

Satya ka Avahan

Invoking the Divine

सत्य का
आवाहन

Year 6 Issue 3 May-June 2017
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 2017

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 1–3: Dasha Mahavidya anusthana; plates 4–5: Shivaratri; 6–7: Visit by Acharya Mahashraman; 8: Pashupata Astra Yajna



SATYAM SPEAKS – सत्यम् वाणी

Whenever you become unhappy or critical, whenever you suffer from an illness or somebody abuses and insults you, you must see how your consciousness is being awakened and how you can use this awakened consciousness to take a jump into meditation.

—Swami Satyananda Saraswati

जब भी तुम दुःखी या विषादग्रस्त होते हो, जब भी तुम किसी गंभीर बीमारी के शिकार होते हो या तुम्हें कोई बुरा-भला कहता है, उस समय तुम्हें देखना चाहिए कि तुम्हारी चेतना किस प्रकार जाग्रत हो रही है और तुम इस जाग्रत चेतना को किस प्रकार ध्यान की गहराइयों में उतरने के लिए उपयोग में ला सकते हो।

—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

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

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

Contents

- | | |
|--|--|
| 2 Thought Culture | 21 नकारात्मक भावों का प्रबन्धन |
| 3 उपयोगी निर्देश | 24 Adweshta: End of Tamasic Ahamkara |
| 4 प्रसन्न रहो | 29 स्वामी शिवानन्द का नमस्कार-योग |
| 5 Adweshta Bhava | 31 Help the World by Good Thoughts |
| 6 Utilize Thought Power for Carefully | 32 Evolution and Devotion |
| 7 Emotion and Devotion | 33 Thought Energy for Service and Spiritual Progress |
| 9 Working with Your Life | 34 Q&A with Sri Swami Satyananda |
| 11 भाव-शुद्धि | 37 Maitri: Good Connection |
| 13 अपने दोषों को देखो | 42 Thought Power for a New Civilization |
| 16 Thought Power for Cultivation of Inner Strength | 44 उपदेश-पंचकम् |
| 17 Ego and Devotion | 45 Qualities of a Devotee |
| 18 Thought Power for an Ideal Life | 46 Self-Study Practice to Develop Adweshta Bhava |
| 20 Transformation of Emotion to Devotion | |

Thought Culture

Swami Sivananda Saraswati



Thought-culture is an exact science. One should cultivate right thinking and drive out all sorts of vain and worldly thoughts. He who entertains evil thoughts causes great harm unto himself and to the world at large. He pollutes the thought-world. His evil thoughts enter the minds of others who live at a long distance, because thought moves with a tremendous lightning speed.

Evil thoughts are the direct cause for all sorts of diseases. All diseases take their origin at first from an impure thought. He who entertains good, sublime and divine thoughts does immense good unto himself and to the world also. He can radiate joy, hope, solace and peace to his friends who live at a distance. ■

उपयोगी निर्देश

स्वामी शिवानन्द सरस्वती

अपनी ज़बान पर लगाम रखना सीखो। अपने होठों से निकलने वाले हर एक शब्द को ध्यान से देखो। कभी किसी के बारे में बुरा मत कहो, किसी की चुगली मत करो। बातों को बढ़ा-चढ़ाकर मत बोलो; तुम्हारा हर एक शब्द सच, सही और सटीक होना चाहिए। वाणी पर सावधानी के साथ नियंत्रण रखो। कम बोलो, और जो बोलो नपे-तुले शब्दों में बोलो। अपने बातूनी स्वभाव को त्याग दो।

बोलने से पहले सोच लो कि तुम जो बोलने जा रहे हो वह सच है या नहीं, तुम्हारे शब्दों में करुणा और प्रेम का भाव है या नहीं, तुम्हारी बात से दूसरे

का फायदा होगा या नहीं। अगर ऐसा कुछ भी नहीं है, तो बेहतर होगा कि वह बात न ही बोलो। अपने काम-काज से मतलब रखो, दूसरों के मामलों में दखल मत दो।

अगर किसी की गलती या कमजोरी के बारे में कोई नकारात्मक बात सुनते हो तो वह बात दूसरों के आगे मत दुहराओ। खुद को ज्यादा अक्लमंद दिखाने की कोशिश मत करो। मौन की महिमा पहचानो। किसी विषय पर अपनी राय तब तक मत दो जब तक वह माँगी न जाए। अगर तुम इन नियमों का पालन कर सकोगे तो हमेशा प्रसन्न और शान्त रहोगे। तुम्हें लोगों का सम्मान मिलेगा, वे तुम्हारी सराहना करेंगे।

कायरता छोड़ो; दिलेर, हंसमुख और साहसी बनो। शेर की तरह चलो। अनावश्यक लज्जा और शर्म का त्याग करो, अपनी बातें आत्म-विश्वास से कहो। कर्मठ बनो, हमेशा किसी-न-किसी काम में संलग्न रहो। अपनी सेहत का ख्याल रखो। स्वस्थ, बलवान् और ओजस्वी बनो। जब भी किसी काम को करने का निर्णय लो तो उसमें पूरी जी-जान लगा दो। उसे आधा-अधूरा मत छोड़ो, बल्कि उसे पूरा करके ही दम लो। किसी पुस्तक का अध्ययन शुरू करो तो उसे जरूर पूरा करो। सेवा और बलिदान तुम्हारे जीवन का मूलमंत्र होना चाहिए। एक आदर्श जीवन जीओ, ऐसा जीवन जो दूसरों के लिए मिसाल बन सके। ■



प्रसन्न रहो!

स्वामी सत्यानन्द सरस्वती

अपने दैनिक कार्यों से कभी उत्तेजित मत होओ। हमेशा ठण्ढा दिमाग और सन्तुलित मस्तिष्क रखो। उत्तेजना से मन में शिथिलता और निराशा आती है, परिणाम-स्वरूप बेहद थकावट होती है। योग-साधना में पहली आवश्यकता है कर्म में कुशलता, और दूसरी है मानसिक सन्तुलन।

सदा प्रसन्नचित्त और हँसमुख रहो। जीवन सत्य है। जीवन आनन्द है। अपने सभी शारीरिक और मानसिक भारों को उतार कर दूर रख दो। मन के सन्ताप और दुःख तुम्हारे लिए पवनमय शीतकाल के उड़ते हुए बादलों की भाँति बन जाएँ तो तत्काल ही नष्ट हो जाएँगे। कोई वस्तु तुम्हारी मानसिक शान्ति भंग न करने पाए। दुनिया की किसी वस्तु से तुम अपनी आत्मा के आनन्द का सौदा मत करो। अपरिलक्षित शान्ति और मुस्कान की मूर्ति बन जाना चाहिए तुम्हें। मनुष्य के जीवन में अनेक अप्रिय घटनाएँ घट जाया करती हैं, जो आत्मा के आनन्द और सुख को दबा कर उसे दुःख के गर्त में ढकेल देती हैं। इस तत्त्व को समझो और अपने दिन-प्रतिदिन के दुःखमय प्रभावों से अपनी आत्मा को अप्रभावित रखो। ■



Adweshta Bhava

Swami Satyananda Saraswati



The adweshta bhava of bhakti yoga is like being in love with everything continuously, from humans, to birds, to flowers . . . everything. One has no choice, for one realizes one's real nature and the nature of oneself and with this 'impossible' relationship, how is it possible not to feel love for everything? When a glimpse is gained of the essence of everything, the essence that is normally hidden from the eyes of most people, bhakti must result. When one finds out one's real nature and the nature of everything, one will feel bhakti. One will never be the same person again.

However, this state comes only when one has the grace of expanded awareness. Once one has had a taste of the divine kiss from the lips of the beloved, one will feel an unquenchable thirst and aspiration for the supreme consciousness. ■

Utilize Thought Power Carefully

Swami Sivananda Saraswati



Karma is action and also the law of cause and effect. All kingdoms below the human kingdom are 'mindless'. Therefore they cannot generate thoughts. Further, they have no idea of right and wrong, what ought to be done and what ought not to be done, and so they cannot create karma.

Thoughts are solid things, more solid than a lump of sugar-candy. They have tremendous force or power. Utilize this thought power carefully. It can serve you nicely in a variety of ways. But do not misuse this power at random. If you misuse this power, you will have a quick downfall or a terrible reaction. Utilize it to help others. ■

Emotion and Devotion

Swami Satyananda Saraswati

Devotion means fusion of the various aspects and attitudes of love, the totality of emotion, in a focused manner. Devotion is not only an emotion; it is the merging of every emotion into a homogenous idea.

In classical Indian philosophy, bhakti is supposed to be the quickest means for sensory withdrawal. *Bhakti* is devotion, not emotion, and sensory withdrawal takes place through devotion, not through emotion. Emotions always disturb the mental structure and as a result, withdrawal of the senses becomes difficult.

Therefore, in practising devotion the emotional attitudes must be properly channelled, and then they are called bhakti or devotion. When bhakti is practised, withdrawal of the senses takes place automatically. According to the Indian way of thinking, attachment to things which are not eternal is emotion, and attachment to things which are eternal is devotion.

Devotion is the concentrated form of all shades of emotion. Emotion is one force, but it has many channels. Some flow towards other people, objects and ambitions in life. When emotions attain the sublime they unite to form one force, just as many small streams converge to form a large river. Devotion is all the different channels of emotion fused into one, and that is why devotion is said to be an all-consuming force. Once devotion is developed, all forms of emotion are consumed. The one towards whom devotion is directed, whether guru or God, becomes father, mother, husband, wife, brother, friend, teacher; in that one the totality of emotions is consumed.

When devotion awakens, the universe appears to be infinite and vast, and one finds that one is all alone. One does not know where one came from or where one is going. This is a psychic experience in one's life. However, devotion does not

arise due to insecurity or loneliness, but when one realizes the limitations of all other forms of fulfilment in life.

Other fulfilments are subject to certain conditions related to time, space and object. They have a beginning and an end; they are ever-changing and often end in frustration and disgust. Before they are fulfilled, there is a lot of excitement, restlessness and anxiety. After the moments of enjoyment, they leave behind a vacuum. This is what one becomes aware of in the course of time.

When one loves anything of this world with passion, one's total being is directed towards the attainment of that aim, whether it is money, power, or any other object. Often one completely forgets oneself for the achievement of that aim; everything else becomes secondary and insignificant. Running after worldly objects is delusion of the mind.

Devotion and divine love are the same. When the mind is directed to guru or God with devotion, the consciousness is completely saturated and totally overpowered by the consciousness of guru or God. Then there comes a moment in one's life when this duality of consciousness leaves, and there is a state of non-duality of consciousness. This unity of awareness is the ultimate aim to be achieved. ■



Working with Your Life

Swami Niranjanananda Saraswati

The foundation of ideal life, from the spiritual perspective, is *sadvichara*, *sadvyavahara*, and *satkarma*: appropriate and correct thinking, appropriate and correct behaviour, appropriate and correct action. Once appropriateness comes into your thinking, behaviour and action, then you can begin to think of what to



acquire and what to let go of in order to find harmony, peace and balance in life, away from the distractions of material life.

By nature human beings are not spiritual beings, by nature they are tamasic beings. A tree cannot say, "By nature I am fire"; it has to say, "By nature my form and my quality is that of wood, although fire is contained in every grain of my body." A tree has to recognize that it is a tree and not fire. In the same manner, you have to recognize that you are a conditioned, tamasic human being and not a transcendental divine being. Although that transcendental-ness and divineness is ingrained in each and every pore of your body, still you are made up of material, tamasic, sensorial stuff, and that is why everything happens at that level. You have to recognize that. This perception is what takes you towards *sadvichara*, *satkarma* and *sadvyavahara*.

As you exist in the conditioned state of *tamas*, all your expressions are also conditioned by the agents that fuel *tamas*. These agents are the tamasic expressions of mind. The spiritual perspective says that from *tamas* you have to evolve to *sattwa*. For this, the three foundations are: appropriate, correct and truthful thinking, behaviour and performance.

The yamas and niyamas develop from these three foundations. They counteract the expressions and responses of *tamas*, and change them into *sattwa*. Out of the hundreds of yamas and niyamas, certain selections can be made according to individual choice, the aspirations of the teaching, or the goal that one wants to achieve.

Maharshi Patanjali made his choice, and selected five yamas and five niyamas, which fulfilled his aspirations of *raja yoga*. Similarly in *hatha yoga*, where different conditions need to be created, other yamas and niyamas emerged. In *jnana yoga* and in *bhakti yoga* too, there are different sets of yamas and niyamas. Each system, according to its needs, adopted some branches of *yama* and *niyama* from the main trunk of *sadvichara*, *sadvyavahara* and *satkarma*.

The sages placed the yamas and niyamas as the first components of the yogic system. This is important, as it indicates that they believed that the purpose of yoga is developing a better quality of life, a better condition of mind and expression. It is developing a better way to inspire, encourage, support, assist and grow. Therefore they said, first start working with your life with the help of *yama* and *niyama*.

The sages emphasized that you must start working with your life first. You must start with fine-tweaking, adjusting, modifying your life, thought and behaviour. Begin the process with that. Connect with the idea of positivity, and while you do that, spend a little time, half an hour or one hour, for your physical health: *asana* and *pranayama*. Spend a little time, half an hour or one hour, for your mental health: *pratyahara* and *dharana*. Spend a little time, ten minutes or half an hour, for your spiritual health: meditation and *samadhi*.

The emphasis is on working with your life to improve it, and therefore *yama* and *niyama* are placed first in yoga and spiritual life.

– *Extracted from Yoga Chakra 4: Cultivating Sadgunas*

भाव-शुद्धि

स्वामी निरंजनाब्द सरस्वती

योग में एक यम भाव-शुद्धि का भी है। भाव-शुद्धि एक प्रक्रिया का नाम है जो सम्पूर्ण व्यक्तित्व को प्रभावित करती है, उसको शुद्ध करती है। इस प्रक्रिया के पूर्ण होने पर मनुष्य शुद्ध-भाव से युक्त होता है। भाव-शुद्धि प्रक्रिया है और परिणाम है शुद्ध-भाव। भाव-शुद्धि को समझने और इसका अभ्यास करने के लिए यह जानना जरूरी है कि जीवन के हर स्तर में जो भाव उत्पन्न होते हैं उनकी अभिव्यक्ति प्रायः तमोगुणी होती है। मनुष्य के मन को सत्त्वगुण नहीं, तमोगुण ही विचलित और व्यथित करता है। पुण्य आपके मन को विचलित नहीं करेगा, पर पाप आपके मन को विचलित करेगा। प्रसन्नता आपके मन को विचलित नहीं करेगी, लेकिन दुःख आपके मन को विचलित करेगा। जब भी आप विचलित होते हो तो किसी अच्छाई के कारण नहीं, बल्कि हमेशा एक दोष, एक कमी, एक बुराई के कारण विचलित होते हो। वह कमी, दोष या बुराई न सत्त्वगुण है, न रजोगुण, वह तमोगुण की अभिव्यक्ति और प्रभाव है।

इसलिए एक प्रकार से यह कहा जा सकता है कि भाव-शुद्धि में मनुष्य को अपने बुरे कर्मों और विचारों को देखना पड़ता है, अच्छाई को नहीं। सीधी बात बोल रहा हूँ। अपनी बुराई को देखो, दोष को देखो, कमी को देखो, नकारात्मकता को देखो, क्योंकि यह तमोगुण ही है जो तुम्हारे मन के व्यवहार में प्रकट होता है, चाहे ईर्ष्या के रूप में या घृणा, काम, क्रोध, लोभ, दोष आदि के रूप में। उनको जब तुम बदलने लगते हो और वे शुद्ध होते हैं, सकारात्मक होते हैं, सात्त्विक होते हैं, तो वह भाव-शुद्धि की प्रक्रिया मानी जाती है। अपने पाप के आईने को देखकर उसको साफ करना है, पुण्य के आईने को नहीं। तमोगुण के आईने को देखकर तमोगुण के आईने को साफ करना है। लेकिन उसके लिए फिर उस प्रकार की ऊर्जा, शक्ति, सामर्थ्य की भी आवश्यकता है।



रॉकेट को जब आसमान में भेजते हो तो उसके लिए सबसे महत्वपूर्ण समय होता है धरती के गुरुत्वाकर्षण को छोड़ना। एक बार रॉकेट उसे छोड़ दे तो फिर एकदम स्वतंत्र रूप से वह यात्रा करता है। जिस तरह रॉकेट को धरती के गुरुत्वाकर्षण को छोड़ने के लिए सबसे ज्यादा मेहनत करनी पड़ती है, उसी प्रकार से मनुष्य को भी तमोगुण के गुरुत्वाकर्षण को पार करने के लिए सबसे अधिक परिश्रम करना पड़ता है। वहीं पर मनुष्य कतराता है, क्योंकि वह अपने भीतर की नकारात्मकता को झेल नहीं पाता है, देख नहीं पाता है। और अगर देखता भी है तो स्वयं को उसका केन्द्र नहीं मानता है। कहता है कि यह किसी दूसरे का परिणाम है। मैं अपने आप में एकदम ठीक हूँ, शुद्ध हूँ। यह किसी दूसरे के व्यवहार का परिणाम है कि मैं प्रतिक्रिया कर रहा हूँ, यह मेरी चीज नहीं है। इसीलिए आदमी तमोगुण को कभी पार नहीं कर पाता है, रजोगुण को समझ नहीं पाता है और सत्त्वगुण की मात्रा कल्पना करता है। यह आधुनिक मानव की परिस्थिति है।

जब आप किसी को देखकर कहते हो कि इसका हाव-भाव अच्छा है तो उसका क्या अर्थ निकलता है? या इसका हाव-भाव अच्छा नहीं है तो इसका क्या अर्थ निकलता है? यहाँ पर सम्पूर्ण व्यक्तित्व की बात हो रही है, किसी एक भावना की नहीं। जब हमें सम्पूर्ण व्यक्तित्व देखना है तो उस समय सजगता के साथ स्वयं को देखने की आवश्यकता होती है। पर ऐसा भी नहीं होना चाहिए कि निराशा हो, ग्लानि हो कि मैं ऐसा हूँ, वैसा हूँ। नहीं, आत्म-ग्लानि नहीं होनी चाहिए। हमलोगों की जो सबसे बड़ी कमजोरी है वह आत्म-ग्लानि की है। इसके रहने से फिर आदमी विषाद में चला जाता है, और यदि आत्म-ग्लानि नहीं होती है तो आदमी अपनी सजगता को बनाए रखते हुए रास्ते की खोज कर लेता है।

तुलसीदास जी ने भी कहा था 'मो सम कौन कुटिल खल कामी।' अब आप भले ही सोचो कि संत-महात्मा ऐसी बात कैसे कह सकते हैं, लेकिन उनका असली भाव क्या है? उन्होंने क्यों यह बात कही है? सब कुछ करते हुए भी जीवन की जो सीमाएँ, नकारात्मकताएँ और दोष हैं, वे मनुष्य को छोड़ते नहीं हैं। छोड़ते नहीं हैं, कोई बात नहीं, पर जितनी बार विपरीत परिस्थिति आती है, हमें सामना करके आगे बढ़ते जाना है। श्री स्वामीजी कहा करते थे कि हजार बार गिर करके भी हर बार खड़े होकर मुस्कुराते हुए हमें आगे चलते रहना है। अब गिर जाँ और रोते रहें कि 'हम गिर गए, अगली यात्रा कैसे करेंगे', तो उसका क्या समाधान है? उस व्यक्ति की कौन मदद कर सकता है? लेकिन जो व्यक्ति सोचे कि हम गिर गए हैं, फिर भी हम उठ सकते हैं तो वह उठने का प्रयास भी करता है, और अन्ततः अपने लक्ष्य को पा भी लेता है। भाव-शुद्धि के अभ्यास में साधक को ऐसी ही मानसिकता रखनी है।

—26 जून 2017, अध्यात्म संस्कार साधना सत्र, मुंगेर

अपने दोषों को देखो

स्वामी शिवानन्द सरस्वती

एक बार भगवान कृष्ण ने दुर्योधन और युधिष्ठिर को एक काम सौंपा। युधिष्ठिर को काम सौंपते हुये उन्होंने कहा, 'तुम जाओ और एक ऐसे व्यक्ति को ढूँढ़ लाने की कोशिश करो जो बिल्कुल दुष्ट हो, जिसमें गुणों का सर्वथा अभाव हो और जो दोषों से पूर्ण हो।' उन्होंने दुर्योधन को अलग बुलाकर आदेश दिया, 'तुम ऐसा व्यक्ति खोजकर लाने का प्रयत्न करो जो सद्गुणों से पूर्ण हो, जिसमें एक भी दोष न हो।' वे दोनों अपने काम पर चले गये और कुछ दिनों के बाद दोनों ही वापस आये तथा श्रीकृष्ण से अलग-अलग मिले। श्रीकृष्ण ने दोनों से यही प्रश्न किया, 'तुम वापस आ गये? क्या जिस व्यक्ति को खोजने गये थे, उसे ले आये? वह कहाँ है?' अब उनके उत्तर सुनिये।

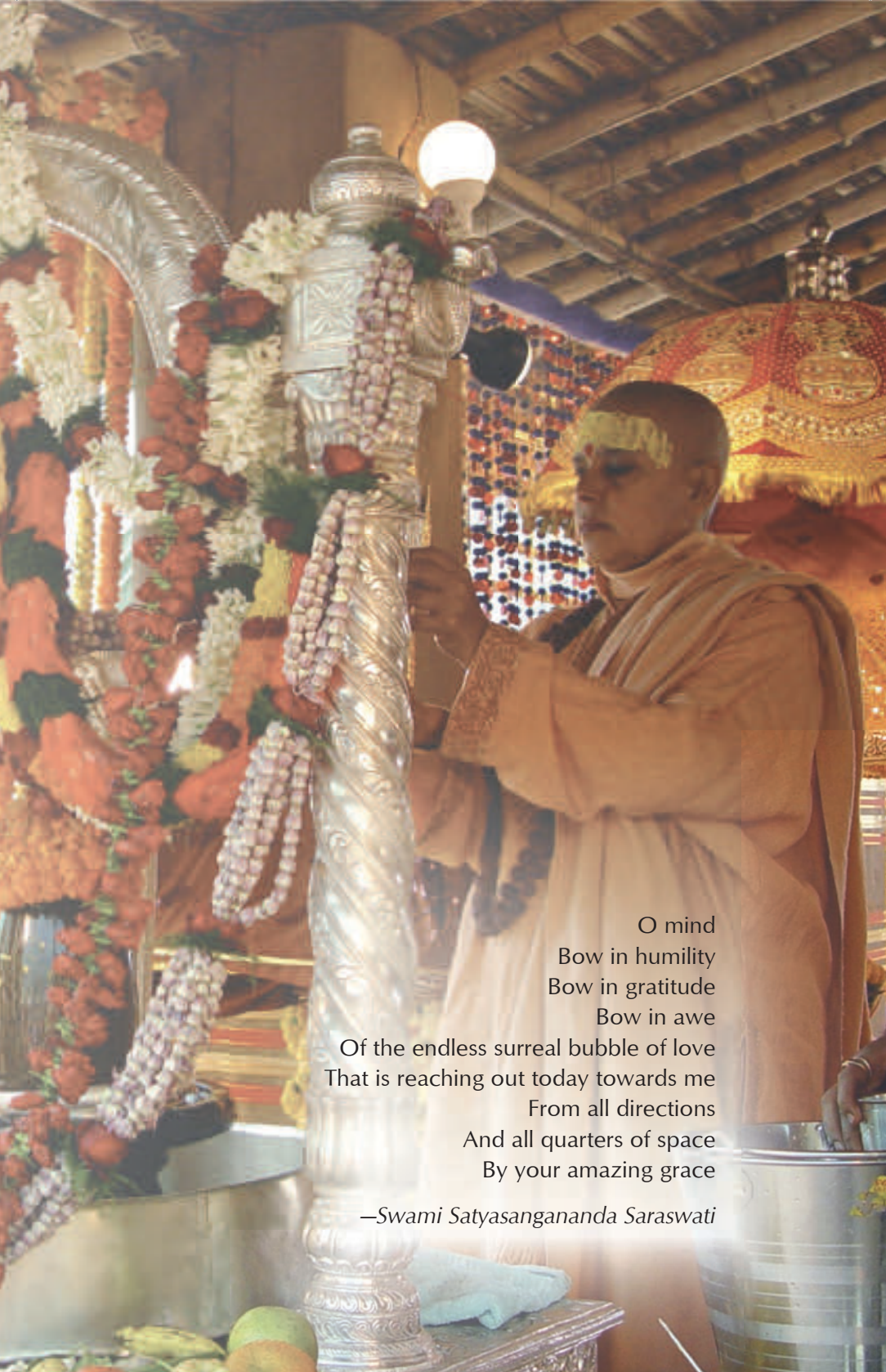
दुर्योधन कहता है, 'मैंने ऐसे व्यक्ति को, जो सद्गुणों से सम्पन्न हो और जिसमें दुर्गुणों का सर्वथा अभाव हो, खोजने का अथक परिश्रम किया, सर्वत्र ही उसे छान मारा, किन्तु ऐसा व्यक्ति कहीं भी न मिल सका जो सर्वथा निर्दोष हो। प्रत्येक व्यक्ति में दोष भरे हुये हैं। यदि किसी व्यक्ति में एक गुण है, तो उसमें दर्जनों दोष भी हैं। पूरी खोज-बीन के बाद मैंने पाया कि यदि कोई व्यक्ति ऐसा है जिसमें कोई दोष न हो, वह मेरे अतिरिक्त अन्य कोई नहीं है। अब आप जैसा चाहें, मेरे साथ करें।' श्रीकृष्ण मुस्कराये और कहने लगे, 'बहुत अच्छा हुआ। सर्वगुण-सम्पन्न तथा दोष से सर्वथा मुक्त व्यक्ति के दर्शन कर मुझे बड़ी प्रसन्नता हुई।'

युधिष्ठिर के आने पर श्रीकृष्ण पूछते हैं, 'तुम्हारा व्यक्ति कहाँ है?' युधिष्ठिर ने जो उत्तर दिया वह अमर हो गया। उसमें मानवता की अभिव्यक्ति है। वह कहते हैं, 'हे प्रभु! संसार के निकृष्टतम पापियों में भी मैंने अनुकरणीय गुण पाये हैं, उनमें भी श्रेष्ठ लक्षण पाये। अतः यथाशक्य प्रयत्न करने पर भी मैं ऐसा व्यक्ति पाने में सफल न हो सका जो दोषों से ही पूर्ण हो। प्रत्येक व्यक्ति में कुछ-न-कुछ सद्गुण हैं। दोष से पूर्ण व्यक्ति मिलना असंभव है। मैंने अपना विश्लेषण किया और पाया कि मैं दोषों से, अपूर्णताओं से तथा पापों से इतना भरा हुआ हूँ कि मैं आपके समक्ष उपस्थित करने के लिये अपने से अधिक उपयुक्त व्यक्ति नहीं पा सका। केवल मैं ही वह व्यक्ति हूँ जिसमें आपका बतलाया हुआ विवरण पूर्ण रूप से घटित होता है। अतः मैंने अपने-आपको आपके सम्मुख प्रस्तुत किया है।'

दृष्टिकोण के ये दो उपर्युक्त दो रूप हैं। युधिष्ठिर का दृष्टिकोण साधक का दृष्टिकोण था। उनमें दोष ढूँढ़ने की प्रवृत्ति बहिर्गामी न होकर अन्तर्मुखी थी। आध्यात्मिक मार्ग के हर यात्री के लिए यही आदर्श होना चाहिए। ■

Dissolving Distances

O mind floating seamlessly
Through oceans of energy
On waves of sound
Leading me effortlessly to the blue-hued one
Crystallizing Zeroing Merging into
The nucleus of Time
Helpless Defenceless Catapulting
Through seas of endless space
Gliding through rivers of endless time
To the blue-hued one
Emitting protective veils that float towards me
Engulfing me into their lap
Soothing caressing
Expansiveness abounds
Boundaries disappear
Oneness descends and embraces me with open arms
O mind!
The light beckons from afar
Tread lightly
Tread silently
Tread fearlessly
Tread endlessly
On the strength of a sankalpa
Born out of inspiration love faith devotion surrender trust
Gifted to me on a platter
By the blue-hued one
How foolish am I
To think we are separated by time and space
Again and again this undeserving soul
has been lifted by your grace
To discover the eternity behind transience
And the magic and mystery of it all!

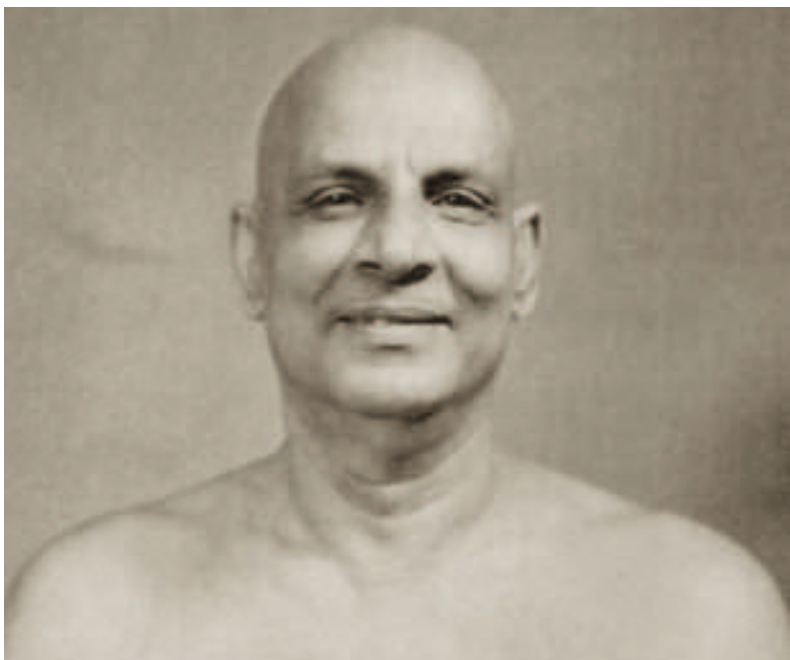


O mind
Bow in humility
Bow in gratitude
Bow in awe
Of the endless surreal bubble of love
That is reaching out today towards me
From all directions
And all quarters of space
By your amazing grace

—Swami Satyangananda Saraswati

Thought Power for Cultivation of Inner Strength

Swami Sivananda Saraswati



Destroy ruthlessly the fear-thoughts, selfish thoughts, the hate-thoughts, lustful thoughts, and other morbid negative thoughts. These evil thoughts induce weakness, disease, disharmony, depression and despair. Cultivate positive thoughts such as mercy, courage, love and purity. The negative thoughts will die by themselves.

Try this and feel your strength. Pure thoughts will infuse in you a new exalted life. Sublime divine thoughts produce tremendous influence in the mind and drive away evil thoughts and change the mental substance. Mind is wholly changed into light by entertaining divine thoughts. ■

Ego and Devotion

Swami Satyananda Saraswati

When one feels devotion, there is effacement of ego and from this comes expanded awareness. Usually love and devotion are associated with and dependent on reciprocation; one loves and expects love in return. This is ego-centred love, not bhakti. Bhakti is love that expects no return. Bhakti means not taking, but giving. As one treads the path of bhakti yoga, self-interest automatically starts to fade. There is a transformation into giving and more giving.

Devotion increases as the awareness of the bhakta increases, as he recognizes and progressively removes his limitations and imperfections. The feeling of bhakti is intensified and the level of awareness is correspondingly intensified. The greater the level of bhakti, the less the ego.

How can devotion and ego ever go together? One loves someone only when one forgets oneself, when one has no ego. If one still holds on to one's ego, one cannot say, "I am yours." One can only say, "I am my own." When I say, "I am yours," it means that I have given myself over and accepted yourself as my own. So there can be no ego in devotion. As long as the ego remains, there can be no devotion.

When I was there, Hari was not.

And now, when Hari is there, I am not.

Kabirdas has made this clear. The lamp and the flame become one. The 'I', or ego, and devotion cannot coexist; it is a reverse Ganga. Love is to be given to others, not extracted from others. Love is its own reward. There is no difference between love and devotion in bhakti. ■



Thought Power for an Ideal Life

Swami Sivananda Saraswati



Entertain loftiest thoughts. Your character will be exalted. Your life will be noble and ideal. But, different people have different mental backgrounds. People vary in their capacities, mental and intellectual, and in physical and mental strength to do things. Therefore each of you should have an ideal which

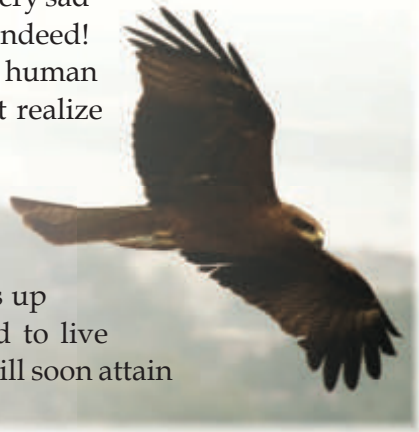
is suited to your temperament, your capacity, and realize it with great enthusiasm and dynamic action.

The ideal of one person will not suit another. If one keeps an ideal that he cannot realize, an ideal that is beyond his reach and capacity, he will get disappointment. He will give up his effort and become tamasic. You should have your own ideal. You may realize it this moment or after ten years with faltering steps. It does not matter much. Everyone should endeavour his or her level best to live up to this ideal. Your whole energy, nerve-force and will must be put into the realization of the ideal. You can chalk out your own ideal yourself according to your own standard. If you are unable to do this, find a guide and he will select for you the ideal that is suitable to your capacity and standard.

One should not treat a man who has a low ideal with contempt. He may be a baby-soul, who is just crawling now on his moral or spiritual path. Your duty is to help him in all possible ways in the realization or accomplishment of his ideal. You should give him all sorts of encouragement in his sincere endeavour to live up to his own highest ideal.

It is highly deplorable to note that the vast majority of persons have no ideal at all. Even educated persons do not cherish any ideal. They lead an aimless life and therefore are drifted hither and thither like a piece of straw. They make no progress in life. Is this not a very sad plight? Highly lamentable indeed! It is very difficult to get a human birth and yet people do not realize the importance of keeping up an ideal and living up to the ideal.

Blessed is the man who elevates his thoughts, keeps up an ideal and struggles hard to live up to his own ideal, for he will soon attain God-consciousness. ■



Transformation of Emotion to Devotion

Swami Satyananda Saraswati



As one evolves one becomes aware of higher forms of emotions and learns to seek their fulfilment. At a certain stage, one is aware of brotherly, platonic, paternal and marital love. For the fulfilment of these needs, different people come into one's life, for example, mother, father, brother, sister, friend, lover, son and daughter. However, there comes a point in life when not emotion but devotion wakes up in a person. Devotion is a refined state of

emotional love. The word devotion is preferable to the word love. Emotion, when sublimated and transformed, attains a state of metamorphosis which is called devotion.

In the course of evolution, when devotion becomes full, one goes in search of someone to whom one can give that devotion. When one is five or six, one runs after friends. At fifteen or sixteen, one develops another type of emotional yearning and goes searching to fulfil it. The search is the same with other forms of fulfilment in life, but the awareness of one's need is different. If that need is not fulfilled, there is a type of panic in the personality. With the evolution of human consciousness the emotions go through a state of metamorphosis and transformation, until they reach a stage when something else is needed to fulfil them. ■

नकारात्मक भावों का प्रबन्धन

स्वामी सत्यसंगाजब्द सरस्वती

सभी प्रकार की भावनाएँ ऊर्जा के विभिन्न रूप-रूपान्तर हैं। विविधता इस विश्व का आधार है। इस सृष्टि की उत्पत्ति एक नहीं, दो तत्त्वों से हुई है। यदि दिन है, तो रात भी है; यदि गर्मी है, तो सर्दी भी है। इसलिए यह कहना कि मैं जीवन में कभी किसी नकारात्मकता का अनुभव नहीं करूँगा, सच्चाई से अपना मुँह मोड़ना है।

बेशक, हम सभी ईर्ष्या, क्रोध एवं घृणा से मुक्त होना चाहते हैं और उदार, धीर एवं करुणामय बनना चाहते हैं। यह अपनी जगह ठीक भी है, क्योंकि हमें हमेशा अपने उत्थान के लिए प्रयत्न करना चाहिए, किन्तु हमें यह भी समझना चाहिए कि हमारी संरचना प्रकृति के तीन गुणों—सत्त्व, रजस् और तमस् के संयोजन से हुई है, जो हमारे स्वभाव और व्यवहार को प्रभावित करते हैं।

जहाँ प्रेम है, वहाँ घृणा भी है। प्रत्येक स्थान पर हम इन द्वन्द्वों को पाएँगे, परन्तु गौर करने पर हम देखेंगे कि इनके स्तर में भिन्नता होती है। कुछ लोगों में दूसरों की अपेक्षा अधिक ईर्ष्या है, कुछ में दूसरों की अपेक्षा अधिक घृणा अथवा अपराध-बोध की भावना है। कुछ लोग करुणामय होते हैं, उनमें ईर्ष्या की भावना नहीं के बराबर होती है। जन्म से ही उनमें इस दुर्गुण का अभाव था। राजसिक और तामसिक प्रवृत्तियाँ होते हुए भी उनमें सत्त्व गुण जाग्रत है। अपने पूर्वजन्म के संस्कारों के कारण या अपनी मौलिक संरचना की वजह से वे अपने सत्त्वगुण को अभिव्यक्त कर पाते हैं।

मुझे नहीं लगता कि कोई ऐसा व्यक्ति भी होगा जिसमें ईर्ष्या या द्वेष की भावना बिल्कुल न हो। कुछ व्यक्ति इस बात को जानते हैं कि उनमें ईर्ष्या की भावना है और इसलिए उनका इस भावना पर बेहतर नियन्त्रण होता है। वे इस भावना को अपने विचारों, क्रिया-कलापों या निर्णय लेने की क्षमता पर हावी नहीं होने देते। लेकिन हममें से अधिकतर लोग ऐसा नहीं कर पाते। जैसे ही ईर्ष्या की भावना मन में आती है, हम प्रतिक्रिया करने लगते हैं और अपनी मानसिक स्पष्टता खो देते हैं। जब तक हम इस शरीर में हैं, हम पर तामसिक एवं राजसिक प्रभाव रहेंगे ही। पूर्व कर्मों और संस्कारों के अनुसार प्रभाव कम या अधिक होगा, परन्तु सबको इन प्रभावों का सामना करना पड़ता है। इन प्रभावों को सम्हालने के लिए इनका रूपान्तरण करना पड़ता है, क्योंकि देखा जाए तो ये केवल ऊर्जा के प्रवाह हैं।

ऊर्जा का प्रवाह अभी नकारात्मक दिशा में हो रहा है, लेकिन आप इसकी दिशा बदल सकते हैं अगर आप इसकी विधि जानते हैं। यदि ईर्ष्या ने मुझे जकड़ रखा है, तो निश्चित रूप से मेरे अनुभव का स्तर अच्छा नहीं होगा, क्योंकि मेरा दिलो-दिमाग उससे प्रभावित होगा। तन्त्र कहता है, 'देखो, इन सब बातों की चिन्ता मत करो। इनके कारण

आत्म-हीनता या आत्म-ग्लानि अनुभव करने की जरूरत नहीं। ऐसा सब में होता है, कोई इससे मुक्त नहीं।' पहली चीज जो आपको समझनी और स्वीकार करनी है, वह यह कि ईर्ष्या अपने में बुरी चीज नहीं है। यदि आप में ईर्ष्या न हो तो आप कुछ पाने के लिए संघर्ष भी नहीं करेंगे। आप पुरुषार्थ और संघर्ष इसलिए करते हैं कि आप में ईर्ष्या है, नहीं तो आप एक पत्थर के ढेले की तरह निठल्ले पड़े रहते, कुछ नहीं करते।

ईर्ष्या-भावना का सकारात्मक उपयोग कीजिए। यदि मैं कागज पर एक रेखा खींचूँ और कहूँ, 'आपको इस रेखा के पार जाना है', तब आप क्या करोगे? आपके पास दो विकल्प हैं; या तो आप उस रेखा को मिटा दो अथवा आप उससे एक लम्बी रेखा खींचकर उसके पार चले जाओ। यदि आप किसी व्यक्ति से ईर्ष्या करते हैं, और उस भावना से प्रेरित होकर उससे बेहतर बनने की चेष्टा करते हैं तो यह सकारात्मक संघर्ष और उपलब्धि है। यही ईर्ष्या का उद्देश्य है। इस संघर्ष से आपका विकास होता है, परन्तु दुर्भाग्यवश हम ईर्ष्या को इस प्रकार प्रयोग में नहीं लाते। ईर्ष्या से प्रेरित होकर हम दूसरे व्यक्ति का नुकसान करने का प्रयास करते हैं। हम यह नहीं जानते कि साथ ही ईर्ष्या हमारा नाश भी करती है। इसलिए यदि आपको किसी व्यक्ति से अथवा उसकी उपलब्धि से ईर्ष्या है तो उससे कुछ बेहतर करने का प्रयत्न करो। यह पहला विकल्प है।



अपने अवगुणों के कारण हीनता या कुण्ठा मत रखो। स्वीकार करो कि तुममें ईर्ष्या है। जिस क्षण तुम इस तथ्य को स्वीकार कर लेते हो, तुम आधी लड़ाई जीत लेते हो। बहुत-से लोग ईर्षालु होने पर भी स्वीकार नहीं करते कि उनमें ईर्ष्या है। वे कहते हैं, 'मुझमें ईर्ष्या नहीं है, मुझमें क्रोध नहीं है, मुझमें लोभ नहीं है', परन्तु वे इन्हें दूसरे व्यक्ति में अवश्य देखते हैं।

इसलिए, पहली चीज है स्वीकार करना और इस बात का ज्ञान होना कि आपमें यह भावना है, क्योंकि जैसे ही आप अपने किसी दोष या कमी के प्रति सजग बनते हैं, आप देखेंगे कि धीरे-धीरे यह अपने आप विलुप्त होती जाती है। सजगता का यही महत्व है। योग में आपसे हमेशा कहा जाता है कि सब चीजों के साक्षी बनो। पहले दिन से आपका योग शिक्षक आप से कहता है, 'अपने शरीर के प्रति, अपनी श्वास के प्रति, अपने विचारों के प्रति, सब चीजों के प्रति साक्षी बनिये।' यह तैयारी है इस सजगता, इस साक्षी-भाव को विकसित करने की। साक्षी-भाव से व्यक्ति के दृष्टिकोण में स्पष्टता और निष्पक्षता आती है। जब हम किसी समस्या को निष्पक्ष दृष्टिकोण से देखते हैं तब हमें उसका समाधान मिलता है। दुर्भाग्यवश हम अपनी समस्याओं के प्रति निष्पक्ष दृष्टिकोण अपना नहीं पाते, बल्कि भावनाओं के वेग में बहकर अपनी स्पष्टता और तटस्थता खो देते हैं।

ऐसा नहीं कि सजग बनने से ईर्ष्या की भावना पूर्णतया लुप्त हो जाएगी, क्योंकि इसे लुप्त नहीं होना चाहिए। यदि यह लुप्त हो जाएगी तो आप पुनः सुस्त, ढीले और लापरवाह हो जाएँगे और किसी चीज के लिए प्रयास नहीं करेंगे। केवल एक सन्त अथवा प्रबुद्ध मनुष्य को, जो स्व-प्रेरित होता है, जिसे स्व-विकास के लिए किसी बाह्य प्रोत्साहन की आवश्यकता नहीं होती, उसे ही ईर्ष्या एवं लोभ का पूर्णतया निमूर्लन करने का अधिकार होता है। भावनाओं का एक उद्देश्य होता है और वह है आपका उत्थान और विकास। उनका उद्देश्य आपका विनाश करना नहीं है। लेकिन फिर भी आप अपनी भावनाओं के कारण पस्त हो जाते हैं, ध्वस्त हो जाते हैं, क्योंकि आप में सजगता नहीं रहती है। आपको अपने जीवन के इस पक्ष का विकास करते हुए भावनाओं का उपयोग अपने उत्थान के लिए करना है। तभी भावनाओं पर आपकी पकड़ मजबूत हो सकेगी।

योग के अंतर्गत बहुत-से अभ्यास आते हैं और ये सभी आपको सजगता सिखलाते हैं। इन अभ्यासों में श्वास की सजगता भावनात्मक परेशानियों को दूर करने के लिए एक बहुत अच्छा तरीका है, क्योंकि इससे मन तत्काल स्थिर और शान्त हो जाता है। ईर्ष्या जैसी भावनाओं पर विजय पाने के लिए अन्तर्मुखी एक और अच्छा अभ्यास है। आप को अपने जीवन की प्रत्येक परिस्थिति और घटना के प्रयोजन को समझना होगा और यह जानना होगा कि किस प्रकार आप उसका उपयोग अपनी उन्नति हेतु कर सकते हैं। ■

Adweshta: End of Tamasic Ahamkara

Swami Niranjanananda Saraswati



Adweshta means 'being without dwesha'. There are two sutras in the *Yoga Sutras* of Patanjali: *Sukhanushayi ragah* and *duhkhanushayi dweshah*. *Sukhanushayi ragah* means attachment and attraction to those things that give *sukha*, pleasure, happiness, contentment. *Duhkhanushayi dweshah* means aversion to those things that give *dukha*, sorrow or suffering. However, *dwesha* also means a quality of mind that separates you from others due to your inability to understand them when your perceptions are coloured by negativity. This indicates that the yama of *adweshta* actually aims at management of the ego.

Experience of duality

There are two words here: *dwesha* and *dweshta*. *Dwesha* is envy, hatred, separation, jealousy, all that. While *dweshta* is what you perceive the duality to be.

There is a concept that the word *dweshta* is composed of two words: *dwi*, meaning two, and *ishta*, meaning 'that which

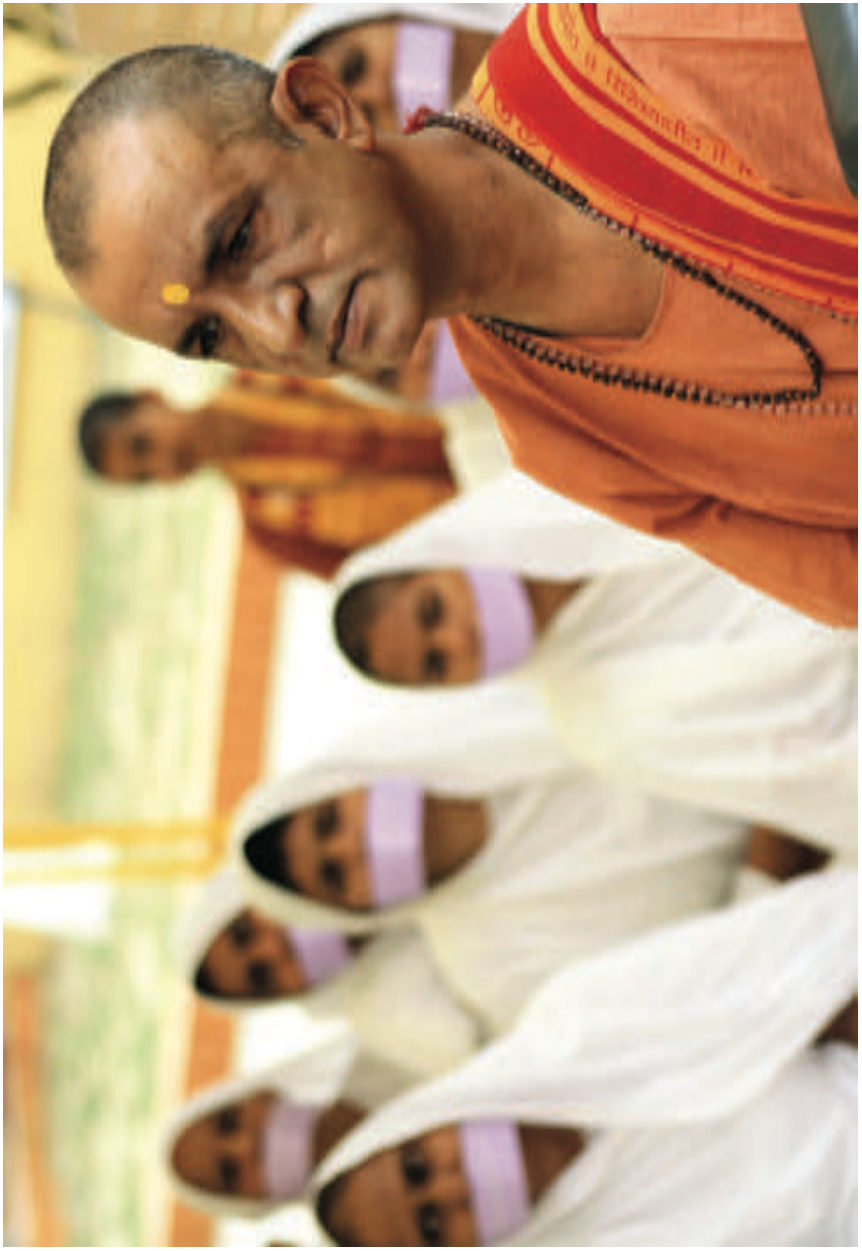
















I like'. According to this interpretation, the word *dweshta* indicates that 'I am seeing two things that I like'. When I see two things that I like, there is separation between the two. One is the world that I like and enjoy: my senses and my sensorial life. I like my comfortable room, I like my comfortable bed, I like my comfortable food, I like the samsara. That is one item. The other item is God or Nature, which also I like. I go to the temple and pray, and I also do worldly things. Here the world and God are two separate things for me, I see them as different.

This concept of *dwi-ishta* also indicates that your perception is guided by the principle of ego where you see yourself and other objects as separate and not together. When the object and you are separate, then naturally there is like and dislike, attraction and repulsion, and this differentiation, or the experience of attraction and repulsion, is known as *dweshta bhava*. When you experience the two coming closer it is *sukhanushayi ragah*, you are loving it. When you are going further and further apart, it is *dukhkhanushayi dweshah*. It happens naturally, even when you are not aware of the *dukha*, the suffering or the pain, or the experience of that separation, you are still separated. This is the dual vision.

The word *dwaita*, duality, is also an offshoot of *dweshta*. It indicates seeing two things, experiencing two things as separate. In fact, in the material world everything is experienced as *dwaita*. 'Me and you', 'me and the world', 'me and my desires', 'me and my expectations'. 'Me' is always separate, and what associates with 'me' is another object. In 'me and my family', I am separate from my family, yet while being separate I call them 'my family'. In 'me and my home', I am separate, but that building is 'my home'. 'Me and my profession': 'I' am separate and 'this is my profession'. There is always a dual awareness here, of me as separate from my involvement in the world of the senses.

There is a difference in the understanding of the words 'me' and 'my' or 'mine'. 'Me' refers to the individual and 'mine' refers to what belongs to the individual, and that is *dwaita*.

It is this awareness of dwaita that gives birth to attraction-repulsion, like-dislike, good-bad, positive-negative, light-dark, day-night, to all the polarities in life. Everything is seen in this perspective.

Effects of separation

The sages have maintained that the more self-aware you become, the more you are aware of your needs, and the more you separate yourself from your environment. This means that when you initially become aware of your needs, you connect with the selfish or self-oriented personality where the division between you and the world is clearly defined. When you are self-oriented, then your likes and aspirations become more prominent, and all this feeds your ego through a self-image, through how you perceive yourself.

Then comes a situation when you want something and you find that the person next to you also wants the same thing. Both of you work towards it, she gets it and you don't, then you become jealous and envious of her. 'Why did she get it and I did not?' You lose all perspective of your failure, your mistakes and shortcomings that prevented you from achieving what you wanted. You do not see that; rather your ego keeps saying, "Because of her I lost the opportunity." The ego does not see your shortcomings, the ego looks for a reason to justify its own shortcomings and says, "Because of her I did not get this opportunity." Now hatred comes in, and that is being dweshta. This is the scenario with everyone, across the globe.

In reality, it is the experience of separation from the self that is the experience of dweshta, not what you go through when you interact with the world through your ego. It is the experience of you separating from your own self, from your own positivity and creativity. Although the dweshta bhava is related with the world, in reality you have to consider it in yourself. You are separate from yourself, and therefore you feel all this negativity. The moment you become one with yourself, the negatives will stop and the positive will manifest.

The workings of ahamkara

In adweshta you have to rise above all the negative perceptions that you are experiencing, which means you have to again work with the expressions and behaviours of the mind. However, this time the focus is management of ego, not the management of senses, buddhi, chitta, or manas.

The ego is the identity that becomes jealous or begins to hate; the ego is the spoilt child in everyone. You know how children misbehave when they are spoilt? In the same manner, when the ego gets hurt it begins to behave badly. You are well aware of this, if not in yourself then in other people. You may not have the ability to look at yourself, but you definitely have the ability to look at others and comment on them. So now use that awareness to recognize your own ego behaviour.

Let me describe ahamkara for a little while. Samkhya and other philosophies related to spiritual life say that ego is of three types: tamasic ego, rajasic ego, and sattwic ego. Jealousy, hatred and separation are behaviours of the tamasic ego. Searching for power and dominance is the behaviour of the rajasic ego. Recognizing one's role in this life and acting accordingly is the behaviour of sattwic ego.

Duality is an outcome of tamasic and rajasic ego. It is not the outcome of sattwic ego. In sattwic ego there is acceptance of life in totality, whereas in tamasic and rajasic ego there is no acceptance of life but identification with ambitions and desires. In sattwic ego there are no ambitions and desires.

Remember that ego cannot be overcome. We often say, as a manner of speech, 'transcend the ego'. However, if we look in depth, the ego cannot be overcome or transcended; it can be beautified. Just as you can beautify your body by external applications of clothes, jewellery, etc., in the same way you can beautify your ego. What are the things that give beauty to life? The positive qualities. Therefore when the ego is decorated with positive qualities, and when it is radiating those positive qualities, it is sattwic. When the ego is decorated with the negative, destructive, limiting qualities, it is tamasic. The ego

does not change; the decorations or the add-ons to ego can change.

The Sanskrit word is *ahamkara*. *Aham* means I, *akara* means identity, form or shape. So *aham-akara* means 'this is my form'. It is the self-awareness. The sense in which the word 'ego' is used in English is better described by the Sanskrit word *ghamand*, not *ahamkara*. Ego is an incorrect translation of *ahamkara*, as in English it connotes arrogance and rigidity, whereas *ahamkara* denotes self-perception, 'I exist', 'This is me'.

When you wake up in the morning from deep sleep, you recognize your room, your bed, your body and your self, and say to yourself, 'Okay, time to get up.' That first recognition, is it *manas*? Is it *chitta*? Is it *buddhi*? Or is it *ahamkara*? The first awareness when you wake up is *ahamkara*, 'This is me, this is my body.' It is a peaceful and relaxed experience, it is a relaxed *ahamkara*, it is not the agitated and aggressive *ahamkara*. It is an awareness that 'I have been sleeping, I have woken up.' The awareness comes back to the body and you recognize your form and your existence.

The tamasic *ahamkara* is the cause of separation and sattwic *ahamkara* is the cause of experiencing beauty and union. Therefore *adweshta* is the management of tamasic *ahamkara*. *Adweshta* is coming out of the field of duality where you separate yourself from everything and moving into the fold of the experience where there is absence of any negativity in relation to the world, society, people or sense objects.

The elimination of *raga* and *dwesha* indicates the bowing of the head of *ahamkara*. When *raga* and *dwesha* completely stop, then the tamasic *ahamkara* dissolves, and only rajasic and sattwic *ahamkara* remain. Once the tamasic *ahamkara* is finished, rajasic *ahamkara* keeps you on track while sattwic *ahamkara* gives you the experience and understanding of the secrets of life and the universe. The end of tamasic *ahamkara* is known as *adweshta*.

– *Extracted from Yoga Chakra 4: Cultivating Sadgunas*

स्वामी शिवानन्द जी का नमस्कार-योग

स्वामी सत्यव्रतानन्द सरस्वती

स्वामी शिवानन्द जी महाराज मानव, पशु, पक्षी, कीट और पतंग—सभी में प्रभु को देखते थे। प्रभु की असीम सत्ता को सदा नमस्कार करते थे। वे अपने शिष्यों को सिखाते नहीं, दिखाते थे। उनका नमस्कार-योग बड़ा विशाल था। वे गरीबों को भोजन तथा बीमारों को औषधि ही नहीं देते थे, वरन् उन्हें प्रभु का रूप समझ कर साष्टांग प्रणाम करते थे। अपने शिष्यों में भी स्वामीजी ने स्वाभाविक विनम्रता भरने का अनवरत प्रयास किया है। वे अपने शिष्यों को प्रणाम करके उन्हें प्रणाम करना सिखाते थे। वे हमेशा ही विनम्रता से सिर झुकाकर कहते 'ॐ नमो नारायणाय।' वे भौतिक शरीर की वंदना नहीं, उस ईश्वर की वंदना करते थे जो इस शरीर में व्याप्त है। वे महात्माओं, संन्यासियों, गृहस्थों, निम्न जाति के लोगों तथा छोटे बच्चों को भी 'ॐ नमो नारायणाय' कहते हुये नमस्कार करते थे, क्योंकि अवस्था तो शरीर की होती है, शरीर में अन्तर्निहित नारायण की नहीं। वे सब में ईश्वरत्व को देखते थे, सभी को आदर से तामिल में 'नींगल' तथा हिन्दी में 'आप' कहते थे। स्वामी शिवानन्द जी अपने उदाहरण के द्वारा



ही अपने शिष्यों को शिक्षा देते थे। अपने शिष्यों की हर कठिनाई का सामना स्वयं करते थे। यही कारण है कि उनके शिष्य अपने क्षेत्र में इतने सफल हुए हैं।

स्वामी शिवानन्द जी बाह्य प्रदर्शन को कभी महत्त्व नहीं देते थे। एक बार उनकी शिव पूजा देखने का सौभाग्य प्राप्त हुआ था। शिव-रात्रि की रात भक्त लोगों ने विश्वनाथ मंदिर में चार प्रहर की पूजा की थी। मंदिर के बरामदे में स्वामीजी पंचाक्षर कीर्तन कर रहे थे। अन्तिम प्रहर की पूजा के पश्चात् भगवान पर पुष्पांजलि चढ़ाई गई। सभी भक्त शिवलिंग पर बेल पत्र चढ़ाने आ जुटे। कुछ ने लिंग पर बेलपत्र फेंके, कुछ ने अर्द्धनिद्रित अवस्था में किसी तरह से बेल पत्र गिरा दिया। भक्तों ने इस तरह पूजाविधि संपादित की मानो उनके लिये शिवलिंग ईश्वर का प्रतिनिधित्व करती प्रस्तर प्रतिमा ही थी। अन्त में हाथों में बेल पत्र लिये हुये स्वामीजी स्वयं पधारे। उनके मुखमंडल पर अपूर्व आभा फैल रही थी। उन्होंने कुछ पत्रों को नन्दी के चरणों में चढ़ाया, मानो भगवान के दर्शन की अनुमति ले रहे हों। जब शिवानन्द जी ने हाथों में बेल पत्र लिये हुये शिवलिंग की ओर देखा, तो मुँह से नमंत्र निकले, न ही प्रार्थना। आँखें लिंगम् से बातें कर रही थीं, मानो साक्षात् दर्शन कर रही हों। प्रिय मित्र के मिलने पर जो भाव होते हैं वही भाव उनके भी थे। फिर उन्होंने बड़े स्नेह से भगवान को बेल पत्र अर्पित किये कि कहीं भगवान को चोट न लग जावे। क्षण भर के बाद उन्होंने कुछ बेल-पत्रों को उन सब पर फेंका, जो वहाँ पूजा कर रहे थे। शिव ने शिव की पूजा की। शिव ने सब की पूजा की, शिव ने विराट् पूजा की।

—स्वामी सत्यव्रतानन्द जी की डायरी से उद्धृत



Help the World by Good Thoughts

Swami Sivananda Saraswati



Like attracts like. If you entertain an evil thought, that thought attracts all sorts of evil thoughts from other people. You pass on those thoughts to others also. You pollute the world with your bad thoughts.

Thought moves. Thought is a living dynamic force. Thought is a thing. If you allow your mind to dwell on a sublime thought this thought will attract good thoughts from others. You pass on that good thought to others. ■

Evolution and Devotion

Swami Satyananda Saraswati

In the human incarnation, devotion is developed gradually. Throughout the soul's evolution, gradual training is imparted to develop devotion. To make a pot, first the correct earth is collected, then it is moulded or given a shape on a revolving wheel, then it is baked, glazed and painted, and the pot is ready.



In the same way, first emotion, attachment and love have to be developed for various people in this world. After love and attachment have been developed for people in this world, they should be transformed or channelled. There are two channels for emotion: the empirical channel and the spiritual channel. In the spiritual channel, the first step to devotion is to have *satsang*, to hear the stories of saints. The second step is to have association with saints. The third step is to find a guru. Finally, when one's devotion has reached a climax, one has devotion to God. Devotion, therefore, should be developed step by step.

To convert sentiments into devotion, first let the intellect retire – suspend it, dismiss it. In spiritual life, reasoning, arguments and intellect do not work because the search is for something unseen, for which there is no proof. There is no chart saying, “Go this way.” There is no timetable, no way is known. Is God a woman or a man? Is God a man or an animal? Is God there or not? If it is void, what is void? If it is *nirguna*, without qualities, what does that mean? God is not the subject of argument or intellect. God is the subject of emotion, which changes into devotion. Highest love is the form of devotion. Bhakti is not love; it is highest love. ■

Thought Energy for Service and Spiritual Progress

Swami Sivananda Saraswati



Even as energy is wasted in idle talk and gossiping, so also energy is wasted in entertaining useless thoughts. Therefore, you should not waste even a single thought. Do not waste even an iota of energy in useless thinking. Conserve all mental energy. Utilize it for higher spiritual purposes, in divine contemplation, Brahma-chintana and Brahma-vichara.

Conserve all thought-energy and utilize it for meditation and helpful service to humanity. Drive away from your mind all unnecessary, useless and obnoxious thoughts. Useless thoughts impede your spiritual growth; obnoxious thoughts are stumbling blocks to spiritual advancement. You are away from God when you entertain useless thoughts. Substitute them with thoughts of God. Entertain only thoughts that are helpful and useful.

Useful thoughts are the stepping-stones to spiritual growth and progress. Do not allow the mind to run into the old grooves and have its own ways and habits. Be on careful watch. ■

Q&A with Sri Swami Satyananda



How does one know what to be devoted to?

You have to be honest with yourself. If you have to sit down and think, “What shall I be devoted to?” then this is a sure sign that you do not really have an object of devotion. There should be no need to sit down and ask yourself the question. If you feel devotion for something, you will know. There will be no doubt – the heart will immediately tell which object captivates your bhakti.

If strong devotion is felt for one thing, without doubt, bhakti is your path. If there is no overwhelming devotion for something, at this stage bhakti is not for you. Under these circumstances, bhakti yoga will probably lead to mere ritual and self-deception, rather than transcendence. With the practice of other types of yoga, bhakti will come in the future.



What are the signs of bhakti?

In most people the flow of bhakti is dissipated. Loving one's brother, friend or child is emotion, loving one's father or mother is emotion, and loving one's property, wealth and material possessions is also emotion. The emotions are dissipated in this way. If you can cut off completely from everything else, then you can connect yourself with God or guru.

Often people think of devotion to God and express their feelings, but it is all intellectual, for that devotion does not help them to transcend the mind. When true devotion dawns in the mind, this lower self is lost immediately. If you are anaesthetized, you lose consciousness of touch; if that consciousness is not lost, it means there was something wrong with the anaesthetic. In the same way, when you express your devotion to God but do not transcend the mind, it means it was not true. Know that bhakti, or devotion to God, is so powerful that if it comes into the mind for a split second, everything else is forgotten.

If someone tries to drown you or strangle you, you will fight desperately for your life. That kind of anxiety and desperation to live is akin to the degree of devotion necessary to materialize God or guru. The mind must be one-pointed. It is due to the depth and intensity of your bhakti that you can make the guru or God manifest.

Bhakti is overwhelming devotion to your deity or guru. The greater the aspiration, the quicker you are likely to transcend and the quicker you are likely to come face to face with something beyond everyday experience.

There must be an intense quest. There has to be aspiration. According to Swami Ramdas, "Unless one has a burning aspiration for the Supreme, the mind cannot be fixed on Him. Where one's love is, there one's mind also is. Just as the miser constantly thinks of money and money alone, so a bhakta has exclusive devotion to the Supreme."

This is the way to expanded awareness. You must try to act, feel and think while being aware of divinity, the deity or the guru. Always know that it is divinity that makes you feel, do and think. You are not the doer. This recollection will reduce the hold and the power of the ego. This is called surrender, and it is the way to higher states of consciousness.

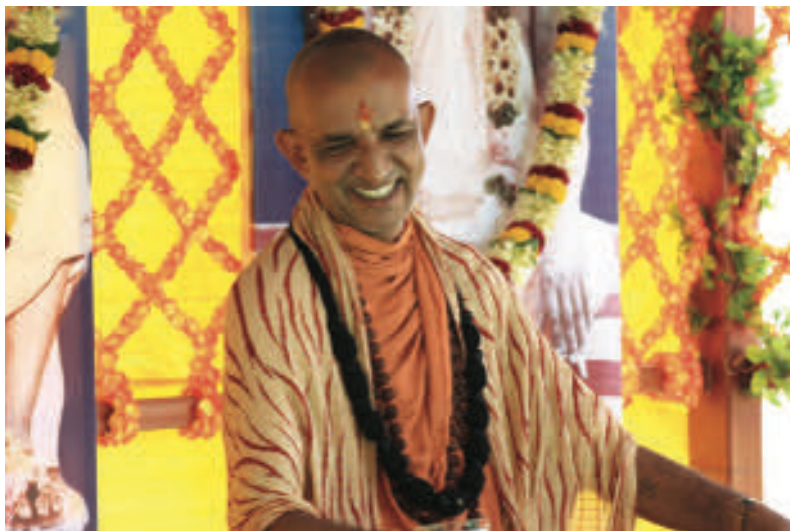
How can one achieve supreme devotion?

I do not know. And never mind me, no one knows! You must keep your heart forever open. Maybe the drops of God's grace will one day descend upon you. ■



Maitri: Good Connection

Swami Niranjanananda Saraswati



The yama of adweshta is complemented by the niyama of maitri. *Maitri* means friendliness, and the meaning of friendliness is good connection. Bad connections will always lead to strife, and good connections will always lead to deepening the bond of friendship. A good connection means there is understanding and no opposition, or at least more understanding and less opposition. A bad connection means more opposition and less understanding, indicating more separation. The idea of maitri is to increase the level of understanding so there is no opposition or confrontation.

Maitri is possibly one of the most important ideas in the life of an aspirant. There has to be maitri with one's own self also. In fact, you have to have maitri towards yourself to be able to have it towards others. If you can open yourself to your own faults, virtues, weaknesses and strengths, without any guilt or fear, then you can open yourself to others. That is when

you can be open to life, open to the full range of experiences that life has to offer. If you can be friendly to yourself, then you are friendly to life. When you are not friendly to yourself, you either shun others or the friendship that you seek outside is to receive confirmation that you are a good and likeable person. Therefore, maitri or friendliness is not just saying good morning to everyone, as many people think. To truly have maitri takes courage, because it begins with not being afraid of yourself and having the ability to say 'good morning' to your own worst nature.

You are told in your practices and meditations to observe the mind, but you struggle with the mind to make yourself thought-free, due to a preconceived notion that in order to experience meditation you have to be thought-free, there has to be *vichara shoonyata*, void. Therefore every time you sit down to meditate, you struggle against the mind, you try to stop everything from coming into the conscious field. So where is the meditation? Rather, it is struggle!

You struggle with one state, one experience, one activity of the mind for ten or fifteen minutes. When you get tired of that, you bring in another thing, and again begin your struggle in the guise of, 'I am observing everything.' Have you been able to observe this struggle? If you have, have the common sense to stop struggling, at least for one day. The day you don't struggle you will have the happiest, most peaceful and satisfying meditation, for that day your connection with yourself will deepen. That is the idea of maitri, the attitude of friendliness.

This attitude begins with self-acceptance, not self-opposition, 'Oh I am thinking bad thoughts, I have this nature, I have this bad habit.' The blame game that one plays with oneself has to stop. For that you need to use a little bit of *adweshta bhava* towards your own self. The blame game is there when you are *dweshta*. Therefore *adweshta* and maitri go together. If *adweshta* is there then maitri becomes simple and easy, and there is no blame game, rather there is acceptance.

The foundation of maitri is *jnana*, wisdom. Friendliness without *jnana* will lead you to a downfall, and friendliness with *jnana* will always be the cause of your upliftment.

Working with goodwill towards all

When you are able to develop the *yama* of *adweshta*, maitri becomes its natural outcome. *Adweshta* is a state of mind and maitri is its outer expression. *Maitri* means goodwill towards all. It means responding to others from a feeling centred in their wellbeing. Therefore it is going one step beyond *adweshta*. There you developed the state of mind where you could look upon everyone without aversion, now in addition you are wishing them well, not merely in your mind but in your attitude and behaviour.

Maitri comes from the root *mid*, which means love. Therefore you have to connect the idea of love with maitri. It is a behaviour that comes out of the experience of universal love within. The heart contains so much love for all beings that it overflows in the form of external behaviour. When people came in the presence of Swami Sivananda, they felt the love and goodwill simply oozing out of him. They felt they could trust him completely, as he would always think of their wellbeing. They felt that he was their best friend. It was the same with Sri Swamiji. They were luminaries who epitomized maitri, and we have their inspiration to guide us.

Definitions of maitri in the tradition

Many different traditions and sages have emphasized the idea of maitri. In the Buddhist tradition there has been a lot of discussion on maitri; it is fundamental to the whole Buddhist philosophy. Sage Patanjali has given his own sutra on maitri, which says one should have maitri towards those who are happy. Sri Krishna in the twelfth chapter of the *Bhagavad Gita* says have maitri towards all: you should have that feeling of goodwill towards all. Now people may ask who is right, Patanjali or Sri Krishna. What they do not understand is

that Patanjali is speaking from the point of view of raja yoga whereas Sri Krishna is speaking from the point of view of bhakti yoga. What is the purpose of raja yoga? To keep the mind balanced. Therefore Patanjali has given four ideas:

*Maitree karunaa muditopekshaanaam
sukhadukhapunyaapunyavishayaanaam
bhaavanaatashchitta prasaadanam.*

The sutra means: have maitri, friendliness, towards those who are happy, then you won't get disturbed by their happiness. Have *karuna*, compassion, towards those who are unhappy. Compassion does not mean that you take their unhappiness on yourself, or sit and cry with them. It means that you make some effort to remove their sorrow, maybe advise them, provide some financial help – whatever you can do in the form of *seva*. The third idea is to feel joy, *mudita*, for the virtuous, and the fourth idea is to ignore the wicked, stay away from them. From the point of view of raja yoga, these sutras indicate the appropriate attitude one has to be adopt in life to keep the mind balanced.

The twelfth chapter of the *Bhagavad Gita*, where the word maitri is used, is not a chapter on raja yoga. It is *Bhaktiyogo nama dwadashodhyayah*. The chapter presents Sri Krishna's thoughts on bhakti yoga. He says (12:13):

*Adweshtaa sarvabhootaanaam maitrah karuna eva cha . . . yo
mad bhaktah sa me priyah.*

He who hates no creature, who is friendly and compassionate to all . . . is a devotee dear to me.

Sri Krishna is talking of a state of mind where there is no separation from anyone and one is friendly towards all. So there is no question of whether Patanjali is correct or Sri Krishna is correct; they are indicating two different paths which ultimately reach the same destination.

Difference between maitri and mitrata

Maitri does not mean friendship. The term for friendship in Sanskrit is *mitrata*. Maitri and mitrata are two different things, don't confuse the two. Maitri is a positive, good connection, whereas friendship can be good and also not good, depending on the intention of the 'friend'.

Maitri is a feeling which is permanent. That feeling of goodwill towards the other person is permanent. There is no demand or expectation in maitri, no craving or desire, there is only the happiness of being connected and knowing deep inside that you are always there for someone. Many times it happens in life that when there is trouble, somebody who wishes you well will come to lend a helping hand, while somebody who was a 'friend' will distance himself due to the botheration and inconvenience.

A friendship that is based on expectation or convenience is not maitri. Even thieves and robbers have 'friendships' with the police and judiciary, which is based on give and take. That is not maitri, it is mitrata. In mitrata you seek gratification, in maitri you seek nothing. Friendship can be: "I am with you as long as you do my work." The moment there is a break in that expectation, a distance is created and you go separate ways: "Yes, we used to be good friends, but we do not communicate any more."

Mitrata is giving and taking while maitri is giving. It is unconditional goodwill. It is a state of mind which is positive and promotes goodwill, inspires goodwill, supports goodwill, nurtures goodwill. If there is maitri, distance is inconsequential; if someone needs you, you are always there for them. That is due to a sincere goodwill, which is not based on any opinion but on your own inner feeling. Opinions can be plenty and they become the basis of friendship or enmity, but maitri is above both.

Therefore, make an effort to practise maitri: have goodwill towards everyone and spread goodwill everywhere.

– *Extracted from Yoga Chakra 4: Cultivating Sadgunas*

Thought Power for a New Civilization

Swami Sivananda Saraswati



Thought makes man. Man makes civilization. There is a powerful thought-force behind every great event in life and in the history of the world. Behind all discoveries and inventions, behind all religions and philosophies, behind all life-saving or life-destroying devices is thought. Thought is expressed in words and executed in deeds. Word is the assistant of thought, and deed is the end-result. Hence the saying, "As you think, so you become."

How to build a new civilization? By generating a new thought-force. How to build a civilization that will ensure the peace of humankind, the prosperity of society, the salvation of the individual? By generating a thought-force that will invariably result in man enjoying peace of mind, that will instil in his heart the divine virtues of compassion, of service to his fellow-men, love of God, and of an intense desire to realize Him.

If but a fraction of the wealth and the time spent on wasteful pursuits and destructive activities is devoted to the creation of a good thought, there will be a new civilization right now. Atomic and hydrogen bombs and a host of other inventions drive mankind inevitably to destruction. They waste your wealth, they destroy your neighbours, they pollute the atmosphere of the whole world, and generate fear, hatred and suspicion in your heart; the mind is unbalanced and the body is subjected to diseases.

Stop this trend. Promote research in spirituality, in religion, in all the good things of life. Support the philosophers and saints, the real benefactors of humankind. Encourage them in their study of religion, researches in ancient spiritual literature, and the projection of a great thought-force for the good.

The fruits of the new civilization are well worth all that everybody can do towards building it up. In the new civilization man will want to lead a righteous life, he will be eager to serve his fellow-beings and share with them what he has; he will love all, realizing that his own self dwells in all; he will be devoted to the welfare of all beings. What an ideal society it will be, where people share with others all that they possess, and serve everybody!

Where will be the need for taxes and duties in such a society in which everyone will voluntarily work for all? Where will be the need for police and the army when people are devoted to virtue? This then is the ideal. Towards this end, let everyone strive to generate a thought-force. May God bless you all! ■

उपदेश-पंचकम्

जगद्गुरु आदिशंकराचार्य का जब अवतार-कार्य समाप्त हुआ और वे महाप्रयाण के लिए तत्पर हुए, उस समय अपनी गृहस्थ, ब्रह्मचारी और संन्यासी शिष्य-मण्डली की विनम्र प्रार्थना पर उन्होंने पाँच श्लोकों में अंतिम उपदेश दिया, जिसे साधकों के स्वाध्याय और मनन के लिए यहाँ धारावाहिक रूप में प्रस्तुत किया जा रहा है।

संगः सत्सु विधीयतां भगवतो भक्तिर्दृढाऽऽधीयतां
शान्त्यादिः परिचीयतां दृढतरं कर्माशु संत्यज्यताम्।
सद्विद्वानुपसर्प्यतां प्रतिदिनं तत्पादुका सेव्यतां
ब्रह्मैकाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समाकर्ण्यताम् ॥ 2 ॥

सदाचारी, उदार-चरित, पवित्र महानुभावों का सदा संग करो। उस जगत्-नियन्ता, आनंदनिधि, विश्वनाथ भगवान में अनन्य, निष्काम, प्रेममयी दृढ़ भक्ति धारण करो। शांति, दांति, उपरति, आदि दैवी गुणों का निरन्तर संचय करो। राग-द्वेष और वासना-महत्वाकांक्षा से प्रेरित कर्मों का शीघ्र ही परित्याग करो। ब्रह्मश्रोत्रिय, ब्रह्मनिष्ठ, विरक्त, विद्वान् महापुरुषों के सदा समीप जाओ, और उनकी पादुकाओं का सेवन करो, अर्थात् उनकी यथाशक्य सेवा-शुश्रूषा करके उनके सदुपदेशरूप-आज्ञाओं का पालन कर उनके कृपापात्र बनो। ॐ रूपी एकाक्षर ब्रह्म का अनुसंधानपूर्वक निरन्तर चिन्तन करो, और वेदों के सर्वोत्तम-शिरोभाग रूपी उपनिषद् के महावाक्यों का उन महापुरुषों से अर्थ सहित श्रवण करो। ■



Qualities of a Devotee



*Adweshtaasarvabhootaanaammaitrahkarunaeva cha;
Nirmamonirahankaarahasamaduhkhasukhahkshamee.
Santushtahsatatamyogeeyataatmaadridhanishchayah;
Mayyarpitamanobuddhiryomadhbhaktahsa me priyah.*

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving, ever content, steady in meditation, possessed of firm conviction, self-controlled, with mind and intellect dedicated to Me, he, My devotee, is dear to Me.

– *Bhagavad Gita* (12:13-14)

Self-Study Practice to Develop Adweshta Bhava

To develop the adweshta bhava, do the following contemplation and self-study practice.

Step 1: When you have a conflict with someone and feel resentful, sit down and think about the basic reason why you had the conflict. You can also write this down on a piece of paper. Then allow yourself to consciously think about and list all the negative qualities you identified in the person due to the conflict.

Step 2: In the next level of contemplation, ask yourself, 'Is the person really so bad? Do they really have all the negative qualities that I have identified? Or do they have some positive qualities?' To assist this process, remember the occasions when the positive qualities of the person were in the forefront, and begin highlighting and strengthening the idea of these qualities in your mind.

When you identify the good in the person in this manner, you may realize that actually they do not have the negative qualities that you were imposing on them, or at least not to the extent to which you presumed they had them. You realize that the conflict took place due to some misunderstanding and can be rectified.

Step 3: The next step is to look at the personality of that person again and try to see their real nature; not the external behaviour but the essential nature. While doing this, you may realize that the person has every quality possible, only some are highlighted more. You may realize that the person has ego, love, hate, compassion, anger, peace – everything, for that is the basic human blueprint. We all come with all these qualities

embedded within us, but for one reason or the other, different qualities get highlighted for different people at different times. The gunas, karmas, genetics, circumstances, all come into play and make us appear in a particular way.

By looking at people in this way, one lets go of judgements. You are not ignoring their negative expressions; you are just acknowledging that is not all they are. You are no longer narrowing your vision to that one quality you hate, you are taking a wider perspective. So now, even when they behave badly towards you, it becomes possible to be *adweshta*. You may take the necessary steps the situation requires, but you do not harbour *dwesha*.

It is possible to go to this subtle level only when the perspective is wide. This, in fact, is the *adweshta sadhana*. You have to keep working at raising the awareness, the wisdom, the emotions, the *pranas*, until you can see that everyone is the same.

Step 4: Finally, go even deeper into the personality of the other person until you reach the core where no negativity exists, where all positive qualities have fused into the form of a flame. In this final stage of *adweshta*, you are able to see another person's *jyoti swaroopa*, the inner flame, in which all negative qualities have been eliminated and all positive qualities have fused into one. You no longer see their face or features, you see the higher self. This experience, however, has to be strengthened. It is not enough to just visualize the flame once, you have to make the experience so strong that no conflict or opinion can cloud it.

Step 5: Undertake the same exercise with someone you like. You have to do the practice with both *raga* and *dwesha*. The principle of *adweshta* does not only apply to dislike, but also to 'liking something more', since liking something more implies there is something that you like less. *Adweshta* is the state where you like everything equally. Therefore, you have to do

the practice also with *raga*, your attractions and attachments, and maintain total objectivity while doing so.

For this process, begin with identifying the one quality you like in the person, then come to a broader and more balanced vision. Raising your own awareness gradually, move from their gross to subtle to higher self.

Step 6: Now undertake the same exercise with yourself. When you see yourself as the same, when you see that you also have gross qualities, a subtle nature and a higher nature, the tendency to judge others harshly lessens even more. You realize that despite all your flaws and faults, you believe you are a good person as deep down you identify with your higher self.

This exercise allows you to bring that connection with the higher self to the forefront, within yourself as well as with others. When you are able to do that, you like everyone and feel one with everyone.

The beauty of this process is that when you connect with someone's higher self, they connect with it too. This is what is meant by 'bringing out the goodness in someone'. This is why in the presence of a saint we express the best of ourselves, and that is the significance of the traditional symbology of the deer and tiger drinking from the same pond in a rishi's ashram. They were living in the energy field of *adweshta*.

– *Extracted from Yoga Chakra 4: Cultivating Sadgunas*

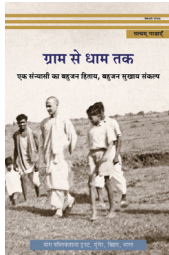
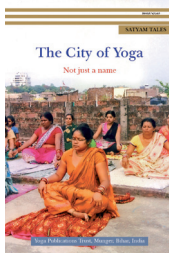




Yoga Publications Trust

Satyam Tales सत्यम् गाथाएँ

Satyam Tales depict the life and teachings of our beloved guru, Sri Swami Satyananda Saraswati. Through the medium of these simple narratives, we hear the voice of Sri Swamiji inspiring one and all. The stories are a delightful read for children, adults and old alike, conveying an invaluable message for those engaged in the world and for those seeking the spirit. These tales will touch your heart and give you joy, hope, conviction and, above all, faith.



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.



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 2017

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 1-3: दश महाविद्या अनुष्ठान

अन्दर के रंगीन फोटो 4-5: शिवरात्रि; 6-7: आचार्य महाश्रमण का आश्रम में आगमन; 8: पाशुपतास्त्र यज्ञ

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

Sannyasa Peeth Events & Training 2017

Jul 19 2016–Jul 9	Sannyasa Experience (for nationals)
Jun 24–Jul 2	Adhyatma Samskara Sadhana (for nationals)
Jul 5–8	Guru Pournima Satsang program (Hindi/English)
Jul 9	Guru Paduka Poojan (Hindi/English)
Jul 9–Jul 9 2018	Sannyasa Experience (for nationals)
Jul 10–Sep 6	Chaturmas Anusthana (for nationals)
Jul 11–Aug 10	Vanaprastha Sadhana Satra I
Aug 15–Sep 13	Vanaprastha Sadhana Satra II
Sep 8–12	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

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