

# Satya ka Avahan

Invoking the Divine

सत्य का  
आवाहन

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Sannyasa Peeth, Munger, Bihar, India



**Hari Om**

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

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*Front cover and plates:*

Activities of Sannyasa Peeth 2021



## **SATYAM SPEAKS – सत्यम् वाणी**

Bhakti is a feeling, an awareness. You operate with emotions, with faith and belief. Bhakti yoga is the path of 'self yoga' – everything is within me. I mobilize my willpower and the God within me is awakened. Just as the rivers that flow down from the mountains ultimately meet the ocean, similarly all good karmas are ultimately contained in bhakti.

—Swami Satyananda Saraswati

भक्ति एक भावना है, एक प्रकार की चेतना है। इसमें भाव, श्रद्धा और विश्वास के साथ काम किया जाता है। मेरे भीतर सब कुछ है – इस विश्वास के साथ जब मैं अपनी संकल्प शक्ति जागृत करता हूँ तो मेरे भीतर का भगवान जाग जाता है। जैसे पर्वतों से उतरती नदियाँ अन्त में सागर से जा मिलती हैं, वैसे ही सभी सत्कर्म अन्त में भक्ति में परिणत हो जाते हैं।

—स्वामी सत्यानन्द सरस्वती

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न तु अहं कामये राज्यं न स्वर्गं नापुनर्भवं । 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



## Contents

This issue of Avahan is dedicated to the activities of Sannyasa Peeth during 2021

आवाहन के इस अंक में संन्यास पीठ की 2021 की गतिविधियों का प्रतिवेदन है



# SANNYASA PEETH EVENTS 2021

## New Year's Day: 1 January



This year *the Hanuman Chalisa* anushthana was held in Satyam Vatika with havan, stotras and the chanting of 108 rounds of Hanuman. The program was attended by ashram residents, and a few members of BYMM, YYMM also participated. It was a bright and sunny day, the energy was high and everyone participated with joy and enthusiasm. Swamiji gave an inspiring satsang and the event was livestreamed. This meant a lot especially to devotees and aspirants who have been unable to visit the ashram due to the Covid pandemic.





### **Satyameshwar Aradhana: 12–14 January**

Pandits from the Sivalaya temple in Munger conducted the annual three-day Satyameshwar aradhana in Paduka Darshan. Havan and abhishek was performed to the chanting of *Rudripaath*. The aradhana concluded with beautiful shringar and arati to Satyameshwar Mahadev every day.



### **Makar Sankranti: 14 January**

Following the Sankranti tradition initiated by Swamiji, the first event of the year was that of Makar Sankranti. Satyananarayan katha, chanting of Surya stotras and havan was held at Paduka Darshan. The most important aspect of this sadhana is the offering of daan and this month daan was offered to 108 workers from the ashram and outside as well.





Throughout the year, daan was offered on every Sankranti except between April and July due to a peak in the Covid-19 pandemic. About a thousand people received daan and were drawn from a wide spectrum of society – carpenters, goldsmiths, ironsmiths, cobblers, washermen, potters, thelawalas, woodcutters, cooks of primary and middle government schools in Munger, newspaper vendors, staff from anganwaris (crèches) and elderly persons.



### **Pashupat Astra Yajna: 11 March**

Swamiji started his panchagni sadhana on 15th January for a period of two months. It culminated with the Pashupat Astra Yajna on Sivaratri.

### **Sivaratri: 11 March**

The Sivaratri aradhana was conducted at Akhara with havan and chanting dedicated to Lord Shiva.



### **Holika Dahan: 28 March**

Holika was celebrated in Yajnashala. After telling the story of Prahlad, Swamiji interpreted the incident of the elephant, symbol of buddhi, who tried to kill Prahlad.

*Swami Niranjanananda:* Children are pure and innocent, yet they are conditioned by their parents who have so many expectations which impose on their children. Hiranyakashyapu was imposing his ideas on the child Prahlad.

When that fails buddhi comes in between. You do not have to fight buddhi, for buddhi also fights for you. Buddhi fights for you

in the outer dimension, *bahirmukhi*, and you fight with buddhi when you become internal, *antarmukhi*.

You are not fighting with buddhi twenty-four hours a day. You use your buddhi, the grey matter, knowledge, wisdom, intellect, when you are external and have to manage the outer dimension. Saints have said that buddhi is not applicable in the inner dimension. Sri Aurobindo used to say, 'In the beginning intellect was my friend, but later on intellect became my barrier'. When the intellect was the friend in the outer dimension, everything was good. When Aurobindo goes in, he discovers that his own intellect became a barrier in his inner experience. That is a struggle that each one has to face in life.

Buddhi is represented by the mahat tattwa, the ego. Mahat is chitta, buddhi and manas. The four together are called *mahat*. When this greater mind is attracted to the material world, it becomes negative. The purity of consciousness is being crushed by the greater mind which is trying to exert its dominance. It crushes the pure to establish its dominance of manas, buddhi, chitta and ahamkara. Prahlad is unaffected as he is in the Narayana vritti, the brahmi vritti; he is not in the material vritti.

The brahmi vritti is the sattwic vritti. Prahlad does not desire or crave, he is not influenced by *kama*, *krodha*, *lobha*, *moha*, *mada*, *matsarya* or *irshya*, *dvesha*, *ghrina* – desire, anger, greed, infatuation, arrogance, envy, repulsion and hatred. Intellect or mahat fails; it cannot destroy the purity of the inner self.

### **Holi: 29 March**

Holi was celebrated in Yajnashtala with havan and chanting of stotras. After Swamiji's satsang, the program ended with colours and water.

### **Chaitra Navaratri: 13 to 20 April**

The nine-day period dedicated to the invocation of Cosmic Energy in the form of Devi Shakti was celebrated in Yajnashtala.





A special verse was selected from Adi Shankaracharya's *Saundarya Lahari* and was the theme and content of the anushthana.

**Ramnavami: 21 April**

A program to celebrate the birth of Sri Rama was held in Satyam Udyan with stotras, havan and kirtan.







### **Hanuman Jayanti: 27 April**

Ashram residents and guests gathered in the Main Building courtyard for the chanting of Sundarkand and *Hanuman Chalisa* to mark Hanuman Jayanti, which also falls on *poornima*, full moon day. During the program there was a sudden light shower after which a beautiful arc of a rainbow was seen over the Main Building.

*Swami Niranjanananda*: Hanuman's interaction with Sri Rama was unique as in relationship he was brother, friend and servant to do all Sri Rama's biddings. Hanumanji describes his relationship eloquently, "At the physical level, I am the servant of Sri Rama. He is my master, I do his bidding and am his servant. At the mental level, he is my friend. I can tell anything to him knowing that he will always guide and inspire me. As friends we are equals. At the spiritual level, there is no difference between me and Sri Rama; we are one."

Hanumanji did not only say these three statements, he lived, experienced and became them. There was never any conflict or confusion between his physical, mental and spiritual connection. He represents an enlightened being from birth who lived a life of dharma, renunciation, contemplation and peace.



Hanumanji fought not to create disturbance but to bring peace, harmony and dharma. While the terrorists fight to bring disturbance, good people fight to eliminate and avoid the causes of disturbance. Hanuman has been a unique personality. The most knowledgeable person. As an example of service he is identified and quoted as the model of an ideal helper and servant to Sri Rama. In intellect there is nobody who can compare with him. He is an astute person for nothing escapes his eyes.

He always takes things in stride, therefore people depicted him as flying for when you fly there are no obstacles, you only face obstacles when you walk. You walk when you are heavy in mind and body. When you are light in mind and body, you float four inches above the ground like the chariot of Yudhishtira. Yudhishtira was an embodiment of dharma. He never thought, encouraged, associated with or supported any misdeed or ill thought. So his chariot used to ride four inches above the ground on a cushion of air.

During the chanting of *Hanuman Chalisa*, there was a beautiful circle around the ashram. It was like Hanumanji saying, "I am here, I am above you, I am watching you, I am circling the place. There is the sun, the earth and you, Ganga Darshan."

### **Akshay Tritiya: 14 May**

Akshay Tritiya was celebrated with havan and the chanting of stotras.

## Guru Poornima: 24 July



Residents gathered in Satyam Vatika to celebrate Guru Poornima. Swamiji conducted paduka poojan, while sannyasins did havan to the chanting of guru mantras. Swamiji's satsang was livestreamed and devotees around the world received Swamiji's inspiration on this auspicious day.

## Sri Lakshmi-Narayana Mahayajna: 8–12 September

In the morning, Lakshmi and Narayana sahasrarchan was conducted at Akhara. In the afternoon, the grace of Sri Lakshmi and Narayana was invoked at Paduka Darshan. Swamiji conducted the pooja. Residents chanted stotras, the *Sri Suktam* and *Purusha Suktam*, and conducted havan. Swamiji dedicated the yajna to the memory of Swami Sivananda and Sri Swami Satyananda, and asked everyone to follow their example. He gave a practical outline of how to integrate their teachings into one's day-to-day life.







*Swami Niranjanananda:* This auspicious Lakshmi-Narayana Mahayajna began on the birthday of our Paramguru, Sri Swami Sivanandaji, and it concludes on the Sannyasa Day of our Guru, Sri Swami Satyanandaji. We are sandwiched between the two powers of Shivam and Satyam – *Shivam* representing auspiciousness, *Satyam* representing eternal truth and existence. Auspiciousness and eternal truth are the expressions of Lakshmi and Narayana. Therefore, although they may be physically apart, in energy, intention and spirit Swami Sivanandaji, Swami Satyanandaji, Mother Lakshmi and Lord Narayana are one and the same. They nourish our spirit, mind and body. They enlighten us, inspire and encourage us to walk the path of righteousness and dharma; and we have to connect with their intention.

The theme of this Lakshmi-Narayana Mahayajna has been lifestyle. It is an important subject to be considered by all spiritually oriented people. Asana, pranayama and meditation provide you with limited success, peace and tranquillity for the time that you are engaged in these activities. How much meditation do you do? Half an hour, maybe one hour maximum. For the time you are doing meditation you will feel okay, yet the moment you open your eyes, you are surrounded again by the same environment. How much asana and pranayama do you do? While you are



practising, you feel good, light, healthy, energetic, vibrant and full of stamina. Does it bring a permanent change to your life?

Permanent change in life comes when you are able to adjust your daily routine and lifestyle. You can practise asana and pranayama, meditation, do all your spiritual and religious practices and fulfil your obligations, yet until you begin to modify your own habits, lifestyle and daily routine, you will not get anything permanent. You will not gain anything that is long lasting.

That is the message of this Lakshmi-Narayana Mahayajna: Look at your lifestyle. Try to correct it, improve it. Look at your habits, correct them, better them. Look at your prana, increase the level of prana shakti, your vitality and clarity. Develop a robust physical and mental culture by changing the mood of the mind. Connect with happiness and not dejection.

In these small ways begin to change your lifestyle, and once the lifestyle changes, your mind will become relaxed and vitality, clarity, wisdom and understanding will increase. However, this will only happen when you are able to make the effort to change your daily routine, habits and lifestyle.

## Ashwin Navaratri and Narayanastra Yajna: 9–15 October



Residents observed Navaratri with the chanting of stotras and kirtan. The Narayanastra yajna was also conducted during this period which brought about a beautiful confluence of the grace and energy of Devi, the Cosmic Mother, and Narayana, the Cosmic Sustainer. Lord Mrityunjaya was installed in Satyam Udyan with daily abhishek and shringar.

### **Satyam Poornima: 15–19 December**

This was the second year that Satyam Poornima was celebrated at Sannyasa Peeth, Paduka Darshan, on the banks of the Ganga. Swamiji performed abhishek to twelve Shivalingas on the lawn near Satyameshwar Peeth while pandits chanted the ancient Rudri mantras and sannyasins offered abhishek to Satyameshwar Mahadev. Stotras and kirtan were chanted by sannyasins during abhishek, pooja and alankar. Havan was also performed to the Mahamrityunjaya mantra and the proceedings concluded with arati.

The program was organized by members of the YYMM, who also ably assisted in the abhishek, and ashram residents. The ongoing Covid pandemic conditions did not make it possible for visitors and the program was attended by ashram residents only. Despite the seemingly small numbers, the venue felt full –





probably with the thoughts and prayers of devotees who were able to participate through the beautiful digital prasad with satsangs and presentations from the previous year's Satyam Poornima program which was made available during the days of the event.



*Swami Niranananda:* Who is Swami Satyananda? People relate to him and associate with him in their own manner. Some say that he was a disciple of Swami Sivananda, others a propagator of yoga. Some say he was a sannyasi and renunciate, others that he has earned a lot of name and fame, has many ashrams and disciples, and travels around the world. People look at the outer life of a person. Few people are able to look at the real life that the person has lived, and acknowledge the journey. After all, it is the journey which is important and inspiring. One can reach the destination, yet it is the journey and the person's effort which is inspiring. The experiences of the journey which we undertake constitute our memories.





I would like to dedicate this Satyam Poornima to the unique accomplishments of our Swamiji. The sentiment with which he lived his life, tells a great deal about him. When he left Sivananda Ashram with the mandate of Swami Sivanandaji, his Master, to spread the message of yoga from door to door and shore to shore, he travelled around India, developed close association with people who later on helped him fulfil his mission and assist him in his journey. In 1956, he said to those people, "I don't know that I will be able to spread the message of my Master like Swami Vivekananda did, yet it is my cherished dream and ambition. I want to spread the teaching of my Master to every nook and corner to help suffering humanity through asana, pranayama, kirtan, bhajan, satsang and seva."

This was his sentiment in 1956. His cherished ambition, his cherished desire and dream was to spread the teaching of his Master. That became the foundation for his paths of karma that he followed in life. There were many paths of karma that he followed. In 2012, I had gone to Kedarnath, where I met one sadhu. When he learnt that I was a disciple of Swami Satyananda, he said to me, "You don't know how lucky you are. Swami Satyananda is a person who has lived every karma and every dharma defined by the *shastras*, scriptures." This is how the enlightened people in India see Swamiji. A person who has gone through every karma and who has lived every dharma as prescribed in the tradition and scriptures.

If today people ask me, "What have you learnt through your association?" I will say that I did not learn yoga or meditation from Swami Satyananda. I learnt living from Swami Satyananda. He taught me how to live, for he lived. He taught me how to live, and I am living. This Satyam Poornima is dedicated to such a person.

## SANNYASA PEETH CHATURMAS: 25 JULY-20 SEPTEMBER

### **Ramacharitamanas Masparayan**

The ladies of the Ramayan Mandali conducted the *Ramacharitamanas* Masparayan twice as part of the Chaturmas anushthana. Every day for two months, they gathered at Paduka Darshan in the afternoon to conduct the chanting.



### **Satyameshwar Aradhana and Rudrabhishek**

For two months on every Monday, Satyameshwar Aradhana took place at Satyameshwar Peeth and Rudrabhishek was conducted next to the chanting of the *Ramacharitamanas*. With the help of members of Bal Yoga Mitra Mandal and Yuva Yoga Mitra Mandal, the anushthana was conducted with dignity and bhava.



### **Swara Sadhana**

As part of his Chaturmas anushthana, Swami Niranjan invited the residents to participate in regular swara sadhana sessions which were conducted at Satyam Vatika. Every morning, he guided the swara sadhana and inspired all to discover and connect with the realm of sound.





## Krishna Aradhana: 18–22 August

Krishna Aradhana was celebrated in Satyam Vatika. The program was also livestreamed.



*Swami Niranjanaanda:* During Chaturmas, different activities are conducted and guided at Sannyasa Peeth, Paduka Darshan. One of the activities is the yogic flow, where we learn the practices and principles of the yogic tradition, science, culture and lifestyle, along with the practices of asana, pranayama, relaxation and meditation. This is to acquire fitness and physical, psychological and spiritual health.

Along with this current of yoga, another current flows, that of jnana. *Jnana* means knowledge, cultivating correct understanding. In this tradition, there are studies of Upanishads, Gitas, Vedas, Sutras and Vedantas by eminent personalities and sannyasins, who are masters on the subject. The third current is that of karma. Different activities are undertaken through seva and daan, through correct and positive interaction with people, with the intention to uplift them and bring health, peace and beauty into their lives.

The next current is that of bhakti, the chanting of mantras, kirtans, bhajans, naam-smaran, japa, different invocations, aradhanas and upasanas, which bring one closer to inner purity and inner wholeness.

Due to the pandemic, the Chaturmas anushtana is a private affair this year. Krishna Aradhana is not a religious function, it is

an awareness to cultivate purity and wholeness in life, and the determination to cultivate love in life. Krishna represents love. The definition of bhakti is love and service. *Bhaj sevayam* indicates that you express your love and devotion through service. *Paramaprema roopa* means bhakti and is the ultimate form of transcendental love.

We need to understand the different aspects to grasp the subject of bhakti. People define bhakti as devotion to God, that is one path. Others define bhakti as ritual, *karma kaand*, going to temples, worshipping. Others chant kirtans, the name of God, that is another path. These different paths represent different traditions, customs and aspects of religions. The yogic perspective says you have to discover purity, wholeness and love inside you. The moment you do that, you are united, you are one with the element of Krishna.

Krishna represents the effulgent love. He is the *Premavatar*, the incarnation of love. The yogic path has its own views and understanding, based on two aspects of life. One is experience and the other is expression, which go hand in hand. In the state of wholeness and purity, you experience *ananda*, bliss, and you express love. You experience bliss and you give love. You receive ananda and you give prem. Bliss and love are complementary to each other and cannot be separated.

To perfect bhakti, following a method, a ritual, a path is not enough or sufficient. To explore the dimension of purity, positivity and quality in one's life, following one path is not enough. An awareness has to be cultivated, as to how we can become stable in the experience of bhakti.



## Janmashtami: 30 August

Sri Krishna's birthday was celebrated in Satyam Vatika and the program was also livestreamed.



*Swami Niranjanananda:* Sri Krishna was a visionary. He did not deviate or sway from the path and purpose for which he was born. He lived a complete lifestyle, full of karma, jnana, dharma and bhakti. Karma, jnana, dharma, bhakti are the main aspects that Sri Krishna lived in his own life. He also had to live a sannyasin's life. Only a detached person can take big decisions. An attached person cannot take big decisions. Dhritrashtra could not take any decision for he was attached. Sri Krishna could take major decisions, he was detached.

Sri Krishna continues to inspire the heart and mind of millions in this country. At the same time, we have to allow Krishna to be born in our life as well. We have to open the doors and locks of our own heart for him to manifest. To facilitate his manifestation, we have to improve our nature, quality, thoughts, behaviour and performance. The change happens when you connect with *sat*, the real. I am not using the word 'truth'. Truth is too complex a word, yet the 'real' is what you experience.

This *sat* is associated with thought, behaviour, associations and relationships. That *sat* is associated with performance, obligations and duties, profession, family, society and nation. A wholistic view of the entire creation and the role in that creation for the upliftment and development is the awareness of dharma that Krishna had at all times.



## Raksha Bandhan: 22 August



On the auspicious occasion of Raksha Bandhan, Sannyasa Peeth gifted three highly-equipped ambulances to three hospitals in Munger. Hospital staff gathered at the carpark of Ganga Darshan and received the three vehicles with heartfelt gratitude. They said that not even in Patna, the state capital of Bihar, were such sophisticated ambulances used by hospitals.

## Poornahuti: 20 September

At the conclusion of the Chaturmas anushthana, a special havan was conducted after the last chanting of the *Ramacharitmanas* Masparayan. Satyameshwar abhishek and shringar was also performed in Satyameshwar Peeth. Swamiji thanked the ladies of the Ramayana Mandali for their support and being the pillar of the anushthana.



# संन्यास पीठ के 2021 के कार्यक्रम



## नव वर्ष (1 जनवरी)

नव वर्ष का स्वागत सत्यम् वाटिका में हवन, स्तोत्रपाठ एवं हनुमान चालीसा के 108 बार अखण्ड पाठ से किया गया। कार्यक्रम में आश्रम के निवासियों तथा बाल योग मित्र मण्डल एवं युवा योग मित्र मण्डल के कुछ सदस्यों ने भी भाग लिया। इस उज्ज्वल दिन पूरे वातावरण में ऊर्जा और उमंग थी और सभी ने खुशी और उत्साह के साथ इस अनुष्ठान में भाग लिया। स्वामीजी ने नव वर्ष के उपलक्ष्य में एक प्रेरक सत्संग दिया जिसका सीधा प्रसारण किया गया। यह विशेष रूप से उन भक्तों और साधकों के लिए बहुत मायने रखता है जो कोविड महामारी के कारण आश्रम नहीं आ पाए हैं।

## सत्यमेश्वर आराधना (12-14 जनवरी)

सन् 2014 में सत्यमेश्वर महादेव की स्थापना के बाद से प्रतिवर्ष यह अनुष्ठान सम्पन्न किया जाता है। इस अवसर पर स्थानीय शिवालय मंदिर से आये पंडितों ने रुद्री पाठ के साथ अभिषेक और हवन सम्पन्न किया। प्रतिदिन आराधना का समापन सुंदर शृंगार और आरती के साथ किया गया।

## मकर संक्रान्ति (14 जनवरी)

मकर संक्रान्ति के शुभ अवसर पर पादुका दर्शन में श्रीसत्यनारायण कथा, हवन और रुद्राभिषेक सम्पन्न किया गया। इस साधना का सबसे महत्वपूर्ण पक्ष दान है और इस महीने आश्रम और बाहर के 108 श्रमिकों को प्रसाद दिया गया। दान की यह परम्परा अप्रैल से जुलाई तक के महीनों को छोड़कर, जब कोविड-19 महामारी अपने चरम पर थी, पूरे वर्ष कायम रखी गयी। इस क्रम में हजार से अधिक लोगों ने दान प्राप्त किया जो समाज के प्रायः हर वर्ग से चयनित किये गये थे। इनमें बढई, सुनार, लोहार, मोची, धोबी, कुम्हार, ठेलावाले, लकड़हारे, मुंगेर में प्राथमिक और मध्य सरकारी स्कूलों के रसोइये, समाचार पत्र विक्रेता, आंगनवाड़ी के कर्मचारी और बुजुर्ग व्यक्ति शामिल थे।

## पाशुपत अस्त्र यज्ञ (11 मार्च)

स्वामीजी ने 15 जनवरी को दो महीने की अवधि के लिये अपनी पंचाग्नि साधना प्रारम्भ की जिसकी पूर्णाहुति 11 मार्च को सम्पन्न हुई। इस अवसर पर सत्यम् उद्यान के पावन परिसर में स्वामीजी द्वारा पाशुपत अस्त्र यज्ञ संचालित किया गया।





## शिवरात्रि (11 मार्च)

शिवरात्रि आराधना अखाड़ा परिसर में भगवान शिव को समर्पित हवन और स्तोत्रपाठ के साथ की गई।

## होलिका दहन (28 मार्च)

यज्ञशाला में होलिका दहन सम्पन्न किया गया और इस अवसर पर स्वामीजी ने अपने सत्संग में प्रह्लाद की कथा का उल्लेख करते हुए इसके आध्यात्मिक पक्षों पर प्रकाश डाला।

## होली (29 मार्च)

छाया समाधि में गुरु पादुका पूजन के साथ होलिका उत्सव का शुभारम्भ हुआ जिसके पश्चात् यज्ञशाला में संन्यासियों ने हवन और स्तोत्र पाठ किया। स्वामीजी के प्रेरक सत्संग के पश्चात् सबने अबीर और गुलाल के साथ होली खेली।

## चैत्र नवरात्रि (13-20 अप्रैल)

देवी शक्ति को समर्पित नवरात्रि साधना यज्ञशाला में सम्पन्न की गयी। इस साधना में सौंदर्य लहरी के एक विशेष श्लोक का अनुष्ठान किया गया जिसका लक्ष्य सम्पूर्ण स्वास्थ्य और मांगल्य की प्राप्ति था।



## रामनवमी (21 अप्रैल)

रामनवमी के अवसर पर श्री राम का जन्मोत्सव सत्यम् उद्यान में बड़े हर्षोल्लास के साथ मनाया गया। इस अवसर पर स्तोत्र पाठ, हवन और कीर्तन सम्पन्न किया गया।

## हनुमान जयंती (27 अप्रैल)

हनुमान जयंती के शुभ अवसर पर सुंदरकाण्ड और हनुमान चालीसा का पाठ किया गया। आरती के पश्चात् गगन में सूर्य के चारों ओर एक सुंदर इंद्रधनुषीय मण्डल के दर्शन कर सब आह्लादित हुए।

## अक्षय तृतीया (14 मई)

अक्षय तृतीया के दिन हवन, स्तोत्र पाठ तथा कीर्तन के साथ संन्यासियों द्वारा भगवान नारायण की आराधना सम्पन्न की गई।

## गुरु पूर्णिमा (24 जुलाई)

गुरु पूर्णिमा का आयोजन सत्यम् वाटिका में किया गया जहाँ स्वामीजी ने पादुका पूजन और संन्यासियों ने हवन और स्तोत्र पाठ सम्पन्न किया। इस अवसर पर स्वामीजी के सत्संग का सीधा प्रसारण किया गया और विश्व के



सभी कोनों में शिष्यों और भक्तों ने इस शुभ दिन स्वामीजी के प्रेरक सन्देश को आत्मसात् किया।

### **श्री लक्ष्मीनारायण महायज्ञ (8-12 सितम्बर)**

प्रातःकाल अखाड़ा परिसर में माँ लक्ष्मी और भगवान नारायण को समर्पित सहस्रार्चन सम्पन्न हुआ और अपराह्न में पादुका दर्शन परिसर में श्री लक्ष्मीनारायण की हवनात्मक आराधना की गई। स्वामीजी ने पूजा सम्पन्न की तथा सन्यासियों ने श्रीसूक्त और पुरुष सूक्त के पाठ के साथ हवन किया। स्वामीजी ने यह यज्ञ स्वामी शिवानन्द जी और स्वामी सत्यानन्द जी के स्मृति को समर्पित करते हुए सभी को उनके पदचिह्नों पर चलने के लिए प्रेरित किया। उन्होंने समझाया कि किस प्रकार हम उनकी शिक्षाओं को अपने दैनिक जीवन में आत्मसात् कर सकते हैं।

### **अश्विन नवरात्रि और नारायण अस्त्र यज्ञ (9-15 अक्टूबर)**

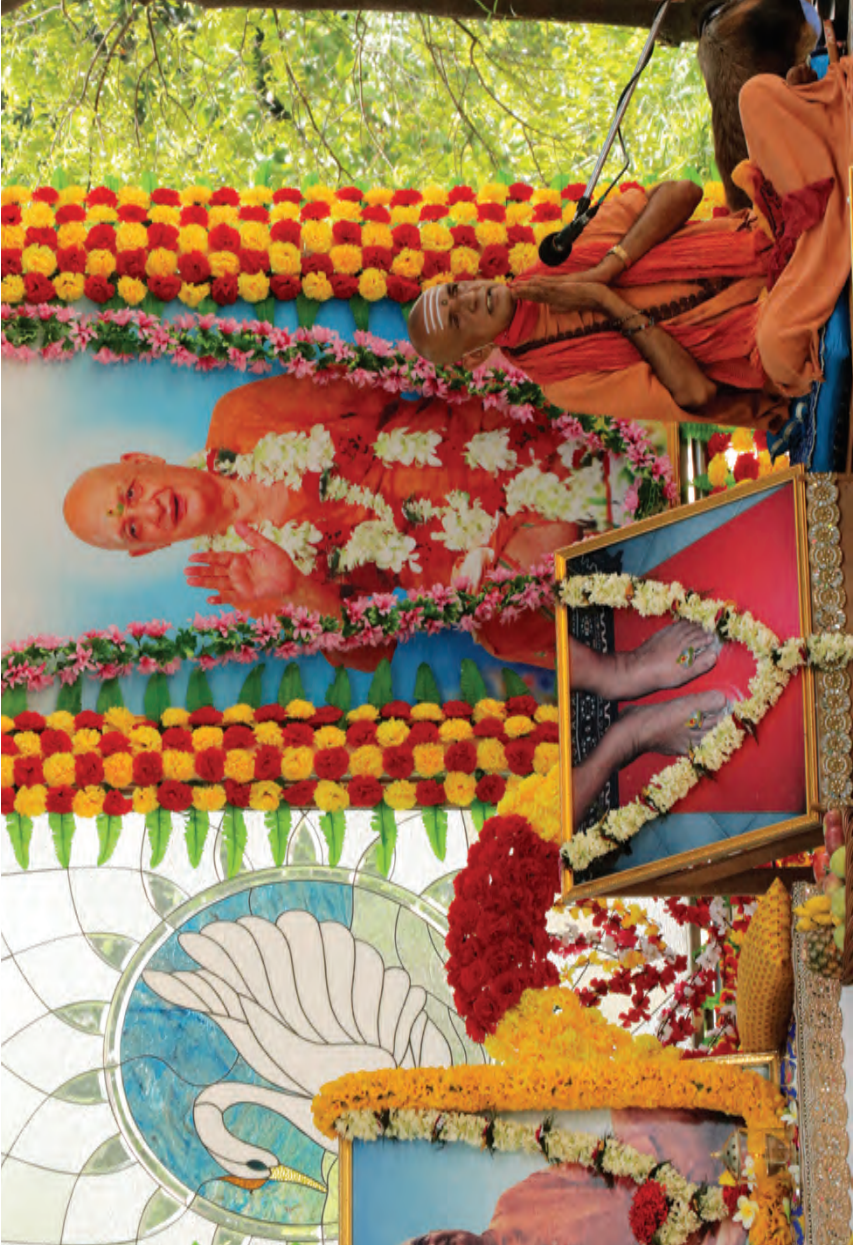
प्रातः सन्यासियों ने स्तोत्र पाठ और कीर्तन के साथ देवी आराधना सम्पन्न की और अपराह्न में नारायणास्त्र यज्ञ किया गया। इस अवधि में भगवान मृत्युञ्जय की स्थापना भी सत्यम् उद्यान में की गयी और प्रतिदिन उनकी पूजा, अभिषेक और शृंगार सम्पन्न किया गया।

### **सत्यम् पूर्णिमा (15-19 दिसम्बर)**

पादुका दर्शन में श्री स्वामी सत्यानन्द जी का जन्म दिवस सत्यम् पूर्णिमा के रूप में उल्लास और श्रद्धा के साथ मनाया गया। यह इस कार्यक्रम का दूसरा वर्ष था। माँ गंगा के किनारे स्वामीजी ने बारह शिवलिंगों का अभिषेक किया और सत्यमेश्वर पीठ में शिवालय, मुंगेर से आये पण्डितों के रुद्री पाठ के साथ सत्यमेश्वर महादेव का अभिषेक हुआ। सन्यासियों के मंत्र एवं स्तोत्रपाठ के साथ पूजन और हवन भी सम्पन्न किया गया, और प्रतिदिन अनुष्ठान का समापन आरती के साथ हुआ। कार्यक्रम के संचालन में युवा योग मित्र मण्डल के सदस्यों का पूर्ण सहयोग रहा। कार्यक्रम के दौरान स्वामीजी ने श्री स्वामी सत्यानन्द जी के जीवन और शिक्षाओं पर प्रकाश डालते हुए भावपूर्ण सत्संग दिये। सबने श्री स्वामीजी की उपस्थिति, प्रेरणा और अनुग्रह का अनुभव किया।



























# संन्यास पीठ का चातुर्मास अनुष्ठान

25 जुलाई – 20 सितम्बर



## रामचरितमानस मासपारायण

रामायण मण्डली की महिलाओं ने चातुर्मास अनुष्ठान के अन्तर्गत रामचरितमानस का मासपारायण दो बार सम्पन्न किया। दो महीनों तक वे प्रतिदिन अपराह्न के समय पादुका दर्शन पहुँचकर निष्ठा और श्रद्धा के साथ यह पाठ करती रहीं।

## सत्यमेश्वर आराधना और रुद्राभिषेक

चातुर्मास के दौरान प्रत्येक सोमवार को सत्यमेश्वर आराधना सम्पन्न हुयी और प्रतिदिन रामचरितमानस मासपारायण के साथ रुद्राभिषेक किया गया। बाल योग मित्र मण्डल और युवा योग मित्र मण्डल के सदस्यों के सहयोग से यह अनुष्ठान बहुत सुन्दर और भावपूर्ण ढंग से सम्पन्न हुआ।

## स्वर साधना

चातुर्मास अनुष्ठान के दौरान स्वामी निरंजनानन्द जी ने सत्यम् वाटिका में नियमित स्वर साधना कक्षाएँ संचालित कीं। इन प्रातःकालीन सत्रों में स्वामीजी



ने सभी अन्तेवासियों को नाद और ध्वनि के आयाम से जुड़ने के लिये प्रेरित और निर्देशित किया।

### श्रीकृष्ण आराधना (18-22 अगस्त)

सत्यम् वाटिका में सुमधुर स्तोत्रों और उल्लासमय कीर्तनों के साथ श्रीकृष्ण आराधना का संचालन किया गया। अपने सत्संगों में स्वामीजी ने श्रीकृष्ण को प्रेम और आनन्द का पर्याय बताते हुए भक्ति के उन व्यावहारिक पक्षों को उजागर किया जिन्हें अपनाकर हम आनन्द का अनुभव और प्रेम की अभिव्यक्ति कर सकते हैं। कार्यक्रम का भक्तों के लिए सीधा प्रसारण भी किया गया।



## रक्षा बन्धन (22 अगस्त)

रक्षा बन्धन के शुभ अवसर पर नगरवासियों के आरोग्य की रक्षा के लिए योग नगरी की तीन संस्थाओं – मुंगेर चेम्बर ऑफ कॉमर्स, मातृ सदन तथा सेवायन अस्पताल को तीन अत्याधुनिक एम्बुलेंस प्रदान किये गये। इस अवसर पर स्वामीजी ने कहा कि अपने समाज, नगर, राज्य और देश के विकास में सभी को आहुति देनी चाहिये, यही भारत की *वसुधैव कुटुम्बकम्* की अनादि परम्परा है।

## जन्माष्टमी (30 अगस्त)

श्रीकृष्ण का जन्मदिवस सत्यम् वाटिका में स्तोत्र पाठ और कीर्तन के साथ श्रद्धा और भक्ति से परिपूर्ण वातावरण में मनाया गया। अपने सत्संग में स्वामीजी



ने श्रीकृष्ण के प्रेरक चरित्र और शिक्षाओं पर प्रकाश डाला, इस कार्यक्रम का भी सीधा प्रसारण किया गया।

## पूर्णाहुति (20 सितम्बर)

चातुर्मास अनुष्ठान के समापन पर रामचरितमानस के अन्तिम पाठ के पश्चात् एक विशेष हवन किया गया। सत्यमेश्वर पीठ में रुद्राभिषेक और शृंगार भी सम्पन्न किया गया। इस अवसर पर स्वामीजी ने रामायण मण्डली की सदस्याओं को उनके सहयोग और इस अनुष्ठान का आधार-स्तम्भ होने के लिये हार्दिक धन्यवाद दिया।



# SANNYASA PEETH DIGITAL PRASAD

Due to the Covid-19 pandemic, Sannyasa Peeth continued its online presence for all the devotees around the world with its Digital Prasad. The celebrations of Guru Purnima and Sri Lakshmi-Narayana Mahayajna were livestreamed. Prior to the commencement of the Sri Lakshmi-Narayana Mahayajna, digital prasad was given to aspirants, consisting of mantra chanting and meditation.

Presentations were also offered on Diwali and Satyam Purnima, and on New Year's Day the qualities of Hanuman were highlighted.



**Hanuman Chalisa Digital Prasad 2022**

All are welcome to participate in this auspicious and joyous event through the special digital prasad presented here:

 **Satsang**




Satyam Purnima is the celebration of the birthday of the Guru Sri Swami Satyananda Saraswati of Rangan. Celebrated for the first time in December 2020 at Satyasa Peeth, Paduka Garh, this auspicious event is celebrated with satsang, pranayama, sadhana, yoga and bhajan.

All spiritual seekers, aspirants, devotees and well-wishers are invited to participate via the digital prasad below:

**2021 Satyam Purnima Digital Prasad**

 **Satsang**

**Day 1**  
English



**Sadhana for 8 to 12 September 2021**  
8.00-10.00 IST\* or 3.00-5.00pm IST\*

Om Nam Goswamijay Namah	x 1 mala japa (audio recording)
Puricho Suktam	x 4 (Eng and Hindi p 53)
Om Namo Narayanaya	x 1 mala japa (audio recording)
Sri Suktam	x 4 (Eng and Hindi p 33)
Om Shrii Mahi Lakshmye Namah	x 1 mala japa (audio recording)
Narayan Hridaye Namam	x 1 (Eng p. 74, Hindi p 73)
Mahashaktimantram	x 1 (Eng and Hindi p 30)
Aum Sri Gayatrih Namah	(Eng and Hindi p. 144)
*Audio Download Only	

Two sessions are given, choose the one that is most convenient for you and your family. The chanting can be found in Sri Lakshmi-Narayana Saptas Mala available at [www.satyasa.org/peeth/peeth.html](http://www.satyasa.org/peeth/peeth.html)

For those who are not able to chant the suktams and stotrams, simply do the mantra japa along with the audio recording which you will find at [www.satyasa.org/peeth/peeth.html](http://www.satyasa.org/peeth/peeth.html)

All [www.satyasa.org/peeth/peeth.html](http://www.satyasa.org/peeth/peeth.html) In the events section, you will find the special daily digital prasad of the vidya.



# An Offering of Hope and Happiness

*Sannyasi Vivekchandra, member of the Yoga Yuva Mitra Mandal (YYMM), Munger*

On 26th March 2021, a fire broke out in the village of Sitarampur Nazira (Bariarpur) and seventy-two homes were reduced to ashes. When I heard about it, I asked if anyone was hurt or any lives were lost. It was a relief to know that people were safe though their homes and belongings had been burnt to cinders. I had heard about such things in the past, yet I had never seen such devastation with my own eyes.

The following day I was called to a meeting with Swamiji. Swamiji was examining a variety of articles like towels, buckets, mugs. He told us that seventy-two homes had been destroyed and the ashram was putting together basic necessities, so that those unfortunate families could set up their homes again. Once all the supplies had been gathered, the packing would begin. Swamiji told a few of us that we should go and visit that village to ascertain their needs in detail and plan to distribute everything to them in a systematic manner. Swamiji said that Maheshanandji, who has been associated with the ashram for many years, was only left with a small towel which he happened to be wearing. His home and all his belongings had gone up in flames. I was shocked to hear about the extent of damage that had taken place.





## Sitarampur

Swamiji told us about the relationship that Sri Swamiji had with the people of Sitarampur Nazira. One day, in the early days of the ashram, a group of people arrived at the ashram gates. They met Sri Swamiji and told him that each year the water of the Ganga floods their village and gradually the land was being eaten away, so much so that even houses were getting submerged. Sri Swamiji recommended that they conduct a Vishnu Yajna. The next day, the villagers began preparations. During the yajna, Sri Swamiji sent a sannyasin from the ashram with specific instructions to circumambulate the periphery of the village. The sannyasin carefully followed his instructions and returned to the ashram. Since that time, though the water rises as always and the river floods its banks each year, it has never again crossed into the area marked by the sannyasin's perambulation.

All the inhabitants of that village used to bear arms and violence was a way of life with them. In the 1993 Yoga Convention, they participated as volunteers and sevaks. Swamiji has told them that even if they found themselves at the receiving end of harsh treatment from the police, they had to keep in mind that they were there as Swamiji's sevaks and not to react. Many of them surrendered their guns and other weapons to the police and gave up their unlawful ways. They went on to receive initiation. Some became karma sannyasins and remain faithful sevaks of the ashram until today.

I was very touched that Swamiji thought of them as family and when he heard about their distress, he immediately set to

work so that they could receive all the help they needed. The members of YYMM were privileged to be part of that effort.

### **Gratitude and tears of joy**

When our team visited the village to assess their needs, I could see a glimmer of hope light up the eyes of those troubled people. They were overcome that Swamiji had thought of them and was going to help in this time of distress. As we began talking to them and inspecting the damage, we were shocked. The whole place was a heap of ashes. Meagre offers of help had come from the administration but not much else. A tanker of water and some sheets of plastic were sent, that was all.

We made detailed enquiries about each family and returned to the ashram with complete information for Swamiji. He was so sad to hear what we told him and the next day, all the sannyasins of the ashram set to work, sorting and packing all the items that were to be sent to the village. Swamiji also joined in the seva and packed things with his own hands. It was very inspiring to see him working with all of us. Members of the Ramayani Mandali had generously contributed many items like clothes and household goods. While we were sorting and packing everything, Swamiji told us about how Sri Swamiji and he had always worked to bring relief and help to people who were considered dangerous and with whom society was afraid to have any interaction.

All day we worked packing food grains, dal, oil, masala and other provisions, clothes, mattresses, tarpaulin, bedsheets, pillows, rope, pots and pans. A complete parcel was put together with everything that was essential to start a home again. The next day all the goods were loaded onto a truck at six in the morning and by seven thirty we were ready. Before we left, Swamiji gave us clear instructions on how everything was to be arranged and distributed to the villagers. I was simply gazing at Swamiji and thinking how fortunate we were to have the opportunity to be part of such a noble effort.

A few sannyasins from the ashram, some citizens of Munger and about fifteen members of YYMM set off with Swamiji's





blessings. When we arrived at the village, things had already been arranged according to Swamiji's instructions and people had been seated in orderly rows. The villagers had put up pictures of Swami Sivanandaji and Sri Swamiji in a makeshift pandal and everyone was singing the Mahamantra kirtan.

When I looked at the faces of the people gathered there, there was hope and happiness, gratitude and tears of joy that Swamiji cared for them so much. Everyone welcomed us with warm greetings of *Hari Om*. All the goods were neatly unloaded and arranged, ready for distribution. One of the sannyasins spoke about what had been prepared for them with the blessings of Swamiji. Then all the people came forward to receive their packages from sannyasins.

Once the distribution was complete, we were preparing to leave. At that time, a lady came up and spoke to me saying that she did not even know anything about the ashram and yet they had been given so much, way beyond any expectations. They were at a loss as to how they could express their gratitude for everything they had been given especially the care and concern with which it was sent. I told them what Swamiji had said to us: Swamiji considers them as ashram family and is always there for them. She simply said *Hari Om*.

All of us worked with a lot of enthusiasm. Each parcel weighed about 50 kilos and each of the seventy-two families received a parcel. There was a feeling of joy among all present and after seven days of the terrible tragedy, people had enough to cook a decent meal and whatever they needed to set up their homes again.

# Panchagni Daan

*On Makar Sankranti, Swami Niranjanananda commenced his panchagni sadhana. It is the ninth year that he undertakes this difficult sadhana. For higher sadhana and tapasya, daan is also performed. Daan or selfless giving, becomes the medium to distribute the grace and blessings of the tapasya. As part of Swamiji's panchagni, a locket and bhasma were sent to devotees around the world.*

It was the middle of the week at a time when one is busy with work and chores but all present were happy to have made the effort to receive the Prasad in person. They were asked to give their impressions on receiving the same. Words failed to express their feelings. "Anand e Anand" was the joyous chorus from all.

Swamiji has kept us under his protective umbrella through the ups and downs of this very trying period. Keeping us in his radar at all times and through the distribution of this auspicious Panchagni Daan both Gyandeva and I felt blessed, elated and connected as always.

*– Sannyasis Gyan Shakti and Gyandeva, Kolkata*

When I heard the news that we would be receiving the Panchagni Daan, I was very happy, particularly at the thought that I would receive the bhasma, which I apply after chanting my mantras every day. It is a precious gift. Thank you Swamiji for blessing us, and helping us to feel that we were part of the sadhana, even though we could not be there.

*– Sannyasi Divyavandana, Kolkata*

The bhasma is the most precious gift that we could receive. Keeping it for all important occasions to be smeared on the forehead and sometimes having a pinch of it when I or my loved ones fall ill. I strongly feel the connection to my Guru,

Swamiji, and the sacred bhasma has kept me free of the Covid virus.

– *Rajyam Gupta*

We are very happy to inform you that the prasad arrived yesterday and it is already being distributed. Please accept our delight and heartfelt gratitude to Swamiji, for this auspicious offering, for which we feel most blessed to receive.

– *Swami Sivamurti, Greece*

It is with immense joy that we have received Swamiji's Panchagni Prasad today. I immediately distributed the lockets to Swami Shaktidhara, Swami Arunkiran and Sannyasi Gayatri. They are now around our necks and with the feeling of having received Swamiji's blessings. I could not go to Munger, but Swamiji came to Montescudo in form of blessings.

– *Swami Anandananda, Italy*

We just received the beautiful and unique prasad! It is like a sunray for us, who are far from the source of the light. From the bottom of our hearts, from all of us, we express our gratitude for the grace and blessings of our Gurus!

– *Devotees of 'Sita-Ram', Bulgaria*

Thank you very much for thinking of us and doing so many things for us! Also thank you for the prasad you sent. We will wear the lockets with great joy and will have the images of Paramahamsaji and you always with us – near the heart and inside also. We are extremely grateful also for the Panchagni bhasma. Through it your austerity and tapasya will touch our lives and help us in our endeavours.

– *Swamis Yogagnana and Vivekamurti, Bulgaria*

I am writing to express my gratitude of having the blessing to receive Swamiji's Panchagni Prasad. The locket is our first

physical touch and connection with the ashram since two years. Wearing the locket, I noticed some changes in my energy level, in my sadhana and also some recharging energy in my whole being. I feel that through this medium, Swamiji made us a part of his tapasya and some special connection happened at this time. I feel grateful for his compassion.



– *Sannyasi Devasiddhi, Bulgaria*

I wish you successful panchagni and may all deities help you for your bright cosmic mission. Swamiji, my dream was to have a locket with your image and my dream came true. Thank you for this priceless gift.

– *Sannyasi Padmavati, Bulgaria*

Swamiji, I want to thank you for this special and auspicious gift with my whole heart. I also want to thank you for always being with us and giving us your immense love. Since wearing the locket I see events more clearly and interconnected like when I am in the ashram. I also feel how I interfere in my relationship with you and yoga through my negativity, my restless mind and being focused on problems.

– *Sannyasi Tattwadarshi, Bulgaria*

The locket is like the sun shining again and giving me the message: I see you, I love you and I am with you. Wearing it around my neck it does not feel like a medallion but like a shining generator which shows me the way right into the heart.

– *Sannyasi Yantratirtha, Bulgaria*



We are honoured to receive the blessings of Swamiji's sadhana. We are grateful for his support and to be able to connect with the yoga and sannyasa tradition through him.

– *Swami Bhaktananda, Hungary*

Thank you, Swamiji, for sharing your experiences of panchagni sadhana with me through this locket. I am wearing it above my heart. It inspires me to deal with my own inner fires, at least one at a time. Every morning when I put it on it reminds me that positive changes always happen as a result of sadhana. The blessing of Guru is always present in our lives, we just have to realize it.

– *Jignasu Suryagayatri, Hungary*

This prasad for me represents yoga. The small locket is the object of my security, gratitude, love, faith and the meaning of my life, in which Swamiji strengthens me at every moment. With infinite love, purity, self-sacrifice, he reminds me how I have to think, act and behave as a human being. I am grateful and very fortunate to be able to practise Satyanada Yoga. It is the greatest gift to me.

– *Gabriella Szilagy, Hungary*

It is a blessing to have prasad from Swamiji, especially at this time. We face difficult times in Europe, darkness spreads around in the form of hatred, anger and illusion. This little locket is a candle flame, it is light to our mind, it is an inspiration to keep on moving forward. I thank Swamiji and Bihar School of Yoga for this timely prasad.

– *Sannyasi Gyanbhav, Hungary*

With deep and everlasting gratitude to Swamiji we thank you for the cherished lockets which we received as blessings of Guru and the Divine.

– *Swami Mudraroop, Serbia*

# सत्यम् वाणी



घर-गृहस्थी में रहते हुए भी मैं कुछ हासिल करना चाहती हूँ, इसलिये बी.एड. कोर्स की पढ़ाई शुरू की है। पर मन में संदेह बना रहता है कि क्या यह गृहस्थाश्रम के अनुकूल है, घर-परिवार और समाज वालों की क्या प्रतिक्रिया रहेगी?

गृहस्थाश्रम जीवन का लक्ष्य नहीं है, बल्कि एक उपाय है जीवन का। हम मकान में रहते हैं, मकान हमारे जीवन का एक आधार है, पर लक्ष्य नहीं। मनुष्य को सोचना चाहिये कि उसे क्या करना है जिससे उसके मन को, उसके बिगड़े हुए स्वप्नों को अभिव्यक्त होने का रास्ता मिले। तुम जो स्वप्न देखती हो वे आखिर क्या हैं? वे मन में कहीं पर पड़े हुए विचार होंगे, कुछ मनोरथ होंगे, कुछ दिवास्वप्न होंगे। किसी व्यक्ति का दिल टूटता है, किसी के विचार टूटते हैं, किसी के सपने टूटते हैं। व्यक्ति को काम निकालना आना चाहिये। घर में बैठकर करना है तो उसका भी रास्ता है, घर के बाहर रहकर करना है तो उसका भी रास्ता है।

दूसरी बात यह कि समाज किसी वस्तु का नहीं, बल्कि एक अवधारणा का नाम है। आज से दो हजार साल पहले भी समाज था, और यह समाज बदलता रहता है। आज का समाज प्रत्येक व्यक्ति से आशा करता है कि वह कर्म में लीन रहे। भोजन बनाना या कपड़ा धोना तो यांत्रिक कार्य है, कोई नौकरानी भी छः-सात सौ रुपये में कर सकती है। एक पढ़ी-लिखी लड़की को न केवल अपने मन को किसी काम में लगाना चाहिए, बल्कि उसे धन का उपार्जन भी करना चाहिये। आखिर हमलोग कलियुग में हैं और कलियुग का पुरुषार्थ ही अर्थ और काम है।

आज पानी भी बिना पैसे के नहीं मिलता, मिट्टी भी बिना पैसे के नहीं मिलती। किसी जमाने में दूध बिना पैसे के मिलता था। मेरे कहने का अर्थ है कि युग के मुताबिक पुरुषार्थ करना पड़ता है। अर्थ और काम आज के पुरुषार्थ हैं। आज कोई भी आदमी महात्मा के पास जाए, मन्दिर जाए, तीर्थ जाए, वह काम के लिये ही जाता है, मोक्ष के हेतु नहीं। सतयुग, त्रेतायुग, द्वापरयुग और कलियुग में पुरुषार्थ बाँटा गया है। कलियुग में धर्म और मोक्ष पुरुषार्थ नहीं हैं। अगर धर्म चलता है तो वह भी अर्थ और काम के हेतु ही होता है। यदि कोई सत्य, ब्रह्मचर्य और अहिंसा का पालन भी करेगा तो अर्थ और काम के हेतु ही करेगा।

आज साधु-महात्माओं को भी देखिये, सब बदल गये हैं। साधु हो, संन्यासी हो, कुछ भी हो, सब कलियुग में पैदा हुए हैं और कलियुग में पैदा होने से कलियुग का पुरुषार्थ ही करना पड़ेगा। पहले साधु-महात्मा जंगलों में रहा करते थे, लंगोटी पहनकर रहते थे, अपने पास कुछ नहीं रखते थे, लेकिन अब घर बनाना शुरू कर दिया, आश्रम बनाना शुरू कर दिया। क्यों? इसलिये कि अर्थ और काम का नियम है। जब बरसात हो रही हो तो छाता रखना ही पड़ेगा, जब जाड़े का मौसम आता है तो स्वेटर पहनना ही पड़ेगा, ऐसे ही कलियुग आया तो अर्थ और काम सामने आ ही गये।

युग की अवहेलना संत-महात्मा भी नहीं करते, चाहे वे स्वामी विवेकानन्द जी हों, चाहे स्वामी रामतीर्थ हों, चाहे हमारे गुरु, स्वामी शिवानन्द जी हों। स्वामी विवेकानन्द जी ने अंग्रेजी में लिखा, स्वामी शिवानन्द जी ने भी अंग्रेजी में लिखा। महर्षि महेश योगी अच्छी हिन्दी बोलते थे, लेकिन अंग्रेजी में लिखा। स्वामी भक्तिवेदान्त प्रभुपाद ने अंग्रेजी में लिखा। क्यों? जैसे तुम मौसम को पहचानते हो, वैसे ही युग को और युग के धर्म को पहचानना पड़ता है।



धर्म का पालन न तो गेरूवस्त्र धारण करने से होता है, न बाल बड़ा या छोटा करने से होता है, न कण्ठी धारण करने से होता है। जीन्स पहनने वाली लड़की भी धर्मात्मा हो सकती है, फ्रॉक पहनने वाली लड़की भी धर्म पालन करने वाली हो सकती है। शास्त्र पढ़ने के लिये सलवार-कमीज पहनना, यह करना, वह करना, ऐसा कहीं नहीं लिखा है। सामान्य समाज शास्त्र में लिखा हो सकता है पर धर्म शास्त्र में नहीं लिखा है। जिस समाज में लड़कियाँ कमजोर रहती हैं, वह समाज कभी श्रीमंत नहीं हो सकता, कभी सुरक्षित नहीं रह सकता, कभी कुशल-मंगल को प्राप्त नहीं कर सकता।

इसलिये व्यक्ति को खाली नहीं रहना चाहिये, हमेशा कुछ-न-कुछ करते रहना चाहिए। मनुष्य में तीन गुण विद्यमान होते हैं – सतोगुण, रजोगुण और तमोगुण। जैसे सीमेंट, लोहे और ईंट से मकान बना होता है, उसी तरह यह मन भी तीन गुणों का संयोजन है और उसमें रजोगुण ज्यादा रहता है। अगर रजोगुण नहीं रहेगा तो तुम सक्रिय नहीं रहोगी, न तुम्हारा घर में मन लगेगा, न ही नौकरी में।

**लेकिन इस बात को लेकर कभी-कभी पति से टकराव भी होता है।**

पति-पत्नी में जो टकराव होता है, वह कोई बुरी चीज नहीं है, वह तो प्राकृतिक और नैसर्गिक है। अगर पति-पत्नी के विचार एक समान हो जाएँ तो पॉजिटिव



और नेगेटिव खत्म हो जायेगा। ये दो करेंट होते हैं, दोनों की भिन्नता से बिजली पैदा होती है। वैसे ही यदि पति और पत्नी समान विचार वाले हो जायेंगे तो घर-गृहस्थी में मजा नहीं आयेगा, जीवन में नीरसता और बोरियत आ जायेगी। इसलिये पति-पत्नी के बीच कभी नॉक-ड्रॉक हो जाये, कभी पति गुस्सा हो जाये, कभी पत्नी गुस्सा हो जाये, यह जीवन के विकास के लिये जरूरी है। इस बात को हमेशा याद रखना, हम तो यह बात सभी को बोलते हैं।

### अपने आप को आगे बढ़ाना हो तो एक जैसा चलना चाहिये न?

कोई जरूरी तो नहीं है। पति और पत्नी दो अलग-अलग जीव हैं। दोनों के गुण, जन्म, कर्म और धर्म अलग-अलग हैं। शरीर, विचार, वासनाएँ, व्याधियाँ, सब अलग हैं। समाज ने परिवार को चलाने के लिये बोल दिया है कि तुम लोगों को समान ढंग से चलना चाहिये। गलत बात है। समाज शास्त्र चाहता है कि पति-पत्नी एक तरह के हों, ताकि घर-गृहस्थी अच्छे से चले, मगर मनोविज्ञान इस बात से इंकार करता है। वह कहता है कि पति और पत्नी, पुरुष और स्त्री दो अलग-अलग शक्तियाँ हैं और दोनों में अंतर रहना जरूरी है।

पुरुष और स्त्री, दोनों के मस्तिष्क के वजन में फर्क है। पुरुष को दिल का दौरा होता है, स्त्री को कभी नहीं होता। स्त्री और पुरुष के मस्तिष्क की अभिव्यक्तियाँ अलग-अलग होती हैं। स्त्री में विवेक विशेष होता है। हमारे देश में अगर आधे नेता स्त्री हो जायें तो भ्रष्टाचार खत्म हो जाएगा। स्त्री गलती करती है, मगर उसमें विवेक रहता है। किं कर्तव्यं किमकर्तव्यम् अर्थात् क्या करना चाहिए और क्या नहीं करना चाहिए, स्त्री में यह विवेक शक्ति होती है। दूसरी चीज, स्त्री में सहनशक्ति बहुत रहती है। अगर प्रकृति कहे पुरुष को कि अब तुम को बच्चा होगा और उसे एक बच्चा हो जाए तो बोलेगा, दूसरा नहीं। पर स्त्री तो चार-चार, पाँच-पाँच बच्चा पैदा करती जाती है और दर्द सहन करती जाती है। इतनी सहनशक्ति होती है औरत में। औरतों की प्रज्ञाशक्ति भी बहुत तेज होती है। इसलिये स्त्री और पुरुष समान चलें, यह संभव नहीं है।

पुरुष को स्त्री के भिन्न स्वभाव के साथ समन्वय करना चाहिये, और स्त्री को भी यह समझना चाहिये कि वह पुरुष के भिन्न स्वभाव से समन्वय करे। जब नट और बोल्ट को जोड़ा जाता है तो दोनों में भिन्नता रहती ही है। उसी तरह से स्त्री और पुरुष परिवार के दो अलग-अलग सर्किट हैं। शास्त्रों

में कहा गया है कि शिव पुरुष हैं और पार्वती शक्ति हैं। पुरुष जीवन के एक ध्रुव को दर्शाता है और स्त्री दूसरे ध्रुव को। दोनों का समान होना जरूरी नहीं। हम संस्थाओं में रहे हैं, हमारे यहाँ लड़के-लड़कियाँ दोनों रहते हैं, आये दिन कुछ-न-कुछ झगड़ा हो ही जाता है। हम कहते हैं, कोई बड़ी बात नहीं, केवल इतना ही देखना चाहिये कि स्त्री और पुरुष के झगड़े में कहीं कोई गलत कदम न उठा ले। बाकी लड़ाई-झगड़े में कुछ नहीं है, थोड़ा-सा गुस्सा होना, थोड़ा-सा रूठना, थोड़ा-सा बात नहीं करना, यह सब चलना चाहिये, अच्छी चीज है।

आगे जाकर परिवार में पत्नी की अगर अलग नौकरी हो जायेगी, पति की अपनी अलग नौकरी रहेगी तो फिर अनावश्यक झगड़ा और तनाव नहीं होगा। तुम अपने काम में व्यस्त हो जाओगी, वह अपने काम में व्यस्त हो जायेगा, फिर एक-दूसरे से ज्यादा मतलब नहीं रहेगा। बीच में एक दीवार पड़ जायेगी, काम और व्यस्तता की। अभी कमी है तो केवल व्यवसाय और व्यस्तता की। तुम इस मर्ज को झेलने वाली अकेली नहीं हो, सब घरों में यही हाल है।

**जब मैं शादी करके ससुराल आई थी तब मैंने सर्विस करने के लिए बोला था। उस समय मुझे बोल दिया गया कि अम्माजी ने की है, देखो कितनी तकलीफ होती है, घर बिखर जाता है। अब इतने साल घर में रहने के बाद लगता है मेरा दिमाग काम ही नहीं करता।**

तुम्हारे घर के लोग मानें या न मानें, हम तो सीधी बात बोलते हैं। हर स्त्री को दाल-रोटी बनाने के अलावा दूसरा काम भी करना चाहिए।

**सिलाई, बुनाई, कढ़ाई, यह बहुत कुछ कर सकती है। घर से बाहर जाने की भी जरूरत नहीं।**

यह सब गलत बात है। तुम्हारी सास कुछ भी कहे, लेकिन अगर तुम ही कपड़े धोने का काम करोगी, तुम ही सिलाई-बुनाई करोगी तो दूसरों को काम कैसे मिलेगा? तुम्हें बाहर जाकर चार-पाँच हजार रुपया कमाना चाहिये और एक हजार नौकरों को बाँट देना चाहिये। इस तरह रोजगार पैदा करना चाहिये। तुम ही कपड़े सिलो, तुम ही स्वेटर बुनो, तुम ही सब कुछ करो, ये समाजवाद की बातें छोड़ो। अभी पूँजीवाद की बात करो क्योंकि आज के जमाने में समाजवाद की बात करना व्यर्थ है।

**बहू को नौकरी करनी है तो करे, लेकिन तीन सौ रुपये की नौकरी में क्या फायदा? तीन सौ रुपये के लिए घर की अवहेलना करना उचित है क्या?**

तीन सौ रुपये नहीं, आजकल पढ़ी-लिखी लड़कियों को बैंकों में, स्कूलों में बहुत अच्छी नौकरी मिल सकती है। कम पैसा देने वाले लोग भी हैं, इसलिये अच्छी नौकरी तो ढूँढनी पड़ेगी। लेकिन मुख्य चीज नौकरी या पैसा नहीं, मन की व्यस्तता है। इससे इसका स्वास्थ्य अच्छा होगा, बाल-बच्चों और परिवार पर अच्छा असर पड़ेगा। नौकरी होने से इसकी मनोवृत्ति बदलेगी, नहीं तो हीनभावना आ जाती है। अगर ढूँढोगे तो निश्चित रूप से अच्छी नौकरी मिलेगी।

हम पुरुषों से एक ही बात कहते हैं कि स्त्रियों के रास्ते में खड़े मत होना। हिन्दुस्तान में इतने साधु-महात्मा हैं, उनमें सबसे सफल हम रहे हैं। क्यों? इसलिये कि हमने स्त्री जाति को हमेशा सम्मान के साथ रखा है, स्नेह और विश्वास के साथ रखा है, उन्हें पद-प्रतिष्ठा देकर रखा है। स्त्री के रास्ते में पुरुष को आना ही नहीं चाहिये। फिर वह खुद अपना रास्ता निकाल लेगी। तीन सौ रुपये का हिसाब हमें समझ में नहीं आता, क्योंकि पढ़ी-लिखी लड़कियाँ आज के जमाने में आराम से चार-पाँच हजार रुपये या उससे ज्यादा भी कमा सकती हैं।



## घर पर रहकर भी अपना कुछ कमा सकती हैं?

घर पर तभी कमा सकती हैं जब एक बार शुरुआत हो जाये। आजकल सब आत्मविश्वास पर चलता है। स्त्री कभी घर से बाहर तो निकली नहीं, अपने पर विश्वास नहीं है। कल कहीं बैंक में नौकरी करेगी या किसी दफ्तर में काम करेगी, घर से बाहर निकलेगी, रिक्शे में जाएगी-आएगी, लोगों से मिलेगी तो विचार आयेंगे, आत्मविश्वास बढ़ेगा। जब आत्मविश्वास बढ़ेगा तो व्यक्ति घर में भी कुछ कमाने की व्यवस्था कर सकता है। आत्मविश्वास के बिना अपना व्यापार या व्यवसाय चलाना सम्भव नहीं। व्यापार तो एक जुआ है, उसके लिए बहुत आत्मविश्वास और अनुभव की जरूरत पड़ती है। इन बातों पर थोड़ा सोचो, यह मत सोचो कि लड़ाई-झगड़ा क्यों हो रहा है। इसको तुम निपटा नहीं सकोगे। अगर भगवान भी तुम्हारे बीच सुलहनामा करने आयेंगे तो नहीं कर पायेंगे, बल्कि यही कहेंगे कि अच्छा है!

शिव-पार्वती में भी तो नॉक-झोंक होती है न? आखिर अजनबी से कोई झगड़ता है क्या? रास्ते में चलती किसी लड़की से झगड़ते हो क्या? जो अपना होता है उसी के साथ तो झगड़ा होता है। संस्कृत में कहते हैं – *अतिपरिचयात् अवज्ञा*, मतलब बहुत ज्यादा घनिष्ठता होने से अवज्ञा या तिरस्कार होता है। यह झगड़ा अवज्ञा का परिणाम है। तुम्हारे पति को तुम्हारे प्रति अवज्ञा है, तुम्हें उसके प्रति अवज्ञा है। उसके मन में जो आता है, वह बोल देता है, तुम्हारे मन में जो आता है, तुम बोल देती हो। हम नहीं बोल सकते क्योंकि घनिष्ठता नहीं है। यह सब अति-घनिष्ठता के कारण ही होता है।

घर-गृहस्थी में सबसे बड़ी गलती यही होती है कि पति पत्नी पर अपना अधिकार समझता है। यह गलत है, यह सामाजिक चिंतन का परिणाम है। स्त्री एक अलग जीवात्मा है जो अपना कर्म, अपनी अनुवांशिक संरचना लेकर आई है। तुम्हारा पूर्वजन्म और इसका पूर्वजन्म, तुम्हारे माता-पिता की संरचना और इसके माता-पिता की संरचना, दोनों अलग हैं। पति-पत्नी एक हो ही नहीं सकते, दोनों एकदम अलग हैं।

**हमारे ससुराल में बोलते हैं कि तुम्हीं लोग ऐसे हो जो लड़ते हो, हमारे यहाँ तो कोई नहीं लड़ता।**

लगता है वे अपने दिन भूल गये, अपना सब भूल जाते हैं! खैर इन सब चीजों का एक ही उपाय कहा जा सकता है। तुम अपने मन को एकदम व्यस्त कर



दो, मधुमक्खी की तरह। तुम अपनी बी.एड. की पढ़ाई कर रही हो, पढ़ने के बाद अच्छी नौकरी मिलेगी या फिर कोई दूसरी ट्रेनिंग ले लेना जैसे कम्प्यूटर में विशेष ट्रेनिंग। फिर नौकरी ढूँढो, चाहे ससुराल की मदद से, चाहे मायके की मदद से, चाहे अपने दोस्तों के माध्यम से। जैसे चोर चोरी करने के लिए रास्ता निकालता है, उसी तरह हर एक व्यक्ति को रास्ता निकालना पड़ेगा। सबेरे अपना खाना बनाओ, फिर थोड़ी साफ-सफाई करो, फिर अपने काम पर जाओ।

पुरुष-स्त्री साथ में रहते हैं, उनके बच्चे होते हैं तो उनके माने जाते हैं, इससे समाज चलता है। मगर पति पत्नी को पराधीन समझे और उसे नियंत्रण में रखना चाहे, यह गलत है क्योंकि दोनों मित्र हैं। पति मालिक नहीं हो सकता, न पत्नी मालिक हो सकती है। न पति गुलाम है, न पत्नी गुलाम। तुम दोनों मित्र हो और मित्रों में अनबन तो होती ही है। जैसे बादल गरजते-बरसते चले जाते हैं फिर आसमान साफ हो जाता है, वैसे ही मित्रों के बीच होता है। यह विचार रखना कि पति और पत्नी का सात जन्मों का साथ है, तर्कसंगत नहीं है, इसे कोई प्रमाणित नहीं कर सकता। यह भी नहीं मानना कि पत्नी दासी है और पति की सेवा करना उसका धर्म है। यह आज के युग की मर्यादा ही नहीं है। हम तुम्हारे दोस्त हैं, तुम्हारे लिये कभी चाय बना देते हैं तो नौकर थोड़े ही बन गये। तुम बाहर जाते हो, यह खाना बना देती है, शौचालय साफ कर देती है तो वह तुम्हारी नौकरानी थोड़े ही बन गई! इन सब पुरानी मर्यादाओं को अब छोड़ो।

वह तुम्हारी मित्र है, तुम उसके मित्र हो। इस मित्रता में नोक-झोंक, तू-तू मैं-मैं चलने दो। मगर एक मित्र दूसरे मित्र को आगे बढ़ने में मदद करे। तुम नौकरी के लिए जाते हो, यह एक-दो परांठा बना देती है, तुम वहाँ टिफिन में ले जाकर खाते हो। ठीक है, यह मित्र का कर्तव्य है। अब इसको अगर नौकरी पर जाना है तो तुम मोटर साईकिल पर पहुँचा दो, यह तुम्हारा कर्तव्य है। औरत पर पुरुष का कोई अधिकार नहीं है, केवल कर्तव्य है, और न ही पुरुष पर स्त्री का कोई विशेष अधिकार है। मित्र का मित्र पर आखिर क्या अधिकार है? स्नेह सूत्र ही तो है। दो लंगोटिया यार शाम को चाय की दुकान में बैठते हैं। उनके बीच क्या समानता है? बस एक-दूसरे के साथ बैठकर चाय पीना या दांव-पेच मारना अच्छा लगता है। इसी तरह पति-पत्नी भी एक-दूसरे को मित्र मानें।

हम लोगों के समाज में जो पुराना विचार है, वह किसी जमाने की सभ्यता रही है। उस समय किसी कारण से यह सब कहना भी पड़ा। आज भी समाज में ऐसे स्थान हैं जहाँ औरतें गँवार हैं, उनको पुरुषों की रक्षा की आवश्यकता

पड़ती है। औरत अनपढ़ है तो नौकरी थोड़े ही करेगी, घर में रहकर गोबर उठाती है, उसके लिये ठीक है। मगर एक विदुषी, सुशिक्षिता लड़की के साथ पुरुष के सम्बन्ध का आधार दूसरा होना चाहिए।

तुम आधे नहीं, वह आधी नहीं। तुम्हारा एक अस्तित्व है, उसका दूसरा अस्तित्व है, यह व्यावहारिक सिद्धान्त है जिससे घर में सामंजस्य होगा। दूसरी चीज, तुम्हारे घर में सब काम औरत पर छोड़ दिये जाते हैं। ऐसा नहीं होना चाहिये। अगर वह रसोईघर में बैठकर खाना बना रही है तो तुम अपना शौचालय साफ कर दो, या तुम रसोईघर देखो और वह बिस्तर लगा देगी, कपड़े धो देगी।

जब हम लोग साथ में रहते हैं तो हमें दूसरों के दोषों को नहीं, उनके गुणों को देखना चाहिए। दूसरा व्यक्ति मेरे कितने काम आता है यह देखना पड़ता है। उसके साथ रहकर मैं कितना सुखी हूँ, यह देखना पड़ता है। मान लिया जाये कि स्वामी सत्संगी यहाँ नहीं रहे तो मेरे को कितनी दिक्कत होगी, यह भी सोचना पड़ता है। पति अगर घर में नहीं रहेंगे तो तुमको कितनी दिक्कत होगी और तुम अगर घर में नहीं रहोगी तो तुम्हारे पति को कितनी दिक्कत होगी, इस तरह से अपने सोचने का ढंग थोड़ा बदलना चाहिये।

– 5 मार्च 1998, रिखियापीठ



# Sankranti at Sannyasa Peeth

Swami Ratnashakti Saraswati

The word *sankranti* is comprised of two words, *san* meaning good and *kranti* which comes from *kraman* meaning movement or transition. Sankranti is the transition that occurs when the sun moves from one *rashi* or constellation of the zodiac to another. During Sankranti the forces of continuity and order, as well as the power of transition involved with leaving one condition or state and moving into another are both activated. These forces also connect the individual with *prakriti*, the manifest creation, and the ancient cycles of nature. While the ceremonies traditionally performed on Sankranti are invocations and aradhana of *Surya*, the solar force, the main activity of the day is daan.

There are twelve Sankranti's in a year and these twelve are divided into four categories: Ayan Sankranti, Vishuva or Sampaat Sankranti, Vishnupadi, and Shadashiti Mukhi Sankranti. For each Sankranti, different items of daan have been identified in the scriptures, as most auspicious and beneficial. According to these ancient instructions, the appropriate items of daan are selected for each Sankranti. The *muhurta*, or most favourable and auspicious time-window, is also identified and this is called the *punya kala*, the time of optimum positive result. Daan given on the Sankranti is aligned with the cosmic solar prana and restores the balance and harmony necessary for the continuation of life. It brings health, good eyesight and spiritual wisdom, longevity, pranic vitality, lustre and good fortune. The sankalpa made at the time of giving is strengthened and its power intensified by the grace of *Surya*, the deity of the sun. That is why it is said in the scriptures that the merit of daan on Sankranti is eternal and imperishable.

At Sannyasa Peeth the tradition of Sankranti daan is being revived under the guidance and inspiration of Swami Niranjanaanda. Each month different groups are called from the local community to receive the Sankranti daan. These groups of people represent the sections of society that are easily ignored and forgotten, from coolies to ricksha drivers, thelawalas, farmers, fishermen and those who have nothing at all. It is their contribution to society and the services they perform for the benefit of others that is honoured and respected at Sannyasa Peeth through the medium of daan.

### **Makar Sankranti**

Makar Sankranti, when the sun moves into the zodiac of Capricorn, is one of the most important days for daan. This day marks the beginning of *uttarayana*, the six-month period where the sun is in the Northern hemisphere. The punya kaal muhurta given in the ancient texts is forty ghatas after the actual moment of transition. Daan given during the punya kaal muhurta on the uttarayana Sankranti is said to provide one million times the spiritual merit of daan performed on a normal day. For this reason, daan performed on Makar Sankranti is an eternal or punya karma.

This year Makar Sankranti fell on the 14th January and on this day Swami Niranjanaanda also commenced the panchagni sadhana. To celebrate both these auspicious events, Sankranti daan of Sannyasa Peeth was given to construction labourers as well as *sabjee wallahs*, vegetable sellers, *machhura* and *machhurain*, fishermen and fisherwomen, and the





elderly who are alone and unable to provide for themselves. These different groups were given daan in the form of blankets, jackets, sweaters, shawls, thermals, socks, woollen cap and bed linen sets.

### Kumbha Sankranti

Kumbha Sankranti occurs when the sun enters the sign of Aquarius, which in 2022 was on the 13th of February. The Sankranti daan of Sannyasa Peeth was presented to



the aayas, the household maids of Munger town. Items given were blanket, shawl, ladies cardigan, saree, socks, woollen cap, thermals and sanitary items. Daan was also given to the *murtikars* or sculptors, *kumhar* or potters, and *badhai* or carpenters, who received blankets, shawls, kurtas, pyjamas, gamchas, sarees, bed linen, mug, akshay patra containing five kg of rice, as well as five kg of dal, one kg of sugar, and one kg of salt.

#### Form IV (See Rule 8)

Statement about ownership and other particulars about newspaper, SATYA KA AVAHAN, to be published in the first issue every year after the last day of February.

Place of publication: Munger. Periodicity of its publication: bi-monthly. Printer's name: Thomson Press India Ltd., 18/35 Milestone, Delhi Mathura Road, Faridabad, Haryana – 121007. Nationality: Indian. Publisher's name: Sannyasa Peeth. Nationality: Indian. Address: Paduka Darshan, PO Ganga Darshan, Fort, Munger – 811201, Bihar. Editor's name: Swami Gyansiddhi Saraswati. Nationality: Indian. Address: Sannyasa Peeth, Paduka Darshan, PO Ganga Darshan, Fort, Munger – 811201, Bihar.

Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one percent of the total capital: Sannyasa Peeth, Paduka Darshan, PO Ganga Darshan, Fort, Munger – 811201 Bihar.

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

Date: 25 March 2022

Sd/- (Swami Gyansiddhi Saraswati) Editor.

# Sannyasa Lifestyle Experience

(For Indian nationals)

Sannyasa Lifestyle beginning on 1st July 2022 is being conducted as a 6-month training, and also a 2-year Sannyasa Lifestyle Experience.

Sannyasa Lifestyle provides an experiential insight into the traditions and teachings of sannyasa. The training allows participants to develop an understanding of how the ideals of sannyasa can be applied and lived in everyday life to attain greater creativity, efficiency, clarity and harmony in all that one undertakes.

## 6-month Sannyasa Lifestyle:

1st July 2022 to 31st December 2022

1st January 2023 to 30th June 2023

1st July 2023 to 31st December 2023

## 2-year Sannyasa Lifestyle:

1st July 2022 to 30th July 2024

Applications can be submitted from now onwards. The application form and further information can be found online at [www.sannyasapeeth.net](http://www.sannyasapeeth.net) or by contacting Sannyasa Peeth, Paduka Darshan, PO Ganga Darshan, Fort, Munger, Bihar 811201

Tel: +91-09162 783904, 06344-222430,  
06344-228603

For a reply please enclose a self-addressed, stamped envelope.

Jai Hol!



हरि ॐ

सत्य का

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

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थॉमसन प्रेस इण्डिया लिमिटेड, हरियाणा में मुद्रित।

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कवर एवं अन्दर के रंगीन फोटो :

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Blessed Self  
*Jai Ho*

We are happy to inform you that since January 2021, the *AVAHAN* magazine is available FREE of COST to all subscribers, supporters, aspirants, devotees and spiritual seekers at -

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Due to the ongoing coronavirus pandemic and uncertainties associated with it, the printed copies of the *AVAHAN* magazine will not be available in 2022 for circulation to subscribers. Therefore, NO new or renewal of previous subscription is being accepted for this magazine for 2022, so please do NOT send any membership for the magazine.

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

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

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

*Om Tat Sat*  
The Editor