचाव
- 4 Training in Sannyasa
- 4 संसारी और संन्यासी
- 9 Religion and Spirituality
- 16 अगला अध्याय
- 19 Reflections on Sannyasa Experience 2012-2014
- 37 त्रिवर्षीय संन्यास प्रशिक्षण के अविस्मरणीय अनुभव
- 44 कौपीन-पंचकम्
- 45 हार्दिक आवाहन

The Yoga of Liberation by Renunciation

Swami Sivananda Saraswati



The eighteenth chapter of the *Bhagavad Gita* opens with a question by Arjuna asking what is true *sannyasa* and true *tyaga*, renunciation. In reply to this important and crucial query, the blessed Lord makes it clear to us that real *sannyasa* or renunciation lies in renunciation of selfish actions, and even more in the renunciation of the desire or greed for the fruits of any action. Very clearly we are told that selfless and virtuous actions, and actions conducive to the

welfare of others should not be abandoned. You must engage yourself in performing such action but renouncing attachment and greed. The true and proper renunciation is giving up of selfishness and attachment while performing one's legitimate duties. This is called *sattwic tyaga*. We neither hate unpleasant action nor are we attached to pleasurable action. As it is not possible for you to renounce all action, the renunciation of egoism, selfishness and attachment in your activity is declared as true renunciation.

Karma does not accumulate and bind one who is thus established in such inner renunciation. The divine injunction is that God must be made the sole object of one's life. This is the heart of the *Gita* gospel. This is the central message in its teaching. This is the one way to your welfare here. ■

बारिश से बचाव

स्वामी शिवानन्द सरस्वती

एक बूढ़ा ब्राह्मण सड़क पर चल रहा था कि अचानक मूसलाधार बारिश शुरू हो गई। उसके पास न तो छाता था, न ही आसपास सिर ढकने की कोई जगह मिली। तब कुछ दूरी पर लकड़ी की चारपाई ले जाते दो मजदूर दिखे। उसका कद दोनों मजदूरों से छोटा था। वह भागकर उनके पास पहुँचा और चारपाई के नीचे घुस गया। अब उसपर बारिश की एक बूँद भी नहीं गिरी। बीच-बीच में वह मजदूरों की थोड़ी मदद कर देता, लेकिन उसे जो फायदा हुआ वह उसकी मेहनत से कहीं ज्यादा था।

बहुत-से साधक अपने लक्ष्य की ओर बढ़ते हुए बीच रास्ते में नाहक ही सांसारिक प्रलोभनों की घनघोर वर्षा में फँस जाते हैं और अपने आप को बचा नहीं पाते। लेकिन जो साधक बुद्धिमान् होते हैं, वे प्रलोभनों के दुष्प्रभावों से बचने की युक्ति निकाल लेते हैं। वे ऐसे आश्रमों और मठों का पता लगाते हैं जहाँ उनसे ज्यादा 'ऊँचे', ज्यादा अनुभवी संत और साधक रहते हैं। ऐसे स्थानों में पहुँचकर उन्हें अनुभवी साधु-संतों की छत्र-छाया में शरण मिलती है और वे पथभ्रष्ट होने से बच जाते हैं। ये साधक भी आश्रमों को कुछ-न-कुछ योगदान देते हैं, लेकिन उनके योगदान की तुलना में उन्हें जो लाभ मिलता है, वह कहीं अधिक होता है। आश्रमों और आध्यात्मिक संस्थाओं की कैसी अब्दुत महिमा है! ■



Training in Sannyasa

Swami Satyananda Saraswati

Why is training necessary for sannyasa life?

In the early stage of sannyasa, after initiation, ashram training is absolutely essential. This training must take place under the guidance of a guru or senior-most sannyasin. The traditional period of sannyasa training is twelve years, as this is the time required for changing or transmuting the mental patterns and samskaras from gross to subtle, from mundane to spiritual.

Before entering any professional field, many years of study and training are required. Would anybody accept a doctor, lawyer or engineer who had only studied for one or two years, or maybe not at all? In ordinary life, a mother gives birth to her child, and in spiritual life the guru gives diksha to his disciple, but after that the child must undergo years of education and training until he is considered ready to take up his post as a responsible member of society. In spiritual life also this period of training cannot be avoided, especially if the sannyasa order is to survive.

Why is work an essential part of sannyasa training?

By accepting sannyasa and engaging yourself in the path of sannyasa, you release a certain amount of energy. Not all, but some of the energy blocks are removed. When these blocks are removed, the energy begins to flow. This energy has to be properly engaged because it is a tremendous force and it can turn in any direction.

As a sannyasin, whenever your mind becomes negative, depressed, passionate, etc., it is because your energy is not being properly engaged. Negative thoughts, negative tendencies, negative behaviour does not indicate that your willpower is weak, that your mind is weak or that you are bad or evil. Negativity in the nature of a sannyasin indicates that he

has a lot of energy which he is unable to engage properly. It is only the energetic person who is negative. A man who has no willpower is never negative; he is timid. This is an important point which you must keep in mind.

Whenever you are positive, it means that your energies are properly invested. When you have depression, do not try to resolve your negativity by positivity. It will not work. You cannot overcome negativity by positivity. Negativity can only be overcome by looking after your energy and seeing that it is properly utilized. This is the reason why work is emphasized in the ashram for the training of the sannyasins.



The moment you take sannyasa certain blocks are removed. If your mind becomes detached, other blocks are removed. If you are not affected by pain and pleasure, the front block is removed. With each and every act of sannyasa, with each and every act of yoga, your blocks are getting removed, but what are you going to do with the energy that causes imbalance?

Therefore, sannyasins must remember that they have to work hard on the physical, mental, intellectual and spiritual planes. All the time, they must keep the mind engaged, and that is why they live in the ashram. And when the proper time comes, they should shine as spiritual guides to the people, not only in the ashram, but anywhere.

Sannyasins live in a country, they have a passport, because they have to have it. They have a nationality because they

have to have it, but realistically, they belong to no country. They are universal and when they learn yoga, when they enlighten themselves, when they have greater control over the behaviour of their energy, then they can, and should, move out and guide the people alongside pursuing their own spiritual practices. Sannyasins must become the transmitting poles of the powerhouse.

Why is karma yoga so important for sannyasins?

The efficiency of an ashram depends on the teamwork which is behind the degree of success of the place. The capacity of a swami depends on his ability to coordinate a team and to what extent he is able to inspire the members to work efficiently and whole-heartedly day and night. Everybody cannot practise karma yoga; it is an inspired energy. When you manifest that energy in yourself, then you have no knowledge of time and space. If you try to work in the ashram with a selfish motive, you will never be able to get that inspiration. You will fall ill in a few days.

Therefore, it is essential for a swami to live and work in the ashram. It is not for the sake of the ashram, but for his own personal growth and development. The ashram provides a base for karma yoga and karma yoga is very important for the purification of avidya and ignorance. When you work physically, when you work mentally, without any selfish motive, without any personal interest, that is called karma yoga. When you work with a personal selfish interest or motive, then you merely become the enjoyer of loss and gain.

Actions done without attachment will not bear any fruit, either positive or negative. Suffering is not man's ill luck. When you perform actions with personal attachments, then the suffering starts. If you can love everybody in the world without involving yourself, you will never suffer. If you can't, you will. Even if you love one person with attachment, you will suffer. So, the secret of sannyasa is to live a complete life without any personal attachments. ■

संसारी और संन्यासी

स्वामी सत्यानन्द सरस्वती

संसारी भी त्याग और तपस्या करता है।
और,
संन्यासी भी त्याग और तपस्या करता है।
सच है।

किन्तु—

संसारी के त्याग के पीछे भोग की भावना है। उसकी तपस्या सकाम है, क्षुद्र फलेच्छा की पूर्ति के लिए है।

जिसने स्वयं को जानने के हेतु से स्वेच्छापूर्वक सर्वस्व का त्याग किया, वही तो संन्यासी है। उसकी तपस्या निष्काम होती है, उसका उद्देश्य परमोच्च लक्ष्य तक पहुँचने का है।

त्याग और तपस्या का मूल्य ही क्या, यदि उसका उद्देश्य सर्वव्यापक चेतना की अनुभूति करना न हो।

कष्ट संसारी को निमन्त्रण देता है; किन्तु—

संन्यासी कष्ट को निमन्त्रण देता है।

संसारी विवशता के कारण कष्ट के निमन्त्रण को स्वीकार करता है।

संन्यासी प्रसन्नतापूर्वक कष्ट का भव्य स्वागत करता है।

संसारी के जीवन की दौड़ है, भौतिकता के प्राप्यर्थ।

संन्यासी के जीवन की दौड़ है, आध्यात्मिकता की प्राप्ति के हेतु।

दौड़ते तो हैं दोनों; किन्तु एक पीछे की ओर, लक्ष्य से विपरीत दिशा में, और दूसरा आगे की ओर, लक्ष्योन्मुख होकर।

संसारी जीवन की इस भाग-दौड़ में परिश्रान्त हो जाता है, पराजित हो जाता है। उसे इस पथ में मिलते हैं सहस्रों विघ्न और बाधाएँ तथा अन्ततः मृत्यु।

संन्यासी को जीवन की इस दौड़ के पारिश्रमिक स्वरूप मिलता है—अमृतत्व, प्रेमोपहार, मान और कीर्ति, अनन्त सुख एवं चिर शांति; फलतः वह बन जाता है अमर।

अन्ततोगत्वा तथाकथित सुखी संसारी भी अपने मृगमरीचिकावत् सुख की असारता को जान लेता है।

संसारी तब संसारी नहीं रहता, जब वह जीवन की क्षणभंगुरता को जानकर जीवन का यथार्थ मूल्य समझ लेता है।

संसार के जाल में उलझा हुआ है संसारी।

संसार के जाल को सुलझाने वाला है संन्यासी ।
संसारी मांगता है भीख, पर सदा भिखारी ही रहता है ।
संन्यासी भीख मांगकर त्रिभुवन की सम्पदा का ऐश्वर्यशाली स्वामी बन जाता है ।
संसारी लज्जा, शर्म और प्रत्युपकार की भावना से झुकता है ।
संन्यासी गौरव, प्रेम तथा नम्रता एवं सौजन्य से झुककर दूसरों को झुकाता है ।
संसारी है गुलाम—कंचन, कीर्ति और कामिनी का ।
संन्यासी है विजेता—कंचन, कीर्ति और कामिनी का ।
संसारी का निवास स्थान है संसार-सागर, जहाँ वह नाव में बैठकर भी डूब जाता है ।
व्यावहारिक दृष्टिकोण से संन्यासी का निवास स्थान भी संसार सागर है; किन्तु वह
नाव में बैठकर संसार सागर का अतिक्रमण कर जाता है । ■



THOUGHTS AT THE COMMENCEMENT OF
PANCHAGNI SADHANA 2015

Religion and Spirituality

Swami Niranjanananda Saraswati



There is a difference between religion and spirituality. In the spiritual aspect you have to search for the truth within yourself, you have to discover the truth within yourself, and you have to realize your own luminosity. That is the spiritual perception. In the religious perception, you simply become part of what is happening without self-awareness, without any awareness of what you can do to become better, and you follow a belief, dogma or ritual. That is the big difference between the religious attitude and behaviour and the spiritual attitude and behaviour.

Beginning of religion: philosophy

All religions begin as an idea which becomes a philosophy and finally turns into a religion. Christ did not want to create a new religion. He lived his life. He followed a philosophy in his life, he followed a principle in his life, he followed a behaviour in his life, and that was it. Christ did not live a religion; he lived a life which was conducive to his attainment and realization of the higher self, which he called 'Father'. That was the connection he developed: "Me and my Father are one." How many of us can say that? We can't. He did because he had that realization, that awareness. Similarly, Buddha did not create a religion. He lived a simple, austere and spartan life and discovered himself. He discovered his own luminosity; he lived a principle, a thought, a philosophy, a behaviour. He did not live a religion. In this manner, if you look at the life of all the great people, they have lived the spiritual life. Religious concepts have emerged out of this spiritual life in the form of belief, dogma and ritual. Therefore, the origin of religion that the masses follow and the origin of philosophy that the masters have discovered and lived are two different things.

After all, when was Christianity formalized? Not during the lifetime of Jesus and not in Jerusalem or Bethlehem. It was formalized in Rome fifty years later. When did the philosophy of Buddha become a religion? Not during his lifetime. After his death, in the congregation of his disciples, systems and disciplines were created. Therefore, religion is a created social custom and spirituality is an experience of your own luminosity. A philosophy becomes a religion when it interacts with social customs, with the result that the social customs are guided, rectified and managed. That is the difference between religion and spirituality.

False identity of 'Hindu religion'

People use the term 'Hindu religion'. That is a wrong identification of the spirituality that exists in India, for here we don't call yoga a religion, we don't call Vedanta a religion, we

don't call vedic knowledge a religion. We call them systems of thought and philosophy, they are known as darshana. *Darshana* means something that you realize, encounter and discover, or see within yourself. There have been six darshanas and they can be related to the idea of philosophy in the English language. These six philosophies were the basis of development of the Indian culture. They are Yoga, Vedanta, Vaisheshika, Nyaya, Samkhya and Mimamsa.

These six philosophical trends exist in India today also. People call all this a religion. They club everything together under one idea and that is the identity they look at. They look at the external aspect, therefore the outer behaviour, the outer ritual becomes a religion. Those who understand and realize, do not believe this collection to be a religious collection but a philosophical collection – philosophy that you can live, an idea that you can live, an understanding that you can live in your life.

After all, compassion is an idea that you live. Love is an idea that you live. To become good and do good is an idea, a behaviour that you live. If you are living a thought and expressing it, and that thought is bringing you peace, awareness and upliftment, so that you are changing within yourself, discovering your own spirit within yourself and associating and connecting with that, how can that be called a religion? It is a personal experience of growth and development.

Spiritual life: guided by symbols

In spiritual life everything is based on symbols. Symbols indicate the nature of invocation. The mind is energy, thoughts are energy, words are energy. When we speak, that energy creates a transformation in the mind. If I say you are very good and beautiful, you will feel happy and big-headed, and if I say you are ugly and horrible, your feeling will be different. Although words are words, how they are understood and responded to is unique to every person. Once somebody called

me a dog. I was very happy, for a dog is man's best friend. If you call me a dog, it indicates that I am your best friend. If somebody else hears 'dog' they will think, 'How can this person call me a dog?' There will be aggression, anger, frustration and repulsion: a word, when spoken, can alter the behaviour and understanding of the mind.

Most words affect the intellect. Then there are certain vibrations and words that affect or access the emotions. There are certain words and vibrations that access the spirit. The transformation, the feeling comes within. Just as the mind responds to a good or bad word, the spirit also responds to the vibration of certain words. The vibration of the words to which the spirit responds is mantra. Of course, the intellect analyzes and compares the word instantly – did this person say a good thing or a bad thing to me. However, when the word accesses the spirit, it is not recognized by the intellect, it is recognized by the nature of the spirit itself.

When the nature of the spirit connects with the word, with the vibration, then you begin to feel something within which you can't really place, but you name it as peace, contentment, joy or happiness. What you are experiencing in your mind as peace, contentment, joy and happiness is an experience that is happening within your own spirit, within your own nature. Peace is not an intellectual idea, it is not an intellectual experience; it is knowing that 'I am at peace'. Happiness is not a spiritual or social idea; it is knowing that 'I am happy'. The vibrations of mantras elevate the mind from the intellectual and the emotional dimension to the spiritual dimension. In order to realize that dimension, you have to sustain the invocation, the discipline, the aradhana so that your mind eventually fuses with the mantra, and then you become a yogi.

From thought to philosophy and dogma

Anything and everything in life begins with a thought. That thought turns into enquiry or questioning, and you look for answers. If an answer comes, generally it is based on

a personal experience and perception which is your own discovery. In this manner people live their thoughts, which eventually become a philosophy, a way of life, a tradition. When this lifestyle, idea and philosophy merges with other ideas, customs and cultures, it turns into a dogma, it becomes a religion.

It is the thought that sustains through the ages and the thought can go both ways: towards religion or towards spirituality.

Inner experience and outer code of conduct

Spirituality is your own experience, conviction and commitment to what you believe in, how you live and what you hold dear. This leads to the enrichment of your life and you become fulfilled, you discover a better you. It is the realization of the goodness that is in you. It is the realization of the beautiful that is in you. It is the realization of the harmonious person that you can be. That is spirituality. However, when different systems are created to enforce an idea, and regulations and disciplines come in, in the form of a moral code of conduct formed by social and cultural understanding, then it becomes a religion.

I gave the example that Christ was not Christian, he lived his own philosophy, belief and lifestyle. He did not have the intention to create a religion; he just wanted to inspire people to live a good life. It was the same with Buddha. He was not a Buddhist. He lived his life, happily, blissfully, looking at his shortcomings, improving them, becoming better, and ultimately reaching the state of nirvana. He felt the fullness and the completeness in his life. That was his sadhana, his experience, his accomplishment. He did not gather disciples to create a religion, rather to inspire them to see what he had seen and to become what he had become. All the saints and masters have lived their life in this manner, whether in the orient or the occident. It is only when the customs of different cultures are merged with a philosophy that it is seen as a religion.



Eastern and western outlook

The eastern thought and the western thought on this subject has been different on the levels of intellect and experience. Where people have spoken of experience, the western thought has always suppressed it. When Socrates spoke of the spirit, he was put in prison. His thoughts, his ideas were not accepted. When Galileo denied that the earth was flat and said that it was round, he was put in prison, for the ideas were not accepted. When Copernicus denied that the sun, the moon and the stars revolve around the earth and said that the earth revolves around something else, people did not believe that. Thus the intellect is a path which is arrogant and disbelieving.

If it was simple disbelieving it wouldn't be a problem: 'All right, you don't accept my thought, I don't accept your thought, let us live in peace.' The problem comes with, 'If I don't accept your thought, I will put you in prison.' That is what has happened in the past. There is always an arrogant assertiveness by every individual. Even in a debate between husband and wife, sometimes there is agreement and sometimes not. When

they don't agree, what comes to the forefront? The arrogance and the aggressiveness. This is the intellectual field, the intellectual dimension.

In the experiential dimension, you simply become what you believe in. If Christ believed in love and compassion, he became that, he became love and compassion. If Buddha believed in contemplation and moksha, he became a living example of that. In spiritual life you become what you believe in. If you believe in simplicity, that is what you become - in life, thought, word and deed. If you believe in humility that is what you become - in life, thought, word and deed. Every spiritual aspirant holds on to one ideal and becomes that. When you become that, that is known as yoga. That is known as the experience. There are people who become bad or negative or jealous too and identify with that. You don't necessarily only become good, you can also become bad when you identify with a quality.

The concept of dharma

There is another concept that guides us in this, that of dharma. Dharma in the Indian context is not religion, the definition of dharma is given as *Dharayate iti dharmah* - "What you hold in front of you in your hand, that is what you become." So what do you hold in your hand to become better? There are different qualities that constitute dharma and they represent your aspirations and efforts: kshama, dhairya, dhriti, sheel. *Kshama* means forgiveness, *dhairya* means patience, *dhriti* means firmness, *sheel* means a good character and a trait, good behaviour, not destructive and negative, but positive and uplifting. There are many things that you hold within yourself to become better, and that is your dharma. Dharma here does not mean belief. What are the qualities that make you spiritual? Think about that in relation to dharma. That dharma is not religion, it is your spiritual realization.

– 12th January 2015, Ganga Darshan and Paduka Darshan

अगला अध्याय

स्वामी निरंजनाब्द सरस्वती

आगामी वर्षों में जैसे-जैसे साधक संन्यास पीठ से इस समझ के साथ जुड़ेंगे कि वे एक संन्यासी के रूप में प्रशिक्षित हो रहे हैं, योग शिक्षक के रूप में नहीं, वैसे-वैसे संन्यास पीठ की गतिविधियाँ गहन और व्यापक होती जाएँगी। नहीं तो फिलहाल जो भी यहाँ संन्यास के लिये आते हैं वे यही सोचते हैं कि सबसे बढ़िया योग शिक्षक बनकर निकलेंगे। वे संन्यास को अपने प्रोफेशन, अपने व्यवसाय के साथ जोड़ देते हैं। योग व्यवसाय हो सकता है पर संन्यास नहीं। संन्यास एक ऐसी जीवनशैली है जिसमें तुम खुद का सामना करते हो। इसलिये आश्रम में रहकर संन्यास जीवन जीना कोई आसान चीज नहीं है।

चुनौतीपूर्ण जीवन

जो लोग यहाँ दस-पन्द्रह दिन या एक महीने के लिये आते हैं उन्हें यह बड़ी शांत और सुन्दर जगह लगती है। लेकिन अगर यहाँ लम्बे समय के लिये रहना पड़े तो यह बहुत चुनौतीपूर्ण जगह बन जाती है क्योंकि यहाँ मन को बहलाने के साधन हैं ही नहीं। अगर किसी से कोई मन-मुटाव हो जाए तो तुम उससे भाग नहीं सकते। घर पर यह मुमकिन है। अगर दफ्तर में किसी से बहस हो जाए तो तुम सीधे घर आ सकते हो। घर में खटपट हो जाए तो रात होटल में बिता सकते हो। अगर किसी जगह से ऊब गये तो कार लेकर किसी दूसरी जगह छुट्टी मनाने जा सकते हो। मतलब मन बहलाने के काफी तरीके हैं, पर आश्रम में कोई चारा नहीं है। जिसके साथ दिन में बहस हुई है रात को उसी के साथ कमरे में सोना है! चौबीसों घंटे तुम्हें उसी व्यक्ति का सामना करना है। यह बात अन्दर-ही-अन्दर सुलगती रहती है और फिर एक दिन धमाका होता है, तुम्हारा अपने ही मन से सामना होता है। होता है कि नहीं ऐसा?

स्टील-संन्यासी

आश्रम चुनौतियों से भरे स्थान होते हैं। लोग सोचते हैं कि आश्रम ऐसी सुहावनी जगह है जहाँ जाकर विश्राम और ध्यान किया जा सकता है। मुझे यह सोच बिल्कुल समझ में नहीं आती। मतलब तुम मेरे यहाँ आकर आठ घंटे ध्यान करना चाहते हो और मैं तुम्हारे लिये खाना बनाऊँ, साफ-सफाई करूँ, सब काम करूँ! तुम आँखें बंद करके मगन रहो और मैं तुम्हारी सेवा करता रहूँ! कम-से-कम इस आश्रम में तो यह कभी नहीं होगा। अगर यही करना चाहते हो तो कोई दूसरी जगह ढूँढो।

इस आश्रम की परम्परा है निरंतर सेवारत रहना। सुबह से शाम तक हम ड्यूटी पर होते हैं। संन्यासी जब पूछते हैं, 'आज आराम नहीं मिलेगा क्या?' तो मैं सोच में पड़ जाता हूँ कि इन लोगों की मानसिकता कैसी है। एक दिन मैंने किसी संन्यासी को कहते सुना, 'मैंने वह काम नहीं किया क्योंकि आज रविवार था और मैं छुट्टी मना रहा था।' विश्व योग सम्मेलन सर पर है और तुम्हें छुट्टी मनाने की पड़ी है! क्या इसी तरह तुम अपनी जिम्मेवारी निभाते हो?

ऐसी बातें मुझे बिल्कुल समझ में नहीं आतीं क्योंकि मेरा प्रशिक्षण कुछ दूसरे तरीके से हुआ है। मैं श्री स्वामीजी के प्रशिक्षण से गुजरा हूँ जिसमें वे कहा करते थे, 'मुझे स्टील जैसे मज़बूत संन्यासी चाहिए, एल्यूमिनियम जैसे नहीं। जो एल्यूमिनियम के बने हैं वे चले जाएँ तो बेहतर है क्योंकि वे आसानी से मुड़ जाते हैं, टूट जाते हैं। मुझे मज़बूत स्टील के खम्भे चाहिये जो मुड़ना नहीं जानते।' जब मैं अपने संन्यासियों को देखता हूँ और वे ऐसी कोई अजीब-सी बात बोल देते हैं तो मुझे लगता है कि न तो ये स्टील हैं, न एल्यूमिनियम, बल्कि आटे के मुलायम ढेले हैं जो हाथ लगाते ही पिचक जाते हैं। स्वयं पर संयम न होना, अपने मन के व्यवहार को नियंत्रित न रख पाना, ये सब इसी कमजोरी के लक्षण हैं। चित्त की वृत्तियों को संयमित करना ही तो योग का लक्ष्य है। अगर तुम मन की किसी वृत्ति का लम्बे समय तक सामना कर उस वृत्ति पर नियंत्रण की क्षमता विकसित कर लेते हो, तो समझ लो कि तुमने योगश्चित्तवृत्तिनिरोधः का सूत्र आत्मसात् कर लिया है। तोते की तरह पातंजल सूत्रों को रटते रहने का कोई फायदा नहीं जब तक तुम उनका अभ्यास नहीं करते।



संन्यास पीठ

यह बात अब मेरे मन में स्पष्ट हो गई है कि संन्यास पीठ के द्वार सभी के लिए खुले नहीं होंगे। मैं देख-परखकर ही लोगों का चयन करूँगा। मुझे पूरा अधिकार है कि केवल उन लोगों को चुनूँ जो मेरे अनुशासन का, मेरी शिक्षाओं का पालन करें। और मैं सिर्फ कुछ ही को चुनूँगा। बहुत-से लोग सोचते होंगे, क्या मैं भी शामिल होऊँगा? नहीं, यह कोई जरूरी नहीं। योग एक मजबूत आंदोलन के रूप में उभर चुका है जो अपने बल पर कायम रहेगा। मुझे अपने गुरु से अब जिस चीज का स्पष्ट आदेश मिला है वह है समर्पित लोगों का ऐसा समूह तैयार करना जो मेरी तरह संन्यास जीवन जी सकें, या कम-से-कम सच्चा प्रयास कर सकें। मैं यह नहीं कह रहा कि मैं खुद संन्यास जीवन को शत-प्रतिशत जीता हूँ, पर हाँ, अपनी पूरी क्षमता से इसे जीने का प्रयास जरूर करता हूँ। इसलिये मैं चाहता हूँ कि जो भी मेरे साथ जुड़ें, वे मेरी तरह बनें। लक्ष्य के प्रति उनकी निष्ठा हो, उनके प्रयास सच्चे हों, क्योंकि इसके बिना श्री स्वामीजी का तीसरा मिशन साकार नहीं हो सकता। अपने स्तर पर मैं हर सम्भव प्रयास करूँगा ताकि मेरे जीवनकाल में उनका यह मिशन अवश्य साकार हो। इसके लिये मुझे दस या दो को ही चुनना पड़े और हजारों का त्याग करना पड़े तो मैं करूँगा, क्योंकि मेरे लिए यही आदेश है। कम-से-कम एक को तैयार कर दूँ जो परम्परा को आगे ले जा सके, और इस एक के चुनाव के लिए बहुत छटाई करनी होगी। यही मेरे जीवन का अगला अध्याय है। ■

—7 अक्टूबर 2013, गंगा दर्शन



Reflections on Sannyasa Experience 2012-2014



During the three-year period of 2012-2014, anywhere one looked in Ganga Darshan a sannyasa trainee could be seen engaged in an activity, trying hard to experience, understand and imbibe the sannyasa culture and lifestyle – always under the direct vision of Swami Niranjan. As the group of 111 from 24 countries underwent the challenges and learning of sannyasa life, acquiring new skills, new perspectives and new tools, their inner potential blossomed. “The sannyasa training is not intended to make people into sannyasins, but to provide them with the training and samskaras to cultivate their own spiritual life,” Swamiji said at the very commencement. This idea was the substance of the three years as the trainees were exposed to teaching yoga, chanting Sanskrit, singing kirtan, speaking before an audience, practising silence, assuming responsibility, planning, implementing, failing, succeeding, facing negativity, cultivating positivity, living and working together, developing self-understanding, and standing on their own feet. As they went through this vast array of experiences, Swamiji inspired them, corrected them, guided them, held them and freed them. He gave them lessons on the classical traditions as well as on practical spirituality. Living with a

master and connecting with the guru tattwa emphasized the value of faith and unfolded auspiciousness.

At the conclusion of the training in December 2014, the trainees were asked to reflect on their learning and write them down. Excerpts from some of the articles are presented below.

Learning to be a trustee

Sannyasi Vasundhara (India)

When I filled out the three-year ST form, my purpose as I wrote in it was 'to learn more about sannyasa'. Looking back on these three years, that goal has definitely been met. I believe I have a greater understanding, a clearer perspective and a stronger grasp on what it means and what it entails to be a sannyasin. Digesting all that sannyasa is meant to be is the work of a lifetime, many lifetimes possibly. For what my limited brain can absorb, in three years I think I have done well.

The group of a hundred and eleven represented a mini physical map of the world. I am amazed at the different ideas, motivations, thoughts, concepts and understanding. The importance of communication was brought to the forefront. There were some who wrapped up their life for this three-year experience. That is sacrifice. That is dedication.

My association with Swamiji started many years before the three-year training and from those years I remember him often quoting the twelfth chapter of the *Bhagavad Gita* and enumerating the qualities of a cherished bhakta, making the



point that we were nowhere near those ideals. In those days I always wondered what he meant. I most certainly considered myself to be compassionate, friendly, etc. In these three years the import of those words has finally dawned. The depth and the breadth of those qualities have expanded so greatly that truly if I do at all reflect them, it is in such miniscule proportions that it is like non-existent. A good lesson in arrogance as well. It is incredible how strong-headed the human mind is. The patterns of the mind are so hard to break. Decision-making is the bane of my existence. Little wonder then that I receive only those sevas where decision-making is an integral part of my work. And how the mind revolts! Recognition of weaknesses is the easy part. The shift is what beats me. Every time I hit the same 'head' block. When will the leap be high and wide enough to cross over and be free?

Having said that though, one definite learning has been . . . flow. Do not ponder over the weaknesses too much . . . flow, and change comes. Leadership is another one of my zones of difficulty. My record of convincing others is abysmal. Yet, time and again, I will get thrown into positions where that is a position I must adopt. And lo and behold with the passage of time I find that my ability to manage grows stronger. No conscious processes involved but the steering wheel is being turned slowly. *Naham karta Hari karta, Hari karta hi kevalam . . . Naham karta guru karta, guru karta hi kevalam.*

These three years have taught me a lot about myself - the limitations, the strengths, the conditionings, the attachments, the deeper desires. So many old ideas have taken on new meaning; so many new meanings have been added. If I had to come face-to-face with the girl who sat at the GDO counter three years ago and eagerly poured over the Sannyasa Training brochure, I don't think I could recognize her. And yet, I don't think I have changed that much. The key word, I think, is expansion.

These three years have taught me a lot about others - appreciate each one, God resides in them; if He resides in my

heart, He must in theirs too. Everyone, after all, is a seeker of the same end-product. The expressions are different, the goal is the same.

This time has taught me about life - 'Don't sweat the small things', that only bogs you down. Sri Swamiji's message rings in my ears, *Har haalat mein masti lao*.

It has taught me about sannyasa - it is a calling. Plod on but you will get only as far as has been written. The path is not without fatigue but you must keep on walking.

My most cherished memories, however, will always be my growing relationship with Swamiji. Every day he sits more solidly in my heart, every day my head bows a little lower, every day I watch a new emotion, a new feeling, a new way to relate emerges, the closeness develops. The fun times, the firm times, the furious times. They all have their own space. They are the warp and weft on which the three-year experiences are woven.

Sea of love and happiness

Sannyasi Shantananda (Bulgaria)

Today, when the first three-year sannyasa training of Sannyasa Peeth is drawing to an end and after almost four years spent in the ashram, I more and more realize that this place is like a miniature replica of the world outside. In spite of that, there are at least two differences between the ashram and the world outside.

The first one is that some of the people consciously, trusting in guru and guided by him, have the courage and make the effort to face all that the mind brings up with awareness, and work on them, trying to go as deep as possible to the essence and then let them go away piece by piece, every day, for years and years, sometimes successfully, sometimes not.

The second one is that the ashram is actually a protective and controlled environment where everything is possible by the grace of guru. The universal energy field where one can dream the dreams of the others, one can experience oneself

through the experiences of others, can love oneself through the love of others . . . I feel speechless at this palette of colours as if I were in a wonderland.

In the first year, I realized I had to change my attitude and approach people with much more understanding, softness and patience. At the end of the year I found that each and every one has got at least one special skill or talent and I began to appreciate this.

The second year, 2013, was the Convention year. So much positive sentiment, at one and the same time, continuously, I have never experienced before in my life. No matter what I was doing – cleaning toilets or rooms, working in the kitchen or in the department, looking after sick people or honoured guests, doing havan or pooja, chanting, managing venues, running from one duty to another, walking around or just being in the presence of Swamiji – the feeling was that of joy, happiness, love, inspiration, satisfaction, innocence, serenity and beauty, but in a very silent, touching and deep way. Something beautiful was happening deep in my heart, absolutely free from the usual daily troubles. And Swami Niranjan was looking after us like a loving mother with such great patience, understanding, warmth, softness, security and fairness; only God is able to love in this way.

Earlier, I never understood what exactly Indians mean when they speak about guru's grace, but in all these days, especially during the events and mostly during the Convention time, I really felt this grace in such a touching manner.



2014 was the transition year. Swamiji started those small and intimate yajnas and anusthanas, special morning classes, afternoon and evening meetings in Akhara, and beautiful Sunday satsangs. We were naughty and he was patient, soft, caring, loving and generous.

One day I realized that all of us belong to one and the same family, and the love of guru creates a subtle connection between each and every one of us. It is not easy to accept that what annoys you in somebody else is the same trait of your personality suppressed deeply inside you, but it is a good starting point to begin to discover your own self.

It is not easy to be positive and to keep smiling when everything seems to go against you, but it is a good starting point to begin to believe that it does not matter what happens – whatever happens you always have the chance to dance.

The Bulgarians say that life is wiser than everything else, and sooner or later everybody gets his own lesson. In this ashram, under the guidance of a guru like Swamiji, we receive these life lessons.

Three keys

Sannyasi Jivananda (Germany)

These were my learnings. First of all: positivity – to remain in a positive and constructive frame of mind at all times. This is to take life as a teacher, every experience should be seen as an opportunity, as a stepping stone to higher awareness and greater understanding. If this can be done, where is the



















problem? However, to do this one needs to have faith, which needs to be cultivated. So second: faith. The intellect cannot be the ultimate guide of life; this role must be given to the heart, and faith is a quality of the heart. Sometimes we are not convinced, but still we have to do it in order to go through something. Third, maybe the fruit of the first two: skill in action – doing the appropriate thing at the appropriate time. Do your best and leave the rest.

Three keys which when held in constant awareness and practice unlock the beauty of life.

In a magical university

Sannyasi Madhuri (Serbia)

The sannyasa training was probably different for each person, according to their samskaras and karmas. However, each one of us got exactly what we needed, as we always do from our guru. No matter how long we stayed in the ashram, how new or old we were to yoga, ashram life or sannyasa and the tradition, I feel that each one of us was showered with Swamiji's blessings according to our capacity and receptiveness.

I really enjoy watching Swamiji with his parrots. In that relationship I see his life as one of complete service. He treats them with so much love, understanding, respect. He gives them shelter, food, comfort, and protects them, bathes them, allows them to stab him with their claws, to walk where they want to, to destroy his pens and papers, even stand on his head, as he does with all of us. He provides us all with everything we need, gives us shelter, food, love, understanding, care, protection, knowledge, and leads us to the right path for us.

The biggest prasada for me was a chance to observe Swamiji's everyday movements like walking, talking, sitting, gesticulating, laughing, staring, sometimes blinking, singing, dancing . . . The beauty in the different expressions of God's incarnation. No treasure on earth can match this gift. And now slowly I'm starting to see him in everyone, in everything, everywhere.



Each person I've interacted with during the training had something to teach me. Also, every building, every room, every roommate, every seva taught me something, especially about the raga and dwesha of my mind. While practising swadhyaya I have noticed many behavioural patterns and habits, for example, food. I have realized that when I overeat I am doing himsa to myself, because the body is struggling to digest it all. It is not an act of need, but an act of greed, one of our inseparable 'six friends'. These friends, as Swamiji refers to them, I have observed appear in everyday circumstances so many times and influence the state of mind.

I have also felt how many accumulated things and belongings can actually be felt physically like weight on our shoulders. I find it very similar to accumulation of thoughts, emotions, memories. Practising simplicity as one of the 18 ITIES is of utmost importance.

One of the greatest teachers during this course was karma yoga. Even though I had heard and read about it, I wasn't really aware of its significance, until I experienced it for a longer period of time. Sometimes when I'd feel on the verge of sickness or really tired, the sense of responsibility would push me to continue with my duties, and somehow fresh energy would start flowing through my body and mind, and I would be able to go through the day and feel much better. That also happens with mantras. So many times I wanted to rest and skip the evening program, but knowing how mantras affect us, I'd go and be refreshed afterwards.

As havan is one of my favourite sadhanas, especially after my last darshan of Sri Swamiji in which he emphasized the importance of havan and yajna, daily morning havan dedicated to mother Katyayani was truly God's gift. Every morning, the day would start on a different note after chanting the mantras. Its invisible benefits were slowly impacting us.

Every action and task I was given had inherent teaching and brought some revelation. Even a simple thing like singing kirtan would bring to surface a chain of reactions. All I could do was observe and laugh at myself.

The change inside that I have witnessed is that the rigidity of mind dissolved greatly. As the mind became simpler, I was able to perform more seva within a day, with more focus and efficiency.

Classes with Swamiji were an amazing experience. I have always wished for learning directly from him, but I didn't really think it was possible. Life brings so many unexpected gifts!

The *Yoga Sutras* sessions, which besides knowledge and wisdom gave us a chance to interact with Swamiji and each other as a family gathering with lots of warmth and laughter, were another unforgettable experience.

All throughout my stay in the ashram I had a feeling that I'm in a magical university, something like Hogwarts. The magic was particularly visible during WYC and preparations for that magnanimous event. As many people involved in preparations allowed love to flow through them, they managed to complete impossible tasks at very short notice. It resulted in an amazingly positive energy field during the WYC.

I think that every breath I've taken here taught me something. Despite everything I have learnt I feel like I don't know anything and that what I need to know, he will provide.

In the gurukul

Sannyasi Yogashraddha (India)

The participants of the three-year sannyasa training were given the opportunities to develop their inherent, inert and dormant

talents through the medium of this deep and challenging training. We were given the rare opportunity to meet the real experiences of spiritual life. We were kept constantly engaged in different activities, in order to develop the spiritual nature and expansion of spiritual awareness. We were given the different tasks to develop our inner knowledge and strength.

According to me, learning continues all through life. What one voluntarily learns is easy to measure in terms of success or failure. However, the things learnt as part of a process of evolving or growing are imbibed subtly and are difficult to measure, as they become samskaras or traits. That's exactly how I feel, the training we received has become a part of our being; its components have become samskaras: a sheath around us and within us. Whenever the time is right these seeds will bear fruit. I always felt that the training we were receiving was a preparation for sannyasa life. As Swamiji mentioned, "To become a sannyasin you have to become a good human being first." Hence he started to teach us to develop basic human qualities like cooperation, support, understanding each other, proper interaction and communication, to lead a life of substance and dignity. He would give us the challenge to practise a particular virtue for some time and then he would add another one. I used to try whenever and wherever possible. Sometimes I would succeed sometimes I wouldn't, but at least I dwelled in that virtue for some time and that was a learning in itself.

Like a sculptor gives form and shape to a stone with a chisel, Swamiji started to work on us starting from the base. A sound body contains a sound mind, hence we started with body basics; shatkarmas, the cleansing methods of hatha yoga, were the first lesson. Then we were taught pawanmuktasana, synchronizing body and breath was new to many. Simple physical movements in coordination with breath and awareness of prana and mind were startlingly effective. We started to discover new things about ourselves.

From body we moved to the mind. Swamiji, through his insightful discourses, directed us to manage the mind with

simple techniques. The ambience of ashram life provided no escape, we had to confront our negativities, to witness and to ultimately overcome them with strength and shine as bright stars. Swamiji also gave us a systematic understanding of the 'six friends', how to identify them, deal with them and finally win over them. I think nowhere in the world can we find such a complicated thing explained so simply. Swamiji also taught us with daily routine examples how one can move mountains with cooperation, teamwork, support and mutual understanding. He infused in us the power and strength to tackle any difficulty with ease. And he was a living example of this. We learned many things just by observing him, how he talks to people, deals with situations, his extremely simple and humble demeanour. We always felt his warmth and love pouring into us. We were given a very potent tool to practise, that is, pratipaksha bhavana, which may not yield instant results, but over a period of time I could see the change in my attitude. That's when I understood the importance of training the mind.

Through satsangs and casual meetings, Swamiji expounded on various topics such as aspects of yoga and its branches, the sannyasa tradition, spirituality, tantra, Vedanta, history, science and technology, and much more. He simplified complex scriptures and ancient texts to the level of understanding of a layperson or beginner, making the teachings practical and approachable. It was a total paradigm shift in the understanding of the subjects.



When I joined the sannyasa training, I did not have any expectations. I simply wanted to spend time with Swamiji. I did not even feel that I was doing some kind of a course; on the contrary, I always felt I was part of a gurukul: a close-knit ambience where the only driving force is the presence of guru. Your growth depends upon the connection you establish with your guru, the effort you make to follow his commands and the ability to surrender wholly to him. Every single moment I spent here I felt that I have been imbued with guru's blessings. I may not have become a musician, I may not have matched the expectations of the aim and purpose of this course, but I have not stopped trying, nor have I stopped learning. I will become a more refined flute for Swamiji to play his chosen melody.

Beginning of a journey

Sannyasi Priyadhara (Italy)

Effort, faith, surrender. These are the key teachings which have inspired and shaped my experience during these three years of ineffable beauty and transformation under the guidance of Swamiji. These teachings appear in myriad forms, moments, situations . . . And have been the catalysts of a natural and spontaneous process of inner understanding and awakening. Dormant areas of the self have been pulled out from darkness to the surface of awareness. However challenging facing this process may be, awareness and understanding are the most important assets in life.

And it is thanks to this multi-layered process that never-imagined-before virtues to nourish are rising to the surface along with powerful enemies to tame. Illusions and petty ideals about my projected self are dissolving and gradually I am coming to real terms with myself, learning to work patiently with dark personality traits and watering the seeds of positive, creative expressions. A little bit more each day.

Somehow, the person that walked into sannyasa training three years ago, is no longer.



In three years, my eyes have opened, perceptions changed, and my innermost aim in life is slowly becoming clearer. It has only just begun, the work lies before me in the shape of a precious journey.

A mountain of presents

Sannyasi Jayadeep (Colombia)

Sannyasa training for me has been a period for receiving gift after gift. Sometimes the presents came wrapped in transparent paper, so I could see the inside before opening the packet, sometimes the paper was not transparent and I had to wait until I opened it. Some other times the knots of the thread that fastened the box were a little difficult to remove – more than once I had to get scissors and struggle before reaching the content inside. But somehow I have found my way to open those tightly packed gifts too.

A while ago, I made a pile with all my presents, I took them out for display, and then I remembered how many they are, my pile looks like a big mountain, real size, no exaggeration! So, I have this huge mountain of presents and I feel very wealthy. Then a problem arises, I want to write in an article about a description of the jewels of my treasure. But how? I sit in front of them. And then an idea comes: I can group them somehow. Sure enough, at a closer look different categories seem to show themselves.

Practical lessons for day to day life. Cleanliness of oneself and of the environment, order and planning for a better outcome in work, adequate communication with the working team.



New information that gives new perspectives to look at life. There was a continuous exposure to the teachings of the masters of the tradition and many subjects could and were explored: psychology, philosophy, and more.

Affectionate connection with people, of good will, of human beings treating each other with love and with sympathy, sharing and making each other rich.

Yogic ideas and techniques. Practices were taught by the master himself and by his own first yoga teacher as he introduced her, Rishi Arundhati. We enter a time machine and practise the series that Swami Satyananda was teaching in Europe back in 1968. We are guided up and down the nadis by the master himself!

Playing different roles and development of new skills. Kitchen, garden, accommodation, chanting, teaching, writing, guarding the gates, supervising construction activities, serving meals, pumping water to the different buildings of the ashram, attending to the needs of elders, packing and piling prasad, storing books, set-up and wind-up for programs, operating sound equipment, interacting with children. A journey through different identities to enrich our perception of society and of ourselves by looking at life from different angles. Could we find beauty and interest in every situation? Certainly in many we did.

If someone asks me how I feel today after this three-year period, the first thing that comes to mind is: having more knowledge of myself. Having many tools to direct my life in

a healthy and constructive way while I continue learning and informing myself, trying to make better sense of life, and of the world.

What a grand adventure!

Sannyasi Rajarishi (Australia)

What can one say about a three-year period of training that tries to free its subjects from the constraints of assumptions? What can one say about living with a being like Swami Niranjan, who at every turn shatters rigidity and limiting notions? What cut of the diamond should we go for here? There are too many. Some words come to mind: freedom, discipline, strength, joy, honesty, toast on Wednesdays.

In sannyasa training, over time, the body and the mind become stronger and more relaxed. The beauty of life once again becomes evident. We learn to live life as we did before, minus the trappings. Kirtan is sung, clothes are wrung, tiles replace dung. The beauty of the ashram, too, is there now for one to see; bit by bit one's inner and outer worlds are reconciled and harmonized as the principles of spiritual life, yoga and sannyasa begin to materialize in one's life.

Yajnas, satsangs, programs, World Yoga Conventions; everyone is in the pool now and splashing around. Swamiji, the lifeguard, delivers teachings in infinite ways, uplifting everyone with whom he comes in contact. His satsangs are a goldmine. I was fortunate enough to be on video duty for many of them, so I often had a front-row seat, and I would fly high, especially during the Sri Ganesha satsang series of 2012, during which I felt very nice and was temporarily witness to the fact that Swamiji possesses four eyes, not two. An optical illusion generated by my ardent trataka on him, one may argue. Nonetheless I am pleased to report again he has only two. In his satsangs he would love, he would rebuke, he would laugh, scold and play. He could be Saturn, Mars, Jupiter or Venus! I experienced the gamut of the head and the heart under his intergalactic gaze.

The strongest teachings can also be the most ground-level: whilst watching him eat a laddoo during the Lakshmi-Narayana Mahayajna, I glimpsed what is meant by *prasad* and saw how a human being ought to eat his food. It was a very simple feeling I had, a simple samskara being given, but a very useful one.

Some things that Swamiji does just stick with you for more obscure reasons: there's not necessarily a literal teaching, but nonetheless there is beauty. Early in 2012 he was standing near me and he switched on a light switch behind my head. I am still not sure how he got his arm there. Really. It moved like that column of water from the film *Abyss*. Or like one of those slinky toys from when we were little. Pretty cool.

Special too were the Rikhiapeeth visits. In 2012, I went there for the first time in the lead-up to Guru Poornima. Swamiji and Swami Satsangi were there. On arriving I felt that I had come home. I felt the presence of a great, soft, Love, a huge nurturing force that was always there below my mind. Not a new feeling, but for the first time it was tangible and direct and huge and right in front of my awareness. It was spacious and free. And then, six months later, Sat Chandi Mahayajna. It renewed my faith in God. Never before had I experienced such a thing in action on such a grand, mind-expanding scale. It was truly sublime and very powerful. Really, words fail to express the impression that that first yajna had on me. It was out of this world.

Life with the other sannyasins and residents of the ashram – there are some truly wonderful people living around Swami Niranjana and Swami Satsangi, and doing sannyasa training. We are all here to do the same thing. We are all here to connect. We help each other to do that. Bit by bit we learn how to do it – how to relate to each other lovingly, playfully and joyfully; instead of from the illusory needs, judgements, expectations and projections of the mind.

And, need I mention ashram food? Where else does one get such good food cooked with love three times a day? That

prasad, that soul-food, is a rare thing indeed. And while we're on the topic of food, why is Wednesday morning toast so good? I'm not even sure I like it so much. A fellow sannyasa trainee recently tipped me off: it's because on that morning, *everyone is glad to have toast*. It's a sacred food ritual. We are all happy together. It's lovely. We have developed a collective toast *bhava*.

Over time, *viveka* and *vairagya* arise spontaneously and *sanyam*, too, by degrees, gives one the ability to choose. Gradually, as we connect with the source of creativity, the meaning of sannyasa becomes faintly visible in a nearby star, rather than in an outlying, distant galaxy. The *yamas* and the *niyamas* really begin to manifest, and to merge and overlap under that all-encompassing umbrella of 'awareness'. One *niyama* that really strikes me as having manifested is: contentment. That's a real beauty, that one. Simple ashram disciplines, such as *mouna*, only reveal their true elegance after a time when the mind quietens down a little, and one suddenly feels gratitude for the presence of such simple and powerful practices.

Maybe one of the reasons I came to the ashram to participate in the sannyasa training was that I wanted to be better at life. I had a friend who would often describe people in terms of being 'good-at-life'. I think that we, the sannyasa trainees, are now a little 'better-at-life'. We are so much simpler. A master, a human gem, has trained us in sannyasa. We have been given tools, and an impetus, to allow this natural process of evolution to continue, along with the uncanny ability to detect the sound of chocolate, biscuits or sweets being unwrapped or pulled out of a bag within a radius of fifteen metres.

As I'm writing this, I feel immense gratitude for all the opportunities that have been showered upon us. Public speaking, playing music in front of large crowds to the extent that it now just feels *normal*, performing the most sacred and beautiful *pooja*, having the fortune to participate in a *havan* every single day, managing crowds of thousands of people, operating a 5D cinema, welding fences, writing manuals,

recording albums, making movies, singing four-part Christmas carols, the list is endless. These are things we will carry for life. The written description of sannyasa training said it would be a kaleidoscope of experience and it absolutely, certainly has been. What a ride.

The beauty, the dignity, the strength, the joy and the pristine sacredness of life that Swami Niranjanananda, sannyasa, and the Satyananda tradition represents and, importantly, which it guards, is something that I am proud and thankful to be a part of. Glory to God, Guru, Jesus Christ, Sri Swami Sivananda, Sri Swami Satyananda, Swami Niranjan, Swami Satsangi, and the lineage of masters who have walked our planet and bathed us in light, truth and beauty!

Swami Niranjan has a fine-bone, fine-toothed comb that he gave each of us three years ago as we came into this divine sanctuary. A comb so fine, so fine in its snow-white latticework designs and its bone-solid strength, and so fine and delicate that you only realize you have it about two and a half years down the track, when you reach inside and discover this quiet marvel, deep in the ocean, sitting in the chest with the big gold lock on it. Opening the chest requires the key and some grunt. Silently, reach inside. With this comb we groom our whole being and make life marvellous. The universe is vast, expansive and free. Let us proceed in that general direction! What a grand adventure. ■



त्रिवर्षीय संन्यास जीवन के अविस्मरणीय अनुभव

गम्भीरता, निष्ठा और प्रतिबद्धता का संकल्प

संन्यासी सौम्यशक्ति (जम्मू-कश्मीर)

सर्वप्रथम मैं अपने आप को बहुत भाग्यशाली मानती हूँ कि मुझे एक ब्रह्मनिष्ठ सिद्ध गुरु के प्रत्यक्ष निर्देशन और मार्ग-दर्शन में त्रिवर्षीय संन्यास प्रशिक्षण प्राप्त करने का अवसर प्राप्त हुआ। ऐसे प्रबुद्ध गुरु पूरे विश्व में दुर्लभ हैं।

स्वामीजी ने पूरे सत्र के दौरान काम, क्रोध, लोभ, मोह, मद और मात्सर्य रूपी छः शत्रुओं पर विजय पाने पर विशेष बल दिया। व्यंग में स्वामीजी इन्हें हमारे मित्र बताते हैं क्योंकि जीवनभर हमारे सभी क्रियाकलाप इन्हीं से प्रभावित होते हैं और अन्ततः ये हमारे सभी क्लेशों का कारण बनते हैं। साथ में स्वामीजी ने हमें एक चुनौती दी कि हम पूरे दिन थोड़े भी विचलित हुये बिना प्रसन्न रहकर दिखायें।

पूरे सत्र के दौरान मेरा पूरा प्रयास इसी ओर रहा। इसमें पूर्ण सफलता अभी तक नहीं मिली है, परन्तु इस सम्बन्ध में अपना एक छोटा-सा अनुभव यहाँ बतलाना चाहूँगी। 12 जुलाई, 2014 को गुरु पूर्णिमा के दिन सबेरे से ही मन बहुत प्रफुल्लित था। पादुका दर्शन में, जहाँ गुरु पूर्णिमा को बहुत धूम-धाम से मनाया गया, कार्यक्रम से पूर्व एक विशेष ध्यान का अभ्यास कराया गया जिसमें स्वामी शिवानन्द जी, स्वामी सत्यानन्द जी तथा स्वामी निरंजनानन्द जी के चरणों का अपने सिर पर हल्के स्पर्श को अनुभव करने, उनके चरणों से एक ज्योति के निकलने और अपने ललाट में आज्ञा चक्र पर और फिर पूरे शरीर में फैलने तथा अन्त में हृदय में स्थित होने का अनुभव करने और पूर्णता का अनुभव करने को कहा गया। यह अनुभव बहुत सजीव था। ध्यान के इस अभ्यास के पश्चात् जब कार्यक्रम आरम्भ हुआ तब चेतना की एक अलग ही अवस्था थी। पूरे शरीर में विशेष प्रकार का स्पन्दन हो रहा था। लगभग पाँच घण्टे तक विभिन्न स्तोत्रों का पाठ, सम्पूर्ण सौन्दर्य लहरी का पाठ, सुन्दर काण्ड पाठ तथा कुछ कीर्तन किये गये पर इस पूरे कार्यक्रम के दौरान केवल दो-तीन घूँट पानी पीया होगा। भीतर में ऊर्जा इतनी अधिक थी कि समय का पता ही नहीं चला। वास्तव में पूर्णता का कुछ क्षणों के लिये अनुभव हुआ। इसका मुख्य कारण था, मन की सकारात्मक प्रसन्नचित स्थिति। अभी पूरा प्रयास यही रहता है कि अधिक-से-अधिक समय तक प्रसन्न रहूँ।

सत्र के दौरान विभिन्न अवसरों पर आयोजित पुरातन वैदिक एवं तांत्रिक यज्ञों, आराधनाओं और मंत्रोच्चारण से निर्मित ऊर्जा को प्रत्यक्ष रूप से अनुभव किया।

कई अवसरों पर स्वयं अखाड़ा जैसे पावन स्थल में यज्ञ व पूजा करने का अवसर प्राप्त हुआ। अतिशक्तिशाली ऊर्जा को भीतर अनुभव करने के बहुत से रोमांचक क्षण आये जिन्हें शब्दों में व्यक्त नहीं कर सकती।

बहुत-से अन्य प्रशिक्षार्थियों की तरह मैं भी प्रशिक्षण के दौरान योग के उच्च अभ्यासों को सीखने की अपेक्षा रखती थी। लेकिन एक दिन स्वामीजी ने बतलाया, 'संन्यास एक ऐसी जीवनशैली है जिसमें अपनी कोई महत्वाकांक्षा नहीं होती, गुरु के मिशन के लिये कार्य करना ही उसका मुख्य उद्देश्य है। जो कुछ भी सीखा है उसे अभिव्यक्त करना आवश्यक है, वह हमारे विचार, वाणी और व्यवहार में दिखलाई देना चाहिये।' इसके पश्चात् मेरी सोच में बहुत परिवर्तन आ गया। बहुत-सी धारणाएँ बदल गईं। कर्मयोग का सही अर्थ समझ में आने लगा। किसी भी क्रिया-प्रतिक्रिया से प्रभावित न होना ही कर्मयोग है। अब यही प्रयास रहता है कि प्रत्येक परिस्थिति में संतुलन बना रहे।

आश्रम में किसी चुनाव की कोई गुंजायश नहीं होती। यहाँ स्वामी शिवानन्द जी की 'एडजस्ट, एडेप्ट, एकोमोडेट' की शिक्षाओं को जीवन में उतारने के बहुत-से अवसर मिले। कभी भी किसी भी व्यक्ति के साथ रहने के लिये आपको जब कमरा दिया जाता है तब आपके धैर्य की परीक्षा होती है और परिस्थिति के अनुसार समायोजन और अनुकूलन होने लगता है। साथ ही मौन का पालन करने से बहुत-सी समस्याओं का समाधान हो जाता है। मैं सोचती हूँ, स्वामीजी के सत्संगों के साथ-साथ उनकी जीवनशैली से बहुत कुछ सीखा है। बिहार योग विद्यालय के स्वर्ण जयन्ती समारोह में, जो अपने आप में एक अनूठा समारोह था जहाँ हजारों की संख्या में देशी-विदेशी मेहमान यहाँ आये थे, मैंने कभी भी स्वामीजी को किसी बात के लिये चिंतित नहीं देखा। हमेशा की तरह प्रसन्नचित, संतुलित और शान्त। इसके साथ ही एक और चीज जो सीखी वह है गम्भीरता के साथ-साथ विनोदी स्वभाव का होना, अन्यथा संन्यास जीवन नीरस हो जायेगा।

मेरा व्यक्तिगत अनुभव रहा कि जब भी कोई कठिनाई आई या लगा कि कोई कार्य मैं नहीं कर पाऊँगी, तो मैंने उस कार्य को गुरु को अर्पित कर शान्त मन से किया तो वही कार्य बहुत सहजता से हो गया। उदाहरण के तौर पर संन्यास प्रशिक्षण के प्रारम्भ में स्वामीजी ने मुझे विदेशी प्रशिक्षणार्थियों को देवनागरी लिपि सिखाने का कार्यभार सौंपा। मेरे लिये यह एक कठिन साधना थी क्योंकि प्रत्येक देश की अलग भाषा और उच्चारण के साथ-साथ मेरा अपना भाषा-ज्ञान सीमित था। पर स्वामीजी का कहना था कि एक महीने में ये लोग देवनागरी सीख जायेंगे। उनकी कृपा और मार्गदर्शन से ऐसा हुआ भी और आज वे सभी प्रशिक्षणार्थी फर्माटे से सही उच्चारण के साथ संस्कृत स्तोत्रों, भगवद्गीता, रामचरितमानस इत्यादि का पाठ करते हैं। उन्हें सिखाते समय मैंने स्वयं बहुत कुछ सीखा और मेरा आत्मविश्वास भी बढ़ा।



अब कोई भी कार्य सौंपे जाने पर चिन्ता नहीं होती कि मैं वह कार्य कर पाऊँगी या नहीं। मैंने इस बात को अच्छी तरह से समझ लिया है कि मैं केवल गुरु के हाथ में उपकरण मात्र हूँ। जिस कार्य में भी सफलता मिलती है उसका पूरा श्रेय उन्हीं को जाता है। बिहार योग विद्यालय की स्वर्ण जयन्ती के उपलक्ष्य में जब हमें विभिन्न राज्यों में योग शिविर संचालित करने के लिये भेजा गया, लगभग प्रत्येक स्थान पर उनकी प्रत्यक्ष अथवा अप्रत्यक्ष उपस्थिति का अनुभव हुआ। सुबह से रात तक व्यस्त रहने पर भी कभी थकान महसूस नहीं हुई।

स्वामीजी ने हमें असीम ज्ञान का भण्डार दिया है। उन्हें हम से जो अपेक्षा थी उस पर हम अपने पुराने संस्कारवश भले ही खरे नहीं उतरे, लेकिन पूज्य स्वामीजी के चरणों में कोटि-कोटि वन्दन करते हुए मैं वादा करती हूँ कि आगे पूरी गम्भीरता, निष्ठा और प्रतिबद्धता के साथ उनकी शिक्षाओं को व्यवहार में लाने का प्रयास करूँगी।

निद्रा पर विजय

संन्यासी देवतत्व (छत्तीसगढ़)

20 जनवरी 2012 से लेकर आज तक का समय मुझे बहुत ही कम लगता है, अपने व्यक्तित्व के परिष्करण के लिये। संन्यास सत्र में आने का उद्देश्य जो मैंने पत्र में लिखा था, वह था, अपने व्यक्तित्व को गुरुजी की शिक्षाओं के अनुरूप ढालने के लिये, सच्चे अर्थों में शिष्य बनने के लिये। पर विचार और यथार्थ में अन्तर होता है। मुख से भक्ति-भाव का राग अलापना अलग बात है, पर सच्चा भक्त हर पल गुरु के लिये बलिदान देता है अपनी इच्छाओं का। इसे मेरा प्रारब्ध कहें या



अपनी भूल-कमी, पर मैंने अपने अंदर इन तीन सालों में इस त्याग या बलिदान का नितान्त अभाव पाया।

इसके ठीक विपरीत गुरुदेव के असीम धैर्य और सतत् अहैतुकी दान एवं स्नेह का मैं साक्षी रहा हूँ। प्रथम बार जब हमारा मुण्डन हो रहा था तो जिस स्नेह के साथ गुरुजी हमको देख रहे थे, वही दृश्य आज भी मेरे मनस् पटल पर अनायास आ जाता है। हम शिष्यों में से ऐसा कोई भी नहीं जो यह कह सके कि मुझे गुरुजी से प्रेरणा और ज्ञान प्राप्त नहीं हुआ। भले ही हम उनके निर्देशों को पूरी तरह ग्रहण नहीं कर पाए, पर मौखिक और मौन, दोनों तरह के निर्देश हमारी आवश्यकता के अनुरूप प्राप्त हुए। गुरुजी ने हमें सिखाने में कोई कसर नहीं छोड़ी, यह अलग बात है कि हममें पात्रता की कमी है।

जीवन जीने का सही अर्थ जीवन के सभी पक्षों को स्वीकारना होता है। संन्यास सत्र की अवधि में ही प्रथम बार अपने जीवन को स्वीकारना, अच्छे और बुरे व्यक्तियों और परिस्थितियों को स्वीकारना, वर्तमान को स्वीकारना सीखा है।

संन्यास जीवन का मुख्य अंग सेवा है। सेवा करने से क्या होता है, वह सेवा करके ही समझा जा सकता है। बिना सेवा के हम अपने को कभी नहीं जान सकते। हम ध्यान की बड़ी-बड़ी बातें करते हैं, पर कभी यह नहीं सोचते कि अपने कर्म को दक्षतापूर्वक करना तभी संभव है जब कर्म को पूर्ण ध्यान से किया जाए। मुझे तो यही समझ में आता है कि कर्मयोग के दीर्घकालीन अभ्यास के बाद ही आंतरिक ध्यान की भूमि तैयार होती है।

पहली बार आश्रम में ही अनुभव हुआ कि हमारी चेतना, कर्म और व्यक्तिगत अस्तित्व ईश्वर की बनायी हुई प्रकृति का ही भाग है। ईश्वर की सृष्टि के एक

भाग के रूप में अपना परिचय मुझे अत्यन्त प्रिय लगा। मैंने यह भी अनुभव किया कि इस विचार से ही सर्वभूतों से एकत्व और अखण्डता का परिचय होता है। मैंने कभी पुस्तक पढ़कर ऐसा अनुभव प्राप्त नहीं किया था जो गुरुजी के सान्निध्य में आश्रम में प्राप्त हुआ। भले ही मेरा यह अनुभव विचार के रूप में आया है, फिर भी इसका स्पर्श अत्यन्त सुखद था।

आश्रम की साधना का एक प्रमुख भाग है मंत्र। यह आश्रम की विशेषता है। मैंने यह अवलोकन किया कि जब भी मन सुस्त है या वासनाओं की वृत्ति में फँसा है, मंत्र के प्रयोग से उन कुवृत्तियों को ध्वस्त किया जा सकता है और मन पीड़ा की अवस्था को पार कर सुखद अवस्था को प्राप्त करता है।

आश्रम जीवन का मेरा अनुभव केवल आनन्द से परिपूर्ण नहीं है, यह निरन्तर चुनौतियों से भरा है जहाँ भावनात्मक संघर्ष, कर्त्तापन का भाव तथा उसे विवेक द्वारा दूर करने का प्रयास चलते रहता है। अपने अन्दर की कमियों से निरन्तर संघर्ष से और अपनी महत्वाकांक्षाओं के टूटने तथा बाह्य प्रतिकूल परिस्थितियों के मिलने से थककर चूर होने की स्थिति हो जाती है। जिस रास्ते पर हम चलते हैं, वह कंटकपूर्ण है जिसका अंत दिखायी नहीं पड़ता। अनेक मनोव्याधियों से ग्रस्त एवं मानव-सुलभ संकीर्णताओं से युक्त भिन्न-भिन्न प्रकार के लोग एक साथ आश्रम में रहते हैं और यह अनुभव बहुत कठिन होता है। जो आदर्श हम अपने लिये बनाकर रखते हैं, जब वह ध्वस्त होता है उस समय के विषाद का वर्णन नहीं किया जा सकता। ऐसा लगता है कि हम आश्रम में क्या कर रहे हैं। जीवन में ऐसे भयावह अनुभवों के बाद ही मुझे गुरुजी के उन शब्दों की सार्थकता दिखी जिनमें उन्होंने कहा था कि सद्विचार, सद्व्यवहार और सत्कर्म ही मानव जीवन में सुख और शांति के उपाय हैं। मैंने अनुभव किया कि मेरे संताप का कारण इन तीनों का प्रयोग नहीं करना है। वही प्रयास अब मैं कर रहा हूँ।

मैं जब घर में रहता था तो सुबह 8 बजे उठता था। माँ मुझे डाँटती थी कि तुममें सुबह उठने का सामर्थ्य भी नहीं है। मुझे बहुत गुस्सा आता था और यकीन मानिये मैं दस साल तक हर रोज 5 बजे का अलार्म लगाता कि कल सुबह जरूर उठूँगा लेकिन दस साल विफल रहा। मेरे मन में यह विचार आता था कि क्या मैं इस जीवन में सूर्योदय देख पाऊँगा। मेरे लिये यह छोटा-सा काम 'असंभव' हो गया था। लेकिन आश्रम में आकर आज मैं उन तीन सालों की जीवनशैली के कारण बिना अलार्म के रोज साढ़े चार या पाँच बजे अवश्य उठ जाता हूँ। यह बात आपको सामान्य लग सकती है, पर मेरे लिये यह 'असंभव' पर 'संभव' की जीत है। मुझे सूत्र मिल गया है कि इस 'असंभव' की तरह ही किसी भी असंभव को जीता जा सकता है।

हमारे सभी सांसारिक रिश्ते स्वार्थ के होते हैं, और नहीं तो सदगुणों और अच्छाई से लगाव रहता है। जिनमें यह गुण होता है, हम उनसे प्रेम करने लगते

हैं। पर एकमात्र गुरु का प्रेम निःस्वार्थ होता है। हमें तो यह समझ नहीं आता कि वे हमारे जैसे स्वार्थी और कृतघ्न शिष्यों से इतना स्नेह कैसे करते हैं, क्योंकि अगर भावना को आधार मानकर चलें तो सम्बन्ध अपेक्षा का रहेगा और नाकाबिल और बेईमान शिष्य से तो कभी सम्बन्ध नहीं रहेगा। पर गुरु से सम्बन्ध ही इतना पवित्र और शुद्ध होता है कि वे अपने शिष्यों को खोटे रूप में भी स्वीकार कर लेते हैं और यही वास्तविक प्रेम है। अपनी कमियों के बीच गुरु के लिये यही उद्गार मुख से निकलते हैं—

*विस्मृत हो तुमसे विरुद्ध मैं, शत कर्म करते जा रहा हूँ।
पर तुम्हीं मेरे आधार हो, इसलिये मैं जी रहा हूँ।
चाहे पुष्प हो या शूल का, अंकुश प्रहार चाहता हूँ।
जीवन में, मृत्यु में, कष्ट में मेरे, तेरी नजर हो बस, चाहता हूँ।
तुमको खो देने का भय, मन को बड़ा सताता है।
एक विचार ही मेरे मन में रह-रहकर यह आता है।
होते यदि तुम अस्तित्वमान, सृष्टि के कण-कण में समान।
पाता अभय यदि जानता, केवल तुम ही हो वर्तमान।*

अनिद्रा का विलय

संन्यासी पूर्णदेव (उड़ीसा)

मैं घर में रोज आसन-प्राणायाम, मंत्र जप, योग तथा ध्यान के अभ्यास किया करता था। एक दिन शाम को मैं पूजा घर में ध्यान के अभ्यास में बैठा था कि



कहीं से जोर की आवाज आई और उस आवाज से मैं बेहद डर गया। मुझे लगा कि मेरे सिर पर बिजली गिर गई जो सारे शरीर को छूते हुए जमीन में गिर गई, और साथ ही लगा मानो मेरे भ्रूमध्य में हजार वॉट का प्रकाश हो गया। मैं तुरन्त अपना आसन छोड़कर शवासन में लेट गया और उसी रात से लेकर लगभग एक महीने तक सोया ही नहीं! जैसे ही सोने का प्रयास करता मेरे भ्रूमध्य में बम जैसे विस्फोट का अनुभव होता। यहाँ तक कि मैं अपना गुरु मंत्र भी आँख खोलकर करता था। उन दिनों मुझे लगा कि मैं पागल हो जाऊँगा। घरवाले मुझे पकड़कर

डॉक्टर के पास ले गये, तरह-तरह की दवाइयाँ खिलवाई, लेकिन कोई असर नहीं हुआ। मेरे एक रिश्तेदार ने मनोचिकित्सक के पास जाने की सलाह दी। मैं वहाँ गया तो उन्होंने मुझे बड़ी शक्तिशाली दवाई दी। न चाहते हुए भी मुझे वह दवाई लेनी पड़ी, हालाँकि मैं जानता था कि इस बीमारी का इलाज डॉक्टर के पास नहीं, मेरे गुरु के पास है।

इस घटना को हुए दो साल बीत चुके थे। फिर मैं यहाँ आ गया, संन्यास प्रशिक्षण सत्र में भाग लेने के लिए। मैं चाहता था कि बगैर दवा लिये चैन से सो पाऊँ। और यहाँ आने के बाद यह सम्भव भी हुआ। यह मेरे जीवन की बहुत बड़ी उपलब्धि है। भले ही दूसरों के लिये यह सामान्य बात हो, लेकिन मेरे लिये यह अभेद्य किले पर विजय प्राप्त करने जैसी बात है, जिसे मैंने अपने गुरु के आशीर्वाद से सहजतापूर्वक प्राप्त कर लिया।

भगवान के बारे में सुना था कि वे बहुत दयालु हैं, अपने बच्चों के लिये कुछ भी कर सकते हैं, बुलाने पर नंगे पैर दौड़े आते हैं, माँगने पर कुछ भी दे देते हैं। लेकिन यहाँ हमारे गुरु बगैर माँगें सब कुछ दे देते हैं, बुलाने या माँगने की आवश्यकता नहीं होती। मन में सोचते ही सामने प्रकट हो जाते हैं और मन में उठे संशय को एक चुटकी में खत्म कर देते हैं। इसीलिये कहा भी गया है—

*गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरुर्साक्षात् परब्रह्म तस्मै श्री गुरुवे नमः ॥*

रही अनुभव की बात, आश्रम में रहकर मुझे अपने आपको जानने का मौका मिला। मुझमें क्या कमी है और क्या क्षमता है, पूरी तरह तो नहीं पर कुछ हद तक जरूर जान गया हूँ। आश्रम में रहकर और एक चीज महसूस हुई कि गुरु के प्रति पूर्ण समर्पण का भाव अगर नहीं है तो सब व्यर्थ है। वह पूर्ण समर्पण एक जन्म का नहीं, जन्म-जन्मांतर के प्रयास का फल है, जो स्वतः उभरकर सामने आता है, मिलारेप्या और एकलव्य जैसे शिष्यों में। गुरुजी जो बोलते थे उसे वे सहजता से स्वीकार कर लेते थे, मन में कोई द्वन्द्व या संशय नहीं रहता था। उन्होंने अपना तन-मन-धन गुरु को समर्पित कर दिया था, तब जाकर वे आज इतने बड़े शिष्य कहलाते हैं। लेकिन मुझमें वह समर्पण नहीं आ पाया है। गुरु ने तो हमारे लिये सारे दरवाजे खोल दिये हैं, सब कुछ देने को वे तत्पर हैं, लेकिन मुझमें वह सामर्थ्य नहीं जो सारे ज्ञान को बटोर सकूँ, मुझमें वह पात्रता नहीं जो पूर्ण मात्रा में गुरु के प्रति समर्पित हो सकूँ। मुझे यहाँ श्री स्वामी सत्यानन्द जी की एक बात याद आती है, संन्यास बी.ए. या एम.ए. जैसी कोई डिग्री नहीं होती जिसे आदमी प्रयास करके पा ले, इस राह में तो चलते जाना है, बस चलते जाना है। आगे ईश्वर और गुरु की मर्जी। ■

कौपीन-पंचकम्

जगद्गुरु श्री आदिशंकराचार्य की इस लघु रचना में त्याग, अनासक्ति और वैराग्य के उच्चतम आदर्शों को बड़े ही सुबोध ढंग से पद्य रूप में प्रस्तुत किया गया है। ये श्लोक साधकों के चिंतन, मनन और स्वाध्याय के लिए उपयोगी सिद्ध होंगे, इस आशा के साथ इनका अनुवाद यहाँ धारावाहिक रूप में प्रस्तुत किया जा रहा है।

मूलं तरोः केवलमाश्रयन्तः पाणिद्वये भोक्तुममत्रयन्तः।
कन्थामपि स्त्रीमिव कुत्सयन्तः कौपीनवन्तः खलु भाग्यवन्तः ॥२॥

जो केवल वृक्ष के नीचे आश्रय लेते हैं यानि जो परम सहनशील हैं, जो करपात्री हैं यानि भिक्षा के लिए अपने हाथों को ही जिन्होंने पात्र बनाया है और जो गुदड़ी तक को भी स्त्री की तरह त्याग देते हैं यानि जो तमाम परिग्रह से शून्य हैं, ऐसे कौपीन धारण करने वाले विरक्त संन्यासी सचमुच भाग्यशाली हैं। ■





Yoga Publications Trust

New Release

Sri Durga Stotra Mala

Garland of Durga Chants



The most powerful means of receiving God's grace is through the worship of Mother Goddess. Seeing Devi in the form of Durga or Chandi is not merely a philosophy, rather it is a practical life science.

The Mother Goddess is the portrait of compassion and kindness, an ocean of forgiveness, and the embodiment of maternal love. She is both destroyer and protector. The cosmos operates on her behest. Happiness, prosperity, success, peace and wisdom are easily attained through her worship.

In 2011, to commemorate the establishment of Sannyasa Peeth at Paduka Darshan in Munger, Swami Niranjanananda Saraswati took a resolve to conduct a year-long havan dedicated to Goddess Durga. This *Durga Stotra Mala* is the prasad of that anushthana, being offered with Swamiji's good wishes and blessings for auspiciousness in life.

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

Yoga Publications Trust,

Ganga Darshan, Fort, Munger, Bihar 811201, 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.



हरि ॐ

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 2015

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: सत्यमेश्वर महादेव, पादुका दर्शन, मुंगेर

अन्दर के रंगीन फोटो: 1: श्री स्वामी सत्यानन्द

सरस्वती; 2-3: सत्यमेश्वर आराधना;

4: कात्यायनी हवन; 5-7: पाशुपत अस्त्र यज्ञ;

8: सत्यमेश्वर महादेव;

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

Sannyasa Peeth Events & Courses 2015

Jan 24-Jan 2016

1-year Sannyasa Training

Feb 1-July 25

6-month Gurukul Lifestyle Course

Jul 17-25

Ashadha Adhyatma Samskar Sadhana Satra

Aug 1-Jan 25

6-month Gurukul Lifestyle Course

Sep 8-12

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