

Satya ka Avahan

Invoking the Divine

सत्य का
आवाहन

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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 Niranjananda 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.

Front cover: Pashupata Astra Yajna 2018

Plates: 1: Vanaprastha Sadhana Satra;
2-3: Pashupata Astra Yajna;
4-5: Guru Poornima;
6-8: Sri Lakshmi-Narayana Mahayajna;



SATYAM SPEAKS – सत्यम् वाणी

Mantra works slowly. Its penetration is gradual, not sudden. You must continue with your personal mantra with conviction, application and sincerity and mantra will do its job in the course of time. This is my humble, but firm advice to all of you.

—Swami Satyananda Saraswati

मंत्र धीरे-धीरे काम करता है। चेतना में उसका प्रवेश अचानक नहीं, शनैः-शनैः होता है। अपने गुरु मंत्र का जप श्रद्धा, विश्वास और निष्ठा के साथ करते रहो, कालान्तर में मंत्र अपना काम जरूर करेगा। आप सब लोगों के प्रति मेरा यही विनम्र, किन्तु निश्चित सुझाव है।

—स्वामी सत्यानन्द सरस्वती

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

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

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

—Rantideva



Contents

This issue of *Avahan* is dedicated to the activities of Sannyasa Peeth during 2018

आवाहन के इस अंक में संन्यास पीठ की 2018 की गतिविधियों का प्रतिवेदन है



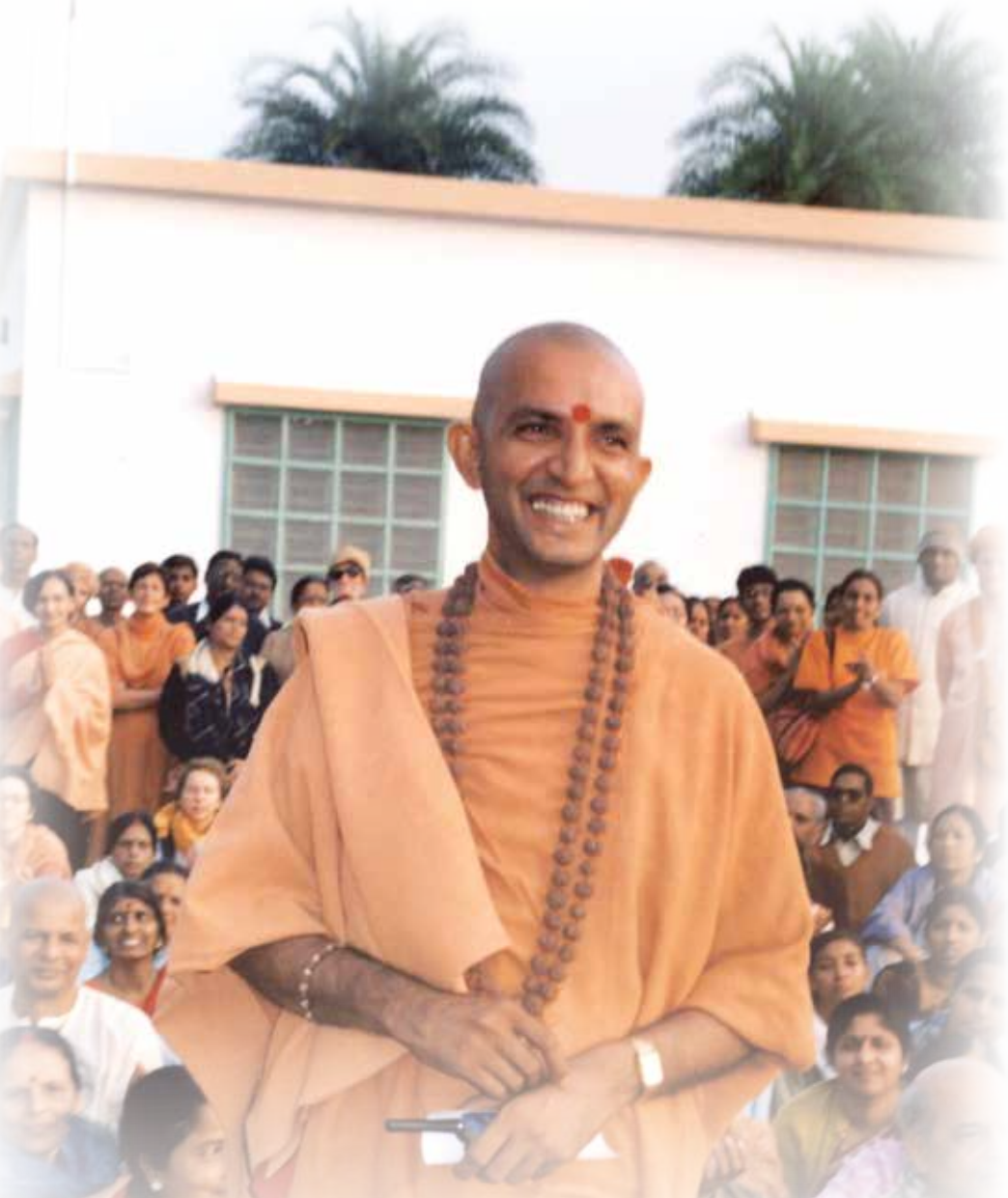
Sannyasa is magnanimity.
Sannyasa is for peaceful and constructive work.

—Swami Sivananda Saraswati



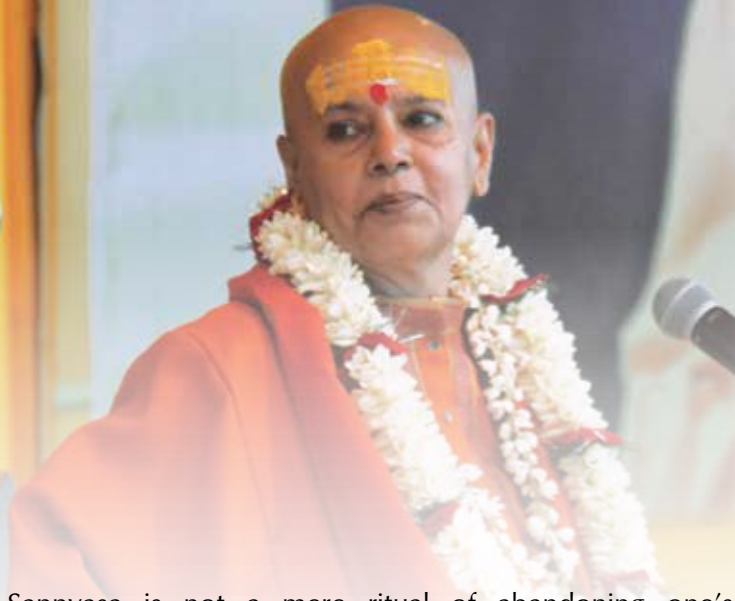
Playfulness should be the sannyasin's way of life. Let there be playfulness! The sannyasin should treat life as a game, every second full of fun and wonder.

—Swami Satyananda Saraswati



A sannyasin is a friend to everyone. He is one who can share the good things of life with everyone, who can share love, affection, frustration and provide right guidance at the right time.

—Swami Niranjanananda Saraswati



Sannyasa is not a mere ritual of abandoning one's garments and donning the saffron robes, or shaving one's head and changing one's name. It has a deeper and greater significance than that. It is the process whereby one abandons one's ego, one's desires, one's selfish motivations, one's hypocrisies and shames and, above all, one's limited nature. It is for this that the sannyasin disciple strives.

—Swami Satyasangananda Saraswati



Sannyasa Peeth 2018: A Report

JANUARY



New Year's Day: 1 January

The program commenced with Sri Swami Satyananda's recorded voice guiding everyone to a meditation of ajapa japa at the Yajnasala in Ganga Darshan. Then a havan dedicated to Ganesha, Guru and Hanuman was performed by the children of BYMM. It was followed by the chanting of *Sundarkand*. Thereafter, the *Hanuman Chalisa* was chanted 108 times in front of the Chhaya Samadhi of Sri Swamiji. For each Chalisa, Hanumanji received a laddu in offering.

In his satsang, Swamiji asked everyone to live a fourfold sankalpa of karma, dharma, faith and belief.

Swami Niranjanananda: Each year we start a new diary. The diary of 2017 came to a close last night when we thanked 2017 for all the wonderful opportunities given to us to grow, mature, gain in wisdom, experience, confidence and skill. This was our achievement. What the achievement is going to be in the coming year we don't know, yet we can definitely aspire to make the unknown into the best, the most uplifting moment for all of us.

The way to do that is to remember the sankalpa of last year – to follow the path of karma and dharma, action and wisdom, endowed with the qualities of faith and belief. With faith in God and belief in yourself walk the path of goodness and righteousness.

It is a simple thing, a simple statement. It is not as complicated as practising an asana or pranayama. It is not as complicated as practising meditation. It is a simple thing, yet it is the foundation of everyone's life. One does not survive on meditation; one survives through action. One does not survive by living the life as one pleases. One survives because one is within the framework of dharma. These are the stepping stones or the foundation stones of our life. This effort should continue: to improve karma and to follow the dharma.



Ganesh Aradhana

In 2018 Swami Niranjanananda initiated the Ganesh Aradhana. Every month for three days, from 4th to 6th, the pandits from Varanasi conducted the aradhana at the Satyam Udyan (the Akhara) with the chanting of Ganesh Atharvashirsha and other chants. The aradhana attracted guests who bathed in the sound and joy of Ganesh's mantras.



Satyameshwar Aradhana: 12–14 January

Since 2014, the year of the installation of Satyameshwar Mahadeva at Paduka Darshan, an annual anushthana is dedicated to commemorate the occasion. Pandits from Varanasi conducted Rudrabhisheka and havan at Akhara in the morning, and in the afternoon abhisheka and havan was conducted at Satyameshwar Peeth in Paduka Darshan.



Swami Niranjanananda: Satyameshwar is the presiding deity of Sannyasa Peeth. It is dedicated to Sri Swamiji and his ishta devata. It is an image or replica of the jyotirlinga at Tryambakeshwar, which was the ishta devata of Sri Swamiji. At the time of the pranapatishta installation the pandits asked me which name to give. I said, "This is a mirror image of the jyotirlinga at Tryambakeshwar, and Tryambakeshwar Mahadev was the ishta devata of Sri Swamiji. So I would like to call him Satyameshwar, Lord of Satyam, Tryambakeshwar. And that is how the name came – Satyameshwar, one who was the ishta devata of Sri Swamiji, or one who is Lord of Satyam.

Satyanarayana Katha

Sannyasa Peeth initiated a new tradition with the chanting of Satyanarayana Katha by the pandits of Shivalaya, Munger, on every poornima.

Swami Niranjanananda: Satyanarayana pooja uses the shaligram which represents the one true God as does the Shivalingam. The shaligram is placed on a throne, given bath with water, adorned with oil and sandal, decorated with flowers and grains,



worshipped with incense and deepak. Then the stories are narrated. The stories are of Narayana who intervenes in life to eradicate and overcome difficulties, distresses and problems. The whole worship of Satyanarayana, including the narration of the story, takes about one hour. If you can understand what is being said, you will realize that it is one of the simplest forms of worship, for it is just offering the heart and connecting the mind, the thoughts and the speech to the divine.

Adhyatma Samskara Sadhana Satra: 18–26 January

During the first Adhyatma Samskara Sadhana Satra of the year, the scope of the sadhana was expanded for the select participants. A morning session of asana and pranayama was included where the focus was on using the body to attain a deeper awareness of oneself. During this period a mantra anushthana was also conducted in the Akhara by pandits from the Munger Shivalaya.



Swami Niranjanananda: In Sanskrit, spirituality is known by the word *adhyatma*. Adhyatma is a combination of two different words: *adhi* meaning ‘come close to’ and *atma* meaning ‘one’s own inner nature’. Therefore, the word adhyatma or the word spirituality means a process in which you come closer to your own inner nature, the inner self within yourself, to discover your essence.

Karmas are the foundation of our life on which we construct our house. The bricks that we use to construct our house is the samskara. If you use a good quality brick, the house will last a long time. If you use unbaked bricks, the house will be made, however, it will be unsafe, it can fall at any time and injure you. It can hurt you if you are inside at that time. Everything depends on the quality of the material you use to construct your own house. If the material is good, the house will be good and strong. If the material is not good, the house will be weak.

Think of samskaras as the building blocks to construct the house. Look at yourself and see what type of building blocks you have used in your life to construct the house of personality in which you are living right now: Are you happy, content, positive, creative, optimistic, motivated, inspired, or droopy, anxious, irritable, and a gossip?

In twenty-four hours of the day how many hours are you good, and how many hours are you bad? When are you really good, and when are you thinking ill of another person? This will tell you what type of material you have used in the construction of your house. It will tell you the samskaras that have built your nature of arrogance, insecurity and fear, of demand and desire. It is that which builds your nature, and that is the samskara.

FEBRUARY

Pashupata Astra Yajna: 9–12 February

The Pashupata Astra Yajna was held in the grounds of the Akhara. The rituals of the yajna were conducted by the learned acharyas and pandits from Varanasi under the guidance of Sri Kailash Pandit and the host of the yajna was Saptarishi Goenka. This yajna invokes ancient mantras meant to pierce through the granthis, the blocks, that prevent us from experiencing our true nature.



Swami Niranjanananda: In the Indian mythology and philosophy, three aspects of divinity are described: the creative aspect, the promotive and preserving aspect, and the transformative and changing aspect. Each aspect has been given a name.

The creative aspect is known as Brahma. The word *brahma* means expansion. The word *brahma* is made from the Sanskrit root '*brinh*' which means 'to continuously expand, enlarge'. Brahman or Brahma is the aspect of creator and of creation which is continuously enlarging; it is being creative, it is being developed, it is being modified, it is being made. That is the creator aspect, the Brahma aspect.

The second aspect is the Vishnu aspect, and the meaning of the word '*vishnu*' is 'all-pervasive', 'one who pervades everywhere'. Where does he pervade? In everything that is created. Therefore, he becomes the life force, the nourishing and sustaining power.

The third aspect is Shiva who is the transcendental nature. The manifest nature is known as Shankara. So when you say 'Shiva-Shankara' it is both the transcendental and the manifest nature. When you say *Shiva* it means 'transcendental'; when you say *Shankara* it means 'that which is visible'. Each name means an aspect, a transformation, a manifestation, an experience. Shiva means 'auspiciousness'. Destruction is seen as auspicious.

The example I like to give of destruction is creative destruction: a piece of land purchased by a farmer is barren. The farmer alters the face and shape of the land by tilling it, removing the rocks and preparing the ground. He alters the face of the land completely. Putting the hoe into the ground is painful and hurtful as it tears into the solid earth. However, by doing that, destruction is taking place, but it is constructive destruction. Destruction of the present, unusable form, in order to create something usable. This is Shiva, the auspiciousness which brings in happiness after destruction, after transformation, after change.





Shivaratri: 13 February

On Shivaratri, all residents of the ashram were invited to the Munger Shivalaya for dinner followed by a program dedicated to Shiva led by the children of Bal Yoga Mitra Mandal (BYMM) and the ladies of Ramayan Mandali. Thereafter at Ganga Darshan, a havan was dedicated to Shiva.

MARCH

Holi: 2 March

On Holi, students, guests and residents gathered on the main lawn to celebrate the festival of colours with havan, chanting, song and dance.

Swami Niranjanananda: In Krishna's time Holi was a day when people came together to meet strangers, to forgive animosities, and to become friends. Holi is like the old 'Friendship Day.' People celebrate Friendship Day by giving the band, Holi is the original Friendship Day of the Indian tradition. Today across the communities, whether they are Hindus, Muslims, Sikhs or Christians or any denomination, they all become part of this celebration. Even strangers can come up to you and put colour on you, and you can put colour on them and be friends with them. Even your enemy can come and put colours on you and smile at you, and you are obliged to put colours on him and smile at him for this is the day of friendship.



Navaratri: 18–25 March

In the evenings, Chhaya Samadhi was the stage for the invocation of Rama and the Cosmic Mother. Residents, guests and students felt connected to the transformative force.



The birth of Sri Rama was celebrated on Ramnavami. Chanting of the slokas of 'Balakand' of *Ramacharitamanas* happened at 12 noon – the time at which Rama was born. Other slokas of the *Ramacharitamanas*, the entire Sundarkand, as well as stotrams and kirtans were part of this aradhana in honour of the *maryada puroshottam*, the epitome of righteousness.

Hanuman Jayanti: 31 March

Sri Hanuman's birthday was celebrated with the chanting of the *Hanuman Chalisa* 11 times along with other stotras dedicated to him and the daily chanting of the *Sundarkand*.

APRIL

Akshaya Tritiya: 18 April

Akshaya Tritiya, the third day of the bright fortnight of the lunar month of Baisakh, was observed with havan, stotras and kirtan invoking the energy of Narayana. A *sat sankalpa*, a resolve with a pure intention, taken on this day, always fructifies.

Buddha Jayanti: 29 April

The day Buddha attained enlightenment is also the birthday of Swami Dharmashakti. To commemorate the event, stotras were chanted and havan was performed, dedicated to Sri Rama and Sri Swamiji, who were most dear to Ammaji. All present felt inspired by the gentleness, the unwavering faith and dedication that Ammaji had lived throughout he life.



Narayana Astra Aradhana: 16–24 May

The Narayana Astra Aradhana, which until this year had been performed during the Sri Lakshmi-Narayana Mahayajna, was conducted this year in Akhara during an auspicious nine-day period. Learned acharyas from Varanasi conducted the proceedings of this aradhana in a very meticulous way. Swamiji's inspiring satsangs made the participants aware of the role and importance of Lord Narayana in one's spiritual life.

Swami Niranjanananda: The enemy of Narayana is ego. Ego is the enemy of life. All the demonical people fought against good out of arrogance and ego, not out of understanding. Fights always happen due to ego. The ego can be triggered off by anything. A misunderstanding can trigger off an ego, a simple statement can trigger the ego, even a look can trigger a reaction from the ego. Ego can be triggered by anything and ego is the biggest enemy of life, it destroys life. All the demons who fought against good, fought because of their egos, arrogance and aggression. Narayana has to vanquish them all; he has to fight with them all. The shakti, the tool, the implement that he uses to destroy ego





is the Narayanastra, which is being invoked through the mantras that are being chanted by the pandits here.

There is a story from the *Mahabharata* when Ashwatthama, one of the leaders of the Kaurava army, had used the Narayanastra against the Pandavas and Krishna. It was a boon for the demons as for the first time a demonical person was using a divine weapon to wipe out people who were fighting for *dharma*, righteousness. It was only when this situation arose, when the baddies were using divine weapons to knock off the goodies, that Krishna appeared and said, “In order to save yourself, drop your weapons. Come down from your chariot, elephants and horses, stand on the ground without any armour, without any protection. Remove all thoughts of war and animosity from your mind. Become innocent and you will be saved.” And that is what the Pandavas did.

JULY



Adhyatma Samskara Sadhana Satra: 13–21 July

The participants had morning asana and pranayama sessions, likhit japa in the evenings and participated in the mantra anushthana that was being conducted in the Akhara for the occasion. In his satsangs, Swamiji spoke on *shantata* and *niyamitata*, serenity and regularity, the sixth pair of lifestyle yamas and niyamas.



Guru Poornima: 24–27 July

The inspiring and uplifting Guru Poornima celebrations were held at Paduka Darshan. Swamiji was present everywhere, and shared the joy of kirtan with all devotees.

In his satsangs, Swami Niranjanananda emphasized the importance of cultivating spiritual qualities in the life of every aspirant. He gave two examples: Swami Sivananda who lived and perfected *manahprasad* and *namaskara*, happiness and humility, as qualities of the head; and Sri Swami Satyananda who emphasized *bhava shuddhi* and *shraddha*, purity and faith, as essential qualities of the heart. Swamiji added *samskara* and *sanskriti*, creating a positive environment and expressing positivity in life. These two qualities enhance the performance of the hands.

During the celebrations, Swamiji initiated aspirants into mantra, jignasu sannyasa and karma sannyasa.

Swami Niranjanananda: In order to prepare oneself to experience the guru tattwa in life, it is important that during the Guru Poornima celebrations you follow four basic rules. The first two are *manahprasad* and *namaskara*, happiness and humility. If you look at the nature and personality of Swami Sivananda, our grandfather, then you will see that he is the epitome of happiness



and humility. He is always happy, always smiling, always laughing and always making other people smile and laugh as well, yet without deviating from the path, the goal, the aim and the action. He was humble. There has been no person more humble than Swami Sivananda on this earth. He used to follow the yama of *namaskara*: respect everybody, honour everybody, recognize everybody and be humble in front of everybody. When you



read the biography or stories of Swami Sivananda, you will know that he epitomized these two qualities and he was an adept. He was the perfect being in manahprasad and in namaskara or *vinamrata*, happiness and humility.

The other two rules are *bhava shuddhi*, maintain pure feelings, and *shraddha*, faith. These two qualities are seen in the life of Paramahamsaji when he went to Rikhia. There he became pure of emotions. He gave that teaching – how to purify oneself internally, how to purify the emotions, how to lessen the intensity of self-oriented needs and desires, and how to develop a selfless attitude, nature and action as the outcome of *bhava shuddhi*. If the intention is pure, if the heart is pure, every action, every thought is uplifting and has an aim which also uplifts everyone else. Sri Swamiji epitomized *bhava shuddhi* and *shraddha*.

Manahprasad and namaskara, happiness and humility, reduce the negative stance of ego and arrogance. A person who is arrogant and egotistical will never be happy. Manahprasad will be the most distant thing from their life, and humility will be the most distant thing from their life. These two qualities will never come to an egotistical and arrogant person. Swami Sivananda lived these two principles, epitomizing, creating the example that, 'Yes, it is possible to rise above the human traits and connect with the positives in life and reduce the ego through manahprasad and humility'.

Our own guru, Swami Satyananda, epitomized *bhava shuddhi*, purity of intention, emotion, thought and action combined with *shraddha*, faith, not just in the divine but faith in everything as

that divine is in everything. He epitomized these two qualities which belong to the heart.

Bhava shuddhi, the pure intention, emotion, feeling, the pure connection only arises from the heart, not from the head. Shraddha is an emotion of the heart which is pure and which is the bridge between you and the divine. Shraddha is the bridge between the material and the spiritual. Sri Swamiji lived these two principles.

What a beautiful combination! Swami Sivananda teaches you how to deal with your head by following manahprasad and namaskara. Swami Satyananda teaches you how to open your heart through bhava shuddhi and shraddha. We have the example of Swami Sivananda and Swami Satyananda. We have the example of what they stood for and lived for. We are going to follow the yama and niyama during this Guru Purnima celebration to experience and connect with the guru element which is universal, which is cosmic and which is inside everyone. So let us bring our guru alive in our heart by following these four precepts or principles.



Chaturmas: 27 July-25 September



An auspicious beginning was made to this year's Chaturmas with Satyanarayana Katha on the day after Guru Purnima. It was also the beginning of the first *masparayan*, daily recital, of the *Ramacharitamanas* for one month, by the ladies of Ramayan Mandali. The special Shrivani Sadhana dedicated to Lord Shiva was performed by chanting the mantra *Om Namah Shivaya*, and Munger residents came to participate in the sadhana.

Artistes from various parts of India who uphold the spiritual tradition of the country came to Paduka Darshan during Chaturmas and presented their art forms before a gathering comprising of the residents and guests of the ashram, the children of Bal Yoga Mitra Mandal, the youth of Yuva Yoga Mitra Mandal and Yoga Sevaks, and the citizens of Munger.

30 July: A musical performance by Vipin Mishra and Gopal Jha from Darbhanga was conducted in the morning and afternoon. Vipin Mishra has studied music from the late Hanuman Mishra of the Benares gharana, and on the occasion of the first Monday of Shravan he presented a musical performance



dedicated to Lord Shiva, wherein he single-handedly blew conches of different shapes and sizes, played damarus and other instruments and also sang Shiva stotras alongside.



8 August: Naveedul Fatah Shahid, from Missionary Ahmediya Community Worldwide (an organization started in 1889 by Mirza Ghulam Ahmed Kadiyani and now working in 212 countries), spoke on the ideals of world peace and international brotherhood.



23-26 August: Sri Krishna Aradhana was celebrated with kirtan by 26 members of Hari Om Kirtan Mandali from Sambalpur, Odisha. On the last day, dances were presented by children of BYMM and members of Ramayan Mandali. A flute recital by Pandit Dev Nayak enchanted the audience.

Swami Niranjanananda: Sri Krishna Aradhana is a special time in India where for three to four days Krishna's life is enacted. That time is known as Jhoolan, the time of the swing. At the time of Krishna in the monsoon season, Krishna would come out of his home, put a swing on a tree and swing there. That was not the age of fans and air-conditioners. People were dependent only on the cool air that nature would provide. So after a hot day when the rain was drizzling, Krishna would go on the swing under the rain in the cool environment and just enjoy himself. This particular enactment has become so popular that throughout India until the full moon day of Raksha Bandhan or Rakhi, all the Vaishnava temples and Vaishnava traditions celebrate Jhoolan. At this time people come together to enjoy and be happy, by remembering the joy and the excitement of spending time with Krishna.

This is not a time when you come to discover peace, this is the time when you come to discover happiness. People often ask, "How do I find peace in my life?" It is difficult for people to

understand as they think that peace is an acquired conditioning of mind. Peace is not an acquired conditioning of mind; peace will only come when the mental conflicts have ceased. After all the mental conflicts and confusions have ceased, then you experience peace spontaneously and naturally. If you are looking for peace, you will never find it for you haven't worked with your mind, you haven't balanced your mind, you haven't harmonized your mind.



One relevant question which people never ask is, "How can I experience *ananda*, bliss?" People don't give as much weight to happiness and bliss, as they give to peace and tranquillity. That is one of our follies or shortcomings of our wisdom. What we should look for is not peace but happiness. If one is happy then the mental conflicts will cease, slowly and gradually dissipate. However, in the state of unhappiness mental conflicts and mental disturbances increase.

This Krishna aradhana means not connection with peace but connection with happiness. It provides us with the opportunity to connect with the feeling and energy of happiness.

28 August: Ramarchana, a ritual which represents the many aspects of creation was performed by the pandits of Shivalaya, Munger.





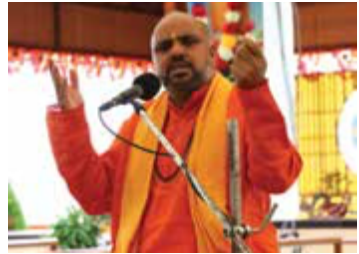
Swami Niranananda: Shiva came to the Creator and said, “You have been given the mandate for creation, you should do the creation now.” The creator, Brahma, said to Shiva, “I need to know the rules on how to bind different things in order to create.” Shiva advised him to worship Rama, because Rama represents definitions, something which is defined. Definitions are important in life because this is what defines us, keeps us in check, gives limits, boundaries, limitations. So Brahma was enquiring, “If I’m going to use the elements to create, then how do I control these elements?” To learn how to control the elements, Shiva told him to perform this ritual, Ramarchana, to invoke Rama. Rama represents a person who lives within limitations and boundaries.

This is true in life too, because if you overstep your boundaries conflict and problems begin. If nature oversteps the boundaries, disaster begins. If fire oversteps the boundaries, it is terrible. If water oversteps the boundaries, it is horrible. Everything has to remain contained. This particular aradhana represents the containment of the elements. Seven creations are seen; five are the elemental creations: earth, water, fire, air and space; the sixth is the individual creation, the mind; and the seventh is the transcendental nature, the supreme consciousness. These elements define the creation of life, and the idea of creation emerges from this particular ritual. Therefore, it is considered to be the first ritual ever conducted on this planet or before creation started.

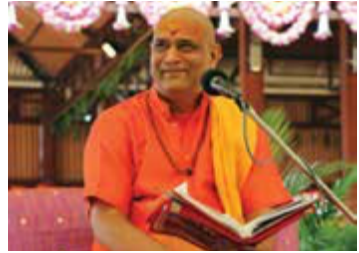
2 September: Janmashtami was celebrated with kirtan, bhajan and havan by members of BYMM. The local Hari Om music group moved everyone with their soul-stirring music.



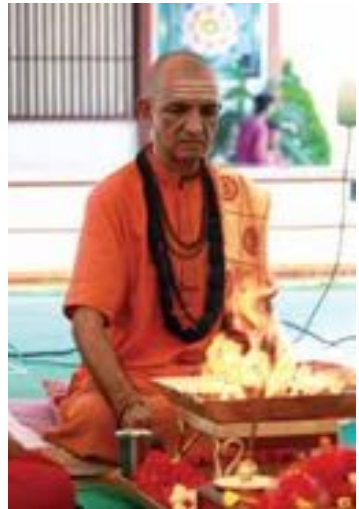
2–6 September: Swami Mukta-ananda Puri from Alwar, Rajasthan, gave illuminating satsangs on the *Kenopanishad*.



8–12 September: Swami Girish-ananda Saraswati from Saket Dham, Jabalpur, delighted all with katha and satsang on the topic of Bharat Charitra.



20–22 September: Bal Vyasji of Suryagarha spoke eloquently on various episodes of the *Ramayana* and a theatrical troupe accompanying him enacted some of those episodes with great bhava, transporting the audience into the period of Rama and Sita.



25 September: During Chaturmas Poornahuti, on Bhadrapad Poornima, the full moon of the lunar month of Bhadra, an offering to Sri Rama and Satyameshwar Mahadeva was made. The last reading of the *Ramacharitamanas* was done by the Ramayan Mandali. Swamiji performed havan to Sri Hanuman and Sri Rama; arati and Satyanarayan Katha, recited by the pandits of Shivalaya, Munger, concluded the two-month period.



Vanaprastha Sadhana Satra: 27 July–20 August & 26 August–25 September

Two special courses of one month each were held for vanaprasthis, the age group which, according to the vedic ashrama dharma, is now ready to slowly withdraw from obligations and responsibilities of work and family.

Body, energy and mind have to be healthy for this ashrama, and every morning participants were led through two hours of asana and pranayama and yoga nidra. Swamiji, Swami Gorakhnath and Swami Kaivalyananda gave classes that inspired and invigorated the participants.

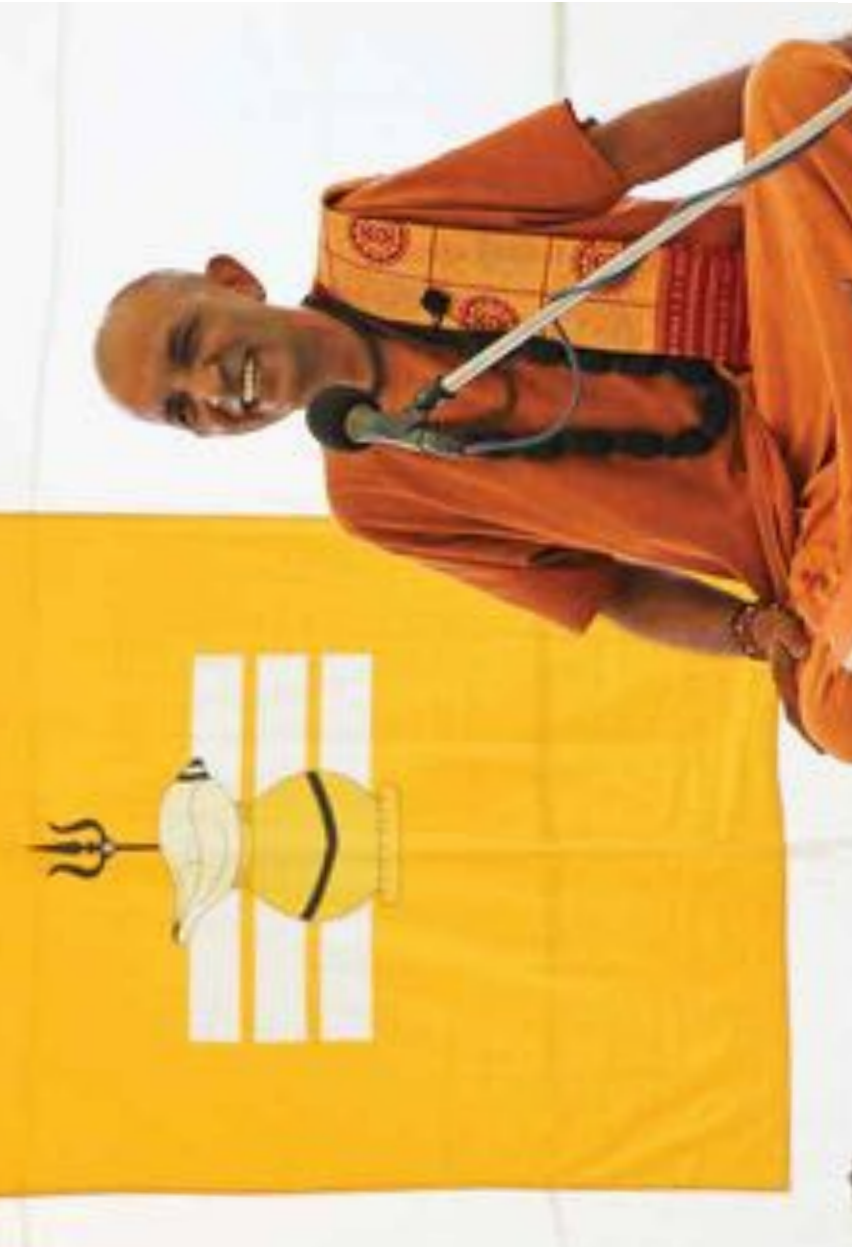


Munger residents were welcome to join and accepted the invitation gratefully. In the early morning, they came with yoga mats and blankets withstanding rain and storms.

In the afternoons, Swamiji gave satsang on the *Narada Bhakti Sutras*, which describes the journey from involvement in the world to a life dedicated to spiritual pursuits.

Impression: We entered the ashram gate on 24 August to be participants of Vanaprastha Sadhana Satra thinking that it was going to be a tough program. As the days rolled by we realized that the program was not about learning how to lead the life of a dry old leaf or how to say a 'BIG NO' to the senses. Rather the whole program taught us how to switch smoothly from one type of disturbing program of the mind to a happy and peaceful program.

- from morning coffee with newspaper to yoga sadhana
- from unwanted discussions to karma yoga
- from story books and magazines to *Ramacharitamanas*

















- from afternoon siesta to satsangs
- from TV and Facebook to singing kirtans
- from masala food to sattwic food
- from undisciplined bed time to disciplined bed time.

Well, the program is coming to an end and it is time to go back. It is like going from a blue lagoon to the Pacific Ocean. With the training given and with full confidence that the 'light house' in Munger has a focus on these little boats too, we are sure that our ongoing journey will be smooth and will be of some use to others.

– *Yogagita and Ananthanarayanam, Mumbai*

SEPTEMBER

Sri Lakshmi-Narayana Mahayajna: 8–12 September

The annual Sri Lakshmi-Narayana Mahayajna was held from 8th to 12th September: beginning on the birthday of Swami Sivananda and concluding on the sannyasa day of Swami Satyananda.

The children of Bal Yoga Mitra Mandal and the youth of Yuva Yoga Mitra Mandal were the visible and invisible organizers of the program. Every day commenced with guru pooja by the children. They also spoke on Ganga and the role she played in the lives of Swami Sivananda and Sri Swamiji. A beautiful Ganga arati was conducted by local priests on the evening of 10th September.





Daily sahasrarchana was performed by 108 participants from various countries and Indian states, offering tulsi leaves, sesame seeds, rice, sindoor and flowers to the deities.

The yajna rituals were conducted by acharyas and pandits from Varanasi, led by Sri Kailash Pandit.

In his satsangs, Swami Niranjanananda invited all to be happy, harmonious and to have faith. Swamiji initiated aspirants into mantra, jignasu and karma sanyasa on 11th September.

Prior to the yajna, Swami Muktananda Puri from Alwar, Rajasthan, gave daily satsangs on the *Kenopanishad*. During the yajna itself, Swami Girishananda Saraswati from Saket Dham, Jabalpur, spoke on Bharat Charitra, and inspired all to cultivate the qualities of this true bhakta. Throughout they graced the yajna with their presence and were joined by Swami Samvidanand Saraswati of Nashik on 12th September. Thus four great luminaries of the ancient sannyasa tradition of India came together at this auspicious occasion.



In the evening of 12th September, the sannyasa diwas of Sri Swamiji, the Chhaya Samadhi at Ganga Darshan was the stage of the Rudrabhisheka and Sri Yantra abhisheka conducted by the pandits from Varanasi.

Swamiji spoke on Sri Swamiji's sannyasa diwas, the circumstances which led to his initiation and the inspiration one should derive from it – *sharanagati*, surrender.

Residents and guests had the opportunity to pay their respect to Sri Swamiji during the parikrama of Chhaya Samadhi and darshan of Satyam Vatika.



Swami Niranjanananda: No matter where you go, you follow and adhere to the decorum of the place. Similarly, in this Lakshmi-Narayana yajna the decorum that needs to be followed is simple: Have, develop and cultivate faith. Be happy and be harmonious. These are the only requirements to participate in the yajna.

Yajna externally is seen as a ritual, but it has a far-reaching impact on the human mind and human psyche, for it is not the external act which is influencing the human psyche but the environment created with the chanting of the mantras and the invocation of the cosmic powers. Whether you believe or you don't believe in yajna, if you come to the place where a yajna is being conducted, you will definitely experience a different state of mind, a different state of consciousness. The mantras, the vibrations and the energy of the invocation elevates each and every individual, and every individual becomes the recipient of the Divine grace, in one way or the other.





Some people come to yajna and experience peace; some people come to yajna and experience happiness; some people come to yajna and find that all their problems are being solved; some people come to yajna and find that all the impediments in life disappear. Each one experiences the effect of the yajna according to their need and the condition in life which they are passing through.

It is difficult to say, 'this is the effect of yajna', as one common effect. The common effect is benevolence and goodwill, however, it is the individual experience which is more important. That individual experience can be enhanced if you are able to develop faith in yourself and in the power that lives in you, which is the cosmic power, the divine power.

DECEMBER

Swami Satyananda's Birthday: 25 December

Sri Swami Satyananda was born in Almora on 25th December 1923, on the full moon day of the lunar month of Margashirsha. The day was commemorated with havan to the chanting of *Satyam Sahasranamavali*, followed by *Sundarkand*.

Year-End Reflection: 31 December

Swamiji asked everyone to reflect on the year that has gone by, to be grateful for the opportunities and to learn from the mistakes made.



Swami Niranjanananda: The intention of this meeting tonight has to be understood and the intent of tomorrow also has to be understood in the right perspective. We are doing the havan to Shakti who held us in her palms during the past year and due to that we are here today. We have gone through all the situations and experiences in life over the past year, making mistakes and having achievements.

All that has happened has to be filtered now and seen from the perspective of what we have received and gained from all these events. It is the learning which is most important. What have we learnt from our mistakes? Not to repeat them again. What have we learnt from all the achievements? To be industrious, focused, one-pointed in order to achieve.

Every situation in life has a purpose, every situation cannot be just equated with pain and pleasures, happiness and sadness, for even moments of unhappiness and suffering have a reason. People can call that by any name, the karmic philosophy, destiny or fate. We have gone through those experiences and we have come out of those experiences with memories of good and bad, sure, yet most important is the learning.

For learning one has to be humble, not arrogant. Learning is an expression of life which is open, receptive and sensitive. Learning creates a situation where you adjust and flow with life and not confront life. Just as water can flow around obstacles, in the same manner learning allows the resilience of wisdom to take over every action, every thought, every intention in life. If

the wisdom is resilient then there is peace, happiness and joy. If the wisdom is not resilient and embedded in one's ego then there is never any peace.

Today we have the opportunity to look at the learning of the last year, today we have the opportunity to honour the year as the Guru which it has been for all of us. Don't worry about tomorrow because we don't know what will happen tomorrow; it may rain and we will not be here at all. So don't worry about tomorrow and if tomorrow comes then we shall see how we can celebrate tomorrow.

Today we celebrate what we have gained. Today we look at what we have received. Today we look at those foundations which will allow us to move into the unknown of tomorrow with more optimism, hope, skill, awareness, wisdom and understanding. Therefore, it is not the New Year's Eve celebration, it is a celebration to honour the year to which we are saying goodbye today. Jai Ho!



ACROSS THE YEAR

Swamiji's tirtha yatra



Swamiji and Swami Satsangi went on a special tirtha yatra this year, a pilgrimage to the Ashtavinayak temples in Maharashtra.

Day 1: On 28th March, first darshan of Ganesha was at Girijatmaj temple, Lenyadri, which is believed to be the place where Parvati performed penance to beget Ganesha, hence the name *Girijatmaj* – *Girija* is one of Parvati's names and *atmaj* means son.

The second darshan was at Vighneshwar temple in Ozar situated on the banks of the Kukadi river. The third darshan was at the Morshwar Temple, Morgaon, which is considered as the *adhya peetha*, the foremost centre of worship by



the Ganapatya sect for whom Ganesha is the supreme being. The fourth darshan was at the Siddhivinayak temple, Siddhatek. This temple is the only one of the Ashtavinayak temples where Ganeshji's trunk is turned to the right and has the power to bestow *siddhis*, hence the name 'Siddhi' Vinayak.



Day 2: On 29th March, first darshan was at the Mahaganapati Temple, Ranjangaon, built by Lord Shiva when he worshipped Ganesha before fighting the demon Tripurasura. Mahaganapati is seated on a lotus, accompanied by his consorts Riddhi and Siddhi. The temple faces east and has a beautiful entrance, guarded over by Jai and Vijay. The second darshan was at the Chintamani Temple, Theur. Here Ganesha removes all *chinta*, worries.

Day 3: On 30th March, the first darshan was at the Varadavinayak temple, Mahad. Ganesha is said to reside here in the form of



Varadavinayak, the bestower of bounty and success. At this temple, *Mushika*, Ganesha's vehicle, was guarding the entrance holding a big laddoo in his mouth. The final darshan was at Ballaleshwar Temple, Pali, named after a young village boy called Ballala, who was beaten by the villagers and his father but was saved by Ganesha.

The culmination of Swamiji's Ashtavinayak Yatra was at the Siddhivinayak and Mahalakshmi temples in Mumbai.

Swami Niranjanananda: There are eight important seats of Ganesha in Maharashtra known as *Ashtavinayak*, eight Ganeshas. We visited all these eight places. It was only after we had set off for this trip that both Swami Satsangi and I realized it was eight years since Sri Swamiji's mahasamadhi. This year we had also taken the sankalpa of performing Ganesha aradhana along with Guru Bhakti Yoga every month. The coming together of these two significant events made our pilgrimage even more special and we felt guided and blessed by Guru and Ganesha.

We felt the grace of Ganesha at every place. It is a beautiful experience, beautiful grace. Remember that God is not something that can be understood by logic. It is an experience.



Ganesha is the elephant-headed God. He is worshipped first in any prayers. His names are repeated first before any auspicious work is begun, before any kind of worship is begun. He is the Lord of power and wisdom. Without the grace of Sri Ganesha and his help nothing whatsoever can be achieved. No action can be undertaken without his support, grace or blessing.

—*Swami Sivananda Saraswati*



संन्यास पीठ की गतिविधियाँ – 2018

जनवरी

नव वर्ष दिवस (1 जनवरी)

गंगा दर्शन में नव वर्ष कार्यक्रम का प्रारम्भ श्री स्वामी सत्यानन्द जी की आवाज़ में संचालित अजपाजप ध्यान के अभ्यास से हुआ। तत्पश्चात् बाल योग मित्र मण्डल के बच्चों द्वारा गणेश, गुरु एवं हनुमान को समर्पित हवन सम्पन्न किया गया। इसके बाद सुन्दरकाण्ड का पाठ हुआ और फिर श्री स्वामीजी की छाया समाधि के सामने श्री हनुमान चालीसा का 108 बार अखण्ड पाठ किया गया। सन् 2008 से शुरू हुई यह साधना अब गंगा दर्शन की वार्षिक परम्परा बन गई है।

अपने सत्संग में स्वामीजी ने सभी को श्रद्धा और विश्वास से युक्त होकर कर्म और धर्म के मार्ग का अनुसरण करने के लिए प्रेरित किया।





गणेश आराधना

सन् 2018 में स्वामी निरंजनानन्द जी ने पूरे वर्ष के लिए एक नयी आराधना, गणेश आराधना का शुभारम्भ किया। हर महीने की 4 से 6 तारीख तक वाराणसी के आचार्यों ने अखाड़ा परिसर में गणेश मन्त्रों के पाठ साथ यह आराधना सम्पन्न की। इस आराधना ने अनेक भक्तों को आकृष्ट किया जो गणेश स्तोत्रों एवं मन्त्रों के आनन्दमय स्पंदनों से भाव-विभोर हो जाते थे।

सत्यमेश्वर आराधना (12-14 जनवरी)

सन् 2014 में पादुका दर्शन में सत्यमेश्वर महादेव की स्थापना की गई थी। तब से हर वर्ष इस समय एक विशेष अनुष्ठान द्वारा उनकी आराधना सम्पन्न की जाती है। वाराणसी से आए पण्डितों ने प्रातःकाल गंगा दर्शन के सत्यम् उद्यान में और दोपहर के समय पादुका दर्शन के सत्यमेश्वर पीठ में अभिषेक और हवन सम्पन्न किया।



सत्यनारायण कथा

संन्यास पीठ में एक नई परम्परा का श्रीगणेश हुआ जिसमें प्रत्येक पूर्णिमा को



स्थानीय शिवालय मंदिर के पण्डितों द्वारा सत्यनारायण कथा का अनुष्ठान सम्पन्न किया गया।

अध्यात्म संस्कार साधना सत्र (18–26 जनवरी)

वर्ष के पहले अध्यात्म संस्कार साधना सत्र के प्रतिभागियों को प्रातःकालीन आसन-प्राणायाम की कक्षा और अपराह्नकालीन योगनिद्रा, लिखित जप एवं स्वाध्याय की कक्षा में साधना के गहरे आयामों की ओर निर्देशित किया गया। इस अवधि में स्थानीय शिवालय मंदिर के पंडितों द्वारा अखाड़ा में मंत्रपाठ एवं हवन के साथ एक विशेष अनुष्ठान भी संचालित हुआ, जिसमें सत्र के सभी प्रतिभागी सम्मिलित हुए।

फरवरी

पाशुपतास्त्र यज्ञ (9–12 फरवरी)

शिवरात्रि की पूर्वसंध्या में अखाड़ा के पावन परिसर में पाशुपतास्त्र यज्ञ का संचालन कैलाश पंडित और उनके साथ आए वाराणसी के अन्य विद्वान् आचार्यों द्वारा किया गया। गोयनका परिवार का सबसे छोटा सदस्य, सप्तऋषि यज्ञ का यजमान था। इस पुरातन यज्ञ के प्राचीन मंत्र मनुष्य की ब्रह्म, विष्णु एवं रुद्र ग्रंथियों को भेदने की क्षमता रखते हैं। यज्ञ में उपस्थित सभी लोगों ने मंत्रों की इस प्रबल ऊर्जा का अनुभव किया।



शिवरात्रि (13 फरवरी)

शिवरात्रि के पावन दिन आश्रम के सभी अंतेवासियों को स्थानीय शिवालय में आमंत्रित किया गया था जहाँ बाल योग मित्र मंडल के बच्चों ने शिवजी को समर्पित भजन-कीर्तन का कार्यक्रम संचालित किया और साथ ही शिव-पार्वती विवाह का सुंदर मंचन भी प्रस्तुत किया। गंगा दर्शन लौटने पर सभी अखाड़ा परिसर में एकत्र हुए जहाँ स्वामीजी की उपस्थिति में रुद्राभिषेक और हवन सम्पन्न किया गया।

मार्च

होली (2 मार्च)

होली के दिन सभी विद्यार्थियों और अन्तेवासियों ने यज्ञशाला के सामने गीत-संगीत के साथ रंगों के त्यौहार को बड़े हर्षोल्लास के साथ मनाया।



नवरात्रि (18-25 मार्च)

नवरात्रि के समय छाया समाधि के प्रांगण में स्तोत्रपाठ एवं हवन के माध्यम से श्री राम और देवी माँ की ऊर्जा तथा कृपा का



आवाहन किया गया, जिसका सभी अन्तेवासियों, विद्यार्थियों तथा अतिथियों ने प्रत्यक्ष अनुभव किया।

रामनवमी के दिन मध्याह्न के समय भजन, कीर्तन तथा स्तोत्रपाठ के साथ ज्योति मंदिर में मर्यादा पुरुषोत्तम, श्रीराम का जन्मदिवस मनाया गया।

हनुमान जयंती (31 मार्च)

इस शुभ दिन हनुमान जी की कृपा एवं ऊर्जा का आवाहन हनुमान चालीसा के पाठ से किया गया। अन्य हनुमान स्तोत्रों के साथ-साथ कार्यक्रम में सम्पूर्ण सुन्दरकाण्ड का पाठ भी किया गया।

अप्रैल

अक्षय तृतीया (18 अप्रैल)

वैशाख मास की शुक्ल तृतीया तिथि अक्षय तृतीया के नाम से जानी जाती है और ऐसी मान्यता है कि इस दिन लिया गया सत्संकल्प अवश्य ही फलीभूत होता है। इस शुभ दिन गंगा दर्शन में हवन, स्तोत्रपाठ और कीर्तन के माध्यम से भगवान नारायण की शक्ति का आवाहन किया गया।



बुद्ध जयन्ती (29 अप्रैल)

बुद्ध पूर्णिमा का गंगा दर्शन में विशेष महत्त्व है क्योंकि यह स्वामी धर्मशक्ति जी का जन्मदिवस भी है। इस अवसर पर अम्माजी के दोनों आराध्यों, श्री राम और श्री स्वामीजी को समर्पित स्तोत्रपाठ तथा हवन सम्पन्न किए गए।

मई

नारायणास्त्र आराधना (16-24 मई)

नारायणास्त्र आराधना, जो अब तक श्री लक्ष्मीनारायण महायज्ञ के दौरान संचालित हुई थी, इस वर्ष अखाड़ा में एक शुभ नौ-दिवसीय अवधि के दौरान आयोजित की गई। वाराणसी के विद्वान् आचार्यों ने यह आराधना बड़ी दक्षता और सटीकता से सम्पन्न की। स्वामीजी के प्रेरक सत्संगों से प्रतिभागी अपने आध्यात्मिक जीवन में भगवान नारायण की भूमिका और महत्ता से अवगत हुए।



जुलाई

अध्यात्म संस्कार साधना सत्र (13–21 जुलाई)

सत्र के प्रतिभागियों को सबेरे आसन-प्राणायाम का तथा दोपहर के समय लिखित जप का अभ्यास कराया गया। साथ ही उन्हें सबेरे अखाड़ा में संचालित मंत्र अनुष्ठान में भाग लेने का भी अवसर प्राप्त हुआ। अपने सत्संगों में स्वामीजी ने एक और यम-नियम – शान्तता एवं नियमितता पर प्रकाश डाला और साधकों को इन यम-नियमों को एक व्यावहारिक साधना के रूप में अपनाने के लिए प्रेरित किया।

गुरु पूर्णिमा (24–27 जुलाई)

गुरु पूर्णिमा का प्रेरणादायक उत्सव पादुका दर्शन परिसर में आयोजित हुआ। पूरे कार्यक्रम के दौरान स्वामी निरंजनानन्द जी की निरंतर उपस्थिति सभी भक्तों एवं श्रद्धालुओं को प्रेरित करती रही और उनमें कीर्तन व गुरु-स्मरण के आनन्द का संचार करती रही।

अपने सत्संगों में स्वामीजी ने साधकों के जीवन में सद्गुणों के विकास पर जोर दिया। उन्होंने स्वामी शिवानन्द जी का उदाहरण देते हुए समझाया कि किस प्रकार उन्होंने अपने जीवन में मनःप्रसाद और नमस्कार के गुणों को सिद्ध किया



था। प्रसन्नता और विनम्रता अभिव्यक्त करने वाले ये सद्गुण मस्तिष्क की प्रतिभा को दर्शाते हैं। स्वामी सत्यानन्द जी ने भाव-शुद्धि और श्रद्धा को अपने जीवन में अभिव्यक्त किया जो हृदय की क्षमता के प्रतीक हैं। स्वामीजी ने इन गुणों के साथ संस्कार और संस्कृति को जोड़ते हुए कहा कि ये जीवन में एक सकारात्मक वातावरण तैयार करके अच्छाई व सद्भावना अभिव्यक्त करने के माध्यम बनते हैं, तथा हमारे हाथों अर्थात् कर्मों की प्रतिभा का विकास करते हैं।

स्वामीजी ने उपस्थित जनसमूह से विगत वर्ष का अवलोकन करने के लिए कहा ताकि वे देख सकें कि आध्यात्मिक पथ पर वे कितने कदम चल पाए हैं, और साथ ही द्विगुणित प्रेरणा के साथ इस पथ पर आगे बढ़ने का संकल्प ले सकें। स्वामीजी ने साधकों को मंत्र, जिज्ञासु संन्यास और कर्म संन्यास में दीक्षित भी किया।

जुलाई-सितम्बर

चातुर्मास अनुष्ठान (28 जुलाई-25 सितम्बर)

गुरु पूर्णिमा के अगले दिन इस वर्ष के चातुर्मास अनुष्ठान का सत्यनारायण कथा के साथ शुभारम्भ हुआ, और अपराह्न के समय स्थानीय रामायण मण्डली की सदस्याओं द्वारा रामचरितमानस का मास पारायण भी शुरू हुआ। श्रावण मास





में भगवान शिव को समर्पित एक विशेष श्रावणी मंत्र साधना भी संचालित की गई जिसमें मुंगेर के नागरिकों ने बड़े उत्साह के साथ भाग लिया।

देश के विभिन्न भागों के मूर्धन्य सन्यासी, कथाकार और कलाकार, जो भारत की आध्यात्मिक परम्परा को जीवित रखते हैं, चातुर्मास के दौरान पादुका दर्शन पधारे और उन्होंने बाल योग मित्र मण्डल के बच्चों, युवा योग मित्र मण्डल के युवाओं, योग सेवकों तथा मुंगेर के नागरिकों के समक्ष अनेक सांस्कृतिक एवं आध्यात्मिक कार्यक्रम प्रस्तुत किए—



30 जुलाई – दरभंगा के विपिन मिश्रा, जिन्होंने बनारस घराने के पंडित हनुमान मिश्रा से संगीत सीखा है और उनके साथी गोपाल झा ने सबेरे और दोपहर के समय भक्तिमय संगीत प्रस्तुत किया। श्रावण मास के पहले सोमवार को प्रस्तुत उनका यह कार्यक्रम भगवान शिव को समर्पित था जिसमें विपिन मिश्रा ने अनेक प्रकार के शंख, डमरु और अन्य वाद्य बजाए और साथ ही अनेक शिव स्तोत्रों का गायन प्रस्तुत किया।



8 अगस्त – मिशनरी अहमदीया कम्यूनिटी वर्ल्डवाइड (मिर्जा गुलाम अहमद कादियानी द्वारा सन् 1889 में शुरू की गई संस्था जो आज 212 देशों में काम कर रही है) के नवीदुल फतह शहीद ने विश्व शांति और अन्तरराष्ट्रीय भाईचारे के आदर्शों पर अपने विचार प्रस्तुत किए।



23-26 अगस्त – इस अवधि में श्रीकृष्ण आराधना बड़े हर्षोल्लास के साथ सम्पन्न हुई। सम्बलपुर, ओडिशा से आए हरि ओम कीर्तन मण्डली के 26 सदस्यों ने भक्तिमय कीर्तन प्रस्तुत किए। आराधना के अंतिम दिन, रक्षा बन्धन के शुभ अवसर पर बाल योग मित्र मण्डल के बच्चों और रामायण मण्डली की सदस्याओं के नृत्यों तथा पंडित देवनायक के बांसुरी वादन ने सभी का मन मोह लिया।

28 अगस्त – मुंगेर के शिवालय मंदिर के पण्डितों द्वारा रामार्चन अनुष्ठान सम्पन्न किया गया। यह आराधना की एक विशेष पद्धति है जिसमें अनेक देवी-देवताओं का आवाहन किया जाता है जो ब्रह्माण्ड की समस्त ऊर्जाओं का प्रतिनिधित्व करते हैं।

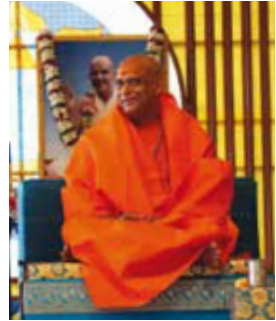


2 सितम्बर – श्री कृष्ण जन्माष्टमी के उपलक्ष्य में बाल योग मित्र मण्डल के बच्चों ने कीर्तन, भजन और हवन सम्पन्न किया। स्थानीय हरि ओम संगीत समूह ने अपने भावुक भजनों और संगीत से सभी को भावविभोर कर दिया।

2-6 सितम्बर – अल्वर, राजस्थान से आए स्वामी मुक्तानन्द पुरी ने उपस्थित जनसमूह को केनोपनिषद् पर प्रबोधक सत्संग दिए।



8-12 सितम्बर – साकेतधाम, जबलपुर के स्वामी गिरीशानन्द सरस्वती ने भरत चरित्र पर प्रकाश डालते हुए अपनी भक्तिमयी कथा और सत्संग से सभी उपस्थित भक्तों और श्रद्धालुओं को मंत्रमुग्ध कर दिया।



20-22 सितम्बर – सूर्यगढ़ा के श्री बाल व्यास ने रामायण के विभिन्न प्रेरक प्रसंगों पर प्रकाश डाला और उनके साथ आई एक नाटक मण्डली के सदस्यों ने इन प्रसंगों का बड़े मार्मिक ढंग से मंचन कर सभी दर्शकों को आत्मविभोर कर दिया।

25 सितम्बर – दो महीनों तक चले चातुर्मास अनुष्ठान की अंतिम आराधना भाद्रपद पूर्णिमा के दिन संपन्न हुई तथा यह श्रीराम और सत्यमेश्वर महादेव को समर्पित रही। रामायण मंडली ने रामचरितमानस के दूसरे मास पारायण का अंतिम पाठ समाप्त किया जिसके बाद स्वामीजी ने हनुमान और राम हवन सम्पन्न किए। आरती के बाद श्री रामजी को कीर्तन के साथ विदाई दी गई। इसके पश्चात् शिवालय के पण्डितों ने सत्यनारायण कथा सम्पन्न की।





वानप्रस्थ साधना सत्र (27 जुलाई – 20 अगस्त एवं 26 अगस्त – 25 सितम्बर)

चातुर्मास के दौरान वानप्रस्थियों के लिए एकमासिक साधना सत्र संचालित किए गए। प्रतिभागियों के शारीरिक एवं मानसिक स्वास्थ्य के लिए प्रतिदिन सबेरे दो घण्टे की योग कक्षा स्वामीजी, स्वामी गोरखनाथ तथा स्वामी कैवल्यानन्द के निर्देशन में संचालित की गई। इन कक्षाओं में मुंगेरवासी भी बड़ी संख्या में शामिल होते थे। दोपहर में प्रतिभागी रामचरितमानस के पाठ में भाग लेते और तत्पश्चात् नारद भक्ति सूत्रों पर स्वामीजी के प्रेरक सत्संगों का श्रवण करते।

सितम्बर

श्री लक्ष्मीनारायण महायज्ञ (8-12 सितम्बर)

संन्यास पीठ में वार्षिक श्री लक्ष्मीनारायण महायज्ञ 8 से 12 सितम्बर तक वाराणसी के विद्वान् आचार्यों द्वारा संचालित हुआ। यज्ञ का शुभारम्भ स्वामी शिवानन्द जी के जन्मदिवस पर और समापन स्वामी सत्यानन्द जी के संन्यास दिवस पर हुआ।

बाल योग मित्र मण्डल के बच्चे और युवा योग मित्र मण्डल के युवा सम्पूर्ण कार्यक्रम के प्रत्यक्ष एवं अप्रत्यक्ष संचालक थे। प्रतिदिन कार्यक्रम का श्रीगणेश बच्चों द्वारा की गई गुरु पूजा से होता था, जिसके बाद वे सुमधुर कीर्तन, भजन और स्तोत्रपाठ करते। उन्होंने माँ गंगा पर बोलते हुए स्वामी शिवानन्द जी और स्वामी सत्यानन्द जी के जीवन में उनकी भूमिका पर प्रकाश डाला। 10 सितम्बर की संध्या को स्थानीय पण्डितों द्वारा मनोहारी गंगा आरती भी सम्पन्न हुई।

यज्ञ के दौरान भारत के विभिन्न राज्यों तथा विश्व के विभिन्न देशों से आए 108 प्रतिभागियों द्वारा प्रतिदिन तुलसीदल, अक्षत, तिल, सिंदूर तथा पुष्पादि सामग्री से सहस्रार्चन सम्पन्न किया गया। 10 सितम्बर को जगन्नाथ पुरी, ओडिशा के विश्वविख्यात मंदिर से महाप्रसाद और मंदिर ध्वज भी यज्ञ स्थल पहुँचे।

अपने सत्संगों में स्वामी निरंजनानन्द जी ने सभी को जीवन में प्रसन्नता, सामंजस्य और श्रद्धा लाने के लिए प्रेरित किया। 11 सितम्बर को उन्होंने साधकों को मंत्र, जिज्ञासु संन्यास और कर्म संन्यास में दीक्षित किया।

यज्ञ के पूर्व अल्वर, राजस्थान के स्वामी मुक्तानन्द पुरी ने केनोपनिषद् पर प्रबोधक सत्संग दिये और यज्ञ के दौरान जबलपुर, मध्य प्रदेश के स्वामी गिरीशानन्द सरस्वती ने भरत चरित्र पर प्रकाश डालते हुए उन्हें एक सच्चा भक्त बताया तथा उनके गुणों को आत्मसात् करने के लिए प्रोत्साहित किया। यज्ञ की पूरी अवधि में इन संतों की प्रेरक उपस्थिति निरंतर बनी रही, और 12 सितम्बर को इनके साथ नाशिक के स्वामी संविदानन्द सरस्वती भी उपस्थित हुए। इस प्रकार भारत की प्राचीन संन्यास परम्परा के चार मूर्धन्य संत इस पावन अवसर पर एक मंच पर एकत्र हुए।

श्री स्वामी सत्यानन्द जी के संन्यास दिवस, 12 सितम्बर की संध्या को गंगा दर्शन में श्री स्वामीजी की छाया समाधि पर रुद्राभिषेक और श्री यंत्र अभिषेक का अनुष्ठान सम्पन्न हुआ। श्री स्वामीजी के संन्यास दिवस पर अपने विचार रखते हुए हुए स्वामीजी ने उनकी संन्यास दीक्षा के घटना-क्रम पर प्रकाश डाला और शिष्य के जीवन में शरणागति के महत्त्व को उजागर किया।





इस अवसर पर सभी उपस्थित लोगों को छाया समाधि और सत्यम् वाटिका की परिक्रमा करते हुए श्री स्वामीजी के प्रति अपनी श्रद्धा निवेदित करने का मौका भी मिला।

दिसम्बर

श्री स्वामी सत्यानन्द जी का जन्मदिवस (25 दिसम्बर)

श्री स्वामी सत्यानन्द जी का जन्म अल्मोड़ा में 25 दिसम्बर, 1923 को मार्गशीर्ष पूर्णिमा के शुभ दिन हुआ था। इस अवसर पर सत्यम् सहस्रनामावली के साथ हवन सम्पन्न किया गया और तत्पश्चात् सुन्दरकाण्ड का पाठ किया गया।

अन्य गतिविधियाँ

स्वामीजी की तीर्थयात्रा

इस वर्ष स्वामी निरंजनानन्द जी और स्वामी सत्यसंगानन्द जी महाराष्ट्र के अष्टविनायक मंदिरों की तीर्थयात्रा पर गए।

प्रथम दिवस – 28 मार्च को गणेश जी का पहला दर्शन लेण्याद्रि के गिरिजात्मज मंदिर में था। ऐसी मान्यता है कि माँ पार्वती ने इसी स्थान पर गणेश जी की प्राप्ति के लिए तपस्या की थी, इसलिए इस स्थान का नाम गिरिजात्मज, अर्थात् गिरिजा का पुत्र पड़ा।



दूसरा दर्शन कुकडी नदी के तट पर स्थित ओझर के विघ्नेश्वर मंदिर में हुआ। तीसरा दर्शन मोरगाँव के मयूरेश्वर मंदिर में था, जिसे गाणपत्य सम्प्रदाय द्वारा आद्य पीठ माना जाता है और यह उनका सबसे महत्त्वपूर्ण तीर्थ स्थान है। चौथा दर्शन सिद्धटेक के सिद्धिविनायक मंदिर में था। अष्टविनायक मंदिरों में यह एकमात्र मंदिर है जहाँ गणेश जी की मूर्ति में सूँड दाहिनी ओर मुड़ी है और जिसमें सिद्धि प्रदान करने की क्षमता मानी जाती है।

द्वितीय दिवस – 29 मार्च को पहला दर्शन रांजनगाँव के महागणपति मंदिर में हुआ। कहा जाता है कि इस मंदिर का निर्माण भगवान शिव ने किया था और त्रिपुरासुर से युद्ध करने के पहले यहाँ गणेश जी की आराधना की थी। इस प्राचीन मंदिर में महागणपति अपनी शक्तियों, ऋद्धि और सिद्धि के साथ एक कमल पर विराजमान हैं और उनकी शोभा देखते ही बनती है। दूसरा दर्शन चिंतामणि मंदिर, थेऊर में था।

तृतीय दिवस – 30 मार्च को गणेश जी का पहला दर्शन वरदविनायक मंदिर, महड में हुआ। यहाँ गणेश जी वरदविनायक रूप में अपने भक्तों को समृद्धि और सफलता मुक्तहस्त प्रदान करते हैं। अंतिम दर्शन बल्लालेश्वर मंदिर, पाली में था। इस मंदिर का नाम एक गाँव के लड़के, बल्लाल पर पड़ा, जिसे उसके पिता और अन्य गाँववाले त्रस्त कर रहे थे, पर गणेश जी ने आकर उस निर्दोष बालक की रक्षा की थी।

स्वामीजी की अष्टविनायक यात्रा की पूर्णाहुति मुम्बई के सिद्धिविनायक और महालक्ष्मी मंदिरों के दर्शन से हुई।



स्वामी निरंजनानन्द – बहुत-से लोग सोच सकते हैं, स्वामीजी तीर्थ क्यों गये। जब तक हम योग से जुड़े थे, कभी तीर्थ वगैरह कुछ नहीं किया, लेकिन जब हम योग पीठ से निवृत्त हुये और संन्यास पीठ से जुड़े, तब से संन्यास के दर्शन, संन्यास की शिक्षा, संन्यास के आचरण, उस मार्ग पर चलने का प्रयास कर रहे हैं। इस क्रम में साधना भी होती है, जैसे पंचाग्नि साधना। इसके अलावा और भी विभिन्न साधनाएँ हैं जो भविष्य में हमें करनी होंगी यहाँ पर, पंचाग्नि तो शुरुआत है।

ब्रह्माण्ड में निश्चित रूप से एक ईश्वरीय तत्त्व व्याप्त है। अपनी अन्तरात्मा से सम्बन्ध स्थापित करके ही उस परम तत्त्व का अनुभव प्राप्त हो सकता है। ऐसा हमारे गुरु जी ने कहा, ऐसा हमारे परमगुरु स्वामी शिवानन्द जी कहते थे। पहले बात समझ में नहीं आती थी, लेकिन जैसे-जैसे संन्यास मार्ग में प्रवृत्ति बढ़ रही है तो बात समझ में आती है, और उसी का एक अनुभव इस अष्टविनायक तीर्थयात्रा में प्राप्त हुआ है। किस रूप में? कृपा, अनुग्रह और आशीर्वाद के रूप में। ■

Form IV (See Rule 8)

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I, Swami Gyansiddhi Saraswati, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date: 25 March 2019

Sd/- (Swami Gyansiddhi Saraswati) Editor.



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कवर : पाशुपत अस्त्र यज्ञ 2018

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Apr 6-14	Jignasu Sadhana for jignasu sannyasa initiates (for national and overseas aspirants)
Jul 3-10	Adhyatma Samskara Sadhana Satra 2 (for nationals)
Jul 16 2019- Jul 16 2020	Sannyasa Experience (for nationals)
Jul 17-Aug 10	Vanaprastha Sadhana Satra 1 (for nationals)
Aug 15-Sep 14	Vanaprastha Sadhana Satra 2 (for nationals)
Aug 26-Sep 1	Karma Sannyasa Sadhana for karma sannyasa initiates (for national and overseas aspirants)

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