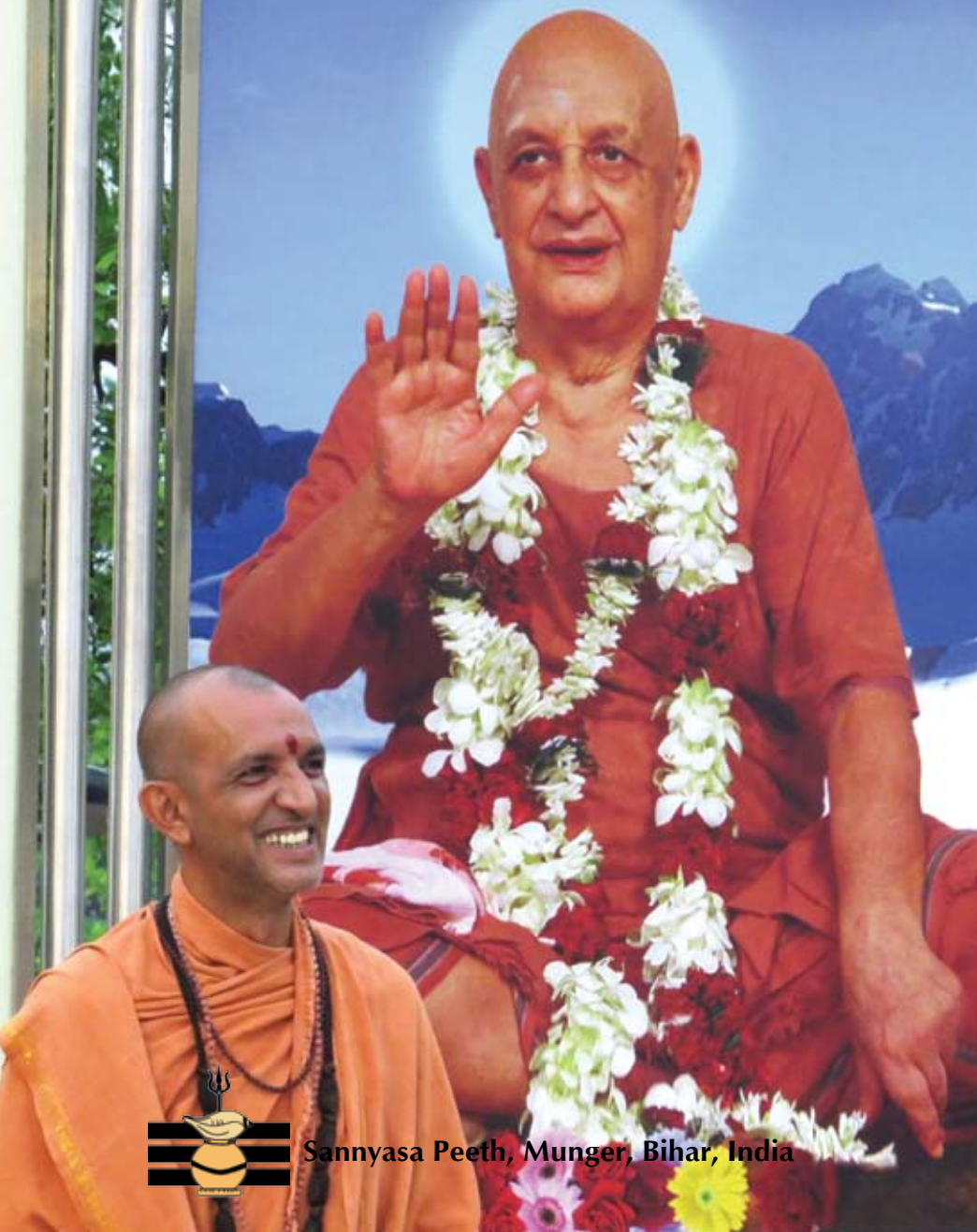


Satya ka **Avahan** सत्य का **आवाहन**

Invoking the Divine

Year 2 Issue 4 July–August 2013
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Sannyasa Peeth, Munger, Bihar, India



Hari Om

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

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Front cover: Satyam Vatika, Munger

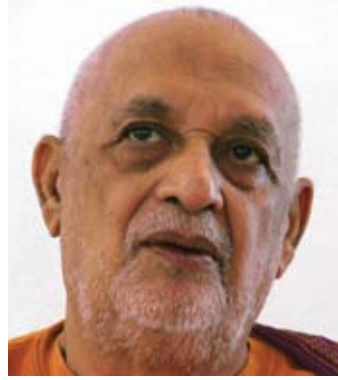
Plates: 1: Sri Swami Sivananda Saraswati;

2: Sri Swami Satyananda Saraswati;

3: Swami Niranjanananda Saraswati;

4-7: Diksha; 8: Gurupeeth, Satyam

Udyan, Munger



SATYAM SPEAKS – सत्यम् वाणी

I never surrendered my loyalty to anything, but there is one person in my life who has permeated my consciousness through and through, and this is my guru. The purpose of surrender is to become an efficient instrument of the guru on all levels. If the disciple's surrender is complete, when the guru tells him, "This will happen through you," it happens. The guru can work wonders through the disciple who has totally surrendered.

—Swami Satyananda

मैं कभी किसी के सामने नतमस्तक नहीं हुआ, लेकिन मेरे जीवन में एक ऐसे व्यक्ति आए, जिन्होंने मेरी चेतना को पूरी तरह अभिभूत कर दिया, और वे हैं मेरे गुरु। समर्पण का प्रयोजन सभी स्तरों और आयामों पर गुरु का सक्षम यंत्र बनना है। अगर शिष्य का समर्पण सम्पूर्ण है, तो उसे गुरु से जो भी निर्देश प्राप्त होगा, वह अवश्य साकार होगा। ऐसे समर्पित शिष्य के माध्यम से गुरु चमत्कार पर चमत्कार कर सकते हैं।

—स्वामी सत्यानन्द

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सत्य का आवाहन

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

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

—Rantideva

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Guru Gita

Salutations, adorations, prostrations to Guru!
Guru is Brahma, Guru is Shiva, Guru is Vishnu.
Guru is father, Guru is mother, Guru is a real friend.
Serve him with all bhava, wet with bhakti.
He will teach you Brahma Vidya, show the divine path.
Service of Guru is a great purifier.

—Swami Sivananda Saraswati

पात्रता

स्वामी शिवानन्द सरस्वती

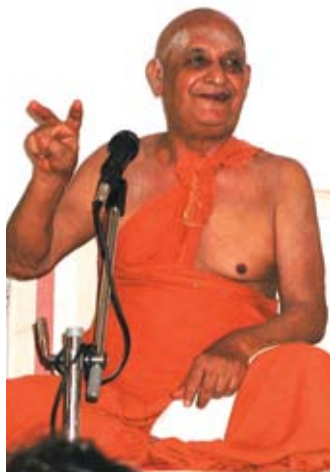


एक घमण्डी बंदर को कहीं से सोने का एक मुकुट मिल गया। उसने मुकुट पहन लिया और अपने आप को जानवरों का राजा कहने लगा। एक चतुर लोमड़ी ने यह देखा। उसने सोचा कि वह बंदर को पाठ पढ़ायेगी। वह बन्दर को एक ऐसे जाल के पास ले गई, जहाँ फल रखे हुए थे। जैसे ही बंदर ने फलों पर हाथ रखा, वह जाल में फँस गया। वह जोर-जोर से रोने-चिल्लाने लगा। तब लोमड़ी हँसी और बोली, 'राजा बनने से पहले राजा के गुण तो अर्जित कर लो।'

आध्यात्मिक क्षेत्र में भी ऐसा ही होता है। साधक शक्ति और पद की कामना करने लगते हैं। वे गुरु बनकर दूसरों पर शासन करना चाहते हैं। विनम्रता, निःस्वार्थता, प्रेम तथा पवित्रता के गुणों को विकसित किये बिना यदि वे आध्यात्मिक गुरु बनना चाहेंगे तो उनका वही हाल होगा, जैसा बंदर का हुआ था। दूसरी ओर, यदि साधकों में पर्याप्त आध्यात्मिक शक्ति हो और उनका हृदय शुद्ध हो, तो सारा संसार उनका सम्मान करेगा, भले ही वे सम्मान प्राप्त करने की कामना न करें। साधकों और शिष्यों को कामना न करके, पात्रता अर्जित करनी चाहिए। समाधि का अनुभव उसे ही प्राप्त होता है, जो इसकी पात्रता अर्जित कर लेता है। मात्र समाधि की इच्छा रखने से कुछ नहीं होता।

Guru Poornima Message

Swami Satyananda Saraswati



Today is Guru Poornima. Let our hearts be enlightened with the light of true knowledge. Satyam wishes you holy blessings on this day. May you celebrate this day with purity, love and devotion!

On this occasion I once again draw your conscious attention to the aim of life. Besides all that you are doing, be ever aware of what you are living for. You will have to experience; you will have to realize your Lord in this life itself.

Your soul is all-powerful. Your Lord is also all-powerful. He is within you. You will be able to meet him in meditation. He will come to you in flesh and blood. He will talk to you. He will take you by his hand. When one rises above body consciousness in meditation, then the inner Lord manifests. He will come to you. You will feel his loving and divine presence. Strengthen your faith on the occasion of Guru Poornima.

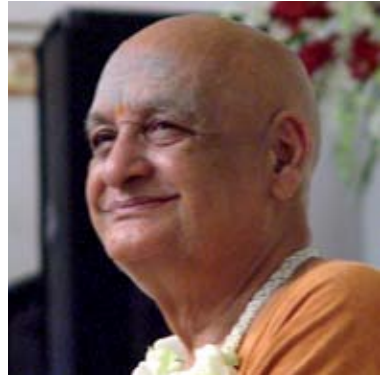
You have been already given a law, a dharma, a sadhana, a faith by his grace, which you should constantly uphold. You are expected to be earnest and true to your sadhana, God and guru. Nobody in the world should be able to shatter your noble faith and philosophical convictions.

Be studious. Be pure. Be happy. Guru Poornima! Revive the zeal. Refresh the mind. Dedicate anew. Resolve tangibly. Test your sincerity, love and purity; offer your restlessness, unquiet, etc. to me. Restart spiritual practices with a new vigour. Blessings of the Brahmavidya gurus! ■

गुरु-शिष्य सम्बन्ध

स्वामी सत्यानन्द सरस्वती

गुरु और शिष्य के बीच जो सम्बन्ध है, वह है आत्मा का आत्मा से सम्बन्ध। जब शिष्य की आत्मा गुरु की आत्मा के साथ तन्मय हो जाती है, बन्धन में बंध जाती है, तब उसे कहते हैं गुरु-शिष्य सम्बन्ध। गुरु से सम्बन्ध बनाने के लिए पहले मंत्र लेना पड़ता है। इसको कहते हैं दीक्षा। गुरु और शिष्य, दोनों के बीच में मंत्र का आदान-प्रदान हुआ, दीक्षा हो गई, गुरु बन गए, चेला बन गए।



अब वह शिष्य क्या करता है, अपने गुरु को हृदय में बसा लेता है। ध्यान से सुनो, यह बहुत गहन चीज है। आध्यात्मिक जीवन में गुरु का क्या वास्तविक स्थान है, इसे समझना-समझाना बहुत मुश्किल है। गुरु अन्दर चला जाता है। आँख बंद करो, वही दिखाई पड़ता है।

अब सवाल यह उठता है कि जो गुरु अन्दर में दिखता है, वह कौन है और जिससे तुमने कान फूँकवाया था, वह गुरु कौन है। थोड़ा-सा ध्यान देकर सुनना। जिस गुरु ने तुम्हारे कान फूँके थे, वह तो मैं हूँ। और जिसको तुम अन्दर देखते हो वह? इस पत्ते को देखो, मान लो यह तुम्हारा गुरु है। तुमने आँखों को बन्द किया, अब यह पत्ता तुम्हें भीतर दिखाई देता है। तो क्या यही पत्ता तुम्हारे भीतर चला गया? नहीं। वह तुम हो। जिस गुरु को तुम आँख बन्द करके देख रहे हो, वह गुरु तुम हो। जिस गुरु से तुमने कान फूँकवाया था, वह माध्यम था। अगर इस सूक्ष्म चीज को तुम समझ गए, तो गुरु तुम्हारे जीवन का अनिवार्य सत्य हो जाएगा।

अन्दर वाला जो रूप है, वह अभी निराकार है। उसको जगाने के लिए एक उत्प्रेरक की, एक माध्यम की जरूरत पड़ती है। बिल्कुल भूलना नहीं इस चीज को। भगवान जितने असीम हैं, उतने ही असीम तुम हो। जिस तरह भगवान निराकार हैं, तुम भी निराकार हो। तुम्हारा कोई नाम नहीं, कोई रूप नहीं, कोई स्थान नहीं। पर जब तुम गुरु को अन्दर देखने का प्रयास करते हो, तुम निराकार को एक आकार दे रहे हो, बेनाम को एक नाम दे रहे हो। यही सत्य है, और इस सत्य का साक्षात्कार करने के लिए बाहरी गुरु का होना अनिवार्य है।

रिखियापीठ, गुरु पूर्णिमा 2008

Guru Tattwa

Swami Niranjanananda Saraswati

The Shanti Mantra of the *Ishavasya Upanishad* states:

*Om poornamadah poornamidam poornaat poornamudachyate;
Poornasya poornamaadaaya poornameva avashishyate.*

That is full and this is full. Remove a part from the full, what you have removed is full, and what is left behind is full.

The completeness, the fullness of life is God, and that is full, it is complete. The part which is emanating from God, in the form of spirit, inherent in each being, is also full. That spirit or atma is the sixth element, called the guru tattwa.

The spirit, which is the guru tattwa, is beyond the mind. The cosmic spirit, Paramatma, is complete, full. The extension of that Paramatma, in the form of the little lights burning for seventy or eighty years, is atma. That is the guru tattwa. That which separates from the full, yet manifests itself as full is the guru tattwa. 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.

Guru is not a person; it is a force, a power. In Christianity they say that the Christ-consciousness descended upon Jesus, which means that a higher consciousness unfolded in the graspable mind of the individual and Jesus became the Christ. In the same manner, a person becomes enlightened when that guru tattwa, the spirit-awareness is realized, when the spirit descends.

The descent of the spirit does not mean something coming from the high heavens into a person. 'Descent of spirit' may not even be the appropriate phrase. It is the ascent of consciousness

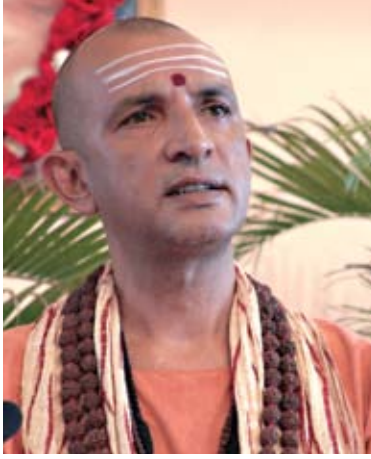
which realizes the permanent existence of the spirit and makes the individual enlightened. These phrases are indicative of the graspability of the individual perceptions, thus paving the way for experiencing the Higher Self and life becoming an expression of that pure nature.

God is complete; therefore, the guru tattwa is complete in the form of spirit and those within whom the guru tattwa awakens become the physical gurus. Thus, the Shanti Mantra of the *Ishavasya Upanishad* is indicative of the God who is unamanifest, infinite and eternal, and also the guru who is manifest, who can be seen and who is as complete as God. ■



दिल और दिमाग की सर्जरी

स्वामी निरंजनाब्द सरस्वती



अगर हम अपने आप को ईर्ष्या, घृणा, राग, द्वेष, आसक्ति, वासना एवं कामना से मुक्त रखना चाहें, और अपने भीतर स्थिरता, सुख एवं शांति का अनुभव करना चाहें, तो क्या करना होगा? बाह्य चीजों को छोड़ना सरल है, लेकिन अंदर के ये जो धागे हैं, बन्धन हैं, उन्हें काटना बहुत कठिन होता है। आखिर वे कटेंगे तो कैसे?

वे बन्धन कटते हैं गुरु के सान्निध्य में। वही एक व्यक्ति है जो हमारे जीवन में शल्यक्रिया कर सकता है। गुरु ही दिमाग की शल्यक्रिया करता है, गुरु ही दिल

की सर्जरी करता है। गुरु के यही दो मुख्य काम होते हैं। जब वह दिमाग पर सर्जरी करता है तब बतलाता है कि तुम्हारे लिए जो अनावश्यक है उसे छोड़ दो, और एक सकारात्मक लक्ष्य, चिंतन एवं व्यवहार को अपनाकर चलो जिससे तुम्हारा उत्थान हो। अपने मन और स्वभाव का अवलोकन करके उन्हें व्यवस्थित करो। अगर तुम्हारे स्वभाव में नकारात्मकता है तो गुरु कहेगा, 'व्यर्थ का लड़ना-झगड़ना छोड़ो, सकारात्मक चिंतन अपनाओ। लोगों से दूर होने के बजाय उनसे जुड़ने का प्रयास करो।' गुरु दिमाग का शल्यचिकित्सक है, मन का 'सर्जन' है। उसकी शिक्षाओं और प्रेरणा द्वारा अपने मन और स्वभाव में सकारात्मक परिवर्तन लाना सम्भव होता है।

गुरु पहले मन पर सर्जरी कर तुम्हारे जीवन में सकारात्मकता, आशा और स्पष्टता लाता है और उसके बाद दूसरी सर्जरी होती है दिल पर। जब दिमाग साफ हो जाता है तब वह तुम्हारे दिल को ईश्वर से जोड़ता है। जब गुरु दिल की सर्जरी करता है तब मनुष्य, जो अब तक सकाम भाव से युक्त था, अपने लिए ही सब कुछ सोचता था, धीरे-धीरे निष्काम, निःस्वार्थ भाव को प्राप्त करता है। उसके जीवन की सभी सीमाएँ और बन्धन समाप्त हो जाते हैं। और वह चेला कह उठता है—

ईश्वर, अल्लाह, वाहे गुरु, चाहे कहो श्री राम।

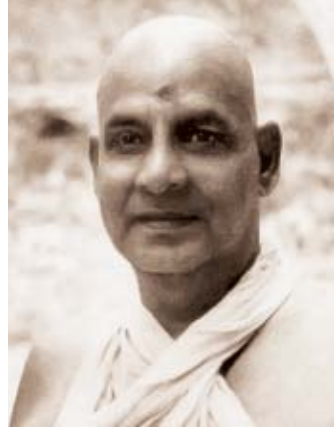
मालिक सबका एक है, अलग-अलग हैं नाम ॥

गंगा दर्शन, 25 जून 2010

Swami Sivananda: A Beacon among Men

Swami Satyananda Saraswati

Throughout the ages, the world has been guided by spiritually illumined people who come from time to time to raise man's consciousness and to remind us of the path we must traverse. Swami Sivananda was one great soul who was born to give the word of spiritual life to thousands of people all over the globe. He never came to the West and he never went to the East, but today he is everywhere.



Swami Sivananda was the best of men whom I have seen in my life. I have never seen Christ but I have seen Swami Sivananda, and therefore I believe Christ must have existed.

When you compare Swami Sivananda's life with the lives of other sannyasins and saints, you find that his was a different personality altogether. He did not behave like a miracle man, a great pontiff or a preacher. He just lived the life of a simple man. He was a shining example of all the great virtues that you read about in books.

Many times people talk about love, I just laugh at them. I have never met any other person who knows love, but I can definitely say that Swami Sivananda was a person whose very being emanated love. Nevertheless, he was the least emotional person I have known, completely calm, quiet, unruffled and absolutely detached. He was a man whose kindness and compassion knew no bounds. He was nothing but sweetness, nothing but smiling eyes.

In my twelve years with him, I never heard him criticize or rebuke anyone. He would never offend even a cat. He was always peaceful, calm and sweet, no sarcasm, no intellect. If anyone ever told him that this swami or that swami was good or bad he used to say, "Be above raga and dwesha; above jealousy, love and hatred. Be calm and quiet."

In everything he did throughout his life, he maintained only one attitude, to do good to everybody. He was never a dictator and never interfered with his disciples. In fact, he respected his disciples so much that he used to bow down and touch their feet. Just as you would respect Rama or Krishna, he used to respect his disciples. He would never call me Satyananda, no. He used to say, "Swami Satyananda Maharaj, Namō Narayan."

Throughout his life, Swamiji strove to treat all people with equal respect and he fought ceaselessly against the concepts of untouchability. He would greet everyone, and once a year, he would collect all the sweepers and scavengers of society, call them to the ashram and wash their feet. You know how difficult it is for the arrogant, self-deluded Hindu to wash the feet of a sweeper? However, he used to wash their feet and he would make the swamis wash their feet also. Then he would give them shawls, dhotis, blankets, food, and finally he would do namaskara. He used to say that you have to renounce the ego first, only then can realization come to you. Unless you renounce the ego, what is the use of meditation, yoga, bhakti and everything else? What is the use of bringing flowers, nice furniture and beautiful pictures to your apartment if you cannot see them? First remove the cataract from your eyes and restore your vision. How can you realize the highest being through bhakti and other things unless the ego is removed first?

For the elimination of ego, one has to renounce *abhimana*, pride. What is *abhimana*? 'I am a great swami.' That is *abhimana*. 'I am a holy man.' That is *abhimana*. 'I am the son or the nephew of the sister of the Prime Minister.' That is *abhimana*. There are many forms of *abhimana*. Even a debauchee, a drunkard and a gambler has *abhimana*. That is

the centre of his personality and that is where he operates from. This abhimana has to go if one wants to make oneself infinite. For this purpose Swamiji led all his disciples into karma yoga and guided them from time to time.

The life of Swami Sivananda is an example for us all. Today, when most people are puzzled by their day-to-day problems, swayed by passions and emotions, and dejected by the ups and downs of life, definitely the question arises, 'How is it possible for me, a person with so many limitations, to reach the highest pinnacle of life?' To such sincere people who are disappointed and crushed by the cruelties of life, Swami Sivananda is a beacon of light. To hear about him is a joy, to think about him is yoga, and to discuss him is to invest the time properly. Even though living in the physical body, he was not a physical soul; his presence developed the inner awareness without any difficulty.

In one of the Upanishads there is a parable. A disciple asked his guru, "How does a man walk? How does a man move?" The guru replied, "In the light of the sun he lives and walks." Then the disciple asked again, "When the sun has set, in whose light does he walk?" The guru replied, "In the light of the moon." Then the disciple asked again, "When the sun has set and the moon has set, in whose light does he walk?" The guru replied, "In the light of the stars." Again the disciple interrogated, "When the sun has set and the moon has set, stars are twinkling no more, in whose light does he walk?" The guru replied, "In his own light."

What is this light he is talking about? When the mind is swayed by passion, when the intellect is filled with confusion, when your own beliefs betray you, when your own concepts do not help you in life, then you will have to raise your consciousness. You will have to awaken your own spirit. In order to awaken the spirit it is very important that a sadguru be sought. Such a guru was Swami Sivananda, not only in his own life but even today when the message of his life and teachings is a lamp unto those who have yet to awaken their own inner light. ■

Remembering Sri Swamiji

Swami Niranjanananda Saraswati



We pay our respects to Sri Swami Satyananda who is our guru and the light of our life. At midnight of 5th December 2009, he attained mahasamadhi. This was not a sudden decision; it was predestined. Sri Swamiji was waiting for an opportunity. On 2nd December, the last day of Yoga Poornima in Rikhiapeeth, Sri Swamiji said in a satsang, "I am waiting for my return ticket. I have booked my ticket at the railway counter, but the return ticket is not confirmed. I have received a one-way ticket, but I have filed an application that I want to come back. Until and unless I receive my return ticket, I am not going to go from here. The day I receive it, I will go instantly."

Early morning of 3rd December, people started to leave Rikhiapeeth. I also left and came back to Munger. All through 3rd and 4th, people were going and coming in Rikhia and Munger. On the 5th morning, I made a program to go to the Shiva temple in the evening and perform a pooja. Accordingly,

at about five o'clock I reached the temple. Before entering the *garbhagriha*, sanctum sanctorum, I did pranam from outside and looked in, and there I saw the *shringara*, the decoration of Shiva, in a very different form, something I had not seen before. I asked Sri Arun Goenka, my host, "What kind of a decoration is this? Shiva looks like Bhairava." He said, "This is the shringara of Mahakaala. It has been done for the first time here at the temple." *Mahakaala* means the lord of death. Somehow the word triggered a feeling of being suspended in the void of unknowing in my mind and I said, "I'm not going to go in to perform worship to this form." I did pranam and walked away.

People came up to me saying, "Swamiji, won't you go to the pooja? Will you not do the arati?" I said, "No, I will not do anything today." Back in the ashram, I found that I was very agitated, and there was immense discomfort. I shut myself up in my room, but I could neither sit nor lie down. All I could do was pace back and forth from one end of the room to the other, not able to fathom what was the cause of the disturbance. At the same time, the tears just flowed. I kept pacing until about 10.30 pm, when there was a phone call from Swami Satsangi. She said, "I have a message from Sri Swamiji. He is going to take samadhi now. Can you come?" I said, "Yes, I am coming. Just give me the time to get the driver and the people together. I'll be on the road. When the phone call came, all the agitation left my mind and it became crystal clear. I could see everything that had to be done, step by step, one by one. Then I got in the car with two people, Swami Sivaraja and the driver. Nobody at Ganga Darshan knew that Sri Swamiji had taken the decision to leave his body.

People ask me, "How come you were not there at Sri Swamiji's samadhi time?" The answer is that Sri Swamiji had said, "When I go, it will be in the absence of Niranjana, as he is the only one who can hold me back." He had said that many times prior to leaving, and I reached forty minutes after he had gone.



We reached Rikhiapeeth in two hours, driving at full pedal. Upon reaching there, I immediately went to Sri Swamiji's room and asked, "What happened?" Swami Satsangi said, "At ten o'clock, Sri Swamiji called me to his room and when I came here he was sitting in a meditative posture and he said, 'I have received my return ticket and I have to leave now'." Swami Satsangi said to him, "How will you leave?" He said, in Hindi, *Ticket aa gaya, ham ja rahe hain* - "The ticket has come, I'm going." He asked for *Ganga jala*, Ganges water, and tulsi leaves. As Swami Satsangi and a few residents of the ashram watched, he placed the tulsi leaves in his mouth, drank the Ganga water, chanted his guru mantra, and at ten to twelve, he joined his hands together and prayed, *Bhagavan, ham taiyaar hain, ham ko le chalo* - "Lord, I am ready. Take me now." Then he chanted *Om* three times, and he was gone. The chanting of *Om* terminated his life; he raised the pranas and departed.

The rest of the night was spent in making all the preparations; preparing the area for his samadhi in particular. Next morning,

from five onwards, people started thronging the main gate and by nine there was a huge crowd of people who had come for his last darshan. We brought Sri Swamiji from Tulsi Kutir to Ganesh Kutir, where he gave darshan and blessings to everybody. The most incredible thing was, as people walked around him, each one felt that Sri Swamiji acknowledged their greeting and greeted them back. Somebody said, "I saw the arm twitch." Somebody else said, "I saw the eyes move." Another person said, "I saw the head move." In this manner, everybody had their own experience in which they felt that Sri Swamiji had acknowledged their pranams.



Then we took Sri Swamiji out to the panchagni area, and did a full abhisheka. Just as an abhisheka is performed on the Shivalingam with milk, yoghurt, honey, ghee, and so on, Sri Swamiji was also bathed with all the auspicious items, like an embodiment of Shiva. After the abhisheka was completed, we took him to the area where he was going to be given bhu samadhi. The entire pit was glowing, as we had placed auspicious yantras all across the floor and the walls. In the centre was Sri Swamiji's asana, along with his clock, sumerini, mala, yogadanda, towel; everything required for his sadhana was placed. Finally, we brought in the statues of Sri Rama and Sita, Sri Swamiji's ishta deva. As the statues were being placed before him, Sri Swamiji's head, which was until now looking straight ahead, gently bent forward as if he was offering pranam to his aradhya. At the end, three Shivalingams were placed above him and the samadhi was made. This was on 6th December.

It has been said in the scriptures that the attainment of yoga becomes visible at the time of death. This became evident

in Sri Swamiji's life. He was able to invoke death consciously and release his soul consciously. He only had a tiny slot. He said, "If I miss this window, then I won't go today. This window which has opened, will allow me to go and come back." That particular astrological conjunction was there only for that fifteen-twenty minute period, which allowed him to go with the knowledge that he will return.

He had said many times, "I am waiting to leave this body, but I am not going to leave it until I get my return ticket. I do not want emancipation, *moksha*, or any personal satisfaction which comes with spiritual enlightenment. My aim and aspiration in this life and in all future lives is to help others. To wipe the tears of suffering and pain from the eyes of every person who is seeking solace, peace, plenty and prosperity. That is the only purpose of my life."

Sri Swamiji lived this sankalpa all his life. Even before he came to his guru, Swami Sivananda, it was this thought which guided him. Swami Sivananda was also searching for the right person who could carry forward his vision to serve others. Sri Swamiji identified completely with the vision of his guru and the fulfilment of this vision became his sole aspiration.

We all seek divine intervention and desire divine grace in our life. We all look for inner strength, encouragement and inspiration to succeed and become fulfilled in life. Sri Swamiji showed us the way. To our guru and master who has given us everything, and has shown us how to live life properly, today we express our heartfelt sentiments with a sankalpa. We shall walk the path you have shown, we shall not falter, nor shall we lag behind. Sri Swamiji is not present with us in body, but he lives within us in the form of inspiration and that is his greatest gift. He lives inside each one, in the form of a fiery inspiration to become creative and to excel in life, to connect with our environment, to bring happiness, peace and to share our joy with everyone. Sri Swamiji has given us this trust and we shall fulfil it.

We bow our heads in thankfulness to this great personality. We are truly fortunate to have lived in an age when there was a person like Sri Swamiji. We have not seen Christ, Rama, Krishna or Buddha, we have only heard about them. However, we have had the fortune to see Sri Swamiji, to laugh with him, to sit with him, to listen to him, and to receive his grace. In him is the greatness that was in Rama, Krishna, Buddha and Christ. In Sri Swamiji is the peace of Buddha, the compassion of Christ, the clarity of Krishna, and the balance of Rama.

His grace and inspiration, love and compassion is what we seek. The prayer of our hearts is, "O guru, guide us to fulfil your mandate, inspire us to walk the path that you have shown us, give us the strength to complete the journey which we have undertaken, and always be with us in our heart, mind and thoughts."

*Gururbrahmaa, gururoishnu, gururdevo maheshwara,
Guru saakshaat parambrahma, tasmai shree gurave namah. ■*



समाधि

निस्तब्ध निशा में
पद्मासनासीन
शांत, सरल, निश्चल, मौन
सोऽहं में अहं को मिटाकर
चित्त के अनन्त आकाश में उड़े चला वह।
समुज्ज्वल स्वर्णिम किरणों से
विस्तृत यह चिदाकाश
अ, उ और म के सामंजस्य से प्रतिध्वनित
ॐ... ॐ... ॐ...
ध्वनि तरंग उसके प्रत्येक रग, प्रत्येक प्राण पर
अमृत की अमरता, चन्दन की शीतलता और
अखण्ड आनन्द की वर्षा कर
उस शून्य में विलीन हो जाती,
जिसका न ओर है न छोर।
ध्यान के उच्चतम सोपान पर
सहसा वह चौंक गया।
वह ध्वनि
प्रतिध्वनित हो ज्योति रूप में
समग्र व्योम में व्याप्त थी।
अद्भुत प्रकाश,
अनुपम शब्द संघात,
अजस्र परिश्रवित सुधा...
आनन्द विभोर वह
दर्शन करने लगा 'ॐ' के प्रकाश से
आत्म ब्रह्म का।
तब...
उसका अपना सम्पूर्ण ब्रह्माण्ड
परम आलोक से आलोकित था।

— स्वामी सत्यानन्द सरस्वती

महासमाधि की स्मृतियाँ

स्वामी निरंजनाब्द सरस्वती

आज हम आप लोगों के बीच एक विशेष उद्देश्य से आए हैं। आज कुछ बच्चों ने हमसे एक प्रश्न किया, और वह प्रश्न हमें यहाँ पर खींचकर लाया है। वह एक ऐसा सुन्दर प्रश्न है, जो मेरे दिल की बात को कहलाता है उत्तर के रूप में। वह प्रश्न क्या था? इन बच्चों ने हमसे पूछा कि स्वामीजी, परसों 5 तारीख को यहाँ पर हुए कार्यक्रम में आपने श्री स्वामीजी की महासमाधि का जो उल्लेख किया था, उसके बारे में हमें विस्तार से बतलाइए। योगविद्या पत्रिका में तो हमने पढ़ा है, लेकिन वहाँ पर संक्षिप्त जानकारी दी गई है। हम उस उद्भूत घटना की पूरी जानकारी चाहते हैं कि कैसे, कब और क्या हुआ। जब बच्चों ने हमसे यह प्रश्न पूछा, तो हमने कहा कि निश्चित रूप से तुम्हारे इस प्रश्न का जवाब देंगे, लेकिन सबके सामने, और इसीलिए आज हम यहाँ पर आए हैं।

गुरु की प्रेरक-शक्ति

सबसे पहले मैं एक बात स्पष्ट कर दूँ कि गुरु मेरे लिए कोई एक व्यक्ति नहीं हैं। हाँ, गुरु शरीर में जरूर आते हैं, और शरीर के माध्यम से वे हमारा मार्गदर्शन भी करते हैं। लेकिन मेरे लिए गुरु एक प्रेरणा है। एक ऐसी प्रेरणा जो मेरे हृदय में, मेरे मन में और मेरे शरीर में हमेशा वास करती है। और जब तक गुरु उस प्रेरणा के रूप में मेरे भीतर जीवित हैं, मैं उनके साथ हूँ, वे मेरे साथ हैं। यही गुरु की शक्ति भी होती है।

गुरु की शिक्षा और शक्ति, दोनों में अन्तर होता है। गुरु की शिक्षा को जानने के लिए, समझने के लिए, आत्मसात् करने के लिए तो ये सब संन्यासी बैठे ही हुए हैं। लेकिन गुरु की शक्ति अलग चीज है। उसका आभास मनुष्य को अपने जीवन में तभी होता है, जब वह अपने मन को पार करके गुरु के मन से अपने को जोड़ता है।

मैं अपने संन्यासियों को यह बात स्पष्ट रूप से कहता हूँ कि तुम सब मनमुखी हो, कोई गुरुमुखी नहीं है। यहाँ पर जितने भी गुरुवस्त्रधारी बैठे हैं, सब अपने स्वार्थ के लिए यहाँ पर आए हैं। गुरु के लिए कोई नहीं आया है। कोई योग-शिक्षक बनना चाहता है, कोई गुरु बनकर आश्रम चलाना चाहता है, कोई विद्या को प्राप्त करके विदेश जाकर नौकरी करना चाहता है तो कोई कुछ समय के लिए संन्यास जीवन का अनुभव करने आता है। सब अपनी-अपनी इच्छा-महत्वाकांक्षा के कारण गुरु बनाते हैं।



शिष्यत्व की कसौटी

कुछ ऐसे भी गिने-चुने लोग होते हैं, जो गुरु को जीवन में आगे बढ़ने की सीढ़ी नहीं बनाते, बल्कि गुरु की मानसिकता, चिंतन, व्यवहार और संकल्प को अपने जीवन में अपनाते हैं। इस प्रकार का व्यक्ति ही शिष्य कहलाता है, बाकी सब तो चेला, ढेला और ठेला होते हैं।

रामकृष्ण परमहंस के अनेकों भक्त और अनुयायी थे, लेकिन जब उन्होंने नरेन्द्र को देखा, तो कहा, मुझे तुम्हारी ही प्रतीक्षा थी। वही नरेन्द्र बाद में स्वामी विवेकानन्द बने। हमारे परमगुरु स्वामी शिवानन्द जी के भी अनेकों शिष्य थे। लेकिन जब उन्होंने स्वामी सत्यानन्द जी को देखा, तो कहा कि यही मेरा वास्तविक उत्तराधिकारी है, जिसके द्वारा मेरी शिक्षाओं का संसार में प्रसार होगा। एक गुरु पहचान लेता है अपने शिष्य को और शिष्य भी पहचान लेता है गुरु को। दोनों में तत्काल आत्मीयता का सम्बन्ध स्थापित हो जाता है।

सामान्य लोगों का गुरु के साथ स्वार्थ का सम्बन्ध रहता है। हमें उनसे या तो शान्ति मिलेगी, या अपने झंझट से मुक्ति मिलेगी, या अपने रोग से मुक्ति मिलेगी, या हमें जीवन में कुछ पद, सम्मान और प्रतिष्ठा की प्राप्ति होगी। इस तरह के स्वार्थ को लेकर हमलोग गुरु बनाते हैं।

यहाँ बात हो रही है शिष्य की। हमारे गुरु, स्वामी सत्यानन्द जी चेला, ठेला या ढेला की श्रेणी में नहीं, शिष्य की श्रेणी में आते हैं। शिष्य उसे कहते हैं जिसने

अपना शीश समर्पित कर दिया है। शीश समर्पण का मतलब होता है अपने अहंकार का समर्पण। आप अपने से पूछो कि आपने अपना कितना अहंकार और घमण्ड समर्पित किया है। शून्य! कोई भी चेला, ठेला या ढेला अपना अहंकार त्याग नहीं सकता। लेकिन शिष्य का पहला प्रयोजन होता है, अपना सिर कटवाना।

सिक्खों की कहानी तो जानते हैं न? जब गुरु गोविन्द सिंह जी खालसा पंथ बना रहे थे, तब उन्होंने अपने अनुयायियों को बुलाया और कहा, 'मुझे ऐसे समर्पित लोग चाहिए, जो अपना बलिदान देने में पीछे नहीं हटेंगे।' एक आदमी ने आगे आकर कहा कि मैं समर्पित हूँ। गुरु जी कहते हैं कि तुम चलो खेमे के भीतर। खेमे से चटाक की आवाज होती है, और गुरु जी खून से लतपथ तलवार लेकर बाहर निकलते हैं। कहते हैं, दूसरा कोई आए। खून से लतपथ तलवार को देखकर सब काँपने लगते हैं। पर एक और आदमी हिम्मत करके आगे आता है। उसे भी गुरु गोविन्द सिंह जी खेमे में ले जाते हैं, और यह घटना पाँच बार होती है।

बाद में गुरुजी आवाज देते हैं तो पाँचों आदमी खेमे से बाहर निकलते हैं। किसका सिर कटा था तम्बू के भीतर? बकरी का! और सभी ने सोचा कि आदमियों का सिर कटा है। लेकिन पाँच बहादुर थे, जो अपना बलिदान देने को तैयार थे। एक बुद्धिजीवी कभी अपना बलिदान देने को तैयार नहीं होगा। जिसने अपनी बुद्धि को छोड़ दिया है, अपने अहंकार को छोड़ दिया है, वही अपने आपको गुरु के प्रति पूर्ण रूप से समर्पित कर सकता है। हमारे सामने जितने भी ये पढ़े-लिखे बुद्धिजीवी लोग बैठे हैं, आज तक न तो अपनी ईर्ष्या का त्याग कर पाए हैं, न घृणा का, न द्वेष का, न राग का, न चिड़चिड़ेपन का और न ही अहंकार का। और अपने आपको कहते हैं शिष्य।

शिष्य वही होता है जिसने गुरु के संकल्प को आत्मसात् कर लिया है। गुरु जो देखता है, शिष्य वही देखता है। गुरु जो सुनता है, शिष्य वही सुनता है। गुरु जो बोलता है, शिष्य वही बोलता है। गुरु जो करता है, शिष्य वही करता है। दोनों में अन्तर नहीं होता। शिष्य गुरु की नकल नहीं करता, बल्कि यह उसका सहज व्यवहार हो जाता है। जहाँ पर आत्मीयता होती है, वहाँ पर एकत्व की भावना रहती है, द्वैत की नहीं। फिर नकल करने की आवश्यकता नहीं होती कि गुरुजी ऐसा कपड़ा पहनते हैं, तो हम भी पहनें। गुरुजी ऐसा कीर्तन गाते हैं, तो हम भी वैसा ही गाएँ। गुरुजी ऐसे हँसते हैं तो हम भी वैसे ही हँसे। गुरुजी ऐसी टेढ़ी नजर से देखते हैं तो हम भी वैसी टेढ़ी नजर से देखें। यह सब तो नकल हुई।

बात हो रही है स्वामी सत्यानन्द जी की, जिन्होंने अपने आपको शिष्यत्व की सर्वोच्च अवस्था में स्थापित किया था। उसी के बल पर वे अपने अहंकार का नाश कर पाए, और एक सिद्ध पुरुष के रूप में उभरे। एक ऐसे उच्च कोटि के सिद्ध, जो स्वेच्छा से मृत्यु का आवाहन कर सके।

महान् सिद्ध की महासमाधि

2 दिसम्बर, सन् 2009 को शतचण्डी यज्ञ और योग पूर्णिमा का कार्यक्रम पूरा हुआ था। उस दिन श्री स्वामीजी ने घोषणा की थी कि मेरा 'रिटर्न टिकट' अभी तक नहीं मिला है। मैंने भगवान से कह दिया है कि मैं तब तक नहीं जाऊँगा जब तक मेरा रिटर्न टिकट कन्फर्म नहीं करेंगे। मेरे पास वन-वे टिकट बहुत आये हैं। लेकिन मैं सबको अस्वीकार कर रहा हूँ, क्योंकि मुझे रिटर्न टिकट चाहिए। जिस दिन मिलेगा और जिस क्षण मेरी गाड़ी आएगी, मैं उसी समय उस गाड़ी पर सवार होकर चले जाऊँगा।

ये उनके 2 तारीख के शब्द थे। 3 तारीख को सबेरे हम रिखिया से मुंगेर आ गए। 4 तारीख की शाम को हमारे मन में इच्छा हुई कि 5 तारीख को शिवालय में जाकर भगवान शिव की आराधना करेंगे। 5 तारीख की शाम को 5 बजे हम मन्दिर पहुँचते हैं। लेकिन जब मन्दिर गए, तो गर्भ-गृह में प्रवेश नहीं कर पाए। बाहर से भगवान को देखा, प्रणाम किया, और कहा कि नहीं, आज हमसे पूजा नहीं होगी। उस दिन भगवान का जो शृंगार हुआ था, वह महाकाल का था। ऐसा शृंगार उस मन्दिर में पहली बार हुआ था। उस शृंगार को देखकर हमने कहा कि नहीं, आज महाकाल की उपासना-आराधना हम नहीं करने वाले हैं। और हम वापस चले आए।

जैसे ही वापस आए, तब से एकदम बेचैनी! किसी से मिलने की इच्छा नहीं, किसी से बात करने की इच्छा नहीं, सीधे कमरे में चले गए। मन में इतनी बेचैनी कि कमरे के एक किनारे से दूसरे किनारे तक चक्कर-पर-चक्कर काटते रहे। रात के दस बजे तक चक्कर काट रहे थे। और आँखों से अविरल अश्रुधारा बह रही थी। समझ में नहीं आ रहा था कि नींद क्यों नहीं आ रही है। क्यों यह तनाव और चिंता है, क्यों यह परेशानी है? बैठते थे, तो बैठ नहीं पाते थे। लेटते थे, तो लेट नहीं पाते थे। मन एकदम विचलित और चंचल था। सिर्फ चलते रहने की इच्छा होती थी।

दस-सवा दस बजे रिखिया से स्वामी सत्संगी का फोन आया कि स्वामीजी ने हमें बुलाया है, वे कह रहे हैं कि उनको अभी प्रस्थान करना है, तुम तुरंत आओ। हमने कहा, 'अगर स्वामीजी ने निर्णय ले लिया है, तो वे किसी के लिए रुकने वाले हैं नहीं। हम अभी निकल रहे हैं, लेकिन हमारे आने के पहले यह सब व्यवस्था वहाँ पर हो जानी है।' फोन पर ही हमने पूरी बात बतला दी कि क्या-क्या तैयारियाँ होनी हैं। एक-एक चीज हमें स्पष्ट दिखलाई दे रही थी।

उसके बाद एक ड्राइवर को और एक संन्यासी, स्वामी शिवराज को जगाया। कहा, चलना है अभी। ड्राइवर ने कहा, 'रात को तो भई, मुश्किल है जाना।' हमने कहा, 'कुछ मुश्किल नहीं है, रिखिया पहुँचना है और दो घण्टे में पहुँचना है।' गाड़ी में बैठे, पूरा पैडल दबा दिया, और जिस यात्रा को सामान्यतः दिन में साढ़े तीन-चार घण्टे लगते हैं, वह उस रात दो घण्टे में पूरी हो गई। साढ़े बारह बजे के आसपास हम रिखिया पहुँचे होंगे।



वहाँ पहुँचकर श्री स्वामीजी के कमरे में प्रवेश किया, तो उन्हें पद्मासन लगाए समाधि की अवस्था में बैठे देखा। उन्हें प्रणाम करके स्वामी सत्संगी से पूछा कि क्या हुआ। उन्होंने कहा कि करीब पैंतालीस मिनट पहले, 11.50 पर श्री स्वामीजी ने कहा, 'अब मैं तैयार हूँ। मेरा समय आ गया है।' वे पद्मासन में बैठे थे, उन्होंने गंगाजल और तुलसी दल मँगवाया। तुलसी दल को अपने मुँह में रखा, गंगा जल पिया, और हाथ जोड़कर भगवान से प्रार्थना की, 'मैं तैयार हूँ, कभी भी आप मुझे ले जा सकते हो।' उसके बाद ध्यान में बैठे। गुरु मंत्र की माला चल रही थी। जब सुमेरु पर हाथ पहुँचा, तब उस समय उन्होंने तीन बार ॐ मंत्र का उच्चारण किया और ॐ मंत्र के उच्चारण के साथ अपने प्राणों को शरीर के बाहर निकाल दिया। यह घटना घटी रात के 11.50 को, और हम पहुँचे वहाँ पर साढ़े बारह बजे। उसके बाद फिर जो-जो व्यवस्था करनी थी वह सब की।

समाधि-समाचार का स्वतः संचार

घटना रात को हुई, किसी को मालूम नहीं था, लेकिन उस रात ऐसा हुआ कि दुनिया में जहाँ-जहाँ पर भी गुरुजी के शिष्य थे, उनमें से बहुतों की करीब 11:30 बजे नींद खुल गई और उनके मन में इच्छा हुई कि हम बैठकर गुरुजी के निमित्त एक माला जप करें। जिसने भी हमें यह घटना बताई, उसने रात के 11:30 से 12 बजे तक गुरुजी के लिए जप किया है। बाद में उन लोगों को मालूम पड़ा कि गुरुजी ने ठीक उसी समय समाधि प्राप्त की थी। बहुत लोग तो ऐसे थे जो रिखिया कार्यक्रम के बाद

अपने देश के हवाई अड्डे पहुँचे, उन्हें फोन मिला, हवाई अड्डे से ही उन लोगों ने वापसी का टिकट लिया, और घर जाने के बजाय दूसरा हवाई जहाज पकड़कर यहाँ पर वापस आ गए।

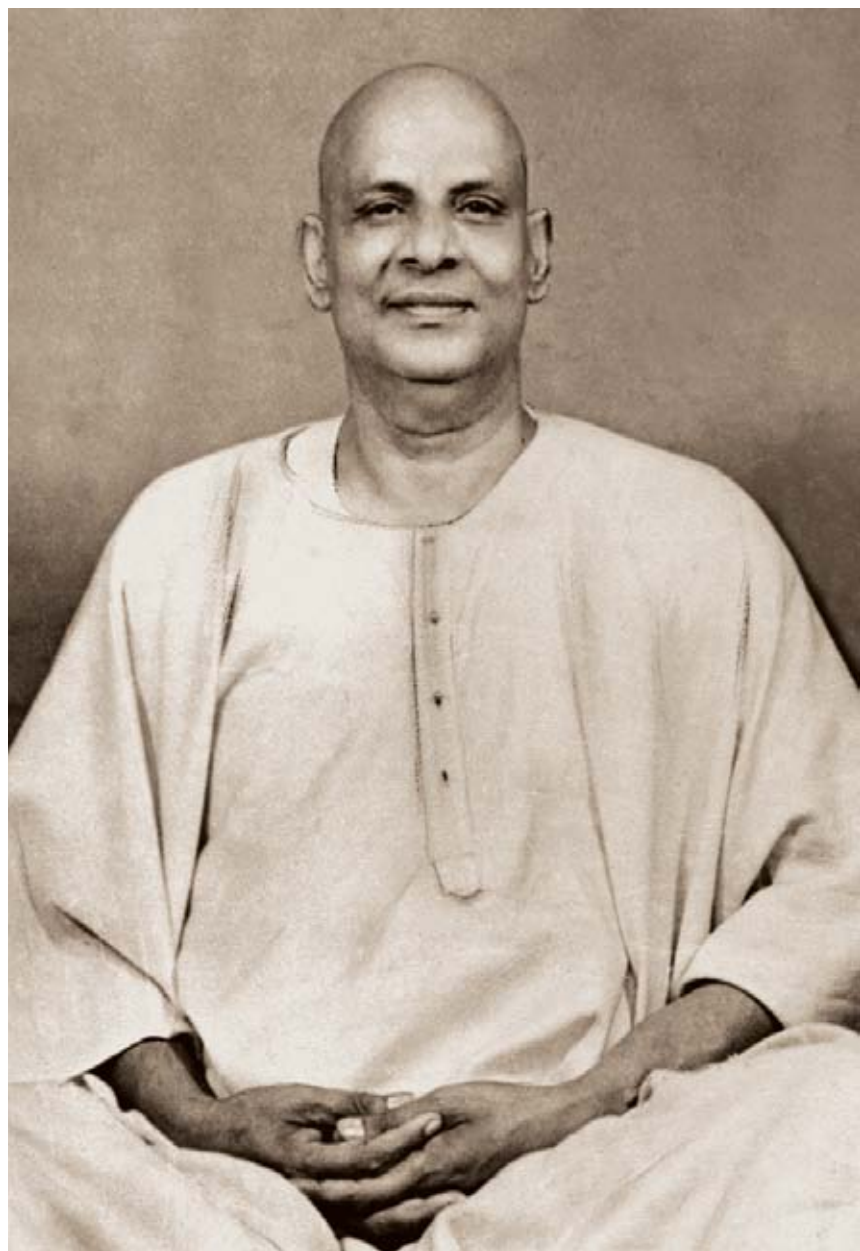
दूसरे दिन सबेरे पाँच बजे से ही रिखिया आश्रम के दरवाजे पर बड़ी भीड़ होने लगी। पता नहीं कैसे लोगों को खबर मिली, क्योंकि हमलोगों ने तो किसी को खबर नहीं की थी। फिर भी गाँववाले हजारों की संख्या में पहुँचने लगे, अनेक स्थानों से फोन आने लगा। अनायास चारों तरफ यह खबर फैल गई कि स्वामीजी ने समाधि ग्रहण कर ली है।

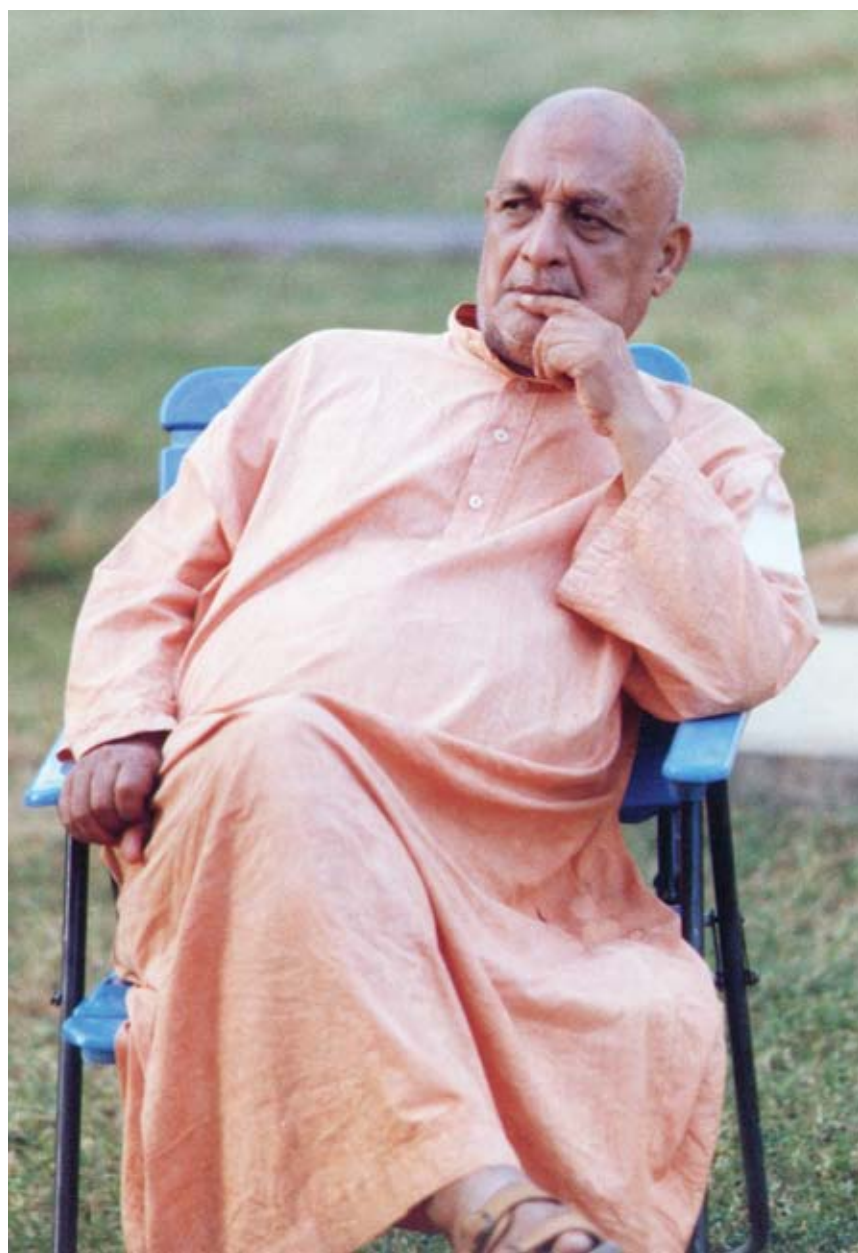
श्री स्वामीजी को हमलोग उनके निवास से गणेश कुटीर में लाए, जहाँ पर उनका अंतिम दर्शन हुआ। और अंतिम दर्शन भी कैसा! जिन-जिन लोगों ने जाकर उन्हें प्रणाम किया, सभी का कहना है कि स्वामीजी ने उनके प्रणाम को स्वीकार किया। कोई कहता है कि मैंने उनके सिर को हिलते देखा, कोई कहता है कि मैंने उनके हाथ को हिलते देखा, कोई कहता है कि मैंने उनकी आँखों को हिलते देखा। मतलब स्वामीजी ने हर एक व्यक्ति का प्रणाम अंगीकार किया।

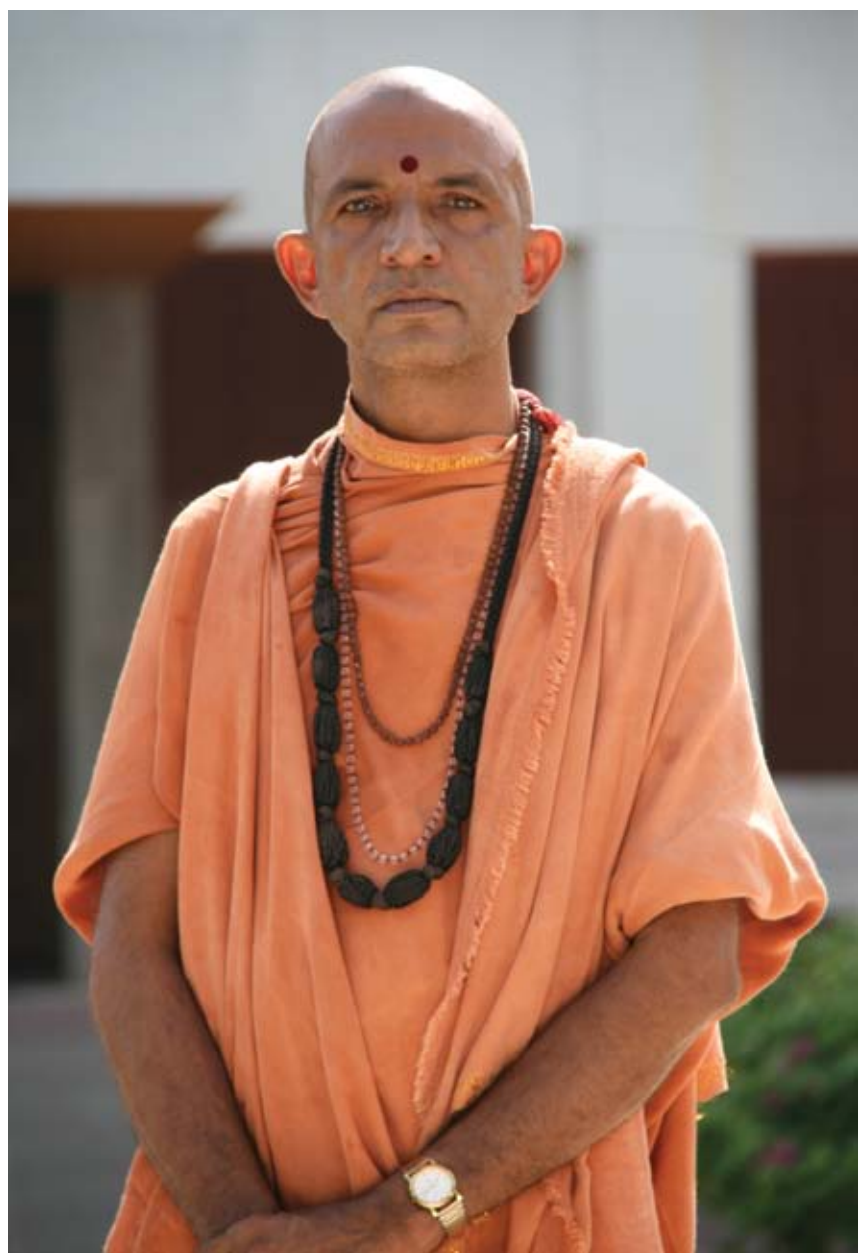
अंतिम दर्शन के पश्चात् विधिवत् षोडशोपचार से उनकी पूजा हुई और स्नान कराया गया। उसके पश्चात् उनके समाधि-स्थल में उनकी तपस्या की सभी वस्तुओं को रखा गया। पूरा समाधि क्षेत्र यंत्रों से सजाया गया था और उसके बीच में उन्हें बैठाया गया। उनको बैठाकर जब हमलोग उनके आराध्य, रामजी और सीता जी की प्रतिमा को रख रहे थे, तब सभी लोगों ने देखा कि स्वामीजी का सिर, जो अब तक एकदम सीधा था, धीरे-धीरे आगे की ओर झुका, मानो वे अपने इष्ट को अंतिम प्रणाम कर रहे हों। उसके बाद समाधि स्थल में मिट्टी वगैरह भरकर समाधि बनाई गई। जब उन्हें ढका गया, तब उनके ऊपर हमने तीन शिवलिंगों की स्थापना की। उसके बाद फिर समाधि बनी। यह थी 5 और 6 तारीख की घटना।

गुरु-कृपा की निरंतर वृष्टि

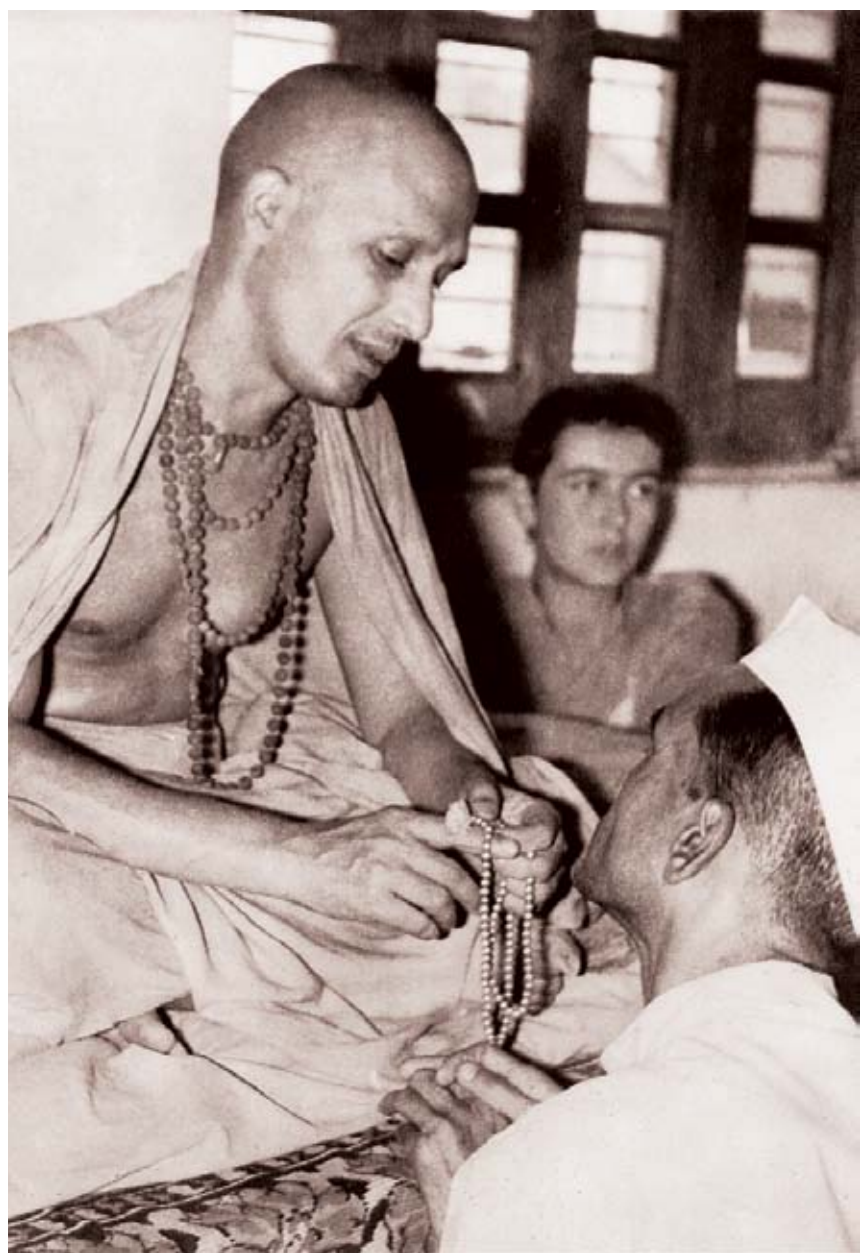
एक बात हम निश्चित रूप से बतलाना चाहेंगे कि श्री स्वामीजी की समाधि के पश्चात् एक-दो नहीं, हजारों चमत्कार हुए हैं। उनमें से एक चमत्कार यहाँ पर अखाड़ा में हुआ है। श्री स्वामीजी की समाधि के बाद एक साल के लिए हमलोग विभिन्न अनुष्ठानों में व्यस्त थे, और उसके बाद यहाँ अखाड़ा में उनके पीठ का निर्माण कार्य आरम्भ हुआ। 6 दिसंबर 2010 को रिखिया में शतचण्डी महायज्ञ शुरू होने वाला था, और उसके लिए हम रिखिया चले गए थे। लेकिन यहाँ पर जो संन्यासी और अन्तेवासी थे, उनसे कहा गया था कि 5 तारीख को, जो श्री स्वामीजी का समाधि-दिवस है, गुरुपीठ पूरा होना है, वहाँ पर गुरुजी की स्थापना होनी है और मध्यरात्रि को वहाँ पर पूजा होनी है।

















परिस्थिति ऐसी बनी कि ठीक 5 तारीख को यहाँ निर्माण का कार्य खत्म हुआ। शाम के समय संन्यासियों ने वहाँ पर चित्रों की, शिवलिंगों की स्थापना की, मध्यरात्रि को पूजा हुई और उसके बाद संन्यासी लोग बत्ती वगैरह बन्द करके जाने लगे। सब बत्तियाँ, सब दरवाजे बन्द हो चुके थे। अचानक दरवाजा खुलने की आवाज सुनाई पड़ी। जब संन्यासियों ने घूमकर देखा कि कहाँ से दरवाजा खुलने की आवाज आई तो देखा कि गुरुपीठ से श्री स्वामीजी सशरीर बाहर निकल रहे हैं। गुरुपीठ से वे चलकर तुलसी चौरा तक जाते हैं, और वहाँ हाथ जोड़कर करीब पन्द्रह सैकेण्ड के लिए खड़े रहते हैं। उसके बाद तुलसी जी को प्रणाम करके वापस आते हैं, गुरुपीठ में प्रवेश करते हैं, दरवाजा बन्द हो जाता है।

यह तो एक घटना है, जिसमें लोगों ने गुरुजी को प्रत्यक्ष शरीर में यहाँ पर देखा है। आवाहन पत्रिका में इन सब घटनाओं को छपा भी गया है, क्योंकि ये घटनाएँ दर्शाती हैं कि श्री स्वामीजी की शक्ति अब शरीर में सीमित नहीं है, बल्कि सर्वव्यापी हो गई है।

दक्षिण अमेरिका से एक व्यक्ति यहाँ पर एक साल पहले आया। वह अपने देश का राजदूत रह चुका है, सरकार में मंत्री रह चुका है। वह श्री स्वामीजी का बड़ा भक्त था। श्री स्वामीजी की समाधि के समय उनका दर्शन नहीं कर पाया था। दो साल के बाद जब उसका आना हुआ, तब उसके मन में बहुत ग्लानि थी कि मैं अपने गुरु के अंतिम दर्शन नहीं कर पाया। वह यहाँ गंगा दर्शन के चौथे मंजिल में रह रहा था।

एक दिन शाम को सत्संग कार्यक्रम के बाद जब वह अपने कमरे लौटता है तो देखता है कि उसके कमरे के सामने साक्षात् गुरुजी खड़े हैं। वह उन्हें प्रणाम करता है, गुरुजी मुस्कराते हैं, और चौथे मंजिल की छत की ओर निकल जाते हैं। यह व्यक्ति उनके छः कदम पीछे चल रहा है, और उनसे कह रहा है, 'स्वामी जी! स्वामी जी! बहुत दिनों के बाद आपका दर्शन हुआ। मेरे मन में बहुत इच्छा थी आपका दर्शन करने की।' स्वामीजी सीधे छत की ओर चलते गए। और यह व्यक्ति, जो उनसे छः कदम पीछे था, जब छत पर पहुँचा तो वहाँ पर कोई नहीं था। लेकिन अपने कमरे से छत तक दस कदम वह उनके साथ चला है। और वह नास्तिक आदमी है। न भगवान में विश्वास, न धर्म में विश्वास, केवल गुरु में विश्वास!

इस प्रकार की घटनाओं को जब हम इस आश्रम में घटित होते देखते हैं, तो केवल एक ही चीज कह सकते हैं कि गुरुतत्त्व सर्वव्यापी है। इसीलिए आरंभ में मैंने कहा कि गुरु मेरे जीवन में, मेरे हृदय में, मेरे मन में, एक प्रेरणा के रूप में हैं। और जब तक वे प्रेरणा रूप में हैं, वे हमेशा मेरे साथ हैं, मैं हमेशा उनके साथ हूँ।

गंगा दर्शन, 7 जून 2013

Who are Fit to be My Disciples

Swami Sivananda Saraswati

Though I give much freedom and liberty in dress and external forms, I am very strict with my students with regard to essentials. The rules prescribed by the order of sannyasa must be followed. Then only can they shine as ideal sannyasins.

Comfortable sannyasa is very dangerous. A sannyasin should not give leniency to the mind. Fashionable independent sannyasins are a menace to society. The people in the world curse such sannyasins and treat them with disrespect and contempt. However exalted in the spiritual line, sannyasins should not mix freely with others. Burning vairagya with simple living and high thinking must be the ideal at every moment of their lives.

No doubt renunciation is mental. That does not mean that you can do anything and live in any way you like. That will bring your downfall. Strive for perfection by following the tradition's rules for discipline and control of the mind and senses. Discipline in food and dress will naturally manifest if you have genuine vairagya and dispassion. External observances of the rules will help you stick to the path. Maya works havoc. Maya deludes. Beware. Be cautious at every step and watch the vrittis of the mind.

My disciple should have no superiority complex. He is not a dry philosopher who spends all his time and energy in preaching alone. He has self-sacrifice and serves the world with his silent and intense sadhana. In the midst of intense service, he learns the way to rivet the mind on the *lakshya*, the goal. He is rooted in the idea: 'The world is a long dream, perishable. Truth alone is real.' For my student, there is no world. He perceives the divinity behind all names and forms.

My disciple has divine qualities. He is noble, gentle and soft. He has abundant mercy, he never begs. He gives and gives and gives. He has a large heart. He mixes with all and loves everyone. He sings the Lord's name. He does japa and meditation. He practises asana and pranayama. He is very efficient in doing service. He practises the yoga of synthesis. He knows thought control.

He is a practical vedantin. He does cooking, proofreading, typing, nursing, lecturing, writing; he can conduct classes, he can disseminate spiritual knowledge, yet he is simple and humble. He serves the poor with love. He has perfected tolerance for all faiths. He talks little. He is ever silent but dynamic. Work is worship for such a disciple. The spirit of service is engrained in him. He is a bhakta, a yogi and a jnani, all three combined in one. ■



Instructions to the Disciple

Swami Satyananda Saraswati

There is a state or experience, a little beyond the mind, in which you can see a person or an object that you love very much. Then you can materialize it on your inner plane of awareness as clear as reality. Of course, this only happens when your consciousness is raised. The image then appears and becomes clear. In this elevated state you can see the guru just as if you are sitting in front of him and he is talking to you. So try to develop this by practising a little every day, for half an hour to an hour.

There are two states of consciousness. In one state, you know that you are witnessing everything, but in the other state you do not know. Afterwards, when you come out, there is a little imbalance, but it passes shortly if you are under the guru's direction. However, if you are not under the guidance of the guru and the imbalance continues, it is possible to go crazy. That is why sadhana should never be done without the instruction of the guru, never; not even kunjla and neti should be done. The disciple must completely resign himself to the guru. Then, at the proper time, the guru will give him sadhana. I could not tell you these things before because a certain maturity had to be reached.

If your relationship with guru is very simple, you can have any relationship with him. You not only have a guru, but a parent, child, friend, lover. Of course, he is an individual and you are an individual, but the guru's relationship with all disciples is very clear. Whatever he does is only to impress their consciousness. Guru does not have disciples for any other purpose, but most disciples do not understand. So what happens is that emotional imbalance often develops. Sometimes you think, "Swamiji loves me so much," and at other times, "Oh, now he does not love me at all." That is a

mistake. The guru never loves anyone. Whatever he does is solely to change the quality of the mind.

You have seen how adding sugar changes the quality of milk. If you mix tea with boiling water, you change the quality of the water. In the same way, once the guru gets into your mind he changes the whole quality and structure. It is a very simple process; there are so many ways in which he can do it: by mantra, sadhana, lectures, singing, thinking. When the guru comes into your mind, then the sadhana has to begin, but never think that the guru is attached or loves anyone in any personal way.

At a certain point, the disciple should be able to develop his own awareness, then he does not need the guru physically at all. There is no difference between that state of awareness and physical contact. It is exactly the same. Maybe that state of awareness is even more tangible than this one. If you can visualize or feel me in moments of solitude, that is far more fulfilling and satisfying than communicating with this physical form. You can try. However, first of all you must know that I am your guru and you are to be controlled by me at every moment. That is what guru means.

Sometimes I may get angry and abuse you, kick you, or put you out of the gate. All these things must be accepted too. The disciple is one who is always controlled by his guru. Otherwise, even though many disciples work very hard in spiritual life and develop some experience, afterwards they still go back to normal. If I ask you not to sleep, to keep quiet, not to argue with me, you must obey me without thinking or hesitation. With guru, the sadhaka disciple should have no personality; only then can he be helped.

So, you have all the elements with you. Work hard. Once in a month, once in a week, once in a day, practise this. Develop the inner awareness. Have communion with your guru, inner communion. That is more tangible, satisfying, real and full of potential than the outer one. You will know it after practising a few times. It is not unreal. Perhaps this

seems real and that unreal, but it is only because that is a higher awareness.

You know how the awareness is projected. You can see it in moments of extreme fear, passion or bluff; this is a manifestation of consciousness. When you practise it, there is one thing which you must be aware of. You should not do it unless you know that whatever I say to you is final, no argument. Only after this can you practise it. Otherwise, if manifestation of consciousness takes place even momentarily, it becomes very difficult to control. Therefore, first of all, you must establish a relationship in such a way that whatever I say is final. There is no second word on it, no argument, analysis, judgement or afterthought. When I say no, it is finished. Otherwise, what will happen when the consciousness manifests? All sorts of thoughts come to the mind and people get uprooted. What guru says, the disciple has to follow quietly, right or wrong. Until this relationship is established, the disciple should not attempt higher sadhana, otherwise he may be misguided after that experience.

In the normal affairs of life, you have your experience and I have mine, but the relationship between guru and disciple is always spiritual. Therefore, everywhere you go this awareness has to be there. It does not matter if you make certain mistakes in your department because of what I have told you to do. After all, I have told you to do it. If you are working in the kitchen and I say, "Keep the wheat outside," and then ten bags of wheat are destroyed, it does not matter. It may be a material loss, but it is a spiritual gain because you obeyed the guru.

A guru does not exploit the disciple. If the disciple has great devotion, the guru can never exploit him. Only if the disciple is selfish can the guru exploit him. In many books it is written that the guru exploits the disciples, but it is my experience that the guru can never exploit the unselfish disciple. Guru can only exploit a selfish disciple. An unselfish disciple, a sadhaka, never loses anything, no matter what the guru asks of him, because he goes on developing his higher consciousness. ■

A Lesson in Obedience

Swami Niranjanananda Saraswati

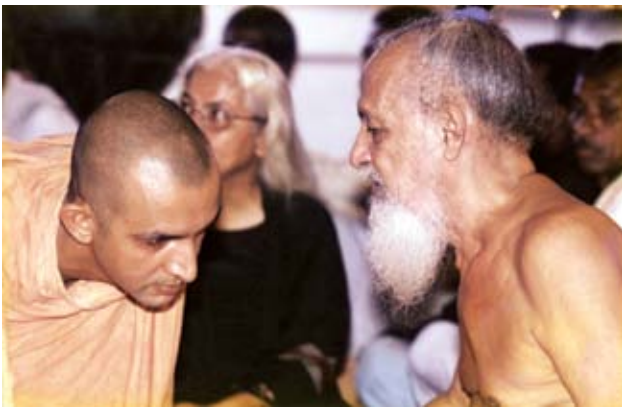


I remember an incident from our early days with Sri Swamiji in the old ashram. One day he came out of his room with some chocolate in his hand. In those days, chocolate was super special. I am talking of the sixties; we did not have chocolates in India then. When people used to come from overseas they would bring chocolate and being the youngest, I was the prime recipient.

Sri Swamiji asked me, "*Meetha khana hai?* Do you want to eat sweets?" I said, "Yes." He said, "Okay, only on one condition, *ki tum karva bhi kha sako*. You should be able to eat the sour as well." I was stunned. I began to wonder what he meant by sour, what was he going to give me. However, I made a daring move and said, "Yes, I am ready." That was a mistake! He came out with two huge green chillies and said, "If you want chocolate, then you should be able to tolerate even the sharpness of chilli. You should be able to enjoy the sharpness of the chilli just as you enjoy the sweetness of chocolate."

I took the chillies from him and started eating and crying, eating and crying. The whole mouth was like fire. After that he gave me the chocolate. In a very simple way he taught me a big lesson. Therefore, even today, whenever I have chocolate in front of me I also see those two chillies. I learnt in that manner and it was possible because of obedience. If there was no obedience, then I would have definitely said, "No, I don't want the chillies, I only want chocolate."

Obedience is a necessary quality in a disciple. Sometimes, when the guru is performing 'egodectomy', an operation on the ego, there is a very harsh reaction from the individual. The ego does not want to be operated on. If somebody comes to you and says, "I am going to chop off your head" and takes out a knife, will you allow that person to do so? No. In the same manner, when the guru takes out the knife and says, "I am going to cut your ego", you don't allow that to happen. You cannot be a disciple if you don't allow the guru to perform the ego surgery on you. That is where the virtue of obedience becomes useful. The guru says, "Put your head down." You reply, "Okay, it is down." He says, "I am going to cut it." You say, "It is yours, do as you wish." A simple statement, a simple feeling can change the entire intention. Or you may say, "No, you can't" and it changes the entire intention too. This intention is seen in the form of obedience. ■



श्री सत्यानन्दमहिम्नः स्तोत्रम्

Sri Satyananda Mahimna Stotram

ॐ अस्य श्रीसत्यानन्दमहिम्नः स्तोत्रमंत्रस्य निरंजन ऋषिः । शिखरिणी छन्दः ।
स्वामिसत्यानन्दो देवता । सत्यम् बीजम् । सती शक्तिः ।
स्वामिसत्यानन्दप्रीत्यर्थे पाठे विनियोगः ।

दिगन्ते श्रूयन्ते भवतः महिमायाः कलरवः
विलीयन्ते सर्वे मनसिजविषादाः च विपदाः ।
हे सत्यम्-योगर्षे! तव हि महती शोकहरणी
कलौ संसाराब्धौ सकलगुणगाथा नः तरणी ॥ १ ॥

Resonant voices across horizons sing your praise and glory
And dissolve at once all my agony and pain, my woe and worry;
O Yogarishi Satyam! Hearing the tale of your grandeur heals every loss
In this Kali age, it is the safe-boat on which the sea of samsara we cross.



तवानंदप्रदा अतिरुचिरलीलाध्वनिः यदा
अकस्मात् मे कर्णे विशति क्षणमात्रं हि झटिति ।
समुत्फुल्लपद्मः इव हृदयविस्तारः भवति
न जाने किं कार्यं तव सकलगाथासुश्रवणात् ॥ 2 ॥

A single, sweet note of your joyous cosmic play
Enters my ears and without a moment's delay,
My heart blossoms like a lotus in full bloom
What might come to pass were I to hear the entire tune!

क्षितौ कूर्मचलेऽवतरितः सतीहृत् स्वयमपि
सुरम्ये सुस्थाने गिरिवनसमाच्छादितपुरे ।
शुभे मार्गशीर्षे परमहितकारी सुदिवसे
तिथौ पूर्णिमायां ऋषिवरः सुजातो रघुकुले ॥ 3 ॥

In the ancient land of Kumaon, Sati's own heart descended upon earth
A land of beauty, peace and joy, where forests and mountains make mirth;
Here, in the sacred month of Margashirsha, on the auspicious full moon day
The best of rishis was born in the Raghu lineage, to show us the divine way.



अवस्थायां षट्सु प्रथमगहनाध्यात्मघटना
यदा भूमौ तिष्ठन् रहसि सहसाऽचेतः अभवः ।
विमुक्तो वै देहात् तव सजगतासारः उपरि
शरीरस्यागत्य निजवपुच्छविं ऐक्षत तदा ॥4 ॥

Your spirit stirred when you were just six, but this wasn't mere child's play
The body lay upon the floor, and the atman rose above and away;
Freed from form, your awareness soared beyond the earthly plane
And in this frameless freedom your true self eyed the inert frame.

अमुष्मिन् कालेऽपि अपहृतः न संज्ञा तु भवतः
यतो दृष्टो देहं परितः परिवारः परिचरन् ।
अयं योगभ्रष्टो न हि कमपि रोगं वहति च
स्मरेन्नित्यं रामं इति वचनमूचुः यतिवराः ॥5 ॥

A timeless beat, a perfect trice, but your vision did not sway
You could see your family pacing about in worry and dismay;
"The boy is neither ill nor deluded, nay, a blessed yogabhrashta is he,
Keep his thoughts on Rama's name," advised the sages who could see.



भगिन्या साकं त्वं शुभरुचिकरादर्शजगतः
 अपश्यः सुस्वप्नं मधुरमितरेभ्यो न सुलभः ।
 विना द्वारं देवालयः भिषजसेवा धनमृते
 कृपाऽन्नपूर्णायाः वहति न च कुत्रापि बुभुक्षा ॥ 6 ॥

You and your sister wove together the vision of an ideal, beautiful world
 A dream so pure and rare, from few mortal men has it ever been heard;
 Of temples without doors and doctors serving the sick for free
 Where the grace of Annapurna flows, and none goes hungry.

विभूत्यज्ञेया त्वं विविधगुणयुक्तं तु चरितं
 मनस्वी मेधावी मुदितः मृदुभाषी खलु महान् ।
 सुकाव्यानां बाल्ये बहुविधसुभाषासु सृजनं
 सुदीर्घक्षेत्राणां कतिविधपशूनां च भरणं ॥ 7 ॥

A luminary beyond human reach, a many-splendoured being are you
 Acute, sagacious, cheerful, soft-spoken, indeed great in every hue;
 Just a child you were, when poetry flowed from you in languages myriad
 A time it was when you commanded country and cattle, toiling hard.



सुवीर्यो निर्भीकः सकृदनुपमं तंत्रकरणम्
 श्मशाने त्वं सख्या सह घननिशीथे हि कृतवान्।
 यदा रुष्टस्तातोऽनयः सकलभस्मानि सदने
 अनुष्ठानं भूयोऽभवदपि गृहे कम्पनमति ॥४॥

Brave and fearless, once you performed a heroic tantric feat
 You and another visited the shmashan when the night was deep;
 Father put this to a stop, so you took the ashes of the dead back home
 The ritual resumed and the whole house shook from a presence unknown.

कयाचित् योगिन्या सह तदनुभूतोऽतिविरलः
 पथो वामो गुह्यो मितिः न सुलभा यस्य जगति।
 यथाऽपश्यत् कृष्णे निखिलविभु कौन्तेयः समरे
 बहूनां लोकानां अनुभवः तथैव त्वमलभः ॥९॥

A yogini of accomplishment taught you everything she knew
 of vama margā, the left-hand tantra, a path for the gifted few;
 Just as on the battlefield, Arjuna saw in Krishna the entire universe
 You experienced realms beyond the ken of earthly prose or verse.



तया योगिन्या त्वं कथितः गुरुमन्विष्य त्वरितं
 भगिन्याः देहान्ते अपि मनसि वैराग्यः बहुलः ।
 तदा त्यक्ता सर्वा धनभवनसम्पत्तिः तृणवत्
 यथा विश्वं त्यक्त्वा बहिः निजगृहात् गौतमः गतः ॥ 10 ॥

“You must quickly find a guru,” said the yogini and went her own way
 Intense vairagya had already engulfed you with your sister’s passing away;
 Thus you discarded home, wealth and possessions like a piece of straw
 Just as Gautama had cast off the world in search of the universal law.

गृहात् निर्गत्य त्वं विविधपुरराज्येष्वटितवान्
 गुरोः अन्वेषाय बहुलपुरुषार्थं च कृतवान् ।
 हृषीकेशं प्राप्य चिरभिलषिताप्राप्तिः हि गुरोः
 शिवानन्द स्वामी किल च कृतकृत्योऽभवदपि ॥ 11 ॥

Across many cities and regions did you wander
 Searching for the guru to whom you could surrender;
 It was in Rishikesh that your heart’s desire did destiny fulfil
 And Guru Sivananda was delighted to find his best pupil.



प्रकाशस्ते अन्तः कठिनपुरुषार्थेण उदितः
 शिरोधार्यं कृत्वा गुरुवचनमेतत् किल भवान्।
 अहोरात्रे सेवानिरतः ननु आसीत् गुरुकुले
 अनासक्तः पूर्णः कथितः नचिकेता तु गुरुणा ॥ 12 ॥

“The light is within,” the master declared, “work hard and it will shine”
 You took the guru’s words to heart, with no thought of mine or thine;
 Day and night, you immersed yourself in ceaseless acts of seva
 And yet you were so unattached, that your guru called you Nachiketa.

गुरोः सेवा सद्य तव हृदयशुद्धिं कृतवती
 तदाऽऽदेशं प्राप्य वितर निखिले योगसुफलम्।
 क्षितौ तीरे तीरे सकलजगतो जागृतिः कृतः
 प्रतिष्ठा योगस्य अभवदपि विज्ञानजगति ॥ 13 ॥

Selfless seva to the guru purified your heart in no time
 Whence the guru commanded, “Spread the fruits of yoga far and wide”;
 From shore to shore you heralded a worldwide yogic awakening
 Even in the world of science yoga received a place of reckoning.

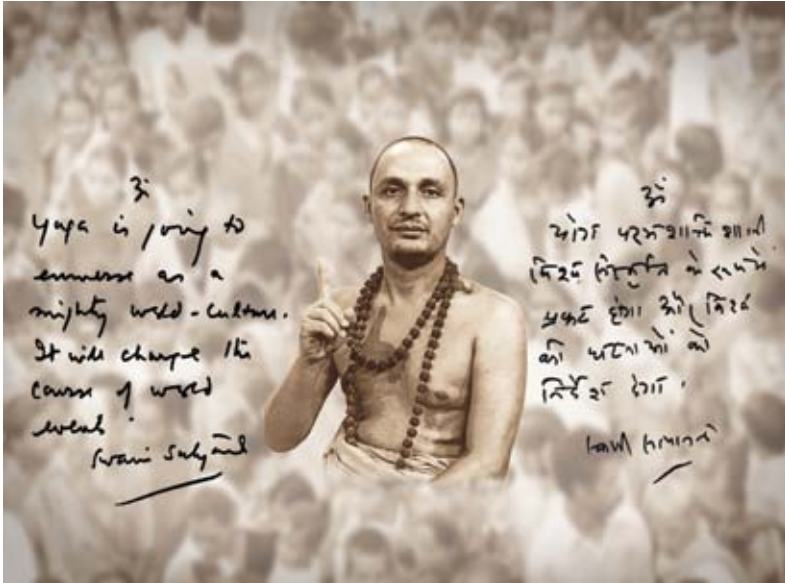


युगेऽस्मिन् योगस्य गुरुवरः पतंजल्यपरः वै
समग्रयोगस्य पथः खलु वरेण्योऽस्मिन्वधौ ।
इयं सम्भावी संस्कृतिः परमशक्तीति गर्जनं
करिष्यत्यादेशं प्रवरघटनानां च जगतः ॥ 14 ॥

Supreme exponent of yoga, verily another Patanjali
You deemed the path of integral yoga as ideal for this age of Kali;
Yoga will emerge as a mighty culture, you thundered
And direct the course of major world events, unhindered.

रवीन्दूसंयोगं कुरु हठपथेनेति वचनं
निरोधो वृत्तीनां हि यमनियमाद्यष्टविधिभिः ।
त्वया योगनिद्रा चितः शिथिलतायै विरचिता
क्रियायोगस्यापि त्वमसि पुनरोद्धारकः किल ॥ 15 ॥

You taught us hatha yoga to harmonize the moon and the sun
And the eightfold raja yoga so our vrittis may cease to run;
You created yoga nidra to let our troubled minds find peace
And gave the lost science of kriya yoga a new life and lease.



सुवर्णं लौहं वा निगडमपि बध्नाति पुरुषान्
तथा पुण्यापुण्याः न विरतिमृते मुक्तिः भवति ।
उदात्तादर्शोऽयं तव च चरितै दृश्यतयपि
त्वया त्यक्ताः सर्वाः अचिरमुपलब्धीः हि नितराम् ॥ 16 ॥

“Chains, be they golden or iron,” you said, “bind human beings”
“Freedom from karma can only be had by riding on vairagya’s wings”;
This ideal of karma yoga was exemplified in your own character
When you left all your attainments, without looking back ever.

तटे गोदावर्याः श्रुतः भगवदादेशः अपरः
प्रतिश्वासं नाम स्मर हृदयपीठे शुभतमे ।
सती भस्मीभूता प्रतनसमये सत्यमधुना
चिताभस्मालेपः कनकवपुः पंचाग्नितपसा ॥ 17 ॥

On the banks of the Godavari, you heard the next divine mandate
“Repeat my name with every breath at Hridayapeeth, the seat most sacred”;
Where Sati was cremated in times past his fire did Satyam light
Smearred with ashes he dazzled like gold from panchagni’s might.



घनिष्ठः सम्बन्धः सह भगवताऽऽवश्यकतमः
विना भक्तिं व्यर्थः खलु मनुजजन्मेति सुमतम् ।
यथा गौरीगणेशौ त्वमपि सुतः सत्याः निरुपमः
जनन्याः श्मशाने स्वयमपि समाधिस्थः अभवत् ॥ 18 ॥

An intimate relationship with God, you said, is most essential
Without bhakti to open the heart, human birth is ineffectual;
Like Gauri's Ganेश, you are the stellar son of Sati
Who attained samadhi in his mother's own chitabhumi.

त्रयाणां पीठानां शिरहृदयहस्तेभ्यः रचना
उदीचीगंगायां रविसुतपुरात् योगलहरी ।
चिताभूमौ सेवासुपथः भवताऽऽदिष्टः शुभदः
समीपे जानक्याः पदरजसः संन्यासविशिखा ॥ 19 ॥

You established three peeths to cultivate the head, heart and hands
From Karna's fort upon the Ganga, waves of yoga flowed across many lands;
In Chitabhumi you gave the mandate for the uplifting way of seva
And near the dust of Sita's feet, you decreed the royal path of sannyasa.



नमो योगार्काय तव घनमयूखैः हि जगती
सुदीप्ता कुत्रापि तमसः अवशेषो न भवति ।
त्वमेव ब्रह्मासि त्वमसि परमानन्दनिलयः
त्वार्तः दासोऽस्मि अयि परमयोगिन्! कुरु कृपाम् ॥ 20 ॥

Glory to thee, O Radiant Sun of Yoga! the earth is illumined by your rays
No trace of darkness remains, you have brightened all our days;
You are Brahman indeed, in you the storehouse of perennial bliss we see
I am a servant in distress, O Supreme Yogin! Shower your grace upon me.

ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ ॥
Om Shanti Shanti Shanti. Hari Om.



Eternal Message of the Parampara

Swami Niranjanananda Saraswati

We are privileged to have taken birth at a time when masters like Sri Swami Sivananda and Sri Swami Satyananda lived. It is a unique privilege that God has given us to have known them, to have received teachings from them. Where would we have been if we didn't have the opportunity to meet such masters that we only read about in books? It is their inspiration and grace that guides us.

The essence of the teachings of our gurus is that through one lamp, you can light many others. Light the lamp of bhakti, jnana and karma in the life of everyone. Love everyone and let love flow like the Ganga flows. That love has to be impersonal, unconditional. It is not with an expectation, but with an understanding that by loving them, you are loving the divinity inside them. Sri Swamiji has said this very clearly, "If God is in everyone then remember that when a person goes hungry, God within him is also hungry. When a person is thirsty, God within him is also thirsty. When a person is suffering, God within him is also suffering. When a person is happy, God within him is also happy. When a person is content, God within him is also content." Each one is a reflection of that higher force. It is this realization which has to take place when we come to the fulfilment of our spiritual journey. These are the eternal teachings of our *parampara*, our tradition. This teaching of the parampara is not confined to Rikhia or Munger, but is global, as these ideals and thoughts apply to each and every one. Therefore, remember this simple sutra, "Light the flame of knowledge, light the flame of service, light the flame of devotion in the life of everyone and let love flow like the Ganga flows." ■

प्रथम स्मृति

स्वामी निरंजनाब्द सरस्वती

इस वर्ष से प्रत्येक महीने की 12 और 13 तारीख को स्वामी धर्मशक्ति जी की स्मृति में विशेष कार्यक्रमों का आयोजन निश्चित किया गया है। 12 तारीख को प्रातः रामचरितमानस का अखण्ड पाठ, जो दस-बारह घण्टे में पूरा होता है, और 13 तारीख को संध्या कार्यक्रम में गुरुजी से जुड़े लोग, जिनका गुरुजी के साथ समय बीता है, अपने अनुभव, अपनी कहानियाँ सुनाया करेंगे। निश्चित रूप से लोगों के बहुत सारे अनुभव रहे हैं, जो उनके साथ ही समाप्त हो सकते हैं। यहाँ गुरुजी के जीवन से सम्बन्धित कहानियों का, अनुभवों का और सम्बन्धों का, जिन्हें लोगों ने अलग-अलग तरीके से जीया है, एक संग्रह रूप में प्रस्तुतिकरण हो सके, जिससे लोगों को हमेशा प्रेरणा मिलती रहे।



अपनी बात आज मैं संक्षेप में कहूँगा, क्योंकि मैं जो बात कहने वाला हूँ, वह कहानी नहीं है, बल्कि अपने जीवन की प्रथम स्मृति है। आगामी महीनों की 13 तारीख को इसी स्मृति को हम विकसित करेंगे एक कहानी के रूप में।

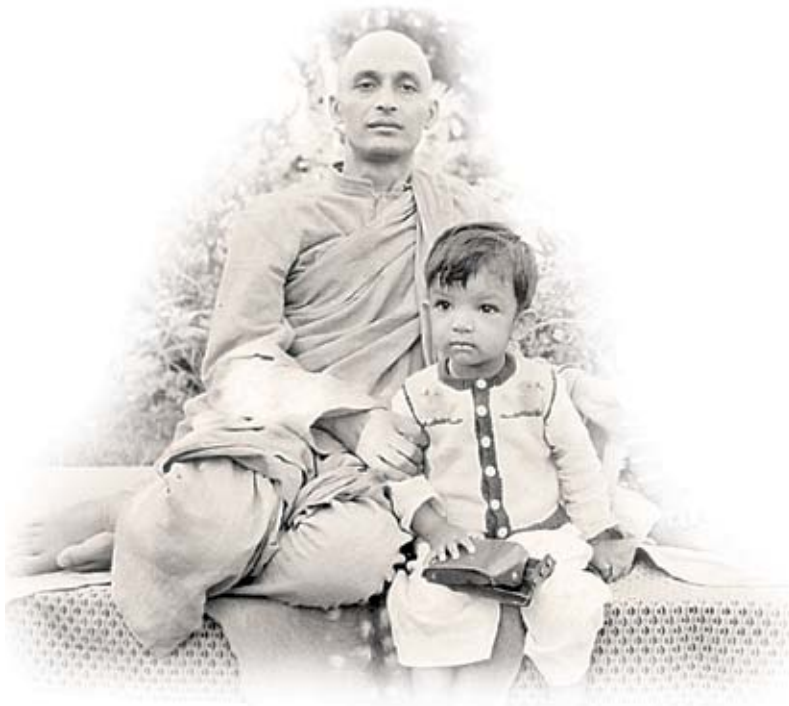
यह स्मृति उस समय की है जब हमारी उम्र करीब ढाई वर्ष की रही होगी। सन् 1962 के मध्य में श्री स्वामीजी राजनाँदगाँव आए थे। उनका यात्रा के विवरण से पता चलता है कि उन्होंने मई महीने में करीब बीस दिन राजनाँदगाँव में व्यतीत किए थे। संभवतः यह स्मृति भी उसी समय की है। स्मृति में एक व्यक्ति बैठे हुए हैं, और मेरे चारों तरफ एक विचित्र प्रकार का प्रकाश है। प्रकाश का रंग गेरुआ है, और वह प्रकाश मेरे को चारों तरफ से घेरे हुए है। जो व्यक्ति बैठे हुए हैं, हम उस व्यक्ति के पीछे खड़े हैं, छोटे-से हैं, और अपने छोटे हाथों से उस व्यक्ति के कंधों को पकड़े हुए हैं।

पूर्व में जब यह स्मृति मन में उभरी थी, तब हमने स्वामी धर्मशक्ति जी से प्रश्न किया था, 'यह दृश्य मुझे बार-बार दिखलाई देता है। पता नहीं क्या है। आपको

मालूम है क्या कि इसका किसी घटना के साथ सम्बंध तो नहीं?’ तब उन्होंने बतलाया था, ‘हाँ! एक बार जब स्वामीजी बी.एन.सी. मिल में सत्संग दे रहे थे, तो एक बुनी हुई खटिया पर बैठे थे और सामने सभी लोग बैठे थे। तुम पीछे से गए, और उनकी धोती के अन्दर घुसकर उनको पकड़ने लगे। जब पकड़ने का प्रयास करते थे, तो स्वामीजी को लगती थी गुदगुदी, और जब उनको गुदगुदी लगती थी, वे थोड़ा कुलबुलाते थे।’

यह बात जब स्वामी धर्मशक्ति जी ने हमें बताई, तब समझ में आया कि वह जो प्रथम स्मृति हम देख रहे थे, शायद वह उसी दिन की थी, जब स्वामीजी मिल में बैठकर सत्संग दे रहे थे। उनकी गेरू धोती के अन्दर जब हम घुस गए और धोती चारों तरफ छा गई, तब भीतर में गेरूए रंग का प्रकाश ही चारों तरफ दिखलाई दे रहा था। और हाथ से पकड़ रहे थे उनके कंधों को। यह श्री स्वामीजी की पहली स्मृति है।

गंगा दर्शन, 13 मार्च 2013



Sadhana

*Om paramahansa avadhootaaya vidmahe
Satyanandaaya dheemahi, tanno guru prachodayaat*

We meditate on Satyananda, knowing him to be a paramahansa avadhuta. May that (peerless) guru inspire and uplift us.

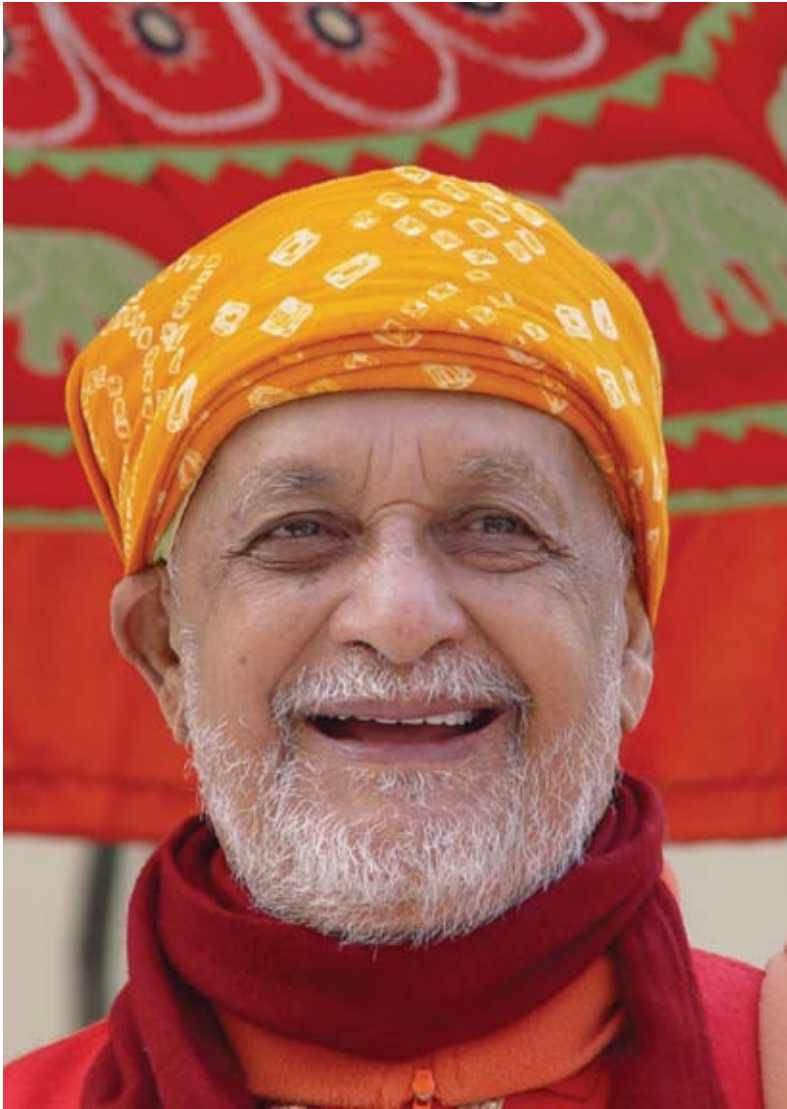
For one month, every morning upon waking up, after completing the usual mantra sadhana, chant the Satyananda Gayatri twenty-four times mentally.

As you do so, bring the image of Sri Swamiji into your mind. Recall the picture you best remember of him – recall the shining eyes, the radiant smile, the details of the expression, the clothes that he is wearing. Keep concentrating and allow the image to become vivid and strong. Feel his eyes looking directly into you, knowing all your thoughts, failings, achievements, dreams and aspirations. Feel his smile accepting you for who you are, and encouraging you to come closer to him. Feel the love emanating from him and filling you deep within, bathing your soul, so you feel purer, fuller, stronger. See his hands blessing you in abhaya mudra: you have nothing to fear, for you are surrounded by his grace.

As you move deeper into the experience, the awareness of your body is dropped; the awareness of the mind with all its thoughts and counter-thoughts is dropped; the awareness of the chitta with all its memories and samskaras is dropped; the awareness of 'I' is dropped. You are no longer a name and form existing within the limits of time; you are luminosity expanding into eternity. As you allow this experience to take place, see Sri Swamiji's form also dissolve and become a brighter and more radiant luminous essence filling up all spaces. Now feel your luminosity merge into the all-pervasive radiance of Sri Swamiji. You have become Truth, Beauty and Bliss; Peace, Contentment and Love.

By this time, your mantra should have come to an end. Now allow the experience to fade away. Feel yourself back in your body and mind, but retaining the sense of joy and peace, ready to take on whatever comes your way.

Repeat the practice before you go to sleep at night. ■





Yoga Publications Trust

Convention Release

The Golden Collection



On the occasion of the Golden Jubilee World Yoga Convention 2013, Munger, the Bihar School of Yoga is pleased to present *The Golden Collection*, a compilation of the first publications of Sri Swami Satyananda Saraswati. Originally published in booklet format during the 1960s and 1970s, their modest nature made the wealth of the ancient science of yoga accessible to one and all. The depth in both knowledge and experience that is contained within these teachings is in itself unique and has paved the way for an entirely new understanding and approach towards the system of yoga. This collection of talks, lectures and letters is a truly historic contribution to the spiritual library of humankind.

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

सम्पादक – स्वामी योगमाया सरस्वती

सह-सम्पादक – स्वामी शिवध्यानम् सरस्वती
संन्यास पीठ, द्वारा-गंगादर्शन, फोर्ट, मुंगेर
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थॉमसन प्रेस इण्डिया लिमिटेड, हरियाणा में मुद्रित।

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संन्यास पीठ

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Sri Lakshmi-Narayana Mahayajna 2013

Sri Lakshmi-Narayana Mahayajna will be held from 8th to 12th September at Sannyasa Peeth on the historic location of Paduka Darshan by the banks of the Ganga.

On 8th September, Paramguru Swami Sivananda's birthday will be celebrated and on 12th September, Gurudev Swami Satyananda's sannyasa day. The yajna will be conducted by learned acharyas from Tryambakeshwar, Nasik, in the presence of Swami Niranjanananda.

The program will include satsangs with Swami Niranjan and bhajans and kirtans. You and your friends and family are invited to be a part of this auspicious event to receive the blessings of Guru and God and reconnect with the source of inspiration.

Sannyasa Peeth Events 2014

<i>Jan 24-Feb 3</i>	Discourses on Ramayana by Pd. Shambhu Sharan, Kolkata
<i>Feb 1-Jul 25</i>	6-month Gurukul Lifestyle Course
<i>Mar 20-26</i>	Discourses on Srimad Bhagavatam by Swami Girishananda, Jabalpur
<i>Apr-Oct</i>	All-India Yoga Yatra
<i>Aug 1-Jan 25</i>	6-month Gurukul Lifestyle Course
<i>Sep 8-12</i>	Sri Lakshmi-Narayana Mahayajna

For more information on the above events, contact:

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