

Satya ka Avahan

Invoking the Divine

सत्य का
आवाहन

Year 1 Issue 2 Mar-Apr 2012



Sannyasa Peeth, Munger, Bihar, India



Hari Om

Avahan is a bilingual and bi-monthly magazine compiled, composed and published by the sannyasin disciples of Sri Swami Satyananda Saraswati for the benefit of all people who seek health, happiness and enlightenment. It contains the teachings of Sri Swami Sivananda, Sri Swami Satyananda and Swami Niranjanananda, along with the programs of Sannyasa Peeth.

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Published by Sannyasa Peeth, c/o Ganga Darshan, Fort, Munger – 811 201, Bihar.

Printed at Thomson Press India (Ltd), Haryana

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

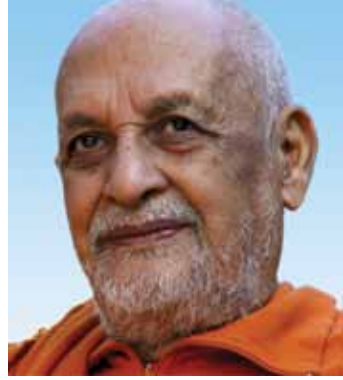
Sannyasa Peeth

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Fort, Munger, 811 201
Bihar, India

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Front cover: Paduka Darshan, Munger

Plates: 1: Sri Swami Sivananda Saraswati; 2: Sri Swami Satyananda Saraswati; 3: Swami Niranjanananda; 4 & 6: Swami Niranjanananda & Swami Satyasangananda; 5: Swami Niranjanananda, Swami Dharmashakti & Swami Satyasangananda; 7: Navaratri sadhana, Paduka Darshan; 8: Paduka Darshan



SATYAM SPEAKS – सत्यम् वाणी

Sannyasins must aim at giving positive direction to humanity. If a sannyasin is a teacher, an engineer, a scientist, a doctor, let him continue to be so in the framework of sannyasa. If everybody were to renounce all actions, then there would be chaos in society. Karma does not generate karma; karma does not generate rebirth. It is inauspicious karma and attachment with karma that generates karma.

—Swami Satyananda

मानवता को एक सकारात्मक दिशा और आदर्श प्रदान करना ही संन्यासियों का लक्ष्य है। अगर कोई संन्यासी पेशे से इंजिनियर, वैज्ञानिक, शिक्षक, या डॉक्टर है, तो संन्यास व्यवस्था के अन्तर्गत रहते हुए भी वह अपने दायित्वों को निभा सकता है। कर्मों का अनावश्यक त्याग उचित नहीं। यदि सभी अपने कर्मों का त्याग कर देंगे, तब तो समाज में उपद्रव और अराजकता फैलेगी। लोग कर्म करने से नाहक डरते हैं। कर्म से न तो नए कर्म पैदा होते हैं, न पुनर्जन्म। उनकी उत्पत्ति का कारण तो अशुभ कर्म और कर्मों में आसक्ति है।

— स्वामी सत्यानन्द

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न तु अहं कामये राज्यं न स्वर्गं नापुनर्भवं। कामये दुःखतपानां 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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The mantra is coming to a cessation
The pranas have risen
Well-being courses through me
like a cascade of nectar
My heart glows, my skin tingles
I smile, unbeknownst to myself
I know you will come, you will I know
I feel you close, so close,
almost the embrace.
Tomorrow, when I arrive at your feet
You will lift me up
And bestow a jewel.
You will come home,
Seated in the palanquin of my heart
You will come, as my own.

Avahanam na jaanaami na jaanaami visarjanam
Poojaam chaiva na jaanaami kshamyataam parameshwara
Saaparadhosmi sharanam praaptastvaam jagadishwara
Idanimanukampyoham yathechhasi tatha kuru.

Editorial

Does speaking of a transcendental experience take away some of its lustre? This is a question that comes up sooner or later for every aspirant. Sometimes, while narrating a blissful event, they will stop mid-sentence, becoming aware of the inappropriateness of the moment. At other times, they may tell, but be left with the uncomfortable feeling that it didn't quite harmonize. However, there are rare occasions when one shares the joy of a divine moment and the bliss is recreated, for oneself as well as one's audience. Those are the occasions when the ego is suspended and only the giving remains: "What I was given, I give to you, for it was not for me to keep in the first place."

Each one of us can become the medium of such giving. This is yet another lesson that Sri Swami Satyananda is teaching us through the many 'miraculous' events wherein we experienced his presence. "Give, give, give," he said. Give up the attachment to your cherished moments of grace; give them over to all around you, believing from the depth of your heart that they were not given to you because you are the only special one, but so you can give them to everyone. Feel the other's specialness, feel united in both your specialness, through your giving. Today, you have become the transmitter; tomorrow, it will be their turn. By this mutual sharing and giving, together, you and I will keep recreating and redoubling the infinite grace of the cosmos.

Swami Niranjan is bestowing this experience upon us by letting us in on the most intimate moments of his teerthas. Following in his stead, the sannyasins of Ganga Darshan have given over their experiences for all of us to relive.

May we all learn to love and share, for the welfare of all! ■

All is Brahman



Feel the same atman that is in you or in the temple, reside in the innermost recesses of the heart of the poor and the ignorant. Love them as you love your own ishta devata. Serve them with atmabhava. You may meet with apathy and even hostility in the beginning, but if you always entertain thoughts of love you will surely win. Rest assured in this simple truth. Love is life and hatred is death. Expansion of heart is life, contraction is death. Man should die but once. A miser dies a thousand times; a weak selfish man dies a million times; one filled with hatred dies every second of his lifetime. Ever have a broad heart. Feel the atmic strength within yourself. Be ever perfectly selfless. Love all. *Sarvam khalvidam Brahma*. All indeed is Brahman. There is naught else, naught else.

– Swami Sivananda

Soften Your Heart

God dwells in every heart, but he finds it difficult to live in a heart that is dirty, just as you would find it difficult to live in a house that is full of dirt. To receive God's grace, his home should be kept clean. To make God dwell in your heart, to ensure that he always remains there and blesses you and your family, clean your heart.



If your heart is clean, your thoughts will be free of jealousy, greed, lust, anger, vengeance, worry, fear and insecurity. That is the barometer of life and purity. Thoughts don't make you a good person; it is the heart, your feelings that make you a good person. You have to change the course of your feelings. The emotion through which you experience anger, passion or jealousy can be made to change its course. However, you cannot have half of your emotional self here and half there. Anger and bhakti do not go together. The rule of fifty-fifty does not work here. There must be one hundred percent sublimation of emotions, a complete change of course. What will be achieved through this? Grace.

God lives in those who have sublimated their emotions, who have cleansed their heart. When the heart has become pure through proper management, God lives in it. Therefore, poet Rabindranath Tagore says,

Soften your pranas with affection, love, compassion
and devotion;

Show me solace upon all and remove every affliction.

– Swami Satyananda

The Sixth Element

Date: July 2010

Occasion: Guru Poornima

Location: Satyam Udyan, Ganga Darshan

Lining the eastern periphery of Ganga Darshan is a small bowl-like area. Once upon a time it was completely wooded, filled with creatures of the wild and the dark that did not favour the presence of anything human. Then, one sunny morning in the early eighties, a dashing young sannyasin gathered up motley members of his crew and they charged into the area, brandishing axes, hoes and spades. They cut away at the undergrowth, upturned the soil, nourished it with manure, and planted flowers, herbs and fruit trees. Nonetheless, the energies of the place remained unyielding. Nothing would grow there; a peculiar denseness always hung over the bowl and the skin would crawl if one visited it, even in the middle of the day.

Then, in 1988, Sri Swami Satyananda left Munger. The young sannyasin was now in charge. He had an idea. He would transform the bowl; this would be the very place where he would invoke the benevolent forces, dedicating the place to his guru. He built an altar in a small room and began his austerities. For days and nights he would remain immersed in sadhana, practising what his guru had taught him and what he himself had realized through years of travel and quiet moments. One spring morning, on the sixth day of Chaitra Navaratri, after completing his anushtana, he emerged from the room – to find that the entire bowl was dancing with flowers. A smile filled his heart. The auspicious energies had hearkened and descended. Swami Niranjan had created the Akhara.

After Sri Swamiji's Mahasamadhi, the Akhara went through another transformation. Yogeshwara, the black lingam, had

already been installed in a new shrine nine months ago. Now, another shrine dedicated to guru, Gurupeeth, was consecrated. The ground, the grass, the trees and the rocks, were all taken through a reorientation – to become receptacles of a special, new energy. The place was renamed *Satyam Udyan*, Satyam's garden.

Entry to Satyam Udyan remains restricted. Only on special occasions does its gate open to devotees. When this happens, those who step over the portals can distinctly feel the presence and power of Sri Swamiji. For many, as they have paused with folded hands or bowed to the ground before his shrine, hair has stood on end or the breath has simply stopped, a message has been heard or a realization has dawned.

Even nature feels and responds to the living reality of Sri Swamiji's presence here. During summer, each morning the cleaning team would find a single mango dropped from a tree, resting right outside the door of Gurupeeth. This mango would never be split or spoiled by insects and birds. It would be a perfect mango, an offering from Mother Nature herself to our Sri Swamiji.



It is the tradition of Gurupeeth to conduct a daily morning and evening pooja. Accordingly, on the morning of Thursday, 15th July 2010, Swami Niranjan performed the pooja, lighting the deepak before Sri Swamiji's image. Later in the day, he departed for Rikhia. The first Guru Poornima after the Mahasamadhi was to be celebrated at Rikhipeeth on 25th July, ten days later.

The deepak which carries the flame at Gurupeeth is a simple silver vessel. Little in size, it holds only a small volume of oil and burns for a maximum of five or six hours, after which the flame goes out. On this occasion, however, to the bewilderment of the sannyasin assigned to maintain Gurupeeth, the flame lit by Swamiji continued to burn for eleven days, without being tended in any way. From 15th to 26th July it remained alight, without a drop of oil being added to it or the wick being burnt out. Night and day, day and night the flame glowed brightly. Even when the doors and windows of Gurupeeth were closed and there was not a wisp of air entering through any crack, the flame flickered and danced, as if moved by an unseen presence in the shrine.

When Swamiji returned from Rikhia on 26th July, the day after Guru Poornima and the first day of the lunar month of Shravan, the flame was still burning. After he had had its darshan, the flame gradually went out by itself, as if reposing into a long sleep.

During the next *Satsang Series*, describing the occurrence, Swamiji said:

“When I speak of this incident, people say it is a miracle. They call it guru's grace and an astounding event. I listen to all those remarks and think, ‘Is it really so?’ I ask, ‘What is that power, the force, the shakti which made the jyoti burn for so many days without consumption of oil or burning of the wick?’

“In the Old Testament of the Bible, there is a story: of the revelation of Moses. At Mount Sinai, he has darshan of God in the form of a burning bush. The bush was burning, but not



burning. The flames were rising all around it, but the bush was intact. That is how the Cosmic Spirit revealed itself to Moses.

“I am giving an indication of the power which burned the deepak for so many days. That power, that presence is the sixth element, that which is beyond the five elements. It is *atma tattwa*, the spirit element.

“Atma tattwa is also called guru tattwa. It is a part of paramatma, the supreme spirit. It is an omnipotent energy and if it wants to manifest itself, it can do so in any form. When it wants to manifest itself in a way that can be grasped by the ordinary mind, it makes matter its medium. Moses saw the burning bush and at Ganga Darshan we saw the guru shakti in the form of a flame which remained lit for eleven days. It indicates that a flame does not burn due to oil or wick, but due to a special energy.

“Last month, we celebrated Guru Poornima and it was our first Guru Poornima without the physical presence of Sri Swamiji. Yet, incidents such as these make us feel as if his presence has become even more vibrant in everyone’s life. It feels as if we have become even closer to him. Sri Swamiji has not gone anywhere. He is right here, around us and in us.”

Transmission Hills

Date: September 2010

Occasion: Swami Niranjan's Pilgrimage

Location: Mukteshwar, Kumaon Hills

The ancient Lohitgiri ranges of the Kumaon hills rise up as a steeple, and atop the highest summit at 7,500 feet, a vermilion flag flutters in the wind. To the lesser rises all around, it signals a presence: of Mukteshwar Mahadeva. The distant peaks of Nanda Devi, Trishuli, Kedar, Badri and Neelakandan shed their radiance on it and sentinel-like deodars whisper softly around it, as if chanting mellifluous mantras. Within the 355-year old walls of the temple under the flag, an idea more ancient than time is invoked. Mukteshwar, one who offers *mukti* or liberation, is the form of Shiva worshipped here.

The white marble lingam inside the temple rests on a copper yoni, and is surrounded by the images of Brahma, Vishnu, Parvati, Hanuman, Ganesh and Nandi. They say, all prayers are answered in this sacred mountainous abode of Mahadeva.

In 1942, after leaving his home in Almora, Mukteshwar Mahadeva was the first place Sri Swami Satyananda came to, seeking guidance in his search for guru and sannyasa. The awakened consciousness there no doubt guided his footsteps, eventually leading him to Rishikesh and Swami Sivananda.

On 7th September 2010, Swami Niranjan arrived in Mukteshwar along with Swami



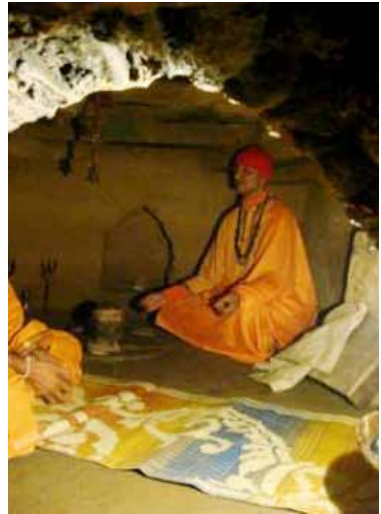


Sivaraja to spend time in seclusion and perform mantra anushthana. After settling into a lodge at Mukteshwar, they went to scout out the temple on the mountaintop to work out the details of the sadhana.

Before departing for Mukteshwar, Swami Niranjan had had a dream in Munger: Sri Swamiji, resplendent and radiant, is before him and tells him that he would meet a sadhu in Mukteshwar who

would give him a sadhana to perform and perfect. Upon reaching the temple area, Swami Niranjan searched for the sadhu and found him living in a muddy cave a slope below the temple. After introductions and general conversation, it came to light that the sadhu had also had a vision of his guru in a dream who had told him about the arrival of a sannyasin and that he must pass on his *vidya*, knowledge, to the sannyasin for a greater cause.

On the night of 7th September, another dream substantiated the guiding light of the gurus. On this occasion it was Swami Sivaraja who had the vision: 'Beside a mountain lake, Sri Swami Sivananda is sitting under a tree in deep meditation. Sri Swamiji is sitting on the opposite bank of the lake, also in deep contemplation.' In the morning, he told Swami Niranjan of this dream and then went away to order breakfast.



When he returned, he was carrying the newspaper of the day with him. On the last page was a full-page article on the contributions of Swami Sivananda and Swami Satyananda to spirituality under the title *Achamatkari Adhyatma* ('Non-miraculous Spirituality')!

Swami Niranjana commenced his sadhana on the auspicious day of 8th September, Sri Swami Sivananda's birthday. He would begin each day at 5 am with a three-hour mantra anushthana conducted at the lodge. Then he would walk up to the temple and stay there from 9 am to 12 noon chanting stotrams, doing japa and performing Rudrabhisheka. After a short rest, he would return to the temple in the afternoon. Between 2 and 5 pm, he would chant stotrams and receive the higher vidya from the sadhu in his cave. Once again beginning in the evening and continuing late into the night, from 7 to 10 pm, he would immerse himself in mantra anushthana at the lodge.

On the night of 8th September, Swami Niranjana offered worship to Sri Swami Sivananda and then prepared to sleep. As his consciousness plunged deeper, he had a vision: a sparkling Sri Yantra, reflecting golden rays, shining before him, and the unmistakable presence of Swami Sivananda radiating from the yantra.



On 9th and 10th September, another curious occurrence was observed. At the conclusion of the Rudrabhisheka at the temple, Swami Niranjana would always offer prasada of *ilaichi dana*, small sugar balls, to the deities and perform arati. On the aforementioned days, two large bees appeared, hovered over the white Shivalinga, picked up a sugar ball each with their feet and flew away, out the door. This may not appear strange, but the pandit at the temple pointed out that one bee



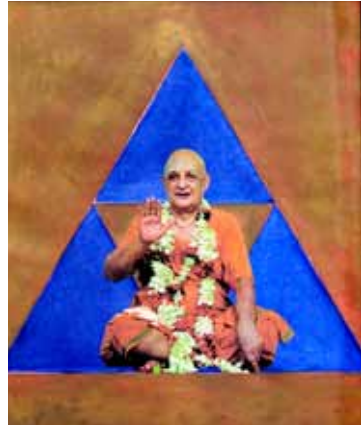
had a large vermilion mark or tika on its head while the other had a sandalwood-paste mark on its head. "They represent Shiva and Shakti," he said, "and that they have picked the ilaichi dana indicates they have heard you and your prayers will be answered."

On 12th September, the last day of the sadhana and also the Sannyasa Day of Sri Swamiji, Swami Niranjan and Swami Sivaraja came out of the temple after concluding the Rudrabhisheka and offered their final pranaam to the deities. Cupped in their hands were some mountain flowers which had been offered to Lord Shiva. As they stood at the gates of the temple, two pigeons, one grey and the other snowy white, descended from the skies and landed on the lower arms of the swamis. The birds picked up a flower each with their beaks, flapped their wings and flew away skywards.

Pondering over this peculiar phenomenon, the swamis left the ascent of the temple behind them and reached the sadhu's cave. When he heard about the pigeons, the sadhu related that Mukteshwar is also a Pakshi Tirtha. Once a year, the two pigeons,

believed to be Shiva and Shakti, appear in the mountains and the fortunate receive their darshan. The swamis felt humbled and blessed by these extraordinary experiences.

September 12 was also the last day of the transmission of vidya from the sadhu to Swami Niranjan. After performing the last sadhana in the cave, another transcendental vision filled



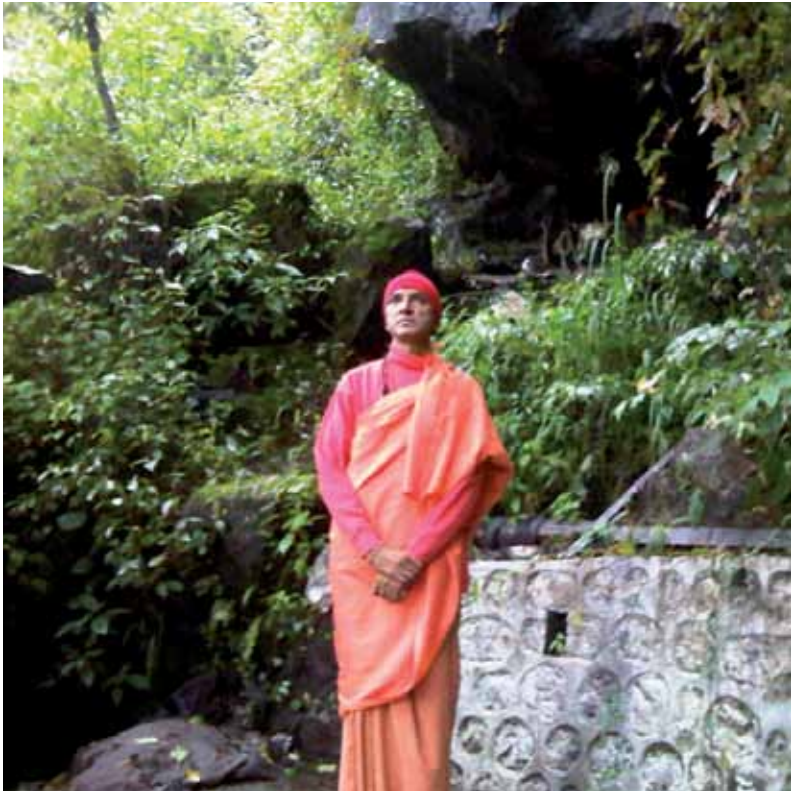
Swamiji to the core. There was Sri Swamiji, seated in the middle of a yantra, blessing him in abahaya mudra.

On 13th September, Swami Niranjan and Swami Sivaraja departed from Mukteshwar. Now they travelled to Sri Swamiji's ancestral home near Almora to pay respects to the land where Sri Swamiji was born in 1923 and lived for the first two decades of his life. From here, they travelled to Nainital



and had a unique darshan of Naina Devi at her shrine beside Naini Lake.

In Nainital they also had darshan of the cave by the lake where Yogini Sukhman Giri had lived. When Sri Swamiji was studying in school at Nainital, he met this tantric yogini from Nepal beside the lake. He invited her to dwell on his family estate in Almora and there she taught him tantric vidyas related to kundalini and chakras, and told him to find the right guru. In recognition of her contribution in the development of his spiritual life, Sri Swamiji has named a plot of land in Rikhiapeth *Sukhman Marhi*, the abode of Sukhman.



With Nainital as the final stop in the Kumaon hills, the swamis returned to the plains. ■

Materialization at Ganga Darshan

Date: 5th December 2010

Occasion: First anniversary of Sri Swamiji's Mahasamadhi

Location: Satyam Udyan, Ganga Darshan

The year was 1967. The place, the small Sivananda Ashram near the Sivalaya in Munger. The first nine-month Teacher Training Course by Bihar School of Yoga was in its second month. Seekers from all over the world were basking in the presence of the master, heedless of the heat and rain. At the end of each day, they gathered around him for satsang. One evening, Swami Satyananda was speaking to the group about thought transmission. As the satsang progressed, one person raised his hand and asked, "Swamiji, do you think it is possible to materialize the body in different places?"

The answer that Sri Swamiji gave then, is being actualized by him today, after his Mahasamadhi. He said, "I have experienced, not once or twice, but many times that one's body can be materialized as it is, in a number of places, and I find that there is no better spiritual attainment than this, so far as the good of humanity is concerned."

The person further asked, "So we can see you in Bombay in your materialized body?" Sri Swamiji replied, "I will come to you, I am sure. I cannot define the laws, but I think it is possible. This is not a psychic phenomenon; it is an actual



thing. It is not a subjective experience but an objective one, something in front of you.”

On 5th December 2010, exactly a year after Sri Swamiji’s Mahasamadhi, the sannyasins of Ganga Darshan were witness to this very experience.

It had been a very busy day. Many residents had left for Rikhiapeeth to participate in the Sat Chandi Mahayajna beginning 6th December and more would leave the next morning to be present for the one-year observances of the Mahasamadhi and Swami Niranjana’s Sannyasa Parampara Abhisheka.

In Satyam Udyan, construction work was in progress to prepare Guru Peeth, the shrine dedicated to Sri Swamiji, for a special pooja on the 6th. The work, however, was taking longer than expected. This inopportune status was reported to Swami Niranjana, with the information that it was unlikely the work would be finished and that the pooja could not possibly be conducted.

Swamiji’s response was crystal clear and unforgettable. He said, “Whatever it takes, whether you have to work all night, Guru Peeth will be ready, and the pooja for Sri Swamiji will be conducted.” He continued, “After all, what are we doing all this for, if not for him? If we cannot perform the pooja for Sri Swamiji on the day of his Mahasamadhi, the most important day of our lives, then there is no point in this construction!”

The mandate had been given, the energy had been transmitted and everyone rose up to the challenge. The construction workers continued to work till 9.30 pm and then it was the turn of the sannyasins to play their part. A small group began cleaning Guru Peeth inside-out, top to bottom: sweeping the dust, scrubbing the intricate panels, shining the glass windows and door, polishing the marble floor . . . When the Peeth was immaculately clean, the altar was carried inside. A framed photograph of Sri Swamiji in Mahasamadhi was placed on the altar. Before and beside it rested his Sivalingam, trishuls, deepak and other items of worship.

By 11.30 pm, Guru Peeth had been prepared. At 11.45 pm, while the rest of the world slept, the jyoti was lit before Sri Swamiji amidst the sound of conch and bells. The garden of Satyam was in blissful darkness, save for the soft glow emanating from the three Peeths: Guru Peeth, Shiva Peeth and Vyasa Peeth. At Guru Peeth, the jyoti bathed the altar with a transcendental luminescence. Sri Swamiji was dazzling like a thousand suns. Just to be there in that moment was like being transported to another dimension of existence.

After the consecration, a little after midnight, the only thing remaining was to lock the doors and gates, and leave. The sanniyasin assigned for the duty took the keys, began to walk towards Guru Peeth and reached for the bolt. Inexplicably, she felt compelled to retrace her steps, thinking suddenly that the door to Sri Peeth, another building in the Akhara, had not yet been locked. Leaving the doors to Guru Peeth closed, but unlocked, she walked across to the other building. As she reached for the door of Sri Peeth, the stillness of the midnight hour was broken by a distinct sound of movement coming from the direction of Guru Peeth. Dropping her hands she turned – to see the doors of Guru Peeth open and Sri Swamiji step out.

She was not hallucinating, nor had she lost her faculties; on the contrary, all her senses felt acutely alert, the moment was more real than reality itself. Ten metres away from her was Sri Swami Satyananda, dressed in a black alfi. Her eyes inadvertently darted to his feet, perhaps in an intuitive gesture of pranaam. The feet were bare. She looked up at his face. A long beard flowed down to his chest and a black angavastra was tied loosely around his head. All this lasted no more than a few seconds. Then, without looking to the left or right, Sri Swamiji walked straight to the Tulsi Mandap, which is located a few metres away from Guru Peeth. There he stopped and stood still for a few moments, hands joined together at the chest in prarthna mudra. Bowing the head, he offered pranaam to Tulsi Ma. Then he returned the way he had come, walking



back into the open doors of Guru Peeth, and disappeared from sight.

Exactly a year before this day, Sri Swamiji had entered into Mahasamadhi at Tulsi Kutir in Rikhiapeeth, letting go of his physical form. Today he returned, in that same form, to seek the blessings of Tulsi Ma at Satyam Udyan in Ganga Darshan Yogapeeth, and allowed a sannyasin to witness the event.

Had Sri Swamiji responded to the heartfelt call of one sannyasin, or was his manifestation a result of the joint invocation that all present at Ganga Darshan on that day had unconsciously performed? Or was it the depth of Swami Niranjan's will in consecrating the shrine that had forced Sri Swamiji to materialize in form? Was there a specific purpose behind the event or was it just unfathomable leela?

When, in 1967, the questioner had asked Sri Swamiji, "Is materialization a hallucinated type of phenomenon?" he had replied, "If you give me four chappatis, you will not get them back." The student had pressed on, "What is this phenomenon?" and Sri Swamiji had said, "I am unable to say in detail, but this is one of the greatest experiments in yoga. If

the thing which is in my mind happens, it will be something wonderful for mankind. I am aware of this dimension because of some experiences which came under my observation during my stay at Gangotri. Since then I have been thinking about this subject and I have tried to work it out a number of times. Now, I am clear in my mind about it and I know I can be of greater help to people. So, I have formulated a definite plan.”

Sri Swamiji made it plain that materialization is not an inexplicable mystical experience, but an accomplishment of a yogic master who deliberately exercises this ability for fulfilling a purpose. The purpose is also clearly indicated in the above words: welfare of humanity.

The keen student had further asked, “Is materialization something we can objectify, can we photograph it?” Now Sri Swamiji described his own experience of witnessing the materialized body of his guru, Sri Swami Sivananda, after he had departed from the material world. He said, “I only know that materialization occurs because of some of my experiences. In 1963, when Swami Sivananda left his body, I went to Rishikesh and then came back to Munger. One night while I was asleep in Ananda Bhavan (now Paduka Darshan), I found that my room was open and the tall figure of Swamiji came there in flesh and blood. There was no doubt about it. Of course by then I was wide awake, and Swamiji began to speak to me in Tamil, not in English. He said, ‘What program have you decided upon for yourself?’ I told him, ‘Swamiji, I have no program at all.’ He said, ‘Why don’t you light a lamp and carry on the work according to the plan we made in 1943?’

“In 1943, the foundation of the Sivananda Ashram (Rishikesh) was laid for only one purpose. It was the blueprint, the master plan to prepare teachers of different nationalities to be experts in yoga, not just disciples. He wanted them all to be able to deal with every aspect of yoga thoroughly, but what happened was that he had many disciples and no experts. There were many reasons for this. Swami Sivananda did not have much money and he was faced with many difficulties.

So, he said to me, 'Why don't you continue the work according to our plan?' I said, 'Yes, if that is your wish, I will do it.'

"The second thing he said was, 'You do not have to take charge of Sivananda Ashram in Rishikesh.' After Swamiji's samadhi, the trustees of Divine Life Society had called some prominent disciples like Swami Chidananda, Swami Venkateshananda, Swami Vishnudevananda, Swami Satchidananda and others, to the trustees' meeting to elect the in-charge in place of Swamiji. I had received a letter as well. Of course, I was very clear that I would not take up that work; it was all a great headache. Swamiji said to me, 'No, you need not go to Rishikesh; you remain here in Munger. In Rishikesh you will always remain a bonsai, here you will become the ashwattha.' This happened in 1963, in the month of August, after I returned from Rishikesh having attended Swamiji's samadhi ceremony. Five months later, on 19th January 1964, we had the opening ceremony of the Bihar School of Yoga in Munger, and since then things have been developing very rapidly.

"All this started happening after my meeting with Swamiji. I knew that the appearance of Swamiji at Ananda Bhavan was



not Swamiji's physical form. I knew that he was no more on this earthly plane. I saw him as a higher reality. The physical body is a lower reality; that spiritual manifestation is a higher reality. You cannot say that this body is more real than that materialized body; rather, that is more real than this. By spiritual standards, this body has less reality in comparison to the materialized body. The materialized body is a higher body and this physical body is a lower body. When I saw Swami Sivananda's body before me, I kept looking but I could not discover which point of his body was unreal. I saw absolutely the same face, the same clothes, the same brightly polished head. There was no difference in his way of talking, in his tone or anything. Nothing about him was unreal. Which part seemed to be materialized, I could not say. He opened the door and walked into my room. When he left, he walked out through the door.



“Even now I get clear glimpses of my guru. For me, he is not dead, because the death of the body is only a change. It does not indicate disintegration at any cost.”

The student finally asked, “Will you come to your disciples only or will you materialize before anybody?” In the categorical reply that he gave, Sri Swamiji left a message for all times to come:

“I am working on a mission and I will only fulfil that purpose.” ■

Beginning of a Tradition

Date: 5th–6th January 2011

Occasion: Completion of a year to Sri Swamiji's Mahasamadhi

Location: Satyam Udyan, Ganga Darshan

The essence of all tradition is continuity. The purpose is to pass on useful knowledge. All that we know today about ourselves and the world we live in, is through the tradition formulated throughout the ages by different civilizations. The Sanskrit word for tradition is *parampara*. This word also lays emphasis on continuity. It literally means that which was present yesterday, is there today and will exist tomorrow.

Planting the seeds of a parampara that will endure is an exceptional undertaking. It takes a special person, intensity of energy, strength of sankalpa, purity of intention and synchronicity of action. All this is inherent in the word parampara itself, as it represents three aspects: *avastha*, state of being; *sthiti*, being fixed in the state; *jnana*, knowledge of the state. Thus, parampara means knowledge of action and reaction, including both higher knowledge and lower knowledge.

Ganga Darshan Vishwa Yogapeeth was subject to a combination of all these factors on 5th January 2011 when Swami Niranjan initiated a transformative new tradition here. This day of the month, on which Sri Swamiji had attained Mahasamadhi and become one with Shiva consciousness, was commemorated by the performance of Rudrabhisheka at Shiva Peeth in Satyam Udyan by Swamiji. The following day, 6th January, the day on which Sri Swamiji had been placed in the lap of Mother Earth through the ritual of bhu samadhi, was commemorated by the performance of Sri Yantra abhisheka at Sri Peeth. Akhanda deepaks were lit at all places of worship for the occasion.

The program on each day began with Guru Pooja, conducted to the chanting of *Guru Stotram*. This was followed by havan and abhisheka, held simultaneously. On the day of Rudrabhisheka, the rituals were performed to the chanting of *Rudra Gayatri* and on the day of Sri Yantra abhisheka, to the chanting of *Shakti Gayatri*. *Shiva Mahimna Stotram* and *Mahishasuramardini Stotram*, extolling the virtues of Shiva/Shakti followed and then there was arati to the chanting of *Lingashtakam/Aradhana*. On the 5th, the program concluded with the singing of *Shiva Stuti* and on the 6th, the culmination of the two-day dedication to Sri Swamiji was signified by Swami Niranjan singing of *Satyam Chalisa*, the special collection of 40 verses describing Sri Swamiji's life, philosophy and mission, composed by Swami Niranjan in the same metre and dialect as the *Hanuman Chalisa*. Finally, basking in the energy of the gurus and the cosmic forces, all gathered under the evening sky with their hearts full, were guided to *parikrama*, circumambulation, of the peeths, as Satyam Udyan glowed to the light of a hundred deepaks.



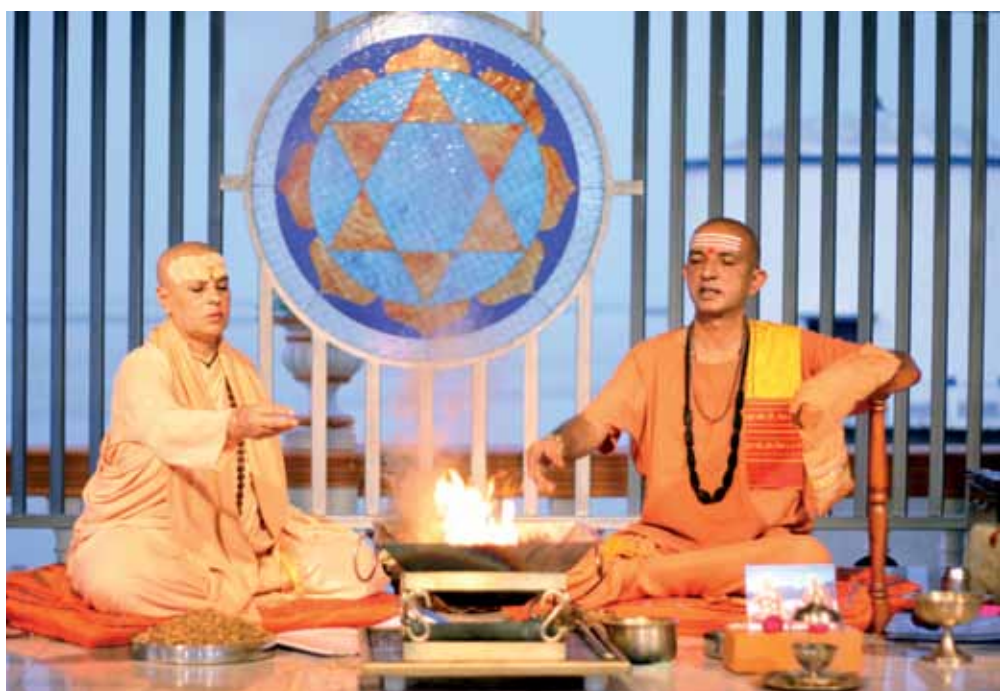
The time chosen for the initiation of the parampara is significant. Swamiji explained that for one year after the Mahasamadhi, from December 2009 to December 2010, he and Swami Satsangi had been engaged in conducting the rites for Sri Swamiji that are prescribed in the sannyasa tradition for a paramahansa sannyasin following such a one's departure. With the culmination of the rituals, the energies had synthesized and it was the right time for the beginning of a lasting tradition dedicated to Sri Swamiji, who ignited the flames of inspiration within us all. Swamiji announced that the abhishekas at Satyam Udyan will become a sadhana and tradition of Ganga Darshan Yogapeeth and will be conducted on the 5th and 6th of every month from here on and the tradition will be maintained by all future administrators of Ganga Darshan. It was certainly an auspicious beginning to the year. ■





















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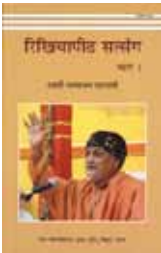
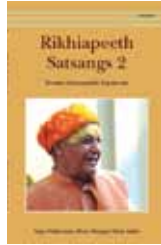


हरि ॐ

Rikhiapeeth Satsangs

Sri Swami Satyananda Saraswati came to the village of Rikhia (Jharkhand) in 1989. There he performed intense austerities and the fruit of his sadhana was distributed to the villagers around, in the form of economic, social and spiritual prosperity. Sri Swamiji instituted Rikhiapeeth in 2007 with the mandate of 'Serve, Love, Give'. He entered into mahasamadhi on the midnight of 5 December 2009, epitomizing the acme of yoga.

Rikhiapeeth Satsangs Part 1 and 2 are collections of talks that Sri Swamiji gave in Rikhiapeeth between 1997 and 2009. The satsangs exemplify his liberal, compassionate and practical views on a broad range of subjects, and provide inspiration and fresh insights to all individuals seeking to expand their mind.



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

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

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थॉमसन प्रेस इण्डिया लिमिटेड, हरियाणा में मुद्रित।

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पत्रिका की सदस्यता एक वर्ष के लिए पंजीकृत की जाती है। देर से सदस्यता ग्रहण करने पर भी उस वर्ष के जनवरी से दिसम्बर तक के सभी अंक भेजे जाते हैं। कृपया आवेदन अथवा अन्य पत्राचार निम्नलिखित पते पर करें –

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Satsang Series Program 2012

Sannyasa Peeth, Munger, is pleased to announce that a series of satsangs will be conducted by Swami Niranananda Saraswati on a regular basis at Ganga Darshan and Sannyasa Peeth, Munger. Please contact Bihar School of Yoga regarding bookings and accommodation advice. Dates are given as follows:

Mar 24-27	Chaitra Navaratri Satsang Series
Apr 12-15	Satsang Series
May 3-6	Satsang Series
Aug 16-19	Satsang Series
Oct 17-20	Ashwin Navaratri Satsang Series
Nov 8-11	Satsang Series

Sannyasa Peeth Events 2012

Jan 28-Jan 2015	3 Year Sannyasa Training Course
Sep 8-12	Lakshmi-Narayana Mahayajna

For more information on the above events, contact:

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