

Satya ka Avahan

Invoking the Divine

सत्य का
आवाहन

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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.

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Front cover and plates: Swami Niranjanananda Saraswati during panchagni sadhana and Pashupata Astra Yajna 2017



SATYAM SPEAKS – सत्यम् वाणी

When I am in sadhana, all my books, all my knowledge, all my erudition is in the bookshelf there, locked. I don't want to know it. I don't know whether Brahman is light or anandam. This experience, how does it taste, how does it feel, I don't know. Let me have an experience, that is all.

—Swami Satyananda Saraswati

जब मैं साधना में लीन रहता हूँ तो मेरी सारी किताबें, मेरा सारा ज्ञान, मेरी सारी विद्वत्ता अल्मारी में बन्द हो जाते हैं। मैं उन सबके बारे में जानना ही नहीं चाहता। मुझे नहीं जानना कि ब्रह्म प्रकाशस्वरूप है या आनन्दस्वरूप। ब्रह्म का अनुभव कैसा होता है, क्यों होता है, मुझे यह सब नहीं जानना। मुझे सिर्फ अनुभव होना चाहिए, बस इतना काफी है।

—स्वामी सत्यानन्द सरस्वती

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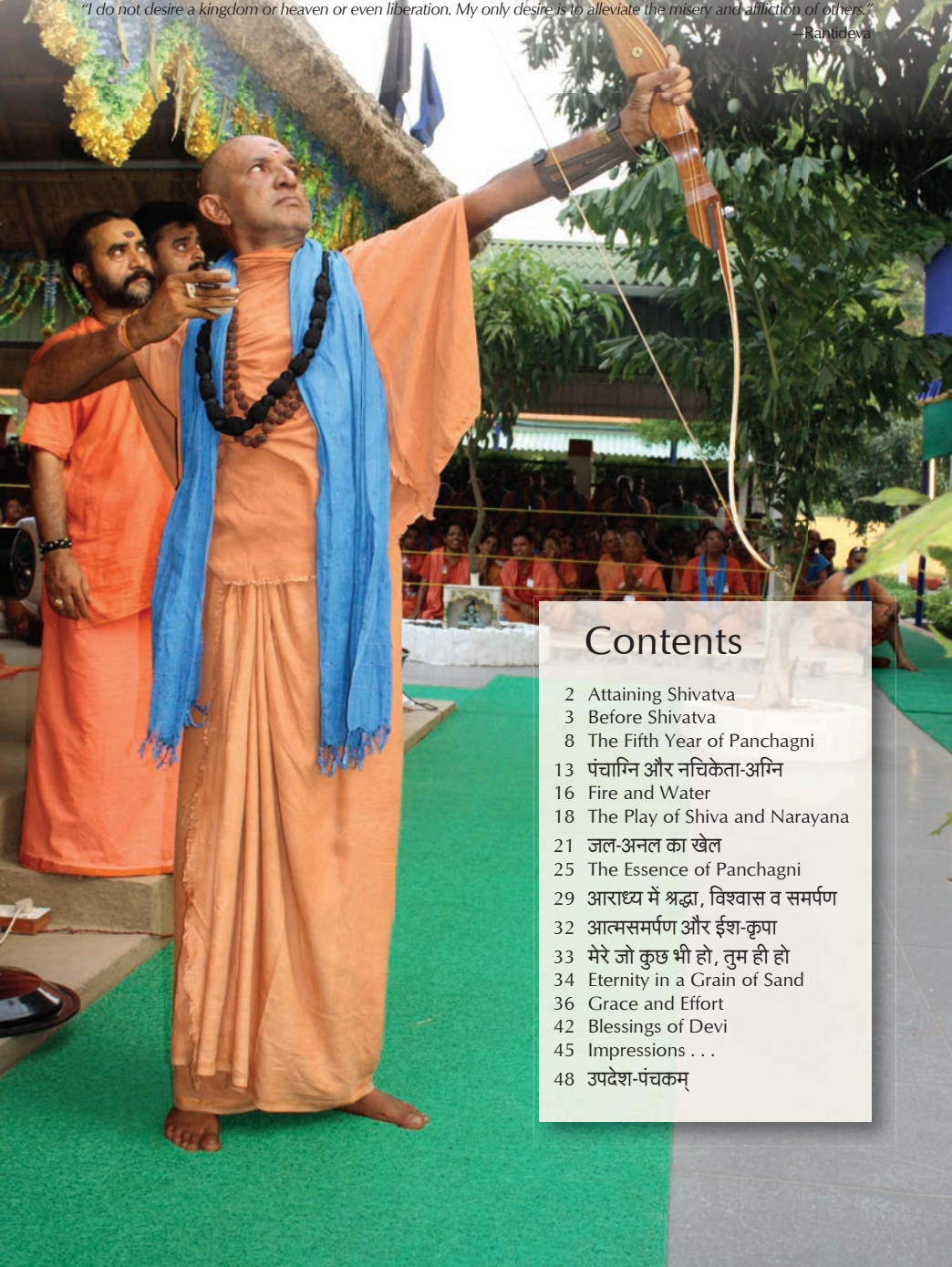
Invoking the Divine

सत्य का आवाहन

Year 7 Issue 1 • January–February 2018

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."
—Rahitdeva



Contents

- 2 Attaining Shivatva
- 3 Before Shivatva
- 8 The Fifth Year of Panchagni
- 13 पंचाग्नि और नचिकेता-अग्नि
- 16 Fire and Water
- 18 The Play of Shiva and Narayana
- 21 जल-अनल का खेल
- 25 The Essence of Panchagni
- 29 आराध्य में श्रद्धा, विश्वास व समर्पण
- 32 आत्मसमर्पण और ईश-कृपा
- 33 मेरे जो कुछ भी हो, तुम ही हो
- 34 Eternity in a Grain of Sand
- 36 Grace and Effort
- 42 Blessings of Devi
- 45 Impressions . . .
- 48 उपदेश-पंचकम्

Attaining Shivatva

Swami Sivananda Saraswati



You must free yourself from the three bonds, if you want to attain salvation. You must annihilate maya which is the root of all sins. You must destroy all karmas which produce rebirth. You must remove the erroneous notion of a finite self.

The three bonds can be removed only through rigorous tapas, proper discipline, the help of a guru, and above all, the grace of Lord Shiva. Charya, observance, kriya, rites, and yoga, yama, niyama, etc. constitute the discipline. When the aspirant practises in right earnest charya, kriya and yoga, he obtains the grace of Lord Shiva. Then the Lord instructs the soul, reveals Himself and illumines him. Then the soul realizes its nature as Shiva, which is jnana.

The attainment of Shivatva or Shiva nature does not mean complete merging of the soul in Shiva. The liberated soul does not lose its individuality. It continues to exist as soul in God. Shivatva is the realization of an identity of essence in spite of difference. The soul attains the nature of Shiva or God, but it is not itself Shiva or God.

Before Shivatva

Swami Satyananda Saraswati

When I was performing the panchagni sadhana, I had a dog, Bholenath. When I used to sit for long hours in panchagni, with temperatures soaring to 100°C, he used to sit by my side. He never left my side, no matter how hot or uncomfortable it was. He used to smear himself with bhasma, wear a rudraksha, and sit with me. You can say that he was a witness to the panchagni sadhana I did in Rikhia. The presence of a dog is essential in panchagni. It is a necessity because the dog is the vehicle of Bhairava. Just as the vehicle of Shiva is Nandi and the vehicle of Vishnu is Garuda, in the same way, in the tantric tradition a dog represents Bhairava. He represents that aspect of tantra which is esoteric.

You see, every sadhana is both exoteric and esoteric. The exoteric is what you can comprehend with your eyes, ears, nose, touch and taste. To comprehend the esoteric, one has to have a different eyesight, a different nose, a different hearing, a different sense of touch and taste. There is a lot taking place in the different spheres that exist immediately around us, but we cannot comprehend that because we do not have the ability. Dogs have a sixth sense. They can immediately pick up higher



frequencies. Therefore, the presence of a dog is mandatory in higher esoteric sadhanas such as panchagni.

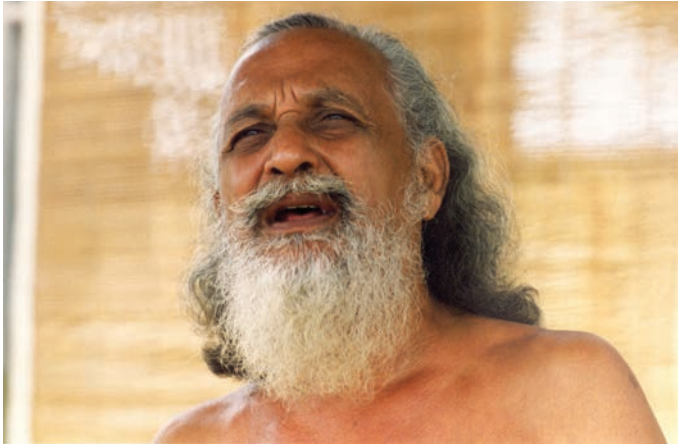
The Bhairava consciousness

In the tantric tradition, Bhairava represents an inner state of experience, and the dog is the vehicle of Bhairava. What do I mean by 'inner state'? Happiness is an inner state, sorrow is an inner state, meditation is an inner state, samadhi is an inner state. What about the dreams you have at night? They too represent an inner state. The inner state is a position which you take at a particular time of your life. Sometimes you are happy, sometimes you are not. In other words, your thoughts, feelings, emotions, dreams, perceptions, understanding, all signify your inner state at that particular moment. In the same way, Bhairava is a highly refined esoteric inner state of being that is experienced when the mind transcends the barriers of time.

Hindus worship Bhairava as God. There are special temples made for Bhairava, and he assumes different forms: Kala Bhairava, the destroyer of time; Ananda Bhairava, the blissful Bhairava; Unmatta Bhairava, the intoxicated Bhairava; Vijnana Bhairava, the Bhairava of specialized knowledge.

The literal meaning of bhairava is the howling sound that dogs make. Sometimes, at night you hear dogs howling loudly. That is what bhairava means. Bhairava is an inner state of being in spiritual life where you produce a sound without knowing or hearing it. Sometimes, you cry out in dreams, don't you? Many times you cry out loud in dreams, but you don't know that you are crying. So, what do you call it? Bhairava.

In the same way, in meditation when your awareness pierces through the veils and enters subtler dimensions, it encounters the sound of howling, wailing or barking. There is no one in your room, but you can distinctly hear the sound of a dog. So, in tantric esotericism, the dog represents Bhairava and during panchagni, which is a smashan sadhana, it is essential to represent Bhairava. Therefore, I kept a dog.



Inner and outer fires

During that difficult period, when I used to sit in between the fires: a fire to the left, a fire to the right, a fire in the front, a fire at the back and a fire above. Four fires were lit with wood and the fifth fire was the sun. So, I had to face five fires and these five fires that I am talking to you about are external. I was surrounded by external fires that were burning all around me from sunrise to sunset in the hottest months of the year. In addition, there was the fifth fire which was the hottest of all – a hydrogen fire. The sun is hydrogen, so hydrogen fire.

The five external fires represent the five inner fires, the inner state which we all have to face. That too I have faced during my lifetime. I think you too are facing it, but perhaps you lose the battle by falling sick. Do you know what the five internal fires are? *Kama*, desire; *krodha*, anger; *lobha*, greed; *moha*, attachment; *mada*, pride. These are the five fires raging inside all of you, and you are doing panchagni without knowing it. Even now, while you are sitting here, the fire is raging within you. We are all burning.

Have you ever studied the life of Buddha? He is one man whose life everybody should read about, especially in the West. It is worth it. He said, “O Bhikku! Everything is burning.” Bhikku means beggar, and the words he said were,

“O Bhikku! O Beggar! Everything is burning.” We are all bhikkus, beggars. Why? Because we always want. Bring me a husband, bring me a wife, bring me a son, bring me money, bring me happiness, bring me clothes, bring me this, bring me that. Always wanting, never giving. You only know how to ask for something; you don’t know how to give. Even when we give, we have our eyes set on what we will get in return. So, Buddha pronounced, “We are all burning.” We are facing the fury of the five fires, and in that sense, you are being cooked by the internal fires. Unless you learn to endure, you cannot overcome the fires. The secret lies in endurance.

Before Shivatva

In the system of tantra, there are five distinct traditions. There may be many more because tantra is a vast science, but the main systems are five. These five divisions of tantra are devoted to Shiva, Shakti, Vishnu, Ganesha and Saurya or the sun. Each of these systems has its own rites and rituals, mantras and modes of worship, according to the deity being invoked. I am talking about the Shaiva tradition now, which advocates that Shiva is the highest reality, the highest experience and the culmination of all experiences. There is nothing greater than Shiva.

Prior to the experience of Shiva consciousness, you have to encounter the experience of Bhairava, an inner experience, which can be very frightening. It is the experience of crying, weeping, wailing. When somebody gives you a tight slap, what do you do? Exactly that experience of wailing comes before the final experience of merging into the Shiva consciousness. So, before bliss, one has to pass through the piercing scrutiny of Bhairava, who is the security officer of Shiva, or an aspect that Shiva assumes to find out if you are really fit to enter his domain. This is according to the Shaiva tantric tradition.

Tantra says that in order to realize the Shiva consciousness, you have to first realize the Bhairava consciousness, which



comes to the aspirant as the experience of crying, wailing or screaming. I don't know if you understand me or not, as these are experiences which cannot be explained very well. Even in normal situations, when a person cries, he is not at all aware of it. He is more or less lost in the experience. Only when he is done with the crying does he realize the extent of his emotional outburst.

Of course, the state I am talking about is an inner state, not an external act. Sometimes, this inner state is so intense that the sadhaka lets out a loud wail, and that is an indication of the heights he is traversing, which, according to the tradition of tantra, is the experience of Bhairava. Bhairava is not a man, but he is a man within man.

– 6 December 2006, Rikhiapeeth

THOUGHTS AT THE CONCLUSION OF
PANCHAGNI SADHANA 2017

The Fifth Year of Panchagni

Swami Niranjanananda Saraswati



The Pashupata Astra Yajna is part of the panchagni sadhana. Every year when I conclude the panchagni sadhana, this yajna is performed. This combination emanates from the first spiritual tradition which evolved in the world: the Pashupata tradition, whose teacher was Lord Shiva himself.

There are five aspect of the Pashupata tradition: Pashupata darshana, the philosophy of Pashupata; Pashupata sampradaya, the community of those who follow the Pashupata tradition; Pashupata yoga, the practices of yoga to reach the state of Pashupata; panchagni sadhana; and Pashupata Astra Yajna. Therefore, it is fitting that at the conclusion of the panchagni sadhana this yajna is performed.

This is the fourth year of the yajna, and the fifth year of panchagni. This has been the most difficult year of the sadhana, as it went on for five months, up to June. Sitting amid four fires in the month of June, with the fifth fire being the sun – the grey matter in the head does begin to boil. Today the temperature in the panchagni vedi had gone up to seventy-two degrees. My body has adjusted up to sixty-five, up to that I feel quite comfortable, just as you feel comfortable in thirty degrees. After sixty-five I begin to feel the sparks of heat. I am using the word ‘sparks’, as there is a feeling of sparking throughout the whole body, like static electricity. Maybe it is the feeling of the blood boiling, as panchagni makes everything boil: the grey matter, the blood, the waters in the body, everything. Therefore after seventy it becomes a bit uncomfortable. Nevertheless, I am sure that with practice even this will pass. I have been able to come up to sixty-six, maybe next year I can go up to seventy, the year after eighty, after that ninety, until I just bubble away into the universe.

The helping hands

The sadhana of panchagni, or any austerity for that matter, is not a simple affair. If one had to perform austerities in isolation in a forest, like the yogis used to do in the past, then how much time would one spend in tapasya? From morning until breakfast one would be scrounging for berries and nuts, then gathering wood to light the fire, then organizing lunch, then keeping an eye that the milk is not boiling over. So it is not easy to do austerities alone. Therefore I am thankful and grateful to the sannnyasins here who have assisted in the sadhana. They come and prepare everything and by the time I come out the

fire is raging and I only have to sit down. So the time which I save on preparation is spent in panchagni. In this way, I can devote the maximum hours for panchagni, more than the yogis would have been able to do in the past due to their routine. Maybe they were able to do panchagni for only two or three hours, whereas I am able to do it for up to eight hours. That is only possible because of the help that I have received.

This year I made my own food, as per the tradition of panchagni, which requires one to be swapaki, 'self-cook', in the fifth year. Even then, one of my friends from Goa decided to be here for the five months of panchagni and helped me with the preparations, so again I saved a lot of time. The food has been very simple: boiled vegetables, or khichari, or baked vegetables, or air-fried potatoes – without oil, without masala. For five months I have had an absolutely masala-free diet.

When Sri Swamiji was doing the panchagni sadhana, KKji (Sri KK Goenka) who is present here today, used to send him vegetables and fruit every week. Every Wednesday they would be there, on the dot, and that was used in the swapaki food of Sri Swamiji. This year, spontaneously, KKji's daughter Vinita started sending vegetables and fruit every week, and that has also helped, since in summer the Munger market is





rather dry, and to have some good quality vegetables and fruit during this intense period is a big help. And of course Arunji (Sri Arun Goenka) leaves no stone unturned to ensure that nothing is lacking. In this way, there have been many supporters who have helped me in this sadhana, and to all of them I am grateful. It is due to their help that I have been able to successfully complete the panchagni.

The grace from Above

Of course, the help from Above should also be remembered: the help of guru and God. Without their help and grace, this would not have been possible. And how did they help? You will be surprised. January, February, March, there was no problem, the weather was perfect: cool. Come April, the hot wind begins to blow, and that is tolerable. Come May, the heat starts crossing sixty-six, and that is when every Monday, Tuesday and Wednesday it began to rain. So every week, the first three days of panchagni were cool, and the last two days, Thursday and Friday, were sunny with the temperature and humidity soaring. It was as if God was saying, "I have given you three days of cool, now endure two days of heat." Come June, in the morning time the sky would be clear, and in the afternoon just as I would blow the conch and play the damaru to terminate the panchagni for the day, raindrops would start falling. There was a thunderstorm every afternoon, the sannyasins are witness to that.

That was the pattern until yesterday. Today, Guruji said, "Okay, I have done my part. Now Shivaji is here and so him decide what is appropriate for you." So today there is no rain. Definitely, there has been cooperation from all sides: human and cosmic, both.

Not tolerance but balance

What I have realized is that the important part of panchagni is not tolerating the heat but balancing the heat. You can 'tolerate' something only up to a point, beyond that you can't; the body will rebel. Therefore never think that I am tolerating heat during panchagni. That is wrong. I don't tolerate heat. I balance heat.

How is the heat balanced? By using its antidote. What is the antidote to fire? Water. Fire and water both go together. In the Vedas, there is a hymn, Apas Sukta, the hymn to water. Addressing water, it says: "You are the one who can balance the fire." You don't douse or repel the fire; you balance the fire. That is an important understanding.

If you have to control fire, you throw water on it. However, if you throw only a little water, the fire will not be doused. It will just go down for a few moments and again the flames will rise up. If you put some more water, it will douse the fire, but the smoke will make your life intolerable. Therefore, you need the right amount of water to ensure that the fire is balanced. Along with panchagni, one has to practise apas sadhana, water sadhana, also. Both have to happen together. Panchagni alone will kill a person in less than a week's time, it will dry up the body completely; it is the water which balances the fire.

Environmentally, God helped to balance the fire. Physically, the sanyasins helped to balance the fire by providing adequate liquids. Every half hour, some liquid has to go in. You cannot take in any solid; it becomes too heavy. It is the liquid that balances the effect of the fires.

– 10 June 2017, Pashupata Astra Yajna, Satyam Udyan

पंचाग्नि और नचिकेता-अग्नि

स्वामी निरंजनाब्द सरस्वती

पाशुपतास्त्र यज्ञ एक अत्यन्त प्राचीन यज्ञ है। लिखित इतिहास में जानकारी है कि इसका अन्तिम आवाहन महाभारत काल में किया गया था। यह भगवान शिव का अस्त्र है, जिसे उन्होंने त्रिपुर को नष्ट करने के लिये चलाया था। एक ही बाण से तीन नगरों को ध्वस्त किया गया था। ये जो तीन नगर हैं वे हमारे शरीर के भीतर तीन ग्रंथियाँ हैं—ब्रह्मग्रंथि, विष्णुग्रंथि और रुद्रग्रंथि। ध्यान या पूजा-पाठ द्वारा हम समाधि या ईश्वर-दर्शन की प्राप्ति के लिये कितना ही प्रयास क्यों न करें, लेकिन जब तक ब्रह्मग्रंथि, विष्णुग्रंथि और रुद्रग्रंथि के गुरुत्वाकर्षण में हम फंसे हैं तब तक हम उस दिव्य चेतना को प्राप्त नहीं कर सकते हैं। इसलिये आध्यात्मिक स्तर पर पाशुपतास्त्र का प्रयोग इन ग्रंथियों के भेदन के लिये किया जाता है, जिसके पश्चात् साधक अपरा प्रकृति से ऊपर उठकर परा प्रकृति में प्रवेश करके परमात्मा की अनुभूति को आत्मसात् कर पाता है। यही वह अमरत्व है जिसे कठोपनिषद् में यमराज ने नचिकेता को बतलाया।

यमराज ने नचिकेता से कहा कि देखो, अमरत्व तो आज तक किसी को प्राप्त नहीं हुआ है। अनेकों ने कठोर तप किया अमरत्व को प्राप्त करने के लिये, राजाओं ने तप किया, दानवों ने तप किया, मनीषियों ने तप किया और बहुतों ने अमरत्व का वरदान भी माँगा। लेकिन अमरत्व की प्राप्ति किसी को नहीं हुई, क्योंकि वह मनुष्य के क्षेत्र की उपलब्धि नहीं है। हाँ, आदमी भले ही दीर्घजीवी हो जाए, अस्सी साल के बदले डेढ़ सौ साल तक जीवित रहे, लेकिन उसके बाद मृत्यु तो अवश्य आयेगी। इसलिये अमरत्व की प्राप्ति तो किसी को नहीं होती, लेकिन अमरत्व की अनुभूति जरूर हो सकती है। किसी प्रकार से जब हम अपने शरीर और इन्द्रियों के बंधनों से मुक्त होकर आत्मतत्त्व में एकाग्र हो जाते हैं तब फिर आत्मतत्त्व की सनातनता को, आत्मतत्त्व की अमरता को मनुष्य जान लेता है, और वही उसकी उपलब्धि है, वही उसका ज्ञान है। जिसे न शस्त्र काट सकता है, जिसे न पानी बहा सकता है, जिसे न हवा उड़ा सकती है, जिसे न अग्नि जला सकती है वही आत्मा सच्चिदानन्द में हूँ—यही अमरत्व का बोध है और यही पंचाग्नि विद्या की साधना है जिसे नचिकेता-अग्नि के नाम से जानते हैं।

यमराज नचिकेता को पंचाग्नि करने की विधि बतलाते हैं। अग्नि कैसे जलायी जाती है, उसकी सेवा कैसे की जाती है, वहाँ पर क्या किया जाता है। लेकिन नचिकेता कहता है कि नहीं, मैं इससे संतुष्ट नहीं हूँ। मुझे इसका महत्त्व, इसका प्रयोजन जानना है। यमराज ने कहा, क्या करोगे यह सब जानकर? मुझसे जो चाहे



धन-सम्पत्ति ले लो, लेकिन इन सब चीजों के चक्कर में मत पड़ो। पर नचिकेता तो अपनी जिद्द पर अड़ गया। अन्त में फिर यमराज उसको बतलाते हैं कि यह जो पंचाग्नि विद्या है इसका प्रयोजन है आत्मविद्या को, आत्मानुभूति को, आत्मतत्त्व को प्राप्त करना।

बाहर की अग्नि तो लकड़ी और ताप है, लेकिन भीतर की जो अग्नि है वह तीन स्तरों में जलती है। एक स्तर है ब्रह्मग्रंथि जहाँ पर मुझे अपना ख्याल होता है। 'मैं', मेरी आवश्यकता, मेरी वासना, मेरी इच्छा, मेरा संसार, मेरा समाज, मेरा घर, मेरा परिवार, मैं, मैं, मैं—वह ब्रह्मग्रंथि है। वहाँ पर जो अग्नि जलती है वह है वासना की अग्नि, कामना की अग्नि, लोभ की अग्नि, मोह की अग्नि। इसी तरह विष्णुग्रंथि और रुद्रग्रंथि में भी अग्नि जलती है और ये तीनों आपको इस धरातल पर पकड़कर रखती हैं। बाहर तो हमने लकड़ी जलाकर अपनी पंचाग्नि कर ली,

लेकिन वह पंचाग्नि नहीं है जब तक इन ग्रंथियों की अग्नि को शान्त नहीं किया जाता। जब तक इन ग्रंथियों की अग्नि को शान्त नहीं किया जायेगा, आत्मविद्या या पराविद्या की प्राप्ति नहीं होती है, आत्मा की अनुभूति नहीं हो सकती। पढ़ करके तो आदमी सोच सकता है कि यह संभव है, लेकिन वास्तविक अनुभूति नहीं होती है।

यही चीज हम सभी लोगों के साथ होती है, पंडितों, आचार्यों, विद्वानों के साथ होती है। पढ़ते सब कुछ हैं, लेकिन अनुभवविहीन हैं। इस बारे में एक कहानी आती है न! किसी गाँव में एक पंडित जी रहते थे जो वहाँ के लोगों के लिए पूजा-पाठ कर देते थे, जरूरत पड़ने पर उन्हें सान्त्वना दे देते थे। एक दिन एक घर में गये तो वहाँ सब रो रहे थे। पूछा तो घरवाले बोले कि घर की बकरी मर गई है, हम तो चौपट हो गये, बर्बाद हो गये। पंडित जी ने बहुत सुन्दर बात कही। कहा कि देखो, शरीर नश्वर है पर आत्मा अजर-अमर है। तुम्हारी बकरी मरी नहीं है, वह बकरी के स्वर्ग में चली गई है। वहाँ पर वह खेल रही है, प्रसन्न है, तुम लोगों को देख रही है, अपना आशीर्वाद दे रही है। इस तरह बहुत-सी बातें कहकर उन्होंने घरवालों को खुश कर दिया।

दक्षिणा लेकर पंडित जी अपने घर पहुँचे तो देखा कि पंडिताइन रो रही है। उन्होंने पूछा, क्या हुआ? पंडिताइन बोली कि हमारी बकरी मर गई, जिससे आपको रोज दूध पिलाती थी। अब पंडित जी ने भी वहाँ बैठकर रोना शुरू कर दिया, 'हाय बकरी, हाय बकरी।' जिन लोगों ने पंडित जी को दूसरे घर में देखा था, उन्होंने पूछा कि पंडित जी, क्या हो गया, आप ने वहाँ तो इतना सुन्दर सत्संग दिया था कि शरीर नश्वर है, आत्मा अजर-अमर है, शरीर से मोह क्यों करना, फिर आप यहाँ रो क्यों रहे हैं? पंडित जी कहते हैं कि उस समय बकरी तो उसकी थी, लेकिन अभी तो बकरी मेरी है, जिसका मैं शोक मना रहा हूँ!

ज्ञान, अनुभव और सजगता—ये वैदिक साधना के आधार होते हैं। इनके द्वारा मनुष्य जब अपनी ग्रंथियों का भेदन करता है तब जाकर पंचाग्नि नचिकेता-अग्नि में परिवर्तित होती है। बाहर में हम जो कर रहे हैं वह है पंचाग्नि, लेकिन जब वही प्रक्रिया हमारे भीतर होने लग जाए, हम इन तीन ग्रंथियों का भेदन कर सकें, तब फिर वह हो जाती है नचिकेता-अग्नि। पंचाग्नि बाह्य क्रिया है और नचिकेता-अग्नि आन्तरिक प्रक्रिया है। लेकिन दोनों का उद्देश्य एक ही है—हमारे भीतर जितने भी प्रकार के मल हैं, दोष हैं, खोट हैं, सबका भगवान आशुतोष की कृपा से समापन हो जाए, सब भस्म हो जाएँ, वह त्रिपुर टूट जाए जहाँ पर दानव लोग अपना उत्पात मचाते रहते हैं। एक बार जब इन दानवों से, इन तस्करों से हमको मुक्ति मिल जायेगी तब फिर जीवन में सुख है, शान्ति है, आनन्द है। उसी में ही भक्ति है, उसी में ही शक्ति है और उसी में फिर मुक्ति है।

—12 एवं 14 जून 2017, पाशुपतास्त्र यज्ञ, सत्यम् उद्यान

Fire and Water

Swami Niranjanananda Saraswati



The relationship between fire and water is an interesting one. They are complementary to each other. For example, a tree has fire and it has water; they both exist together and balance each other out. If you try to set fire to a tree and there is a lot of water in it, it will not burn; if the tree is dry, it will burn fast. Water is the antidote to fire; not earth, not air, not ether; yet fire and water coexist. Shiva is fire and Narayana is water. There is a beautiful sukta in the Rigveda which speaks of the glory of water (*Apas Sukta*, v. 7):

आपः पृणीत भेषजं वरूथं तन्वेऽ मम ।
ज्योक्च सूर्यं दृशे ॥

O Water! You are abundantly filled with medicinal herbs. Please protect my body so that I can see the sun for a long time.

This is a reference to panchagni: consume water during panchagni so that you can be in the sun for a long time. Further on it says (v. 8):

इदमापः प्र वहत यत्किं च दुरितं मयि ।
यद्वाहमभिद्रोह यद्वा शेष उतानृतम् ॥

O Water! Please wash away whichever wicked tendencies are in me, and also wash away the treacheries burning me from within and any falsehood present in my mind.

Here, the prayer asks water to cleanse the mind. The question is: how do you control the fires of your mind? The anger, the passion, the greed, the hatred are all in the form of fires that burn the individual from inside. How do you deal with them? You have to develop the qualities of the water to deal with the fires that are inside.

– 11 June 2017, Pashupata Astra Yajna, Satyam Udyan



The Play of Shiva and Narayana

Swami Niranjanananda Saraswati



Although the panchagni is a sadhana of fire, equally it is a sadhana of water. As the heat increases, the output of body-water increases correspondingly in the form of sweat. Water is the protection against heat, against fire. The hotter it becomes externally, the more sweat the body produces.

Heat represents the Shiva tattwa and water represents the Narayana tattwa. These two elements are continuously active within us. The energy of Shiva in the form of the sun, heats the environment and the body. As long as the body is able to tolerate the heat, you are comfortable. Once the heat

level crosses the toleration point then, in order to protect and preserve you, to protect and preserve the cells of the body, water production begins. Sweat comes out. First it is a thin film, enough to deal with the heat of that moment, but as the heat increases so do the size and frequency of the drops. This outflow of water from the body balances out the external heat, and allows you to tolerate the heat according to your level of balance. Water is Narayana and fire is Shiva, and in panchagni, although surrounded by fire, the body is protected by water. It is a play of both water and fire.

I mentioned yesterday that in a tree, water and fire elements coexist. During my journey to Kailash Mansarovar, I discovered that in that high altitude no vegetation grows except for one shrub. The peculiarity of this shrub is that if you squeeze it, water comes out in abundance; it is just filled with water. Yet, if you light a match to it, it burns as if it was full of kerosene. That is what the Tibetans use in that altitude to warm their home and cook their food. What a miracle of nature! With the same plant you can quench your thirst and light a fire. You see the presence of both fire and water in that plant.

These are the two important tattwas which control the ascent of consciousness. The active tattwas are fire and water, Shiva and Narayana. In panchagni, you light the fire to activate the water: to bring about a balance. Therefore I said that I am not enduring the fire; I have to balance the fire. As the temperature increases, it has to be balanced.

The presence of apas

Another important point is that panchagni can only be done in a place where there is plenty of water. What was the name of the village where Sri Swamiji did his panchagni? Not Rikhia, but the original name of the place where the Akhara is was Paniapagar, which means 'abundance of water'. When there is enough underground water, the precipitation in the air allows the panchagni to be performed, as it balances the fires of panchagni. Try doing panchagni in Rajasthan or in the Sahara



Desert. Where there is no humidity in the environment, the body will just shrivel up, shrink and kaput.

In Munger there is the Ganga, due to which there is a lot of underground water. The precipitation here in the environment allows the panchagni to be performed. Thus water supports the panchagni sadhana. I am giving you this understanding as until now people have been thinking that panchagni is enduring the five fires. The idea of 'five fires–five fires–five fires' has been prominent in everyone's mind. The reality is that it is also an activity of the water element along with the fire.

Nachiketa agni

The sadhana of panchagni was taught by Yamaraj, the lord of death, to Nachiketa who was a young boy. In the vedic tradition, panchagni is also known as 'Nachiketa agni', the fire of Nachiketa. Panchagni means five fires. There are the five outside fires: four around you and the fifth above you in the form of the sun. First you have to endure these. Then there are different fires inside, at each level of the granthis. They have to be endured also. Therefore, it is the balancing of the fires of the granthis which is the purpose of panchagni, and eventually transcending them to experience the higher reality.

– 12 June 2017, Pashupata Astra Yajna, Satyam Udyan

जल-अनल का खेल

स्वामी निरंजनाब्द सरस्वती

यहाँ पर जो पाशुपतास्त्र यज्ञ संचालित हो रहा है वह हमारी पंचाग्नि साधना का पूरक है। हमारी पंचाग्नि साधना का यह पाँचवा और सबसे कठिन साल है। इस साल चार अग्नियों और पाँचवी अग्नि सूर्य, सभी को झेलना है। चार अग्नियों को झेलने में परेशानी नहीं थी, लेकिन तपते सूर्य को झेलने में निश्चित रूप से दिक्कत होती है। अभी जब पंचाग्नि के लिए बैठते हैं तो वहाँ का तापमान 74-75 डिग्री चला जाता है। ऐसी गर्मी में शरीर के साथ विचित्र अनुभव होता है। जैसे बहुत ठण्ड में मांसपेशियाँ कड़ी हो जाती हैं, कवच जैसी बन जाती हैं ताकि ठण्ड प्रवेश नहीं करे, वैसे गर्मी में भी होता है। लोग सोचते हैं कि तेज गर्मी में मांसपेशियाँ ढीली हो जायेंगी, पर पिछले महीने से हम अनुभव कर रहे हैं कि गर्मी में मांसपेशियाँ ढीली नहीं, बल्कि और कड़ी हो जाती हैं, क्योंकि गर्मी को रोकना है। जब तापमान 70 पार करता है तो पूरे शरीर की मांसपेशियाँ कड़ी हो जाती हैं ताकि गर्मी शरीर के भीतर कम प्रवेश करे। कभी-कभी लगता है न जाने कहाँ से कुशती करके आये हैं, पूरा शरीर एकदम दर्द देता है। फिर ख्याल आता है कि यह तो गर्मी को रोकने के लिये शरीर की अपनी एक प्रतिक्रिया है। इससे दिक्कत तो होती है, क्योंकि अगर शरीर कड़ा है तो फिर पीछे की अग्नि की ओर मुड़ने में दिक्कत होती है। इस गर्मी को सम्हालने की औषधि है जल।

अग्नि और जल, शिव और विष्णु साथ रहते हैं। हमारे यहाँ भगवान शिव अग्नि के प्रतीक हैं। इस संसार में उनका पहला अवतरण एक अग्नि स्तम्भ के रूप में हुआ था। उनकी ऊर्जा है त्रिनेत्र में जो अग्नि का स्वरूप है। जब वे संहार करते हैं तो सृष्टि भस्म हो जाती है, वह हवा में उड़ती या पानी में बहती नहीं है। इस दृष्टि से शिवजी अग्नि के प्रतीक हैं।

उसी प्रकार नारायण या विष्णु जल के प्रतीक हैं। जल में उनका वास होता है। शिव पुराण में शिवजी द्वारा कहा गया है जो विष्णु को नहीं मानते वे मेरे विरोधी हैं, और विष्णुजी भी कहते हैं कि जो शिवजी को नहीं मानते वे मेरे विरोधी हैं। अब इसको तात्त्विक रूप से देखा जाए। अग्नि और जल एक-दूसरे के विरोधी नहीं हैं जैसा संसार मानता है, बल्कि एक-दूसरे के पूरक हैं। अगर एक की उपस्थिति नहीं रहे तो दूसरे का रूप विकराल हो जायेगा। जब गर्मी बढ़ती है तो कौन बचाव करता है उस गर्मी से? आपका पसीना। पसीना क्या है? जल, और जल है नारायण। जैसे-जैसे बाहर का ताप बढ़ता है, शरीर से पसीना निकलना आरम्भ होता है। अगर अत्यधिक गर्मी रहे तो लगता है शरीर में कोई नल खोल

दिया है, पानी बहते रहेगा। कम गर्मी है तो पसीना कम निकलेगा। यहाँ पर दो चीजों का खेल हो रहा है, गर्मी और जल। जितना जल निकलता है उतनी शरीर को सुरक्षा मिलती है। वह एक प्रकार से शरीर का कवच है जो शरीर को गर्म नहीं होने देता। बाहर कितना भी तापमान हो, शरीर अपने तापमान को धारण किये रहता है। अगर वह जल निकलना बंद हो जाये तो शरीर जल जायेगा। अगर अग्नि रूप में शिवजी संहारक हैं तो जल रूप में विष्णुजी पालक और संरक्षक हैं। शरीर में ये दोनों तत्त्व विद्यमान हैं।

जब हम कैलास यात्रा पर गये थे तो हमने देखा कि तिब्बत की ऊँचाइयों में पेड़-पौधे वगैरह नहीं हैं। सोचा कि वहाँ के लोग खाना कैसे पकाते होंगे। पर वहाँ पर एक झाड़ी होती है, डेढ़-दो फुट ऊँची। उसमें पत्ते नहीं, काँटे जैसे होते हैं। आप अगर उसको निचोड़ेंगे तो पानी निकलेगा जिसे पी सकते हो। उसी पौधे में अगर एक माचिस की तीली लगा दोगे तो लगता है जैसे उसमें केरोसीन भरा है और वह जलता है, उसपर खाना बना सकते हो। एक ही झाड़ी में जल भी है जिसे पी सकते हो और उसी झाड़ी को आग लगा कर अग्नि प्रकट कर सकते हो, खाना बना सकते हो। यह कुदरत का करिश्मा है। संतुलन है यहाँ पर जल और अग्नि का।



ऋग्वेद में अपस् सूक्त आता है जिसमें जल के विभिन्न गुण और लाभ बताए गए हैं। उसमें एक मंत्र है जिसमें जल से कहा गया है कि तुम मेरा ख्याल करो ताकि मैं सूर्य की अग्नि को लम्बे समय तक झेल सकूँ—

*आपः पृणीत भेषजं वरूथं तन्वेऽ मम।
ज्योक्च सूर्यं दृशे ॥*

वैदिक मंत्रों में यह बात कही जाने का यही तात्पर्य निकलता है कि हमारे ऋषि-मनीषी, साधु-संन्यासी साधना-तपस्या किया करते थे और यह चीज उनके दिमाग में आई होगी जैसे आज हमारे दिमाग में आती है। आखिर अग्नि है क्या? हमारे जो विकार हैं वही तो अग्नि है। वासना अग्नि है, कामना अग्नि है, क्रोध अग्नि है, लोभ अग्नि है—सब तो अग्नि का ही स्वरूप है। गुस्सा आता है, आप जलते हो न? या बहते हो गुस्से में? आदमी जलता है गुस्से में। अग्नि शरीर में है, अग्नि मन में है, अग्नि भावना में है, अग्नि आत्मा में है। काम, क्रोध, लोभ, मोह—इन्हें मन की अग्नि बोलते हैं, जिनसे आदमी व्यथित रहता है।

अब आते हैं जल पर। एक उदाहरण देते हैं। जब हवन के दौरान अग्नि की लपटें ज्यादा निकलती हैं तो उन्हें कम करने के लिये जल डालते हैं। जल डालने से लपटें कम हो जाती हैं। अगर तुम जल रहे हो अपने मन में, उसके लिये क्या उपाय करोगे? तुम जल रहे हो शरीर में, क्या उपाय करोगे? पंचाग्नि में यही हम सीख रहे हैं। शरीर की गर्मी को दूर रखने के लिये जल का रहना आवश्यक है, पेट का लबालब भरा रहना आवश्यक है। पेट खाली हो जाए, पित्त आयेगा, उल्टी होगी, वहीं पर चौपट। एकाध बार जब पानी नहीं पीया तो पित्त बढ़ गया, लगता था कि आज गये। शरीर रूपी घड़ा जितना भरा रहेगा, उतना अग्नि का असर कम होगा।

दूसरी बात, वातावरण में जल का होना आवश्यक है। श्री स्वामीजी ने कहाँ पर पंचाग्नि साधना की थी? उस गाँव का नाम है पनिया पगार। पनिया पगार का मतलब जहाँ पर पानी प्रचुर मात्रा में है। दस फुट खोदोगे, पानी मिल जायेगा। स्वामीजी ने अपनी पंचाग्नि साधना वहाँ की जहाँ पानी चारों तरफ वातावरण में व्याप्त है। हम पंचाग्नि कर रहे हैं मुंगेर में, जहाँ हमारी गंगा मईया है। यह भी जल का ही क्षेत्र है। इस साधना के लिये वातावरण में जल का होना आवश्यक है, तब जाकर उस अग्नि को संतुलित कर पाते हैं। यहाँ पर अग्नि का विरोध नहीं हो रहा है, बल्कि अग्नि को संतुलित करने का प्रयास किया जा रहा है। संतुलन कैसे? चार अग्नियाँ जल रही हैं, अगर एक में ज्यादा ताप है, दूसरी तरफ कम ताप है तो शरीर विचलित होगा। अगर चारों कुण्डों में समान रूप से अग्नि जल रही है तो शरीर में परेशानी कम है। इसलिये चारों कुण्डों में अग्नि को संतुलित रखना, यह भी एक प्रयास होता है। इधर में लपट उठ रही है, उधर में अंगार है, तब तो वह पंचाग्नि नहीं है। चारों को समान होना है।

अब बात आती है मन की अग्नि की। मन के जो विकार होते हैं, चाहे वह काम हो, क्रोध हो, लोभ हो या मोह हो, इन सबसे अपने आपको कैसे मुक्त करोगे? मनुष्य की जो इच्छायें होती हैं, वे उसे अटका देती हैं। आदमी यात्रा में जा रहा है, एक अच्छा स्थान देखता है, वहीं पर अटक जाता है कुछ देर के लिये। इच्छा, कामना और वासना हमेशा आदमी को अटका देती है। आदमी भ्रमित हो जाता है, अपने लक्ष्य को भूल जाता है। जल का क्या गुण है? अगर सामने पत्थर है तो जल उसके बगल से निकल जाता है, उसका विरोध नहीं करता। क्या तुम भी अपनी इच्छाओं से संघर्ष नहीं करके उनके बगल से निकल सकते हो? जब तुम्हारे मन में क्रोध आता है तो उसे कैसे शान्त करोगे? जब तुम्हारे मन में मोह या आसक्ति उत्पन्न होती है तो उसको कैसे शान्त करोगे? ये सब जलतत्त्व के विभिन्न गुण हैं, विधियाँ हैं। इसको अभी विस्तार में तो नहीं बता सकता क्योंकि यह बहुत बड़ा विषय है, अभी सिर्फ इतना कहूँगा कि शास्त्रों में यह भी कहा गया है—

*इदमापः प्रवहत यत्किं च दुरितं मयि।
यद्वाहमभिद्रोहो यद्वा शोष उतानृतम्॥*

हे जल! जितनी भी वासनायें मुझे अन्दर से जला रही हैं तुम उनको शान्त करो। यहाँ जलतत्त्व को ही बोला जा रहा है कि मेरे भीतर अग्नि को तुम शान्त करो। चाहे क्रोध हो, चाहे छल हो, चाहे कपट हो, चाहे मोह हो, चाहे मद हो, चाहे मात्सर्य हो—इन सबको शान्त करने का उपाय जल की आराधना में दिया गया है, और जल के गुणों को धारण करने की शिक्षा दी गई है।

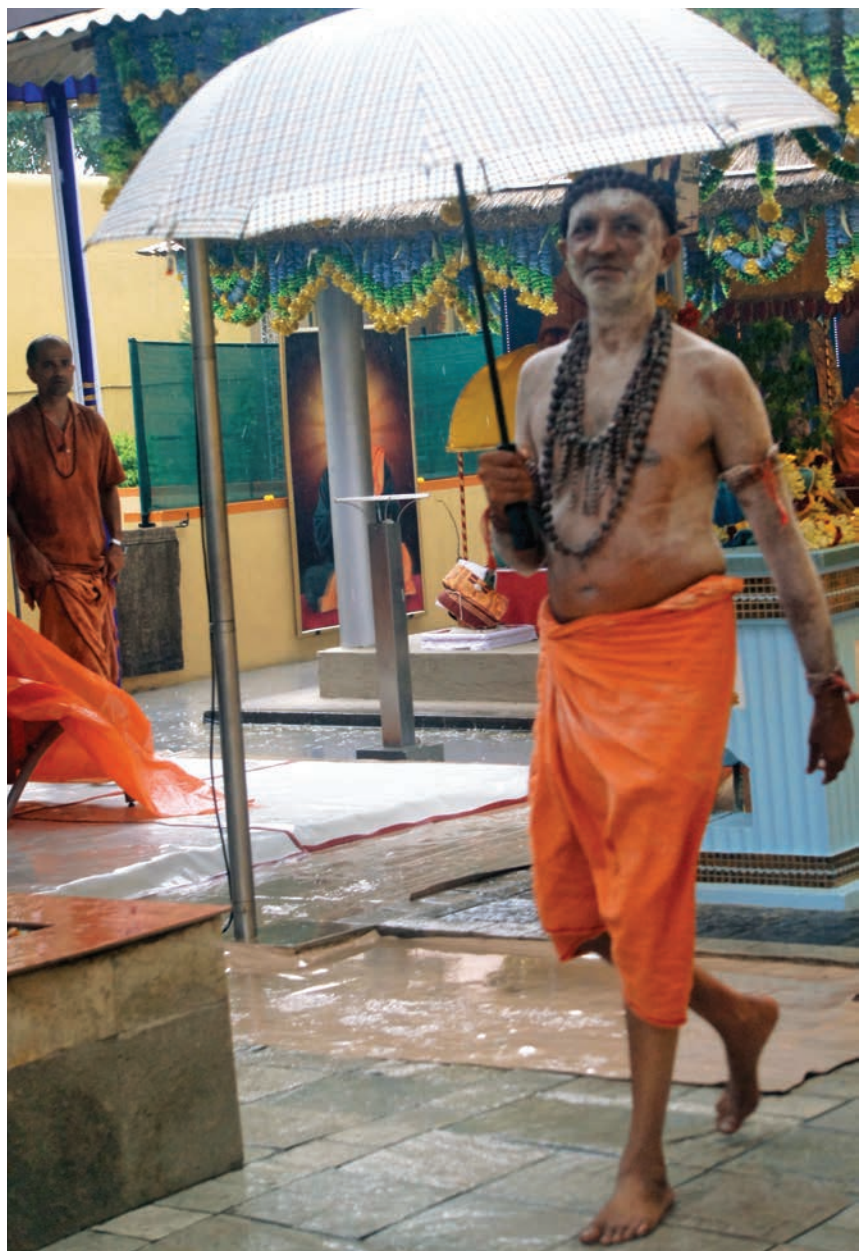
—11 एवं 12 जून 2017, पाशुपतास्त्र यज्ञ, सत्यम् उद्यान



















The Essence of Panchagni

Swami Niranananda Saraswati



The purpose of the panchagni sadhana is given in the *Kathopanishad*, in which Yama teaches Nachiketa the panchagni sadhana. Yama is the king of death and Nachiketa is a nine or ten years old boy. The king of death becomes the teacher, the master, the guru of Nachiketa and imparts the method of the panchagni sadhana to him. Nachiketa, however, is not satisfied by only knowing the procedure of panchagni sadhana, by only learning how to do it. He aspires to know the essence and purpose of the sadhana, and how it bestows the state of immortality.

Yama tries to deter Nachiketa from seeking this knowledge. He tempts him with riches, comforts, luxuries, prosperity, property, pleasure, saying that this higher knowledge can become a destructive force if the receiver is undeserving. But Nachiketa is not an ordinary seeker, and no block can deter him, no pleasure can allure him. Impressed by his resolve, the king of death tells him the purpose of the panchagni vidya.

The purpose of panchagni, as mentioned by Yamaraj, is attaining *atmavidya*, knowledge of the self, and through this knowledge, attaining *amaratva*, immortality.

What truly is immortality

Immortality is not the deluded notion of living forever. No. The body has to follow its own dharma, its own nature. One can be long-lived, but every mortal, when the time is over, has to die. Thus immortality is being established in the knowledge, the understanding and the experience of the atma, which is eternal and immortal. Yamaraj says to Nachiketa that the performer of the panchagni can attain this knowledge as he endures the intense austerity only by separating himself from the body and the senses, and remaining fixed in the awareness and experience of atma. Outside you have to endure the heat, and inside you have to remain fixed, focused on the awareness, knowledge and experience of atma.

Necessity of unbroken awareness

I have mentioned to you in the past that as the heat increases, the concentration has to deepen. If the concentration is not deepened and is only superficial, eyes-closed awareness, then the mind will be distracted. When the mind is distracted, the body cannot tolerate the heat. For a person to balance the heat, it is important that the mind remain fixed and focused. Yamaraj says (1:3:1):

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥१॥

Ritam pibantau sukritasya loke guhaam pravishtau parame paraardhe; chhaayaatapau brahmavido vadanti panchaagnayo ye cha trinaachiketaah.

There are two in this body who are the enjoyers, lodged in the cavity of the heart, the seat of the Supreme. The knower of Brahman and the performer of the fivefold fires and the threefold Nachiketa fire sacrifice call them light and shade.

There are two types of awareness in this body. They are the witnesses and enjoyers of everything that happens around in the world, and they are lodged in the cavity of the heart, the seat of the Supreme. One is the knower of the Brahman, which is internal, and one is the performer of the five-fold fires externally and the three-fold Nachiketa fire sacrifice internally. What this verse indicates is that you have to keep your attention, awareness, focus and concentration absolutely unbroken, unwavering and fixed in the experience of the atman. Thus one can endure the fires outside and this gives control over the senses, balances the senses. Managing the fires inside gives control over the mind. The internal fires have to be guided by the mind. They disturb the mind, so the mind has to be pacified.

Piercing the three blocks

The external fires and the internal three-fold fire sacrifice is the path of breaking the blocks of the personality, the granthis. With the breaking of the granthis one experiences and realizes *atmavidya*, the nature of the real self within this material body and within this gross, experienceable mind.

Your identification with the material, gross body and the gross mind is what makes you aware of your existence in life.





You can experience the body, you don't experience the soul. You experience the mind, you don't experience the spirit. By transcending the body and the senses, by enduring the five outer fires, and simultaneously performing the three-fold fire sadhana in the inner self, one is able to break through the blocks and attain the Shiva nature. This is the path that Yamaraj pointed out to Nachiketa.

The three-fold inner fires indicate a sequential change of awareness. At the first level, at Brahma granthi, the awareness is of attachments with the body, with the senses and sense objects, with the world, with those one considers one's kith and kin. It is the realm of asakti, attachment, association, identification. In Vishnu granthi, one experiences the drive, the determination, the motivation, the aggression, the desire. All the rajasic qualities manifest in the Vishnu granthi and become the fires of Vishnu granthi. In Rudra granthi, different qualities manifest which lead to change, to realizing the swabhava, one's nature, and attaining transformation. Thus self-contained awareness is Brahma granthi, spread-out awareness is Vishnu granthi, and transforming awareness is Rudra granthi. These three are pierced through the panchagni sadhana to experience the atman. This is the teaching of Yamaraj to Nachiketa, as given in the *Kathopanishad*.

– 13 June 2017, Pashupata Astra Yajna, Satyam Udyan

आराध्य में श्रद्धा, विश्वास व समर्पण

स्वामी निरंजनानन्द सरस्वती

पंचाग्नि एक बहुत बड़ी और गहन साधना है। मनीषियों ने कहा है कि इससे तत्त्वशुद्धि की प्राप्ति होती है। यह भी कहा है कि जो भी शारीरिक या मानसिक इन्द्रियाँ तुम्हें विचलित करती हैं उन्हें तुम इस साधना से वश में कर पाओगे। आत्मिक अनुभव में अपने आपको स्थित करना—यह भी एक प्रयोजन बतलाते हैं। इस प्रकार हर अन्वेषणकर्ता ने एक प्रयोजन को सिद्ध किया है, उजागर किया है। पंचाग्नि का यही एक परिणाम होगा, किसी का ऐसा कहना सत्य नहीं है क्योंकि हर व्यक्ति ने अपने स्तर पर किसी अलग उपलब्धि को व्यक्त किया है। किसी ने तत्त्वशुद्धि को व्यक्त किया, किसी ने इन्द्रियनिग्रह और मनोनिग्रह को तो किसी ने आत्मानुभूति को। लेकिन हमारे गुरु, श्री स्वामी सत्यानन्द जी ने रिखिया में पंचाग्नि साधना आरम्भ करते समय एक बात कही थी कि इसका एक और प्रयोजन भी होता है। पंचाग्नि को हमारे शास्त्रों में प्रायश्चित विद्या भी कहते हैं। प्रायश्चित किस चीज का? अहंकार का।

हमारे शरीर में जो तीन ग्रंथियाँ हैं, उनमें पहली है ब्रह्मग्रंथि जिसका सम्बन्ध मोह से, आसक्ति से, संसार के विषयों से, स्वजनों से रहता है। मोह, आसक्ति, वासना, इच्छा और सांसारिक सम्बन्धों के जितने भी अनुभव होते हैं ये सब ब्रह्मग्रंथि के होते हैं। एक प्रकार से कह सकते हो कि इच्छाशक्ति ब्रह्मग्रंथि में प्रकट होती है। इसके बाद विष्णुग्रंथि में क्रियाशक्ति प्रकट होती है, जो रजोगुण से प्रेरित है। क्रिया से सम्बन्धित जो भी गुण या अभिव्यक्तियाँ होती हैं, उन्हें झेलना पड़ता है विष्णुग्रंथि में। क्रोध, लोभ और मात्सर्य, जो आदमी के जीवन में प्रतिस्पर्धा को लाते हैं वे सब विष्णुग्रंथि के क्षेत्र हैं।

उसके बाद है रुद्रग्रंथि में अहंकार को संभालना, अपने आकार को समाप्त कर देना। एक नमक की गुड़िया ने समुद्र की गहराई का पता लगाने के लिये डुबकी लगाई। पता नहीं उसे समुद्र की गहराई का अंदाज मिला या नहीं, लेकिन वह समुद्र से एकाकार जरूर हो गई। उसी प्रकार मनुष्य जब अपने अहंकार से मुक्त होता है तब आराध्य से एकाकार हो जाता है। जब तक अहंकार है, आराध्य नहीं है और जहाँ पर आराध्य है, वहाँ पर अहंकार नहीं है। अहंकार के नाश पर केवल एक ही गुण, एक ही भाव की अभिव्यक्ति होती है और वह है प्रेम। उसी प्रेम में फिर सत्यम्, शिवम् और सुन्दरम्, तीनों की अनुभूति भी होती है। बिना प्रेम के इनकी अनुभूति संभव नहीं।

हम बतला रहे थे कि पंचाग्नि अपने आप में एक बहुत ही विशाल और गहन विद्या है। यह कहना कि इसका मात्र यही एक प्रयोजन है, उचित नहीं है क्योंकि यह बहुआयामी प्रयोजन वाली साधना है। अहंकार ही कहता है कि मैंने किया।

वह अहंकार का दोष होता है। अहंकार आखिर क्या कर सकता है? अपने आपमें कुछ नहीं कर सकता। अहंकार का एक प्रेरक होता है। परमात्मा ही उस अहंकार का प्रेरक है, जनक है। यह परमात्मा की ही लीला है कि उस अहंकार को अपने और हमारे बीच में डाल देता है। जो कुछ हमें मिलता है, हम सोचते हैं कि हमने प्राप्त किया, लेकिन यह कभी नहीं सोचते कि ईश्वर की कृपा के बिना कुछ भी प्राप्ति संभव नहीं है। हमने फलाना अनुष्ठान किया, हमने फलानी साधना की, हमने इतने लाख मंत्र जप किया—फिर भगवान भी मस्त रहते हैं कि ठीक है, यह आदमी सोचता है कि इतना सब किया है, करता रहे। अन्त में अहंकार बढ़ते जाता है, मैंने यह किया, मैंने वह किया। अब बोलिए, जहाँ पर यह विचार आया कि मैंने किया, क्या यह श्रद्धा का प्रतीक है या अपने ही अहंकार के दोष का प्रतीक है?

श्री स्वामीजी बतलाते थे कि संन्यासी के जीवन में कभी-कभी ऐसे क्षण आते हैं कि वह ईश्वरीय कृपा को भूलकर सोचता है कि उसने अपने बल पर यह सब किया। जब वह सोचता है कि उसने अपने बल, अपने सामर्थ्य पर कुछ किया है तब वहाँ पर उसका पतन होता है। इसीलिए यह प्रायश्चित्त है जो संन्यासी को करना पड़ता है। मैं करने वाला कौन हूँ, मैं तो खाली बाँसुरी हूँ। जब वह बाँसुरी श्रीकृष्ण के होठों पर लगती है और वे उस बाँसुरी को बजाते हैं तो उससे कितना मधुर स्वर निकलता है। लेकिन अगर वह बाँसुरी कृष्ण के होठों से हट जाए तो क्या उससे कभी स्वर निकल पायेगा? बाँसुरी अगर सोचे कि मैं कितनी सुरीली हूँ तो यह उसकी सबसे बड़ी बेवकूफी होगी। लेकिन बाँसुरी अगर सोचे कि आज मैं धन्य हो गई जो कृष्ण ने मुझ खाली तत्त्व में एक सुन्दर ध्वनि को प्रकट किया है, यह मेरे जीवन की उपलब्धि है, तो यहाँ पर अपने आराध्य से एकाकार होता है।

साधना का या आध्यात्मिक जीवन में किसी भी प्रयास का या गुरु के निर्देशों का पालन करने का जो रहस्य है वह है समर्पण, श्रद्धा और विश्वास। भगवान से तो हम यही प्रार्थना करते हैं कि जीवन में इन तीन चीजों की कमी कभी न हो। पैसे की कमी हो जाए, कोई परवाह नहीं। अगर पैसे न हों, भूखे मरें कोई बात नहीं, लेकिन मुझमें इतना सामर्थ्य दो कि तुम पर कभी शंका नहीं करूँ, क्योंकि तुम ही मेरे जीवन के आधार

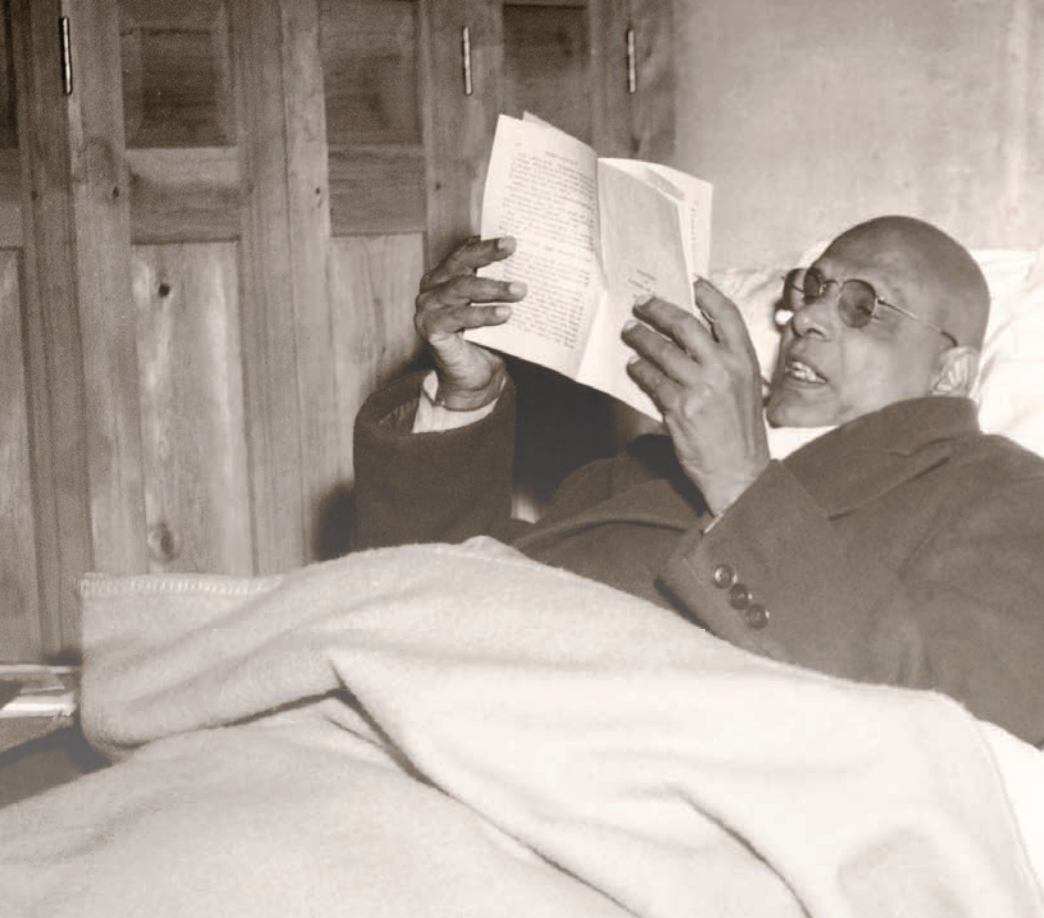




हो, तुम ही मेरे जीवन के आश्रय हो। जो व्यक्ति आराध्य पर, ईश्वर पर, गुरु पर शंका करता है वह न भक्त है, न शिष्य है, न ही मनुष्य है। यही जीवन का सत्य है।

इसलिये श्रद्धा और विश्वास से युक्त होकर अपने जीवन को अच्छाई से जोड़ने के लिये प्रयास करते रहना। यही स्वामी शिवानन्द जी का संदेश भी था, इससे मनुष्य अपने जीवन में दिव्यता की प्राप्ति करता है। जिस महान् गुरु-परम्परा में हमलोग चले हैं, क्या हम अपने जीवन में छोटा-सा प्रयास भी नहीं कर सकते कि हमारे भीतर जो दोष हैं, वे एक प्रतिशत या दो प्रतिशत या पाँच प्रतिशत या दस प्रतिशत इस जीवनकाल में, इस साल में या इस महीने में कम होते जाएँ? जैसे आदमी पहले से विचार करके रखता है कि इस बार छुट्टियों में घूमने-फिरने कहाँ जाऊँगा, तो वैसी योजना क्यों नहीं होती है अपने जीवन में अच्छे संस्कारों को डालने की? अपने जीवन में अच्छे संस्कारों को बिना श्रद्धा, विश्वास और समर्पण के प्राप्त नहीं किया जा सकता। इसलिये जब कभी ईश्वर से प्रार्थना करना तो यही करना कि प्रभु! मुझमें कभी तुम्हारे प्रति शंका या संदेह न आए। वरना हर आदमी तो भगवान को कोसता ही रहता है। घर में कोई दुर्घटना हो जाए तो भगवान की मूर्तियाँ बाहर फेंक देते हैं, 'मैंने तुम्हारी इतनी पूजा की और तुमने मुझे दुःख दिया!' क्या इसी को श्रद्धा, इसी को आराधना कहते हो? इसलिये तो जिन्दगी में दुर्दशा, कंगाली और दुःख है। इस बिन्दु पर अच्छे से सोचना चाहिये, इसको समझने का प्रयास करना चाहिये, और जहाँ तक संभव हो सके अपने सामर्थ्यानुसार जीवन में अपनाने का प्रयास भी करना चाहिये।

—14 जून 2017, पाशुपतास्त्र यज्ञ, सत्यम् उद्यान



आत्मसमर्पण और ईश-कृपा

सूक्ष्म अति गहन प्रेम का पंथ
छूरिका धारावत् तीव्र अनन्त
एक सत् प्रेमी करता पार
ईश-कृपा सुगम यह धार
वहाँ न अन्य वाद विवाद
जो सिर दे उतरे पार
आत्मार्पण उत्सर्ग समन्वित
हिय का एक वहाँ निस्तार
परम पूज्य प्रभु पाद पद्म पर
हिय निसृत यह अविरल धार
प्रेमाग्नि में जलकर निर्मम
अहंकार दग्ध हो क्षार

कामनाओं की जहाँ पूर्णाहुति
प्रेम का ज्वाल परम अपार
प्रेमी निमग्न अद्वैत तत्त्व
प्रेम का अविरल पारावार
आत्म रूप विमग्न एक
सुख का अनुपम आधार
तन मन धन अर्पित जीवन यह
ईश सेवा का एक व्यापार
कहत 'शिवानन्द' प्रेम रहस्य यह
तभी जन उतरें इसके पार

—स्वामी शिवानन्द सरस्वती



मेरे जो कुछ भी हो, तुम ही हो

आवागमन का यह क्रम कब तक?

क्या मैंने अपनी गरीबी

के बावजूद भी

तुम्हें सब कुछ नहीं दिया?

भगवन्!

मेरे पास स्थूल की पिटारी है

जिसमें सड़े-गले और मैले-कुचैले

फल पड़े हैं।

तो, फिर दूँ तो क्या?

अजीब पहलू पर खड़ा हूँ

आखिर तुम चाहते क्या हो?

मेरे पास है भी क्या

मेरे जो कुछ भी हो, तुम ही हो

मुझे संसार के सपने नहीं चाहिए अब

अब तो केवल दिन-रात

तुम्हें ही देखने को जी चाहता है।

यही एक मात्र सत्य है

इसे पाकर कुछ शेष नहीं रहता

यही तुम्हारा परम लक्ष्य है

बेटे, हर क्षण जागते रहो...।

—स्वामी सत्यानन्द सरस्वती

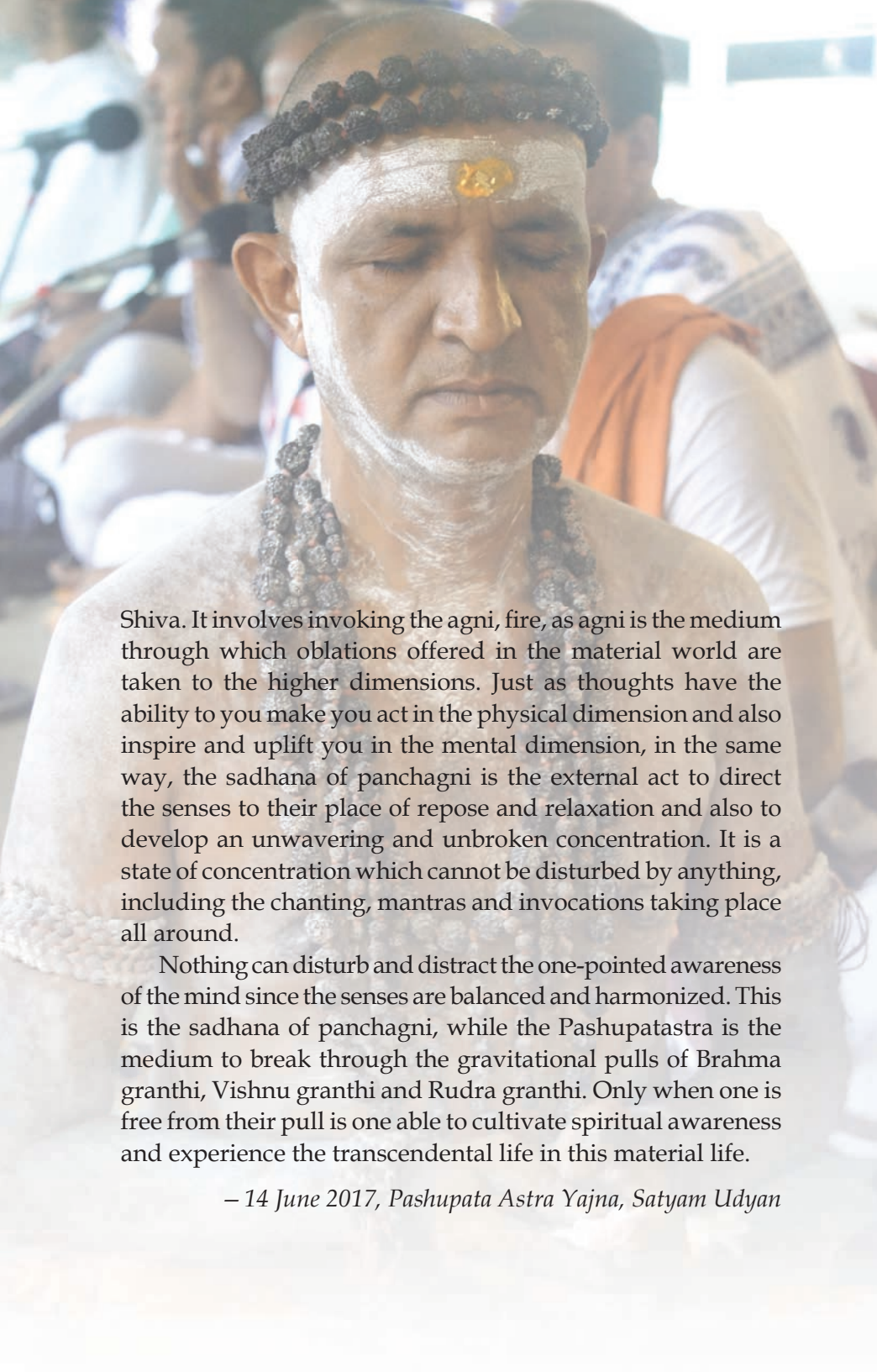
Eternity in a Grain of Sand

Swami Niranjanananda Saraswati



The Pashupata Astra Yajna is complementary to the panchagni sadhana. Panchagni sadhana leads the practitioner from the experience of the material to the experience of the transcendental, the unchangeable, the real, by overcoming the attractions of the senses and the sense objects, by overcoming the attachments of the mind and its associations, by discovering the unifying factor of life in the diversity that we live on a daily basis. It leads one to the awareness of the transcendental in the world, to developing the ability to see the microcosmos in the macrocosmos and the macrocosmos in the microcosmos, to be able to see both in a grain of sand. That is the vision acquired by the adept of the Pashupata vidya.

The Pashupata vidya is the most ancient of the vidyas, propagated and expounded by Adiguru Mahadeva, Lord



Shiva. It involves invoking the agni, fire, as agni is the medium through which oblations offered in the material world are taken to the higher dimensions. Just as thoughts have the ability to you make you act in the physical dimension and also inspire and uplift you in the mental dimension, in the same way, the sadhana of panchagni is the external act to direct the senses to their place of repose and relaxation and also to develop an unwavering and unbroken concentration. It is a state of concentration which cannot be disturbed by anything, including the chanting, mantras and invocations taking place all around.

Nothing can disturb and distract the one-pointed awareness of the mind since the senses are balanced and harmonized. This is the sadhana of panchagni, while the Pashupatastra is the medium to break through the gravitational pulls of Brahma granthi, Vishnu granthi and Rudra granthi. Only when one is free from their pull is one able to cultivate spiritual awareness and experience the transcendental life in this material life.

– 14 June 2017, Pashupata Astra Yajna, Satyam Udyan

Grace and Effort

Swami Satyasangananda Saraswati



First of all, I want to express my appreciation and thanks to Swami Niranjan for allowing us to be part of this. There is deep appreciation of this event and all that led up to it. It has been a journey; it is not just an event of today. For five months, the fires were lit and Swami Niranjan was seated amid them with the temperature going up to 75 degrees.

All this is only possible if there is grace. Where there is grace, you can move mountains. Is it possible for anybody to humanly sit amidst the four fires and the sun, day after day, in this heat, without special grace? So, thank you Swami Niranjan for this event. We are all very blessed to be here. Truly blessed. This is not only a special moment, it is also a historic moment. The Pashupata Astra Yajna is a historic event of our land and it is being enacted here after five thousand years.

The Pashupatastra was last invoked at the time of the Mahabharata war, and now it is being commemorated. People

say that the Pashupatastra is invoked to avenge the enemy. Of course that is true, but who is our enemy? The enemy is kama, krodha, lobha, moha, mada. These are the enemies. And where are they seated? Within you. And you have to defeat them. That is the whole challenge of life. Everything may be wonderful, you may have a lovely house, lovely friends, a lovely life, but these five enemies keep attacking you. Kama, desire; krodha, anger; lobha, greed; moha, attachment; mada, intoxication. We are all intoxicated – with ourselves, and what we have and what we own.

In order to vanquish these enemies, what is required? That is indicated in the story of Nachiketa. The only thing that is required from your side, the human side, is effort. Grace is divine, but how to earn it? Here comes the principle of effort; effort from the human side. There is absolutely no substitute for that. You have to put in your effort.

In the *Bhagavad Gita*, karma is defined as having five qualities: *karana*, the cause; *karta*, the doer; *sthana*, the place where you perform that karma; *cheshta*, effort; and grace. Without grace nothing is possible. But what will earn you that grace? The effort, the human effort. We see that in Nachiketa and we see that in Swami Niranjana. These five months that Swami Niranjana has performed the panchagni, has involved tremendous effort, requiring a lot of willpower to remain seated in the heat and doing the mantras. You too have been making an effort to sit here in this heat, and that is what will earn you the merit: the effort.

Five requirements of a sankalpa

When one does the panchagni, or for that matter anything in life, it has to be like a sankalpa: 'I will do this.' Whether you do panchagni or run your business, there has to be a sankalpa. Your sankalpa may be: 'I will make my business successful'; Swami Niranjana's sankalpa was: 'I will do the panchagni.' Now, what do you need to fulfil that sankalpa, what can see you through it? That is beautifully defined in the Panchagni

Stotra which we chant. The first is Shiva, but not Shiva with the matted locks with the Ganga flowing down his head and the crescent moon adorning it. That too is beautiful and you can definitely have it, but here Shiva is experienced as *vishwas*, belief, strong belief. The second is Gauri, not the beautiful form of Gauri that you see seated beside Shiva, but Gauri as *shraddha*, faith. *Vishwas* and *shraddha*, these are the things that you need to succeed in life: belief in what you are doing and steadfast devotion in that. If you don't have these, you will not be able to fulfil what you want to do.

The third is intensity. Panchagni, as you have seen in the last three days, is so intense. There has been an intense energy around here; you can feel it. You have to bring that intensity into every act that you perform. That intensity that you feel here was created through the sadhana, but you can also create intensity in all that you do, whether business, study, or any other karma. If there is no intensity, half way through you leave it, which happens so often. But in this intensity, there is a difference. It has to be a detached intensity; not indifference or carelessness, but there is detachment, objectivity and intensity. That is the type of intensity which has to be brought into the karmas that you perform, into the effort that you make.





Without effort, nothing is possible. Everybody wants to receive what they want on a platter. You come and say, “Swamiji sir par hath rakh dijiye” – “Swamiji, please put your hand on my head”, expecting that will make everything okay. That may happen, but this too becomes possible only if there is effort from your side. The grace can flow through only if the disciple is qualified for that. So there is no replacement for effort. Effort is the most important thing in life. If we don’t make effort, then we begin to stagnate.

The fourth important thing is to bring freshness into what you do, like *vayu*, air. Air is always fresh; it is never stale. You cannot say that the air that was here five minutes ago is still here. No, it has moved on. It’s gone. There is new freshness. In the same way, in your mind too, there has to be freshness, there has to be newness: new ideas, new hope, new aspirations, new inspiration. These too you have to bring into your effort. When you are doing something with intensity, you have to bring in

an inspiration, a joy. Without inspiration, what is the use of doing anything? Then it is just mechanical. Many people lead that kind of life: mechanical, no inspiration, no joy. In order to fulfil your sankalpa, however small it is, you need to have some inspiration. The fifth need is the sun, which is prana, vitality. Without prana you cannot even blink an eyelid, forget doing panchagni. Without prana you are a corpse.

Examine yourself

These are the things that you need in order to fulfil a sankalpa that you have made according to your karmas, which guide you to behave, think and speak in a certain manner. Whatever you do is defined by that. How do you speak? How do you behave? How do you think? The mind is the most important factor in fulfilling a sankalpa. It is the mind which betrays you every time, therefore you have to also examine your mind. You get up every morning and examine what is trending on the social media and pick out what you like and you go after it. In the same way, you have to get up every morning and ask what is trending inside you. What is trending in your mind today? And list all the negative and all the positive. Is there anything positive trending today in your mind? Ask yourself this when you get up in the morning and when you go to sleep. That is important. That is also a part of panchagni, where you are able to manage your mind and understand your mind. Only such a person can do the panchagni. That is what Gurudev said.

So, we have to perform our karmas with sincerity, with intensity, with inspiration, with joy and with vitality, and the effort always pays. It may take time. It's not that you will receive instant results. It can take time, but that does not matter at all, for that is the journey, that is the learning and that is the teaching.

Love

Sitting here, I see so many joyful faces that I am sure this is a most special occasion for all of you. It makes me go back to



the time when Sri Swamiji was doing panchagni. That is the feeling that I was getting here today as I was sitting here and watching Swami Niranjan dripping wet.

You know, Swami Niranjan has turned bronze and gold. Golden Swami Niranjan! He already had a golden heart, but now it's showing. Sri Swamiji declared Swami Niranjan to be the 'father', and in his own words:

*Kaun sa sukha shanti ka aagaar
tumse maangtaa hoon
Tum pitaa ho isilieye mein
pyaar tumse maangtaa hoon*

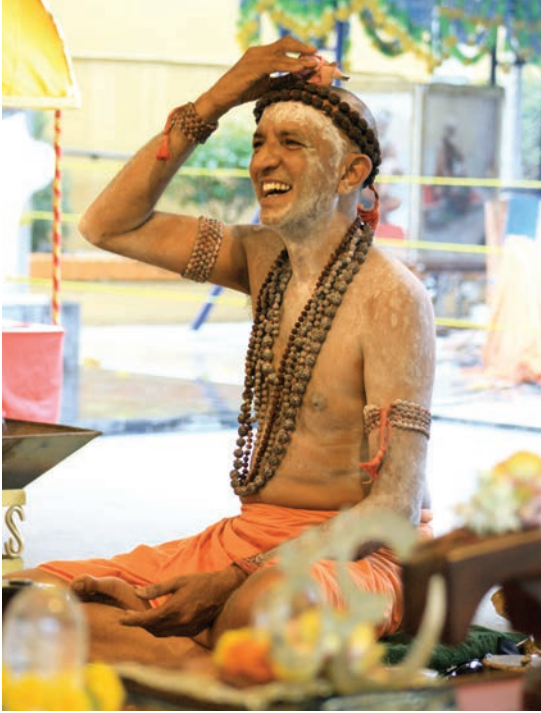
Not the treasures of peace and prosperity do I ask of you.
You are my father, therefore, it is love that I ask of you.

I said that on behalf of all of you seated here. So, Swami Niranjan, as the father, give us your love.

– 14 June 2017, Pashupata Astra Yajna, Satyam Udyan

Blessings of Devi

Swami Niranjanananda Saraswati



I have to give you some news, which has been the biggest blessing of my life. The news is that now we officially conclude the panchagni sadhana, and this order has come from somewhere else.

One of the sannyasins had gone on a very special errand to a temple in the East. I will not disclose which one, but this is a temple with which we have had no particular connection, except that we have visited it for darshan maybe once or twice in the past. At the commencement of the panchagni, a phone call came from there that during the period of the panchagni, a special pooja would be performed at the temple, and they

wanted my mala for the purpose. I could not understand why this temple, but some inspiration came and a mala was sent. That was in January and I forgot all about it.

A few days ago, a phone call came asking us to send somebody to receive the mala. A sannyasin was sent and she returned today after travelling the whole night. During the journey, while she was carrying the mala from the temple to here, she was under strict instructions of mouna and fasting, as if Devi herself was coming to bless the occasion. Before she got in the car, it was purified with mantras. The whole process was done with all the rigours and rituals that such an act demands: the act of transmission.

I have been informed that the mala used to be on Devi's vigraha twenty-four hours. Even when she used to go to sleep, she had the mala on. It came off her neck only for a couple of hours every day, when the main pandit of the place, an elderly man who doesn't speak to anybody and who is not seen by anybody, did japa on that mala for two hours, then it used to go back on Devi's neck. For five months, this ritual was performed.

I was under instructions not to terminate the panchagni until the mala came back to me. Now that the mala is here, I officially conclude my panchagni sadhana. This is the grace of Devi.



An auspicious conclusion

Jai Ho! Jai Ho! Jai Ho!

After the heat comes the cool, after the storm comes the silence. Most certainly, this has been a most auspicious year for the panchagni sadhana. Of course there were difficulties and one had to struggle, but behind everything there was a feeling of completeness, fulfilment, contentment and pleasantness. Pleasantness is important. If there is pleasantness, then everything becomes auspicious and good. If there is no pleasantness, even the best can become the worst. During this panchagni, it was the pleasantness that came forth.

At the conclusion of the panchagni there is an experience of the fullness of grace: from guru, from father, from mother, and from all the invisible brothers who are up there. Guruji, his blessings, his inspiration, his strength is there. The Father and Mother are watching over everything. Then all our brothers and sisters, little ones or big ones, such as Ganesha, Kartikeya, Indra, Varuna, have all been auspicious during this year of panchagni. So to everyone, thank you for your support, love and companionship. *Hari Om Tat Sat*

– 15 June 2017, Conclusion of the Panchagni



Impressions . . .

SWAMIJI IS PARAMAHAMSAJI!



The very fact that we were witness to the ancient Pashupata Astra Yajna was a blessing. As the proceedings began, I looked up at the sky, expecting to see the gods, devas, rishis and munis smiling down at the Akhara, but was blinded by the ever-smiling sun. I winked at its brightness, or perhaps it was the sun that winked at me!

When the parikrama of the panchagni vedi started and the sannyasins, guests and others were walking around Swamiji, I stole a peek at him. Swamiji sat with the four fires burning around him and the sun above, a gentle smile on his face. What struck me was the thought that he is in some other realm, some other world. The aradhana proceeded and we were told to connect with the energy of the yajna by doing japa.

The world outside faded, and the ancient mantras filled the environment. We were swept to another world. With almost unfailing regularity, the tree laden with mangoes would drop a mango, as if participating in the events. The benign energy of the ashram set up a melodious rhythm.

Late in the afternoon, Swamiji spoke briefly to those present. His words sounded simple, but were pregnant with meaning. He said that as the temperatures soar, he balances the fires. Hence,

the fire is not to be endured or tolerated, but balanced. He further said that the tattwa which counters fire is water, indicating that we should manage the fires of our mind and life with the right quantity of water. Water has the quality of bypassing obstacles, polishing and smoothening the hardest of rocks, ever flowing and full of vitality. Can we, like water, bypass the fires of our mind?

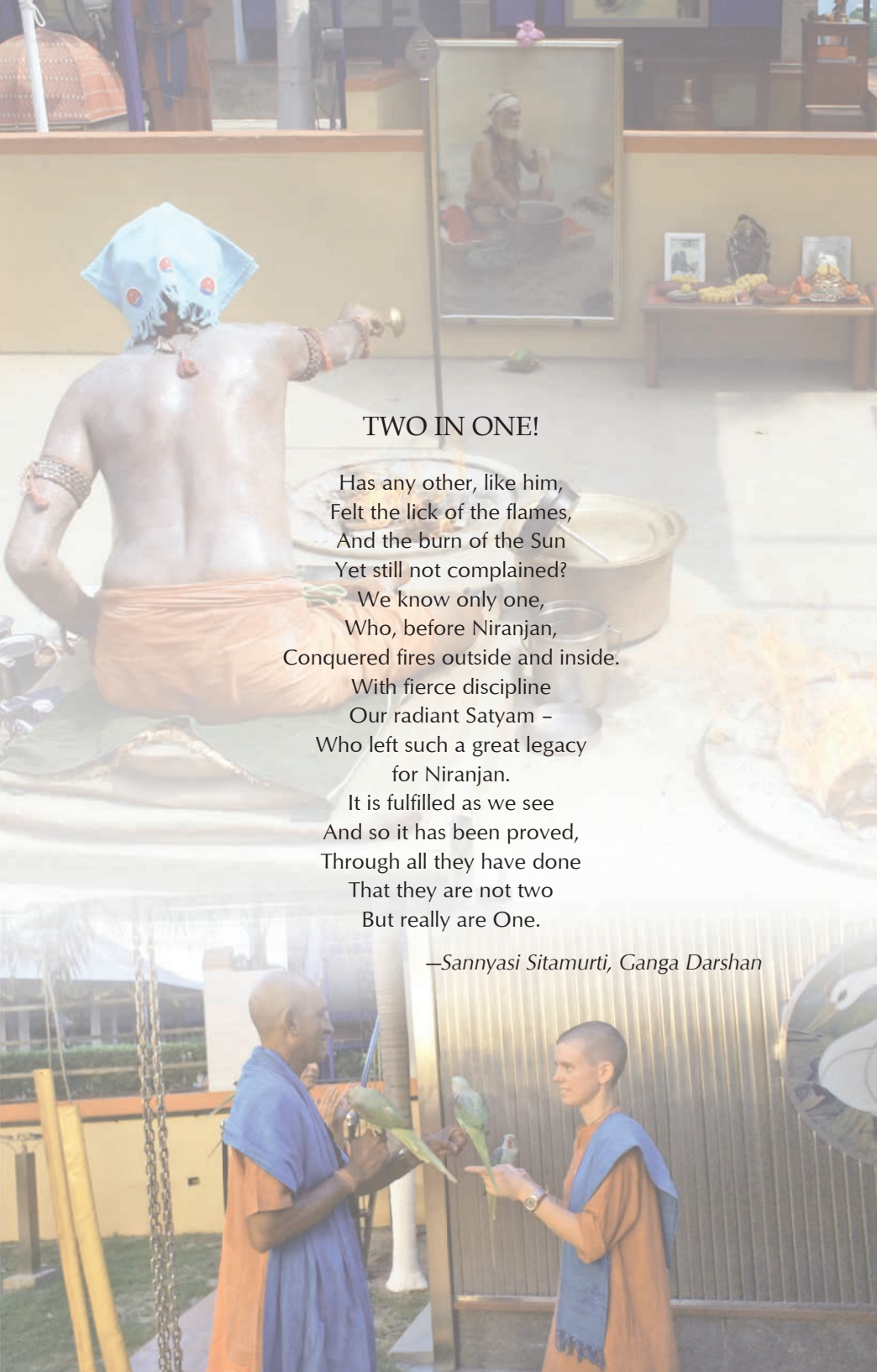
When on June 12, I sat down to do the japa, a great sense of rhythm, positive energy and happiness filled me. I do not know for how long I did the japa, but when I opened my eyes and turned my head to look towards Swamiji, what I saw was not Swamiji but Paramahamsaji sitting in panchagni sadhana! Overwhelmed, I rubbed my eyes and again I saw Paramahamsaji. Then, slowly, as if a veil was lifting, Swamiji's face re-emerged, sitting in the sadhana.

Twice more I saw Paramahamsaji doing panchagni sadhana. Every time I did parikrama and had a glimpse of Swamiji, something within me would say that he is far-far away from me, and it would make me a little unsettled, but I received a message.

Just before leaving the ashram, out of the blue, someone said to me, "Swamiji is now Paramahamsaji." Then, while I was waiting to catch my flight home, a senior disciple of Swamiji walked in. We sat beside each other and he related several anecdotes of his years of association. In the course of the conversation, he said, "You must be thinking that Swamiji has gone far away from you with this panchagni sadhana. No, he has not gone away. He has gone deep inside you. Just close your eyes and you will find him." He added, "As I speak, Paramahamsaji is present and witness to these words."

—Sannyasi Dharmaprem, New Delhi





TWO IN ONE!

Has any other, like him,
Felt the lick of the flames,
And the burn of the Sun
Yet still not complained?

We know only one,
Who, before Niranjan,
Conquered fires outside and inside.

With fierce discipline
Our radiant Satyam –
Who left such a great legacy
for Niranjan.

It is fulfilled as we see
And so it has been proved,
Through all they have done
That they are not two
But really are One.

—Sannyasi Sitamurti, Ganga Darshan

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।

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्वाधितं दृश्यताम्।
प्राक्कर्म प्रविलाप्यतां चित्बलान्नाप्युत्तरैः शिल्ष्यतां
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥ 5 ॥

एकान्त, पवित्र, शान्त-स्थान में बड़ी ही प्रसन्नता के साथ बैठो। उस सच्चिदानन्द परम-तत्त्व में अपने चंचल-चित्त को स्थिर करो। ऊपर-नीचे, भीतर-बाहर, सभी दिशाओं में परिपूर्ण उस एकमात्र पूर्णात्मा ब्रह्म का ही अनुसंधान करो। नाम-रूपात्मक जगत् को मिथ्या-कल्पित समझकर उसका अधिष्ठान ब्रह्मतत्त्व में बाध कर दो। निर्मल-तत्त्वज्ञान के प्रभाव से संचित कर्मों का नाश कर दो एवं क्रियमाण कर्मों से लिपायमान मत होओ। यहीं आनन्द से प्रारब्धकर्म भोग लो, और सदा सर्वथा अपनी आत्मा की परब्रह्ममय स्थिति का सम्पादन करो। ■





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हरि ॐ

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