

Satya ka
Avahan
Invoking the Divine

City of Yoga
celebrates
Sanyasa Purnima

सत्य का
आवाहन

Year 12 Issue 1 January-February 2023



Sanyasa Peeth, Munger, Bihar, India



Hari Om

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

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Published by Sannyasa Peeth, c/o Ganga Darshan, Fort, Munger – 811201, Bihar.

Printed at Thomson Press India (Ltd), Haryana

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Useful Resources

Websites:

www.sannyasapeeth.net
www.biharyoga.net
www.satyamयोगaprasad.net

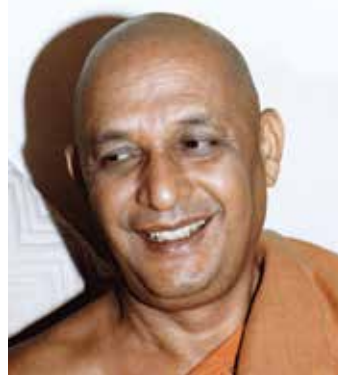
Apps:

(for Android and iOS devices)

Bihar Yoga
APMB
YOGA (English magazine)
YOGAVIDYA (Hindi magazine)
FFH (For Frontline Heroes)

Front cover and plates:

Satyam Poornima 2022



SATYAM SPEAKS – सत्यम् वाणी

People should do pooja of human qualities instead of worshipping temples; learn to respect and worship restraint, instead of involvement in *bhoga*, enjoyment. They should display calmness and mildness instead of harshness. True greatness depends on what one has given to the world. One's greatness is one's contribution to the world, and in order to contribute properly one must have peace.

—Swami Satyananda Saraswati

लोगों को मंदिरों की बजाय मानवीय सद्गुणों की पूजा करनी चाहिए; भोग में संलग्न होने की बजाय संयम की आराधना करनी चाहिए। उन्हें कठोरता और कटुता की बजाय सौम्यता और मृदुता की अभिव्यक्ति करनी चाहिए। व्यक्ति की महानता इस पर निर्भर है कि उसने विश्व को क्या दिया। विश्व कल्याण में समुचित योगदान देने के लिए व्यक्ति के भीतर शान्ति होनी चाहिए।

—स्वामी सत्यानन्द सरस्वती

Published and printed by Swami Kaivalyananda Saraswati on behalf of Sannyasa Peeth, Paduka Darshan, PO Ganga Darshan, Fort, Munger – 811201, Bihar.

Printed at Thomson Press India (Ltd), 18/35 Milestone, Delhi Mathura Rd., Faridabad, Haryana.

Owned by Sannyasa Peeth **Editor:** Swami Gyansiddhi Saraswati

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

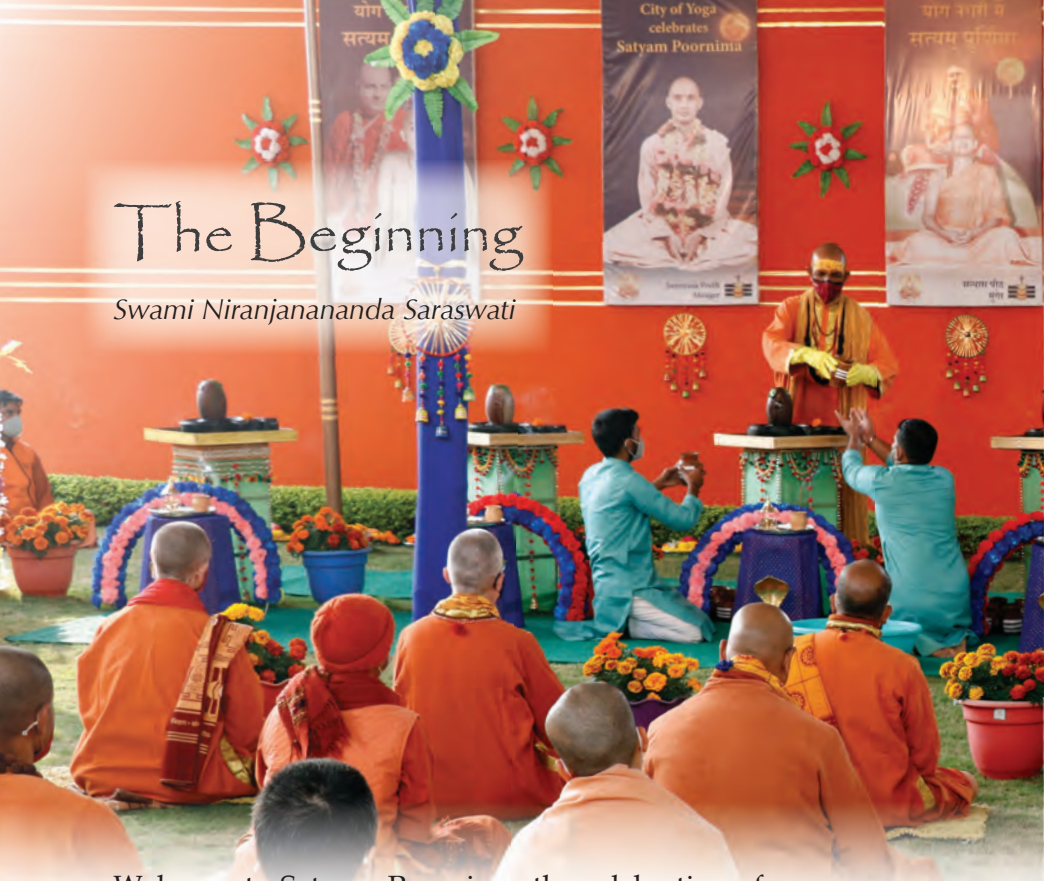
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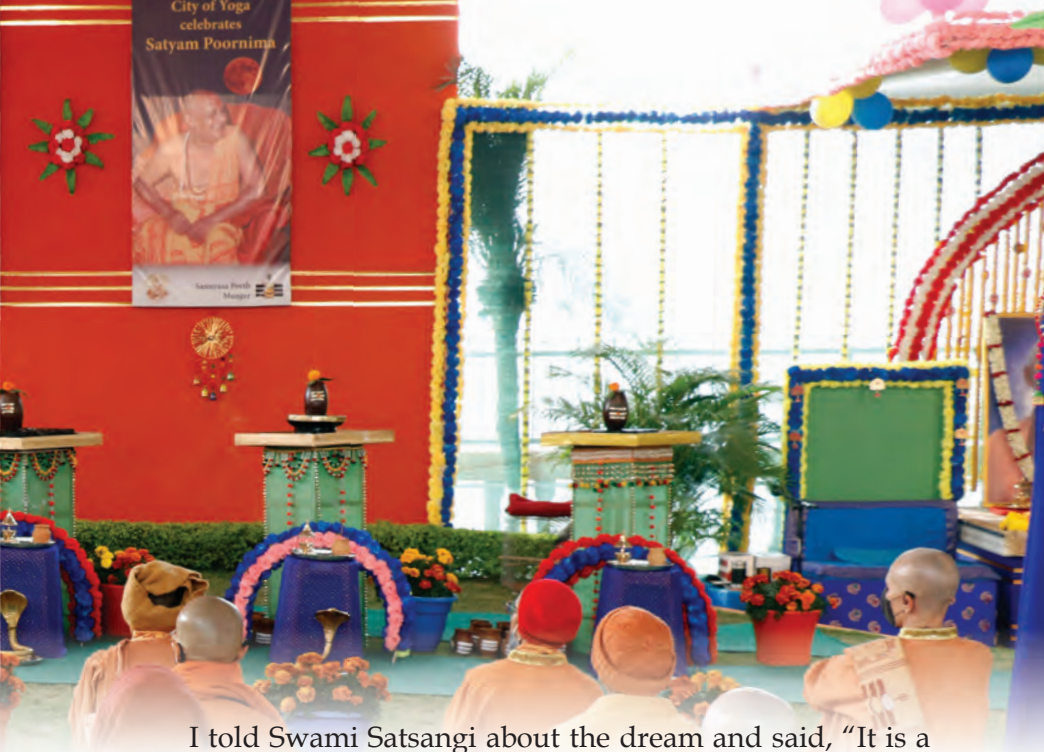
The Beginning

Swami Niranjanananda Saraswati



Welcome to Satyam Poornima, the celebration of our guru, Swami Satyananda's birthday, which according to the lunar calendar falls on the full moon of December every year. Until 2020, no celebration was conducted in Munger, and we all used to go to Rikhia for the celebration of Yoga Poornima.

In 2020, I had a dream during the Sat Chandi Mahayajna in Rikhia. One night, I saw a river bank, possibly the river Ganga. On the sandy shore of the river were twelve Shivalingas and one naga sadhu, a sannyasi, filled a pitcher from the waters of Ganga, and then came to pour it on the twelve Shivalingas. In the background was the chanting of *Rudri*. When I woke up I wondered what was the significance, the meaning of this dream? When I was questioning myself about the dream, somebody spoke to me in my mind. I don't know who. The words which I heard in my mind were, 'Now celebrate the birthday beside the river Ganga in Munger.'



I told Swami Satsangi about the dream and said, “It is a mandate and I will have to go to Munger and organize the program for the fulfilment of this mandate.” When the Sat Chandi Mahayajna was complete, I came back to Munger. We had four days to organize the whole program. Those four days were filled with inspiration and happiness. In 2020, the first Satyam Poornima program was held at Paduka Darshan, and every year, there was some indication of the auspiciousness of this program.

You are going to witness in the invocation the abhishek of the twelve lingas which are present. I am sure that if you immerse yourself in the vibration, feeling and spirit of these proceedings, you will feel a soft, gentle and positive transformation taking place. Of course you have to connect with bhava and not with intellect. *Bhava* means sentiment which allows you to experience, whereas intellect will ask many questions out of curiosity. It is good to have questions, yet it is also good sometimes to immerse and experience the energy, feeling and vibration.

– 4 December 2022

सत्यम् पूर्णिमा का सूत्रपात

स्वामी निरंजनानन्द सरस्वती



सत्यम् पूर्णिमा में आप सबका हार्दिक स्वागत और अभिनन्दन है। यह सत्यम् पूर्णिमा का तीसरा वर्ष है, इसकी शुरुआत सन् 2020 में पादुका दर्शन में ही की गई थी। सन् 2019 में पादुका दर्शन साधु, समाज और संस्कृति के उत्थान का संकल्प लेकर अपने द्वार खोलने के लिए तैयार हो गया था। हमें लगता है कि यह बहुत सुन्दर संयोग था कि सन् 2019 में

हमलोग तैयार हो गये और सन् 2020 के शतचण्डी महायज्ञ के दौरान हमें एक स्वप्न आया। उस स्वप्न में हमने देखा कि किसी नदी के रेतीले किनारे पर बारह शिवलिंग रखे हुए हैं। एक नागा सन्यासी नदी का जल एक पात्र में लेकर आता है और हर शिवलिंग पर डालकर उनका अभिषेक करता है। निद्रा खुलती है, स्वप्न टूटता है, और अपने से ही हम प्रश्न पूछते हैं कि यह स्वप्न क्यों दिखलायी दिया। उसी समय उत्तर भी मिलता है, जैसे मन के भीतर किसी ने स्पष्ट रूप से कहा कि 'यह जो दृश्य तुमने देखा है, यह तुम्हारी आराधना का है। गंगा के तट पर बारह शिवलिंगों को स्थापित करके उनका अभिषेक करो।'

हमने स्वामी सत्संगी को इस स्वप्न आदेश के बारे में बताया तो वे भी तैयार हो गयीं। शतचण्डी महायज्ञ के बाद वापस लौटे तो इस आयोजन के लिए केवल चार-पाँच दिन बचे थे। उन चंद दिनों में मुंगेर के युवाओं के सहयोग से द्वादश ज्योतिर्लिंगों के अभिषेक का एक सुन्दर कार्यक्रम प्रस्तुत किया गया। वह सत्यम् पूर्णिमा का पहला कार्यक्रम था, पिछले वर्ष दूसरा कार्यक्रम हुआ और इस बार यह तीसरा कार्यक्रम है। हमें इस बात की प्रसन्नता है कि इस तीसरे कार्यक्रम में हम अपने गुरुदेव, स्वामी सत्यानन्द जी के 99वें जन्मोत्सव को मना रहे हैं और इसके साथ उनके शताब्दी वर्ष का आरम्भ भी हो रहा है।

– 4 दिसम्बर 2022

भक्ति युग

स्वामी निरंजनानन्द सरस्वती

हमारे गुरु, स्वामी सत्यानन्द जी का जीवन सामान्य नहीं रहा, बल्कि वह ऐसा जीवन था जिसमें अपने गुरु के प्रति समर्पण और अपने मिशन के प्रति निष्ठा कूट-कूटकर भरी थी। उनका जीवन केवल एक योग शिक्षक का नहीं रहा है, बल्कि एक साधु का रहा है। उन्होंने योग के प्रचार-प्रसार के लिए काम किया क्योंकि ऐसा उनके गुरु का आदेश था। बीस वर्षों तक उन्होंने अथक परिश्रम किया और वे निर्विरोध रहे। उनकी इस योग पद्धति का पूरे विश्व में स्वागत हुआ। चाहे वे ईसाई राष्ट्र हों या इस्लामी, चाहे मध्य एशिया के हों या पश्चिम के, सभी में उनकी व्यावहारिक योगविद्या को लोगों ने प्रसन्नतापूर्वक ग्रहण और आत्मसात् किया। लेकिन अन्त में श्री स्वामीजी एक बात कह कर जाते हैं कि आने वाले समय में योग नेपथ्य में चले जायेगा और आने वाले युग का विज्ञान रहेगा भक्ति।

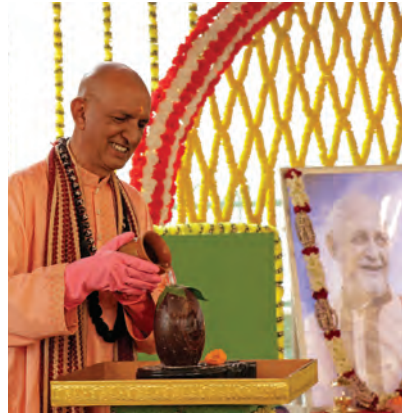
जब उन्होंने यह बात कही थी तब उसे कोई समझा नहीं था, लेकिन आज यह स्पष्ट रूप से दिखलायी देता है कि जो उन्होंने बीस वर्ष पूर्व कहा था वह घटना सत्य हो रही है। हमलोगों ने यहाँ पर सन् 1963 से योग से अपना सम्बन्ध जोड़ा है। 1970, 1980, 1990 और 2000 के दशक तक योग एक विश्वव्यापी विद्या और विज्ञान के रूप में उभरकर समाज के सामने आता है, और उस समय योग की जो शिक्षा प्रचलित थी उसका सम्बन्ध एक व्यवस्थित जीवनशैली के साथ था। योग को एक अभ्यास के रूप में नहीं, बल्कि एक जीवनशैली के रूप में लोग समझते थे, जानते थे, अपनाते थे पूरे विश्व में। लेकिन 2000 के पश्चात् योग के इतने ब्राण्ड हो गये हैं कि यौगिक जीवनशैली को अब कोई जानता नहीं है, बल्कि दस आसनों के समूह को ही लोग ब्राण्ड नाम से जानते हैं। कोई ठण्डा योग कराता है तो कोई गर्म योग कराता है, कोई हवाई योग कराता है तो कोई जल योग कराता है। इस प्रकार योग की जो मान्यता हमारे जीवन के उत्थान से जुड़ी थी, जीवनशैली से जुड़ी थी, वह अब समाप्त हो गई है और 10-15 योगासनों को ही लोग योग मानते हैं। उन्हीं का अभ्यास करके वे अपना आध्यात्मिक विकास और उन्नति चाहते हैं। वे चाहते हैं कि इसी से उनका जीवन पूर्णरूप से सुधर जाये, उनका मन स्थिर हो जाये और उनकी

आध्यात्मिक उपलब्धि हो जाये। इस तरह जो बात हमारे गुरुजी ने कही थी कि योग नेपथ्य में चले जायेगा, ऐसा आज हम होते देख रहे हैं।

दूसरी बात उन्होंने कही थी कि भक्ति का युग आने वाला है। जब उन्होंने इस बात को कहा तो लोग समझे नहीं। सबने सोचा कि भक्ति का मतलब ईश्वर के प्रति आकर्षण, लेकिन जब श्री स्वामीजी ने भक्ति शब्द का उपयोग किया था तो इसके बहुआयामी रूप में किया था। भक्ति का वास्तविक उद्देश्य ईश्वर दर्शन नहीं, भावों की शुद्धता है। ईश्वर दर्शन तो भाव शुद्धता का परिणाम है। भक्ति का जो क्रम और विधि है वह है भावों की शुद्धता। आज यह हमारे लिए बहुत आवश्यक है क्योंकि जब हम अपने चारों ओर नजर डालते हैं तो देखते हैं कि आदमी का मन बहुत विक्षिप्त है, वह एकाग्र और शान्त नहीं हो पाता। मन की ऊर्जा बिखरी हुई है, सजगता और चेतना बिखरी हुई है। इसका कारण आज की सामाजिक परिस्थिति है। इसमें सोशल मीडिया का भी योगदान है क्योंकि वह हमारे जीवन में एक ऐसी आदत बन गई है, जो पूरे जीवन के आचरण, व्यवहार और कर्म को निर्देशित करती है।

आजकल ऐसी स्थिति बनी है कि आप दिन में कम-से-कम 60-70 बार अपने फोन को देखे बिना जी नहीं सकते हैं। केवल दिन में ही नहीं, रात को अगर बाथरूम जाने के लिए नींद खुल गई तो बाथरूम जाना तो भूल जाओ, आदमी पहले मोबाइल को ही देखता है कि कौन-सा मेसेज आया है। उसके बाद वह उठकर बाथरूम जाता है। सबेरे नींद खुलती है तो सबसे पहले अपने मोबाइल की ओर हाथ जाता है यह देखने के लिए कि रात में क्या हुआ है। उसके बाद शैय्या त्याग करके व्यक्ति अपनी दैनिक क्रियाओं के लिए जाता है। जब बच्चे मोबाइल में खेलते हैं तो हर पाँच मिनट के बाद एक विज्ञापन आता है जिसमें नयी-नयी चीजों को प्रस्तुत करते हैं ताकि उनकी रुचि पैदा हो और वे उस चीज को खरीदें। इससे मानसिक विक्षेप इतना हुआ है की अब व्यक्ति के लिए सजग रहना और एकाग्रता को पाना असम्भव-सा हो गया है। इसके कारण अपने भाव भी पदार्थ से जुड़ रहे हैं, अपने आप से नहीं। जब भौतिकता से मन जुड़ता है तब अशान्ति का सामना होता है। विक्षिप्त और चंचल मन अशान्त होता है, लेकिन जब मन एकाग्र और स्थिर है तो शान्त रहता है। जब हम अपने चारों तरफ नजर डालते हैं तो इसी अशान्ति का ही वातावरण चारों तरफ दिखलायी देता है। हर व्यक्ति की भावना सिकुड़ती जा रही है, संकीर्ण होती जा रही है।

इसलिए आज की आवश्यकता है भाव शुद्धि और यह केवल ईश्वर-भक्ति के लिए नहीं, बल्कि जीवन के सभी व्यवहारों के लिए आवश्यक और उपयोगी है। जब भाव शुद्ध होता है तब मनुष्य जीवन की पात्रता बढ़ती है। भावों का शुद्ध होना, जीवन की पात्रता का बढ़ना मनुष्य को संकल्पवान् बनाता है और संकल्प ही मनुष्य को अपने जीवन में आगे बढ़ने के लिए ऊर्जा प्रदान करता है। जब हम अपने गुरुजी के जीवन को देखते हैं तो भाव शुद्धि और संकल्प शक्ति स्पष्ट रूप से दिखलायी देती है, उनके शिवानन्द आश्रम के काल से। ऐसा रहा है हमलोगों के गुरुदेव का जीवन। किस प्रकार हम अपने जीवन को अध्यात्ममय बना सकते हैं, उनकी इन शिक्षाओं को समझना जरूरी है। अन्यथा लोग सोचते हैं कि वे तो केवल योग सिखाते थे।



योग सिखाना उनके 85 साल के जीवन में केवल 20 साल का ही अंग रहा, बाकी समय तो उनका जीवन एक संन्यासी के रूप में बीता। वे शुरू से कहते रहे कि मुझे संन्यासी के रूप में जीना है और इस मार्ग से भ्रष्ट नहीं होना है। उनके लिए संन्यास नैमित्तिक नहीं था कि दस साल तक अपने गुरुजी के साथ रहेंगे, फिर चले जायेंगे। उनके लिए संन्यास ऐसी अवस्था नहीं थी कि 'चलो, कुछ दिन आजमाकर देखते हैं, फिर अपना काम करेंगे'। उनका दृढ़ समर्पण और संकल्प था, उसी भावना से प्रेरित होकर उन्होंने समाज और संसार के हित के लिए काम किया है और उन्हीं के जन्मोत्सव के पावन अवसर पर हमलोग इस शिव आराधना का आयोजन यहाँ पर सम्पन्न कर रहे हैं। आने वाले दिनों में उनके जीवन चरित्र को लेकर हम लोग यह देखने का प्रयास करेंगे कि वह कौन-सा भाव था, वह कौन-सा संकल्प था, वह कौन-सा समर्पण था, वह कौन-सी निष्ठा थी जिसने उन्हें एक मानव से महामानव के रूप में रूपांतरित किया। कुछ बिन्दुओं को भी अगर हम अपने जीवन में उतारने का प्रयास करते हैं तो हम एक सुन्दर और सकारात्मक परिवर्तन का अनुभव कर सकेंगे।

– 4 दिसम्बर 2022

Bhakti

Swami Niranjanananda Saraswati



What is bhakti? People think of bhakti as devotion which is always associated with God. One has to be devoted to God to express devotion and live bhakti. That is a rudimentary understanding of bhakti, and it is not bhakti yoga. Bhakti yoga is not the yoga of devotion. It is the yoga of clearing the blocks of emotions, feelings, sentiments, intentions, and experiencing the purity of sentiments and emotions inside. When the purity of sentiments and emotions, thoughts and feelings is experienced, one is connected to positivity. That connection is to positivity or to the unnamed God; God is nothing but an experience of the luminous positivity, in whatever form you can have it.

So why is bhakti necessary for us? Today, we are so caught up in the turmoil of the material world that our mind is not calm, still or quiet anymore. It is disturbed, fragmented, agitated and dissipated. What has caused this? The environment and social media for they divert our attention and focus. Our attention and focus moves fast when we are looking at things, when we

window-shop on the net. Through the net there are ways, one can understand the profile of an individual and push information or objects which the person is attuned to and likes. The mind is engaged by something which is outside, and on an average a person looks at their mobiles at least sixty to seventy times a day. Not only the messages, but everything under the sun from Facebook, to Twitter, to Instagram, to whatever else there is.

The mind is completely engaged; the awareness and attention from the surroundings disappears. You can know how much awareness people have when they are talking on their phone. You ask them something and they simply shake their head and say, 'Yes.' They don't even listen to what you are saying. Their response is automatic. People suffer from FOMO – fear of missing out. What did I miss? People suffer from different psychological challenges when somebody does not push the 'like' button on Facebook. It is a challenge to one's own narcissistic view that they have about themselves. How come this person does not 'like'? Social media has become the cause of mental and emotional distraction today.

What you see in America, you see in China, in India and in Europe. So the ambitions and desires of everyone keep on increasing day by day. Imagine that a labourer in Munger is watching the same thing that a person in America is watching. What is the level of their ambition and desire? Can they ever achieve what they see by the means they have available to them at present in their life? Frustration and aggression sets in. Desire and ambition become prominent and one loses the focus. One is not able to concentrate.

Bhava

Previously, we used to teach meditation; now asking people to sit for fifteen minutes is a task. To sit for five minutes quietly is a challenge for people to do. Nobody can sit for half an hour anymore. People cannot even sit for five minutes to relax and quiet down. They are all on edge. Previously people could

observe their thoughts and correct them. Today, everyone is bombarded by so much information that there is no way they can balance the thoughts anymore. Always a reaction has to happen without any input of wisdom, for nobody is thinking. This is the reason why there is *ashanti*, lack of peace, everywhere, for a confused, distracted, dissipated mind will never experience *shanti*, peace.

Therefore, learning how to manage the *bhava*, the sentiment, the intention, the clarity of mind, the feeling, the emotion becomes the main theme for the coming days, for we need to keep our sanity in life. This was what Sri Swamiji said. If we look at Sri Swamiji's life, we can see an example of a person who has attained this *bhava*. When I look at the life of my master, I can easily say that in his life we see this *bhava* in its effulgent form: the sentiment, emotion, feeling that he had for his guru, and for the mission and vision that his guru gave him. He remained true to it all the time without bringing himself, his ambitions or desires into play. Few people can achieve this in life.

Due to the purity of his intentions and *bhavas*, he developed the capacity to do the right thing at the right time, *patrata*. He had focus, a *sankalpa*. I see in him his capacity, his purity and his determination. These three qualities make Swami Satyananda a *sannyasin*. You may also have that capacity, purity of intention, a *sankalpa*, yet there is no focus in it, no hook which connects you, your intention, your effort with that which is positive, appropriate and correct.

These three qualities are important in the life of any spiritual aspirant. How can we develop our capacity? How can we develop our mental and inner clarity? How can we make our intention and feeling appropriate and correct? How can we live our *sankalpa*? Sri Swamiji has lived it in a beautiful manner throughout his life. I am going to focus on this in the coming days to change the idea that Swami Satyananda was only a yoga teacher.

The yoga chapter in his life was only twenty years out of eighty-six, from forty-one to sixty when he worked in Munger.

Munger is his *karmabhoomi*, the place where he worked to materialize and manifest the mission to propagate yoga from door to door Swami Sivanandaji had given to him. Munger is also known as the *yogabhoomi*, as from here we started the propagation of yoga, and then the light of yoga spread around the world. Now people may have forgotten us, as many decades have passed, yet nobody can deny that the light of yoga was spread from Munger to the whole world.

When 177 countries gave their approval to celebrate the International Day of Yoga, the Prime Minister of India said that it was simple and easy for the Bihar School of Yoga had already done all the footwork. People knew what yoga was, and therefore 177 countries accepted it without any objection because they knew that yoga was good for the body, good for the mind and good for self-expression.

The yoga chapter is just one small chapter. Sri Swamiji lived his life as a sannyasin. The attributes of a sannyasin's life inspire us today. Not the practice of sun salutation that he taught, but the knowledge that he gave us on how to be detached from the influences of life, how to keep our focus and how to keep our cool – that is the inspiration. We shall be looking at the different teachings of his life to understand who is a sannyasin.

– 4 December 2022



Chapters of Life

Swami Niranjanananda Saraswati



Sri Swamiji's life was divided into five different chapters. In the first chapter of his life, from birth till the age of twenty, he was in his hometown studying, looking after the farm, managing the sprawling estate of his father, and looking after the needs of the family while his father and mother were busy working. In the first chapter of his life, he went through inner awakening. Sadhus and sannyasins who used to visit his hometown told his parents that their child was experiencing

the state of samadhi. This was an indication that the spiritual awakening started within him right from the early age.

This can only happen to a person who has been a yogi in previous lives and who has taken birth with a specific mission for this life. When the time and environment is appropriate, the *samskaras* which are lying inherent and dormant in everyone are awakened. These *samskaras* or impressions, the ones which express in life, become the landmarks of a person's journey from birth till death. Swami Satyanandaji could not intellectually understand what was happening, yet he was experiencing what he had achieved in his previous life. In his previous life, he had achieved the pinnacle of spirituality; and in this life, the journey continued.

At home, he met a yogini who taught him everything about chakras, kundalini, ida and pingala, meditation, yoga

and tantra. She was well-versed in these subjects. She found that this young person, whose age might have been sixteen or seventeen at that time, was able to grasp the highest secrets and the complex understanding of spiritual life in a simple and easy manner. She recognized the spiritual quality and strength in this young person and guided him to find a guru who could lead him further in spiritual life. In the first chapter of Sri Swamiji's life, we see his connection with spiritual life and the awakening of spiritual experiences and samskaras.

The second chapter begins in his guru's ashram where he lived from the age of twenty-one to the age of forty. This period is also a special period for it indicates total surrender to his master in every respect – in thought, word and deed. The first chapter was spiritual awakening and the second total surrender which was evident from the moment he laid eyes on his guru, Swami Sivanandaji, and bowed before him. Sri Swamiji speaks of that experience in a tender and gentle manner, "When I placed my head on the feet of my master, when I bowed before him, my mind became still. There were no questions. All the agitations of my mind became still, and I knew I had found the master I was searching for."

Surrender

When Sri Swamiji told him why he had come, Swami Sivanandaji just said one sentence to him, "Work hard and you will be purified. The covering of light will be removed and the light which is within you will shine." This one sentence prompted and launched Swami Satyananda on the path of total dedication and surrender. He never looked back, but launched himself in hard, physical work. He did not participate in any of the satsangs, lectures or classes. He continued to work as an administrator, as editor of the books and magazines, as in-charge of the printing press, as secretary to the ashram, as assistant to Swami Sivananda, as kitchen-in-charge, as cleaning-in-charge, as mantra-in-charge. There was no role that he did not play in Sivanandashram. He never showed an



interest to follow his desire to participate in any satsang, or in any class of yoga or Vedanta that Swami Sivananda would conduct. He was so focused on that simple instruction of his master.

With zeal and conviction, Swami Satyanandaji went headlong into work without questioning. There were challenging and difficult times. In the 1940s, in the mountains there were no facilities. The sannyasins had no money, no shelter, no blankets or clothes, and yet they lived happily, working with joy to fulfil the mandate of their master.

There are many incidents and stories of his life, which indicate his total surrender and dedication, some funny as well as some tender, heart-touching ones as well. Whatever may be the story, whatever may be the incident, one sees clearly that there was no distraction or deviation in the mind of Swami Satyananda in relation to what his guru had told him. There were many people, many disciples who would go to Swami Sivanandaji and say, 'Swamiji, I want to go on a yatra. I want to go to the Himalayas, or I want to go to some other ashram and study something.' Swami Sivanandaji would always say, 'Yes.' He would never stop anyone. The only person who did

not ask anything was Swami Satyananda, and that indicated a life of total commitment, surrender and dedication to the guidelines that his master had given him.

For twenty years he lived working in all capacities, yet his master knew exactly what was happening to him internally. He was being cleansed, he was being purified. The extra bits of stone were being removed from the rock, so that the inherent statue could show its beauty. Swami Sivanandaji was the sculptor and he removed the extra bits of stone that hid a beautiful statue in a rock until Swami Satyananda emerged. The result of this purification was that Swami Sivanandaji was able to transmit and transfer all his power and knowledge in five minutes by shakti path to Swami Satyananda. Swami Satyananda became a replica of Swami Sivananda. At that time Swami Sivanandaji gave him the mandate, 'Now, you go out and propagate yoga, as that is the need of society. That will be your guru dakshina - what you can give me. Through yoga spread the message of health, peace and prosperity.' With this mandate Swamiji left and began the third chapter of his life.

The third chapter was travelling around the country to assess the needs of people and how yoga could help them. After travelling around the country, he settled in Munger and created a yogic renaissance in the world. He became a living embodiment of yoga in this time and age. This period of his life, the third chapter, shows the *sankalpa shakti*, the drive and determination that he had to fulfil the mandate of his guru. His guru had also told him, 'Once you are free from the debt to your guru, you will be free to follow the path of sannyasa.' Sri Swamiji worked day and night, nationally and internationally, to establish yoga as a way of life, as a practical and scientific subject, away from the trappings of philosophy, religion or religious connotations. In his time and age, yoga became a global name. This third chapter represents his sankalpa, the age of sankalpa, determination.

The first chapter was spiritual awakening, the second was total dedication and the third chapter was total determination.



The fourth chapter was at my request. I asked him for five years of his time and he willingly said, "Yes." He gave me five years, and I call that period, the time of love. He had a destiny and Swami Sivanandaji had told him, "You came to me at the age of twenty. You will be with me till the age of forty. You will work for yoga till the age of sixty. After that you will work for the universal consciousness, with a universal vision, until the age of eighty." Swami Sivanandaji had given him eighty years, and Sri

Swamiji also said, "Yes, my life is divided in twenty-year cycles, and I am going to live for eighty years." When I asked him for five years of his time, why did he give them to me? Because of love, and because of love he was changing his destiny as well by giving five extra years to me. I call that the period of love.

Only then did the fifth chapter begin, the twenty-year period from 1989 to 2009, when he worked with a universal mission, not for yoga but for the upliftment of humanity and a society which was suffering. Although the world thinks of Swami Satyananda as the master and propagator of yoga, it was only a twenty-year period of his life. For the remaining time, he lived like a sannyasin. In one of his early poems, he said, "The sankalpa of my life is to serve, to love and to give, and to live like a sannyasin." Yoga became an aspect of service because of the mandate of his master, and what he was giving to everyone. In the poem, *Sankalpa*, Sri Swamiji writes:

I know that I am untouchable to the forces
As long as I have a direction, an aim, a goal:
To serve, to love, and to give.

Strength lies in the magnification of the secret qualities
Of my own personality, my own character,
And though I am only a messenger, I am me.

Let me decorate many hearts
And paint a thousand faces with colours of inspiration
And soft, silent sounds of value.

Let me be like a child,
Run barefoot through the forest
Of laughing and crying people,
Giving flowers of imagination and wonder
That God gives free.

Service

As a sannyasin, his first sankalpa was to serve. There are many people in the world who want to serve, be useful and contribute for the betterment of human society, yet they lack the *bhava*, the correct sentiment, correct feeling, emotion and inspiration. It is our raga, our self-awareness, self-esteem, self-projection that motivates us to do something without changing ourselves internally. In English, there are many words to define bhava – sentiment, emotion, feeling, softness or gentleness. In reality it is a condition, a state, a mood of the mind, which is positive, harmonious and untainted by the shades of ego and desire. When ego and desire do not exist, the true bhava of purity and positivity envelops the mind. It is that condition of purity and positivity, which Sri Swamiji lived all his life.

Those who have known him can vouch for it – he lived a life of purity and positivity. That bhava engulfed and enveloped his thoughts, his mind, his behaviour, his rationality, his efforts to help overcome the suffering in all and in many different ways, not only through the way of yoga. This bhava, this condition of mind, was not diverted or distracted by the desires and ego that people have. We are all affected by our own desires and egos.

There is a disciple who took sannyasa, and after a couple of months said, 'You know, I do not like the food here.' He

left the ashram because he did not like the food. Where is the dedication? Where is the commitment? After leaving the ashram, he went and joined the Hare Krishna movement for they give sumptuous meals. The point is that we all get affected by our desires. We all get diverted by our egos. In the life of a disciple, this is the biggest challenge – how to manage desire and ego. Surrender is not easy for anyone, and for people surrender becomes dependency, which is again not surrender. Dependency is not surrender. Surrender is oneness, the feeling of oneness, and not dependency. People become dependent, 'I will do as my guru says.' However, even that does not happen. Dependency is many times translated as emotional attachment. If dependency has become the cause of emotional attachment, how can there be surrender?

Surrender is not binding oneself to an emotion or a feeling, it is becoming one with the object of surrender. When we go to the temple, church or mosque, we pray to somebody whom we consider superior, divine. At that moment, our prayers come from the heart. We do not know to whom we are praying, we have never seen God, yet the idea that God 'is' and we have to pray and we have to allow His will to be done is something that we all do at a certain time in our life. Not only the God-fearing people, also atheists can surrender – not necessarily to a religious icon but to an idea. They can surrender their life to the fulfilment of an idea or aspiration.

Swami Satyanandaji was able to maintain his equilibrium and not be tempted by desires or ego expressions. They became the basis of his expression, commitment and participation in life. He perfected this bhava, developed and cultivated different bhavas. When he was with his master, he said, "I was his servant and he was my master. That is the relationship I lived with him. People can live different relationships with Guru or with God. You can say that He is your friend and have a relationship of friendship with Guru and God. You can say He is your father or mother and express those sentiments towards Guru and God. Whatever bhava or mood comes to



you, you can connect through it with Guru and God. I chose to be a servant and my Guru to be the master.”

This idea he lived all his life. Never did he project himself, saying, “I have done this. I have achieved it.” Even in the last days of his life, he said, “I have been able to accomplish everything with the grace of my Guru.” He never said, “This is what I have achieved,” but “I have accomplished what I set out to accomplish due to the grace of my Guru.” He never had a projection of ego or arrogance. He never believed that he was capable of doing anything if the inspiration and input of the master was not there. He lived that idea, philosophy, bhava throughout his life. He followed the instructions of his guru to the letter without the manipulations of desire and ego. This is the life he lived in Munger. Therefore, Munger is known as his *karmabhoomi* and his *samarpanbhoomi*. *Bhoomi* means land; *karmabhoomi* means the land where he worked; *samarpanbhoomi* is the land of dedication, where he dedicated himself to fulfil the mandate of his master.

The master had given him the mandate to propagate yoga, so the application of yoga in society to help and uplift humanity became his service. Bihar School of Yoga is the product of that service – the application of yoga for the upliftment of humanity. It was not saying, ‘I shall teach hatha yoga, raja yoga or bhakti yoga’, but, ‘I shall teach yoga for the development of the faculties of head, heart and hands’. If you are able to develop the qualities and faculties of head, heart and hands, your life is made. That was the focus of his work and effort in Munger. This was ‘to decorate many hearts and to paint a thousand faces with colours of inspiration’ and wonder, as stated in his poem. That was the need of society. The result is of course the Bihar School of Yoga, the renowned institute of excellence in yoga.

When he fulfilled the mandate of his master and knew he was free from the debt, he started receiving mandates from other sources too – God. He said many times, “I hear voices, I hear commands and I am sure that these are the commands of God.” The relationship which he developed with God was the same – master and servant, or Let Thy will be done. The instructions given by the divine were implemented and followed as well. In the books *Bhakti Yoga Sagar*, he made it clear that he lived and followed the mandates of the divine and implemented them. The result of this implementation is Rikhiapeeth, where the three cardinal principles of Swami Sivanandaji’s teachings, Serve, Love and Give, are lived. There he also revealed a definite and defined path of bhakti to purify one’s sentiments, feelings and thoughts.

Nor shall I let the value
Of divine inspiration and being be lost.
My rainbow-coloured bubble
Will carry me further than beyond the horizon’s settings,
Forever to serve, to love, and to live
As a sannyasin.

– 5 December 2022

जीवन के अध्याय

स्वामी निरंजनानन्द सरस्वती

आज 6 दिसम्बर है और 13 वर्ष पूर्व सन् 2009 में आज के ही दिन हमलोगों ने अपने प्रिय गुरुदेव, स्वामी सत्यानन्द जी को धरती माँ की गोद में रखते हुए उन्हें भू समाधि प्रदान की थी। 13 साल पहले ठीक इसी समय उनका अन्तिम दर्शन भी हम लोगों ने किया था। 13 का हिन्दी में मतलब 'तेरा' होता है, तेरा तुझको समर्पित और यह पूरा वर्ष हम लोग अपने प्रिय गुरु, श्री स्वामी सत्यानन्द जी की स्मृति में उन्हें ही समर्पित करते हैं। इस साल उनका 99वाँ जन्मदिवस है और उसके उपरान्त उनका 100वाँ वर्ष आरम्भ होता है जिसे हम लोग अपने गुरुदेव के शताब्दी वर्ष के रूप में मुंगेर, रिखिया और देश-विदेश में पूरी निष्ठा और श्रद्धा के साथ मनायेंगे। साधु का जब जन्मोत्सव मनाते हैं तो उसका प्रयोजन मनोरंजन नहीं होता, बल्कि ईश्वर के प्रति आभार व्यक्त करने का एक अवसर होता है कि उनकी कृपा से हमें एक सन्त के साथ जीवन बीताने का, एक सन्त के आश्रय में रहने का सौभाग्य मिला। यह कृतज्ञता का एक क्षण होता है।

जन्मभूमि में प्रारम्भिक अध्याय

जब हम अपने गुरु के जीवन चरित्र को देखते हैं तो हमें पाँच अध्याय दिखायी देते हैं। 1 से 20 वर्ष तक उनका पहला अध्याय उनकी जन्मभूमि अल्मोड़ा में ही बीता, लेकिन एक सामान्य बालक या युवा के रूप में नहीं, बल्कि एक ऐसे व्यक्ति के रूप में जिसमें जन्म से ही आध्यात्मिक संस्कार दिखलायी देते थे। उस क्षेत्र से गुजरने वाले संत-महात्मा इस बालक को देखकर कहते थे कि यह पूर्वजन्म का कोई सिद्ध योगी है जो इस जन्म में 5-6 वर्ष की अवस्था में ही समाधि का अनुभव कर रहा है। इस प्रथम अध्याय में अपनी जन्मभूमि में ही श्री गुरुदेव का मिलन एक ऐसी तान्त्रिक योगिनी के साथ होता है जो उन्हें चक्र, कुण्डलनी, योग, तंत्र आदि की शिक्षा देती है। इन सभी शिक्षाओं को श्री स्वामीजी बहुत ही सरलता से आत्मसात् कर पाते हैं। जन्मभूमि में बीता यह समय वास्तव में उनके आध्यात्मिक संस्कारों के प्रकट होने का अवसर था और सम्भवतः उस तान्त्रिक योगिनी ने इन्हीं आध्यात्मिक संस्कारों को

उजागर करने के लिए श्री स्वामीजी के पास आकर उनको विविध प्रकार की विद्या और ज्ञान से सम्पन्न किया। अन्त में वह केवल एक वाक्य कहती है, 'अब आगे बढ़ने के लिए तुम्हें एक गुरु की आवश्यकता है। गुरु की खोज करो, मैं तुम्हारी गुरु नहीं हूँ।' तब श्री स्वामीजी गुरु की खोज में निकल पड़ते हैं। उनके आध्यात्मिक संस्कार इतने प्रबल थे कि उन्हें मोह-माया से अलग करके गुरु की खोज में भेज दिया।

समर्पण काल

श्री स्वामीजी के जीवन का तब दूसरा अध्याय आरम्भ होता है, 21 से 40 साल की अवस्था तक। अपने गुरु, स्वामी शिवानन्द जी के सान्निध्य में रहने के उस काल को हम समर्पण काल कहते हैं क्योंकि उन्होंने पूरी निष्ठा और समर्पण के साथ अपने आपको गुरु की आज्ञा पालन में न्यौछावर कर दिया। वे कहते थे कि 'मनुष्य का ईश्वर या गुरु के साथ अनेक प्रकार से सम्बन्ध होता है। किसी का सम्बन्ध माता-पिता के रूप में होता है और वह अपने गुरु या ईश्वर को माता-पिता के रूप में देखता है। किसी का सम्बन्ध भाई-बहन के रूप में होता है, वह अपने इष्ट को उस भाव से देखता है। किसी का सम्बन्ध वात्सल्य का होता है, उस भाव से वह ईश्वर और गुरु को देखता है, लेकिन मेरा जो सम्बन्ध रहा मेरे गुरु के साथ, वह मालिक और नौकर का था। मैंने इस सम्बन्ध का चयन किया कि गुरु मेरे मालिक हैं, मैं उनका नौकर हूँ, जो वे कहेंगे उसका मैं अक्षरशः पालन करूँगा।'

जब गुरुदेव आश्रम आकर स्वामी शिवानन्द जी के सामने नतमस्तक होते हैं तो उस क्षण के बारे में बतलाते हैं कि 'वह मेरे समर्पण की बेला थी। जब मैंने अपना सिर अपने गुरु के चरणों में रखा तो मेरा मन शान्त और स्थिर हो गया, मेरे मन की चंचलता पूरी समाप्त हो गई। मेरे मन में कोई भी प्रश्न शेष नहीं था। पूरा दिमाग और दिल जैसे खाली हो गया था। उस समय मैंने गुरु तत्त्व की अद्भुत शान्ति का अनुभव किया और मुझे मालूम पड़ गया कि जिसकी खोज मैं कर रहा था, उसे प्राप्त कर चुका हूँ।' उस समय हमारे परम गुरुदेव, स्वामी शिवानन्दजी कहते हैं, 'तुम आश्रम में रहो और कर्मयोग में लिप्त हो जाओ, सेवा कार्य में संलग्न हो जाओ। इससे कर्मों की शुद्धि होगी, कर्मों की शुद्धि से प्रकाश का आवरण हटेगा और जो ज्योति तुम्हारे भीतर पहले से प्रज्वलित है, उसे तुम देख पाओगे, उसका अनुभव कर पाओगे।'



इस आदेश को गुरुदेव ने शिरोधार्य किया और गुरु सेवा में संलग्न हो गये। सेवा ही उनका ध्येय रहा और उन्होंने अपनी सेवा हर विभाग में दी – कभी प्रेस में, कभी सम्पादक के रूप में, कभी रसोई में, कभी व्यवस्थापक के रूप में, कभी ऑफिस में, कभी सफाई में, कभी नहर खोदने में, कभी साहित्यों को प्रकाशित करने के लिए बाहर जाने में। आश्रम का जो भी कार्य होता था, उनको वे सुचारू रूप से सम्पन्न करने लगे। इस दौरान उन्होंने कभी भी यह इच्छा व्यक्त नहीं की कि मैं स्वामी शिवानन्द जी के सत्संगों या कक्षाओं में आकर बैठूँगा और सुनूँगा। उनका कहना था कि जब मैंने अपने आपको समर्पित कर दिया है तो मैं अपने बारे में फिर क्यों सोचूँ? जिसको मैंने समर्पित किया है वही सोचेगा मेरे बारे में।

ऐसे समर्पण के हमारे सामने अनेक दृष्टान्त आते हैं। एक बार एक व्यक्ति ठाकुर रामकृष्ण परमहंस के पास पहुँचता है और कहता है कि मैं आपको अपना गुरु बनाना चाहता हूँ। रामकृष्ण जी बोले, ठीक है। उस व्यक्ति को उन्होंने दीक्षा दी, व्यक्ति ने उनके शिष्यत्व को स्वीकार किया। समय बीता, एक साल बाद जब व्यक्ति रामकृष्ण जी के पास बैठा हुआ था तो उसको खबर मिलती है कि उसके बेटे की मृत्यु हो गई है। वह शान्तिपूर्वक बैठे रहा। उसके स्वजन आये, कहा कि 'चलो, तुम्हारे बेटे की मृत्यु हो गई है, सब शोकातुर हैं', लेकिन इस व्यक्ति की आँखों में एक भी आँसू नहीं। लोगों ने

कहा, 'तुम्हारे बेटे की मृत्यु हुई है, क्या तुमको शोक नहीं?' वह कहता है, 'मैंने जिसको समर्पण किया है, अब हर्ष और शोक उसका विषय है। मैंने तो अपना पूरा जीवन उनको समर्पित कर दिया है, इसलिए अगर रोना है, तो मुझे नहीं, ठाकुर रामकृष्ण को रोना है। अगर हँसना है, तो मुझे नहीं, ठाकुर रामकृष्ण को हँसना है।'

यह एक आंतरिक भाव है जो हमारे गुरुजी के भीतर कूट-कूट कर भरा था। उनके जीवन का लक्ष्य बना सेवा और उसी ने धीरे-धीरे उनके मन को शुद्ध किया। सेवा के कार्य मन की कलुषता को दूर करने में हमेशा सहायक सिद्ध होते हैं, क्योंकि जो आदमी सेवा करता है वह अपनी आत्मतुष्टि के लिए नहीं करता, बल्कि दूसरों के दुःखों को मिटाने के लिए एक प्रयास करता है। जब हम अपने लिए कुछ नहीं करते और दूसरों के दुःख-संताप को मिटाने के लिए प्रयास करते हैं तो निश्चित रूप से उससे भावनाओं की शुद्धि भी होती है। मनुष्य स्वार्थ वृत्ति से ऊपर उठकर निष्काम भाव को प्राप्त करता है और यह सेवा का परिणाम होता है। लोग सेवा को श्रम के रूप में देखते हैं कि 'बाप रे! कितना काम करना पड़ रहा है, कितना परिश्रम करना पड़ रहा है, लेकिन सेवा श्रम नहीं है। सेवा तो जीवन की सकारात्मक अभिव्यक्ति है जिसमें विचार, व्यवहार और कर्म दूसरे के संताप को मिटाने के लिए किये जाते हैं। उसमें आत्म-तृप्ति एवं आत्म-संतुष्टि भी होती है और इसी मार्ग का चयन हमारे गुरुदेव ने किया। सेवा के माध्यम से भावनाओं की शुद्धि होती है, संकीर्ण भावनाएँ व्यापक होती हैं और जो गुण छिपे रहते हैं वे प्रकट होते हैं। इसलिए सेवा को कभी छोटा श्रम नहीं मानना चाहिए। पोथी पढ़ने से आदमी तोता होता है और सेवा करने से आदमी हनुमान होता है, निर्णय आपका है कि तोता बनना है या हनुमान।

गुरु आश्रम में श्री स्वामीजी ने पूर्ण रूप से अपने आपको कर्म योग और सेवा में समर्पित किया, जिसके कारण उनका मन, उनका भाव शुद्ध हुआ और दिल का तार सभी के भीतर बैठे परमात्मा से जुड़ा। सेवा से उनके मन का एक रूपांतरण हुआ जो प्रेम से जुड़ गया। सेवा और प्रेम, इन दोनों गुणों को श्री स्वामीजी ने ऋषिकेश आश्रम में ही जाग्रत किया और उसके पश्चात् स्वामी शिवानन्द जी ने भी शक्तिपात के माध्यम से अपने सभी ज्ञान को पाँच मिनट में श्री स्वामीजी में स्थानान्तरित कर दिया। स्वामी सत्यानन्द जी शिवानन्दमय हो गये। इसके पश्चात् स्वामी शिवानन्द जी ने आदेश दिया कि 'गुरु ऋण से मुक्त होने के लिए अब तुम विश्व में जाकर दर्शन या धर्म का प्रचार









नहीं, बल्कि योग का प्रचार करो। योग प्रचार के द्वारा दूसरों के संताप दूर होंगे, आने वाले युग की यही आवश्यकता है। शारीरिक स्वास्थ्य, मानसिक शान्ति और भावनात्मक संतुलन – ये हर व्यक्ति की आवश्यकतायें हैं और योग के द्वारा तुम इन तीन आवश्यकताओं को पूरा करो।’

संकल्प काल

उसके पश्चात् श्री स्वामीजी के जीवन का तीसरा अध्याय प्रारम्भ होता है, 41 वर्ष से 60 वर्ष की उम्र तक। 20 साल वे गुरु के निर्देश के अनुसार योग प्रचार के कार्यक्रम में अपने को समर्पित करते हैं और चूँकि उन्होंने घूम-घूम कर लोगों की आवश्यकताओं को समझा था, उन्होंने योग को एक व्यावहारिक और वैज्ञानिक रूप से समाज के सामने प्रस्तुत किया जिसको विश्व के सभी राष्ट्रों ने निर्विरोध स्वीकार किया। उन्होंने मुंगेर में बिहार योग विद्यालय की स्थापना की और उनके द्वारा प्रसारित योग ने एक विश्वव्यापी आंदोलन का रूप लिया। इसे हम संकल्प काल कहते हैं क्योंकि इसमें उन्होंने योग का संकल्प पूरा किया। जब वे योग की चर्चा करते थे तो योग को केवल आसन-प्राणायाम तक सीमित नहीं रखते थे, बल्कि एक जीवनशैली के रूप में बतलाते थे। जब हम योग को एक जीवनशैली के रूप में आत्मसात् करते हैं तब जाकर हमारी प्रतिभाओं का विस्तार होता है। यही उद्देश्य स्वामी शिवानन्द जी का भी था और इसी उद्देश्य को पूर्ण करने के लिए श्री स्वामीजी प्रयत्नशील रहे हैं। मस्तिष्क की क्षमताओं का विकास और विस्तार, भावनात्मक क्षमताओं का विकास और विस्तार, रचनात्मक क्षमताओं का विकास और विस्तार – यही योग का प्रयोजन था जिसके द्वारा मनुष्य का जीवन स्वास्थ्य से परिपूर्ण तो हुआ ही, साथ ही जीवन में सुख, संतोष और शान्ति का भी व्यक्ति ने अनुभव किया और अपनी प्रतिभाओं को भी सकारात्मक रूप से प्रकट होते और समाज के लिए उपयोगी होते उसने देखा।

प्रेम काल

बीस साल तक श्री स्वामीजी ने मुंगेर में रहकर योग के प्रकाश को पूरी दुनिया में फैलाया। उसके बाद उनके जीवन का चौथा अध्याय शुरू होता है। वे हमेशा कहते थे कि मेरा जीवन 20 साल की अवधियों में बँटा हुआ है, 1 से 20 तक अपने माँ-बाप के घर में रहा, 21 से 40 अपने गुरु के आश्रम में रहा,



41 से 60 मुंगेर में योग का काम किया और 60 से 80 तक संन्यास जीवन का साक्षात्कार करने के लिए आगे बढ़ा और वे आश्रम छोड़ने को तैयार हो गये। जब उन्होंने हमें अपना कार्यभार सौंपा तो हमने निवेदन किया कि कुछ समय आप हमको दीजिए ताकि हम आपके तौर-तरीकों को जान सकें, सीख सकें, समझ सकें और उसके अनुसार हम कार्य कर सकें। तब उन्होंने कहा, 'ठीक है, मैं तुमको पाँच साल देता हूँ।' इस 20-20-20-20 की अवधि में उन्होंने पाँच साल निकालकर जो हमको दिये वे किस कारण दिये? यह तभी सम्भव है जब व्यक्ति किसी से प्रेम करता है क्योंकि प्रेम में सब कुछ न्यौछावर हो सकता है। इसलिए हम कहते हैं कि यह प्रेम का काल था।

अंतिम अध्याय

इन पाँच सालों के बाद उनके जीवन का पाँचवाँ अध्याय शुरू हुआ। यह पाँचवाँ अध्याय आज सेवा, प्रेम और दान के एक विश्वव्यापी आंदोलन के

रूप में प्रकट हुआ है। अपने गुरु की इन शिक्षाओं को मूर्त रूप देकर ठीक बीस साल के बाद उन्होंने रिखिया में समाधि ग्रहण की, जिसे स्वेच्छा मृत्यु भी कहते हैं। उन्होंने प्रतीक्षा की कि ठीक समय आने पर मैं अपना शरीर छोड़ूंगा। मुझे वापसी का टिकट भी चाहिए, मोक्ष की कामना नहीं करता हूँ, मुझे फिर वापस आना है। जब उन्हें आभास हुआ कि उनको वापसी का टिकट भगवान ने दिया है तब वे स्वेच्छा से मृत्यु का आवाहन करते हैं और अपने प्राणों को ॐ के उच्चारण के साथ शरीर से बाहर निकालते हैं और समाधि को प्राप्त होते हैं। जब स्वामी शिवानन्द जी ने हमारे गुरुदेव को संन्यास दिया था तब उस समय उन्होंने एक पद लिखा था जो मैं पढ़कर सुनाता हूँ –

मुझे मालूम है कि मैं उन सभी शक्तियों से अछूता रहूँगा
जो मुझे भ्रमित करती हैं
जब तक मेरी एक दिशा है, एक लक्ष्य है
और वह है सेवा का, प्रेम का और दान का।
हर व्यक्ति के जीवन में सामर्थ्य का प्रकटीकरण होना है
जब वह अपने व्यक्तित्व के गुणों को उजागर करता है।
मैं तो केवल एक संदेशवाहक हूँ, फिर भी मैं हूँ।
मैं अनेक दिलों का शृंगार करना चाहता हूँ,
मैं हजारों चेहरों में प्रेरणा के रंगों को पोत देना चाहता हूँ,
मृदु, मूक शब्दों के द्वारा सभी के जीवन में प्रेरणा प्रदान करना चाहता हूँ,
एक बच्चे की तरह जीना चाहता हूँ जो नंगे पाँव जंगल में दौड़ता है
जहाँ पर लोग हँसते और रोते मिलते हैं और उन हँसते-रोते लोगों को
वह कल्पना के फूल बाँटता है
जो भगवान मुक्त हस्त होकर देते हैं।

श्री स्वामीजी के जीवन के यही प्रमुख अध्याय थे और उनके इस विस्मयकारी जीवन में जो सबसे मुख्य चीज दिखायी देती है वह है भावना, एक ऐसा शुद्ध भाव जिससे प्रेरित होकर उन्होंने स्वयं को गुरु और संन्यास के प्रति समर्पित किया, खुद को एक लक्ष्य के प्रति समर्पित किया। उन्होंने अपने भीतर शुद्ध भावना को स्थान दिया और उनकी यह शुद्ध भावना आसक्ति का नहीं, बल्कि शुद्धता और पवित्रता का कारण बनी। अगर आदमी सजग न रहे तो भावना और भाव कभी-कभी आसक्ति और आकर्षण के केन्द्र हो जाते हैं।

भावना कब आसक्ति में परिवर्तित होती है, यह कोई जान नहीं सकता है। समर्पण कब निर्भरता में परिवर्तित हो जाये, इसके लिए सजगता की आवश्यकता होती है और जो व्यक्ति सजग रहकर एक लक्ष्य की ओर आगे बढ़ता है, बिना किसी विक्षेप या विकल्प के, वह व्यक्ति अन्त में अपने लक्ष्य को प्राप्त भी करता है। कहीं पर उसके कदम रुकते या लड़खड़ाते नहीं हैं, कहीं पर उसके कदम अलग रास्ते पर नहीं जाते हैं। भावनाओं की शुद्धि तब होती है जब वासना, इच्छा और अहंकार के प्रभाव से मनुष्य स्वयं को मुक्त रख सकता है। यह हमारे गुरुजी के जीवन में दिखलायी दिया। अहंकार, इच्छाओं, कामनाओं और वासनाओं से अलग रहते हुए केवल सेवा का एक लक्ष्य अपने सामने रखा। अपने गुरु के साथ जो सम्बन्ध स्थापित किया वह मालिक और नौकर का था और उसी भाव के साथ उन्होंने अन्त तक अपना जीवन भी जीया।

मुंगेर में लोग कहते थे कि स्वामीजी का तो बहुत बड़ा आश्रम है, लेकिन वे कहते थे, 'नहीं, यह तो गुरुजी के आदेश के अनुसार काम किया है, यह उनका काम है, यह उनका आश्रम है। मैं केवल उनका एक नौकर मात्र हूँ। उन्होंने इच्छा प्रकट की कि यह काम करना है, मैंने वह काम कर दिया, इसके आगे वे जानेंगे, मैं अब मुक्त हो गया।' उन्होंने अपने गुरु के सभी आदेशों का अक्षरक्षः पालन किया। वे कहते थे कि मेरे जीवन का प्रयोजन अपने गुरु की शिक्षाओं का प्रसारित करना है, मैं चाहता हूँ कि शिव की वाणी घर-घर में पहुँचे। ये उनके शब्द हैं, ये उनके संकल्प हैं। वे कहते थे कि 'गुरुजी समय-समय पर आकर मुझे दर्शन भी देते हैं और आगे क्या करना है, उसका एक संकेत भी देते हैं। मेरी बातचीत भी होती है। जैसे मैं आप से बात करता हूँ वैसे मैं अपने गुरु से भी बात करता हूँ।' गुरु के आदेश का जो परिणाम था वह था मुंगेर का योगाश्रम जो योगभूमि और स्वामीजी की कर्मभूमि के नाम से आज विश्वविख्यात है।

गुरु के ऋण से मुक्त होकर जब वे रिखिया गये और वहाँ भी जब साधना आरम्भ की तो कहा कि ईश्वर के साथ भी मेरा वही सम्बन्ध है, मालिक और नौकर का। मैं ईश्वर का मित्र या साथी नहीं हूँ, मैं ईश्वर का नौकर हूँ, दास हूँ। वे कहते थे कि मुझे ईश्वर से ऐसा आदेश मिला है कि तुम अपने पड़ोसियों को वही सुख-सुविधा प्रदान करो जो मैंने तुम्हें प्रदान की है। यह एक आदेश की मैं चर्चा कर रहा हूँ, ऐसे अनेक आदेश थे और सभी आदेशों का उन्होंने अक्षरक्षः पालन किया है। वे कहते थे, 'जो भगवान कहते हैं, जो गुरु कहते हैं, वही मैं

कर रहा हूँ, नहीं तो मेरे में क्या सामर्थ्य है।' वे इस बात को छुपाते थे कि अगर गुरु या भगवान कुछ कहेंगे तो एक सामर्थ्यवान् व्यक्ति को ही कहेंगे। रिखिया में उन्होंने इस सम्बन्ध को स्थापित किया और बतलाया कि किस प्रकार हम अपने भावों को शुद्ध कर सकते हैं और अपने स्वार्थ की सीमाओं से ऊपर उठकर हम परमार्थ के काम आ सकते हैं, हर व्यक्ति के भीतर उस परम तत्त्व को देख सकते हैं और उस परम तत्त्व की पूजा कर सकते हैं। उस परम तत्त्व की पूजा धूप-दीप से नहीं, बल्कि जीवन की कमी को दूर करने से होती है।

इस विषय में उनका मत बहुत ही सरल और स्पष्ट था। वे कहते थे कि मनुष्य को जब दुःख होता है तो वह दुःख केवल उस व्यक्ति को नहीं हो रहा है, बल्कि उस दुःख का अनुभव उस ईश्वर को भी हो रहा है जो उसके भीतर छिपा है। वे कहते थे, 'तुम सोचते हो भगवान तुम्हारे अनुभवों से अलग है? नहीं, जो अनुभव अभी तुम कर रहे हो वही अनुभव तुम्हारे भीतर बैठे भगवान को भी हो रहा है। इसलिए उस भीतर बैठे भगवान को प्रसन्न रखना ही वास्तविक सेवा है। उस भगवान को हँसमुख, प्रसन्न और स्वस्थ रखना, वह जीव सेवा है। हम तो शरीर को देखकर कहते हैं कि यह आदमी बिमार है। आदमी को देखते हैं, उसके भीतर बैठे ईश्वर को नहीं, लेकिन अगर हम आदमी को न देखें और उसके भीतर बैठे ईश्वर को देखें तो दृष्टिकोण में जो परिवर्तन होगा वह हमारे जीवन के लिए सार्थक सिद्ध होगा। वह हमें अपने लक्ष्य, अपने उद्देश्य के साथ जोड़ेगा।' उन्होंने भक्ति और भाव शुद्धि का जो मार्ग बतलाया, उसको तो हर व्यक्ति अपने स्तर पर कभी भी अपने जीवन में लागू कर सकता है। हमारे गुरुदेव कहते हैं –

मैं कभी भी दैवी प्रेरणा को और
 उसके मूल्य को भूलूँगा नहीं।
 मेरी कल्पना मुझे इतनी दूर ले जायेगी
 जहाँ तक कोई नहीं गया है और
 केवल एक ही प्रयोजन रहेगा
 हमेशा हमेशा के लिए
 सेवा करना, प्रेम करना और
 एक संन्यासी की तरह जीना।

– 6 दिसम्बर 2022

अद्भुत अवसर

स्वामी निरंजनानन्द सरस्वती

यह सत्यम् पूर्णिमा बहुत विशेष रही है क्योंकि इस पाँच दिन के कार्यक्रम में तीन दिन गुरु भक्ति योग का समय रहा है। तेरह वर्ष पूर्व 5 दिसम्बर को ही हमारे गुरुदेव ने महासमाधि ग्रहण की थी। 6 दिसम्बर को उन्हें धरती माँ की गोद में रखकर भू समाधि प्रदान की गई थी और इस वर्ष सत्यम् पूर्णिमा का आयोजन स्वतः इस समय हुआ है।

हमलोग तो केवल ईश्वर को आभार व्यक्त कर सकते हैं कि उन्होंने हमलोगों को एक ऐसे काल में जन्म लेने का अवसर प्रदान किया, जिस काल में सन्त-महात्माओं का दर्शन, सान्निध्य, स्नेह और शिक्षा को हमलोग बहुत ही सहज तरीके से प्राप्त कर सके। इतिहास में पढ़ते थे कि किसी काल में ऋषि-मुनि हुआ करते थे। महर्षि पराशर, वेदव्यास और शुकदेव के बारे में, अन्य मनीषियों के बारे में पढ़ा। हमेशा मन में विचार आता था कि वह युग कैसा रहा होगा, लेकिन अब मुझे उस युग के बारे में और सोचने की कोई आवश्यकता नहीं क्योंकि ईश्वर ने एक ऐसे काल में जन्म लेने का सौभाग्य हम सब को प्रदान किया, जब इस संसार में स्वामी शिवानन्द जी जैसे शिव के अवतार, स्वामी सत्यानन्दजी जैसे ब्रह्म के तपस्वी अवतार का सान्निध्य और साथ हम सबको मिला।

सबसे ज्यादा तो अपने आपको ही भाग्यशाली मानता हूँ क्योंकि जन्म से लेकर पचास वर्ष की अवस्था तक अपने गुरु के साथ रहने का अवसर मिला। संसार में कोई ऐसा चेला नहीं है जो जन्म से पचास साल तक एक गुरु के सान्निध्य में रहे। कोई 5 साल रहता है, कोई 10 साल तो कोई 12 साल। जो भी रहता है घड़ी देखते रहता है कि मैं कब जाऊँ। जैसे ही 12 साल होते हैं, कहता है, 'गुरुजी! 12 साल हो गये, अब मैं जा रहा हूँ अपना आश्रम खोलने।' ऐसा उनका भाव होता है। 12 साल से ज्यादा कोई अपने गुरु के साथ टिकता नहीं है और इसलिए मैं अपने आपको बहुत भाग्यशाली मानता हूँ। इतिहास में बहुत कम ऐसे लोग होंगे जो जन्म से लेकर जीवन पर्यन्त अपने गुरु के साथ रहे हैं, उनकी छत्रछाया में रहे हैं, और इसलिए सत्यम् पूर्णिमा के अवसर पर श्रद्धा से केवल शीश झुकता है, इस सुन्दर समय और सान्निध्य के लिए।

— 7 दिसम्बर 2022

Serve and Love

Swami Niranjanananda Saraswati



Sri Swamiji had three sankalapas which have guided him, his life and his journey through life, right from the day he came in contact with his master, Swami Sivananda. The first lesson which he perfected in life, and the first aspiration which he wanted to accomplish in life was *seva*. *Seva* generally translates as selfless service, however, *seva* is done in a manner where you are connected with the person for whom you are doing the *seva*.

Sri Swamiji had asked his guru, Swami Sivananda, “What am I expected to do after sannyasa? Am I to change my lifestyle? Am I to change my habits? What am I supposed to do?” Swami Sivanandaji had told him that, “Nothing is going to change. The only thing that will happen is that you will be given an initiation. That initiation is being given to you in trust so that you will succeed in your exams which you will have to give throughout your life.” That is the role of sannyasa.

Sannyasa is like receiving the degree before you complete the education. The guru places his trust in the initiate and hopes that this person will complete the journey and be qualified to be known as a sannyasin.

Then Sri Swamiji said to him, "Well, if I have to do all this, then I can go back home and do it there. If there is not going to be any change in my routine, in my lifestyle, in my activity, then why take sannyasa? I will go back, live at home, look after the property, look after the family, and do the same work."

Seva

Swami Sivanandaji said, "No, there is a difference. You can work at home, and you can work in the ashram. Work is work in both places; what changes in each place is your attitude, awareness, conviction, creativity and intention. At home, if you work, you will identify with success and failure. You will confront your raga and dwesha. You will face difficulties and you may give up. If you work in an ashram, then whatever you do, the underlying thought is 'I am only a sevak. Success and failures belong to the guru. From my side, I can only perform in the best, most creative and most positive manner that I can. The outcome is not for me to be elated or sad about, because I am only fulfilling my role, my duty, my *kartavya*, my obligation. Beyond that, there is no other attachment to that *kartavya*, obligation."

I want to tell you through this story that seva begins when you offer your action to either God or Guru. Unless that surrender happens in the action, action does not become a seva, it remains a karma. Swamiji learnt this lesson from Swami Sivananda, when he said, "You are not involved in an action, or the outcome of the action, the result of the action. You only have to express your creativity." That is the first lesson in selflessness where you have to leave behind your own aspirations and only focus on expressing the creative energy in you. The more you express this creative energy and the less you identify with yourself, there is diminishing of the

selfish or the self-oriented nature and cravings. You become more generous and selfless. As you become more generous and selfless through service, you develop natural love.

Sri Swamiji went through this whole process while he was at Sivanandashram. The positive, constructive, helpful mood or inspiration is known as the *bhava*, the positive condition of the mind. To maintain a positive condition of the mind is quite challenging. How many times during the day are you aware of the positivity in you? How many times during the day do you observe your critical assessment or negative judgement about other people? The difference is staggering. The positive can be little; the criticism, the negative or the ill-speech can be much more than the positive. To maintain the awareness of the positive and the connection with the positive while you are performing the action is known as *seva*. There is a lesson to be learnt in that, for *seva* is not just service. It is the connection and recognition of the spirit in each one. You are serving the spirit, not the person. That is the difference.

Love

Sri Swamiji further says in the poem *Sankalpa*:

I am an invisible child of a thousand faces of love
That floats over the swirling sea of life,
Surrounded by the meadows of the winged shepherds,
Where stillness of divine love and beauty
Rain in the spring and bloom at midnight
Summer's warmth of softness.

He is talking of love which is the second aspiration of a sannyasin, and this love is always connection with the positive. We take love to be something different. We think of love as an emotion; however, it is a mood, a state of mind, a condition of mind, not an emotion or a feeling. People, who are caught in the web of the mind and senses, associate all the qualities with mind and senses. Compassion, kindness, love are mental expressions. Our definition of the positive is limited to the

conditionings of the mind and the senses. In the situation where love is limited by the mind, we see it as a support that somebody is giving us. We see love as an encouragement, an emotion or a feeling, which ultimately leads to dependency. Therefore, love binds, it does not free a person. For us love becomes an emotional dependency or attachment with somebody. That is the result of the expression of love within the confines of our many dimensions of mind – the gross, subtle and causal.

Spiritual precepts and masters tell us that love is a state of mind, a condition of mind, not a feeling or emotion. The most ridiculous statement is 'I love everyone.' That never happens. You can never love everyone, for your mind, senses, desires and nature does not allow you to do that. You may want and desire it, yet you will not achieve it. Therefore, love becomes an outcome, a natural expression of the person, as they become more and more selfless. The mind, mind-set and mentality changes from being self-oriented to being oriented towards others. Love manifests in the real sense when you are selfless. Then it is like the sun, shedding its light equally on everyone.

When you are self-oriented or selfish, you want to grab everything. If you see the person you love smile at somebody else, instantly there is jealousy and doubt. Funny doubts creep in and they change the whole perspective vision and perception of love and relationships. This is always in relation to oneself. In spiritual life, concern and care extends to everyone.

A child's love

When Paramahamsaji was at home, he used to manage the property and he became close to the workers and labourers of the property. He discovered that they had a lot of suffering. Of course for their work, they used to get payment, however, in their life there was a lot of suffering. He always thought, 'How can I help these people overcome their sufferings and shortcomings?' People needed to go to hospital which in those days were controlled by British doctors. Indians were not



allowed in the hospitals. In those days Sri Swamiji used to say to his sister, "When I grow up, we will have a hospital where there are no doctors, but anyone who comes is being treated."

He used to see people make a beeline for temples to pray to God to help overcome their suffering. Many times temple doors would be closed. He would tell his sister, "I want to make temples without doors and walls, where everyone can have easy access and do whatever they want with the God they adore in life." These are little sentences. They were not imagination or fantasies of a boy; they were based on reality. This was an expression of his love for the people who were not given treatment. Hospitals should be open to everyone. Doctors should treat everyone. Why are the doors of temples always closed, when God's door is open to all 24/7/ 365? Much later in his life, he accomplished it. I am giving you an example that this love does not begin with me and you. This energy of love encompasses everyone who comes in the shelter of that energy.

Swami Sivanandaji gave him lessons in seva and love. There was a labourer, a patient suffering from leprosy. He came to the ashram for treatment, and Swami Sivanandaji told Swami Satyanandaji, "Go and help him." Swamiji goes to the patient and starts to clean his wounds. While he was cleaning

the wounds of the patient, the patient abused him, swore at him and kicked him due to the pain. At that time Sri Swamiji threw down everything that he had in his hands, medicine, cloth and Dettol. He went to Swami Sivanandaji and said, "You look after your patient! I have had enough. I am trying to help him, and he is abusing me, shouting at me, spitting on me and kicking me. You look after your God! I am going!" And he started to walk away.

Swami Sivanandaji called him back and said, "Listen, you are looking at a patient who is in pain, who is suffering. You are cleaning his wounds. That is painful, and he has every right to kick and abuse you, but do you have the right to leave him in pain and suffering? You are leaving God who is in that person. God is also suffering with that person, and you are ignoring the God. Cultivate atmabhava, see God in him." Sri Swamiji stopped in his tracks. He came back, apologized to the patient for leaving him and served him till he became alright.

Living a connection

One sentence by Swami Sivanandaji was received by Sri Swamiji, 'God in that person is suffering. You are leaving the person because he is abusing you, but you are not able to see within that person what is happening.' The moment Sri Swamiji realized this, he developed love for the Divine who was within that patient, and with new zeal, conviction and faith, he went back, served him and helped him become well. This is also an expression of love. It is not only change of thought, it is also connecting with something soft, gentle and positive inside, which allowed him to accomplish the duty that was given to him by his master.

Similarly, in Munger he related to people who used to come to him. There was a female doctor. She used to work in one of the hospitals in Munger. Once she came to Swamiji with a huge boil on her foot. She said to Sri Swamiji, "I can't walk. I am in a lot of pain." Sri Swamiji looked at the doctor and said, "Don't worry about it. You will be alright tomorrow." Then he

left on a tour to Orissa where there was a yoga convention in Bolangir. By the time he reached the state of Orissa, Sri Swamiji had a huge boil on his foot, and the boil on the doctor's foot had disappeared. When Sri Swamiji came for the convention, he could not walk up the steps because of the boil on his foot. For the first time in his life, he was carried up. Nobody knew what had happened. Only he knew that he had taken the boil and the pain of the doctor, so that the doctor could continue to serve the patients without any break. Did this happen just to show that he was powerful and could accomplish this? Or did he do that for he had in mind that if she falls sick, she will not be able to see the patients who come to her door? This is also an expression of that love, not towards one person, but towards all.

Atmabhava

Even after his samadhi, Sri Swamiji has been very active. There was a couple in New Zealand and the lady was expecting. She went to the doctor who told her, "You have triplets in your womb, but only one will survive. Two will die. Because of the position, we need to do a caesarean now to save at least one." She said, "Give me a day." She went home, prayed to Sri Swamiji and went to sleep. In her dream, she saw Sri Swamiji who was smiling and saying *Hari Om Tat Sat* three times. She knew that she was going to have triplets.

The next day she went to the doctor and said, "I am ready. You can do whatever you want to do." The doctor said, "Only one is going to survive. Two are going to die. Are you mentally prepared for it?" She said, "I am because I know that all of them are going to survive." The birth took place. All three children have survived and are about seven years old today. This could also happen because of a connection of love, not because of thinking, 'My Guru is close to me and he listens to me.'

Like this we see Sri Swamiji active, reaching out to people through his love. People feel and experience it. The culmination of love that he had for people happened in Munger and

Rikhia, as he was already effulgent and radiant. In our own understanding earlier, we had not seen, and only when we saw, we realized. However, though many have seen, not all have registered. I was lucky enough to register it, and therefore, I can say with conviction that the culmination of his life was love. It started with seva, service, and it culminated in love. His period of five years in Munger was the period of love. I don't have to say much about it for it is a private and personal affair. I can vouch that this was an expression of his love. The same we see culminating in Rikhia. After giving five years of love, he simply walked out without any emotional attachment and emotional feeling – free as a bird. He had fulfilled his dharma.

He came to Rikhia where he followed the mandate which he heard, 'Give your neighbours the same facility I have provided you with.' That started the outreach and help to the local community. Even today the local community does not see it as help but as the love of Sri Swamiji for them. They acknowledge it saying, 'We thank you for your love', and not, 'Thank you for your help, support and kindness'. He gave the procedure of how to cultivate this divine love, beyond the carnal, emotional, intellectual and mental. He said, "Cultivate atmabhava." *Atma* means self, *bhava* means awareness of the condition. *Atmabhava* is the ability to see yourself in others. Just as a mother cannot bear the suffering of her child, for she sees herself in the child and the child within herself. They may be two bodies, yet the bhava is the same. The emotion, sentiment, feeling is the same. The same mother can witness an accident of another child and not be affected by it, yet see a scratch on her son's arm and be affected by it.

This is an example of our connection with those we call our own. If your son and his friend go for a drive in a car, have an accident and both end up in hospital, you will gravitate towards your son and not towards your son's friend, even if your son is slightly injured and the friend is more injured. You will feel more sorry for your son. You may express your sorry to the other person saying, 'I am really sorry', yet the sadness

which you feel will be more for your son than for the other person. That is the connection, yet we have this connection with a few people whom we consider our own – my blood, my flesh, my family.

In the life of a spiritual aspirant this is not my blood, my flesh, my family. It is God's blood, God's flesh and God's family. What is the colour of God's blood? Red. The skin colour may be different, everywhere the blood is red. There is no white, green, blue or orange blood. It is the same colour in everyone. The ability to see the divine within oneself and in other people is atmabhava, which is for the purification of feelings, sentiments and emotions, and to create a universal, open and divine mood. That connects you with everything. Sri Swamiji said in *Sankalpa*:

Often I pass to the place
Where there is no separation of the sun and moon,
But where eternal light spreads a carpet
Of sparkling reflections of itself
Within the hearts and eyes of all,
Even those who are blind to see.

This is the concept of atmabhava. That 'eternal light spreads a carpet of sparkling reflections of itself' is the divine light, the godly light. The reflection of that is in the heart of everyone 'within the hearts and eyes of all, even those who are blind to see' for we do not see it, we are all blind, yet the spirit, the luminosity is there. We just do not have the vision to see it.

Where sweetness has no taste,
For it is the essence of all beings,
And where teardrops water flowers of happiness
And pass into brooklets of experience
And then to the open sea.

This is the vision of love of Sri Swamiji.

– 7 December 2022

समर्पण की पराकषा

स्वामी निरंजनानन्द सरस्वती



आज हमलोग अपने गुरुदेव, श्री स्वामी सत्यानन्द जी के 99वें जन्मोत्सव को मना रहे हैं। यह उत्सव बहुत अच्छे से सम्पन्न हुआ भी है, श्रद्धा के सुमन गुरु को अर्पित किये गये हैं और इससे ज्यादा हम कर भी क्या सकते हैं। इस सत्यम् पूर्णिमा के दौरान गुरुजी जिस आदर्श, लक्ष्य और उद्देश्य को लेकर चले, उसकी चर्चा हम लोगों ने की है। उन्हीं की वाणी में – ‘मेरे जीवन का एक ही लक्ष्य और उद्देश्य है, सभी की सेवा करना, सभी को प्रेम करना, सभी को सब कुछ देना और संन्यासी की तरह जीना।’ ये चार विचार – सेवा, प्रेम, दान और संन्यासी की तरह जीना उनके जीवन के व्यवहार में स्पष्ट रूप से दिखलायी देते हैं। हम हमेशा यह बात बोलते हैं कि लोग हमारे गुरुदेव को योग के एक शिक्षक और प्रणेता के रूप में जानते हैं, लेकिन योग का कार्य तो उन्होंने 20 वर्षों तक किया, बाकी 65 वर्ष क्या किया? बाकी समय उन्होंने एक संन्यासी के रूप में अपना जीवन जीया है।

उनकी एक ही इच्छा थी कि मैं स्वामी शिवानन्द जी की शिक्षाओं का संसार में मुक्तहस्त वितरण करूँ। स्वामी शिवानन्द जी की मुख्य शिक्षा सेवा, प्रेम और दान की थी, एक साधु-संन्यासी की तरह जीवन जीने की शिक्षा थी। योग का प्रचार करना उनका आदेश था, इसलिए योग का प्रचार तो श्री स्वामीजी ने किया, लेकिन बाकी समय अपने गुरु की शिक्षाओं को उन्होंने प्रसारित किया। केवल मुंगेर या रिखिया में ही नहीं, बल्कि अपने परिव्राजन काल में भी उनका यही उद्देश्य था।

जिस व्यक्ति के भीतर समर्पण की भावना है उसके कर्म सेवा का रूप लेते हैं, नहीं तो उसके कर्म, कर्म ही रहते हैं। यह एक बहुत बड़ा अन्तर है कर्म और सेवा में। सेवा में समर्पण है, जबकि कर्म में समर्पण नहीं है। सेवा में इच्छाओं और कामनाओं का त्याग है, जबकि कर्म में इच्छा और कामना ही कर्म के प्रेरक बनते हैं। स्वामी शिवानन्द जी ने हमारे गुरुदेव से कहा कि तुम कर्म करो और कर्म करते-करते तुम्हारा चित्त शुद्ध होगा, तुम्हारे भाव शुद्ध होंगे और शुद्धता की इस अवस्था में फिर दिव्य प्रेम का तुम अनुभव करोगे।

स्वामी शिवानन्द जी की मुख्य शिक्षा यही थी कि कैसे हम दिव्य जीवन को प्राप्त कर सकें। दिव्य जीवन को प्राप्त करने का जो तरीका उन्होंने बतलाया वह हर व्यक्ति के लिए सुलभ और सम्भव है। वह है सेवा, प्रेम और दान का मार्ग। इसी से जीवन की दिव्यता निखरती है, प्रकट होती है। इसी आदर्श पर हमारे गुरुदेव जीवन पर्यन्त चले हैं। एक बार भी उन्होंने अपनी इच्छा के अनुसार कोई कार्य नहीं किया। वे कहते थे, 'मेरी कौन-सी इच्छा है? अब तो मेरा काम केवल गुरु शिक्षा को ही एक जीवन्त रूप देना है।' इसी संकल्प पर वे दृढ़ थे और अन्त तक गुरु स्मरण करते हुए उन्होंने अपनी इच्छा से प्राणों का त्याग किया था।

जिस व्यक्ति में समर्पण है, जिस व्यक्ति में प्रेम है, जिस व्यक्ति में देने की क्षमता है, जिस व्यक्ति ने हमेशा एक साधु-संन्यासी की तरह जीवन व्यतीत करके दूसरों को सहारा दिया है, ऐसे महापुरुष के सामने हम सब नतमस्तक होते हैं। आज उनके जन्मदिवस के साथ शताब्दी वर्ष का आरम्भ भी होता है जिसके अन्तर्गत मुंगेर में बहुत सारे कार्यक्रमों की योजना तैयार की गई है जिसकी जानकारी आपको शीघ्र ही मिलेगी।

– 8 दिसम्बर 2022





From Inside Out

Live from the Inside Out,
Stay alive from the Inside Out
Dare to be yourself.

In 2023 dare to be daring,
Dare to dare yourself.
Insiders belong to themselves
To live like them is to live forever

Or Live from the Outside In.
Try staying alive from the Outside In.
Outsiders belong to the world,
To Live like them is not living at all

Own the energy that generates life,
Not the energy that steals it
Be the Love you were meant to be,
The Love that Serves in His name
Life is Loving and Loving is Living.
You know very well Loving is Giving.
Insiders are Servants who know this,
Now own this,
Now live this.

Living is learned behavior
Loving is energized service
Service is energized Love
Love is energized Inside
Service is Love's expression
Do Good, Be Good, Serve Love Give

—Yogasena

Gratitude

Swami Niranjananda Saraswati



At the conclusion of Satyam Poornima, it is with gratitude that we bow our head in respect to the spiritual luminaries, who have guided and inspired us to discover a better person inside. That was the purpose of Swami Sivanandaji's teachings – to live a divine life. The method he gave to live the divine life was through service, through love and through giving. Sri Swamiji maintained this focus all the time. He was involved with yoga only for twenty years. What about the remaining time of his life? What did he do? He lived as a sannyasin. He says, "It is my ardent wish to spread the teachings of my master everywhere." Yoga was an order, it was a command, it was a mandate. So, he fulfilled it.

Then he lived the teachings of his master. He introduced everyone to the teachings, which enable us to purify our mind, sentiments, emotions, karmas, and to become useful to human society, to do divine work, and to live a divine life filled with positivity, inspiration, joy and peace.

This is the expression of the positive qualities in life. That was the vision of divine life that Swami Sivanandaji had, and that was the life Sri Swami Satyanandaji lived. That has been our inspiration and our teaching.

– 8 December 2022

Sankranti at Sannyasa Peeth

Swami Ratnashakti Saraswati

Dhanu Sankranti

When the sun enters the rashi of Sagittarius around the 17th of December, it is called Dhanu Sankranti. This sankranti is known as Shadshiti mukhi and sixteen ghatis after the actual Sankranti moment are considered for auspicious activities. Daan given on this day gives 86,000 times the ordinary merit.

In India, this is the winter season and often coldest time in the year. On this day, daan of clothing, particularly woollen clothing and blankets is auspicious. According to the ancient texts, if anna daan items are given ghee must be included.

In 2022, Dhanu Sankranti was celebrated at Sannyasa Peeth, Munger on the 16th of December. Those elderly people of Munger town, without any means of support from family members and no source of employment and income, were invited to receive the daan on this day. The *deya*, or items of daan, specifically chosen according to the scriptures and following the traditional precedent, included woollen blankets, bedsheets, durrie, woollen shawl, sweater, thermal underwear set, woollen hat, and socks as well as sari and kurta pyjama.



Makar Sankranti

Makar Sankranti falls on the 14th or 15th January in the Gregorian calendar, and according to the Hindu calendar on the solar month of Makar and the lunar month of Magha.

Makar Sankranti marks the beginning of *uttarayana*, the six-month time period when the sun moves into the Northern hemisphere. Makar Sankranti heralds the end of winter and the arrival of spring throughout the Northern hemisphere. The cold days end and throughout the next six months of the *uttarayana* period, the days will become longer and warmer.

Makar Sankranti is associated with the bounty of the earth, harvests and prosperity. Moving out of the cold and barren winter as the days become longer, the earth begins to flourish and flower, crops are grown and harvested, livelihood is secure and people are happy. Makar Sankranti is a joyous celebration for farmers that represents the culmination of one agricultural cycle and the beginning of another. It is a time of harvest and plenty.

The rituals of Makar Sankranti honour *prakriti*, nature, as the giver of life. For without the earth that provides, the rain that nurtures and the sun that sustains there would be no food and no life. The *bhava* or feeling that permeates the Makar Sankranti rituals is one of gratitude, appreciation and love.

Family relationships, especially that of father and son, have a special significance on this day and this relationship has a celestial dimension also. Makar Sankranti is the day when Surya enters the Makar rashi – the father, Surya, visits his son, Shani. Shani is the lord of the Makar rashi, the sign of Capricorn and Shani is also worshipped on this day as the son of Surya.

The story of Shani's birth points to the inimical relationship between Surya and Shani. Saranyu, Surya's wife found it difficult to bear his constant glowing radiance and was being burned by his brilliance. To escape, she created a *chhaya* or shadow version of herself, and fled to the forests. It was Chhaya who became pregnant with Shani. While he was in the womb, Chhaya was engrossed in the worship of Lord Shiva, going without food for days on end in the blazing sun. Her *tapasya* was so intense that it had a profound influence on her unborn child and turned his skin black.

When Shani was born, Surya was greatly surprised to see that his son had a dark complexion. Doubt crept into his mind.

He insulted the dignity and purity of his wife and refused to believe that Shani was his son. While in the womb, Shani had imbibed the power of his mother's tapasya. Hearing his mother insulted, Shani stared at his father in anger, and the power of that anger turned the body of Surya charcoal black. The horses of his chariot stopped running and Surya stood still. This eclipse of his radiance caused great despair to Surya and he invoked Lord Shiva to help. Shiva explained the intense tapasya as the reason for Shani's colour. Surya accepted his mistake and apologized.

Makar Sankranti is the day when panchagni sadhana begins. Panchagni is one of the ancient vedic sadhanas prescribed for paramahansa sannyasins. It is also the highest practice prescribed in Saurya tantra. Swami Satyananda performed this particular sadhana for ten years, from 14th January to 16th June each year, the hottest period of the year, when the sun is in its north axis. Following the mandate of his guru, Swami Niranjanananda is also performing this arduous tapasya in Munger and commences on Makar Sankranti. It was during his panchagni sadhana, Swami Niranjanananda announced that the ancient invocations of the sun traditionally observed on each Sankranti would be performed at Sannyasa Peeth in 2019.





At Sannyasa Peeth in 2023, Makar Sankranti was celebrated on the 15th of January and at the ashram, different categories of workers were called to receive their Sankranti daan, including painters, carpenters or mistris, gardeners or mallis, welders, drivers and labourers.

The *deya*, or items of daan, specifically chosen according to the scriptures and following the traditional precedent included woollen blankets, bedsheets, durrie, woollen shawl, sweater, thermal underwear set, woollen hat, and socks as well as sari and kurta pyjama. The anna daan items given as per the traditional guidelines included tilkut, chura and gur.



Members of the Central Industrial Security Force (CISF), who were undergoing yoga training conducted by the Bihar School of Yoga, were invited to participate in the program and distribute the Sankranti daan. ■

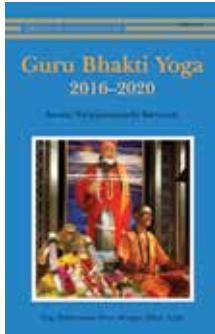




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Guru Bhakti Yoga 2016-2020

Swami Niranjanananda Saraswati



In January 2011, Swami Niranjanananda Saraswati established the tradition of Guru Bhakti Yoga sadhana, conducted on 5th and 6th of every month at Ganga Darshan Vishwa Yogapeeth, Munger.

These two days honour the life of Sri Swami Satyananda Saraswati, a sannyasi of the highest calibre. He remains the inspiration to all who have known him and he will continue to inspire future generations.

The second book in the series *Guru Bhakti Yoga* is a compilation of satsangs given by Swami Niranjanananda from 2016 to 2020 on the occasion of this sadhana.

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हरि ॐ

सत्यम्

आवाहन एक द्वैभाषिक, द्वैमासिक पत्रिका है जिसका सम्पादन, मुद्रण और प्रकाशन श्री स्वामी सत्यानन्द सरस्वती के संन्यासी शिष्यों द्वारा स्वास्थ्य लाभ, आनन्द और प्रकाश प्राप्ति के इच्छुक व्यक्तियों के लिए किया जा रहा है। इसमें श्री स्वामी शिवानन्द सरस्वती, श्री स्वामी सत्यानन्द सरस्वती, स्वामी निरंजनानन्द सरस्वती एवं स्वामी सत्यसंगानन्द सरस्वती की शिक्षाओं के अतिरिक्त संन्यास पीठ के कार्यक्रमों की जानकारियाँ भी प्रकाशित की जाती हैं।

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थॉमसन प्रेस इण्डिया लिमिटेड, हरियाणा में मुद्रित।

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- Registered with the Registrar of Newspapers, India
Under No. BIHBIL/2012/44688

Sannyasa Peeth Events & Training 2023

Sannyasa Peeth Training

<i>Jul 2022–Jun 2024</i>	Sannyasa Training
<i>Jan 1–Jun 30</i>	Sannyasa Lifes Experience
<i>May 4–10</i>	Mantra Sadhana Training
<i>May 4–10</i>	Jignasu Lifestyle Training (for Jignasu Sannyasa initiates)
<i>Jun 20–26</i>	Karma Sannyasa Training (for Karma Sannyasa initiates)
<i>Jul 1–Dec 31</i>	Sannyasa Life Experience
<i>Jan 1 2024–Jun 30</i>	Sannyasa Life Experience

Events, Aradhanas and Satsangs

<i>Jan 1</i>	New Year – Hanuman Chalisa
<i>Jan 15</i>	Makar Sankranti – Panchagni
<i>Feb 6–12</i>	Swami GovindadevGiri
<i>Feb 15–17</i>	Shiva Yajna
<i>Mar 22–30</i>	Navaratri
<i>Jul 1–3</i>	Guru Yajna + Guru Poornima Celebrations
<i>Jul 4–Sep 29</i>	Chaturmas Anushtthan + Munger Shrivani Sadhana
<i>Aug 8–16</i>	Swami Girishananda
<i>Aug 17–20</i>	Swami Muktananda
<i>Aug 17–20</i>	Swami Samvidananda
<i>Aug 21–25</i>	Swami Madhawananda
<i>Sep 8–12</i>	Sri Lakshmi-Narayana Mahayajna
<i>Oct 15–24</i>	Navaratri
<i>Nov 20–24</i>	Narayana Yajna
<i>Dec 13–27</i>	Sat Chandi Mahayajna & Yoga Poornima (Rikhia)
<i>Dec 31–Jan 1 2024</i>	New Year Program

Monthly Programs

<i>Every Sankranti</i>	Abhishek, Hawan, Daan and Satyanarayan Katha
<i>Sankranti dates:</i>	Jan 15, Feb 14, Mar 16, Apr 15, May 16, Jun 16, Jul 18, Aug 18, Sep 18, Oct 19, Nov 18, Dec 17