

Satya ka Avahan

सत्य का
आवाहन

Invoking the Divine

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Hari Om

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

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

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Sri Lakshmi-Narayana Mahayajna 2020



SATYAM SPEAKS – सत्यम् वाणी

Swami Sivananda was a simple, devout, kind and compassionate man. He never cared for money, and I also acquired the same temperament. I always thought that life is to be lived, to be enjoyed. It is bliss. The whole world belongs to me. It also means that I belong to the entire world.

—Swami Satyananda Saraswati

स्वामी शिवानन्द जी सरलता, भक्ति, दया और करुणा की प्रतिमूर्ति थे। वे रुपये-पैसे की कभी परवाह नहीं करते थे, और मेरा स्वभाव भी उनके जैसा हो गया। मैंने हमेशा यही सोचा कि जीवन को सही मायने में जीना चाहिये, उसका भरपूर आनन्द लेना चाहिए। जीवन आनन्द का पर्याय है। सारी दुनिया मेरी है, और इसका मतलब यह कि मैं सारी दुनिया का हूँ।

—स्वामी सत्यानन्द सरस्वती

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

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

—Rantideva



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Blessed Selves

Jai Ho!

2020 has been a year unlike any other we have known. The unprecedented challenges have affected everyone around the globe and continue to influence our daily lives, our understanding and perception of what was normal and might be normal again. This year has been a test to use our strength and resilience, to develop the ability to adapt, adjust and accommodate, to cultivate positivity and to deepen our faith.

Sannyasa Peeth closed its gates in March 2020, and the guidelines issued by the Government of India for the pandemic are being followed sincerely. These measures and precautions are necessary for the health and welfare of all.

In these times of uncertainty, many people feel lost and seek guidance of how to maintain harmony in daily life and remain connected to their aspirations and goal in life and to the benevolence of the Divine. Sannyasa Peeth represents a haven where all are welcome to participate in its activities, recharge themselves and find the strength and motivation to create a positive environment within themselves and within the family and society.

Therefore, the focus of the activities at Sannyasa Peeth is to continue to provide a haven, though in a different shape and form, and bring your spiritual home situated at the banks of Ganga Ma to wherever you may be. The traditional events and trainings of Sannyasa Peeth are maintained and continue as private functions, without guests and visitors. We make the effort to make you part of these events and the spirit they represent and invoke.

One way is through Satyam Yoga Prasad at www.satyam-yogaprasad.net where the spiritual wealth is being constantly enriched allowing you to connect to the source of your own connection, our masters and tradition. The *Avahan* magazine continues to be published bi-monthly, yet due to the disruption of

Year - 2020 Issues



Jan/Feb 2020



Mar/Apr 2020



May/June 2020



Jul/Aug 2020

Year - 2019 Issues



the postal services, we are not able to dispatch the magazines. You will find them uploaded and available on www.sannyasapeeth.net.

Under the inspiration of Swami Niranjan an online presentation was prepared giving suggestions and practices on how to live a vedic lifestyle. This sadhana is available on www.sannyasapeeth.net and was also published in the May-June issue of *Avahan*. The information is clear and detailed so that you can choose what to integrate into your daily life. Through this practice you will also live the spirit of Sannyasa Peeth.

This year the yajna of Sannyasa Peeth, Sri Lakshmi-Narayana Mahayajna, was live streamed into your homes and hearts. Before the yajna began, a home sadhana was given to prepare for the celebration, for the most direct and intimate connection is through participation. Around the world devotees attended the five-day program at Paduka Darshan. They could hear the thunder, rain and steady flow of Ganga Ma, see the sannyasins performing the yajna duties, and maybe even feel the fragrance of the samagri offered into the havan fire. Yet above all, they felt they were in the divine presence of Lakshmi, Narayana and the gurus of our tradition. The presence and in-



spiration of the gurus was all-embracing – during the pooja of Lakshmi and Narayana, the mantra chanting and havan, and in the satsangs evoking the journey towards goodness. Though you may have been hundreds and thousands of miles away, your presence was so real and tangible that the pandal at Paduka Darshan never felt empty.

Swamiji acknowledged the global participation of devotees by offering the five ahutis in gratitude to the gods and gurus who blessed the yajna, on behalf of the residents and sannyasins, the citizens of Munger, the devotees residing in India and the community of devotees on all five continents.

It was truly a moment when distance was effaced and we were again together as one family connected to our own aspiration and the desire to follow the teachings of the masters for the welfare and happiness of all.



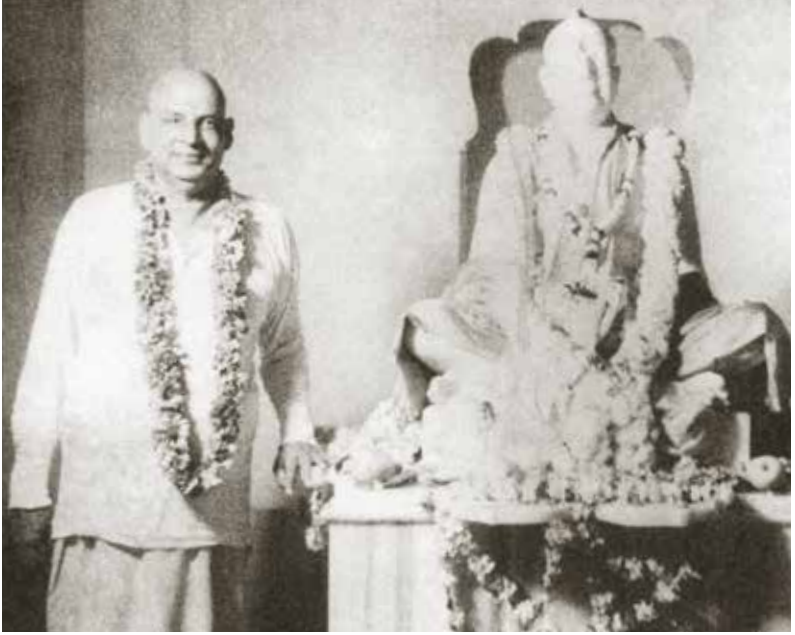
2021 is still unknown to all of us. However, doubt and disappointment can be easily replaced now with a deeper commitment to the teachings. Follow the sadhana for goodness, given by Swamiji during the Sri Lakshmi-Narayana Mahayajna, and with your sincere effort and open heart, your own goodness will bring you to the Satyam Sivam Sundaram of Paduka Darshan.

With prayers for the health and wellbeing of all.

Jai Ho!

Follow the Example

Swami Sivananda Saraswati



How will you get God's grace?

When you discipline yourself.

How will you know how to discipline?

By observing others who walked the path successfully to the goal of perfection.

Who are these men who had walked to the goal?

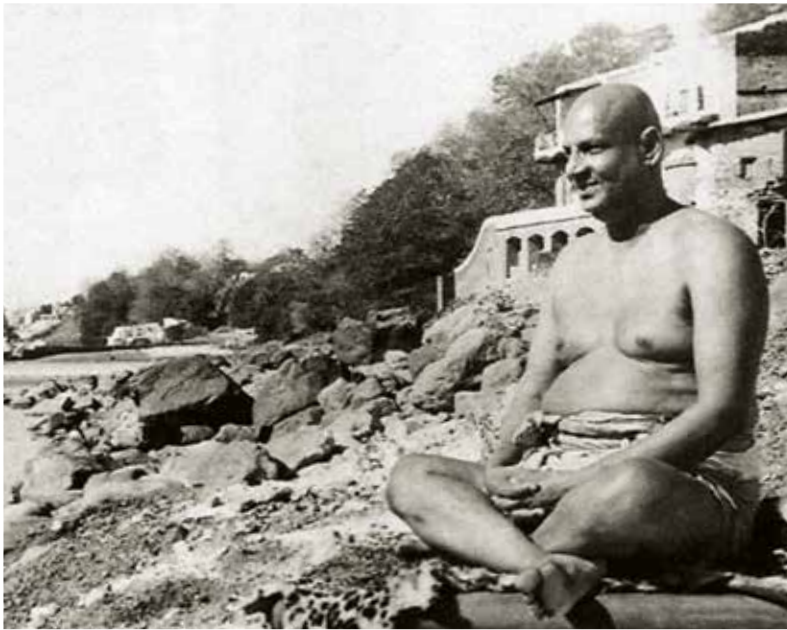
It is these that are known as Gurus. So you need their help, their personal example, their encouragement and their grace. Thus, we have come round to the answer that a guru is necessary as well as his grace. Everything is necessary: atma kripa, guru kripa and Ishwara kripa.

Our ancestors used to have a well-regulated, disciplined life. They were not slaves of their senses as modern people are. They used to do japa, pranayama, sandhyavandana (trikala) and swadhyaya. They used to do charity and selfless service, and observe *vratas* or vows like Ekadashi, Sri Rama Navami, Sri Krishna Ashtami and Dattatreya Jayanti.

They used to conduct spiritual conferences and pray for world peace and not for their own individual selves. They used to take plenty of physical exercise in the form of walking ten to twenty miles a day and at a stretch.

They used to observe yama and niyama very rigidly. They used to live mostly in villages and not in congested areas. They were self-reliant and not dependent on others even for trivial matters.

They used to have *kaya siddhi* as well as *vak siddhi*, perfection of body and speech. When the present-day generation realizes the value of the way of ancient living, surely will it achieve all that it desires with the *prasannata* or grace of the devas. ■



श्री लक्ष्मीनारायण महायज्ञ – 8 सितम्बर 2020

स्वामी निरंजनानन्द सरस्वती



आज संन्यास पीठ में श्री लक्ष्मीनारायण महायज्ञ का शुभारम्भ हुआ है, और यह मुंगेर में स्थित संन्यास पीठ की परम्परा है जिसका निर्देश हमारे गुरुदेव, श्री स्वामी सत्यानन्द जी ने सन् 2009 में दिया था। सन् 2011 से श्री लक्ष्मीनारायण महायज्ञ का संचालन प्रतिवर्ष मुंगेर के संन्यास पीठ में होते आया है। आरम्भ से अन्त तक यहाँ पर एक ऐसे वातावरण का निर्माण होता है जिसमें ईश्वर की अनुकंपा, कृपा और अनुग्रह का अनुभव सभी करते हैं। आज भी ऐसा ही कुछ हुआ। जब हम यहाँ पर आने के लिये निकले तो कड़ी धूप थी, लेकिन कार्यक्रम के ठीक पाँच मिनट पहले गर्जन और उसके बाद बारिश। गर्जन से ऐसा लगा जैसे भगवान नारायण और लक्ष्मी गरुड़ पर सवार होकर यहाँ पर आ रहे हैं और गरुड़ के पंखों से जो आवाज निकल रही है वही गर्जन है। जैसे ही वे यहाँ पर आये बारिश शुरू होती है, और इस बारिश में एक और चमत्कार देखने को मिला। आप तो जानते हैं कि इस कार्यक्रम स्थल में तीन कूट हैं, और हमलोग बैठे हैं बीच के कूट में। बगल के दो कूट एकदम साफ हैं, और इस तीसरे कूट में लक्ष्मीनारायण विग्रह के ऊपर फूलों और पत्तों की बारिश हुई है। ऐसा लगता है जैसे देवताओं ने माता लक्ष्मी और भगवान नारायण के आगमन पर उनके स्वागत में यहाँ पर फूलों और पत्तों की वर्षा की है।

यह एक बहुत अलौकिक अनुभव है। चाहे लोग मानें या ना मानें, हम अनुभव करते हैं। हमारे लिये यह सत्य है कि उनकी उपस्थिति यहाँ पर है। और उपस्थिति क्यों नहीं होगी? आखिर गुरुजी का यह आदेश था संन्यास पीठ के लिये। यह संन्यास पीठ उनके ही चिंतनों से प्रकट हुआ है, उनके ही आदेश से इसकी स्थापना हुई है और यह उनके जीवन के एक संकल्प का अभिन्न अंग है। संन्यास पीठ की स्थापना साधु, समाज और संस्कृति के उत्थान के लिये हुई है।

इस वर्ष कोरोना महामारी के कारण हम व्यापक रूप से यह कार्यक्रम नहीं कर रहे हैं, बल्कि आश्रम के अन्तेवासी ही यहाँ पर एकत्र होकर एक अनुष्ठान के रूप में इस कार्यक्रम को सम्पन्न कर रहे हैं। न कोई पंडित है, न कोई अतिथि। संन्यासी लोग ही इसके पंडित हैं, वे ही अतिथि हैं, वे ही यजमान हैं, वे ही द्रष्टा हैं, वे ही इसमें शामिल हो रहे हैं।

यह अनुष्ठान गंगाजी के पावन तट पर हो रहा है। गंगाजी शुद्धता और पवित्रता की प्रतीक हैं, भगवान नारायण के चरणों से ही उनका प्रवाह होता है। इस प्रकार माता गंगा के पवित्र वातावरण में भगवान नारायण की इस उपासना और आराधना को हमलोग सम्पन्न कर रहे हैं। आज हमारे परमगुरु स्वामी शिवानन्द जी का अवतरण दिवस भी है। यह हम सबके लिये बहुत अद्भुत, अलौकिक दिन है कि भगवान नारायण की आराधना स्वामी शिवानन्द जी के अवतरण दिवस के समय यहाँ पर हम सब मिलकर कर रहे हैं।

त्रिविध पीठ

हमारे गुरुदेव, श्री स्वामी सत्यानन्द जी ने तीन पीठों की स्थापना की, और हर पीठ में एक देवी और देवता की स्थापना भी की। मुंगेर में बसंत पंचमी के शुभ अवसर पर योग आंदोलन का शुभारम्भ होता है और योग पीठ की स्थापना होती है। उस समय हमारे गुरुदेव ने माँ सरस्वती का आवाहन किया था, क्योंकि सरस्वती शिक्षा, विद्या और संस्कारों की देवी हैं, और योग विद्या, योग शिक्षा एवं यौगिक संस्कारों को प्रदान करना श्री स्वामीजी का प्रयोजन था। प्रतिभा, विद्या, शिक्षा और संस्कारों से सम्पन्न माँ सरस्वती का आवाहन करके उन्होंने योग पीठ में ब्रह्माजी का भी आवाहन किया, क्योंकि वे तो सृजनकर्ता हैं। सृजनकर्ता का सम्बन्ध नवीन विचारों के उद्भव, नये तरीकों के विकास, नई सृष्टि की उत्पत्ति से है। इस प्रकार सरस्वती और ब्रह्मा योग पीठ के आराध्य बनते हैं। उसी प्रकार रिखिया पीठ में वे भगवान शिव तथा जगज्जननी माँ चण्डी को स्थापित करते हैं, और निर्देश देते हैं कि संन्यास पीठ में माता लक्ष्मी और भगवान नारायण की आराधना नियमित रूप से होनी चाहिये।

कितना सुन्दर संयोग है यह! नारायण किसका प्रतिनिधित्व करते हैं? शान्ति और प्रसन्नता का। माँ लक्ष्मी किसकी प्रतिनिधि बनती हैं? स्वास्थ्य और संतोष

की। लोग मानते हैं कि माँ लक्ष्मी धन की देवी हैं। हाँ हैं, उसमें कोई संदेह नहीं, लेकिन इस बात को याद रखिये कि वे मात्र धन की देवी नहीं हैं। आपके पास भल ही करोड़ों रुपये रहें, लेकिन शरीर और मन रोगग्रस्त रहे तो करोड़ों का कोई फायदा नहीं होता। अगर आपके पास फूटी कौड़ी भी न हो लेकिन शरीर स्वस्थ रहे, मन चंगा रहे तो आप अपने जीवन का निर्वाह सरलतापूर्वक कर सकते हो। इस बात को याद रखना कि हमलोग भले ही माँ लक्ष्मी का आवाहन धन-सम्पदा के लिये करते हैं, लेकिन यह सम्पदा सिर्फ भौतिक नहीं है। यह सम्पदा जीवन से जुड़ी है। शरीर में वह सम्पदा स्वास्थ्य है, आन्तरिक स्तर पर वह सम्पदा संतोष है।



इस प्रकार शान्ति और प्रसन्नता तथा स्वास्थ्य और संतोष, ये लक्ष्मीनारायण के युगल अर्थ होते हैं। और आज के युग में इन्हीं की आवश्यकता है। आखिर कौन व्यक्ति प्रसन्न है? सब तो दुःखी हैं। कौन व्यक्ति सुखी है, हँसमुख है? लोग हँसते कम हैं, रोते ज्यादा हैं। लोग स्वास्थ्य की कामना करते हैं, लेकिन जिन्दगी बीमारी में व्यतीत होती है। किसी के जीवन में संतोष नहीं, सबके मन में असंतोष छाया हुआ है। सर्वत्र शान्ति का अभाव है, चाहे वह व्यक्तिगत हो या सामाजिक या वैश्विक। इस अभाव को दूर करने के लिये यह आवश्यक है कि हम भगवान नारायण और माँ लक्ष्मी की शरण में जायें। इसकी अनुभूति हर व्यक्ति को अपने जीवन में होनी चाहिये, केवल मंदिरों में नहीं। मंदिर में जाकर आप पूजा-पाठ तो कर लेते हो लेकिन आपका भाव नहीं रहता। आप चमत्कार की अपेक्षा करते हो, मैंने पूजा-पाठ किया अब सब ठीक हो जायेगा, लेकिन जब आप इन्हीं तत्त्वों को अपने जीवन से जोड़ते हो तो जीवन का विकास और उत्थान होता है। यही निर्देश हमारे गुरुदेव ने संन्यास पीठ के लिये दिया है। उन्होंने कहा था कि साधुओं को आध्यात्मिक शिक्षा देने के लिये, समाज में शान्ति एवं संतोष लाने के लिये और संस्कृति के उत्थान के लिये ताकि हम एक सकारात्मक, स्वस्थ जीवन व्यतीत कर सकें, संन्यास पीठ में लक्ष्मी-नारायण की स्थापना और उपासना होनी है।

आज श्री लक्ष्मीनारायण महायज्ञ का पहला दिन है और कोई ताम-झाम, भीड़ या शोरगुल नहीं, केवल अनुष्ठान और आराधना के रूप में यह कार्यक्रम हो रहा है, ऐसी आराधना जो अन्तरात्मा से प्रकट हो रही है।

अवतरण दिवस

आज हमारे परमगुरु, स्वामी शिवानन्द जी का अवतरण दिवस भी है। अवतरण का अर्थ समझते हैं न आप? उतरना। कहाँ उतरेंगे? हमारे भीतर ही तो उतरेंगे न! जिस प्रकार आत्मा माँ के गर्भ में उतरती है, बाहर नहीं, उसी प्रकार जब एक दिव्य सिद्ध की शक्ति का अवतरण होता है तो हमारे भीतर होता है। स्वामी शिवानन्द जी ने तो सौ से अधिक साल पहले धरती पर एक मानव देह में जन्म लिया, लेकिन आज जो उनकी शिक्षाओं का पालन करता है, उनके दिखलाये गये मार्ग पर चलता है, उनके जीवन से प्रेरणा लेकर अपने जीवन को सुधारने का प्रयास करता है उसके जीवन में उस शिव तत्त्व का, आनन्द तत्त्व का अवतरण होता है। श्री लक्ष्मीनारायण महायज्ञ के इस पावन दिन यही प्रार्थना है कि यह दिव्य तत्त्व, शिव तत्त्व, आनन्द तत्त्व हमारे भीतर अवतरित हो जाए। जिस दिन वह हमारे भीतर अवतरित होगा उस दिन हम कहेंगे कि हम स्वामी शिवानन्द जी का अवतरण दिवस वास्तव में मना रहे हैं। अभी तो केवल 'हैपी बर्थडे' गा देते हैं, लेकिन जब हमारे भीतर वह ज्योति जागृत होगी तो वह स्वामी शिवानन्द जी का वास्तविक अवतरण दिवस होगा।

स्वामी शिवानन्द जी के जीवन से हमें क्या शिक्षा मिलती है? सहजता, समर्पण, सेवा और इसके साथ हर विचार में, हर व्यवहार में और हर कर्म में अच्छाई। उनके जीवन में अच्छाई की पूर्णता दिखलाई देती है। अच्छाई की पूर्णता का मतलब होता है सकारात्मक, संतुलित, व्यवस्थित और संयमित जीवन व्यतीत करना। अगर जीवन सकारात्मक, संतुलित, संयमित और व्यवस्थित न हो तो जीवन में अच्छाई भी नहीं आती है। इसलिये एक सकारात्मक जीवन बिताना, दुर्गुणों से दूर रहना और सत्कर्मों, सद्बिचारों और सद्व्यवहार से जुड़ना, यह हमारे परम गुरुदेव की मुख्य शिक्षा रही है। योग और वेदान्त तो मात्र मसाला था अध्यात्म की शिक्षा में। भोजन में अगर नमक या मसाला न डालो तो कोई स्वाद नहीं आता, उसी प्रकार जीवन के विकास में योग, वेदान्त, धर्म और शास्त्र न हों तो कोई स्वाद नहीं रहता। वे आवश्यक हैं, लेकिन वही हमारे लक्ष्य नहीं हैं। लक्ष्य क्या है? जीवन में शुद्धता, पवित्रता, सकारात्मकता और सहजता को प्राप्त करना। इन सभी के माध्यम से वह प्राप्त हो जाए तब जीवन का कल्याण होता है।

आज इस पावन दिन हम अपने परमगुरु, स्वामी शिवानन्द जी को याद करते हैं, उनके श्रीचरणों में नतमस्तक होते हैं, श्री लक्ष्मीनारायण महायज्ञ के शुभारम्भ पर श्रीमन्नारायण और माता महालक्ष्मी के चरणों में नतमस्तक होते हैं और प्रार्थना करते हैं कि हमें अपना लो। इस प्रार्थना के साथ यह भी प्रयास करते हैं कि हम अपने विचार से, व्यवहार से और कर्मों से इनसे दूर न रहें। यही इस लक्ष्मीनारायण महायज्ञ की शिक्षा और संदेश भी है। ■

Sri Lakshmi-Narayana Mahayajna – 9 September 2020

Swami Niranjanananda Saraswati

Sri Swamiji Satyananda gave the mandate to establish Sannyasa Peeth with three aims: the first aim is for *sadhus*, the pious people who can engage themselves in spiritual pursuits with commitment and sincerity. The second aim is for *samaj*, society, to induct people and train them in the spiritual arts which enrich life. The third aim is for *sanskriti*, the development of the human culture, which was the gift to humanity of the sages and rishis of this country. His sankalpa comes alive in Sannyasa Peeth during the Lakshmi-Narayana Mahayajna.



In his life, Sri Swamiji inspired three missions: the yoga mission represented by the Yoga peeth in Munger, the seva mission or the Sivananda mission established in Rikhiapeeth, and the sannyasa mission also established in Munger. In each of these establishments he installed one aspect of the trinity that exists in the Indian culture. Saraswati and Brahma representing wisdom and creativity are established in the Yoga peeth. Shakti and Shiva representing auspiciousness and change are established in Rikhiapeeth. Lakshmi and Narayana representing wellbeing and prosperity are established in Sannyasa Peeth. We may say that they are part of a trinity, yet in reality they are not a part of the cosmic or divine trinity, they are an integrated part of our life. They are the higher experiences which we can achieve and attain.



Lakshmi and Narayana

Narayana is the sustainer, who represents peace and happiness. Lakshmi is the giver of prosperity who represents health and contentment. Narayana is the sustainer of the universe, of life, of every individual from the insect, reptile, bird to the human being. He is the life force that is in every sentient nature and is aided by Lakshmi, the giver of prosperity.

People think that Lakshmi, being the giver of prosperity, represents wealth, gold, silver, diamonds, money, property, status, and they worship her to acquire all this. In reality she represents contentment, for that is the greatest wealth of life. You can have millions of rupees and dollars, yet they are of no use or value if there is no contentment in life. You can be an absolute pauper without anything, yet if there is contentment in life you will always keep advancing. Lakshmi represents health, which is also considered to be wealth – as in the saying ‘health is wealth’. Lakshmi represents health and contentment, and in today’s environment the relevance of these two *shaktis* or powers should be understood in relation to ourselves.

Narayana is the sustainer of life, and we are living because of his grace. We can be healthy and we can be sick: in both conditions Narayana sustains us. He does not cure the sickness

and he does not make us healthy, he just sustains and maintains whatever is there. The giver of health is Lakshmi at the physical, mental, spiritual, social and global levels. Health is the wealth needed for our body, money is the wealth needed to survive in the world, and contentment is the wealth that we need to have peace, hope and tranquillity in the mind.

In today's environment, the relevance of Narayana and Lakshmi is manifold, and it is their energy which is being invoked. If we are able to connect with our feelings and true intentions to the spirit of Narayana and Lakshmi, we shall be benefited at all levels from the physical, to the material, social and spiritual. In all dimensions there will be peace and prosperity, happiness and contentment. This is the meaning of the Lakshmi-Narayana Mahayajna, celebrated and conducted at Sannyasa Peeth.

This year it is a private affair. There are no pandits only sannyasins. Sannyasins are chanting, performing the havan, invoking Lakshmi and Narayana, and they are connecting themselves through their innermost feelings to this transcendental nature and invoking it for the benefit of each and every one.

The period of Lakshmi-Narayana Mahayajna is the most auspicious period that we can ever find, as it comes between the 8th and 12th September. On these two dates, two great masters have attained and achieved their goal and aim in life. Swami Sivanandaji was born on 8th September, it is the day of his incarnation on this planet. Swami Satyanandaji was initiated by his master Swami Sivananda into the holy tradition of sannyasa on 12th September; that is the birth of Swami Satyananda as we know him and connect with him. Prior to sannyasa, Swami Satyananda was somebody else, yet he became Swami Satyananda, our inspirer, our master, on 12th September, when he was given the name Swami Satyananda Saraswati after his sannyasa diksha. Our master who also had special traits, followed a special path and lived a different life. He lived a divine life, the way Swami Sivanandaji lived a divine life.

Lakshmi-Narayana Mahayajna comes between these two dates. What a wonderful time and opportunity to connect with these two masters.

The goodness of Swami Sivananda

Swami Sivananda may have been the master of yoga, the master of Vedanta, he may have been the guru of many, yet in his life he was the epitome of simplicity, dedication and service. The foundation of his teaching was to become good, to acquire goodness in life. Do you know what goodness in life is? Goodness in life comes with positivity; if one is not positive one cannot be good. Goodness in life comes with balance and harmony; if there is no balance and harmony in somebody's life there is disturbance, and one can go on the wrong path. In goodness there is organization and restraint in life.

Positivity, balance, organization and restraint are the four *bhumikas* or foundations that develop goodness in life. Just thinking good about somebody does not make anyone good; just doing good to somebody does not make anybody good. These four components have to be there in order to express the culmination of this special nature of goodness.

These four *bhumikas* constitute goodness and Swami Sivananda represented them. That has been his teaching. His teaching is not of yoga, that is incidental. His teaching is not of Vedanta, that is a philosophy to experience. They



have their value no doubt, yet what is the ultimate expression of Vedanta, yoga, dharma or shashtra? What is the expression of all the learning in an individual's life? The expression of all the learning is goodness: positivity, balance, organization, and restraint of the senses and the mind, and following the correct path in life. Swami Sivananda represented these qualities; he was the living example of goodness. ■

श्री लक्ष्मीनारायण महायज्ञ –

10 सितम्बर 2020

स्वामी निरंजनानन्द सरस्वती

अच्छाई की पूर्णता कैसे होती है? लोग अच्छा बनना चाहते हैं, लेकिन उन्हें मालूम नहीं कि अच्छा कैसे बना जाता है। बहुत लोग सोचते हैं कि परोपकार करने से आदमी अच्छा बनता है, कई लोग सोचते हैं कि सेवा करने से आदमी अच्छा बनता है, बहुत लोग सोचते हैं कि दूसरों की मदद करने से आदमी अच्छा कहलाता है। इस प्रकार अच्छाई के बारे में और अच्छा बनने के लिये हर व्यक्ति का अपना अलग-अलग मत होता है। लेकिन जब हम अपनी परम्परा में, अपनी संस्कृति में अच्छाई को जानने और समझने का प्रयत्न करते हैं तो हमारे सामने सबसे बड़े उदाहरण होते हैं हमारे गुरुजन क्योंकि वे ही अच्छाई की पूर्णता को जानते हैं। हमारे परमगुरु, श्री स्वामी शिवानंद जी, हमारे गुरु, श्री स्वामी सत्यानंद जी तथा इनके पूर्व जो भी मनीषी, महात्मा, संत आये हैं, उन सभी ने अपने जीवन में अच्छाई की पूर्णता को प्राप्त किया है।

अच्छाई की पूर्णता के चार आधार होते हैं। पहला आधार है सकारात्मकता, जो चिंतन में, व्यवहार में, कर्म में और लोगों के साथ सम्बन्ध में दिखलाई देनी चाहिये। दूसरा आधार है संतुलन, तीसरा आधार है व्यावहारिकता, सुव्यवस्था, और चौथा आधार है जीवन में संयम। ये चार चरण हैं पूर्णता के और यही शिक्षा हमें अपने गुरुओं से प्राप्त होती है।

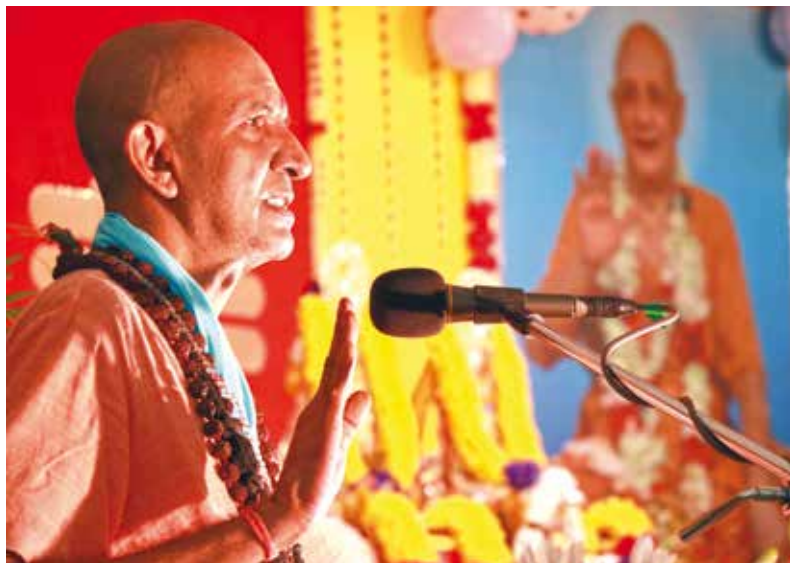
भारत में गुरु परम्परा अत्यंत प्राचीन है। महादेव सदाशिव को आदि गुरु कहा गया है और उनके बाद गुरुओं का एक क्रम आरम्भ हुआ। देवताओं के भी गुरु थे, बृहस्पति। दैत्यों के भी गुरु थे, शुक्राचार्य। मानवों के भी गुरु रहे हैं। ऋषि-मुनि, संत-महात्मा मानवता के लिये गुरु हैं, और ये हमेशा मनुष्य को पूर्णता की ओर जाने का संकेत देते हैं। जब मनुष्य पूर्णता की ओर जाता है, तब उसके जीवन में शुभता आती है, मंगल होता है, और यह पूर्णता की शिक्षा इन चार आधारों से प्राप्त होती है – सहजता, सकारात्मकता, सुव्यवस्था और संयम।

गुरु तो हमेशा प्रयत्न करते हैं कि यह शिक्षा हर व्यक्ति प्राप्त करे, लेकिन क्या व्यक्ति इन शिक्षाओं को ग्रहण करता है, इन्हें आत्मसात् कर पाता है? गुरु बृहस्पति ने अनेक प्रयास किये देवताओं को सही मार्ग पर चलाने के ताकि वे गड़बड़ न करें, लेकिन आपने तो पढ़ा है इंद्र और अन्य देवताओं का व्यवहार कैसा रहा। क्या उन्होंने कभी अपने गुरु बृहस्पति की बात मानी? नहीं। लेकिन फिर भी गुरु ने

उनका साथ नहीं छोड़ा। दैत्यों के गुरु, शुक्राचार्य हमेशा उन्हें सन्मार्ग पर चलने की प्रेरणा देते थे, लेकिन क्या दैत्यों ने कभी अपने गुरु की बात मानी? नहीं। मानव जाति में भी गुरु होते हैं, लेकिन उनकी बात को सुनता कौन है? कोई मुझे बतला दे कि वह उनकी बात को सुनता है, उनके बताये आचरण के अनुसार अपने जीवन को चलाता है, उनकी बतलायी शिक्षा के अनुसार जीता है। क्या इस धरती पर कोई ऐसा व्यक्ति है जो हाथ उठाकर कह सके कि मैंने अपने गुरु की शिक्षाओं को आत्मसात् किया है? हमें नहीं लगता।

एषणाओं की बाधा

बहुत लोग भगवान से प्रार्थना करते हैं कि भगवान! मुझे गुरु दो। समय आने पर उनको गुरु मिलते भी हैं। बहुत लोग भटकते हैं और अंत में गुरु को प्राप्त करते हैं। इस तरह बहुतों के गुरु होते हैं, लेकिन गुरु की शिक्षा को आत्मसात् करने में हमारे जीवन में कौन-सी बाधा है? केवल यह कह देना कि 'मुझमें गुरु के प्रति भक्ति है', 'मैं गुरु के प्रति समर्पित हूँ', बुरा मत मानिये पर मेरे विचार से यह बकवास है। गुरु और शिष्य के संबंध के बीच जो बाधा है वह है जीवन की वासनार्यें जिनको हमलोग एषणा के रूप से जानते हैं। एषणार्यें हर व्यक्ति के भीतर में कूट-कूट कर भरी हैं। पुत्रैषणा, दारैषणा, वित्तैषणा, लोकैषणा – ये एषणार्यें हमें स्वार्थ से जोड़ देती हैं। देखा जाए तो स्वार्थ अपने आप में कोई अलग चीज नहीं है, एषणा ही स्वार्थ का प्रतीक होती है। आज जब व्यक्ति किसी को गुरु बनाता है तो अपने



स्वार्थ की पूर्ति हेतु। आज अगर कोई व्यक्ति मंदिर में जाकर पूजा-आराधना करता है तो अपने स्वार्थ और कामना पूर्ति के लिये। वह अपने आप को ईश्वर के प्रति समर्पित करने के लिये नहीं, अपने आप को ईश्वर द्वारा सिखाये गये मार्ग पर ले जाने के लिये नहीं, बल्कि अपने स्वार्थ, अपनी एषणा की पूर्ति के लिये आराधना करता है, गुरु के पास जाता है। जब उसकी एषणायें पूरी हो जाती हैं तब फिर उस व्यक्ति का न ईश्वर से संबंध रहता है, न गुरु से।

अपने आपको सुधारने की गुरु की जो शिक्षा होती है उसे कोई नहीं अपनाता है, बल्कि सब गुरु बनना चाहते हैं, एषणाओं और नाम-यश की कामनाओं के कारण। आजकल तो लोग गुरु का सर्टिफिकेट भी लेकर के चलते हैं, लोगों को बतलाने के लिये कि मैं गुरु हूँ। गुरु बृहस्पति के पास कौन-सा सर्टिफिकेट था? आदिगुरु महादेव के पास कौन-सा सर्टिफिकेट था कि वे आदि गुरु हैं? शुक्राचार्य या अन्य ऋषियों के पास कौन-सा सर्टिफिकेट था कि वे गुरु हैं! लेकिन आजकल लोग पोथी पढ़कर, थोड़ा बहुत आसन-प्राणायाम सीखकर अपने आपको गुरु मानने लगते हैं और दूसरों से कहते हैं कि आओ, मैं तुम्हें सिखाऊँगा। यह क्यों होता है? एषणाओं के कारण। यहाँ पर न त्याग है न समर्पण, बल्कि गुरु के सहारे वे अपने आपको समाज में नाम और यश के पथ पर आगे बढ़ाना चाहते हैं।

आजकल संसार में गुरु शब्द का अपमान होता है, जो होना नहीं चाहिये। लोग इस शब्द को समझते नहीं हैं। कोई गुरु के रूप में जन्म नहीं लेता है। जो साधक होता है, वही कालान्तर में गुरु कहलाता है। उनके आचरण, व्यवहार, आदर्श, चिंतन और कर्म को देखकर इतिहास बाद में कहता है कि ये सद्गुरु थे।

अध्यात्म के दो पक्ष

जब व्यक्ति अध्यात्म में आता है तो इसके दो पक्षों को समझने की आवश्यकता होती है – एक पक्ष होता है साधनात्मक और दूसरा व्यावहारिक। जब कोई व्यक्ति गुरु के पास जाता है तो इस भाव के साथ जाता है कि मैं कुछ सीखूँगा, ध्यान करना सीखूँगा, मंत्र जप करना सीखूँगा, योगाभ्यास करना सीखूँगा, यह करना सीखूँगा, वह करना सीखूँगा। व्यक्ति साधना के उद्देश्य से जाता है, लेकिन साधना की गहराई तक प्रवेश नहीं कर पाता है। थोड़ा बहुत सीखकर वह स्वयं को गुरु-तुल्य मानने लगता है। साधनात्मक पक्ष में दूसरी चीज है स्वाध्याय। कोई गीता पढ़ता है, कोई उपनिषद् पढ़ता है, कोई वेद पढ़ता है, कोई अन्य शास्त्र पढ़ता है और यह सब पढ़कर अपनी विद्वत्ता को बतलाने का प्रयत्न करते हैं कि मैं इतना जानता हूँ। तीसरी चीज है सत्संग। सत्संग में भी साधना और स्वाध्याय की तरह एषणाएँ प्रकट होती हैं, लेकिन सच्चा आध्यात्मिक साधक साधनात्मक पक्ष को व्यक्तिगत मानकर अपने आपको सुधारने का, ऊपर उठाने का प्रयत्न करता है। साधना, स्वाध्याय

और सत्संग – यह मनुष्य जीवन के आत्म-चिंतन, आत्मावलोकन का पक्ष है, अपने को जानने का प्रयास है।

अध्यात्म का दूसरा पक्ष होता है व्यावहारिक और इस पक्ष में सेवा प्रधान है। सेवा से समर्पण का भाव जागृत होता है। कोई अगर कहे कि मैं समर्पित हूँ तो कभी नहीं सोचना कि वह व्यक्ति समर्पित है जब तक उसके जीवन में सेवा का धर्म नहीं है, क्योंकि सेवा में ही समर्पण प्रकट होता है। तीसरी चीज है सहजता। सहजता कब आती है जीवन में? जब मनुष्य के जीवन में आडम्बर नहीं होता, जब मनुष्य के जीवन में वासनार्ये और कामनार्ये नहीं होती हैं, तब जाकर मनुष्य सहज बनता है। सेवा, समर्पण और सहजता – ये व्यावहारिक जीवन के अंग हैं। स्वामी शिवानन्द जी या स्वामी सत्यानन्द जी के जीवन चरित्र को देख लो, उनके व्यावहारिक जीवन में यही तीन चीजें दिखलाई देती हैं, और उनका जो व्यक्तिगत, साधनात्मक जीवन रहा उसमें स्वाध्याय, साधना और सत्संग – ये तीन प्रधान अंग दिखलाई देते हैं। जब ये अंग सिद्ध हो जाते हैं तब मनुष्य के जीवन में पूर्णता का बोध होने लगता है।

हमारे गुरुदेव कहते थे संसार को त्यागना, घर को त्यागना तो बहुत सरल है, लेकिन अपनी एषणाओं को त्यागना बहुत कठिन होता है। जो व्यक्ति अपनी एषणाओं को त्यागकर समर्पित होता है वही वास्तविक शिष्य होता है, दूसरा नहीं। वास्तविक शिष्य दूसरे की चुगली नहीं करता है, गुरु की आलोचना नहीं करता है, संघ को तोड़ने का प्रयास नहीं करता है, इस बात को ध्यान में रखना। उदाहरण देता हूँ, जब स्वामी शिवानन्द जी ने अपने सभी शिष्यों को आदेश दिया कि तुम विश्व में जाकर योग का प्रचार और प्रसार करो तो वे लोग संस्था से जुड़े किसी भक्त के पास नहीं गये, बल्कि उन्होंने अपना संगठन स्वयं तैयार किया, क्योंकि उनका संकल्प था हमें अपने गुरुकुल को बढ़ाना है। चाहे वे स्वामी सत्यानन्द जी हों, चाहे स्वामी सच्चिदानन्द जी, स्वामी वेंकटेशानन्द जी, स्वामी सहजानन्द जी या स्वामी शिवानन्द जी के महान् शिष्यों में से कोई भी हों, किसी ने अपने गुरु के संघ को तोड़ने का प्रयास नहीं किया। किसी ने यह नहीं सोचा कि मैं अपने गुरु के शिष्यों की सहायता से अपना काम करूँगा। नहीं, सभी शिष्यों ने अपने बल पर गुरुकुल को आगे बढ़ाने का प्रयत्न किया। आज संसार में जो चले होते हैं, वे गुरु के कुल को तोड़ने का प्रयास करते हैं। दूसरे शिष्यों से कहते हैं कि तुम मेरे साथ चलो, ऐसा गुरुजी का आदेश है, हमलोग मिलकर काम करेंगे। आजकल तो हर चेला फेसबुक और मोबाइल में भक्तों का नाम-पता-नम्बर नोट करके रखता है कि मैं कभी आऊँगा तुम्हारे यहाँ तो तुम्हारे पास रहूँगा। यह सब एषणाओं के कारण होता है और एषणा ही बाधा है शिष्य और गुरु के बीच एक सकारात्मक, सहज सम्बन्ध को स्थापित करने में।



आप भले ही ध्यान या योग या शास्त्र का अध्ययन कर लीजिये, पर ये सब विधियाँ हैं। प्रयत्न करना है अपने भीतर की एषणाओं से मुक्त होने का, स्वयं को भीतर की वासनाओं एवं महत्वाकांक्षाओं से मुक्त करने का ताकि हम अपने आराध्य का, अपने इष्ट का एक सशक्त माध्यम बन सकें। एक बार किसी ने भगवान कृष्ण से पूछा, 'मुरली आपको इतनी प्रिय क्यों है?' तो भगवान ने केवल एक ही उत्तर दिया, 'इसलिए कि वह भीतर से खाली है। जो चीज भीतर से खाली होती है उससे हम स्वर निकाल देते हैं।' यह प्रश्न हम अपने से पूछें कि क्या हम भीतर से खाली हैं या अपनी कामनाओं और एषणाओं से व्यथित हैं, और चाहते हैं कि गुरुजी जादू का डंडा घुमाकर हमारा काम पूरा कर दें। अगर हमारा काम हो जाता है तो हम गुरुजी को धन्यवाद देते हैं, और अगर हमारा काम नहीं होता तो हम गुरुजी के साथ सभी की आलोचना करने लगते हैं।

इसलिये याद रखना कि एक साधक को अपने को संभालने का प्रयत्न करना है, उपलब्धि पाने के लिये नहीं। अगर अपने को संभालोगे तो उपलब्धि स्वयं मिलेगी, लेकिन अगर अपने आपको नहीं संभाल सकते हो, केवल उपलब्धि की कामना करते हो तो वहाँ पर फिसलोगे और यही शिक्षा हमने अपने गुरुओं से, परम्परा से, इतिहास से प्राप्त की है। केवल समझ और सकारात्मक सोच होनी चाहिये। हम अपने भीतर की एषणाओं से अपने आपको मुक्त करने का प्रयास करेंगे, सकारात्मकता, संतुलन, संयम और व्यवस्था को प्राप्त करेंगे, इस लक्ष्मीनारायण महायज्ञ में अगर इस चिंतन के साथ हम भाग लें और यह संकल्प हमारे जीवन में बना रहे तो निश्चित रूप से हमारा कल्याण तथा उत्थान होगा, और हम ईश्वर और गुरु के काम आ सकेंगे। ■

Sri Lakshmi-Narayana Mahayajna ~ 11 September 2020

Swami Niranjanananda Saraswati



The Lakshmi-Narayana Mahayajna falls in the auspicious period between the physical birth of Swami Sivananda and the spiritual birth of Swami Satyananda. They are the gurus of our *parampara*, our tradition. We are proud to belong to that tradition where such masters have given us the practical way to live life properly and correctly. What is the purpose or intent of the gurus in life? They give us an indication of how we can transcend our ego, our desires, needs, ambitions and live a positive, simple, balanced and restrained life.

Our paramguru Swami Sivananda used to say to everyone, "Be good and do good." People used to think that they should

go out to help people, give medicine to the sick, help people in their misery, open charitable clinics, hospitals and dispensaries, open training centres and schools to educate children and society, yet these are only outer expressions of an ambition which desires goodness. Goodness is not an outer act, it is the inner transformation of human personality and human nature. You cannot think good; whatever you think will be an expression of your mind. You cannot do good; whatever you do is an expression of your senses and mind combined. You can believe that you are doing good, yet are you becoming good within yourself?

Goodness has four bhūmikas: the first bhūmika is positivity; the second bhūmika is balance and harmony; the third bhūmika is organization, being organized; and the fourth bhūmika of goodness is restraint, *sanyam*. Only if you can attain the four bhūmikas will you become good, otherwise you never become good permanently. You can think and act good for a little while, yet you can never become good permanently until you are able to develop these four foundations. Gurus teach us how to do that, for connecting with goodness allows you to transcend the limitations and negativities within your own nature.



The learning of goodness

People do not understand this type of learning, people understand the physical and mental practices which they can do. Some like to meditate and say that through meditation they will become spiritual and good; it is false thinking. Some do hatha yoga and say with the awakening of the pranas they will become good; that is false thinking. Some people do charitable work and say with this they will become good; that is false thinking. We can engage ourselves in any thought and in any activity, yet goodness has to become part of our heart, our mind, our expressions and our life, and for that effort has to be made.

When we look at the examples of our own masters, Swami Sivananda and Swami Satyananda, we find that in their lives they transcended themselves through *swadhyaya*, self-observation, self-analysis and self-correction. Very few people speak about self-correction; Sivanandaji and Satyanandaji did. Sri Swamiji said to me, "Niranjan, don't try for any attainment, but try to correct yourself in thinking, action, behaviour. If your thoughts, actions and behaviour are correct, then you will attain what God has reserved for you." If you seek attainment in life without self-correction you are just following a mirage, nothing more than that. Today human beings are following this mirage in the desert of their lives, and by following the mirage they think they have become spiritual and enlightened.

For a true seeker, the master is an expert in giving little lessons, small doses which tell you how you can improve yourself. Like Sri Swamiji gave me the lesson: Don't look for attainment, but always try to correct yourself in thought, behaviour and action. That is spirituality; through meditation you do not become spiritual, yet by self-correction you can become spiritual.

There are people who search for gurus and when they find a guru they expect miracles – they think the guru will wave the magic wand and everything will be all right with and for them. There are many masters who wave their magic wand.

However, I know that there are three aspects needed by every individual.

The first aspect is to make the effort to change from inside, and that effort comes with *swadhyaya*, self-observation, self-study, self-analysis and self-correction. The second aspect is *sadhana*, the drive to transcend the limitations which you have discovered in your own life, the drive to overcome the illnesses that you have discovered in your own body, mind, emotions and psyche. The third is *satsang*, association with the positives. Satsang does not mean speech or spiritual talk but association with the positives in life, whether it be a person or your own thought. These three aspects constitute the efforts that an individual must make to imbibe and live the teachings of the masters.

Then there are the expressive aspects: *samarpan*, dedication, *seva*, service, and *sahajta*, simplicity. These constitute the expressions of a person who has followed the path of *swadhyaya*, *sadhana* and *satsang*. This represents the spiritual journey and we learn about this from our masters. How much do we imbibe? What becomes a barrier? Why is it that we cannot imbibe the positive teachings of our master in our life, and we look for something gross, material, physical or miraculous?

Eshanas

The barriers which do not allow us to connect with the teachings of the master are known as *eshanas*. *Eshanas* are inherent, engrained desires, compulsions, obsessions, passions. The tradition describes four kinds of *eshanas*. I have them, you have them, nobody is free from them. The management of these *eshanas* is important.

The first is called *putreshana*, desire for progeny, which is a biological process. The second is *dareshana*, craving for connections and relationships, and that is a biological and social condition. The third is *vitteshana*, desire, craving of money which is insatiable – if you have ninety-nine you will

always seek one more to make it one hundred; if you have one hundred you will always seek one more to make it one hundred and one. The fourth is *lokeshana*, the desire to be recognized, to be important. Here is an example: Somebody invites me to their home for a meal and by the time I sit down, they have taken many pictures with their mobiles. When I am eating they are taking pictures with their mobiles and before I finish eating all those pictures have gone on Facebook, trying to show people that Swamiji has come and is eating at my place, and therefore I am important. If they are asked to take the photos off Facebook, they argue for they feel that if they bring down those photographs their importance is gone. This is an example of compulsive behaviour.

The four compulsive natures everybody has, are known as *eshanas*. These *eshanas* become the barrier between the follower and the master, between the practitioner and the teacher, between guru and disciple. Many people come to the guru for learning, yet they are unable to overcome their *eshanas* and eventually they try to use the name, status and fame of the guru to project themselves. This is the natural behaviour of an individual, guided by the *eshanas*.

When our paramguru Swami Sivanandaji gave the mandate to his disciples to spread out in the world and bring the teachings of yoga, they all went on different paths and in different directions. They developed their own groups with the awareness and understanding that they would enrich the *sangha*, the community, of their master.

Today there are people, who come to the ashram and say, "I am the follower, I am the disciple." They collect names, phone numbers and addresses of everybody in their mobile. When these people go out they contact the disciples of the master and say, "You have to help me. I have been sent with a mandate. I had a dream. I have been guided. I have been instructed to do this and that. You and the other disciples have to help me." Instead of uniting the spiritual force of the master, they try to dissipate the spiritual energy and the group connected





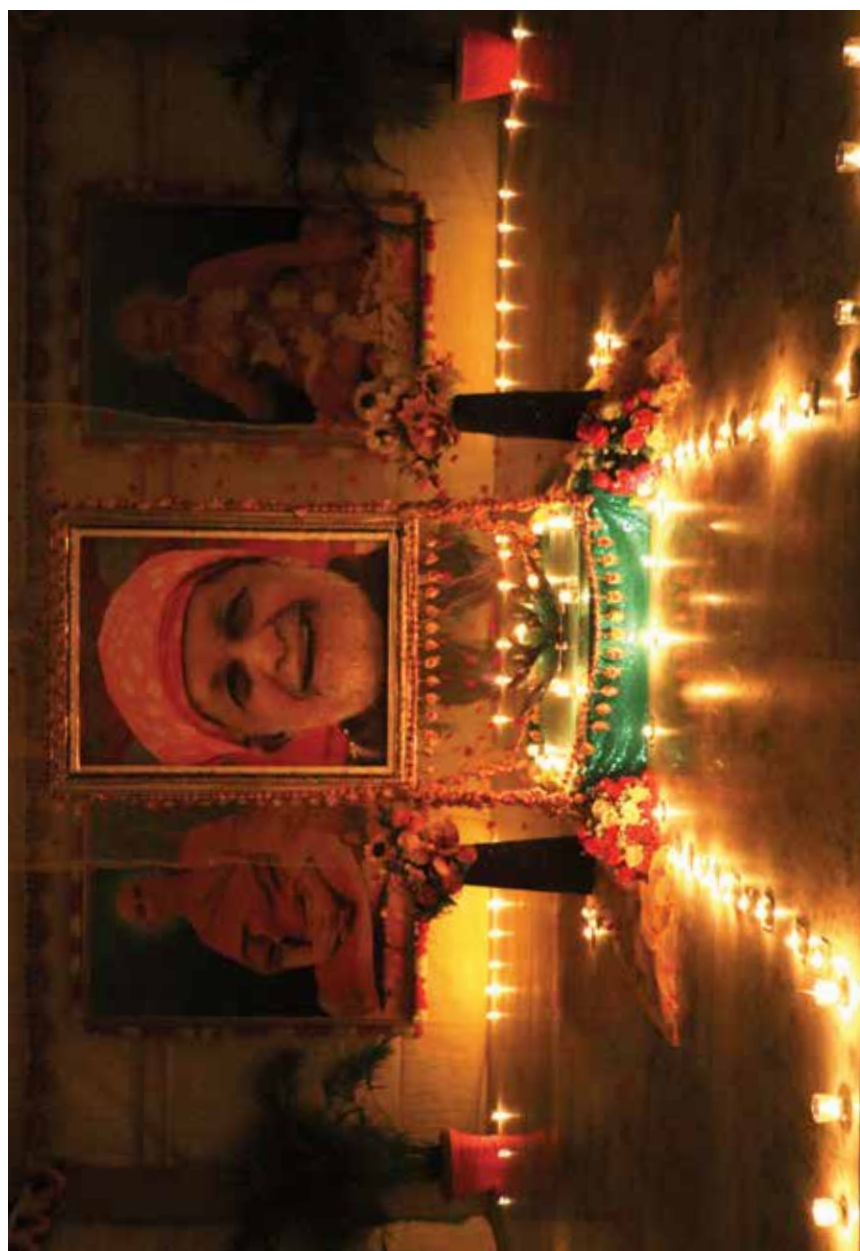






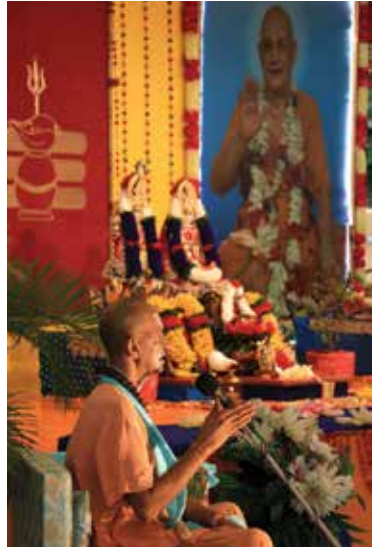






to the master. That happens only because of eshanas and the role these ingrained, inherent desires play in everybody's life. They do not allow a pure, positive connection and positive effort to happen in one's life.

When you work with your computer, you can work with Excel files, Word files, with any file of your choice, yet behind the program that you are working with something else is happening. The apps are functioning, the chip is



functioning. You cannot see the transmission of those chips until a pop-up comes. Only when the pop-up comes do you know that you have to deal with it, however the background work continues to happen all the time. The eshanas are like that. They continue all the time.

It is the management of these eshanas or the inherent ingrained conditions which has to be the sadhana of every disciple.

Notifications come to your mobile, and every time a notification comes your attention goes there. If you search the app, or the program you will find a button which says 'notifications on or off'. The majority of people leave the button of notification on, and whenever this notification pops up they look at it and instantly they are engrossed and motivated to deal with it. Similarly, these eshanas keep appearing all the time and modify the human thinking, behaviour and performance, and rigidity comes when you are told to turn off this notification.

If you like and want these eshanas, then why do you seek spiritual balance, harmony and illumination? Keep looking at the notifications that come from the depth of your mind

and keep flowing with life according to the notifications that you receive. Don't think of spiritual awareness, don't think of becoming better, and improving yourself.

Turn off the button

Look at your own habits. Previously we used to sing:

Karagre vasate Lakshmi, karamadhye Saraswati

Lakshmi is residing in the fingers of the hand, Saraswati in the palms.

Now we sing:

Karagre vasate mobile, karamadhye Facebook

My mobile is residing in the fingers of the hand, facebook in the palms.

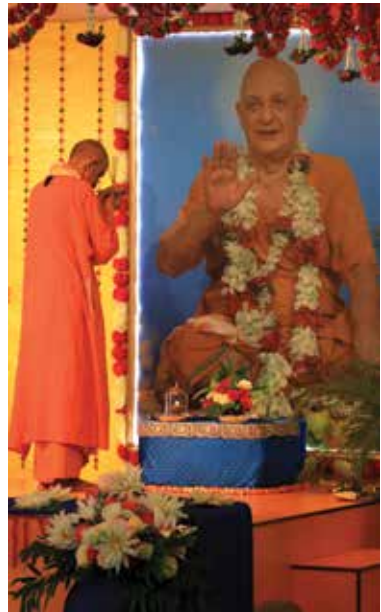
Every morning when you wake up, before you get out of bed, before you go through your daily duties, you look at the messages that have come during the night. You have conditioned yourself to respond to these notifications. The same conditioning is in the mind. You are actively working to fulfil the notifications that come from the ingrained desires and they become the reason for your self-oriented nature, behaviour and selfishness. They become the reason for the ego to raise its head, and then it does not come down. They become the reason for you to lose your peace of mind and harmony of heart.

Harmony of heart and peace of mind is only attained when you try to become good by enhancing the four aspects of goodness: positivity, harmony and balance, organization, restraint. That is the teaching of the masters; that is how Swami Sivanandaji and Swami Satyanandaji lived and inspired other people to live like them. This Lakshmi-Narayana Mahayajna is the time when we can and should reflect on the teachings of the gurus.

Tomorrow we conclude the Lakshmi Narayana Mahayajna and you will receive a sadhana to work with for the whole year until the next Lakshmi-Narayana Mahayajna. Try to improve these four qualities, these four conditions and forget about the compulsive behaviour, compulsive negativity, compulsive criticism, compulsive destructive attitude. Just focus for one year on cultivating the four aspects of goodness, then you will be able to live the teachings of Swami Sivananda and understand the teachings of Swami Satyananda.

People think of Swami Satyanandaji as a master of yoga. Yes, he is, he was and he will be, yet that is not his final teaching, it is only one teaching. Swami Sivanandaji was a master of yoga, he was an advocate of Vedanta, he could speak on any subject, philosophical, religious, scientific and medical, yet this does not represent what he attained in life. The attainment of his life was ultimate goodness.

The attainment of Swami Satyananda's life was ultimate goodness which he expressed in the form of *atmabhava* – he became one with everyone. He realized the suffering and pleasure of everyone and inspired others to develop that quality with which they could connect with everyone in a positive, constructive, selfless manner, in the spirit of service, love and affection, in the spirit of sharing and giving. These are not just philosophical ideas but realities of life. Yoga is a practice, meditation is a practice, and they do not represent spirituality. Spirituality is how you live your life in the correct manner. That is your goal and the teachings of the gurus from time immemorial. ■



श्री लक्ष्मीनारायण महायज्ञ –

12 सितम्बर 2020

स्वामी निरंजनानन्द सरस्वती

श्री लक्ष्मीनारायण महायज्ञ अपनी पूर्णता को प्राप्त कर चुका है और अन्त में पूर्णाहुति के समय पाँच आहुतियाँ प्रदान की गई हैं। पहली, जो प्रधान रही और इस यज्ञ की पूर्णाहुति के स्वरूप रही, वह दैवी अनुकम्पा और गुरु कृपा प्राप्त करने के लिये थी। उसके पश्चात् दूसरी आहुति पड़ी यहाँ उपस्थित संन्यासियों की ओर से, तीसरी आहुति पड़ी योग नगरी मुंगेर के निवासियों की ओर से, जो महामारी के कारण कार्यक्रम में उपस्थित नहीं हो पाये, चौथी आहुति पड़ी देशभर के भक्तों की ओर से जो यहाँ पर उपस्थित नहीं हो सके हैं और पाँचवी आहुति पड़ी विश्व के भक्तों की ओर से, जो यहाँ पर उपस्थित नहीं हो पाए। लेकिन याद सबको किया गया है और आप सबकी ओर से इस पावन लक्ष्मीनारायण यज्ञ में पूर्णाहुति के समय आहुति प्रदान की गई है, और मुझे विश्वास है कि भगवान नारायण एवं जगज्जननी माँ लक्ष्मी का आशीर्वाद आप सबको प्राप्त होगा।

इसके साथ यह लक्ष्मीनारायण महायज्ञ समाप्त होता है। यज्ञ समाप्त हुआ है, लेकिन जो अग्नि हमारे गुरुओं, स्वामी शिवानन्द जी और स्वामी सत्यानन्द जी ने हमलोगों के भीतर जलाई है वह हमेशा जलती रहेगी। यज्ञ की इस पूर्णाहुति के दिन हमारे गुरु, स्वामी सत्यानन्द जी का संन्यास दिवस भी है। आज के ही दिन दो ऊर्जाओं, शिवम् और सत्यम् का सुंदर योग हुआ था, और उनकी ऊर्जा ने इस संसार को सुन्दर बनाया। यह एक अनुपम संयोग है कि हम इन दो ऊर्जाओं से जुड़ सके।

जहाँ तक हमारी बात है हमारा आज दिल भरा हुआ है, अतीत की स्मृतियाँ मन में आ रही हैं। हम अपने आपको बहुत भाग्यशाली समझते हैं कि जन्म हुआ तो गुरु की गोद में और उनका सान्निध्य मिला जन्म से लेकर जीवन के पचास वर्षों तक। बहुत ही कम शिष्य होते हैं जिन्हें इतनी लम्बी अवधि तक गुरु का सान्निध्य मिलता है। कुछ लोग एक साल, कुछ दो साल, कुछ दस साल तो कुछ लोग बारह साल साथ रहते हैं। ज्यादा खींचे तो बीस-पचीस साल तक हो जाता है, लेकिन उसके बाद फिर सब अपने-अपने रास्ते पर, जो विधाता ने निर्धारित किये हैं, चल पड़ते हैं – चाहे वह संसार की ओर हो, चाहे अध्यात्म की ओर, चाहे मुक्ति की ओर हो, चाहे बंधन की ओर। यह हमारा सौभाग्य रहा कि जीवन के पचास वर्ष उनके सान्निध्य में बीते। यह सम्बन्ध भौतिक स्तर पर था, और अब जो समय बीत रहा



है उनका स्मरण मन में है और उनकी उपस्थिति दिल में है। पहले बाह्य जीवन के पचास साल उनके साथ रहे और अब आन्तरिक जीवन जितना भी शेष है उनके साथ रह रहे हैं। इसलिये मैं अपने आपको सौभाग्यशाली मानता हूँ, बहुत ही कम लोग होते हैं जिनको इस प्रकार का अवसर जीवन में मिलता है।

योग और संन्यास – ये दो अलग विधाएँ हैं, मार्ग हैं, विद्याएँ और विज्ञान हैं। योग के द्वारा निश्चित रूप से शारीरिक स्वास्थ्य और मानसिक शान्ति की प्राप्ति होती है, योग के द्वारा निश्चित रूप से हम आध्यात्मिक ऊर्जा से एक सम्बन्ध जोड़ सकते हैं, लेकिन योग ही मनुष्य को जीवन के सर्वोच्च शिखर पर ले जाने के लिये पर्याप्त नहीं है। योग एक विधि है, एक साधना है, स्वयं का अध्ययन है, लेकिन वास्तविक परिवर्तन जीवनचर्या से जुड़ा रहता है। आध्यात्मिक जागरण और आध्यात्मिक परिवर्तन कब होता है? जब जीवनशैली में बदलाव आता है, जब बाहर के बंधनों को तोड़कर हम स्वयं को मुक्त करना चाहते हैं। लोग घर, परिवार और समाज को बंधन कहते हैं, सोचते हैं कि इनका त्याग होना चाहिये, लेकिन हमारे गुरुदेव ने हमसे एक बात कही, 'देखो निरंजन! विश्व में कहीं कोलाहल नहीं है और हिमालय में कहीं शान्ति नहीं है। जो कोलाहल है और जो शान्ति है वह तुम्हारे अपने जीवन की ही अनुभूति है, अभिव्यक्ति है, चेतना की अवस्था है। इसलिये अपने मन को सकारात्मक चिंतनों और व्यवहारों से सुसज्जित करने का प्रयत्न करो। एक बार जब मन सुन्दर संस्कारों और विचारों से सुसज्जित होता है

तब फिर एक कोलाहलमय वातावरण में भी तुम शान्ति का अनुभव कर सकते हो। बस जीवन में संयम, सकारात्मकता, सहजता और समर्पण का होना आवश्यक है।' गुरुदेव ने हमें जो मार्ग बतलाया था उसके अनुसार हम चलने का प्रयत्न प्रतिदिन, प्रतिक्षण करते रहते हैं, कभी फिसलते हैं, कभी आगे बढ़ पाते हैं, लेकिन यह लक्ष्य हमारे मन से एक पल के लिये भी दूर नहीं जाता है। और यह लक्ष्य जीवनशैली से जुड़ा हुआ है।

हमारे परमगुरु, स्वामी शिवानन्द जी ने जब स्वामी सत्यानन्द जी से कहा कि 12 तारीख को तुम्हें संन्यास लेना है तो स्वामी सत्यानन्द जी ने उनसे सहज रूप से पूछा कि संन्यास के बाद मेरा दायित्व क्या होगा? स्वामी शिवानन्द जी ने कहा, 'काम करना होगा। रसोई में काम करना होगा, प्रकाशन विभाग में काम करना होगा, संस्था के कार्यालय में काम करना होगा। आठ घण्टे ध्यान का नहीं सोचना, चौबीस घण्टे कर्म का ही सोचना होगा।' हमारे गुरुदेव ने कहा, 'अगर यही सब करना है तब फिर संन्यास क्यों लें? हम घर जाकर यही काम कर सकते हैं।' स्वामी शिवानन्द जी ने कहा, 'जब घर में जाओगे तो एषणाएँ तुम्हें बाँध लेंगी। काम करोगे पैसे के लिये, काम करोगे परिवार के लिये, काम करोगे सामाजिक पहचान के लिये और ये सब तो एषणाएँ हैं। तुम्हें एषणाओं से मुक्त होना है। जैसे नौकर कर्म करता है, लेकिन फल मालिक भोगता है, वैसे ही जब तुम अपने कर्मों को समर्पित कर दोगे तब फिर एषणाओं के बंधन से मुक्त हो जाओगे।'

इसलिये संन्यास जीवनशैली अनिवार्य है और इसीलिये गुरुदेव ने संन्यास पीठ की स्थापना के लिये आदेश दिया जहाँ पर लोग आकर एक साल, दो साल, पाँच साल, दस साल, बारह साल, बीस साल, जितना भी संभव होता है, एक नयी जीवनशैली को अपनाकर नये विचार एवं संस्कार अपना सकते हैं। योग शरीर और मन के स्वास्थ्य के लिये, आध्यात्मिक ऊर्जा का अनुभव करने के लिये एक साधना है, और संन्यास एक जीवनशैली है जिसके द्वारा मनुष्य अपने भीतर की सकारात्मकता से जुड़कर समर्पण भाव के साथ सेवा के मार्ग पर चल सकता है। अगर वह सजग रहे, प्रयत्नशील रहे और गुरु की शिक्षाओं का पालन करे तो एषणाओं से मुक्त होकर वह गुरु तत्त्व के साथ एकाकार भी हो सकता है।

यही हमारे गुरुदेव ने किया और आज संसार उन्हें स्वामी सत्यानन्द सरस्वती के नाम से जानता है। प्रयास हम भी कर रहे हैं, आप लोगों की मंगलकामना चाहिये कि जिस मार्ग पर हम चल रहे हैं उस पर चलने में हम सफल हो जायें। आज का यह सुन्दर दिन अपनी गुरु परम्परा को समर्पित है। आज सत्यम् और शिवम् दोनों एक ऊर्जा से जुड़ गये और उस ऊर्जा ने हम सबके जीवन और संसार को सुन्दर बनाया है, बना रही है और आगे भी बनाएगी। ऐसे महान् गुरुओं के सामने हम सब नतमस्तक हैं। ■

Sri Lakshmi-Narayana Mahayajna ~ 12 September 2020

Swami Niranjanananda Saraswati



Today we come to the conclusion of this beautiful and auspicious Lakshmi-Narayana Mahayajna. It started with a bang and it finished with a bang. Today, since the beginning of the aradhana until the time of poornahuti there was thunder and rain. The yajna started with thunder and rain on the first day and it ends with thunder and rain on the last day. In between the yajna connected us with the spirit of the divine and with the spirit of the gurus.

Sivam Satyam Sundaram

In the final culmination, five offerings were made to the fire. The first offering of gratitude and thankfulness was to the gods and gurus who have graced this yajna and showered their blessings on us. The second offering was made on behalf of the residents and sannyasins of the ashram who participated in and conducted the proceedings of the Lakshmi-Narayana Mahayajna in a flawless manner giving their heartfelt offerings



to the divine and to the masters. The third offering was made on behalf of the citizens of Munger who throng every year in large numbers to participate, yet due to the pandemic could not come this year.

The fourth offering was made on behalf of the nation, the country, the delegates and participants who come from all states and cities of India to participate in this yajna but could not be present this year. The fifth offering was made on behalf of all the spiritual aspirants and devotees of the world, in all the different countries from north to south, from east to west who make the effort to come to every Lakshmi-Narayana Mahayajna and bask in the grace of the divine and masters. They too could not come this time, yet the offering has been made on your behalf and I am one hundred percent sure that the grace of Lakshmi and Narayana and the grace of our masters will illuminate your life and your path to peace, prosperity, health and happiness.

Today everyone has participated. From the ashram residents to the citizens of the world, all have been present in the final offering. We have been surrounded by the energy of Guru on the 8th and 12th, and the energy of Lakshmi and Narayana over the last five days. Today is the sannyasa day of my master, of our master, Sri Swami Satyanandaji. This is definitely a memorable day for us, for on this day Sivam found Satyam and they became one. Sivam is Swami Sivananda and Satyam is Swami Satyananda. *Sivam* means auspiciousness, *satyam* means the reality behind the appearance, the truth. Both are pleasant and attractive.



The Indian tradition describes the nature of the divine as *sivam*, auspiciousness, the benevolent nature, goodness; *Satyam*, the relationship with truth which is not spoken but which is eternal. *Satyam* is the reality behind the appearance. For you truth is expressed by the senses, "I have to speak the truth." "I have to think the truth." Truth is beyond the expression of the senses; it is the real life, the real nature of humankind. When the auspicious and benevolent, good nature with awareness and understanding of truth dawns, then everything becomes beautiful. The divine is beautiful and the world is beautiful, I am beautiful, you are beautiful, the entire creation is just an expression of this inner inherent beauty: *Satyam*, *Sivam* and *Sundaram*. We are guided by the teachings of the two masters who are *Sivam* and *Satyam*, and their teaching is to make ourselves and our lives beautiful, *Sundaram*.

Today is the *sannyasa* initiation day of my master, the day he became one with the spirit of his own master. All the memories are flooding into my mind for I consider myself to be fortunate to have known these two great people. I had *darshan* of Swami Sivanandaji in March 1963, and on 14th July 1963 he attained *samadhi*. I have had the great honour to live physically with my master from the day of my birth until the age of fifty. For fifty years I have lived with him in the physical dimension. After his *mahasamadhi*, he is alive in my heart and in my mind. I continue to live my life with him, this time not externally but internally. For whatever time remains in my life he is there with me, and he will be there with me for the remainder of my life in my mind and heart.

Yoga and sannyasa

It is his inspiration and teaching that continues to guide us. There are two aspects of life: one aspect is yoga, it is a technical subject, a practice. When you practise yoga you can attain physical health and mental peace, and when you go deeper into yoga you can connect with and develop spiritual awareness. Most people who practise yoga live in society, in their homes, in their own cities and towns. For them the final experience of yoga does not become possible due to the distractions of the senses, society, the family, their own needs and ambitions; yet for them yoga fulfils the role of health and peace. If you want to cultivate and connect with the spiritual energy and transcend the limitations of your nature, it is not yoga which comes in handy but sannyasa. Sannyasa indicates a lifestyle in which an attempt, an effort, is made to overcome the innermost ingrained desires, the *eshanas*.

When Swami Sivanandaji was informing Swamiji that he was to take sannyasa and gave him the date, Swamiji in a simple manner asked him, "What are my obligations after sannyasa?" Swami Sivanandaji said, "You have to continue with your obligations, duties and responsibilities. Sannyasins don't meditate eight hours a day; recluses do, sannyasins don't. They are engaged in karma during the waking time. You have to fulfil all the responsibilities and duties. When you work in the kitchen, the administration, the printing department, as a secretary and as a lecturer you have to engage yourself in life."

Swamiji said, "Well, if I have to engage myself in life, I might as well do that at home, why do I need to come to an ashram and to a guru?"

Swami Sivanandaji said, "If you work at home, you will be bound by the *eshanas*, you will be craving for money, for recognition, for appreciation, and that will bind you. You will become an ordinary person trying to live a pious life, nothing more than that. If you work in the ashram you will learn to dedicate your actions to guru and to god. Just as the master is responsible for the acts of the servants, in the same manner

the divine becomes responsible for the acts of devotees. Then actions do not bind you, the eshanas do not bind you, you become free and you transcend the negative and limiting barriers of your own nature and mind.”

It was with this intention that Sri Swamiji said to me, “You have yoga in Munger for health and for peace. To introduce people to lifestyle have Sannyasa Peeth as well in Munger. People can come for one month, one year, five years, twelve years, twenty years, whatever time they can afford to live an alternate lifestyle to go through the process of self-correction and to realize how they can live a spiritual life.” He said, “One has to make the effort.” Once he said to me, “Niranjan, there is no noise in the world and there is no peace and quiet in the Himalayas, they are all expressions of your nature, they are all expressions of your mind.”

If you can manage your nature and if you can manage your mind, you don't have to go anywhere either to the mountains or to the towns, you can find your happiness, your truth, your peace and your balance wherever you may be, but you have to walk the path of self-correction. Sannyasa represents that path. People don't want to be corrected and they fail in sannyasa because of that. I have seen people react to corrections. I have seen people become aggressive and spiteful when they are corrected. I have seen people become angry and hate others when they are corrected. Such people have a long journey to make. Possibly they will have to take many births until they learn to appreciate the quality that God has given us.

Sri Krishna did not have a different mind or senses than all of us, Christ did not have a different mind and senses. They were like us, yet what makes them unique is their conviction and faith that they can overcome. We fail because we don't connect with the strength within us. They succeeded because they connected with the strength within them and they were able to overcome. If you can make that effort now, then that is the path of sannyasa. If you will truly walk that path, the lifestyle will uplift you and bring you peace and happiness.

For this reason, Sri Swamiji gave the mandate to have yoga and sannyasa in the same city, otherwise Sannyasa Peeth could have been in any other city in Bihar or in the nation. He said, “Yoga and sannyasa have to co-exist in the same city: practice for health and peace, and transform life for the better.”

For this transformation in life, we have received the Ten Commandments during this Lakshmi-Narayana Mahayajna. Positivity, harmony and balance, organization and restraint have to be achieved. They are the first four commandments. They are developed and intensified through sadhana, swadhyaya and satsang. They are expressed through seva, samarpan and sahajta – service, dedication and simplicity.

If you can achieve and live these Ten Commandments given during this Lakshmi-Narayana Mahayajna you will become the epitome of *bhakti* and *shraddha*, love and faith, as they are the strengths which guide the inner nature. This has been the message of the masters of our tradition and today I can only express my gratitude to the masters who have given us so much inspiration to progress, to evolve in life and to share the bounty of beauty that God gives everyone so freely. ■



Sadhana of Goodness

As this most auspicious and most beautiful Lakshmi-Narayana Mahayajna comes to its conclusion, it would be nice to look at the sadhana that Swamiji mentioned yesterday.

We have invoked the grace and the power of Sri Lakshmi and Sri Narayana who represent peace and happiness, health and contentment. But how do we connect with these divine qualities and where are these divine qualities? It is the Gurus, their life and their teachings that prepare the path for us, a golden bridge as it were, between us and the divine. The teachings and the life of our Gurus show us the way in which we can walk this path and discover the beauty of the divine which is right within us.

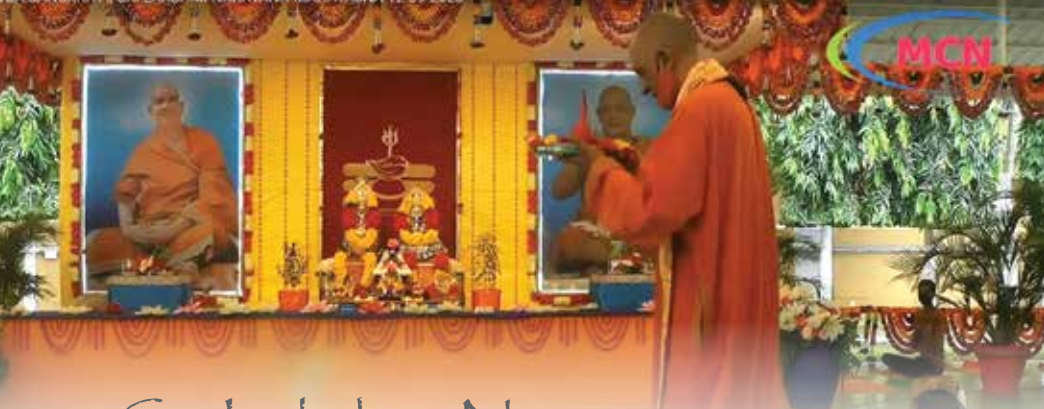
The four bhūmikās inherent in goodness are positivity, balance, organization and restraint, and they become our sadhana for the next year.

Developing and cultivating swadhyaya, sadhana and satsang helps us to live the four bhūmikās; and we work on strengthening the bond with the divine through the Guru's teachings.

Then we express the four bhūmikās in our behaviour through dedication, *samarpan*, *sahajta*, simplicity and spontaneity, and *seva*, the spirit of service. As we work with these qualities and experience the blessing and the grace of the divine we will also be able to share them with everyone around us.

This is the gift that our Gurus give us so that we can connect with the divine which is not in some distant heaven far away, it is right within us, right here. May we resolve to follow this sadhana and honour the tradition of our Gurus that has given us this most beautiful golden bridge to walk upon, to connect ourselves with the divine. Jai Ho. ■





Sri Lakshmi-Narayana Mahayajna in Your Home

This year, devotees around the world were able to participate online in the Sri Lakshmi-Narayana Mahayajna, as the proceedings were being live streamed. The list of 54 countries is a beautiful testimony of the desire to be connected in these challenging times to the source of spiritual inspiration of the masters.

India and Nepal

Asia

China
Hong Kong
Indonesia
Malaysia
Singapore
South Korea
Taiwan

Australia and New Zealand

The Americas

Argentina
Brazil
Canada
Chile
Colombia
Guatemala
Peru

United States of America
Uruguay
Venezuela

Europe

Bulgaria
Croatia
Denmark
Finland
France
Germany
Greece
Hungary
Ireland
Italy
Netherlands
Norway
Poland
Portugal
Romania

Russia
Serbia
Slovenia
Spain
Sweden
Switzerland
United Kingdom

Middle East

Iran
Iraq
Israel
Kuwait
Lebanon
Qatar
Saudi Arabia
Turkey
United Arab Emirates

Africa

Morocco
South Africa

Sri Lakshmi-Narayana Mahayajna Around the World



We were part of the Lakshmi-Narayana Mahayajna and connected to the positive energy invoked. We will live a life of simplicity, positivity, organization and resilience.

– *Sannyasis Atmaprem, Divyajyoti, Dharmajyoti and Dharmaprem, Delhi*

Thank you for the opportunity, darshan, sadhana, satsangs, guidance and blessings during these beautiful few days of LNY. I pray to you and God to give us the strength to walk the path to goodness through the 10 commandments and overcome the eshanas that are the impediments en route. Thank you again for the priceless and unforgettable times.

– *Shrikant, Kolkata*

Watching Swamiji and the other sannyasins wearing masks seemed to be the new normal. Instead of lamenting on the state of the new normal, we were happy to participate in the

yajna proceedings to the best of our abilities and see some of the familiar faces behind the masks.

As always, Swamiji's satsangs were the time to sit upright and listen! They brought me back on track and I took his strong message of living the four pillars of positivity, balance, organization and restraint as my daily sadhana to pursue.

This year although all precautions for health safety were taken and the yajna was scaled down to a beautiful simplicity, LNY came not only as a very special surprise, but the essence and blessings of the Gods and Gurus were very much present and experienced.

– *Sannyasi Atmajyoti, Kolkata*

Sri Lakshmi-Narayana Mahayajna 2020, live from the ashram was like nothing we have ever experienced out of a screen. The live broadcast emitted a power and energy that simply engulfed us. Despite us being far away from the ashram, it drew us intensely into Sannyasa Peeth merging us totally with the activities. Only Swamiji could have brought Sannyas Peeth home like he did!

The chants, kirtans and japas kept me mesmerized. The satsangs captivated me and were a fresh dose of blessings and advice to live the divine life. How simply and lucidly Swamiji gave us the 'ten commandments'. Each time, he relentlessly drills home the basics, and never ever gives up on us. Our tendency to drift from the ideals never saps his energy nor dims his drive.

The two malas Swamiji asked us to do in the evening for Swami Sivananda and Swami Satyananda kept us further connected to the spirit of the Gurus. It felt very special.

– *Sannyasi Gyandeva, Kolkata*

The Sri Lakshmi-Narayana Mahayajna was altogether a truly wonderful experience. It was so well-organized and thoughtful that, in advance along with the Invitation, we

received all the details. We could read and understand the sadhana to be followed. The various japa mala chantings, in Swamiji's wonderful voice and the stotrams were clearly recorded.

The five actual days of the yajna were so special, because even though we were far away, it felt as if we were there, sitting in Sannyasa Peeth, watching the rain fall on that amazing first day as the yajna began. To be able to watch Swamiji as he performed the pooja every day with such devotion and grace was a gift.



Ma Lakshmi and Sri Narayana were dressed each day with such love, care and beauty, we wanted to keep on looking at them. Chanting *Swaha* in front of the yajna havan fire along with the sannyasins was so special. I was there. As always, in true ashram tradition, every day, every step was on time, well-coordinated and beautifully conducted. It was so inclusive of all of us.

I feel so lucky and very blessed to be part of this experience. To receive the true message and blessing of Sri Lakshmi, that of contentment. I feel energized, fulfilled and so hopeful for the future. The grace of Sri Lakshmi and Sri Narayana is all around.

– *Sannyasi Divya Vandana*

Most amazing! My feet are not touching the ground, feeling happy as if I am in another space and dimension. The spirits are high and I am feeling blessed by all Swami Sivanandaji, Swami Satyanandaji and Swamiji. I felt the presence of all three of them! Most grateful of getting darshan of Swamiji.

– *Uma Vaswani, Mumbai*

What a wonderful blessing for five days. We felt that we attended the yajna while being at home. No words to describe. Just bow down to our Gururji's teachings and be grateful for his blessings.

– *Sannyasi Gyanshakti, Rishikesh*

This LNY was an experience of nearness, joy, happiness, oneness and bliss to be present at these celebrations! We cherish even more these events, when we are far away, and we dream of the moment when we can come again and be with you in Munger.

Special thanks and gratitude to you, Swamiji, for your satsangs and words of wisdom. You show us the way to happiness, peace and contentment. You gave us the tools and also the sadhana for the next year! The rest is from us – the understanding, the effort and the application. You gave everything that we need in such a light manner – with humour and laughter, but also very deep. There is always something new like the eshanas, which you explained to us, and there is always something lasting, stable and grounding – like the eternity of the vidya, the unfading Sundaram of the stotrams, bhajans and kirtans, and the everlasting guru parampara, which ensures our growth and evolution.

You, Swamiji, are the living example for us to know that on this planet it is possible for persons like you to exist, who have developed all that we strive for. This gives us the hope and strength to continue walking ahead.

Once again 'Thank you' that you made us part of Sri Lakshmi-Narayana Mahayajna, so that we may receive the blessings of Narayana and Lakshmi, and thank you that you gave an offering on behalf of us all, who are in different places in the world. We thank also all your sannyasins, who did the programs so beautifully.

– *Swamis Yogagnana and Vivekamurti, Bulgaria*

Thank you for the great opportunity to be with you online during these days.

– *Sannyasi Padmavati, Bulgaria*



I can't express my gratitude and excitement for the opportunity to be part of this miraculous LNY. We can't be there and the yajna has come to us. For me it is a global event because it is happening in every home of Satyananda Yoga disciples around the globe, and the feeling is fantastic. We are chanting the mantras together, we participate in the havan and poojas together, and this gives me the feeling that the grace of the yajna is upon the whole world. In this challenging time, this is so inspiring and satisfying. I feel protected, I feel even more inspired and motivated to do my best to follow the teachings given. My deep pranam Swamiji for your care, love and inspiration.

– Sannyasi Tarpanvidya, Bulgaria

It was so beautiful, some moments I felt I was there enjoying every mantra and Swamiji's words.

– Swami Sivamaya, Colombia

Beautiful, uplifting, inspiring, out of this world LNY online. Wonderful to see you all and join in and of course listen to

Swamiji's inspiring Satsang. How fortunate we are to be able to do this. From all of us to all of you a big thank you!! Many warm wishes for health, harmony and wellbeing.

– *Swami Sivamurti Saraswati, Satyanandashram Greece*

As I was fortunate to be among the people who guided the chanting, I gradually experienced a very strong energy growing within me. With each repetition the connection with the energy of the two Gurus was getting stronger and stronger and they came closer and closer to us. It would be nice to do it more often to strengthen the connection with them.

– *Sannyasi Jyoti Sagar*

It was an honour for us to repeat the name of the Gurus on this auspicious day. A nice harmony was created between the three of us which was so uplifting!

– *Swami Om Murti*

The sadhana and chanting of the two mantras given by Swami Niranjan was very strong and the mantras recited were the channel of connection with the Gurus of our tradition. Because the times we are going through are quite difficult, I feel the need to connect daily with our Gurus to draw strength and faith from them.

– *Sannyasi Kali*

The presence of Swamis Sivananda and Satyananda was felt in the form of Sivam and Satyam. The mantras created a strong connection with our invocation and supplication to them. They flooded the space and we were all united by this vibration. So pure, and we all became Sundaram.

– *Sannyasi Purusha*



I was blessed with the opportunity to attend all the proceedings of the Sri Lakshmi-Narayana Mahayajna online live, even with the different time zones. Being many hours behind, the celebration, the last day in Munger coincided with the memorial of 9/11 in United States. I will always remember where I was on September 11, 2001. And now, the memories of 9/11 will be filled with more beautiful images.

I can't imagine all the logistics of not only putting on a yajna, but also now live with internet connection or sound issues. Well, from the comfort of my own home, the 5-day aradhana went off flawlessly. What a blessing for us to have a front row seat at all the havans, right in front of the computer screen, where I could almost feel the heat or smell the smoke and incense. Though I wasn't there physically, I certainly felt the blessings, even more so when Swamiji explained the five offerings during Poornahuti.

What an easy way to 'attend' the yajna in India without packing suitcases, long international flights and longer train rides. For the Sri Lakshmi-Narayana yajna, we were blessed to be safely at home watching a wondrous aradhana filled with Sivam, Satyam and Sundaram. Pranam to Swamiji, the sannyasins and other sevaks who made it possible to witness from afar so much devotion and faith during these dark times of the Covid-19 pandemic. As always, Swamiji keeps giving us prasad after prasad wherever we may be. I kept thinking, 'my cup runneth over'.

– Sannyasi Anandarooopa, Vermont, USA

One Mind Only

Swami Satyananda Saraswati

Sannyasins realize that they cannot evolve by living in the world. One may earn money by living in the world, enjoy the company of the opposite sex, satisfy desires, look after one's comfort, but one cannot know oneself. If someone wants to know himself while living in the world, he will have to be a very special person, like King Janaka or Ramakrishna Paramahansa. Not everyone can do this.

It is possible to realize God while living a material life, but for most people this is a principle, not the reality. If your mind is running after wife, children, promotion and legal cases, which mind will you give to God? You have only one mind. If you had two minds, this would have worked – one mind in the world, the other with God. Surdas has written:

Udho man naahin dasa-beesa

Eka huto so gayo Shyaama sanga kaun araadhai eesa.

(The gopis say) O Uddhava, we do not possess ten or twenty minds. The only mind we had has gone with Shyama (Krishna), who now should worship the absolute God (that you speak of)?



There is only one mind, whether you focus it on God or on the world. What you can do while living in the world, however, is to prepare for the day when vairagya awakens in you and you have perception of God. Where is God in your life? To realize God you do not have to do anything, you only have to know yourself. God is within. This is the truth; know just this much. ■

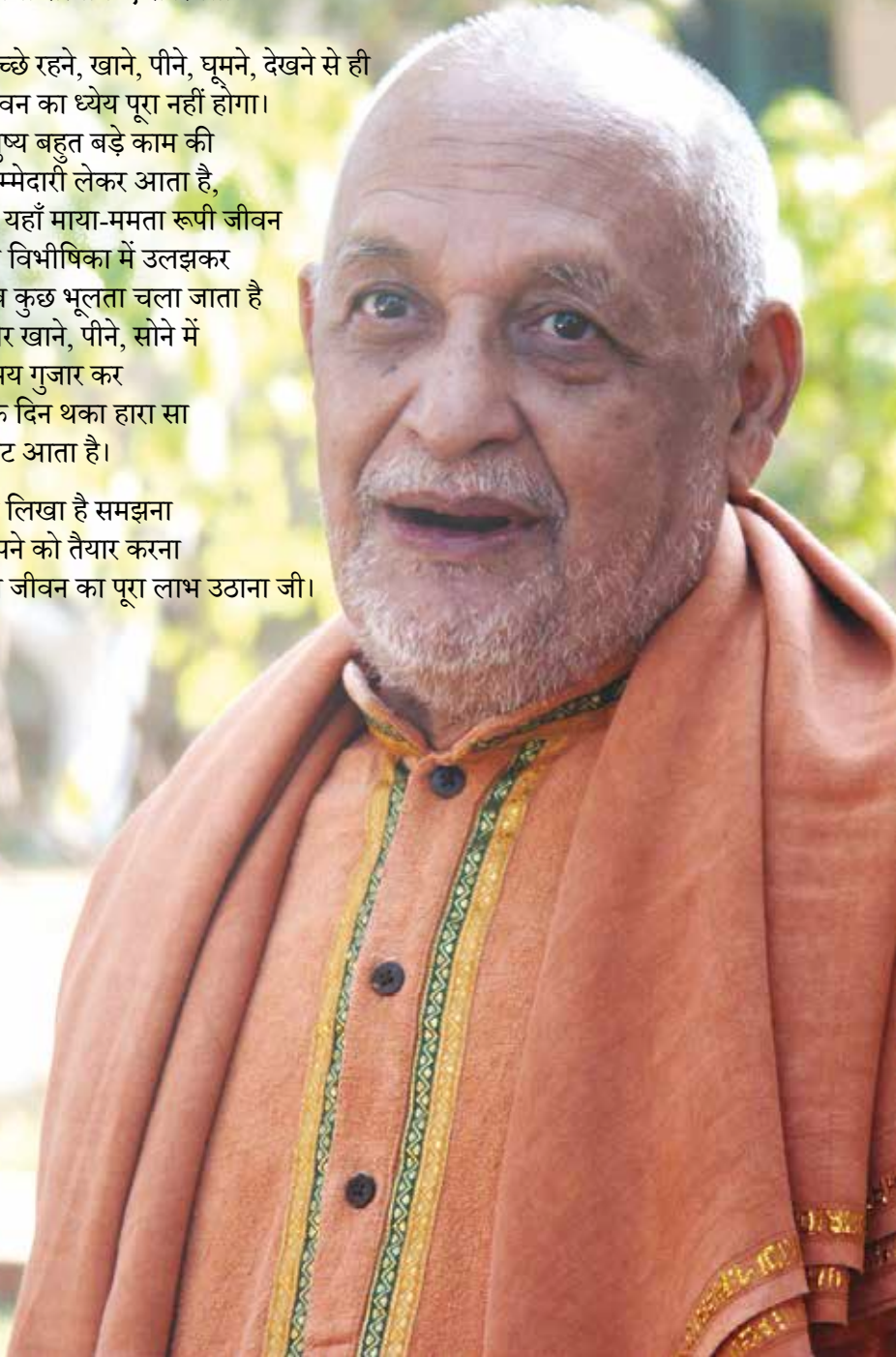
साधकों से

स्वामी सत्यानन्द सरस्वती

अच्छे रहने, खाने, पीने, घूमने, देखने से ही
जीवन का ध्येय पूरा नहीं होगा।

मनुष्य बहुत बड़े काम की
जिम्मेदारी लेकर आता है,
पर यहाँ माया-ममता रूपी जीवन
की विभीषिका में उलझकर
सब कुछ भूलता चला जाता है
और खाने, पीने, सोने में
समय गुजार कर
एक दिन थका हारा सा
लौट आता है।

जो लिखा है समझना
अपने को तैयार करना
इस जीवन का पूरा लाभ उठाना जी।

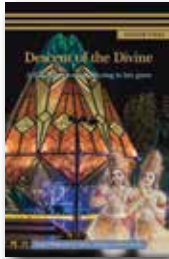
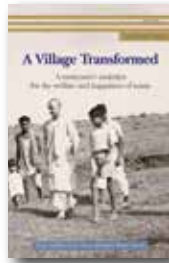




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श्री लक्ष्मीनारायण महायज्ञ 2020

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Blessed Self
Jai Ho

We are happy to bring the joyous news that from January 2021, the AVAHAN magazine is available FREE of COST to all subscribers, supporters, aspirants, devotees and spiritual seekers at –

www.sannyasapeeth.net

Due to the ongoing coronavirus pandemic and uncertainties associated with it, the printed copies of the AVAHAN magazine will not be available in 2021 for circulation to subscribers. Therefore, NO new or renewal of previous subscription is being accepted for this magazine for 2021, so please do NOT send any membership for the magazine.

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

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

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

Om Tat Sat
The Editor