

# 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, Swami Niranjanananda and Swami Satyasangananda, along with the programs of Sannyasa Peeth.

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## SATYAM SPEAKS – सत्यम् वाणी

Let people come forward for sannyasa and karma sannyasa. Respect all systems, all philosophies and all religions, that is the only way for growth in spiritual life. You should see no difference in the different paths, and that is how you go ahead in spiritual life.

—Swami Satyananda Saraswati

आप लोग संन्यास और कर्म संन्यास लेने के लिये आगे आओ। सभी धर्मों, दर्शनों और सम्प्रदायों का आदर करो, यही आध्यात्मिक जीवन में प्रगति की कुंजी है। अलग-अलग आध्यात्मिक पथों और मार्गों में तुम्हें कोई अन्तर नहीं देखना चाहिये। ऐसा करने से तुम आध्यात्मिक जीवन में आगे बढ़ पाओगे।

—स्वामी सत्यानन्द सरस्वती

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

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

—Rantideva

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This issue chronicles the Tirth Yatras during the kshetra sannyasa period (1988–1989) of Swami Satyananda Saraswati

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# The Royal Mendicant: IV

*Swami Satyananda Saraswati*

## **Datia, 15 January to 8 February 1989**

I took a few days off between the two Snan parvas at the Kumbh to pay a visit to Pitambari Peeth at Datia for the Anushtan of Tripura Sundari who has been enshrined there.

The swamis accompanying me chanted *Saundarya Lahari* for the success of my anushtan.

## **Katni, 8-10 February 1989**

After my second bath at Kumbh Mela, where I made the sankalpa to throw off the mantle of a guru and don the robes of a parivrajak, I travelled to Katni at the invitation of Sri Agarwal to inaugurate his yoga school. Although I have totally abandoned preaching, teaching and initiating disciples, I kept this appointment as I had already committed myself earlier.

## **Dwarka, 18-20 February 1989**

The land where Lord Krishna migrated from Mathura with the entire Vrishni clan, to set up his kingdom and enact yet another episode of his leela, for which he was given the title 'Ranchornathji', or one who fled from the battleground.

The images of Baal Gopal and Kanhaiya are replaced by that of Dwarkanath, or king of Dwarka. Sitting on the banks of the Gomati river, I relived the era when the city of Dwarka which is now submerged, flourished as the kingdom of the Lord. Amidst the chanting of folk songs, I had darshan of the Chaturbhuj image of 'Ranchornathji' glamorously decorated with 108 different types of bhog, yet another aspect of the divine.

My stay at Dwarka was rendered in three hours, from 7:15 to 10:45 p.m. The temple doors were closed during this time, so as not to disturb the Lord, and sitting in my hotel room I

lost myself in naam smaran and a deep inner vision of Vishnu, reposing on an eclipsed moon.

### **Somnath, 21-23 February 1989**

Somnath, one of the Dwadash jyotirlingas, having a history which fades into legend, is said to have been originally built out of gold by Somraj, the moon God, himself. Today, despite the repeated raids and ravages of destruction that the temple has faced, a stone jyotirlinga majestically glows in the temple precincts. I spent my days at the seashore in reflection and chintan.

### **Shirdi, 12-14 March 1989**

The samadhi of Sai Baba, who has been heralded as an avatar, was the first teertha I visited in Maharashtra. It is said that not just the temple but the entire town of Shirdi resonates with the spiritual vibrations of the great saint Sai Baba.

Sitting at the eternally lit dhuni of Baba I did feel a strong spiritual energy field which could only have been created by the tapasya and vairagya of a maha purusha. The early morning aarti which I attended was filled with the shraddha and love of thousands of devotees who had gathered there.

### **Mahabaleshwar, 5-8 April 1989**

Beautifully housed in a temple of black slab stone, the jyotirlinga of Mahabaleshwar is also said to be the source of five rivers: Savitri, Krishna, Venya, Koyan and Gayatri. As a result, this jyotirlinga, which bears the mark of a Rudraksha Aakar, is continually bathed by the sanctified waters of these rivers.

It is said that Brahma, Mahesh and Vishnu are eternally present here and the stark beauty of the valleys, the shady and dense forests, the streams, all lend probability to this belief. I spent many hours here at Mahabaleshwar, walking through the forests which are beautiful but sinister, and few dare to venture there. I saw the spot where Brahma held a yajna and one day I accidentally came across an abandoned Shiva temple overlooking the beautiful Krishna valley.

### **Nasik, Trayambakeshwar, 12-14 April 1989**

My next teertha was to the holy cities of Nasik and Tryambakeshwar where Godavari, one of the seven holy rivers of India, originates. It was here in Panchavati, that Sri Rama spent eleven, years in exile and it was here too that Sita was abducted by Ravana.

After archana at Kushavrat, the source of Godavari, I had darshan of the jyotirlinga of Lord Tryambakeshwar, which is unique on account of three lingas emerging out of a single stone. Here I conducted a special pooja, with chants of Rudrashtakam. Later I did parikrama of the mandir and had darshan of many mahatmas residing there.

### **Bhimashankar, 5-6 May 1989**

A pilgrimage to Bhimashankar was like a journey back to nature. The lush green forests at Bhimashankar, unspoiled and untarnished by modern civilization, radiated peace and harmony. Surrounded by hills where the rakshasi Dakini is known to reside, is the jyotirlinga of Bhimashankar. The temple itself is very ancient, and unlike other tirthas where one has to ascend to worship the deity, here the devotee has to descend a flight of steps before having darshan of the jyotirlinga.

Although this place is less known among the jyotirlinga, the tranquil setting and the spiritual vibrations of the place make it an important teertha. Shiva is known to have rested here after slaying the demon Tripurasura.

### **Ghushmeshwar, 7-9 May 1989**

Named after a bhakta called 'Ghushma', the jyotirlinga at Ghushmeshwar was a boon she received from Shiva for her unflinching devotion. It is also known as Shivalaya, because Shiva promised her that he would be eternally present here.

Near this temple are the famed Ellora Caves which I also visited after many years. The beautiful sculptures carved out of gigantic mountains spread over an area of one mile are breathtaking and a soothing sight for the eyes.

### **Nathdwara, 15-17 May 1989**

The seat of the Vallabh Sampradaya renowned for the rites and rituals adopted by the Pushti Margis, Nathdwara gives one the feeling of actually being in the presence of Lord Krishna. The rich folklore which recounts the legend of Lord Krishna is sung daily in the courtyard which houses the deity, while devoted pujaris tend to every need of the Lord, such as bathing, dressing, sleeping, eating, and even fanning him while he reposes on his silken bed. Devotees are even given darshan of the decorative headgear, jewellery and costumes of Lord Krishna amidst showers of cool water sprinkled with khas and rose fragrance, a wonderful experience for a bhakta.

According to legend, the black stone image of Sri Nathji was brought here from Mathura in 1669 and, when an attempt was later made to move the image, the wagon carrying the deity sank into the ground up to the axles, indicating that the image preferred to stay where it was.

### **Kankroli, 15-17 May 1989**

A little further down from Nathdwara is another important seat of the Pushti Maryi sect which houses an image of Dwarkadheesh. It is a simple temple with the tame elaborate ceremonies as in Nathdwara. I saw here for the first time a beautiful painting which speaks of an incident when Sri Krishna received the prasad of bhang from Lord Shiva. Strangely enough, the Charanamrit given to me here was thandai with bhang. I sat in the temple precincts for many hours amidst the chanting of Krishna bhajans in the local dialect.

### **Eklingji, 15-37 May 1989**

The temple of Sri Eklingji is spread over a vast area and houses images of almost every deity. The main deity in the garbha griha is that of a four-faced image of Shiva emerging from a black marble shivalingam. The deity is elaborately decorated every day and mantras are chanted as a part of the ritual. To



enter the garbha griha, I was given a special robe by the pujari and I had personal darshan of Eklingji Maharaj.

### **Pushkar, 18–20 May 1989**

Just as Prayag is known as the king of teerthas, Pushkar is renowned as the Guru of all teerthas. No pilgrimage is complete without a visit here. Its main importance lies in the fact that the only Brahma, temple in India is found here. It is said that Rishi Agastya had his ashram here.

After a dip in the Pushkar lake and a bath at Agastyakund I had darshan of Brahmaji and conducted a special pooja at the beautiful temple.

### **Mount Abu, 1 May 1989**

In the artistic and majestic Jain temple of Dilwara I meditated in front of the big dark statue of Lord Mahavir. Here I was inspired to further walk the path of self-discovery, filled with renunciation (tyagabhava).

Here also, I had darshan of the cave and place of austerity of Lord Dattatreya, which is now under the patronage of Niranjani Akhada. I had stayed here in my previous wanderings many, many years ago. I feel that my future is being directed by Lord Dattatreya.

### **Ajmer, May 1989**

After my time at Pushkar, I went to the Dargah of Khwaja Moinuddin Chisti and offered a chadar. Thousands come to this place to pray, forgetting their caste and religion. In the atmosphere, filled with devotion and faith, I did japa and dhyana.

### **Gangotri, Badrinath, 30 May to 20 June 1989**

This lap of my teertha was terminated by a visit to Rishikesh, my guru's ashram, Gangotri and Badrinath. I had called Swami Nirnanjan to accompany me on this trip. There I met many saints and mahatmas and bathed in the icy cold waters of Ganga



at Gangotri and the steaming hot water of the Taptakund at Badrinath. At Badrinath I also had darshan of Saraswati udgam at Manas where she emerges with full force out of the mountain – a sight to behold!

### **Chaturmas, 14 July to 14 September 1989**

Now my chaturmas begins and I have been invited by a great mahatma of Juna Akhara, Mahant Shivgiri, to stay at Neel Parbat, Tryambakeshwar. Neel Parbat is set amidst a lush range of mountains on all sides. Several of the mountains are naturally shaped like shivalingams. Neel Parbat itself is a jagrat and siddha place, and I have chosen a small gaushala to stay in for the next two months. It is a small room, 8' x 8', and here I will remain in 'Agyat Vaas' and continue the next lap of my sadhana of naam smaran and remembrance of the Lord. My good wishes to all. ■



## From the desk of Swami Niranjan

**September 1989**

There are many different stages in the life of a sannyasin. First he builds an ashram at one place and serves; this is one stage. Then he abandons the ashram and his working place; this is the second stage. At first he works with a limited group and then, having been united with the universal consciousness, he works to achieve a universal aim, leaving the limited group. This higher state is then traditionally called kshetra sannyasa. The aim of Swamiji in leaving the ashram over a year ago was not merely to visit the different teerthas, but he had decided to take kshetra sannyasa.

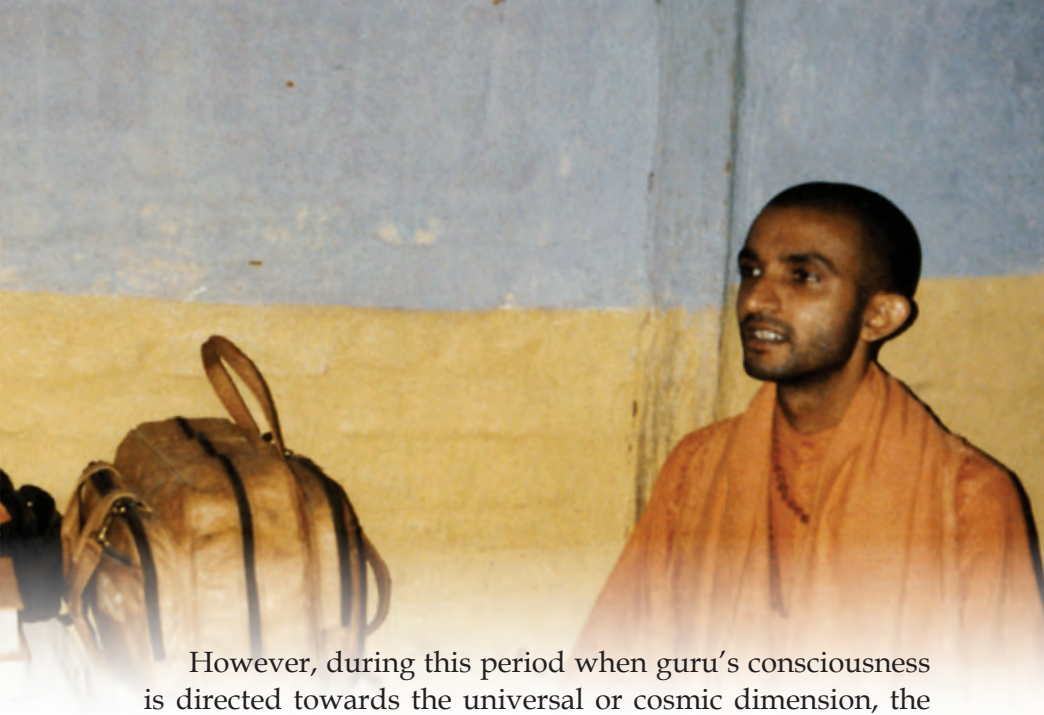
In accordance with Swami Sivananda's instructions, when Swamiji started the work of spreading yoga, he had to stop paramahansa sadhana for some time in order to make yoga available for all. The first instruction Swamiji received from Swami Sivananda was to serve. When free from this service,



that is, when all the inner samskaras are burnt, then sadhana begins.

I had an opportunity to live with Swamiji from 5-11 August in Tryambakeshwar. He was living in a small room (8' x 8') which he cleaned himself. He slept on the floor, spreading a mat, he took only sprouted mung for lunch and brahma khichari for dinner which he prepared himself. There was no running water or electricity. He did not even meet with anyone. He was totally absorbed in sadhana, observing complete silence the whole day.

Swamiji said that a time must come in our lives when remembrance of the name goes on with total awareness. It should not be like ajapa japa where unconscious repetition of the mantra takes place. This japa should be continuous with total awareness. Swamiji told me that the only aim of his sadhana is unbroken repetition of name. If he can be aware of name even in the dissipated state of mind, then the perception of anahata nada will arise.



However, during this period when guru's consciousness is directed towards the universal or cosmic dimension, the disciples still wish to meet him at their level of consciousness. This causes disturbance in his sadhana. Therefore, Swamiji does not tell anyone where he is and what he is doing, Swamiji will continue his sadhana and austere life, not for one or two years, but for a long period of time. The state which he aims to achieve is total merging with the atma without leaving the physical body. In order to complete that, he needs our help.

Disciples should not think emotionally about how Swamiji cooks his own food and cleans his room himself. Instead they should think about how they can help him to achieve his aim. As disciples, we must follow his instructions word for word. He has given us many Instructions, but we only follow those which appeal to us and forget about the others, claiming that we will do it when some inner inspiration comes. This is hypocrisy. If this is the way, then it is meaningless to become a disciple. If we follow the guru's instructions in this way, it is because of our ignorance. If we tread the path of ignorance and think we are doing what is right, then there is no solution at all. Such a person will ever remain backward in life. Now you have to decide which path to choose for yourself. ■

# परिव्राजक प्रवर 4

स्वामी सत्यानन्द सरस्वती

## दतिया (15 जनवरी से 8 फरवरी 1989)

कुम्भ मेले के दो स्नान पर्वों के बीच मैं दतिया के पीताम्बरी पीठ में प्रतिष्ठित त्रिपुर सुन्दरी के अनुष्ठान के लिए वहाँ गया। मेरे साथ आये हुए संन्यासियों ने अनुष्ठान की सफलता के लिए सौन्दर्य-लहरी का पाठ किया।

## कटनी (8 से 10 फरवरी)

कुम्भ मेले में द्वितीय स्नान पर्व के पश्चात् मैंने गुरु का आवरण उतार फेंकने का संकल्प लिया और परिव्राजक के रूप में श्री अग्रवाल जी के आमंत्रण पर उनके योग विद्यालय का उद्घाटन करने के लिए कटनी गया। हालाँकि मैंने योग और अध्यात्म पर प्रशिक्षण एवं प्रवचन देना तथा शिष्यों को दीक्षा देना बंद कर दिया था, किन्तु इस आमंत्रण की पूर्व स्वीकृति दे देने के कारण मुझे वहाँ जाना पड़ा।

## द्वारिका (18 से 20 फरवरी)

भगवान कृष्ण समस्त वृष्णी कुल के साथ अपना राज्य स्थापित करने तथा अन्य लीलाएँ करने के लिए मथुरा से द्वारिका में बसने के लिए गये। यहाँ रण से विमुख होकर भाग जाने के कारण उन्हें रणछोड़नाथ जी की उपाधि मिली। यहाँ बाल-गोपाल या कृष्ण-कन्हैया की प्रतिमाओं के स्थान पर द्वारकाधीश या द्वारकानाथ की प्रतिमा प्रतिष्ठित है। गोमती नदी के किनारे बैठकर मुझे वह युग याद आ गया जब द्वारिका नगर, जो अब समुद्र में डूब गया है, कभी श्रीकृष्ण के राज्य के रूप में समृद्ध था। लोक गीतों के मध्य 108 प्रकार के सजे हुए भोग सहित मुझे चतुर्भुज रणछोड़नाथ जी के दर्शन हुए। दिव्यता के दर्शन का यह एक और पहलू था।

द्वारिका में मेरा रुक जाना पूर्ण चन्द्र ग्रहण के कारण अधिक शुभ हो गया, जो 20 फरवरी को 7.15 से 10.45 बजे तक लगभग साढ़े तीन घण्टे रहा। इस समय मंदिर के पट बंद थे, ताकि कोई ठाकुर को बाधा न पहुँचा सके और मैं अपने होटल के कमरे में नाम-स्मरण में खो गया। इस अन्तरमुखी अवस्था में



अपनी चेतना की गहराइयों में मैंने ग्रहण लगे चन्द्रमा पर विराजमान भगवान विष्णु के दर्शन किए।

### **सोमनाथ (21 से 23 फरवरी)**

सोमनाथ द्वादश ज्योतिर्लिंगों में से एक है एवं पौराणिक कथाओं के अनुसार सर्वप्रथम यह स्वर्ण निर्मित लिंग था, जिसे सोमराज या चन्द्र देवता ने सतयुग में बनाया था। आज इस मंदिर पर अनेक विध्वंसकारी आक्रमणों के बावजूद भी इसके परिसर में एक तेजस्वी पाषाण ज्योतिर्लिंग देदीप्यमान है। यहाँ मैंने समुद्र के किनारे बैठकर चिन्तन-मनन में अपना समय व्यतीत किया।

## शिरडी (12 से 14 मार्च)

मेरी महाराष्ट्र यात्रा का पहला तीर्थ साईं बाबा की समाधि थी, जिन्हें इस युग का एक अवतार माना जाता है। ऐसा कहा जाता है कि मंदिर ही नहीं, बल्कि पूरा शिरडी नगर इस महान् संत की आध्यात्मिकता से स्पन्दित है। बाबा की पवित्र धूनी के पास बैठकर मैंने एक सशक्त आध्यात्मिक ऊर्जा-क्षेत्र का अनुभव किया, जो किसी महापुरुष की तपस्या एवं वैराग्य से ही निर्मित हो सकता है। मैं प्रातःकालीन आरती में भी सम्मिलित हुआ जो वहाँ एकत्र हुए हजारों भक्तों के प्रेम एवं श्रद्धा से परिपूर्ण थी।

## महाबलेश्वर (5 से 8 अप्रैल)

महाबलेश्वर का ज्योतिर्लिंग काले पत्थरों से निर्मित मन्दिर में सुशोभित है और ऐसा कहा जाता है कि यह सावित्री, कृष्णा, वेण्या, कोयान एवं गायत्री, इन पाँच नदियों का स्रोत है। इस ज्योतिर्लिंग पर रुद्राक्ष का चिह्न अंकित है और इन पाँचों नदियों के पवित्र जल से इसका सतत् अभिषेक होता रहता है। एक किंवदन्ती के अनुसार ब्रह्मा, विष्णु और महेश यहाँ सर्वदा विद्यमान रहते हैं तथा यहाँ की घाटियों का सौन्दर्य, छायादार सघन जंगल और सुन्दर झरने इस संभावना की पुष्टि करते हैं। महाबलेश्वर के जंगल सुन्दर, किन्तु डरावने हैं और बहुत थोड़े लोग ही यहाँ आने का साहस कर पाते हैं। इन जंगलों में मैं कई घण्टे घूमता रहा। ब्रह्मा ने जहाँ यज्ञ किया था, उस स्थान को देखा और एक दिन अकस्मात् कृष्णा नदी की सुन्दर घाटी के ऊपर एक पहाड़ी पर एक प्राचीन शिव मंदिर को भी देखा।

## नासिक एवं त्र्यम्बकेश्वर (12 से 14 अप्रैल)

मेरा अगला पड़ाव नासिक और त्र्यम्बकेश्वर के पवित्र नगरों में था, जहाँ भारत की सात पवित्र नदियों में से एक गोदावरी का उद्गम स्थान है। यहीं पंचवटी में श्रीराम ने अपने वनवास के ग्यारह वर्ष व्यतीत किये और यहीं पर रावण द्वारा सीता का हरण हुआ। गोदावरी के उद्गम पर अर्चना के पश्चात् मैंने भगवान त्र्यम्बकेश्वर के ज्योतिर्लिंग के दर्शन किये, जो एक ही पत्थर से तीन लिंगों में उभरा हुआ होने के कारण विलक्षण प्रतीत होता है। यहाँ मैंने रुद्री पाठ के साथ विशिष्ट पूजा सम्पन्न की। तत्पश्चात् मैंने मंदिर की परिक्रमा करके यहाँ रहने वाले अनेक महात्माओं के दर्शन किये।





### भीमशंकर (5 से 6 मई)

भीमशंकर की तीर्थ यात्रा प्रकृति की गोद में लौटने जैसी थी। आधुनिक सभ्यता से दूर यहाँ के हरे-भरे जंगल शान्ति और सौन्दर्य विकिरित करते हैं। भीमशंकर का ज्योतिर्लिंग मनोरम पहाड़ियों से घिरा हुआ है, जिस पर राक्षसी डाकिनी का निवास है। मन्दिर बहुत पुराना है। अन्य तीर्थों में देवता की पूजा करने के लिए ऊपर चढ़ना पड़ता है, किन्तु यहाँ ज्योतिर्लिंग के दर्शन करने के लिए कुछ सीढ़ियाँ नीचे उतरनी पड़ती हैं। ज्योतिर्लिंगों में इस स्थान को लोग कम जानते हैं, किन्तु इस स्थान का शान्त वातावरण और आध्यात्मिक स्पन्दन इसे एक महत्वपूर्ण तीर्थ की गरिमा प्रदान करते हैं। भगवान शंकर ने त्रिपुरासुर का वध करने के पश्चात् यहीं पर विश्राम किया था।

### घुष्मेश्वर (7 से 9 मई)

घुष्मेश्वर के ज्योतिर्लिंग का नामकरण भक्त 'घुष्मा' के नाम पर हुआ है, जिसने अपनी अटल भक्ति से शिव से वरदान प्राप्त किया था। भगवान शिव ने उसे वचन दिया था कि वे सर्वदा वहाँ विद्यमान रहेंगे, इसलिए इस स्थान को शिवालय भी कहा जाता है। इस मन्दिर से थोड़ी ही दूर प्रसिद्ध एलोरा की गुफाएँ हैं, जिन्हें अनेक वर्षों के पश्चात् मैं देखने गया। एक मील लम्बे क्षेत्र में विशाल पर्वतों को तराशकर बनाई गई आश्चर्यजनक सुन्दर प्रतिमाओं को देखकर आँखें तृप्त हो जाती हैं। ऐसा प्रतीत होता था मानो ये प्रतिमाएँ सजीव हों।

## नाथद्वारा (15 से 17 मई)

नाथद्वारा वल्लभ संप्रदाय के अनुयायियों का स्थान है एवं पुष्टिमार्गियों द्वारा अपनाये गये धार्मिक कृत्यों एवं कर्मकाण्डों के लिए प्रसिद्ध है। नाथद्वारा भगवान कृष्ण के यथार्थ सान्निध्य का अनुभव प्रदान करता है। श्रीकृष्ण की लीलाओं और कथाओं का गायन मन्दिर के प्रांगण में दिन-भर चलता रहता है और निष्ठावान् पुजारी ठाकुर की हर आवश्यकता का, जैसे स्नान कराना, वस्त्र पहनाना, भोग लगाना, रेशमी बिछावन पर शयन कराते समय पंखा झुलाना आदि का ख्याल करते रहते हैं। भक्तों को गुलाब एवं खस के सुगन्धित शीतल जल के छिड़काव के साथ भगवान श्रीकृष्ण के मुकुट, वस्त्र, आभूषण आदि के दर्शन कराये जाते हैं। भक्तों के लिए यह एक अद्भुत अनुभव है।

एक स्थानीय कथानक के अनुसार काले पत्थर से बने श्री नाथ जी के विग्रह को सन् 1669 में मथुरा से यहाँ लाया गया था और बाद में जब प्रतिमा को यहाँ से हटाने का प्रयत्न किया गया तो जिन गाड़ियों में उन्हें ले जाया जा रहा था वे जमीन में धँस गयीं। यह इस बात का संकेत था कि भगवान यहीं विराजमान होना चाहते थे।

## कांकरोली (15 से 17 मई)

नाथद्वारा से थोड़ी दूरी पर पुष्टिमार्गी सम्प्रदाय का दूसरा महत्त्वपूर्ण स्थान कांकरोली है, जहाँ द्वारिकाधीश की प्रतिमा प्रतिष्ठित है। यह एक साधारण-सा मन्दिर है पर नाथद्वारा की तरह यहाँ की पूजा पद्धति भी भव्य और चित्ताकर्षक है। मैंने यहाँ पहली बार एक सुन्दर चित्र देखा जिसमें भगवान शंकर द्वारा श्रीकृष्ण को भांग का प्रसाद देते हुए दर्शाया गया है। यहाँ के चरणामृत में भी मुझे भांग के साथ ठण्ढाई दी गई। मैं कई घण्टों तक मंदिर परिसर में बैठा रहा और स्थानीय भाषा में गाये जाने वाले श्रीकृष्ण के भजनों को सुनता रहा।

## एकलिंग जी (15 से 17 मई)

श्री एकलिंग जी का मंदिर विस्तृत क्षेत्र में फैला हुआ है और यहाँ पर प्रायः सभी देवी-देवताओं की प्रतिमाएँ स्थापित हैं। गर्भगृह में प्रधान देवता भगवान शिव हैं जो काले संगमरमर के पत्थर पर चार मुखों वाली प्रतिमा के रूप में प्रतिष्ठित हैं। प्रधान देवता का प्रतिदिन विधिवत् मंत्रोच्चार के साथ विभिन्न प्रकार से शृंगार किया जाता है। गर्भगृह में प्रविष्ट होने के लिए मुझे पुजारी

ने विशेष वस्त्र दिये और तब एकलिंग जी महाराज का एकान्त में व्यक्तिगत दर्शन मिला।

### **पुष्कर (18 से 20 मई)**

जिस प्रकार प्रयाग को तीर्थों का राजा कहा जाता है उसी प्रकार पुष्कर भी सभी तीर्थों के गुरु रूप में प्रसिद्ध है। पुष्कर की यात्रा के बिना सभी तीर्थ यात्राएँ अपूर्ण रह जाती हैं। भारतवर्ष में एक मात्र ब्रह्मा का मन्दिर पुष्कर में होने के कारण इसका विशेष महत्त्व है। ऐसा कहा जाता है कि अगस्त्य मुनि का आश्रम भी यहीं था। पुष्कर झील तथा अगस्त्य कुण्ड में स्नान के पश्चात् मैंने ब्रह्मा जी के दर्शन किये एवं मन्दिर में विशिष्ट पूजा की।

### **माउण्ट आबू (मई)**

दिलवारा के भव्य जैन मन्दिर में मैं भगवान महावीर की विशाल प्रतिमा के सामने बैठकर ध्यानस्थ हो गया। यहाँ मुझे त्याग और आत्मान्वेषण के पथ पर आगे बढ़ाने की प्रबल प्रेरणा मिली। मैंने यहाँ भगवान दत्तात्रेय की उस गुफा का दर्शन भी किया, जहाँ उन्होंने गहन तपस्या की थी। यह गुफा अब निरंजनी अखाड़े के संरक्षण में है। मैं यहाँ अनेक वर्ष पूर्व अपने परिव्राजन काल में आकर रुका भी था। मुझे अब यह प्रत्यक्ष आभास होता है कि मेरे भविष्य का निर्देशन भगवान दत्तात्रेय कर रहे हैं।

### **अजमेर (मई)**

पुष्कर की तीर्थयात्रा के बाद मैं ख्वाजा मोइनुद्दीन चिश्ती की दरगाह पर गया और वहाँ चादर चढ़ाने की रस्म अदा की। धर्म और जाति के भेद-भाव को भूलकर हजारों की संख्या में लोग यहाँ इबादत करने और मन्त माँगने आते हैं। श्रद्धा और भक्ति से परिपूर्ण इस वातावरण में मैंने जप और ध्यान किया।

### **गंगोत्री एवं बद्रीनाथ (30 मई से 20 जून)**

मेरी तीर्थयात्राओं का यह चरण ऋषिकेश में मेरे गुरु-आश्रम, गंगोत्री और बद्रीनाथ की यात्राओं के साथ समाप्त हुआ। इस यात्रा में स्वामी निरंजन भी मेरे साथ थे। वहाँ मैं अनेक संत-महात्माओं से मिला और गंगा के बर्फीले ठण्डे जल में तथा बद्रीनाथ के तप्त कुण्ड में स्नान किया। बद्रीनाथ में मैंने



सरस्वती के उद्गम का दर्शन भी किया, जहाँ वह पूरे वेग के साथ पर्वतमाला से निकलती है। यह अपने में एक विलक्षण दृश्य है।

### **चातुर्मास (14 जुलाई से 14 सितम्बर)**

अब मेरा चातुर्मास प्रारम्भ होता है। जूना अखाड़ा के महन्त शिवगिरि जी ने मुझे नील पर्वत, त्र्यम्बकेश्वर में रहने के लिए आमंत्रित किया है। यहाँ हरी-भरी पर्वत श्रेणियों का एक विस्तृत क्षेत्र है, जिनमें से अधिकांश पर्वत शृंखलाएँ प्राकृतिक रूप से शिवलिंग के आकार की हैं। नील पर्वत स्वयं एक जागृत एवं सिद्ध स्थान है। अगले दो महीनों तक यहाँ रहने के लिए मैंने एक छोटी-सी गोशाला का चयन किया है। इसमें आठ फुट लम्बा और आठ फुट चौड़ा एक छोटा-सा कमरा है। मैं यहाँ अज्ञातवास में रहूँगा और अपनी सतत् नाम-स्मरण की साधना का अगला चरण पूरा करूँगा। सभी को मेरी मंगलकामनाएँ! ■



## स्वामी निरंजानन्द की कलम से

**सितम्बर 1989**

एक संन्यासी के जीवन में अलग-अलग अवस्थाएँ आती हैं। वह किसी एक स्थान पर आश्रम बनाकर सेवा कार्य करता है – यह पहली अवस्था है। बाद में वह अपने आश्रम और अपनी कर्मभूमि का भी त्याग करता है, यह दूसरी अवस्था है। पहले वह एक सीमित समूह में कार्यरत था और जब सीमित अवस्था को त्याग कर ब्रह्माण्डीय चेतना से संयुक्त होकर वह एक विश्वव्यापी लक्ष्य की प्राप्ति के लिए कार्य करता है, तब यह उच्च अवस्था हमारी परम्परा में क्षेत्र-संन्यास कहलाती है। एक वर्ष पूर्व श्री स्वामीजी ने जब आश्रम छोड़ा तो उनका उद्देश्य मात्र भारत के सिद्ध तीर्थों की यात्रा करना

नहीं था, बल्कि उन्होंने उसी समय क्षेत्र-संन्यास की उच्च अवस्था ग्रहण करने का निर्णय लिया था।

स्वामी शिवानन्द जी की आज्ञा के अनुसार जब श्री स्वामीजी ने योग के प्रचार-प्रसार का कार्य प्रारम्भ किया, तब उन्हें परमहंस परम्परा की साधना थोड़े समय के लिए छोड़नी पड़ी थी। वे योग को सर्व-साधारण के लिए उपलब्ध कराना चाहते थे। स्वामी शिवानन्द जी द्वारा श्री स्वामीजी को सबसे पहला निर्देश मिला था, 'सेवा'। जब हम गुरु-सेवा से मुक्त हो जाते हैं, जब हमारे भीतर के संस्कार, कर्म आदि निर्मूल हो जाते हैं, तब साधना का आरम्भ होता है।

5 से 11 अगस्त तक मुझे त्र्यम्बकेश्वर में श्री स्वामीजी के पास रहने का सुअवसर मिला। वे एक छोटे-से 8 x 8 फुट के कमरे में रहते हैं। उस कमरे का फर्श वे स्वयं गोबर से लीपते हैं, जमीन पर एक चटाई बिछाकर सोते हैं, नाश्ते में अंकुरित मूँग और भोजन में ब्रह्म खिचड़ी लेते हैं। वहाँ न बिजली है, न पानी की व्यवस्था है और न ही शौचालय। वे किसी से मिलते भी नहीं हैं। श्री स्वामीजी पूरे दिन मौन रहकर साधना में लीन रहते हैं। उनका कहना है कि जीवन में एक ऐसा समय आना चाहिए जब पूर्ण-सजगता के साथ नाम-स्मरण होता रहे। लेकिन यह अजपाजप की तरह नहीं होना चाहिए, क्योंकि अजपाजप में मंत्र की अचेतन पुनरावृत्ति होती रहती है। यह जप पूरी सजगता और जागरूकता के साथ होना चाहिए।

साधनाकाल में गुरु की चेतना ब्रह्माण्डीय चेतना की ओर प्रवृत्त होती है जबकि शिष्य अपनी चेतना के स्तर पर गुरु से मिलना चाहते हैं, जिससे उनकी



साधना में विघ्न उत्पन्न होता है। इसलिये श्री स्वामीजी किसी को बतलाते भी नहीं हैं कि वे कहाँ हैं और क्या कर रहे हैं। इस प्रकार की जीवन-पद्धति केवल एक या दो वर्ष तक नहीं, बहुत लम्बे समय तक चलने वाली है। श्री स्वामीजी ने मुझे बतलाया, ‘अब मेरी साधना का एक लक्ष्य है, सतत् नाम स्मरण। अगर मैं विचलित हो जाऊँ और उस अवस्था में भी नाम के प्रति सजग रहा, तो अनहद-नाद की अनुभूति होगी।’

श्री स्वामीजी जिस अवस्था में अपने को स्थित कर रहे हैं, उसको पूर्ण करने के लिए उन्हें हम सबकी सहायता की आवश्यकता है। जो उनसे भावनात्मक रूप से जुड़े हैं, वे यह नहीं सोचें कि श्री स्वामीजी क्यों अपने हाथों से भोजन पकाते हैं या क्यों स्वयं गोबर से जमीन लीपते हैं, बल्कि हमें यह सोचना है कि जिस उद्देश्य की पूर्ति के लिए वे साधना कर रहे हैं, हम उसमें कैसे सहायक बनें? उन्होंने जो निर्देश हमें दिये हैं, उनका अक्षरशः पालन कैसे करें?

गुरु ने निर्देश तो बहुत दिये हैं, परन्तु उनमें से जो हमें पसंद आते हैं, उन्हें आज्ञा मानकर पालन करते हैं और जो पसंद नहीं आते, उनके बारे में सोचते हैं कि जब आन्तरिक प्रेरणा मिलेगी तब करेंगे। यह पाखण्ड है। यदि ऐसा है तो शिष्य बनने का मतलब ही क्या? इसका कारण हमारा अज्ञान है। अगर हम अज्ञान के मार्ग पर चलकर सोचें कि हम ठीक मार्ग पर हैं, तब उसका कोई उपाय नहीं है। ऐसा व्यक्ति जीवन में पिछड़ा ही रहेगा। अब आप निर्णय कर लीजिए कि आपको किस मार्ग पर चलना है। ■



# The Royal Mendicant: V

*Swami Satyananda Saraswati*

## **14th July 1989**

I am at Tryambakeshwar, the jyotirlinga of Lord Shiva, after 26 years. It was here in 1963 that the chapter of my life which led me to Munger and the propagation of yoga was first revealed to me. It was here too that I made a sankalpa or promise to return and seek further enlightenment renouncing all I achieve or accomplish for the propagation of yoga.

This morning I went to have darshan of Lord Mrityunjaya and sought his permission to spend two months of Chaturmas here. A strange coincidence brings me back after 50 many years to the same place, His Holiness Mahant Shivgiri Maharaj, the chief of Juna Akhara at Tryambakeshwar, invited me to stay at Neel Parbat, the very same place where I had stayed 26 years ago, I have chosen to stay in a 'goshala' at the foot of Neel Parbat, a small room 8' x 8', representing everything ancient in structure, purity and simplicity.

I am alone. What shall I do here? All around me rise the Brahmagiri hills from where the Godavari descends and flows on to the eastern sea. While I meditate under the gular tree outside my kutiya and await his next command, I am inspired and intoxicated by the wondrous beauty of these shivalingam-shaped mountains on all sides.

## **18th July 1989**

Guru Poornima vrat begins today. At midnight I was bathing in the light when a cyclonic storm started and the command was clear: "Perfect the unbroken awareness of your guru mantra with every breath and beat of the heart. That is your mission now."

So here begins the new chapter of my life. And just as I gave my whole self to the accomplishment of His previous command, I shall also plunge deep into all that is required of me



to perfect my new mission. The past is dead and gone. Human as I am, I may travel back into the past and circumstances may compel me to accept associations with those with whom I had interacted before. That too is His will. But my personal endeavour will be to break away from the past and fulfil the mission given to me by Lord Mrityunjaya.

### 3rd September 1989

A question which has been haunting my mind from time to time is answered today. Where do I fulfil my next mission? Many places were offered to me, a beautiful cave at Gangotri on the banks of the Ganga, a kutiya at Kedarnath and many others, but I had reserved my decision until the direction was made clear to me. I woke up at midnight as usual. The sky was quiet; the translucent rays of Ashtami were shining through the small window of my kutiya, and I found that I was once again enveloped by a strange light.

The command was clear:

‘Go to my burial ground, the *smashan bhoomi*.’

That very morning while I was boiling my tea, Swami Satyasangananda arrived all the way

from Munger and the first instruction I gave her was to find the place for me.

I gave her a glimpse of what I had seen and described its setting and surrounding topography. She left barely three hours after her arrival, in search of the place of my description.

### 12th September 1989

On this day 43 years ago, I shed all that belonged to my poorvashrain, the name, the caste, the gotra and many more things including coat and pant, to don the geru robes. It was on this day, at Rishikesh by the banks of the Ganga, that my guru



Swami Sivanandaji gave me Paramahansa diksha of the Dasnama Sannyasa Order.

Swami Gyanprakash arrived by mid-afternoon to inform me that barely two days after her departure Swami Satsangi had located the exact setting in Lord Shiva's smashan bhoomi, for my further mission. That evening I performed Poornahuti for the fulfilment of my prayers and the revelation of a divine place and a clear-cut path, just as BSY and Ganga Darshan had been revealed to me 25 years ago in the same place by the same Lord Mrityunjaya.

I now wish to make it clear to all of you associated with me in the past that I am dead and will continue to live in the smashan bhoomi of my Ishta devata until he has some other command for me. Prior to my final settling I will pay a visit to Kamakhya and worship Her in Her physical form which I had promised on Vijaya Dashami last year.

The hamsa has flown away  
Soaring high with its wings spread  
Across the infinite sky.  
It is searching for its ultimate abode  
Since many yugas.  
Knowledge it has received in abundance  
From the gyanis of the world,  
Grace and blessings of the divine, too.  
Still, today it is restlessly flapping  
Its wings in search.  
Looking down at its own creation  
Of the three worlds  
Etched across the horizon,  
Yes, it is flying high.  
And flying ceaselessly in search,  
Witnessing the world down below as leela  
Alone, all alone, in the infinite sky  
My soul is flying to unite with its beloved.



















# Meeting Devotees at Tryambakeshwar



## **11 September 1989, evening**

I have done this sadhana, which I started on 14th July, to find out certain things. I received two messages: one on 18th July, on Guru Poornima, and the other on 8th September, Swami Sivananda's birthday. The first was what I should do and the second was where I should do it. The first message said, "In one day repeat your Guru mantra 21,600 times." It is not easy to do. I may achieve some of this or more, now or in my next life. I have to just do this and not care for anything else. Bhakti, jnana, even samadhi are possible, but nothingness is very difficult.

There are four stages in a sannyasin's life: first to live with the guru; second to live as a mendicant; third to do his own work; and fourth to be free! I have fulfilled the first three stages and now I am at the fourth. Now do not seek me out or hold me back. Even if you know where I am, do not hold me back.

\* \* \*

I want to go back to Nature. I spoke to Swami Chidananda about my future plans and he referred me to Swami Shiv Giri at Mount Abu who was present at the time of my initiation. Swami Shiv Giri said, "You do not need further initiation. You were ready for this path in 1943, but you were very young and needed to do your work. Now you can do what you like – throw away your dhotis, have a dhuni or whatever. It would not be against the tradition".

\* \* \*

I was initiated into the Niranjani Akhara, and Kartikeya is the presiding deity, not Dattatreya, who is the presiding deity of the Juna Akhara. Swami Shiv Giri offered me a cave in Mount Abu, but it was very near the pilgrim path so I would have been disturbed constantly. Swami Satsangi and Swami Atmananda found this place here which also belongs to the Juna Akhara. Swami Atmananda is also going to leave. She is my first swami. She had lived with a Naga baba when she was a child. In God's Kingdom, one must not expect anything.

\* \* \*

I left most of my heart in Munger and the little that is left I am leaving here at Tryambakeshwar. I am doing a havan for three days before winding up. Regarding Bihar School of Yoga: an institution needs a scheme, a team and money. BSY has all three, so it will do well.

### **12 September 1989, morning**

I have been to Tryambakeshwar twice before. First in 1956, I came here with the Gidwani family and stayed at Neel Parbat.

Then in 1963, I came from Nimgaon, and it was here that I gave up my parivrajaka life and decided to start Bihar School of Yoga. When I first went to Munger it was like a smashan, a graveyard. Now they are building a token Akhara in Munger in the mango grove – Swamiji’s Akhara.

If I continue like this, a different sect may start. Originally an Akhara was the place where military training was imparted to sannyasins because the kings had become dissipated. Some Akharas were pre-Buddhist. They certainly existed at the time of Shankara. He re-organized them. Each one is different but they have a common front. Some decided they would take up weapons. The four Akharas set up by Shankara said, ‘No’, so they separated. Therefore, in the Kumbha Melas the others take precedence for the bath. The Akhara initiation is during kumbha elections. Until a decision is taken – no bath! *Ramta panch*, the moving parliament, registers complaints about swamis around the country. The ones who were demoted and not kept within the Order, were called ‘goswamis’.

When you go to Munger, read a book called *Jamboodwipa* which is written by an Australian. Once Australia and South East Asia was one single land mass. In the Vedas we find the mantras – *Bharata Khanda*, *Aryavarta*, *Jamboodwipa*. There is no reference that Aryans came from outside in the Vedas. Usually literature has references to migrations and the movements of people.

### **Why is it that there are so many similar words in the Zoroastrian scriptures and Vedas?**

There are certain controversial issues. For example, fire. Agni is the first word of the *Rig Veda*, the oldest Veda, and there are similarities between *Agnihotris*, vedic priests, and Zoroastrian priests. However, there are indications that because of internal pressures and conflicts there were migrations from India across Afghanistan into Iran. The resemblances may be due to this fact. The Gangetic plain is the ancient home of the Vedas.

## **When you leave can we contact you, try and find out where you are?**

It is not good trying to contact me, by letter or otherwise. It is disturbing. Better if there is no '*atta-patta*, address'. For a few years I have to be strict with myself. When everything is ready and complete then I can be more lenient with myself – maybe in five or six years, but I don't even want to think about it. The deceptions of the mind are so many!

When love is strong and you are steady in yourself, communication can be possible. If not, you will be shaken if I enter your room at night. You must be ready for it! When one is together in thoughts, imagination and feelings, there is no need to write.

The atma is all-pervading, *vyapaka*, but we have limited and isolated ourselves, like closed-circuits.

### **12 September 1989, evening**

I have always worked hard from the age of eight. My father went to work and I was left in charge of the estate. I was very arrogant and did many wrong things. I abused people. Then when I left, I never thought about anyone. I wrote to my father when I reached Rishikesh. He replied that there must be no communication now. He had wanted to take sannyasa, but he took a different path. He was an Arya Samaji. I didn't take to it. I was in search of a path and tried different sadhanas.

In Almora I did *smashan sadhana*, rituals undertaken in cremation grounds, and hypnotism. Smashan sadhana killed fear in me. Once I was on an Air France flight and we hit an air pocket. Everyone was very frightened. I told them, "Don't worry, what can happen? We may die together and maybe we'll be reborn together."

Then in Nainital, I had met a Nepali yogini. She was about 35 or 40 years old. She taught me many practices – vajroli for one. At first she used to treat me like a servant. She gave me commands – *Jao, dudh le ao!* – Go and fetch milk for me. I was not used to it, still I liked her and so I did it. Then when I had

learnt the practices I asked, "Then what?" and she said, "I don't know. Now you must go elsewhere." So I wandered and went to Swami Sivananda.

Swami Sivananda taught me that without making the mind subtle, you can't see anything. You must first work out your karma. In 1947, I wanted to leave the ashram. I had been in Lahore during the Partition. I saw the killings and that turned me against religions. I knew the editor of the *Tribune* and had been in correspondence with him. He wanted me to write articles for him and offered me a job in Delhi. He sent me some money and I had clothes made, so I was ready to go.

On 8th September, I went to Swamiji to tell him I was leaving. He said, "No, you stay. On 12th September you take full sannyasa as Paramahansa. Here you can work out your karma in ten to twelve years." Swami Sivananda's philosophy convinced me. You cannot embark on a long journey without preparation. Now the time for my fourth breakthrough has come.

Siddhis are obstacles. Yogis should not disturb Nature. I am not talking of inner revelations. One must never become *sarvajnata*, omniscient, *sarvavyapaka*, omnipresent. One can never know the intricate laws of karma. After all, there is an Intelligent Principle working.

More or less, I belong to Shuddha Advaita. I am the devotee, not '*Aham Brahmasmi*'. Light comes from the sun, but the light is not the sun. A bubble is from the ocean, but it is not the ocean. I feel this but I do not teach it. With Vedanta, the similes of the bangle and gold applies. So far, intellectually I cannot accept *Aham Brahmasmi*. I cannot interfere with Nature and I could only do it if I was omniscient, which I am not.

Some look at 'It' with awe and wonder,  
Some talk of 'It' with awe and wonder,  
Only some can realize 'It' and even  
They who do, do not know 'It'.

*Bhagavad Gita (2:29)*

There is no experience of divinity which you can talk about afterwards. The Upanishads have never described the ultimate, but they only say, 'Neti, Neti'. There is open speculation in the vedic scriptures. Your view is accepted only when your life is perfect like Buddha or Mahavir.

*Bhoga and tyaga, dono nahi ho sakata*, worldly pleasure and detachment, you can't have both! This I have seen. It is not possible. You can't have your cake and eat it.

*Grihaste dhang se rehena ya  
Sannyasin dhang se rehena.*

Either you live like a householder or  
You live like a sannyasin.

I don't agree with all this business of not wearing the dhoti abroad. Why don't Christian priests wear a dhoti here? Buddha said, 'Tune your sitar neither too low not too high'. Rajneesh said '*Ninda karna aasaan hai*, it is easy to criticize'. He is openly advocating what is being done behind curtains. Do you think it doesn't happen even here? After all, the *Kama Sutra* was written by a rishi. You write about everything, why not about sex? The British brought their puritanical attitudes to India and these have affected society here. The only thing with Rajneesh I question is the method. Sometimes it can disturb the balance of the mind. The *Bhagavatam* is full of erotic poetry. After all, what are the stories of Krishna and the gopis? Sadhus are told to read the 10th skanda.

Tryambakeshwar is very powerful. No doubt it is a *siddha sthan*, a place of adepts. There are other places like that. For example, Basukinath (Deoghar) in Bihar (now in Jharkhand). A man who belonged to the influential Sahay family had terrible allergic dermatitis. He went to Basukinath. There they cook food in copper handyas. He made a sankalpa - 'Until I get your prescription I won't leave'. On the third or fourth day he had a dream giving him the name of the homeopathic medicine. He took it and was cured.





So now my sadhana is over. I had wanted direction. Why should I decide?

*– 11 and 12 September 1989, Tryambakeshwar, India*

# परित्राजक प्रवर 5

स्वामी सत्यानन्द सरस्वती

## 14 जुलाई 1989

छब्बीस वर्षों के पश्चात् मैं त्र्यम्बकेश्वर में हूँ। यहाँ भगवान शंकर का ज्योतिर्लिंग है। यहीं से 1963 में मेरे जीवन का वह अध्याय प्रारंभ हुआ था जो मुझे मुंगेर ले गया और मैं योग के प्रचार-प्रसार की ओर उन्मुख हुआ। यहीं पर मैंने संकल्प लिया था कि योग के प्रचार से जो भी सफलता मुझे प्राप्त होगी, उसे छोड़कर मैं पुनः यहाँ आऊँगा और आत्मानुभूति के मार्ग पर चलने के लिए आगे मार्गदर्शन प्राप्त करूँगा।

आज प्रातःकाल मैं भगवान मृत्युंजय के दर्शन करने गया और चातुर्मास के दो महीने यहाँ बिताने की अनुमति माँगी। यह एक विचित्र संयोग ही है जिसके कारण इतने वर्षों पश्चात् मैं पुनः यहाँ आ पहुँचा हूँ। जूना अखाड़ा, त्र्यम्बकेश्वर के महन्त श्री शिवगिरि जी महाराज ने मुझे नील पर्वत पर रहने के लिए आमंत्रित किया। इसी स्थान पर मैं छब्बीस वर्ष पहले भी रुका था। मैंने रहने के लिये नील पर्वत की तलहटी में एक गोशाला का चयन किया है। इस 8x8 फुट कमरे की बनावट, सादगी और शुद्धता में प्राचीनता झलकती है।

मैं अकेला हूँ। मैं यहाँ क्या करूँ? मेरे चारों ओर ब्रह्मगिरि की रमणीक पर्वतमालाएँ हैं। इन्हीं पर्वतों से गोदावरी नदी निकलकर पूर्वी समुद्र की ओर बहती है। मैं अपनी कुटिया के सामने गूलर के पेड़ तले बैठकर ध्यान करता हूँ और अगले आदेश की प्रतीक्षा करता हूँ। अपने चारों ओर शिवलिंगाकार पर्वत-मालाओं को देखकर मैं अपने भीतर प्रबल प्रेरणा का अनुभव करता हूँ और इस नैसर्गिक सौन्दर्य में मेरा मन विलीन हो जाता है।

## 18 जुलाई 1989

आज से गुरु पूर्णिमा व्रत आरम्भ हो रहा है। जब मध्य रात्रि को मैं पूर्ण चन्द्र की ज्योत्स्ना में स्नान कर रहा था तब भयंकर तूफान उठा और मुझे स्पष्ट आज्ञा का अनुभव हुआ – छः सौ सहस्र इक्कीसों जाप।

अब यहाँ से मेरे जीवन का एक नया अध्याय प्रारम्भ होता है। जिस प्रकार मैंने स्वयं को ईश्वर के पूर्वादेश के प्रति समर्पित किया, उसी प्रकार अपने इस

नये लक्ष्य की प्राप्ति हेतु भी अपनी पूरी क्षमता से प्रयत्नशील रहूँगा। अतीत मर गया है, बीत चुका है। मनुष्य होने के कारण संभवतः मेरा पुनः उन लोगों से सम्पर्क हो जिनसे मैं पहले सम्बन्धित था, किन्तु यह भी ईश्वरेच्छा से ही होगा। मेरा व्यक्तिगत प्रयास अतीत से अलग रहने का और भगवान् मृत्युञ्जय द्वारा निर्देशित लक्ष्य को प्राप्त करने का ही रहेगा।

## 8 सितम्बर 1989

एक प्रश्न कई दिनों से मेरे मन में उठ रहा था कि मैं अपने लक्ष्य की पूर्ति कहाँ करूँ। इसका उत्तर मुझे आज मिल गया। मुझे रहने के लिए अनेक स्थान दिये जा रहे थे – गंगोत्री में गंगा किनारे एक बहुत सुन्दर गुफा, केदारनाथ में एक कुटिया तथा ऐसे अनेक स्थान, लेकिन मेरा लक्ष्य स्पष्ट न होने के कारण मैंने अपना निर्णय रोक रखा था। हमेशा की तरह मैं मध्य रात्रि को उठा। उस समय आकाश शान्त था और अष्टमी की चन्द्र-किरणों मेरी कुटिया की छोटी खिड़की से अंदर प्रवेश कर रही थीं। मैंने अनुभव किया कि एक बार और एक विचित्र प्रकाश मेरे चारों ओर जगमगा उठा और स्पष्ट आदेश सुनाई पड़ा – 'चिताभूमौ' अर्थात् मेरी श्मशान-भूमि।

उसी दिन सबेरे जब मैं अपनी चाय बना रहा था तब स्वामी सत्संगी मुंगेर से यहाँ पहुँची और मैंने उन्हें इस स्थान को ढूँढने का आदेश दिया। संक्षेप में



मैंने उन्हें समझा दिया कि मुझे किस प्रकार के स्थान का दर्शन हुआ है और तीन घण्टे बाद ही वह मेरे लिए उपयुक्त स्थान की खोज में निकल पड़ी।

## 12 सितम्बर 1989

आज से 43 वर्ष पहले मैंने नाम, जाति, गोत्र तथा कोट-पतलून जैसी अपने पूर्वाश्रम से सम्बन्धित अन्य कई चीजों का परित्याग कर गेरू वस्त्र धारण किये थे। आज के ही दिन ऋषिकेश में गंगा के किनारे मेरे गुरु, स्वामी शिवानन्द जी ने मुझे दशनामी परम्परा में परमहंस दीक्षा दी थी।

मध्याह्न के समय एक संन्यासी ने मुंगेर से आकर मुझे सूचना दी कि स्वामी सत्संगी ने भगवान शंकर की श्मशान भूमि में निर्दिष्ट स्थान की खोज कर ली है। उस संध्या को मैंने अपने संकल्प की पूर्ति हेतु पूर्णाहुति प्रदान की। जिस तरह 26 साल पहले इसी स्थान पर भगवान मृत्युंजय से मुझे बिहार योग विद्यालय के निर्माण का आदेश और आशीर्वाद प्राप्त हुआ था, उसी तरह मेरे आगे के जीवन के लिए जो दिव्यादेश मिला है वह भी फलीभूत हो, यही मेरी प्रार्थना है।

मैं सबको यह स्पष्ट रूप से बतला देना चाहता हूँ कि अब मैं मर चुका हूँ और अपने इष्ट देवता की श्मशान भूमि में ही तब तक वास करूँगा जब तक वे मुझे कोई अन्य आदेश न दें। वह स्थान पहुँचने से पहले एक बार मैं कामाख्या जाकर देवी माँ के व्यक्त स्वरूप की आराधना करूँगा, क्योंकि मैंने गत वर्ष विजयादशमी के दिन यह संकल्प लिया था।

उड़ रहा है हंस मेरा उड़ रहा।

युगों-युगों से पंख खोले

खोजता अपना बसेरा।

उड़ रहा है हंस मेरा उड़ रहा।

विश्व के सब ज्ञानियों से सीखकर विज्ञान भी,

देवताओं का हृदय में धारकर वरदान भी,

उड़ रहा है बेचैन होकर तीन लोकों का चितेरा।

उड़ रहा है हंस मेरा उड़ रहा।

उड़ रहा है और उड़ता जा रहा अविराम है।

देखता लीला जगत की भोग से उपराम है।

जा रहा है प्रिय मिलन को नील नभ में वो अकेला।

उड़ रहा है हंस मेरा उड़ रहा। ■

# स्वामी निरंजनानन्द की कलम से

जनवरी 1990

श्री स्वामीजी ने मुझे सन् 1983 में विदेश से वापस बुलाया था। 19 जनवरी को जैसे ही मैं मुंगेर पहुँचा, वैसे ही श्री स्वामीजी ने मुझसे कहा, 'मैंने तुम्हें यहाँ इसलिए बुलाया है कि तुम बिहार योग विद्यालय तथा मेरे सभी कार्यों का संचालन स्वतंत्र रूप से मेरे उत्तराधिकारी के रूप में करो। मेरा कार्य अब यहाँ समाप्त हो गया है और भविष्य मुझे बुला रहा है। मुझे जाना है।'

उनके शब्द सुनकर मेरी आँखें भर आयीं, क्योंकि मैं श्री स्वामीजी को छोड़ना नहीं चाहता था, लेकिन यह भी समझ में आ रहा था कि उनका लक्ष्य महान् और बहुत व्यापक है। वे अपनी विश्व-व्यापकता को समझें, इसके लिए यह आवश्यक है कि हम भी उनके शारीरिक सान्निध्य को छोड़ें। किसी प्रकार मैंने उनसे यह अनुरोध किया कि वे मुंगेर में अभी कुछ समय और रहें, ताकि मुझे उनका मार्गदर्शन तथा प्रोत्साहन प्राप्त हो सके, क्योंकि मैं बचपन से उनसे सदैव दूर ही रहा। मेरे इस अनुरोध को उन्होंने स्वीकार किया और जैसा कि आप जानते हैं, वे मुंगेर में सन् 1988 तक रहे।



जैसे ही 1988 आया, वे पुनः अपने जाने के विषय में अपने सत्संगों में सामूहिक रूप से तथा अपने शिष्यों के साथ व्यक्तिगत रूप से इसकी चर्चा करने लगे। उन्होंने तो प्रारंभ में ही कहा था, 'मेरा जाना अकस्मात् होगा। मैं उसी तरह जाऊँगा, जिस तरह आया था – एक झोला लेकर।' अधिकतर लोग उनके इस कथन पर विश्वास नहीं कर सके और हममें से अधिकांश शिष्य भी यही प्रार्थना करते थे कि यह मात्र उनका एक विचार बन कर ही रह जाये तो अच्छा हो। किन्तु श्री स्वामीजी अपनी बात के पक्के हैं। 8 अगस्त को उन्होंने बिहार योग विद्यालय, मुंगेर तथा वह सब जो उन्होंने पिछले बीस वर्षों में स्थापित किया था, त्याग कर विदाई ली।

उस समय से अब तक हमें उनके छोटे-छोटे पत्र मिलते रहे हैं, जिसमें उनके अनुभव लिखे हुए हैं। ये एक दर्पण की भाँति हैं, जिनमें हम उनके वर्तमान जीवन की झलक देखते हैं। श्री स्वामीजी द्वारा भेजे गए अपनी यात्रा के विवरणों को पढ़ने से ऐसा लगता है कि वे अब अपने आपको पूर्ण रूप से ईश्वरीय इच्छा को समर्पित कर रहे हैं। पहले भी उनका जीवन इसी भाव की अभिव्यक्ति था, किन्तु अब उनका समर्पण अत्यन्त गहन है। अगर ईश्वरीय इच्छा हो तो वे भोजन तथा वस्त्रों का भी त्याग कर देंगे। वे किसी से मिलते नहीं हैं तथा दिन में एक बार प्रसाद रूप में अल्पाहार लेते हैं। वे अपना भोजन स्वयं पकाते हैं। जहाँ स्थान मिल जाता है, वहीं रह जाते हैं तथा सतत् नाम-स्मरण में लीन रहते हैं।

अवश्य ही यह मेरा सौभाग्य है कि उनके जाने के पश्चात् चार बार मुझे उनके दर्शन का सुअवसर मिला। पहला बैद्यनाथ धाम में, जहाँ पर उन्होंने स्पष्ट कर दिया था कि वे अब एक नये मार्ग पर चल रहे हैं और उनका गुरु के चोले में मुंगेर वापस आना संभव नहीं है। दूसरी बार कुंभ मेले में, जहाँ पर उन्होंने परमहंस नागा के रूप में जीवन व्यतीत करने की चर्चा की, क्योंकि उन्हें स्वामी शिवानन्द जी से यही दीक्षा प्राप्त हुई थी। तीसरी बार मैं उनसे गंगोत्री में मिला, जहाँ वे अपनी आन्तरिक गहराइयों में खोये हुए थे। यहाँ उन्होंने बतलाया कि सन् 1956 में अपनी पिछली गंगोत्री यात्रा के समय मेरे जन्म से चार वर्ष पूर्व ही मुझे अपना उत्तराधिकारी बनाने का संकल्प लिया था। चौथी और अंतिम बार त्र्यम्बकेश्वर में मिट्टी की एक छोटी-सी कुटिया में उनसे मिला, जहाँ बिना उनके कहे मुझे मालूम पड़ गया कि यह परमहंस अपने पिंजरे से निकल गया है।



यह परिवर्तन अविश्वसनीय है, किन्तु साथ ही अत्यन्त स्वाभाविक और सहज भी। यह उसी दिव्यता का एक अंश है जिसे श्री स्वामीजी ने अपने जीवन में अनेक रूपों में दर्शाया है। हाँ, यह थोड़ा विचित्र लग सकता है, क्योंकि हम किसी ऐसे साधु, संत या महात्मा के बारे में नहीं जानते, जिन्होंने ऐसा कदम उठाया है। पर शास्त्रों को देखें तो शुकदेव, दत्तात्रेय, महावीर, आदिगुरु शंकराचार्य तथा अन्य परमहंसों के उदाहरण प्राप्त होते हैं, जिन्होंने इसी दुर्गम मार्ग पर चलकर अपने अमिट पदचिह्न छोड़े हैं।

संस्था का कार्यभार संभालने के बाद मेरा हमेशा यही प्रयास रहा है कि समस्त संस्थागत कार्यों को पूर्ण उत्तरदायित्व के साथ संभालूँ, ताकि श्री स्वामीजी उस लक्ष्य की प्राप्ति के लिए स्वतंत्र हो सकें जिसके लिए उनका अवतरण हुआ है। मैं चाहता हूँ कि हमारी भावुकता या व्यक्तिगत इच्छाओं के कारण श्री स्वामीजी के पथ में किसी प्रकार की बाधा उत्पन्न न हो। उनकी नियति ब्रह्माण्डीय स्तर की है और हमें सदैव यह प्रयास करना चाहिए कि हम यथाशक्ति उनका साथ दें, क्योंकि इसी प्रकार के सम्बन्ध से हम स्वयं को आध्यात्मिक रूप से उन्नत तथा जाग्रत कर सकते हैं।

इसीलिए सभी गृहस्थ शिष्यों, भक्तों, मित्रों, कर्म-संन्यासियों, संन्यासियों और शुभाकांक्षियों से मेरा अनुरोध है कि जब तक श्री स्वामीजी उन्हें बुलायें नहीं, तब तक उनके पास जाने का प्रयास न करें। सभी संन्यासियों से मैं कहता हूँ कि अपने आपको भविष्य के कार्य के लिए तैयार करो और जो महान् आदर्श श्री स्वामीजी ने अपने जीवन में स्थापित किया है, उसे अपनाओ। ■

# Om Namo Narayanaya

*Swami Satyananda Saraswati*

It is now befitting to express my heartfelt gratitude to those who have in their own way extended their help and cooperation during my teerthatan in the past year. First and foremost, I would like to thank:

- His Holiness Swami Chidanandji Maharaj of Divine Life Society, Rishikesh, for his valuable support, guidance and inspiration.
- Mahant Shivgiri of Juna Akhara, Tryambakeshwar for his hospitality during my chaturmas at Neel Parbat, Tryambakeshwar.
- My guru bahen Mata Sivananda-Krishnananda who came all the way from Vrindavan to meet me at Bombay as she telepathically knew that I was now entering a new phase of sannyasa.
- His Holiness Rawalji of Badrinath and his wonderful team for their hospitality, friendship and warmth during my visits to Uttarkhand.
- Mahant Omkaranandaji Maharaj of Sri Akhandananda Ashram, Vrindavan for his overwhelming kindness.
- Staff and in-charge of Udaseen Ashram, Amarkantak.
- Padmavati, alias Wendy from USA, who unknowingly became the catalyst in arranging my meeting with Mahant Godavari of Juna Akhara at Kumbh Mela.
- And of course, Mahant Godavariji himself, at whose dhuna I had the good fortune to spend many hours during the Kumbh Mela. It was he who acted as a trigger and it was at his dhuna on 6th March that a breakthrough took place in my psyche.
- Swami Atmananda who flew all the way from Singapore to meet me and who was the one person amongst my



early batch of sannyasins who not only fully understood and appreciated my new mission, but also pledged to renounce her accomplishments and follow the path of Paramahansa.

- Sri Kedarnath Goenka, who has been my best friend and well-wisher throughout the years and even now. No words are enough to express my gratitude to him.
- The Bhaskars in Delhi and in Katni who unfailingly gave their help in every way possible. Mr and Mrs Hira from Bombay and also their associates, Mr Tiwari from Varanasi, Ravi Maachar from Aurangabad and Boney Kapoor, Bombay, who extended their help whenever required. Sri Ajay Lakhanpal, Minoo Mody, Hani Umrolia and Ashok Mody from Bombay. Mr Sengar and Mrs Swaraj Mani Agarwal from Jamalpur.
- My good friend, Mr Rajgarhia, from Delhi. Sri Kiran Shankar from Nepal whom I met by coincidence.
- Swami Yagyavalkyananda (Dr B.C. Adhwaryoo) of Gujrat whom I have known since Rishikesh. Sri Lal and Shetty who drove my car. Sri Lilamoy Mukherjee, also the Mukhia of Rikhia and Girdhari Panda who extended their support in spotting the place for me.
- And last but not least I must express that were it not for the able leadership of Swami Niranjan who took over BSY and managed it better than ever before, my path would not have been passed clear. My thanks to him.



Other than that, my heart goes out to the soul-stirring verses of *Ramacharitmanas* which have inspired and encouraged me at all times.

– Navaratri, 30 September 1989

# Om Namō Narayanaya



O Lord Mrityunjaya!  
I have worshipped you  
As Kaal Bhairava with one tattwa,  
As Kaamakshi with five tattwas,  
As Vishnu with flowers, fruits, water and milk.  
In many forms, in many ways  
And in many places  
I have worshipped whatever form  
You have revealed to me as your own image.  
And now, at your burial ground  
I will worship you with every breath.  
This I promise.

# From the desk of Swami Niranjan

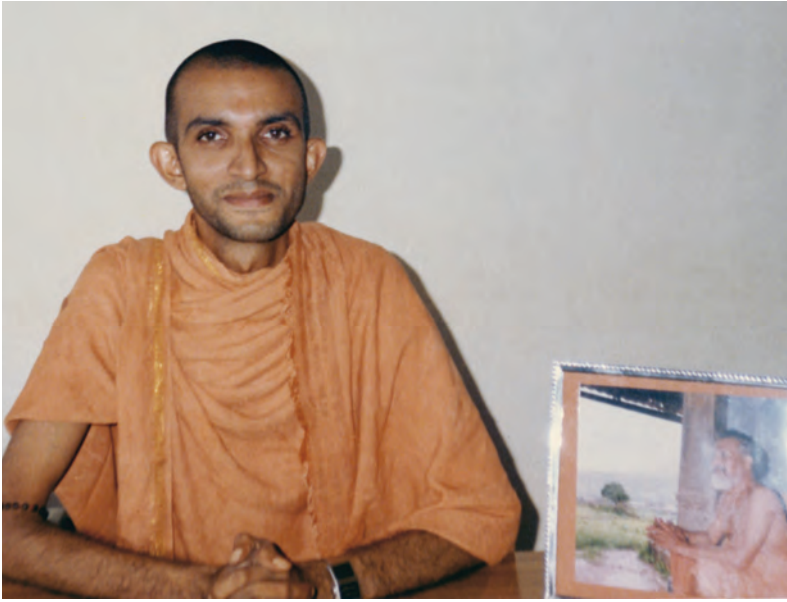
## January 1990

I was recalled to India by Swamiji in 1983 to assume the presidency of Bihar School of Yoga. On that very day of 19th January, when I reached Munger, Swamiji said to me, "I have called you here to take over the entire work of BSY and all that I have created, and succeed me in every way. My role here is over. There are other horizons beckoning me and I must go."

Of course his words brought tears to my eyes then, as they do now, because I did not want to lose Swamiji; but I understood that Swamiji's role is far greater and more universal, and in order for him to experience his universality, we may have to lose his physical presence. However, I did take the liberty of requesting him to stay in Munger a bit longer if only to be physically present to guide and inspire me, as I had been away from him almost since my childhood. To this he agreed and as you very well know, he remained in Munger until 1988.

1988 came, and he once again started speaking of his plans to go away. This he mentioned both publicly in his satsangs as well as privately to his disciples. Of course, he always did say, "My departure will be sudden and I will leave as I had come, with only one jhola!" Many did not believe this would ever happen and overlooked it, and many of us secretly prayed that it may never happen. But true to his word, on 8th August 1988, Swamiji bade farewell to BSY, to Munger, and to all that he had created in the short span of 20 years.

Since then we have been receiving his newsletters from time to time, describing his experiences at the places he has been visiting. They have served as a window into the present life of Swamiji, offering us a glimpse of the direction in which he is heading. These have been published in our past magazines,



and for those of you who have missed out on them, we are once again printing a compilation in this magazine of all the letters received from Swamiji since he left.

One thing is clear from these newsletter, that Swamiji is now completely and totally surrendering himself to the Divine Will. His life as we have seen earlier has been an expression of that too; however, now his aim is total surrender, even to the extent of giving up food, clothing and shelter, if that be His will. He meets noone, eats once a day a meal so sparse that it could not feed a bird, cooks for himself, lives anywhere in any mud hut offered to him, and is forever lost in naam smaran.

I have had the good fortune to have his darshan four times since he left. At Baidyanath Dham where he broke the news to me that he was definitely now on a new path and his return to Munger, as before, in the role of guru was impossible. At Kumbh Mela where he spoke of now living the life of a Paramahansa Naga as that was the initiation which he received from Swami Sivanandaji. At Rishikesh

and Gangotri where he was lost in an inner vision and told me of his last visit to Gangotri in 1956 when he had taken the sankalpa of making me his successor, four years prior to my birth. And finally at his mud kutiya in Tryambakeshwar where, without his saying anything, I myself knew that the bird had finally left the cage.

The transformation is unbelievable, but the change is so natural and spontaneous that one is left feeling that this too is an aspect of the divinity which Swamiji has shown us in so many ways. Perhaps all this is a bit strange for us as we do not hear or know of any sannyasi or mahatma within our living experience who has taken such a step; but we have only to look into the shastras to know that the path Swamiji has chosen to tread is the same one which the great mahatmas such as Sukadeva, Adi Shankaracharya, Dattatreya, Mahavir and other paramahansas, who have left their footprints in the sands of time, have chosen for themselves.

Since I have taken over the work, I have always endeavoured to shoulder the institutional responsibility myself, leaving Swamiji free for the greater mission that he is destined for; but now more than ever, I strongly feel that Swamiji's path should no longer be restricted or hindered in any way by any of us, either - by emotional attachments or personal needs, for which we may want to approach him from time to time. His destiny is that of one who can create the universal vision and we should consider ourselves privileged to support him in whatever way we can, for through that association we ourselves can be raised spiritually.

Therefore, it is my request to all householders, devotees, disciples, karma sannyasins, friends and well-wishers, that they should not try to find out where Swamiji stays or try to meet him unless he calls them. And to all sannyasins I say, prepare yourself for the work which lies ahead and try to emulate the example which has been set before you by our beloved Swamiji. Yes, the bird has truly flown and no cage or shutter can hold him now. ■



# Ten Thousand Words

The journey of ten thousand words begins with one word.

Our journey is of the one word known to us as *Om*.

*Om* is the beginning, the middle and the end of the journey.

It is from *OM* where we take our first breath  
and we will give our last breath back to *OM*.

We say 'give' but it will be a surrender of our last breath;

We say 'take' but in truth the breath was given freely to us.

So, in the middle between the give and the take is holding on.

Here, in the middle,

is where the traveller has to wake up to realize and rethink  
about what we are holding onto.

Really, holding on to what? For what, and why?

Now, we say take a deep breath and sit with that.

Yes, sit with that and while we are sitting here

between our first and last breath,

decide to stop wasting time.

*Om Namah Shivaya* is the road we are on.

Lighten up your load and take *Om Namah Shivaya* everywhere.

Each step on the road of *Om Namah Shivaya*

is blessed by Sri Niranjan.

Remember the day he pointed in the direction,

he said, "Go there."

He said, "Go down the road of *Om Namah Shivaya*,

not only will I walk with you,

I will also be there when you arrive!"

Every single step is packed with radiant Light and His Love.

Make no mistake, the path is completely lit by the grace of Guru.

Sit with that.

*Hari Om Tat Sat.*

—Yogasena

# Sankranti at Sannyasa Peeth

*Swami Ratnashakti Saraswati*

From ancient times, Sankranti and Chhat, two rituals associated with the Saurya tantra, have been performed in Bihar. Karna, the son of Surya, was the King of Angadesh. Karna performed his upasana and aradhana of Surya here in Bihar and being the son of Surya, he perfected these sadhanas and gained siddhis in his worship. Surya upasana and aradhana is an ancient tradition of Bihar, and for that reason during the inaugural year of Sannyasa Peeth I have taken the decision to conduct Surya aradhana and perform the ancient rituals of Sankranti. According to our scriptures, daan is the most important component and different items have been identified for each Sankranti.

– *Swami Niranjanananda Saraswati.*

Swami Niranjanananda is reviving the parampara of daan, according to the traditional and scriptural wisdom. In the *Bhagavad Gita* Sri Krishna explains the importance of sattwic daan. (17:20):

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।  
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

*Daataavyamiti yaddaanam deeyate' nupakaarine;*  
*Deshe kaale cha paatre cha taddaanam saattwikam smritam.*

That gift which is given to one who does nothing in return, knowing it to be a duty to give in a fit place and time to a worthy person, that gift is held to be sattwic.



Sattwa is the state and experience of purity, wisdom and effulgence. In order for daan to be sattwic, all the different aspects involved must reflect that purity. The daan has to be selfless, without any personal motive or expectation of reward. The relationship between donor and recipient will be one of respect, honour and compassion. The place of daan should be sacred, ideally at tirthas, places of tapasya and sadhana, or where the light of spiritual endeavour and goodness dwells. Along with place, the time of daan is also important. All of these criteria are fulfilled at Sannyasa Peeth, beside the sacred river Ganga, when daan is given on the Sankranti day. Each month, different groups are selected from the local community to receive the Sankranti daan. These groups represent the sections of society that are easily ignored and forgotten. All are welcomed, greeted with namaskar and honoured with daan, or items appropriate for each Sankranti.

### **Meena Sankranti**

Meena Sankranti occurs when the sun enters the zodiac sign of Pisces around the 13th of March. This year the people selected to receive daan on Meena Sankranti were the *mochi* or cobblers, *nai* or barbers, *dhobi* or washermen and *bans walla* or bamboo workers. *Bhumi daan* or the gift of earth is traditionally given and is the most auspicious daan during Meena Sankranti. Other auspicious items are those that are useful for the household. This year at Sannyasa Peeth the items presented included a *mitti kalash*, or earthenware pot, filled with rice representing the *prithvi tattwa*, the earth element. Other items included a full set of bed linen, towels, saree, kurta, pyjama and gamcha. Anna daan was given in the form of rice, sugar, salt, dal and mustard oil.

### **Mesha Sankranti**

Mesha Sankranti is also known as Maha Vishuva Sankranti. It occurs when the sun enters Mesha rashi, or the zodiac sign of Aries, which was April 14th. This day marks the



beginning of the New Year in most Hindu solar calendars. Mesha Sankranti is celebrated as Puthandu in Tamil Nadu, as Vishu in Kerala and as Pana Sankranti in Odisha. Mesha Sankranti is celebrated as Naba Barsha or Poila Boishakh in West Bengal. In Assam the celebration is known as Bihu and as Baishakhi in Punjab. Anna daan to celebrate the rabi harvest, as well as items appropriate for the heat of

the season are traditionally given during this Sankranti. At Sannysa Peeth the group selected to receive on Mesha Sankranti were people with special needs, due to physical or mental handicap. They received vastra daan in the form of saree, kurta, pyjama, dhoti and shoes, as well as bed linen and anna daan items that included rice, dal, flour, salt and sugar. Children received clothing sets, a summer cap, drinking bottles, educational games, and a selection of anna daan items. ■



# Sannyasa Lifestyle Experience

(For Indian nationals)

*Sannyasa Lifestyle* beginning on 1st July 2022 is being conducted as a 6-month training, and also a 2-year *Sannyasa Lifestyle Experience*.

*Sannyasa Lifestyle* provides an experiential insight into the traditions and teachings of *sannyasa*. The training allows participants to develop an understanding of how the ideals of *sannyasa* can be applied and lived in everyday life to attain greater creativity, efficiency, clarity and harmony in all that one undertakes.

## 6-month Sannyasa Lifestyle:

1st July 2022 to 31st December 2022

1st January 2023 to 30th June 2023

1st July 2023 to 31st December 2023

## 2-year Sannyasa Lifestyle:

1st July 2022 to 30th July 2024

Applications can be submitted from now onwards. The application form and further information can be found online at [www.sannyasapeeth.net](http://www.sannyasapeeth.net) or by contacting *Sannyasa Peeth, Paduka Darshan, PO Ganga Darshan, Fort, Munger, Bihar 811201*

Tel: +91-09162 783904, 06344-222430,  
06344-228603

For a reply please enclose a self-addressed, stamped envelope.

*Jai Hol!*



हरि ॐ

सत्य का

**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, स्वामी निरंजनानन्द सरस्वती एवं स्वामी सत्यसंगानन्द सरस्वती की शिक्षाओं के अतिरिक्त संन्यास पीठ के कार्यक्रमों की जानकारीयाँ भी प्रकाशित की जाती हैं।

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811201, बिहार, द्वारा प्रकाशित।

थॉमसन प्रेस इण्डिया लिमिटेड, हरियाणा में मुद्रित।

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फोर्ट, मुंगेर, 811201,  
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## Important Notice for all Subscribers

Blessed Self  
*Jai Ho*

We are happy to inform you that since January 2021, the *AVAHAN* magazine is available FREE of COST to all subscribers, supporters, aspirants, devotees and spiritual seekers at -

[www.sannyasapeeth.net](http://www.sannyasapeeth.net)

Due to the ongoing coronavirus pandemic and uncertainties associated with it, the printed copies of the *AVAHAN* magazine will not be available in 2022 for circulation to subscribers. Therefore, NO new or renewal of previous subscription is being accepted for this magazine for 2022, so please do NOT send any membership for the magazine.

You will be notified from time to time regarding the magazine and any new developments.

In the meantime, continue to imbibe the message of sannyasa and to live the teachings of Sri Swami Sivananda Saraswati and Sri Swami Satyananda Saraswati to improve and better the quality of your life.

With prayers and blessings of Sri Swami Satyananda Saraswati for your health, wellbeing and peace.

*Om Tat Sat*  
The Editor