

Research article

Finding a Guru is Destination of Life: An Ethnographic Study on *Sanyasi*

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ABSTRACT

A *Sanyasin* is one who leaves all his belongings like home, properties, family and lives a life of detachment. He is not bothered about his past and not worried about future. The purpose of this study is to explore the perception and feelings of a *Sanyasin* about their life and to know the philosophies that are guiding their life using ethnographic research methods. Human life is superior to any other form of life and the mission of human life is to find mokshya: union with divine (GOD) and get liberated. It may take several birth and rebirth to get mokshya. The ego is barrier to that golden path and to get rid of that ego and find the right path we need Guru. Guru, the liberated one is in existence of human to guide people to mokshya. So one has to surrender to guru to know the path to liberation (Mokshya) as my research participant did. So, 'Finding a Guru who can guide you to Mokshya is destination of human life' is the finding of the study.

Key words: *Ethnography, Mokshya, Guru, Human life, Religion, Eastern Philosophy*

INTRODUCTION

Reality of life has always fascinated me, right from my early teen when one is very

inquisitive and experimental. Reality is not the mere evident presence of physical being or object but the real reason of my birth and furthermore why borne as a human and not any other animal? I feel that I am superior than animal as modern science says. But sometimes I doubt and want to know why I am not borne as animal but a man and similar other questions like what exactly is the nature of universe, how many universes are there, Is there other life beyond earth? What are gods? And so on haunts me.

Sometimes I strongly feel that my life is for something important and I am not getting my mission, I am eager to know my mission, but I am not getting the track. So I always try my luck and randomly work to get my mission. Sometimes I feel that my family belonging to an orthodox family believing on God, past life, future life, Moksha, Existence of divine life may have made me to think in this way. It may be a psychological issue. But several events, make me believe that, it is not so. I know one thing for sure that I am not getting the clue and I am spending my life to search for it. This query took me to Haridwar Badri, Kedar. Benaras to Kanya Kumari (Important holy places in India) and other religious places. I met with different Sadhus, yogis, Rishis ,even with those who claim that they

are more than 200-300 years old. They also did not reply to my queries. So, I am interested in knowing that why the people live a life of yogi, Brahmachari or Sanyasi. By living their life like that, do they get their query answered? Are they happy with their life? What have they got by living the life like that. So, I choose to do an ethnographical research on a sanyasi.

Statement of problem

A *Sanyasin* is one who leaves all his belongings like home, properties, family and lives a life of detachment. He is not bothered about his past and not worried about future. He lives his life in uncertainty. He practices austerity (Swami Vivekananda, 1996). What are the driving factors to choose this path is the subject of this study. What exactly they do? How are they living their life and what meaning they give to this sort of life? This is what I as a researcher want to explore.

Purpose of the study

The purpose of this study is to explore the perception and feelings of a *Sanyasin* about their life and to know the philosophies that are guiding their life.

Research Question

From this study the researcher tried to answer the following broad research question: How is a priest in a temple spending his life? Why has he chosen this sort of life? What meaning does he give to his life and his daily activities? What is his perception of life?

Limitations and Delimitation of the study

As a researcher, I already may have some notion and belief so this may lead to biasness in analysis of observed data. As I have

mentioned that I belong to a Brahmin family with regular discussion on spiritual phenomenon and life. I have grown up seeing all the rituals like daily puja, sanj bati, sankrati puja, astachiranjivi puja in our birthdays. Several 'Hom': fire sacrifices and so on. I have seen my family donating lots of things along with money to sanyasin and pandas (post given to priest living at different pilgrimage in India by Ranas to help when Ranas visit to those pilgrimage). I also do believe in god, life after birth, believe in and happy in participating in visit to different pilgrimages. I also meditate (better to say try to meditate), believe in cosmic power and energy. Have a quest to search the reality of life. Understand the phenomenon of birth, higher state of being and so on. But, I am a student of science; I have completed my intermediate, bachelor and masters in science and doing my MPhil in education. All my background and all believe and values may influence my observation, analysis and interpretation of my data. Apart from that, as this research has deadline and I have to finish my research on time I may not get the opportunity to go into further depth but I have tried my best to dig out his philosophies and why he thinks he is living this sort of life.

METHODOLOGY

This is an ethnographic research. "Ethnography is the only research method that allows a researcher to tell a story about a community - a story told jointly by the researcher and the members of a community (p 388-389)." (Moss, 1992). With the influence of this definition, I began this ethnography. It is a story about a pujari (priest) in temple in his version.

Choosing the participant: I have seen, met and interacted with several *sanyasin*, Jogi,

Babaji. But for my research purpose I choosed a pujari (priest) of Devi temple in Jorpati near my home as it will be easy for me to observe him closely and interact with him frequently. He is a Brahmachary. Swami Vivekananda describes Brahmacharya as who is not married and practiced celibacy and austerity. (Swami Vivekananda, 2007). He calls himself a Sanyasin. He lives in a small hut in the compound of the temple. I have interacted with him several times and found him boasting that he belongs to a well to do family and chosen this way of life voluntarily. He sometimes sounds very philosophical. The first interaction with him was remarkable, He on that first visit told me, "Don't meditate so much, and stop doing it." I was surprised; this was my first meeting with him and how he came to know that I meditate. I had read about such people who can know about others in autobiography of yogi, those are called siddha purush (Paramhansaha Yogananda,). After that, I met with him several times and talked about philosophical things, related to yoga, meditation and eastern philosophies. When my facilitator of research class talked about ethnography and asked to do one ethnographical research, I thought of doing the research on him. This is how I selected case for ethnographic research.

Lee and Brewer (2000) stated that ethnography is the study of people in naturally occurring settings or 'fields' by means of methods which capture their social meanings and ordinary activities, involving the researcher participating directly in the setting, if not also the activities, in order to collect data in a systematic manner but without meaning being imposed on them externally.(p10). Keeping this on mind, Ethnographic methods were employed to observe selected participant. In order to gain

an in-depth understanding of the user culture or activity (in this context, the temple priest), I observed and inquired about the research subjects' normal activities. One of the key strengths of this method is that it allows one to gain an "inside" account of the lives of the researched (Lee & Brewer, 2000). It informs by revealing a deep understanding of people and how they make sense of their world (AIGA, 2009). So, I tried to search subjective knowledge based on one subject's observation, his understanding and perception, verbal data and narrative text. I adopted strategies as three days' observation of daily activities of participant at several different times, interview with participant and his neighbour, Transcription of information, coding and narrative description. In the process of ethnographic study, the daily routine of the participant was gained from the interaction with the participant and observed for three days at different time for verification. Same was discussed with his neighbour for verification. Since the participant is talkative and loves to talk, the interactions were easier and natural. The observation made and discussion was recorded in short form and reflective write up was prepared for analysis. Later on after going through those data, key points and key interaction were decided and was planned to present in several themes like: choosing life of sanyasi, daily routine, waking up early and worshipping, his habits, his explanation of his life (meaning), philosophies of life. The reflections were verified re-visiting him and narrating to him.

Ethical consideration: Ethnography is a research method based on observing people in their natural environment rather than in a formal research setting (AIGA, 2010; Lee & Brewer, 2000). So, I went on visiting the participant: the sanyasi or pujari, without

letting him know that I am researching on him. As I believe that he is a public figure and he himself too is a talkative person, he doesn't seem bothered about being researched. He himself on his first interaction with me has told:

'hami jogi sanyasi ko ke cha ra lukaunu, sansarai aafno, sansarai aruko, sansarai pravo (god's) ko.....'

English Translation- What thing have we to hide being a Sanyasi? Everything is ours, world is of god.

He has confessed that, except few mantras and guru mantra, he can share all he has, his body, his wealth and, his knowledge. He believes that Knowledge and experiences are to share. Latter on after several visits I just confessed to him that; I am interested on him and doing research on him. He took it lightly. He said: 'yeuta jogi sanga ke pauchau ra ba'. But latter on I also found that he remembers very few things about my visit and discourses. There is no harm to the researched. This research can be beneficial to those interested in similar research. No money or any other compensation was given to the participant. Frequent visit to the participant and verification of the reflection made may also add credibility of the research. So, these justify the ethical consideration regarding the research.

RESULT AND DISCUSSION

In this section the finding of the study is presented along with relevant discussion.

Choosing a life of Sanyasi:

He belongs to 'Giri-sanyasi' cast. But he is only one in family who is real sanyasi. A Sanyasin is one who leaves all his belongings like home, properties, family and lives a life of

detachment (swami Vivekananda, 1996). According to Bhagvad-Gita sanyasi is those who neither loathes nor desires, free from the dualities he is released easily from the bondages (Gita, 5.3). He was born to a well-to-do family from Dang, a sort of zamindar family but he ran away from his family at the age of ten, for reasons unknown, when he was student of grade 5. He went to india and met with some jogi, who use to do sadhana regularly, used to travel from place to place. He used to travel with them and help them in making food and in doing rituals, he remembers those days and said that:

'Daura batulney, vikshya magna janey, falful khojna janey, khana banauney, ani dherai. Kati din ta jungle ma bitauthyau, khoi k e ke ko jara pani khainthyo...'

[English Translation - gathering firewood, begging, searching for fruits, spending times in forest. Many days have been spent in the forest; various roots were eaten to survive.]

His experience seems like I am reading a story book. I used to think that, those things are only in stories. After 4-5 years he returned back to his family in Dang. He stayed with his family for 3-4 months but he was not interested in living with his family and again ran away from home and reached Haridwar, a holy town in India. At that time, he was unaware about anything, he did not know what he was doing and what it meant. Now, he believes that it is due to his past life and he has different destiny waiting for him. After spending several days in dharmasalas (a sort of guest house for people going for pilgrimage) near ghat (bank of river) he was taken to an ashram of 'Swami Ramanandan Giri' which was on the way to Rishikesh by one santa (disciple of ramananda). He spent around 20 years of time there. The duties of

the entire disciple were to serve regular activity in ashram and to attend Sanskrit, hindi classes, Ramayana classes, and several discourses with enlightened and renowned personalities. He along with his disciple-friends (Gurubhrata) use to serve several Dikshit and Sikshit Gurus who use to visit our ashram. He also took formal education upto Madhyama (equivalent to SLC). He used to travel to Badri-kedar, yamunotri, gangotri and so many places along with different group. Several times he used to go as guide too as instructed by guru ramanandan swami.

'Kahiley kahai thula thula guru haru ko sewa garna painthyo. Uni haru sanga kedar, gowmukh ma gayera dhyana garney, jungle ma basney, sadhana garney. Thuprai gariyo. Dherai sadhana ma sidhi pani paiyo.'

[English Translation- Sometimes we used to get opportunities to serve several gurus, chance to move for meditation with them at Kedar and Gowmukh, live in the jungle, and meditate with them. Some siddhis has been achieved with them too.]

When I asked him to teach me some. He just smile and with shy expression said: 'aahiley yesai kaha huncha. Aahiley ta abhyash nagareko pani thuprai bho'. [English Translation- "it cannot be taught here easily now? Its been long that I have not used and practiced those siddhis and meditation" According to swami Vivekananda (2007)- 'Siddhis are power gained during different meditative and tantric practices. With achievements of such power one can walk on fire, water and air too. One can materialize any thoughts; can have rain any time and so on'.

Daily routine:

His morning is mostly dedicated on cleaning himself and his surroundings, worshiping. After that he prepares his simple satwik lunch mostly made available by donation from worshippers coming to the temple. Satwik food is those diet which is light, balanced and do not upset stomach and other parts of body, keeps person away from any diseases and above all keeps mind calm and do not allow it to be aggressive and fluctuate much (Shastri et al., 200) the mind Before he eats he prays to the God and separates a portion for the God, and then to Pitris (expired family members) and eats. As, I belong to a religious Brahmin family, I also used to follow such action before food. I have also seen my mother separating some foods for God and Pitris. I think it's a traditional practice. Max Weber (1864-1920) argued that traditional action occurs when the ends and the means of actions are fixed by custom and tradition (as cited in Ashel & Orenstein.2005, p.234).

Day time is relatively not specific. He enjoys talking to the visitors in the temple. One specific observation was he bowed to a small kid who was accompanying his mother and father. He symbolized the kid as a sign of purity, innocence, genuineness and not touched by social manipulations and greed. He also seemed to respect female as the creator and related to mother Earth who is holding all the humans.

In the evening at dusk he lits sajh batti and do sandhya (again chant bhajan-kirtan, songs of god and do jup of guru mantra). Sometimes, he along with few children and old people do bhajan in the evening. Late evening he takes some light food. Before bed he washes his legs, prays and sleeps.

His Family:

When I asked him his name and about his family, he was bit philosophical. He simply said:

‘Call me whatever you like, jogi *sanyasi*, baba, babaji, anything. You are my family, all these birds (showing to pigeons in temple), these trees are my family, all the living creatures are family of God (gesture showing up).

He further said:

Jogi ko pariwar hudaina, ghar-Grihasti chodera hidey pachi nata kaha rahancha ra. Nata gota matlab garney bhayey ta, gharai basinthyo hola ni. Ba-ama kai sewa garera. Sanyasi ko ta prabhu nai pariwar ho unaima sabai dhyan kendrit hunuparcha, sanyasi ko dharma yehi ho.’

[English Translation- Jogi/Snyasi do not have families. There is no relation after leaving the home and household? If we were concern to relatives and family then, we would have stayed at home, serving fathers and mother. God is a family of Sanyasi and all attention should be centered on God. This is the religion of Sanyasi.]

This is similar to the message of Eknath Esworam, a spiritual guru who quotes as: ‘Gita says: still your mind in me, still yourself in me and without doubt you shall be united with me, Lord of love dwelling in your heart’ (Esworam, 2006, p.223). It seems that at early stage he unknowingly enters the life of sanyasin. Later on he got the exposure with different spiritual person; he took part in discourse related to religions, Bhagvad gita and other great scriptures. So, he was shaped accordingly and he choose to be Sanyasi and stay Brahmachary. As he did not want to discuss and no body know about his family, I could not get the background why he ran away from home. It may be just be a

inquisitive mind to explore world or it may be any threaten or bad experience in his early family life that have lead him to ran away from home, not only once but again.

I have heard him boasting that he was borne to a well to do family before I started this research. He doesn’t know about his family now. May be his parents are not alive and his two brothers are there. Long back when he was in Dang, he has heard that one of his brothers is a college teacher. His family doesn’t know about him and he also doesn’t know much about them also and seems not to be bothered too. He does not know exactly that why he doesn’t want to visit his family and to know about them. May be he has strong notion that sanyasi should not be doing that. He shared:

‘Sanyasi bhayera hidey pachi, yesta kura ko artha hunna, guru dikshya payey pachi yesta kura ko matlab pani bhayena, yaha aayera baseko 30 barsa bhanda badi bhayo, kasailey pani sodheka chainan, matlab pani bhayena, khoi kina ho tha chaina, sayad sanyasi ko dharma ley hola.’

[English Translation- After becoming Sanyasi, after finding Guru and taking dikshya (adapting guru Dynasty/path), we don’t bother about family and relatives. it has no meaning to us, it’s over 30 years of staying here, no one asked, did not even mean, don’t know why?, perhaps the reason is being Sanyasi religion.

The above stated line ‘sanyasi ko dharma’ is what I feel is one of the guiding factor of his life as a Bramhachari and sanyasi.

Waking up early and meditating & worshipping:

His day starts early morning. With very few days as exception, he usually gets before 4 o'clock, which he calls Brahmamuharat (Before sun rises). This is regarded to be time to wake up in the morning in different sastras in hindu philosophies. This is a time when there is utmost purity and peace in nature. This is the time when there is secretion of hormone called melatonin from the pineal glands which provides maximum relaxation and prepares the body to cope with all the stresses throughout the day. This is the perfect time for meditation and to get bliss (SVAYASA, 1999; Bijlani RL, 2004; Swami Sacchidananda Bisudhadev, 2055). After his regular morning activities of getting fresh and taking bath he sits for jup and meditation at around Brahmamuharata. His waking up early helps other and inspires others to get up early too. His neighbour gets up when he starts bathing at around 4:30 or 5 o'clock. As his neighbour who is a government official stated that:

'Pujari Ba bihanai uthera, hara gankey Kasha-Kashi bhandai nuhaunu huncha, ani ma tyo swor sunera uthchu, 5 bajayo bhanera ra morning walk janchu. Wah ko hara-gankey kasha mero alarm jastai cha, Kahiley kahi waha ko swor na sunda, aja ke bhayey cha, sancho bhayena ki pujari ba lai jasto lagcha.'

[English Translation- The Priest baths in the early morning stating 'Hara Gankey Kashi-Kashi, and I'll wake up after hearing that sound. I understand that it is 5 am and time for my morning walk. It's like my alarm, If I don't hear his sound-the sound of 'hare gange Kashi', then I feel that the priest is not well or having some problem, although its rare.

'Hara gankey Kashi.. paap nashi' is one of the common statement used by many of hindu

religion people while bathing. The pujari ba explains it as:

'Kashi (Beneras) is one of the holy place in india known as place for learned people, it lies in the bank of holy river ganga. It is thought to be source of water throughout the world as in hindu religion, gnaga flows from the jatta of shiva. So, while chanting the word hara gankey kasha, it gives sensation or feeling of bathing in ganga.'(translated).

People visit kashi and bathe there to wash of their ill doing so, pujari ba also stated that

'jo maan channga to kachaurimey ganga bhaney jhai bihana kashi lai samjhara nuhaunu parcha... hami sansarik duniya ma hurkida badha budo huda samma dherai paap garisakeka hunchau'

[English Translation- we knowingly or unknowingly do lots of sins while carrying our regular works so remembering Kashi while bathing will take away all our sins.]

After bath which he calls purification of body he sits in meditation. He meditates on the Mantra given by his guru. This he calls purification of mind. And then he starts cleaning of the temple. It takes around 2 hours or sometimes more to clean the temple and its compound of more than a ropani. After that, he collects some flower and prepares puja samagri and sits for puja. According to him, doing puja regularly is about training ourselves to be on discipline and focusing on god, so that we live our life in good deeds and our mind do not go into wrong things. This worship gives a sort of peace in mind.

Depending upon the day, bar, tithi, and especial occasion the duration of puja is variable. His regular puja takes about an hour

and some other special days puja takes next 1-2 hours. The eighth day (astami) of lunar calendar and each Friday he used to have long puja as Astami and Fridays is the Devi's birth-tithe (date in lunar calendar of 15 days) and birth-day respectively.

His habits of smoking and chewing tobacco contradicts to his philosophies:

He is very good person and a real sanyasi, it is what all people around him believes about him. But as a good saint or sage or sanyasi he should not have the habit of 'tamasik' things. He has habit of smoking and chewing tobacco. When i asked him jogi- sanyasi bhayera pani churot, khaini khandey ho ta? (Being a sanyasi why do you smoke and chew tobacco?), he simply reply: 'akhir manis nai ta ho, khoi yo amal (addiction) chahi lagyo.' He has no any reply to that. He has no any reply to that. He could have simply said that these all are the Prasad of shiva, as most of the sadhu says, I was expecting this answer, but he did say so but was bit shy (body language) on this topic.

Wearing a yellow dress:

He usually wears an orange or yellow T-shirts and a paizama (loose-trousers). He feels comfortable on this get up so he wears these clothes. But to my question why yellow colour? He shared that the yellow colour is the colour for sadhu-santa, every sadhu wears this colour. It is the symbol of peace and prosperity that's what he says. But his expression where saing that its rituals, every sadhu especially his gurus and guru-bhrata wears it so he continue with it. Krishna Pahari one of the members of Nagarik samaj and renowned activist regarding democracy and human rights once in his interview has also said that it's a symbol of peace and 'swakchata'. And this yellow dress reminds

him regularly that he is living life of swakchata, swachandata and for peace.

What others feel about him?

I found that, the people living around the temple respects him and have good feeling about him. One government official, who stays near the temple shares:

'ma sanai, padda dekhi, waha lai dekheko hu, aba ta budo pani hunu bho. Waha ley dherai garnu bhako cha, yo mandir lai, jhadi matra thiyo, aahiley kasto bhaisakyo, chanda uthauna, kam mehenat garnu bhako chaina waha ley,....'

English Translation- I have seen him since my childhood and study time, now he is being old, Priest ba has been doing a lot things and hard work for the temple. Like: there is the bust was just, how is it now. To raise money for the temple Priest Ba has done a lot of hard work.

The boy who helps him with his work and stay near the temple shares:

'Sarai maya garnu huncha, risaunu pani huncha kahiley kahi, kahiley kahi mero lagi bhanera school kharcha pani magi dinu huncha, yaha aayeka manis haru sanga. Kahiley kahi sancho nahuda, mandir safa garney, phool tipney, chiya pakaidiney pani garchu. Bichara pahila jasto kam garna ali saknu hunna.'

[English Translation- He loves me so much but sometimes get angry too. Sometimes he asks some pilgrim to pay my fee. when I am unwell, he helps me with my daily chores like: cleaning the temple, flower braid, making tea as well. He cannot work hard as he use to do earlier, he has grown old.]

According to people living around there, he is real pujari and sanyasi. Nobody knows about his family. He is not greedy of anything like other pujari in city. He sometimes request for donation for construction work and really works hard for it.

His meaning to his life and philosophies guiding his life:

His life is focused on three major issues knowledge (mostly through experience), routine which determines his activities and organization by which he manages his daily activities in more or less same manner. These three factors wisdom, discipline or routine and organization are also stated as three important pillar of human life in Samay-Chetna, a popular book by Nilamber Acharya. He wants to do his karma that may be looking after the temple as directed by his guru, and while doing karma he has no expected results. His life, directions seem very much influenced by Gita as he states:

‘.....hami jogi sanyasi ko ke cha ra, sansarai aafno, sansarai aruko, sansarai pravo (god’s) ko.....’ Hamilai na kehi chahana cha, na looove lalach cha, karma gardai jau, brahmasthiti ko yatra ho.....’

[English Translation- We Sanyasi do not bother about anything, we think everything are ours, everything are of god, all that belongs to god are ours. We do not want to have anything or greed, we keep working on without greed, its journey of *Brahmasthiti*.

Brahmasthiti is the state achieved by one who abandons all desires and lives and acts free from longing, free from the sense of I or mine, attains to peace (Gita, 2.71 &72). He defines life as a path of knowing truth of life and doing *niskam karma* (work without greed/expectation) as stated in Gita verse 2-

47 ‘*karmanyadhikarasya.....*’ he shares it like this:

Sansar ko charitra thaha paunu ra joon samayama je garnu parcha tyehi garnu, bhavisya ko chinta nagarnu, karma gardai janu. Bhavisya hamro hath ma chaina. Aja ma yo awasthama hunchu, bhanney malai kahiley thaha thiyena. Last 30 barsa dekhi mero life yetikai cha. Doing same things regularly. [English Translation- Know the character of the world and do whatever you need to do at right time, don’t worry about the future, keep working, the future is not in our hands. My life has been the same since last 30 years, doing same thing regularly. This is something called *Niskam karma*. (Deeds without expectations)].

His daily achievements are sharing his knowledge that is beside puja and sadhana which takes him closer to the God. He states: ‘Gyan ra anubhav badnu parcha. Ajha anubhav ko gyan ta jhanai thulo huncha, padera janeko bhanda.’ [Knowledge and experience are to share, experience is great knowledge greater than the academic achievements]. His mission in life is *mokshya prapti* that is union with the divine: the whole. Different books about *Baidik Sanatan dharma* states that their mission is ‘*Mokshya Prapti*’ (Pyakurel, 2056). According to him, doing the regular duties is the way to it. It may take several birth of human to get *moksha*. But perseverance can make it a lot easier- that is why a *sadhu*’s life is very much consistent and flows in a similar pattern which helps to release from the earthly burden.

Sometimes I as a researcher feel that he is overwhelmed in his life. With a desire to get *moksha*, he was with his guru and guru convinced him that to stay in this temple was

his destination and he went on living his life like sanyasi here. But due to lack of regular touch with guru (higher state), he has surrendered his life to what is going on and gives an easy excuse 'bhagwan ko jo ischa tyehi hunhca' But i cannot reach to that conclusion as he is quite confident that goddess 'mahashakti' and his 'Guru' will show a path to his lively hood. He shares it like this: 'Gita bhancha: Karma gara fal ko asha nagara'. [He recites Gita saying, do your karma but don't think much about its output]. It's a job of the creator to give fruits or result of any deeds. He strongly believes that if we go on doing our duties regularly, God is there to help us. He does not let you down. He is doing his karma and god is directing and helping him. In this regard, he shares his experience as: one day, he was not feeling well, he was sick. Body ache and also have loose motion that day he wake up and started his daily routine. After his bath and jup he felt that he could not do cleaning of temple today. He was worried, he couldnot perform his duty today. From his bed he prayed to god: 'maf gara bhagwan aja- skaina' [Please forgive me lord, I cannot perform it today]. He then slept; 'chinta nagara sabai thikhuncha' [do not worry, everthing will be fine] was the answer from goddess. After sometime he could hear some noise outside, he get up and came outside, lots of school children were there with their teachers. Today they have planned to clean the temple. He was surprised. While talking with them, he shared that he is not feeling well and growing old. He is worried how to clean the temple regularly. All in surprise a boy who stayed near the temple agreed to clean the temple whenever he is sick. He agreed to come to the temple.

CONCLUSION

Ek Nath Eswaran in his popular book called Words to live by: a daily guide to leading an exceptional life quotes 'Thomas A Kempis' and writes: 'by two wings we are lifted up from earthly things by simplicity and purity (p.256).' The life of Sanyasin, my participant seems to choose simplicity and purity as tools to get lifted up to his destination 'Mokshya'. Why he chose a socially detached life is not very sure but his repeated comment that by the time a child turns to adult s/he commits lots of ill doing reflects his inclinations towards purity. And may be this is one of the factors which made him attracted towards simple sadhu jivan. With an ethnography approach, I tried to find the meaning of a life of Sanyasi according to his perception. The participant was borne to a well-to do family but according to him his purva-janma determines his life as sanyasin. Without knowing anything, he enters such life but does not regret on it. According to him, human life is superior to any other form of life and the mission of human life is to find mokshya: union with divine (GOD) and get liberated. It may take several birth and rebirth to get mokshya. The ego is barrier to that golden path and to get rid of that ego and find the right path we need Guru. Guru who is liberated one and is in existence of human to guide people to mokshya. So one has to surrender to guru to know the path to liberation (Mokshya) as my research participant did. So, Finding a Guru who can guide you to Mokshya is destination of human life.

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