

# Satya ka Avahan

सत्य का  
आवाहन

*Invoking the Divine*

Year 5 Issue 5 September-October 2016  
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 2016

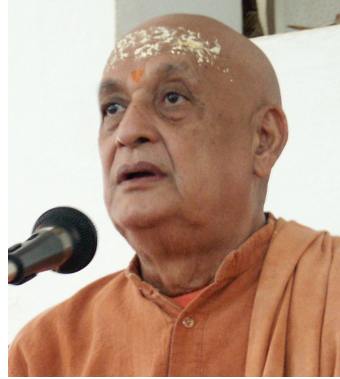
**Membership** is held on a yearly basis. Late subscriptions include issues from January to December. Please send your requests for application and all correspondence to:

**Sannyasa Peeth**

Paduka Darshan  
PO 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 & plates: Sri Lakshmi-Narayana Mahayajna 2016, Paduka Darshan, Munger



## SATYAM SPEAKS – सत्यम् वाणी

It is through the power of love that you can do the impossible. It is through the power of doubtless devotion that you can cross the ocean. It is through the power of surrender that you can climb the highest mountain. But only listening to these ideas is not enough, you have to practise.

—Swami Satyananda Saraswati

प्रेम के प्रभाव से तुम असम्भव को भी सम्भव कर सकते हो। श्रद्धा और भक्ति की शक्ति से तुम समुद्रों को लाँघ सकते हो। समर्पण के बल पर तुम ऊँचे पर्वतों पर चढ़ सकते हो। पर इन बातों को केवल सुनना पर्याप्त नहीं, तुम्हें अभ्यास करना होगा, इन्हें अपने जीवन में उतारना होगा।

—स्वामी सत्यानन्द सरस्वती

**Published** and printed by Swami Shankarananda Saraswati on behalf of Sannyasa Peeth, Paduka Darshan, PO 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

# Satyaka Avahan

Invoking the Divine

# सत्य का आवाहन

Year 5 Issue 5 • September-October 2016

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

"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 Story of a Sadhu Who Had Controlled Anger
- 8 समदृष्टि साधना
- 13 प्रेरक पत्रादेश
- 14 A Higher Vision of the Mind
- 18 Essence of Spiritual Life
- 22 Transformation
- 27 यौगिक जीवनशैली के यम-नियम
- 30 आध्यात्मिक मार्ग
- 31 Antidotes for Anger:  
Forgiveness and Namaskara
- 33 लक्ष्मी-प्रेम की देवी
- 34 Letter from a Disciple
- 35 The Positive Connection
- 40 श्रद्धा के कुछ प्रेरक दृष्टांत
- 44 Puroshottam Yoga
- 45 Meditations for Walking the Path

# The Story of a Sadhu Who Had Controlled Anger

*Swami Sivananda Saraswati*



“This is the Kutir of the famous Shantananda. See, the colourful board proclaims: THIS IS THE ABODE OF SHANTANANDA WHO HAS ACQUIRED COMPLETE MASTERY OVER ANGER. Come, let us have the darshan of such a mahatma,” said a pious man to his friend.

"Oh, no, it is not so easy to control anger. Don't be deceived. What will you gain by the darshan of this proud man who advertises his angerlessness? If you wish, you can go in and have the darshan of the great soul, but please stay there till the evening and then tell me if you still admire the divine soul. I am off." And he went away.

When the pious soul entered the Kutir, little did he know that his friend had set out to collect Instigators of Irritation.

"Maharaj," said the pious man prostrating himself to the mahatma, "what a great and divine soul you are to have acquired mastery over this formidable foe of man, Anger. There is no one in the three worlds equal to you."

"Even so it is, my friend. The man who has conquered anger is greater than Brahma, Rudra and Indra; for even they were often overpowered by anger."

"Maharaj, will you kindly tell me the way to control anger?"

"Oh yes, gladly. Kindly remain with me and serve me. Even by such service of mahatmas, you will get over anger." And the pious man became the mahatma's disciple.

Another young man entered: "Maharaj, you are the mahatma who has controlled anger?"

"Oh yes, did you not see the board outside?"

"Yes, yes, please tell me how you managed to do that."

"By my strong will power. There is nothing that a man of strong will power will not be able to do."

"Wonderful. Thank you." The young man leaves the cottage.

Almost instantly another young man enters. "Maharaj, have you controlled anger?"

"Oh yes, did you not see the board outside?"

"Yes, yes, please tell me how you managed to do that."

"By meditation on the all-pervading Immortal Shanta Atman that dwells in all beings. When one Self alone pervades all, how can one be angered against another, how can one abuse another, and how can one harm or injure another? Through protracted meditation on this great truth I have got over this anger which destroys the peace of man."

“Wonderful. Thank you.” The young man leaves the cottage.

Instantly another young man appears. “Maharaj, have you completely annihilated anger?”

“Oh yes, did you not see the board outside?”

“Yes, yes, Maharaj. But how did you manage to do that?”

“Come, sit down. I will tell you. You see, passion and anger are the twin children of rajo guna. Now if you persistently and diligently cultivate sattwa in you, you can completely eradicate these rajasic qualities! I ate sattwic food. I always entertained sattwic thoughts. I uttered sattwic words, full of love, truth, solicitude and kindness. I practised sattwic tapas. I performed sattwic charity. I always studied scriptural texts which increased the sattwa in the mind. I live and move constantly in sattwic atmosphere. Through pranayama also I have increased the sattwic content of my mind. Friend, it is a long and hard struggle. But at last I have achieved the goal. I have attained success in my sadhana. I am an embodiment of sattwa now. I am full of love; anger has vanished.”

“Wonderful, thank you.” The young man leaves the cottage.

At once another man enters. “Maharaj, have you controlled anger?”

“Oh yes, did you not see the board outside?”

“Yes, yes, but I want to know how you achieved it.”

“I wish to go out to answer calls of nature. But never mind, my duty towards you, my own Self, is more important. I will tell you the secret. You see, anger has various forms. You are fully aware of the grossest form. The blood boils, the eyes are blood shot, there is great heat in the body, the limbs tremble, the lips quiver, the fists are clenched, and the man stammers and fumbles for words in great fury. The subtler form of irritability you know about. In a milder form all the symptoms I have just described exist here also. Still subtler is displeasure. It is pride mixed with anger. With a sharp word or a grunt, you dismiss the ‘nuisance’. These are all forms of anger. In extremely subtle forms, anger becomes righteous indignation

and pity. The man who thinks that he is always in the right, gives vent to what he calls righteous indignation in order to protect dharma. If he does not, he, in the lordly style pities the person who has offended him. Now I have got over and beyond all these forms of anger. Even the sattwic righteous indignation and pity do not trouble me now. I first controlled the gross forms of anger. The anger arose in the mind and it subsided there itself. Then by meditation I controlled these subtle ripples of irritability. By the diligent cultivation of a feeling of oneness I got over the displeasure form of anger. I cultivated indifference towards wicked people and thereby got over the outbursts of righteous indignation and pity. Now I shine as Shantananda radiating peace and happiness to all."

"Thank you, Maharaj, wonderful." The young man leaves, crossing the next at the threshold. Shantanandaji rose from his seat and once more attempted to leave the hall when the next young man accosted him. "Maharaj, just a minute. Have you controlled anger?"

In a slightly raised voice Shantanandaji said: "Yes, why do you ask that question? Have you not seen the board outside?"

"Yes, Maharaj. But I want to know how I can do that."

"I will tell you. Drink a glass of cold water when you find your temper rising. Or count from one to twenty. Or, leave the place at once."

And Shantanandaji tried to leave the hall along with the young man when the next one rushed in. "Maharaj, have you controlled anger, and how?"

Visibly affected by this annoyance, "Only to avoid this constant repetition of the truth, I have announced it on the board outside. I have told the methods also to a number of people."

"But I want to hear from your holy lips."

"All right. Observe mouna, you will be able to control anger."

"Thank you, Maharaj."

“Look here,” said Shantanandaji addressing the pious man who came first and who had been watching all these proceedings, “see that no one enters the Kutir for some time till I answer calls of nature, bathe, and have my food and rest.”

“Maharaj, if I begin to prevent them, they will quarrel with me and I will lose my temper. I won’t do that. I want to be your true disciple.”

At once another young man rushed inside, “Maharaj, you have completely eradicated anger. And how?”

Shantanandaji, addressing the first disciple: “Please ask him to go away. I have to answer calls of nature urgently.”

“But won’t you share your secrets with me, Maharaj?” pleaded the latest arrival.

“I won’t drive him out. Why should I lose my temper?” said the first disciple.

“I will kick both of you out of my house,” roared Shantananda. “Good-for-nothing young men troubling me the whole day, without letting me have a few moments respite. What do you think I am? A gramophone-box or a radio-receiving set? I have told you once and more than once that I have got over anger. And these people come again and again to trouble me. Get out all of you and see me no more. If you stay here for a minute more I will murder you. Here, take this and get out if you don’t believe that I have the strength to handle you.” He slaps the two young men, drives them out and locks the door.

Outside, the pious man’s friend was waiting. “Have you had the darshan of the great mahatma who has controlled anger? Are you satisfied?” said he to the pious man who went in to have the mahatma’s darshan. “It is not so easy to control anger. It can be controlled only through God’s grace. Continuous practice of humility is necessary. Ego must be crushed. Cosmic love must be cultivated. Selfless service must be ceaselessly and untiringly practised. Even then the seed of anger will be there hidden in the bosom. You don’t know where it hides itself. By japa, meditation and ceaseless sadhana with



*Ishwara pranidhana* or self-surrender to the Lord, by constant prayer, "O Lord! I am nothing; Thy Will be done" and "Lord, grant me freedom from all vice", you will be able to invite His grace. Then, when the all-pervading Self is realized and jnana is obtained, then and then alone will this greatest enemy of man, anger, be totally annihilated.

Well, well, in any case this Shantananda had a little bit of success in his sadhana. He has also given us valuable hints on how to control anger. We are all benefited. He had failed only because while he had controlled anger to a certain extent, he had allowed vanity to grow in him to the same extent. Anger only had taken the form of vanity in him. Ego assumes various forms. All these forms are different in name only. He who finds out the hiding places of this formidable ego and through ruthless enquiry into the nature of the ego and the nature of the Self, which is the Reality behind this false ego, he and he alone can be said to have controlled anger. He will not only have annihilated anger, but he would have destroyed all vices. He will be humble, simple and divine, an embodiment of love and compassion. Come, we shall continue our search for such a divine personality. His darshan will purify us. His service will elevate us to divine heights." ■



# समदृष्टि साधना

स्वामी शिवानन्द सरस्वती

श्रीमद् भगवद्गीता में श्रीकृष्ण समदर्शी मनुष्यों का लक्षण बताते हुए अर्जुन से कहते हैं—

*विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥5.18 ॥*

‘समदर्शी ज्ञानीजन विद्या और विनययुक्त ब्राह्मण में तथा गाय, हाथी, कुत्ते या चाण्डाल में भी कोई भेद नहीं करते, वे इन सभी को समान दृष्टि से देखते हैं।’

प्रभु अपने भक्तों की परीक्षा लेते रहते हैं। वे यह देखना चाहते हैं कि वे उनको सभी जीवों में देख पाते हैं या नहीं। आजकल के भक्त तो ऐसे हैं कि वे किसी प्यासे को दो बूंद पानी भी न दें। वे महान् भक्त होने का ढोंग करेंगे, ऊँची आवाज में ‘हे राम’, ‘हे कृष्ण’ पुकारेंगे, परन्तु क्या वे ऐसे भगवान को वास्तव में प्रेम कर पाएँगे जो दिखाई तक नहीं देता?

नामदेव की परीक्षा लेने हेतु भगवान विठ्ठल ने एक कुत्ते के रूप में अपने आपको उनके सम्मुख प्रकट किया था। आप शायद यह घटना जानते होंगे, जब कुत्ते के रूप में भगवान ने रोटी के टुकड़े को नामदेव के हाथों से छीन लिया था और नामदेव उसके पीछे यह कहते हुए हाथों में घी की कटोरी लिए दौड़ पड़े—‘भगवान!



मुझसे दूर मत भागिये, मुझे रोटी पर घी लगा लेने दीजिए, ताकि खाते समय यह आपके गले में अटके नहीं।’ क्या अब्दुत घटना थी यह, जहाँ एक सच्चे भक्त की खरी भक्ति उभर कर सामने आयी!

आदि शंकराचार्य की भी परीक्षा ली गई थी। उनमें उच्च ब्राह्मण जाति के होने का थोड़ा-सा अभिमान शेष था। भगवान शिव एक भद्रे चाण्डाल का रूप धर उनके समक्ष आए। शंकराचार्य उस रास्ते पर नहीं जाना चाहते थे जहाँ से कोई अस्पृश्य व्यक्ति गुजर रहा हो। यह देख वह चाण्डाल बोला, ‘अरे शंकर! तुम तो एक महान् अद्वैत दार्शनिक हो,

अब कहाँ गई तुम्हारी समदृष्टि? कहाँ गया तुम्हारा वेदान्त? तुम मुझसे घृणा कर रहे हो, क्योंकि मैं निम्न जाति का हूँ। क्या तुम्हारे शरीर में मेरे शरीर से अधिक तत्त्व हैं? क्या तुम्हारी आत्मा मेरी आत्मा से भिन्न है? तुममें ब्राह्मण होने का अभिमान अभी शेष है।’

यह सुनकर श्री शंकराचार्य का सिर लज्जा से झुक गया। उन्होंने तुरन्त यह अनुमान लगा लिया कि यह कोई साधारण पुरुष नहीं है। हो ना हो, स्वयं भगवान शिव ही चाण्डाल के वेष में आकर मेरी परीक्षा ले रहे हैं। ऐसा सोच उसी क्षण श्री शंकराचार्य उस चाण्डाल के चरणों में गिर पड़े और दण्डवत् प्रणाम किया। तत्काल प्रभु अपने स्वरूप में प्रकट हो गए और श्री शंकर की परीक्षा पूर्ण हुई।

### समदृष्टि की परिभाषा

समदृष्टि का अर्थ है, हर प्राणी में एक चेतना और एक आत्मा होने का आभास करना। लेकिन यह अवस्था वास्तव में क्या है, इस सम्बन्ध में लोगों की अनेक गलतफहमियाँ हैं। सूअरों को अपने समान समझकर सेब-अंगूर खिलाना समदृष्टि नहीं है। वे उन्हें पसंद नहीं करेंगे, उन्हें तो अपना भोजन ही प्रिय है। एक जीवनमुक्त संत हर राह चलती महिला को यह कहते हुए गले लगाता नहीं फिरेगा कि ‘भई, मैं तो पुरुष और महिला में कोई भेद नहीं समझता।’ वह यह कहते हुए सिर के बल नहीं चलेगा कि ‘मैं सिर और पैर में कोई भेद नहीं समझता, मेरे सभी अंगों में समान आत्मा है।’ शरीर को ही आत्मा समझ बैठना और समदृष्टि के नाम पर मनमाना आचरण नासमझ व्यक्तियों द्वारा ही किया जाता है।

आजकल मौखिक-वेदान्ती आपको बहुत से मिल जाएँगे। वेदान्त के नाम पर बहुत-सी चर्चाएँ होती रहती हैं, पर केवल बातचीत करने से या कुछ पुस्तकें भर पढ़ लेने से आप व्यावहारिक वेदान्ती नहीं बन सकते। इसके लिए एक गुरु के द्वारा बतलाए मार्ग पर चलना पड़ता है, अपने मन के विकारों को साफ करना पड़ता है। तब जाकर अज्ञान के पर्दे को आप अपने दिलो-दिमाग से हटा पाएँगे और इस शरीर के साथ आपकी जो पहचान बनी है, उसे मिटा पाएँगे।

### समदृष्टि की व्यावहारिक अभिव्यक्ति

श्रुति घोषणा करती है, ‘वह जो स्वयं में सभी को और सभी में स्वयं को देखता है, वह किसी से भी भय नहीं करता। वह जो सभी प्राणियों में एक आत्मा को देखता है, उसे दुःख और संशय कैसे हो सकता है? ऐसा व्यक्ति किसी से भयभीत क्यों हो?’ गीता में भी कहा गया है—

*सर्वभूतस्थमात्मानं सर्वभूतानि चात्मानि।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥6.29 ॥*

‘योग द्वारा संयत किया गया मन सभी में एक आत्मा को देखता है और अपने आप में सभी को देखता है। हर तरफ उसे एकरूपता ही दिखलाई पड़ती है।’

सच्चा भक्त ऐसा मानता है कि यह संसार प्रभु की रचना है और सभी घटनाएँ एवं क्रिया-कलाप उन्हीं की लीलाएँ हैं। उसे किसी भी वस्तु से घृणा नहीं होती, चाहे वह धूल-मिट्टी हो या मल-मूत्र। उसे किसी भी व्यक्ति से घृणा नहीं होती, चाहे वह चोर हो या मेहतर, मोची, वेश्या या भिखारी। उसे सर्वत्र अपने इष्ट के दर्शन होते हैं। उसकी उदात्त मनोदशा का वर्णन कर पाना सम्भव नहीं। यह तो अनुभव करने की चीज है। मीरा, गौरांग, हफीज़, तुलसीदास, कबीर और रामदास ने इस मनोवस्था को पाया और परमानन्द अनुभव किया। तुलसीदास ने लिखा है, ‘सीयराममय सब जग जानी, करउँ प्रनाम जोरि जुग पानी।’

पुरुष-सूक्त में आप पुरुष का ऐसा वर्णन पाएँगे—‘हजारों भुजाओं, पैरों, आँखों, मुखों और सिरों के साथ वह इस संसार में विद्यमान है। वह हर किसी में है, लेकिन फिर भी सब से परे है।’

श्रीकृष्ण ने उद्धव को परमपद की प्राप्ति हेतु परामर्श देते हुए बतलाया था, ‘हे उद्धव! यह जान लो कि ब्राह्मण, चाण्डाल, खर, श्वान, राजा और भिखारी—ये सब मेरे ही रूप हैं। जब भी किसी प्राणी से मिलो तब उसमें मुझे ही देखते हुए प्रणाम करो।’

रामकृष्ण परमहंस एक बार एक अछूत कन्या के पैरों में गिरकर कहने लगे, ‘हे माँ काली! मैं आपको ही इस कन्या में देख रहा हूँ।’

पवहारी बाबा एक चोर के पीछे अपना बर्तनों से भरा झोला लेकर दौड़ते हुए बोले, ‘हे चोर नारायण! कृपया इन वस्तुओं को स्वीकार कर लें। मुझे पता ही नहीं था कि आप मेरी कुटिया में चोरी के लिए आए और आपको खाली हाथ लौटना पड़ा।’

महाराष्ट्र के महान् भक्त, एकनाथ ने अपनी अंगूठी उतार कर उस चोर के हाथों में दे दी जो उनके घर में चोरी के लिए आया था, और उससे कहा, ‘चोर महाराज, आप यह अंगूठी भी ले लीजिए। आपका धर्म जो चोरी करना है। आप भगवान विठ्ठल के ही साक्षात् स्वरूप हैं, अपनी इस लीला को जारी रखिये।’

क्या उपरोक्त उदाहरणों से आप इन भक्तों की उदात्त मनोस्थिति और व्यापक दृष्टिकोण को समझ पा रहे हैं? यही अवस्था एक दिन आप भी अवश्य प्राप्त करेंगे, बस प्रयास करते रहिए। भगवान के पूजन, अर्चन, ध्यान, जप, कीर्तन और भजन में पूरे उत्साह के साथ तल्लीन हो जाइए।

## ईश्वर की उपस्थिति की अनुभूति

ईश्वर की उपस्थिति को सदा-सर्वत्र अनुभव करने का अभ्यास ईश्वर-साक्षात्कार का सबसे सुगम, द्रुत एवं सटीक उपाय है। फलों-फूलों में, पेड़-पौधों में, पशु-पक्षियों



में, मनुष्यों में, चाँद-तारों में, पंच-तत्त्वों में—हर वस्तु में भगवान विद्यमान हैं। ऐसा अनुभव कीजिए कि आपके द्वारा की जाने वाली प्रत्येक क्रिया प्रभु की कृपा का ही परिणाम है। प्रत्येक क्रिया-कलाप में उनकी उपस्थिति का अनुभव कीजिए। प्रत्येक वस्तु के साथ अपनी एकात्मकता का अनुभव कीजिए। आप दुःखी और निराश इसीलिए होते हैं कि आप ईश्वर की उपस्थिति भूल जाते हैं।

मैं हमेशा आनन्द, शान्ति, ज्ञान और अमरत्व का अनुभव करता हूँ, क्योंकि मैं ईश्वर की उपस्थिति अनुभव कर पाता हूँ। इस प्रकार की साधना अंततः निराकार, निर्गुण ब्रह्म के अनुभव की प्राप्ति करती है, जहाँ सारे नाम-रूप विलीन हो जाते हैं।

जब आप प्रभु की उपस्थिति का अनुभव हर समय, हर वस्तु में और हर जगह करते हैं तब अच्छे-बुरे, स्त्री-पुरुष आदि भेद पूरी तरह निरर्थक हो जाते हैं। हर प्रकार का भोजन आपके लिए सात्विक और पवित्र हो जाता है। जब आप बच्चों के बीच होते हैं तब बच्चे बन जाते हैं, जब स्त्रियों के बीच होते हैं तब स्त्री बन जाते हैं। जब आप पत्थर पर बैठते हैं तब स्वयं पत्थर बन जाते हैं। यही ब्रह्माण्डीय चेतना है। सब शुभ है, सब पवित्र है, क्योंकि शिव सब में विद्यमान है। इस प्रकार की साधना आपको आत्मभाव का आनन्द प्रदान करेगी।

बहुत से वेदान्त के साधक वर्षों की साधना के बाद भी आत्म-साक्षात्कार का अनुभव प्राप्त नहीं कर पाते। ज्ञान योग के साधकों को पहले ईश्वर की उपस्थिति अनुभव करने की साधना करनी चाहिए। यही साधना अंततः 'अहं ब्रह्मास्मि' के अनुभव में परिणत हो जाएगी। परा-भक्ति और विशुद्ध ज्ञान में कोई अंतर नहीं है।

## सर्व खल्विदं ब्रह्म

जब लकड़ी से बने एक हाथी के खिलौने को आप हाथी के रूप में देखते हैं, उस समय हाथी की भावना लकड़ी की यथार्थता को छिपा देती है। इसी प्रकार ये विविध नाम-रूप अपने पीछे अवस्थित ब्रह्म की यथार्थता को छिपा देते हैं। जन्म-जन्मान्तरों से यह भ्रांति हमारी बुद्धि में अपनी जड़ें जमा चुकी है, हमें उसे उखाड़ फेंकना होगा।

खिलौना हाथी नहीं, लकड़ी ही है। वैसे ही यह संसार, संसार नहीं, ब्रह्म ही है। यह शरीर, शरीर नहीं, आत्मा ही है। मिट्टी के बने सभी बर्तनों में केवल मिट्टी को देखिये। इस पूरे संसार में केवल सार तत्त्व का अनुभव कीजिए, बाकी सारे नाम-रूप-गुण के आवरणों को फेंक दीजिए। ब्रह्म एकमात्र सत्य है, एक ऐसा तत्त्व जिसका न आदि है न अंत, और न ही कोई परिवर्तन।

गडएँ विभिन्न प्रकार की होती हैं। उनके रंग अलग-अलग होते हैं, प्रजातियाँ अलग-अलग होती हैं, पर उनका दूध तो एक जैसा ही होता है। अगर हम रीति-रिवाज, भाषा, वस्त्र, खान-पान जैसे बाहरी भेदों को हटा दें तो पूरे विश्व के मनुष्य भी एक जैसे ही हैं। भाषाएँ भिन्न हो सकती हैं परन्तु उन भाषाओं के पीछे जो भाव हैं वे तो एक जैसे ही हैं। इसी को विविधता में एकता कहते हैं।

गहरी निद्रा में सारी विषमताएँ समाप्त हो जाती हैं, सारे भेद समाप्त हो जाते हैं। उस समय केवल एक प्रकार का भाव रहता है। यही आत्मा है जो आपकी वास्तविकता है।

आप आम के पेड़ की पत्तियों, डालियों, फूलों और फलों की ओर क्यों देखते हैं? आप उस वृक्ष के उद्गम को देखिये, बीज को देखिये। वस्त्र वास्तव में रूई है, उसे रूई के स्वरूप में ही देखिये। इसी प्रकार इस संसार को आत्मा के रूप में ही देखिये।

जब आप किसी व्यक्ति या वस्तु को देखते हैं तो ऐसा अनुभव करें की वह साक्षात् नारायण ही है। निरन्तर प्रयास करते रहने से नाम और रूप के भेद समाप्त हो जाएँगे और आत्मा का प्रकाश ही शेष रह जाएगा। विषयाकार वृत्ति समाप्त हो जाएगी। पर इस लक्ष्य को प्राप्त करने में समय लगता है, और अथक प्रयास की आवश्यकता पड़ती है। पुराने संस्कार और वृत्तियाँ आपको बहुत कष्ट देंगे, आपको उनका डटकर मुकाबला करना पड़ेगा। ये वृत्तियाँ और संस्कार ही आपके वास्तविक शत्रु हैं। इन पर विजय प्राप्त कर आप ऐसी अवस्था प्राप्त करेंगे जहाँ समस्त भेद मिट जाएँगे और आप सर्वत्र नारायण का ही दर्शन करेंगे। ■

## प्रेरक पत्रादेश



मुंगेर,

1 अगस्त 1961

आत्मस्वरूप, हरिः ॐ

सत्य का सहारा लो और वैराग्य की भावना जागृत करो। भावनाएँ अपनी बनाई हुई हैं। संसार के सारे सम्बन्ध नाशवान् हैं। प्रत्येक विचार सीमित, परिवर्तनशील और विकारी है। प्रत्येक मान्यता अपने मन की उपज है।

संसार से प्राप्त सुख में अशान्ति का बीज छिपा है। रोग, जरा और मृत्यु का कारण है माँस-मज्जा के इस थैले में आनन्द खोजना।

पद और प्रतिष्ठा से जो सुख प्राप्त होता है, वह अज्ञान के पर्दे को गहरा बनाता है। आसक्ति से उत्पन्न सुख से दुःख अवश्य पैदा होता है। किन्तु वैराग्य की अग्नि में हर प्रकार के सुखाभास के जल जाने पर जिस आनन्द का अनुभव होता है, वही सत्य और चिरन्तन है।

मैं कहता हूँ कि सत्य का सहारा लो, न कि शरीर और मन का। वापस आओ। अच्छी तरह से वापस आओ। आदर्शों, भावनाओं और अरमानों को बदलो। वाणी, दृष्टि और व्यवहार बदलो। घर, फर्नीचर और अधिकारों को बदलो। हाँ, आज तक के उपार्जित जीवन के ढाँचे को बदलो। दूसरी ओर देखो। इन्द्रियों को अन्तर्मुख करो, मन को शान्त। विक्षेपों को रोको, स्थिर और अचल हो जाओ, जैसे बुद्ध बने थे।

तुम कहाँ हो? किसलिए हो? कौन हो? सोचो। अभी भी तुम सड़ी, गली और जीर्ण सुन्दरता, महकती बदबू, खाली खजाने, धूसरित मसान, निर्जन भवन और रक्त शोषकों के लिए जीवित हो क्या? अपने घर की पुरानी, बदबूदार, गन्दी और सकरी नाली से निकलो तो तुम इष्ट से मिल-जुल सकते हो, क्योंकि जो नाली में पड़ा है, वह दिव्य सुगन्ध के साथ योग नहीं कर सकता। अगर कोई तुम्हें आश्वासन देता है, तो वह ठग है, झूठा है, बोगस है और खुद भटका हुआ है।

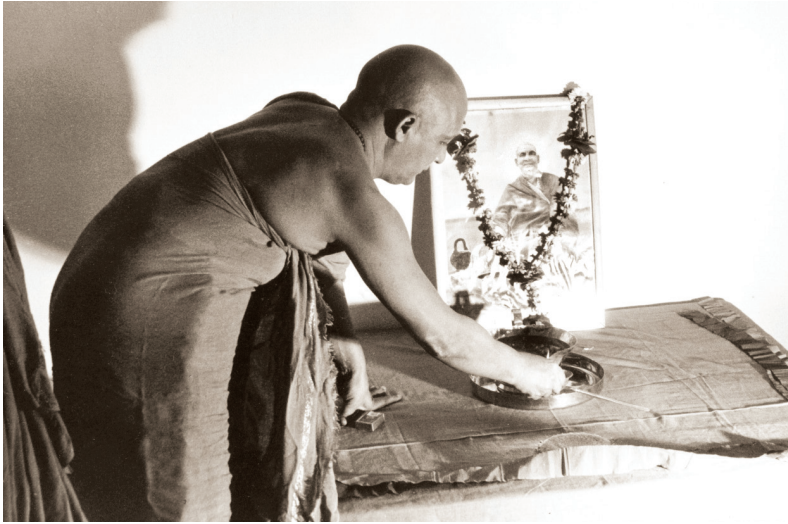
हे नयनहीन, आँखें बन्द कर लो और दूर-दूर तक देखते जाओ। फाटक बन्द करो और भीतर का कमरा खोलो। बाहरी जीवन वैसा और आन्तरिक जीवन ऐसा।

बहुत कुछ पूँजी तो डूब चुकी है। जो कुछ बाकी है, उसे आध्यात्मिक जीवन के लिए लगा दो। प्रत्येक श्वास को उद्गीथ बनाना है। प्रत्येक विचार को मंत्र। मैं जीवन से हटने की बात नहीं कर रहा हूँ, बल्कि बाहरी जीवन को आन्तरिक जीवन में मिला कर चेतना को असीम बनाने के लिए संकेत दे रहा हूँ।

कामा हरिनाथ

# A Higher Vision of the Mind

*Swami Satyananda Saraswati*



Sadhana must be practised in such a way that it transforms the quality of mind. When you change the quality of actions, you change the quality of experience. The mind is capable of expressing itself in very many ways, so much that if the mind is properly managed, it can give you mastery over events and circumstances. People are becoming aware that they must know the man within the man, that they must experience the mind behind the mind, they must experience the essence of experience. There must come a time when all of us should be able to see what 'I' am. That is self-realization, and that is what we must aim for in sadhana.

## **Facing negativity**

Please understand that while practising sadhana, fear, passion, hatred, jealousy, anxiety, worry, obsession, will have to be faced. They are what is in you; they are an aspect of the uprising



forces within you. You should not suppress them by ethics, morality, religion or guilt. Please do not kill them, do not injure them. At the time of the actual awakening of kundalini, when this great, unprecedented, historical event takes place in your life, you can be overpowered by absolute fear, or any other such experience. If your sadhana is progressing, these experiences will have to arise at some point.

You are trying to find a solution for them because your society does not want half-mad people. But the sadhaka who experiences these is undergoing a crisis in consciousness. He does not know it, because until he began his practices of sadhana he has never exposed himself to the spiritual realities of life. He has not experienced or understood what the mind is. He has not understood what mental force is. In fact, many of our religions do not go parallel to the theories of evolution; they don't believe in evolution. Therefore, the whole mistake is there.

### **Just cooperate in the plan**

The mind acquires various experiences through the medium of the senses, then it becomes powerful enough so we can overcome ourselves. Therefore you should not suppress these experiences; just purge out what lurks in your mind and thus get rid of the mental constipation. Evacuate the mind in toto. Then you can reorganize yourself. There is no other way around it. The rubbish, sensible, silly or good, it must be seen and experienced and then thrown out of the mind. Vacate all psychic compartments of the fermented and suppressed vasanas. Only then it can be refilled with divine grace.

Do not let these events disturb you. They are mere vibrations, mere opinions and mere jealousy, nothing solid and nothing sound. None can kill you, you know. Why are you receptive to unwanted events then? If you focus your attention on the higher truth, nothing will disturb your sadhana; you will succeed and come out with victory. In fact, if you have faith, you can remove the impediments from your way by a

single utterance of prayer. If there is any tumult on the astral plane, place it at the feet of your master or ishta.

Let people laugh, scorn, or do as they like. Do not forget the aim of sadhana. Being anxious to know what others might be thinking causes adversity. Adversity is rampant everywhere. You cannot eliminate it. Adversity is one's own creation. The best way is to face it. Rather than creating a sort of disgust in yourself for emotional outbursts, be strong, still more strong! Be regular in your sadhana. Faith in sadhana, guru and truth is essential for self-realization; hence, perfect your faith. Let it happen, if it happens and as it happens.

Never worry over anything. Events take their destined course automatically. You are not to break your head. You are just to cooperate in the plan. The world goes on as it should. We act only as instruments. It is always wise and safe to renounce egoistic spirit. Remember that your present sadhana and life are nothing but stepping stones towards a great spiritual realization and that trifling things are creating a nuisance in your mind.

### **Apply your willpower**

Has it not been said that pains and adversities are testing stones for our willpower and faith? Don't you know that the purest and noblest of persons too have been criticized and slandered? Let me say that every great sadhaka has been a target of criticism. To be receptive towards them is to invite unhappiness. "Let them say what they say" is an old adage. If you are noble, you must turn a deaf ear to all remarks. How can a pure man feel for impure allegations? Those who are influenced only prove that they have black spots on themselves. Please understand this truth before you jump up to say, "When a sadhaka finds himself falsely alleged, he feels great hurt." Oh no! A holy man is as adamant and enduring as a mountain.

The yoga sadhaka should have such a strong and unshakeable mind that it will not even feel for death or any chaos. Progress in spiritual sadhana demands a serene, cool,

calm and thick-skinned mental condition. You must have strength for mental balance at every stage of sadhana. Other thoughts will have to be thought, decided and disposed of by your external mind only. The vital mind, the seat of consciousness, must only have the thoughts of guru and truth. Exercise your willpower for spiritual progress only.

### **Discover the golden egg**

Your goal is to cast the entire store of mental stuff into the pattern of your ishta or symbol. That is to say, your mind must cease to be your mind. It should become one with *shuddha manas*, higher or pure mind. However, it is very difficult to disassociate the mental consciousness from the sensory impulses and the sensory awareness, because we have been dealing with them for a long time. By and by the experiences will slow down, and when the mind is completely disassociated from the sense impulses, then it becomes separate and uninfluenced by the current karma, and when the consciousness is distinct and without any association with the senses, then the mind can be experienced in its universal aspect which is called *hiranyagarbha* or the golden egg.

*Hiranyagarbha* is an ancient term which can be found in the Vedas and Upanishads, which means the collective consciousness, universal consciousness or supermind. The same concept is also known as Brahma, the infinite, the creator, the universal mind. Brahma the creator, created the Vedas. In the same way, the universal mind is the creator for the yogi. It creates knowledge. The manifestation of jnana is an outcome of the universal mind. This universal mind is nothing but a state of complete freedom of the mind from the sense connections.

The golden egg exists in your body. You will have to find it, just as you find the location of the different chakras. There must come a time in your sadhana when the sense experiences will not concern you at all; they will not matter. You will only be aware of the homogeneous existence which is Brahma, *hiranyagarbha*, collective mind, universal consciousness. ■

# Essence of Spiritual Life

*Swami Niranjananda Saraswati*



People do not understand the essence of spiritual life, for they try to mould it according to their own desires, needs, expectations, greed for power and position, and ideas of independence and freedom. When these forces come in, there is no cooperation or support, there is no sympathy, connection, or love, and everybody lives the negative aspect of their personality.

This is where the gap comes in your education. You think of asana and pranayama, the physical aspects of yoga, as the catalysts to lead you to a different state of mind. It is not going to happen. You think of meditation and mantra as the catalysts to develop a better mind. It will not happen. Until and unless you think of incorporating little changes in your life, fine-tuning your life, you will not live the change. This fine-tuning can be done through yama and niyama.

There are many yamas and niyamas besides Patanjali's. Among the yamas and niyamas that deal with life, the first yama is happiness and the first niyama is japa.

## **Happiness: the first yogic yama**

Many thousands of years ago, Parvati asked her consort and guru, Lord Shiva, "In this creation, this manifest dimension, this world, this nature, everything is transient, nothing is permanent. There is so much pain, suffering, anxiety and frustration here. What can one do?" Shiva replied, "There are methods and practices by which one can overcome the pain and the suffering, recognize the causes of pain or suffering in a particular moment and overcome them. However, the best way to manage any pain or suffering is to remain happy. Therefore always be happy." In this way, happiness became the first yama.

Any negative state of mind can be managed by being happy, by smiling and laughing. Even depression can be managed by being happy. You may wonder, 'If I am unhappy, if I am suffering and depressed, how can I be happy?' Yes, you can be - because happiness is your natural state of being. It is a limited understanding of happiness when you think that you need a cause or a trigger to be happy or that if the circumstances are difficult you cannot be happy.

This can be understood when you look at children. They also cry, become angry, don't want to eat this or that food, but this state does not last. Immediately afterwards they are laughing with an innate happiness; the circumstances are superficial and irrelevant to their happiness. Think of the laughter of children. Why does it sound so beautiful? Because it is natural, and not a result of any circumstance or joke.

That happiness, which children express, continues to be a part of you. However, adult life makes you forget it. With the onset of teenage years, grumpiness comes. It may be a result of hormones, technically speaking, but this is when you begin to move in a different direction. Your awareness connects more and more with external circumstances, and they buffet you. To be spiritual is to move back into that natural state, which is happy without cause. That is what you have to learn to connect with, experience and express.

As long as you are dependent on a cause to make you happy, the absence of that cause will make you unhappy. For example, you sing a very nice kirtan, everyone praises you and you feel very happy. The next day you don't sing well, someone else sings much better than you and they receive all the praise, and you feel dejected and unhappy. Therefore, if you depend on external circumstances to make you happy, you will always be swinging between happiness and unhappiness. This is samsara. To develop samskara, to maintain equipoise between the opposites and become a yogi, you have to tap into the positivity without cause, which exists within.

If you can learn to consciously move into that natural experience of happiness, which is not dependent on any cause, then you will be able to change your mood, the behaviour of your mind, your character, traits and the whole personality. Your anxiety, tension, depression and frustration will disappear.

That is also the Niranjana challenge. Be happy for twelve hours of your waking time. If you can do that, I will write down in your diary that you have attained peace in life. If you can't, then you will have to come back again and again, not only to the ashram but also to this life, until you find your peace.

### **Japa: the first yogic niyama**

Now for the first niyama, which is *japa*, repetition. You are connected with the senses and sense objects all the time. Japa becomes a method to disconnect the mind for a little while, whether ten minutes or half an hour, and connect with something different. The connection between your mind and the senses and sense objects is broken. In that break you direct your attention and awareness towards discovering your inner nature, and that is where you find peace.

As long as you are connected with the world, there is strife, dissipation, distraction and discontinuation; however, when you connect with yourself, suddenly you feel peaceful, quiet, silent, happy. Whenever you repeat your mantra, you will

discover that your mood always becomes better. Although you may think, 'Oh God, I have to sit for one mala of mantra!' and not apply yourself fully to the mantra, even then you discover an experience of *shanti*, peace, which you did not have before you started. Thus, japa is the *niyama*, the rule of conduct that allows you the flexibility to experience connection and disconnection. When you disconnect from the external world, it gives you the resilience to focus your entire attention on an experience which is personal to you. When you connect with that personal experience within, you discover peace and happiness.

Japa also creates a particular state of mind: that of remembrance. It makes you remember something. It is easy for you to remember your pain from the past, as the impression is there. As time passes, that memory recedes in the background, yet it is there. Whether ten, twenty, forty or eighty years go past, the memory still lingers. Even at the moment of death, that memory is there. Memory is *smaran*, remembrance. *Smaran* during japa refers to remembrance of your internal connection, your own experience of peace and contentment. Due to this *smaran*, japa takes you into a different space, and makes you feel happy, elated, content.

The moment you come out and confront life again, you are disconnected from that peaceful state and connected with the state of dissipation, but japa gives a relief to the mind from its involvement with stress and anxiety. Imagine that on a hot day, when the temperatures are soaring, you pass by an air-conditioned room and receive a blast of cool air. That momentary blast gives you solace from the sweltering heat, and you say, "Ah, so nice." That is the experience of japa. In the blowing hot winds of *samsara*, it is the coolness of japa that gives you peace and happiness. Thus, japa is the first *niyama* for life and happiness is the first *yama* for life.

– *Extracted from Yoga Chakra 2*

# Transformation

*Swami Satyasangananda Saraswati*



**I would like to know which kind of transformation we have to achieve.**

Well, you don't have to grow another pair of hands or legs, the ones you have are enough. You don't have to grow more eyes or ears, your physical transformation as a human being is complete. You don't have to grow any more in that direction, but definitely there has to be mental transformation. However, rather than 'transformation', I would use the word 'evolution'.

The evolution of humans will take place and has to take place on the mental level. The present mind that we have is very limited. It is dependent on the senses – the eyes, the ears, the nose, the tongue, and the touch. It is dependent on them for information and in the absence of these faculties it feels limited. Suppose you cannot hear or you cannot see or you cannot speak, you feel limited. But there is a dimension of mind that can operate in the absence of the senses. Even if



there is no music, you can hear music. That is called a higher experience. In yoga and tantra they call it expansion of mind or evolution of mind. Because the mind is matter. It is an evolving stuff; it is changing all the time. The mind which you had when you were a small child is not the mind you have now, and tomorrow the mind will change further. In fact, the mind is changing every minute, you have even changed from what you were five minutes ago. Evolution is taking place all the time.

There are five states of mind according to yoga: dull mind, dissipated mind, oscillating mind, focused mind, and transcendental mind. The dull mind is the tamasic mind. We are all dull at some time or the other; we think dull, we feel negative, we procrastinate. Then there is the mind which is dissipated, and we are all dissipated. At some time or the other we have to experience dissipation of mind. Then there is the mind which is always oscillating between dissipation and concentration, and most of us come in that category. Sometimes we are able to focus and then the mind again drops and gets distracted. Next is the focused mind, *ekagra*. You are able to apply your mind to whatever you are doing for as long as you want to and it will not waver. You want to apply your mind to your studies or to your business or to your work at hand, and for as long as you want it to, it will do as you say. That is called one-pointed mind.

In fact, the mind has to be used as a tool. At present you are not able to do that. On the contrary, the mind uses you. As the mind directs, you follow. If there is anger in the mind you become angry. Do you ever stop and think about it? No. You may think later, after you have expressed the anger. In retrospect you may think but at that time you are compelled by the mind. There are very few people who can step back and control the mind.

So that is the transformation which has to take place. Not just because 'I have to be good and I have to be kind' in a moral way or a religious way. No. Right now we don't do wrong

things because we are scared that we may get penalized and punished for that. Children will do mischief but they won't tell their parents because they are scared of being punished: "I will not tell lies because I am scared that my father will beat me." Or, "I will not steal because I will be put into prison." That is not called transformation of mind, that is just a temporary arrangement. The attitude has to be, "I will not tell lies because I believe in it. Therefore no matter what the cost I will not tell lies." That is what Swami Sivananda used to call Divine Life. It is when you have a different perspective, a spiritual perspective, and you see every situation for your evolution. You are being insulted or injured. How do you respond and react? An ordinary person would retaliate, but a person who has a divine vision sees a purpose in that and he will behave differently. He will accept that as a lesson for self-improvement, for upliftment, for self-analysis.

That is called a higher mind, when you are able to direct your mind instead of your mind directing you. Until and unless you can achieve that, forget about inner experience and meditation – because the only block between you and that experience is the mind. The paradox is that the same mind with which you would have that experience is obstructing your way. It is not a different mind. It is the same mind which is transformed into something else, just as uranium is transformed into nuclear energy. It is called enrichment of mind. The mind has to be refined. Mind is energy, you are energy. You have mental energy and that mental energy can express itself negatively or positively. It depends in which direction you allow it to express itself according to your samskaras, your karmas, your mental tendencies, your intrinsic nature. Everybody doesn't behave in the same manner. Although the mental energy is present in each person, everybody expresses it differently according to their intrinsic nature. And that is where you have to think about transformation.

Now, tantra says something else. Tantra says, "Forget about this transformation business because it is really not in your



















control, your whole life goes away trying to transform your mind and you develop a guilt complex because you are not able to do it. So forget about all that, don't suppress yourself, let your mind do what it wants to; just make it your friend. Just befriend your mind and go on doing your practices." Practise. Whatever you are feeling – anger, jealousy, envy – let your mind express itself, don't bother, just go on doing your practices. Tantra says something very important and therein lies the importance of tantra.

We are always told by our society, our families, our teachers, our religions, to be good, to do good, not to be angry, not to tell lies. But what do you do with that anger which you have inherited from nature? Is there a person in this world who doesn't have anger? If someone says he doesn't, it is a lie. Is there any person in this world who doesn't have envy or passion? Some may have less, some may have more, but everyone is born with these. So what are you going to do with them? Tantra says forget about it because it is something you have inherited from nature. You did not decide, 'I want it', it is just with you, you were born like that. It is just energy expressing itself in a particular manner. So you do your practices and thereby you transcend that mind. The mind changes, you have a different experience, and then that anger is sorted out.

If you want to sort out the problems, don't wait until you come to a state of mind where you are peaceful and tranquil, just start practising. And there are practices for every temperament: there are practices if you are tamasic, dull-witted and negative; there are practices if you are rajasic, aggressive and ambitious; there are practices if you are sattwic by temperament. We are all a mixture of everything, nobody is totally sattwic, nobody is totally rajasic, nobody is totally tamasic. Just start from where you are, start practising, and then these problems get sorted out.

You have to think about transcending the mind, but you don't have to be transcendental the whole day long. Even if

you transcend it for a short while, for one minute, two minutes, three minutes, you are moving forward. As you practise more and more, the transformation will take place on its own, you don't have to do anything.

This world is full of duality: if there is anger there is love; if there is day there is night. It is weakness to think, 'What can I do with the anger?' And if you keep suppressing it, one day there will be an explosion. I've seen this. In the ashram there used to be a swami long ago and he never got angry. Until one day he just exploded. It was good it was in the ashram otherwise I don't know where he would have landed up.

So to say, "I am not angry" does not solve the problem. It is possible that you are only suppressing it. If you have a bad stomach and you don't go to the toilet and keep suppressing the urge, imagine what's going to happen! However, you have a place to go when you have a bad stomach - the toilet. In the same way, anger is mental diarrhoea. So when you have anger, find a place where you can be so that you don't bother other people, don't do it in public. Find a way to express it so that you don't bother others and don't let them tell you it stinks. And keep doing your practices and think of transformation of mind. Keep that focus before you. That is the only important thing.

*– London, UK, 24 July 2009*



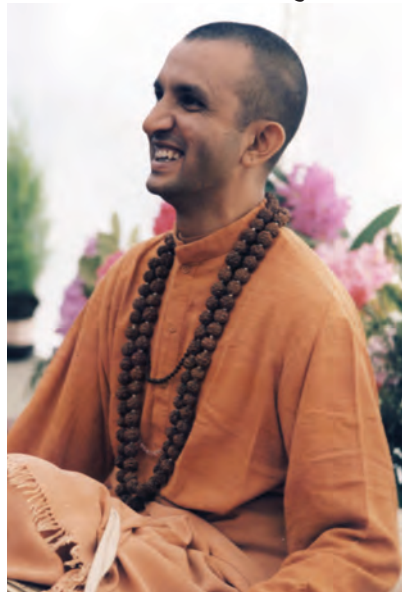
# यौगिक जीवनशैली के यम-नियम

स्वामी निरंजनाब्द सरस्वती

योग सूत्रों में महर्षि पतंजलि द्वारा जो पाँच यम और नियम बताए गए हैं, उनका सम्बन्ध राजयोग से है। उनका प्रयोजन एक ऐसी मानसिकता को प्राप्त करना है जो राजयोग की सीढ़ी चढ़ने में आपके लिये सहायक सिद्ध हो। योग की अन्य शाखाओं में अलग-अलग प्रकार के यम और नियम आते हैं। जीवनशैली के लिये भी अलग-अलग प्रकार के यम और नियम की चर्चा होती है। यौगिक जीवनशैली का जो प्रथम यम है वह प्रसन्नता है और जो प्रथम नियम है वह है जप।

इसके पीछे एक यौगिक चिंतन और मनोविज्ञान छिपा है। आदमी तो जिन्दगीभर दुःखी रहता ही है। किसी से बात करता है तो अपने दुःख की ही बात करता है। 'मुझे यह तकलीफ है, मुझे यह समस्या है, मुझे यह परेशानी है, मुझे यह झंझट है, मेरी उससे नहीं बनती, मुझे रात को नींद नहीं आती, बेटी की शादी नहीं हो रही है, बेटे को नौकरी नहीं मिल रही है'—इस प्रकार लोग केवल अपनी परेशानी के बारे में ही सोचते हैं और बात करते हैं। मुझसे जितने लोग मिलने आते हैं, प्रायः अपनी परेशानी को लेकर ही आते हैं। प्रसन्नचित्त होकर बहुत कम लोग आते हैं।

इस दुःख का काट है प्रसन्नता। जितने प्रसन्न रहोगे, दुःख की छाया उतनी कम पड़ेगी। मान लो ट्रेन में तुम्हारे साथ कोई आदमी बैठा है जो बहुत बकबक किये जा रहा है, तुम्हें खूब सताये जा रहा है। जैसे-जैसे उसे सुनते हो, तुम भी व्यथित और विचलित होते जाते हो। लेकिन फिर कोई दूसरी बात आ जाती है और तुम्हारा चित्त दूसरी तरफ लग जाता है। बगल में बैठा आदमी बकबक किये जा रहा है, लेकिन तुम्हारा ध्यान कहीं और है। अब उसकी बात परेशान नहीं कर रही है। इसी प्रकार दुःख के साथ होता है। जब तक तुम दुःख को देखते रहोगे, तब तक दर्द होगा। लेकिन जब तुम दुःख की ओर न देखकर प्रसन्न रहोगे, तब दुःख साथ में तो रहेगा, पर दर्द नहीं होगा। प्रसन्नता दुःख के बाणों के लिये कवच है, ढाल है।



इसलिये प्रसन्नता को जीवन का पहला यम माना गया है। केवल योगी के लिये नहीं, हर व्यक्ति के लिये। जीवन में हर व्यक्ति की चाह प्रसन्नता ही है, जिसे वह अलग-अलग तरीके से खोजता है। कभी सुख के रूप में, कभी सम्पत्ति के रूप में, कभी शान्ति के रूप में। अगर जीवन में दरिद्रता है तो समृद्धि चाहता है, उसमें उसकी प्रसन्नता है। अगर सब कुछ है जीवन में लेकिन नींद नहीं आ रही है, तो शांति में प्रसन्नता है। परिस्थिति के अनुसार मनुष्य जो भी चाहे, लेकिन उसमें प्रसन्नता की आड़ हमेशा रहती है।

प्रसन्नता हुआ पहला यम, और पहला नियम जप है। जप करने से क्या होगा? कुछ लोग बोलते हैं कि आदमी आध्यात्मिक हो जायेगा, अच्छा लगेगा या शान्ति मिलेगी। तरह-तरह की बातें बोली जाती हैं, लेकिन जप से होने वाली जो असली चीज है, वह यह कि संसार से कुछ क्षणों के लिये तुम अपने आपको दूर कर पाओगे। चाहे दस मिनट हो या पन्द्रह मिनट, जब तक हमारे हाथ में माला है, कम-से-कम उतनी देर के लिये तो हम सुख-दुःख, हर्ष-विषाद और राग-द्वेष जैसे संसार के अनुभवों, सम्बन्धों, परिस्थितियों और परिवेशों को भूल जायेंगे और नाता जोड़ेंगे अपनी आस्था के साथ, अपने ऊर्जा के स्रोत के साथ, अपनी अन्तरात्मा के साथ। जब तक हम उस अवस्था में हैं तब तक मन को विश्राम मिलता है।

शरीर को विश्राम कब मिलता है? जब तुम रात को सोते हो, तब। दिनभर तुम जो भागदौड़ करते हो, उससे शरीर की बैट्री का खर्चा होता है और थकान का अनुभव होता है। शारीरिक बैट्री की रिचार्जिंग के लिये फिर निद्रा की आवश्यकता होती है। यह तो शरीर के लिये हुआ, लेकिन मन, बुद्धि, और भावना जैसी आन्तरिक प्रक्रियाओं की चार्जिंग निद्रा में नहीं होती, बल्कि जिस वस्तु से इनका सम्बन्ध है, उससे इनको दूर कर देने से होती है। रात को जब तुम सोते हो तो भी तुम्हारा मन विषयों में लगा रहता है और अचेतन स्तर पर तनाव का अनुभव करता है। सबेरे उठते हो तो मन और शरीर में आलस्य रहता है, प्रमाद रहता है। बैट्री चार्ज नहीं हुई क्योंकि सोते हुये भी मन का व्यापार संसार के विषयों के साथ चल रहा था। इसलिये संसार से मन को मोड़ना वह पहली क्षमता है जो मनुष्य को अपने जीवन में प्राप्त करनी होती है। हमारा अभी जिस चीज से मानसिक सम्बन्ध है, उससे अपने आपको कुछ क्षणों के लिये किसी प्रकार से अलग करना है। जब हम अलग होते हैं तब फिर शान्ति का अनुभव होता है। सूक्ष्म अचेतन तनाव हमारे मन-मस्तिष्क को फिर परेशान नहीं करते।

बहिर्मुखता और अन्तर्मुखता में आने-जाने की क्षमता मनुष्य जप के माध्यम से प्राप्त करता है। जप का माध्यम होता है मंत्र और मंत्र की परिभाषा है—*मननात् त्रायते इति मंत्रः*। त्रायते मतलब मुक्ति दिलाना। कहाँ से? विषयों से, क्योंकि जब



मन का चक्कर चलता है तो विषय को लेकर ही चलता है। मंत्र मन को विषयमुक्त करता है, यही मंत्र की परिभाषा है।

जप के अनेक तरीके होते हैं। हाथ में माला लेकर मौखिक या मानसिक रूप से मंत्र को दुहराना एक तरीका हुआ। इस तरह जप करते-करते नींद भी आ जाती है। आधा जप होता है, आधी नींद होती है और फिर भी हम चाहते हैं कि अच्छे-अच्छे आध्यात्मिक अनुभव हों! कैसे सम्भव होगा? मन की निद्रा की स्थिति को सम्भालना है। इसका एक उपाय है लिखित जप। माला लेकर जप करते समय नींद आने लगे तो माला छोड़ दो और हाथ में किताब-कलम पकड़ लो। एक-एक मंत्र को लिखने लगे। एक पन्ने में एक सौ आठ बार लिखो। धीरे-धीरे अक्षरों को छोटा करते जाओ ताकि एक पन्ने में 108 के बदले 216 हो जाएँ। फिर तिगुना हो जाएँ, फिर चौगुना। इससे एकाग्रता बढ़ती है, क्योंकि अपने आप त्राटक का अभ्यास हो रहा है, धारणा की स्थिति आ रही है। जितना बारीक लिखते हो, उतना ही मन मंत्र के अक्षरों पर एकाग्र होता है। लिखित जप का भी उतना ही महत्त्व है जितना मौखिक या मानसिक जप का।

—11 फरवरी 2016, सत्यम् उद्यान, मुंगेर

जकारो जन्मविच्छेदः पकारः पापनाशकः।

तस्माज्जप इति प्रोक्तो जन्म-पाप-विनाशकः ॥

अग्नि पुराण

‘ज’ अक्षर जन्म चक्र के विच्छेद का और ‘प’ अक्षर पापों के नाश का द्योतक है। जन्मों और पापों का विनाशक — यही जप की परिभाषा है और प्रयोजन भी।

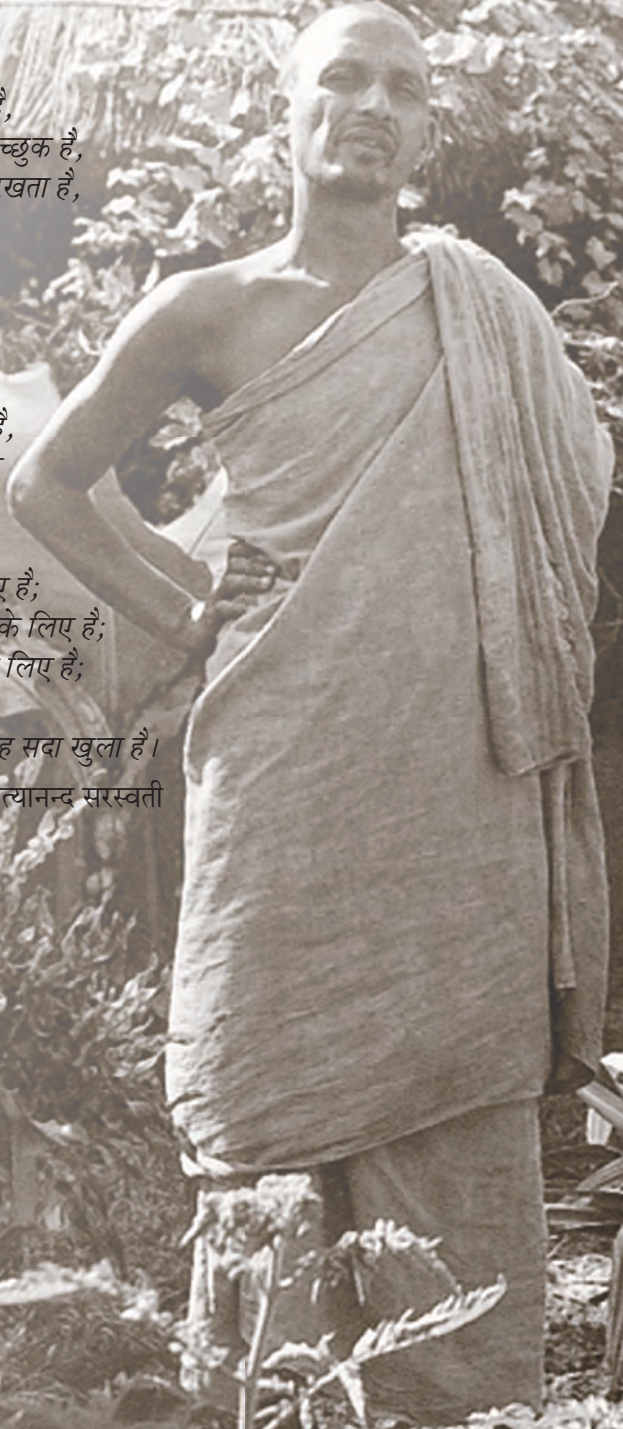
# आध्यात्मिक मार्ग

जो मधुरता चाहता है,  
जो मोहित व प्रभावित हो जाता है,  
जो आसक्त है तथा प्रशंसा का इच्छुक है,  
अहित करता है व हित की चाह रखता है,  
वह साधक नहीं है;  
वह ठहरकर लौट जायेगा।

यह लोक तीव्र और गहन है,  
यहाँ से आगे जाना दुर्गम है,  
इसमें अज्ञान की नींद आ जाती है,  
साधक फिर देवलोक से होते हुए  
वापस आ जाता है।

क्योंकि यह मार्ग विरक्तों के लिए है;  
कर्मठों, बहादुरों और आस्तिकों के लिए है;  
स्वाभिमानियों और श्रद्धावानों के लिए है;  
उदासीनों याने मस्तों के लिए है;  
और प्रेमियों व भक्तों के लिए यह सदा खुला है।

— स्वामी सत्यानन्द सरस्वती





# Antidotes for Anger: Forgiveness and Namaskara

Swami Niranjanananda Saraswati

When *kama*, desire, is unfulfilled, *krodha*, anger, comes. You become more determined and driven to fulfil your desire, your ambition intensifies, you act aggressively, your wisdom disappears and instead the animal instinct becomes prominent. You become like a tiger ready to pounce. Anger shreds everybody to pieces, that is the expression and behaviour of anger. When you are angry with somebody, what do you do? You slash them, like an animal would. Anger is the uncontrollable animal instinct to tear someone down. The antidote for this is the second yama, *kshama*, or forgiveness.

What does it mean to forgive? If you don't empty your bowels for a day, you suffer; you need to eliminate everything from the stomach regularly. In the same way, you have to take out the rubbish from the mind. In meditation, when you are discovering the cause of your happiness and unhappiness, the person who has triggered these states will appear in your consciousness. At that moment, visualize the person clearly and forgive them. Just finish the negative emotion, take it out from your heart, clear it. The next morning, give a nice smile to the other person and say, "Good morning. How are you today?" Let them wonder what has happened, what miracle has taken place. If they think some miracle has taken place, their anger will also subside.

To be able to smile and drop your aggression, that is forgiveness. The moment you drop your aggression, the other person will also drop their aggression. That is the power of forgiveness. This works particularly well between friends who have had a fight. There is an instant result, as they want to get back to a supportive and happy relationship. They don't want

that strife. Therefore, in order to avoid strife, forgiveness is the yama that has to be practised.

The corresponding second niyama is namaskara. *Namaskara* means salutation, and salutation means that you are connecting with, respecting and honouring the other person. You are controlling your arrogance and ego and expressing your humility. If you want to bring happiness in the life of others, I will give you an advice. When you are walking on the street, look at a stranger and give him or her a big smile, and continue walking. You know what the stranger will think for the rest of the day? 'Who was that person who smiled at me?' You will have touched the mind of that stranger.

You can acknowledge another person, smile and say, "Good morning. How are you?" or you can ignore them and keep walking with a grumpy face. What does this indicate? You are either humble or arrogant. If you are arrogant, then be ready to receive the result of your arrogance, from people who will not accept your arrogance. That is how conflicts are created.



Swami Sivananda says in his autobiography that as a rule in his life, he would always say 'Om' to anybody he saw. When he was walking on the road, he would greet everybody with 'Om'. Every man, woman or animal he saw on the road, he would bow to them mentally. That was his awareness and attitude, expressing humility and not rigidity or arrogance. That was his inspiration. It was not an intellectual concept; it was an inspiration that he lived, and what a beautiful way of living.

– *Extracted from Yoga Chakra 2*

# लक्ष्मी-प्रेम की देवी

स्वामी निरंजनाब्द सरस्वती

दीपावली के समय लोग लक्ष्मी जी को बुलाते हैं कि 'मैया, टोकरी में जितना सोना डाल सकती हो, डाल दो। एक साल के लिए हमारा काम हो जाए, अगले साल फिर बुलायेंगे, दुगुना सोना दे देना।' लेकिन लोगों की यह मान्यता गलत है। लक्ष्मी जी धन की देवी नहीं हैं।

लक्ष्मी जी प्रेम की देवी हैं जो भगवान नारायण से प्रेम करती हैं। और भगवान नारायण कहाँ रहते हैं? हम सबके हृदय में। उनके विषय में पुरुष सूक्त में एक वाक्य आता है, 'सहस्रशीर्षाः पुरुषः सहस्राक्षः सहस्रपात्', मतलब ऐसा पुरुष है जिसके हजार सिर हैं, हजार आँखे हैं, हजार पैर हैं। यह तो सिर्फ एक उपमा है जिसका मतलब यह कि वही तत्त्व हर एक व्यक्ति के भीतर अलग-अलग रूपों में प्रतीत होता है। लक्ष्मी जी को प्रेम है जीवन के साथ, क्योंकि नारायण जीवन के प्रतीक हैं। लक्ष्मी जी का दायित्व है कि नारायण को किसी प्रकार का अभाव न हो।

जहाँ प्रेम है वहाँ पर न भूख है, न गरीबी। माँ और सन्तान का उदाहरण तो सब जानते हैं। अगर बेटे को भूख लगी है तो माँ अपनी रोटी बेटे को दे देती है। प्रेम के कारण वहाँ पर माँ को भूख नहीं है। कोई भी माँ अपने संतान को भूखा नहीं छोड़ेगी। अपना पेट काटकर अपने संतान को भोजन करवायेगी। बेटे के पास फूटी कौड़ी न हो, पर माँ के पास पैसा हो तो माँ अपना पैसा बेटे को दे देती है कि बेटा कपड़ा खरीद ले, खाना खरीद ले, खिलौना खरीद ले, आराम से रह ले। इस प्रकार प्रेम में दरिद्रता नहीं होती है। लक्ष्मी जी प्रेम की प्रतिमूर्ति हैं जिनके आगमन से जीवन में दरिद्रता समाप्त हो जाती है, क्षुधा समाप्त हो जाती है। ■



# Letter from a Disciple

## EFFECT OF NAMASKARA SADHANA

I know the practice of namaskara sadhana works as I had an experience with it. Three years ago next to our door came a lady who always had a frowning face and would never greet.

After participating in the Adhyatma Samskara Sadhana Satra, where the niyama of namaskara was given as a sadhana, I decided to put it to practice. So, every time I met her on the stairs, I began to smile and greet her, but she frowned even more and turned her face away. But after some time, slowly and tentatively, she started greeting me back. It took her some more time to start smiling. And finally she came to me enquiring about yoga classes.

It is so easy to greet with bhava the people we like. However, I decided to practise namaskara particularly when meeting challenging people. It helped to repeat mentally that the soul of the person is divine, and to thank him or her for being my teacher and helping me to learn a lesson.

The whole sadhana of yama and niyama, in fact, helped me to apply yoga in daily life and to start living it, to become more aware, to develop more acceptance and understanding towards myself and others, to become more positive and to feel more balanced. I am not always successful, but the focus is there, the positive samskaras have been planted, and they help me stay on the path, to continue to make the effort with faith and devotion.

Thank you Swamiji, for letting me participate in the Adhyatma Samskara Sadhana Satra, for all the wisdom and inspiration you shower upon us.

*Sannyasi Mudita, Bulgaria*

# The Positive Connection

*Swami Niranjanananda Saraswati*

This is the sixtieth month of our aradhana in Satyam Udyan on the 5th and the 6th. These are the two days of every month that we meet in the Akhara to remember Sri Swamiji, to remember the teachings that he gave us and to make a positive connection with the inspiration that he has provided us with.

Every time on these two days, I find that there is a lot to say about what Sri Swamiji has given us, and at the same time there is nothing to say. For it is not an intellectual understanding that we need to develop but an experience of the process of yoga – the yoga that leads to the awakening of the human nature and personality. That is the yoga that the yogis perfected.

We see this perfection in the life of Sri Swamiji, who, through effort and determination, was able to achieve the apex of yoga and spiritual life. What is the apex of yoga and spiritual life? The positive connection in life. Not samadhi, not moksha. They are applicable when you are saying goodbye to this planet club of which you are a life member. They are like your farewell package; when you leave this planet you can go with the farewell package of samadhi and moksha. However, while you live on this planet, what has to be the aim of your life, of your actions, desires and aspirations? Not everybody can attain samadhi and moksha, nor are you expected to practise yoga to attain these. The inspiration is the connection with the positive.

That connection with the positive can be achieved with the proper application of and connection with yoga vidya. This yoga vidya is not limited to or explained only by a few people like Patanjali or Swatmarama. There have been many seers and sages who have perfected different aspects and branches of yoga and given those teachings to humanity. These are inscribed in the Yogopanishads and other yogic literatures.

## Two connections

There are two areas of connection in life: one is the *samsara* model and the other is the spiritual model. The *samsara* model is the worldly model, in which your nature expresses and experiences effort, confusion, strife, difficulties, frustrations, joys, pleasures; all in relation to body, mind and emotions only. The worldly connection makes you aware of the physical, sensorial, mental, intellectual and emotional connections that you have with the world.

The spiritual connection remains a far-flung idea. The spiritual is always associated with God: the attainment, experience or realization of God. Religions have highlighted this idea of connection with God and not the other aspects of spirituality which indicate the betterment of human nature and behaviour in life. What happens when the idea of spirituality is connected to God? Then the path leading to God becomes an abstract one, as God is an abstract idea.

How can you define perfection? You cannot, perfection is indefinable. The moment you define perfection, it is not perfect any more. How can you define infinity? You cannot, it is unimaginable. If you define infinity, it is not infinity any more. In the same manner, God cannot be defined. The moment you define God, it is not God any more, as the idea comes within the ambit of your intellect and experience. The transcendental nature cannot be comprehended or grasped by the non-transcendental mind, just as the waters of the ocean cannot be contained in a pot. In order for the pot to become part of the ocean it has to lose its form. It is only when the pot becomes formless that it can become part of the whole ocean.

## Glimpses of God

The concept of God is distant for every individual, yet people have glimpses of it when they express the good qualities within them. When you experience peace, that is an experience of God-ness in you. When you experience completeness, that is an experience of God-ness in you. When you experience

luminosity, that is the experience of God-ness in you. These are only glimpses, as after some time your mind comes back to the normal state. That experience is not sustainable as the nature of the mind is such that it does not sustain a spiritual idea.

The nature of the mind is such that it always sustains the worldly ideas, just as a magnet always draws iron fillings to it and not wood. The world is like the iron that the magnet of the mind draws and spiritual life is like wood. The mind will not attract that piece of wood. Wood has fire inside it, it has the capacity to become luminous, to eradicate darkness, yet the mind is not attracted to it. The mental magnet is attracted towards the worldly iron fillings: the likes, dislikes, attractions, distractions, attachments, detachments, love, hate, acceptance, non-acceptance, and so on. Thus, the spiritual connection is connection with the good, yet due to the limited perceptions any adherence to good is seen as following religious precepts. For example, if you ask people, "Do you follow the yamas and niyamas?" they will say these are part of the Hindu religion.

How can goodness be part of any religion? How can positive expression be part of any belief or dogma? Is becoming kind and compassionate becoming religious? Is becoming better becoming religious? No. Why do we associate 'being good' with a religious ideology or philosophical ideology? It should be a natural expression. Just as your desires are natural expressions within, cultivating the good should also be a natural expression within.

### **Living the deeper yoga**

This has been the main theme in yoga: coming to that state of harmony which is physical, coming to that state of understanding which is mental, coming to that state of equilibrium which is emotional, coming to that level of awakening which is spiritual. For this, different paths, systems and methods were devised by the yogis, and all those ideas are enshrined in the ancient yogic literature. The teaching in these different scriptures has been the cultivation of a 'better

you'. The yoga that we know today as of being of Patanjali or Swatmarama, is only ten percent of the whole yogic subject.

Understanding these principles and aspirations of yoga is our focus now. Connecting with the spirit of the yogic knowledge, with *yoga vidya*, and moving towards a yogic lifestyle where yoga becomes an integral part of our actions, behaviour and day-to-day life, is our focus now. And being the first month of 2016, I would like to present an idea: that on the 5th and 6th of every month, we take the opportunity to learn and live some aspect of this deeper level of yoga. We pick up one yogic yama and one yogic niyama and live that for a month. The first yogic yama and niyama have been mentioned in the book *Yoga Chakra 2: happiness and japa*.

### **Beginning the connection with positivity**

Happiness is the beginning of the connection with positivity, with the good in life. Increase your moments of happiness in the day. Let us say, in twenty-four hours, you are up and about for sixteen hours on an average. Every day, calculate the accumulated time for which you were happy on that day and you will discover that it was one hour, maybe one and a half hour, maybe two hours. At other times you were brooding, thinking about yourself, whiling away your mental time by doing nothing useful in your mind, lost in the gloom of your own thoughts and mind.

Increase those moments of happiness and over a period of time make it two hours, three hours, four hours, five, six, seven, eight, until you are able to be happy all your waking time. This will connect you with positivity and optimism. The first connection that one must have is with optimism and positivity. If you are happy, then you say the glass is half-full and not half-empty. Your perception is an indication of your connection with the positive, the fulfilling, the better, the beautiful, the optimistic and the hopeful.

If you are happy you will be annoyed less, you will have a better blood pressure. If you are happy you will be depressed



less, you will have a more creative mind. If you are happy you will be connected with your heart more, if you are unhappy you will be connected with your mind. If you are happy you will become more tolerant, if you are unhappy you will be more irritable. The choice is yours: what do you want to be? I choose happiness for myself, you choose whatever you want. But then don't come to me with your distresses and anxieties. I am not your caretaker, I am your teacher. You are a student and if you apply what I say, you will be guided, otherwise don't come to me.

The first niyama is japa, learning to disconnect and connect, just as a switch is turned off and on. When the switch is on, it is connected to light. When the switch is off, the light is disconnected. In the same manner, japa becomes the medium through which you are able to disconnect from the samsara, the worldly model, and connect with the spiritual model. In twenty-four hours, keep twenty-three for your connection with the world, but keep one hour when you can cut off from your flirtations of mind and discover that centre of peace and harmony within. Make the japa into a discipline, a daily routine. Just as you clean your teeth every day, for the good health of your teeth, do your japa for the good health of your spirit.

So all those who wish to connect with yoga vidya should practise the first yama and the first niyama for one month at least.

– 6 January 2016

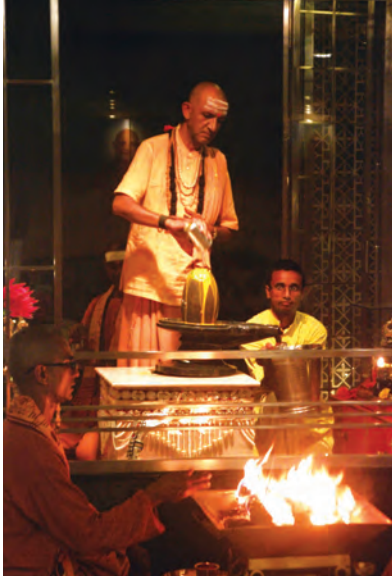
---

**Satsangs on Guru Bhakti Yoga:** *Guru Bhakti Yoga is a monthly sadhana dedicated to Sri Swami Satyananda Saraswati, who attained mahasamadhi on 5th December 2009. Conducted in Satyam Udyam (Akshara), the two-day anusthana takes place on the 5th and 6th of every month to commemorate Sri Swamiji's attainment of Shiva consciousness and his union with Cosmic Shakti. This is a special period of remembrance, and the satsangs Swami Niranjan delivers at the end of these evenings are particularly poignant; through them he helps us to connect directly with the spirit of Sri Swamiji, who brought light and love into our lives.*

गुरु भक्ति योग पर सत्संग

# श्रद्धा के कुछ प्रेरक दृष्टांत

स्वामी निरंजनाब्द सरस्वती



हर महीने की पाँच तारीख को यहाँ अखाड़ा में शिव आराधना होती है, जिसमें अभिषेक, हवन, स्तोत्र पाठ आदि का कार्यक्रम होता है। इसकी शुरुआत हमारे गुरु, श्री स्वामी सत्यानन्द जी की पावन स्मृति में की गई थी। दिसम्बर 2009 की पाँच तारीख को उन्होंने समाधि प्राप्त की थी, शिवत्व को प्राप्त किया था और छः तारीख को जब उन्हें भू-समाधि प्रदान की गई, धरती माँ की गोद में रखा गया तो देवी की आराधना की जाती है।

इस परम्परा का यहाँ पर श्रीगणेश इसी दृष्टिकोण से हुआ था कि हम सब गुरु तत्त्व से अपने आपको जोड़ने

का प्रयास महीने में एक बार अवश्य करें। गुरु तत्त्व का अपना एक महत्त्व होता है जो आध्यात्मिक ही नहीं, जो भावनात्मक, मानसिक और भौतिक ही नहीं, बल्कि सार्वभौमिक होता है। गुरु तत्त्व श्रद्धा का परिणाम है। मनुष्य अपने जीवन में इसका अनुभव श्रद्धा के बल पर ही करता है। श्रद्धा ही मनुष्य को गुरु तत्त्व से जोड़ती है, श्रद्धा ही उस सूक्ष्म द्वार की चाभी है। यहाँ प्रश्न उठ सकता है कि यह श्रद्धा वास्तव में है क्या?

इस शब्द की व्याख्या करें तो इसका अर्थ होता है सत्य से जुड़कर जीवन जीना। यह मात्र दर्शन नहीं है, यह जीवन की वास्तविकता है। जब-जब भी तुमने अपने जीवन में सत्य का आचरण किया है, तुम्हें शान्ति, सुख और संतोष मिला है, लेकिन जब-जब जीवन में सत्य का अभाव रहा है, तब-तब अशान्ति रही है, दुःख रहा है।

एक दृष्टांत के रूप में रामजी का समय देखते हैं। सीता मैया की खोज में वानर चारों दिशाओं में जा रहे हैं। ऐसे में रामजी ने हनुमानजी को ही अपनी अँगूठी क्यों दी? किसी और को तो क्यों नहीं दी? जो वानर उत्तर, पूरब या पश्चिम में गये, किसी को तो उन्होंने कोई चिह्न नहीं दिया। फिर हनुमान को क्यों दिया? हनुमान

पर इतना विश्वास क्यों? क्योंकि एक आत्मीयता थी। आत्मीयता में द्वैत नहीं होता, बल्कि अपनेपन की जो भावना होती है वह मनुष्य के भीतर श्रद्धा, विश्वास और पुरुषार्थ को जागृत करती है। रामजी ने देखा कि सीता की अगर कोई खोज कर पायेगा तो वह हनुमान ही कर पायेगा।

अब मजेदार बात देखो। मुद्रिका तो हनुमानजी ने ले ली और चले सीताजी की खोज करने। जब समुद्र के किनारे पहुँचे तो हनुमानजी भी अपना सिर पकड़कर बैठ गये। मुझे मालूम नहीं कि मैं समुद्र पार कर पाऊँगा या नहीं! अगर हनुमानजी को रामजी ने मुद्रिका दी तो हनुमानजी में भी तो यह भाव होना चाहिये न कि रामजी ने इतने विश्वास के साथ मुझे यह मुद्रिका दी है, मुझे ही कोई महत्वपूर्ण भूमिका निभानी है। लेकिन नहीं, ऐसा नहीं हुआ। वे भी समुद्र के किनारे मौन होकर बैठ गये। लेकिन उनकी आत्मीयता थी रामजी के साथ, जिसके कारण गुरु रूप में फिर जाम्बवन्त आते हैं और कहते हैं, 'हनुमान, हम में सबसे शक्तिशाली तुम्हीं हो। तुम्हीं सीता मैया की खोज कर सकते हो।'

लोग कहते हैं कि उन्होंने हनुमानजी को अपने बल की याद दिलाई। लेकिन हनुमानजी को बल की याद दिलाने की आवश्यकता नहीं थी। हनुमानजी को इस चीज की याद दिलाई गई कि 'देखो! तुम्हारे आराध्य ने तुम पर इतना विश्वास करके तुम्हें यह मुद्रिका प्रदान की है। इसका यह अर्थ हुआ कि तुम सक्षम हो। उनका विश्वास है तुम पर, क्योंकि तुम में वह बल है, वह क्षमता है, वह सामर्थ्य है।' यहाँ पर बल की ओर संकेत गौण है। मुख्य चीज है कि तुम पर विश्वास किया गया है। विश्वास अपनों पर होता है और जहाँ पर अपनापन है, वहाँ पर विरोध नहीं होता, व्यक्ति सहज रूप से हर परिस्थिति को मन से स्वीकार कर लेता है।

यह तो रामजी की बात रही, अब आधुनिक समय में आते हैं। केदारनाथ में दो-तीन साल पहले त्रासदी हुई थी, जिसमें नगर तो नष्ट हो गया, लेकिन मन्दिर बच गया। कहते हैं कि मन्दिर के पीछे एक चट्टान ने आकर जल की धारा को दो प्रवाहों में बाँट दिया, जिसके कारण मन्दिर को क्षति नहीं पहुँची। इसे एक प्राकृतिक प्रक्रिया भी माना जा सकता है कि पत्थर आकर अटक गया, मंदिर बच गया, और इसे एक दैवी चमत्कार भी माना जा सकता है कि जब सब ध्वस्त हो रहा था एक पत्थर ने आकर श्रद्धा के केन्द्र को बचा लिया, एक ऐसा केन्द्र जहाँ पर ऊर्जा जागृत है, जीवित है। जो भी कारण हो, प्राकृतिक या दैविक, एक आराधना का ही केन्द्र बचा।

कुछ और नज़दीक आते हैं। कुछ दिन पहले नेपाल में बहुत बड़ी त्रासदी घटी। जोरदार भूकम्प आया, अभी भी मालूम नहीं कितने लोग चले गये हैं, कितने लोग दबे हैं। अभी भी शरीर निकाले जा रहे हैं। काठमाण्डू एक प्रकार से ध्वस्त हो गया है, लेकिन कहते हैं कि पशुपतिनाथ मंदिर में दरार तक नहीं पड़ी। मंदिर के मुख्य

भवन में कुमारी का स्थान है। बहुत साल पहले हमने भी कुमारी का दर्शन किया था। जब भूकम्प आया तो कुमारी उसी स्थान में लोगों को दर्शन दे रही थीं। वहाँ पर चीन के यात्री भी थे। उन्हें तो विश्वास नहीं है इन सब चीजों पर, वे तो अजूबा देखने के लिये आये थे। लेकिन जब भूकम्प का क्रम आरम्भ हुआ तो किसी ने उन चीनियों से कहा कि हाथ पकड़कर कुमारी का ध्यान करो। जिस भवन में वे थे वह लकड़ी का बना बहुत पुराना भवन है, जिसकी अपनी कोई पक्की नींव तक नहीं है। पर वह भवन सुरक्षित खड़ा रहा, उसके भीतर सब लोग सुरक्षित रहे। जब परिसर का द्वार खोलकर बाहर देखा तो पाया कि पूरा विध्वंस हो गया है।

एक देवता का क्षेत्र और एक देवी का क्षेत्र, घोर विनाश में भी सुरक्षित कैसे रहा? मैं यहाँ पर ये दो उदाहरण इसलिये बतला रहा हूँ कि ये केन्द्र श्रद्धा से जुड़े हैं और श्रद्धा ऐसी आंतरिक शक्ति है जो पहाड़ को भी हिलाकर रख सकती है। श्रद्धा हमारे जीवन रूपी वृक्ष की जड़ है। वह दिखलाई नहीं देती। जो दिखलाई देता है वह है वृक्ष का तना और वह है आशा। क्या बिना श्रद्धा के आशा का उदय सम्भव है? आशा ही श्रद्धा और विश्वास का भौतिक रूप है।

श्रद्धा अदृश्य को भी दृश्य बना देती है। भक्त अपने भगवान का दर्शन तपस्या के बल पर नहीं, श्रद्धा के बल पर करता है। तपस्या तो मात्र एक विधि है, जो श्रद्धा को प्रबल बनाती है। अपना ही उदाहरण देता हूँ, पंचाग्नि साधना का। रोज़ 60-65 डिग्री तापमान रहता था। पंचाग्नि समाप्त हो गई, लेकिन अभी भी शरीर अन्दर से गर्म है। उस गर्मी को भी जाने में समय लगता है। प्रश्न उठता है कि किस ऊर्जा



के बल पर हम वह चीज़ कर पाए। वह शारीरिक ऊर्जा तो नहीं है। मानसिक ऊर्जा भी नहीं है, क्योंकि अगर मन पर निर्भर रहते तो कब के उठकर भाग गये होते कि इतनी गर्मी में बैठने से क्या फ़ायदा! तो फिर किसके बल पर यह सम्भव हो पाया? गुरु के वाक्य पर श्रद्धा, केवल वही एक चीज़ थी जो हमारे लिये ऊर्जा का कारण बनी। और उसके बल पर 70 डिग्री तक झेलेंगे, उसके बाद 80-90 डिग्री तक झेलेंगे! क्यों नहीं, आखिर श्रद्धा ऊर्जा के रूप में अब साथ है।

एक और उदाहरण देता हूँ। परमहंस योगानन्द जी अपनी आत्मगाथा में

बतलाते हैं कि जब उनके गुरु, श्री युक्तेश्वर जी का शरीरान्त हुआ था तब वे उस समय पास में नहीं थे। शरीरान्त होने के बहुत दिन पश्चात् योगानन्द जी ने बम्बई के एक होटल में प्रवेश किया। उनके मन में लम्बे समय से यह विचार चल रहा था कि मैं अपने गुरुजी का अन्तिम दर्शन नहीं कर पाया। तब अचानक वे देखते हैं कि उनके गुरुजी सशरीर सामने उपस्थित हो गये हैं। उन्होंने अपने गुरुजी के शरीर को स्पर्श किया, वह रक्त, माँस, मज्जा, हड्डी आदि भौतिक पदार्थों का शरीर था। गुरुजी से एक घंटा बात हुई और उसके बाद गुरुजी अदृश्य हो गये। यह चमत्कार था या आत्ममीयता और श्रद्धा का परिणाम था? जिससे हमारा आत्मीय आन्तरिक सम्बन्ध है, श्रद्धा उस तत्त्व को हमारे आँखों के सामने मूर्तरूप दे देती है।

शिष्य अपने गुरु का दर्शन कर पाता है श्रद्धा के बल पर, भक्त अपने आराध्य का दर्शन कर पाता है श्रद्धा के बल पर, क्योंकि श्रद्धा, भले ही लोग इसे धार्मिक अंधविश्वास मानें, मन की एक चैतन्य, शुद्ध, जागृत और उच्च अवस्था है, जो मनुष्य को अपनी अन्तरात्मा से जोड़ने में, अपनी अन्तरात्मा की ऊर्जा को प्रकट करने में सक्षम होगी। ऐसा मानकर चलो कि श्रद्धा वह चाभी है जिससे हम ऐसे तालों को खोल सकते हैं जिनके खुलने पर हम अपने इष्ट का, आराध्य का, गुरु का दर्शन, साक्षात्कार और अनुभव प्राप्त करते हैं और उनकी ऊर्जा को आत्मसात् करते हैं।

इसलिए श्रद्धा के विषय को समझना हर व्यक्ति के लिये आवश्यक है। यह दर्शन नहीं है, धर्म नहीं है, बल्कि जीवन की एक परिष्कृत और ऊर्जायुक्त अवस्था है।

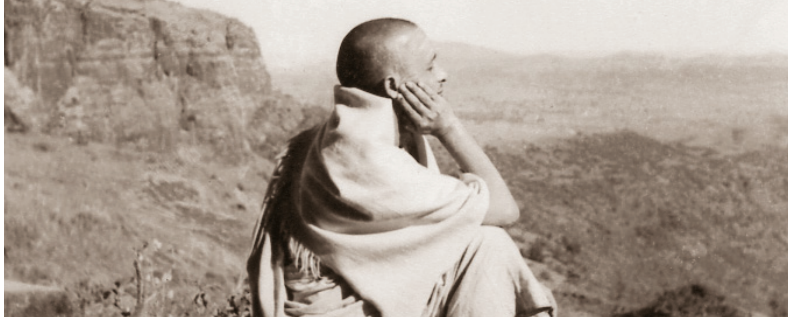
भवानीशंकरौ वन्दे श्रद्धाविश्वासरूपिणौ।  
याभ्यां विना न पश्यन्ति सिद्धाः स्वान्तःस्थमीश्वरम् ॥

तुलसीदास जी ने भी रामचरितमानस में यही बात जोर देकर कही है कि श्रद्धा के बिना एक सिद्ध पुरुष भी अपने भीतर स्थित ईश्वर को नहीं देख पाता है।

—5 मई 2015

**गुरु भक्ति योग पर सत्संग** – गुरु भक्ति योग श्री स्वामी सत्यानन्द सरस्वती की स्मृति को समर्पित मासिक साधनात्मक अनुष्ठान है। श्री स्वामीजी 5 दिसम्बर 2009 को महासमाधि में लीन हुए थे और 6 दिसम्बर को उन्हें लिखियापीठ में विधिवत् भू-समाधि दी गई थी। प्रत्येक महीने की 5 और 6 तारीख को सत्यम् उद्यान में आयोजित इन अनुष्ठानों के माध्यम से श्री स्वामीजी के शिव और शक्ति तत्त्वों से संयोग को मनाया जाता है। इस साधना के दौरान स्वामी निरंजनानन्द जी द्वारा दिए सत्संगों में एक विशेष ऊर्जा और प्रेरणा रहती है जो श्रोताओं के हृदय को अनायास छूकर उन्हें श्री स्वामीजी के और समीप ले जाती है।

# Puroshottam Yoga



*Oordhwamoolam adhahshaakham ashwattham praahuravyayam;  
Chhandaamsi yasya parnaani yastam veda sa vedavit.*

They (the wise) speak of the indestructible peepul tree, having its root above and branches below, whose leaves are the metres or hymns; he who knows it is a knower of the Vedas.

*Na roopamasyeha tathopalabhyate  
Naanto na chaadirna cha sampratishthaa;  
Ashwatthamenam suviroodhamoolam  
Asangashastrena dridhena cchittwaa.*

Its form is not perceived here as such, neither its end nor its origin, nor its foundation nor resting place; having cut asunder this firmly-rooted peepul tree with the strong axe of non-attachment,

*Tatah padam tat parimaargitavyam  
Yasmin gataa na nivartanti bhooyah;  
Tameva chaadyam purusham prapadye  
Yatah pravrittih prasrita puraanee.*

Then that goal should be sought after, from where none returns again. Seek refuge in that Primeval Purusha from which streamed forth the ancient activity or energy.

– *Bhagavad Gita (15:1, 3-4)*

# Meditations for Walking the Path

*During the Chaitra Navaratri this year, a series of meditations was given, indicating the sequential progress on the spiritual path and the qualities one requires at each stage. Simultaneously, a form of the Cosmic Mother was invoked to give strength to these qualities. The third part of these meditations is being presented here.*

## **Stage 3: Invoking beauty in ugliness**

Prepare for the practice of meditation by adjusting the posture and allowing the body to become balanced and still. Allow the breath to become deeper and longer, and watch the breath for a few moments. As you watch the breath, bring yourself fully into this moment. No other thoughts, no other experience, only awareness of this present moment. And in this awareness, mentally visualize yourself and your surroundings. Listen to the different sounds in the environment . . . the most distant sounds . . . closer sounds . . . the closest sounds – the sounds of your own body, the sound of your breath. And let the awareness of the sound of your breath internalize your awareness . . . go deeper within . . . until you come to the space of complete stillness and peace.

In that stillness, recall the previous stages of the sadhana: invoking the Cosmic Shakti on our spiritual journey and beginning the journey with the qualities of honesty and fearlessness, and then invoking the power of our sankalpa, the light of our sankalpa, so we may continue to walk with determination and tenacity.

This is a journey where despite our honesty and fearlessness, despite our determination and sankalpa, we can still stumble. Because it is a path where we not only experience inspiration, but we also encounter every shade of negativity, every form of ugliness – in ourselves and around us.

We can feel so buffeted by the ugliness that sometimes we want to give up, we even wonder, 'How could this possibly be the path we have chosen for ourselves?' We sometimes even want to retrace our steps and go back to the world we left behind . . . And this is when we need to invoke a very special aspect of Shakti – the Cosmic Mother in the form of *Tripura Sundari*, the most beautiful in the three worlds.

Hers is not just external beauty, but She is the one who will uncover the beauty held within all ugliness. She is the one who says, "Do not negate my world. I am the beauty inherent in everything here."

So invoke the Cosmic Shakti as Tripura Sundari. Invoke Her within you, invoke Her power to pierce through every form of ugliness that you have encountered.

Visualize that whichever aspect of negativity, ugliness, has troubled you most is a ring of smoke. And with the help of Her energy you are penetrating through that ring and going right into the centre, into the *bindu*, where the resplendent beauty lies hidden.

Visualize yourself penetrating the smoky ring of anger, of arrogance, criticism, desire, hatred, jealousy . . . and move into the beauty within. See that beauty within, feel that beauty, know that beauty. The ugliness is only superficial, an outer layer. You have discovered the beauty within the ugliness.

Call out to Tripura Sundari from your heart and you will no longer see the ugliness or be afraid of it, for you have found the secret of secrets: the beauty in the centre.

Holding this idea, this feeling, this invocation within us, we shall end the sadhana. Visualize a flame in your hridayakash, and feel that flame holding the essence of your sadhana. With the awareness held on this flame chant *Om* three times and then the Shanti Path. ■





## HINTS FOR A SADHAKA

It is possible to become the 'enjoyer' of every experience. That is the attitude of a sannyasin. It is a conscious choice that one can make. This enjoyer is not the samsaric bhogi, but a spiritual yogi.

One can enjoy one's anger, one's hurt, one's pain, one's ego, and then the sting goes out of all those negative experiences. And the fact is that we do enjoy them; we do enjoy our crying and our anger and our suffering. However, we are not conscious of that, we label them as 'unenjoyable'. It is possible to consciously become the enjoyer.

Equally, when one is a conscious enjoyer of one's joy, participation, peace, and so on, then attachment drops away from these positive experiences. In the process, one identifies with the 'enjoyer', the experiencer, and not with the experience itself. In the identification with the experience, the mind and ego participate; in the identification with the enjoyer, the *anandamaya* self, the blissful self, participates.

This is a different take on the drashta bhava. It is what is indicated by *har haalat mein masti lao*. That is the sannyasin's attitude, and in order to attain it, one has to simply look at one's experiences from the enjoyer's perspective. Through this, the understanding also comes that this is why we are here – to experience the world, to participate in the leela. And then one is happy no matter what, one is content no matter what. One can begin to practise this slowly. At first it may seem difficult, but with repeated, conscious practice it can become second nature. ■



The only basis for a true and lasting unity of all humanity is the religion of the heart. The religion of the heart is the religion of love. People can only be united if they are free from jealousy, hatred and petty-mindedness. Purify your heart first. Meet hatred with love, and malice with goodwill. The purer you make your heart, the greater will be the power of your love.

—Swami Sivananda



Yoga Publications Trust



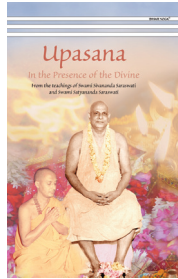
हरि ॐ

## Upasana

In the Presence of the Divine

From the teachings of  
Swami Sivananda Saraswati  
and Swami Satyananda Saraswati

264, soft cover,  
ISBN 978-81-86336-47-2



Upasana is the ultimate path of sadhana, which leads the aspirant directly into the proximity of the Divine. This book of practical insight and instruction on the art of worship is meant for all those who ask the questions: How can I discover the ultimate Truth within myself? How can I attain liberation while living in this world?

The teachings contained in this book were expounded by two contemporary masters of the yoga tradition: Swami Sivananda Saraswati and his disciple, Swami Satyananda Saraswati. All aspects of this path of upasana, including types and modes of upasana, relationships with the Divine, use of mantras and symbols, form and formless worship, tree worship, service and yajna are described. The principles and practices offered here can be used by all aspirants on the spiritual path.

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

**Yoga Publications Trust**, Garuda Vishnu, PO 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.

**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 2016

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

पादुका दर्शन,  
पी.ओ. 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 एवं अन्दर के रंगीन फोटो: श्री लक्ष्मीनारायण  
महायज्ञ 2016, पादुका दर्शन, मुंगेर

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

## Sannyasa Peeth Events & Training 2016–2017

<i>Jul 19–Jul 9 2017</i>	Sannyasa Experience (for nationals)
<i>Jul 19–Sep 16</i>	Chaturmas Anusthana (for nationals)
<i>Aug 18–Sep 16</i>	Vanaprastha Sadhana Satra
<i>Sep 8–12</i>	Sri Lakshmi-Narayana Mahayajna (Hindi/English)
<i>Oct 1–Dec 25</i>	3-month Gurukul Lifestyle (for nationals)
<i>Jan1</i>	Akhanda Path of 108 Hanuman Chalisa
<i>Jan 28–Feb 5</i>	Adhyatma Samskara Sadhana (for nationals)
<i>Jun 24–Jul 2</i>	Adhyatma Samskara Sadhana (for nationals)
<i>Jul 5–8</i>	Guru Poornima Satsang program (Hindi/English)
<i>Jul 9</i>	Guru Paduka Poojan (Hindi/English)
<i>Jul 9–Jul 9 2018</i>	Sannyasa Experience (for nationals)
<i>Jul 10–Sep 6</i>	Chaturmas Anusthana (for nationals)
<i>Jul 11–Aug 10</i>	Vanaprastha Sadhana Satra I
<i>Aug 15–Sep 13</i>	Vanaprastha Sadhana Satra II
<i>Sep 8–12</i>	Sri Lakshmi-Narayana Mahayajna (Hindi/English)

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

Sannyasa Peeth, Paduka Darshan, PO Ganga Darshan, Fort, Munger, Bihar 811201, India  
Tel: +91-06344-222430, 06344-228603, Fax: +91-06344-220169  
Website: [www.biharyoga.net](http://www.biharyoga.net)

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