

Satya ka Avahan

सत्य का
आवाहन

Invoking the Divine

Year 14 Issue 2 March–April 2025



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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Useful Resources

Websites:

www.sannyasapeeth.net
www.biharyoga.net
www.satyamyogaprasad.net

Apps:

(for Android and iOS devices)

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

Front cover:

Guru Poornima 2024

Plates:

Sannyasa Peeth Activities 2024



SATYAM SPEAKS – सत्यम् वाणी

There is no false pomposity in Swami Sivananda's appearance; there is no secret in his yoga; no selfishness in his love; no arrogance in his work. 'Simple living, pure thinking, good work, good inclination' – this has been the goal of his yoga, his dharma, philosophy and teaching; to understand this he took recourse to many sadhanas. For sure there are many practices in Sivananda yoga, but they all aid in the attainment of a noble life, righteous thinking and behaviour infused with good actions.

—Swami Satyananda Saraswati

स्वामी शिवानन्द जी के वेश में कोई आडम्बर नहीं; उनके योग में कोई रहस्य नहीं; उनके प्रेम में कोई स्वार्थ नहीं; उनके कार्य में कोई अंहकार नहीं। 'सादा जीवन, सात्त्विक चिन्तन, अच्छा कर्म, अच्छी वृत्ति' – यही उनके योग, धर्म, तत्त्वज्ञान और प्रचार का लक्ष्य रहा है। शिवानन्द-योग की विविध प्रक्रियाएँ हैं जरूर; पर उन सबका योगफल है – उदात्त जीवन, सद्विचारपूर्ण चिन्तन और सत्कर्मपूर्ण आचरण।

— स्वामी सत्यानन्द सरस्वती

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Year 14 Issue 2 • March–April 2025

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

"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 2024

आवाहन के इस अंक में संन्यास पीठ की 2024 की गतिविधियों का प्रतिवेदन है

The Necessary Three

Swami Sivananda Saraswati



It is sannyasins who give solace to householders when they are in trouble and distress. They are the harbingers of divine wisdom and peace. They are the messengers of atmic knowledge and heavenly messages. They are the disseminators of adhyatmic science and Upanishadic revelations. They heal the sick, comfort the forlorn, nurse the bed-ridden. They bring hope to the hopeless, joy to the depressed, strength to the weak, courage to the timid by imparting the knowledge of Vedanta and the significance of the Mahavakya 'Tat Tvam Asi'.

The tradition, lineage and the guru play an important and necessary role in the life of a sannyasin. It is by upholding these three that the sannyasin receives grace, inspiration, guidance and strength to follow the path of sannyasa until the goal of self-realization or moksha has been reached. Those sannyasins who try to tread the path of sannyasa without any tradition, lineage or guru, usually falter and fall back. Only those who are buoyed up from within by the wisdom and light of tradition, lineage and guru will be able to persevere until the final stage is achieved. ■

SANNYASA PEETH TRAINING



Mantra Sadhana Training: 1-7 May

The training was conducted in Hindi and English. Participants came from the Indian states of Bihar, Chhattisgarh, Delhi (NCR), Jharkhand, Karnataka, Madhya Pradesh, Maharashtra, Tamil Nadu, Uttar Pradesh, Uttarakhand and West Bengal, and from the USA. Teachers were Swamis Amritbindu, Maitreyi, Shraddhamati and Vijayashakti and Dev Vishwanath.



Jignasu Lifestyle Training: 1-7 May

The training was conducted in Hindi and English. Participants came from the Indian states of Bihar, Chhattisgarh, Delhi (NCR), Jharkhand, Karnataka, Madhya Pradesh, Maharashtra, Tamil Nadu, Uttar Pradesh and West Bengal, and from Spain. Teachers were Swamis Mantrapushpam and Yogatirtha, and Sannyasi Atmarpan.





Karma Sannyasa Training: 24–30 June

The training was conducted in Hindi and English. Participants came from the Indian states of Bihar, Jharkhand, Karnataka, Madhya Pradesh, New Delhi, Tamil Nadu, Uttar Pradesh, West Bengal, and from Bulgaria, South Africa and the USA. Teachers were Swamis Shraddhamati and Yogakanti, and Sannyasis Atmarpan and Kamalvasini.



Sannyasa Lifestyle Experience:

18 July–18 January 2025

A six-month training of sannyasa lifestyle was conducted at Paduka Darshan. Participants fully involved themselves in all ashram activities. Participants came from the Indian states of Bihar, Chhattisgarh and Tamil Nadu. Classes on the qualities of sannyasa were conducted by Swami Ratnashakti.

Vanaprastha Sadhana Satra:

18 July–10 August & 15 August–18 September

Two special courses of one month each were held for vanaprasthis, the age group which, according to the vedic ashrama dharma, is ready to slowly withdraw from obligations and responsibilities of work and family. The stay at the ashram is an inspiration to embrace this new period of life with joy and a clear direction.



संन्यास पीठ प्रशिक्षण



मंत्र साधना प्रशिक्षण (1-7 मई)

यह प्रशिक्षण हिंदी और अंग्रेजी में आयोजित किया गया। प्रतिभागी बिहार, छत्तीसगढ़, दिल्ली, झारखंड, कर्णाटक, मध्य प्रदेश, महाराष्ट्र, तमिलनाडु, उत्तर प्रदेश, उत्तराखंड और पश्चिम बंगाल राज्यों तथा संयुक्त राज्य अमेरिका से आए थे। शिक्षक स्वामी अमृतबिंदु, स्वामी मैत्रेयी, स्वामी श्रद्धामती, स्वामी विजयशक्ति और देव विश्वनाथ थे।

जिज्ञासु जीवनशैली प्रशिक्षण (1-7 मई)

प्रशिक्षण हिंदी और अंग्रेजी में आयोजित किया गया था। इसमें भाग लेने वाले साधक बिहार, छत्तीसगढ़, दिल्ली, झारखंड, कर्णाटक, मध्य प्रदेश, महाराष्ट्र, तमिलनाडु, उत्तर प्रदेश और पश्चिम बंगाल राज्यों तथा स्पेन से आए थे। शिक्षकों में स्वामी मंत्रपुष्पम्, स्वामी योगतीर्थ तथा संन्यासी आत्मार्पण सम्मिलित थे।

कर्म संन्यास प्रशिक्षण (24-30 जून)

प्रशिक्षण हिंदी और अंग्रेजी में संचालित किया गया। प्रतिभागी बिहार, झारखंड, कर्णाटक, मध्य प्रदेश, नई दिल्ली, तमिल नाडु, उत्तर प्रदेश, पश्चिम बंगाल राज्यों तथा बल्गेरिया, दक्षिण अफ्रीका और संयुक्त राज्य अमेरिका से आए थे। शिक्षकों में स्वामी श्रद्धामती, स्वामी योगकांति, संन्यासी आत्मार्पण और संन्यासी कमलवासिनी शामिल थे।

संन्यास जीवनशैली अनुभव (18 जुलाई-18 जनवरी 2025)

पादुका दर्शन में संन्यास जीवनशैली का छह महीने का प्रशिक्षण आयोजित किया गया। प्रतिभागियों ने आश्रम की सभी गतिविधियों में पूरे उत्साह से भाग लिया। प्रतिभागी बिहार, छत्तीसगढ़ और तमिलनाडु राज्यों से आए थे। संन्यास जीवन की योग्यताओं और प्रतिभाओं पर कक्षाएँ स्वामी रत्नशक्ति द्वारा संचालित की गईं।

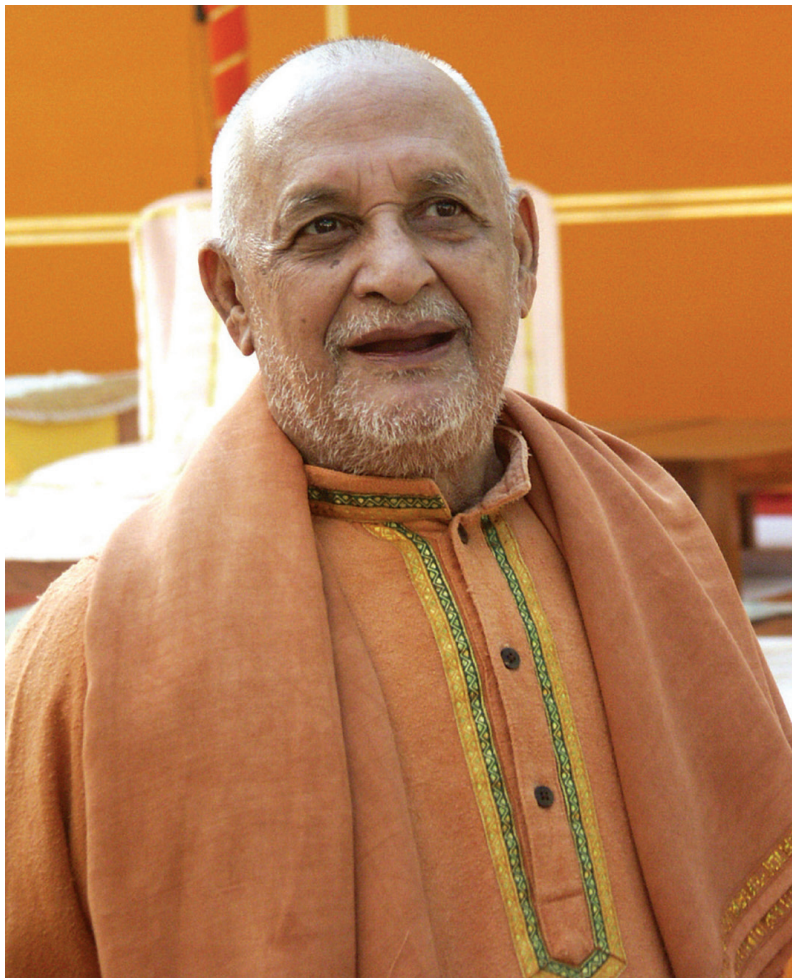
वानप्रस्थ साधना सत्र (18 जुलाई-10 अगस्त एवं 15 अगस्त-18 सितंबर)

वानप्रस्थियों के लिए दो विशेष मासिक प्रशिक्षण सत्र आयोजित किए गए। वैदिक परम्परा के अनुसार वानप्रस्थ आश्रम जीवन की वह अवस्था है जिसमें व्यक्ति पारिवारिक और व्यावसायिक जिम्मेदारियों से धीरे-धीरे दूर होने के लिए तैयार है। आश्रम वातावरण में रहकर इस प्रशिक्षण में भाग लेना जीवन के इस नए दौर को प्रसन्नता और स्पष्ट दिशा के साथ अपनाने की प्रेरणा देता है।



Sannyasa

Swami Satyananda Saraswati



The aim of sannyasa is to improve the human society. The sannyasin works to alleviate the conditions of the hungry, the sick, the poor, the needy and the distressed. He uses his whole life for their benefit. He uses his entire mind and

resources for their benefit. The word *sannyasin* means a trustee. It does not mean a renunciate as written in the books. 'Sannyasa' is formed from the word *nyasa*, which means a trust. A householder's house is only for him and his family, but nothing that a sannyasin has belongs to him; he is only the trustee. This means that his mind, feelings, the strength in his body, resources, connections, experience – all these must be for others, not for himself.

A swami has to realize the vast potential in his own self. He has to realize that he is not the body, not the thoughts, not the mind. He has to realize that he is something beyond what he can understand. There is an area of consciousness, an area of existence, an area of experience, which is non-material and non-physical. This is what every swami has to remember. Whether he is working in an ashram, living the life of a mendicant, practising austerity in the Himalayas or faltering and falling away from the path, giving himself to the temptations of maya, to sensual experiences, his goal remains unaltered. No sort of diversion can deter him from his main aim, which is to experience, even for a fraction of a second, something beyond this material life.

The code of household life is different from the code of sannyasa life. There should be no confusion, no mix-up between the two. By following the code and leading the life of a householder, you are not less than a sannyasin. A householder is not a small-time sannyasin; he is also a great sannyasin. In householder life you have the opportunity to cultivate some rare, divine qualities. In the *Bhagavad Gita* there is a description of these qualities, and they are best learned while living as a householder. Fortitude, restraint, self-control, understanding another's point of view and learning to curb your temper are all divine qualities. Household life is the best time to cultivate such qualities. So, if you are a karma sannyasin or householder renunciate, live like a karma sannyasin, and if you are a poorna sannyasin or total renunciate, live like a poorna sannyasin. ■

SANNYASA PEETH EVENTS

Hanuman Chalisa: 1 January

With the chanting of the *Hanuman Chalisa* 108 times, residents, trainees, guests and a group of BYMM children spent the day invoking the blessings of Hanuman. The program was livestreamed and thus entered the homes and hearts of devotees around the world.



Satyameshwar Aradhana:

12–14 January

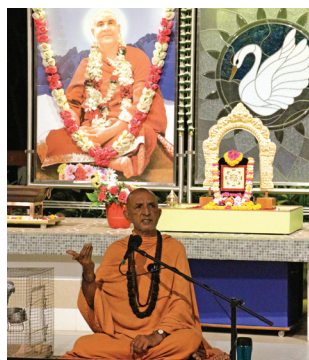
This aradhana celebrates the sthapana diwas of Satyameshwar who was installed at Paduka Darshan in January 2014.



Pashupatastra Yajna: 3–7 March

The yajna was conducted by the pandits from Varanasi. Havan and the chanting of vedic mantras invoked the force of the astra.



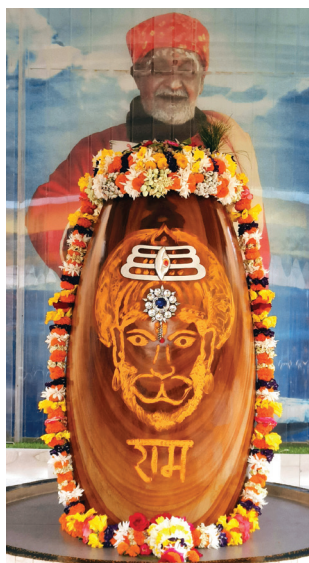


Chaitra Navaratri: 9–17 April

The Navaratri Sadhana was held at Satyam Vatika with havan and chanting dedicated to Devi Ma. Swami Niranjana explained how Durga, Lakshmi and Saraswati represent the kriya Shakti, ichcha Shakti and jnana Shakti in the life of the aspirant.

Hanuman Jayanti: 23 April

Hanuman Jayanti was celebrated with the chanting of the *Hanuman Chalisa*, stotras and kirtan.



Akshaya Tritiya: 10 May

Akshaya Tritiya was celebrated with the chanting of stotras and bhajans dedicated to Devi Ma and Sri Narayana.

Swami Sivananda's Sannyasa Centenary: 1 June

Residents, students and guests conducted a program in honour of Swami Sivananda's Sannyasa Diwas Centenary. With chanting and a presentation of his life, all connected to the paramguru of the tradition, to his life and teaching.

On this auspicious occasion, Swami Niranjana and Swami Satya-sangananda were at the Divine Life Society, Rishikesh, as chief guests of their conference. Swami Niranjana's talk was livestreamed and aspirants were able to have a glimpse of the proceedings.





Guru Poornima: 18–21 July

The Guru Yajna and Guru Poornima program were conducted at Paduka Darshan. The program was livestreamed and devotees from around the world were able to be part of the dedication offered to the gurus.

Sri Lakshmi-Narayana Mahayajna: 8–12 September

This year's Lakshmi-Narayana Mahayajna was ushered in on the auspicious day of Ganesh Chaturthi, on 7 September. Then for 5 days the grace of Lakshmi and Sri Narayana was invoked through havan and the chanting of mantras. Sahasrarchan was also conducted at the occasion. On 12 September, Sri Swami Satyananda's sannyasa diwas was remembered at Chhaya Samadhi.





Ashwin Navaratri: 3–11 October

Navaratri was observed in Satyam Vatika. Havan and the chanting of stotras were invoking the divine grace of the Cosmic Mother. The tenth day of Vijayadashami was dedicated to the aradhana of Sri Rama.

Bhumi Yajna: 22–30 October

For the second year, the bhumi yajna was conducted in the Akhara by the pandits from Varanasi. In his satsangs, Swamiji spoke on the importance of connecting to Mother Earth, our planet, which is the most beautiful in all the multiverses.



Satyam Poornima: 10–15 December

For the fifth consecutive year, Satyam Poornima was conducted at Paduka Darshan. Swami Niranjanananda performed the abhishek of Satyameshwar Mahadev and of the twelve Shivalingas. Members of the YYMM (Yuva Yoga Mitra Mandal) organized the program and assisted in the abhishek with grace and expertise.



संन्यास पीठ के कार्यक्रम



हनुमान चालीसा (1 जनवरी)

हनुमान चालीसा के 108 बार पाठ के साथ आश्रम के संन्यासियों, अन्तेवासियों, विद्यार्थियों, अतिथियों और बाल योग मित्र मण्डल के बच्चों ने हनुमान जी के आशीर्वाद का आवाहन करते हुए पूरा दिन बिताया। कार्यक्रम का सीधा प्रसारण किया गया और इस तरह यह दुनियाभर के भक्तों के घरों और दिलों में छा गया।

सत्यमेश्वर आराधना (12-14 जनवरी)

यह आराधना सत्यमेश्वर के स्थापना दिवस को मनाती है, जिनकी जनवरी 2014 में पादुका दर्शन में प्राण प्रतिष्ठा की गयी थी।

पाशुपतास्त्र यज्ञ (3-7 मार्च)

यह यज्ञ वाराणसी से आए पण्डितों द्वारा सम्पन्न किया गया। हवन और वैदिक मंत्रोच्चारण के माध्यम से अस्त्र की शक्ति का आह्वान किया गया।

चैत्र नवरात्रि (9-17 अप्रैल)

सत्यम् वाटिका में देवी माँ को समर्पित हवन और मंत्रोच्चार के साथ नवरात्रि साधना का आयोजन किया गया। स्वामी निरंजनानन्द जी ने सम्झाया कि कैसे दुर्गा, लक्ष्मी और सरस्वती साधक के जीवन में क्रिया शक्ति, इच्छा शक्ति और ज्ञान शक्ति का प्रतिनिधित्व करती हैं।

हनुमान जयंती (23 अप्रैल)

हनुमान जी का जन्मदिवस हनुमान चालीसा के पाठ तथा भजन-कीर्तन के साथ मनाया गया।

अक्षय तृतीया (10 मई)

अक्षय तृतीया का पर्व देवी माँ और भगवान नारायण को समर्पित स्तोत्रों और भजनों के साथ मनाया गया।

स्वामी शिवानंद जी की संन्यास शताब्दी (1 जून)

स्वामी शिवानंद संन्यास दिवस शताब्दी के उपलक्ष्य में संन्यासियों, विद्यार्थियों और अतिथियों ने एक कार्यक्रम संचालित किया जिसमें मंत्रोच्चार और भजन-कीर्तन के साथ उनके जीवन पर एक प्रस्तुति शामिल थी जिसके माध्यम से सभी को परमगुरुदेव के जीवन और शिक्षाओं से जुड़ने का अवसर मिला।

इस शुभ अवसर पर स्वामी निरंजनानंद जी और स्वामी सत्यसंगानंद जी को दिव्य जीवन संघ, ऋषिकेश में आयोजित संन्यास शताब्दी सम्मेलन के



मुख्य अतिथि के रूप में आमंत्रित किया गया था। स्वामी निरंजनानन्द जी के व्याख्यान का सीधा प्रसारण किया गया जिसके माध्यम से साधक, भक्त और शिष्य इस प्रेरक कार्यक्रम से जुड़ पाये।

गुरु पूर्णिमा (18-21 जुलाई)

पादुका दर्शन में गुरु यज्ञ और गुरु पूर्णिमा महोत्सव आयोजित किया गया। कार्यक्रम का सीधा प्रसारण किया गया और विश्व के हर कोने में श्रद्धालु और शिष्य गुरु-परम्परा को अपनी श्रद्धांजलि अर्पित कर सके।

श्री लक्ष्मीनारायण महायज्ञ (8-12 सितंबर)

इस वर्ष श्री लक्ष्मीनारायण महायज्ञ की शुरुआत गणेश चतुर्थी के पावन अवसर पर 7 सितंबर को की गई। उसके बाद पाँच दिनों तक हवन और मंत्रपाठ के माध्यम से माँ लक्ष्मी और भगवान नारायण की कृपा का आह्वान किया गया। यज्ञ के दौरान सहस्रार्चन भी किया गया। 12 सितंबर की संध्या को छाया समाधि पर श्री स्वामी सत्यानंद के संन्यास दिवस को याद किया गया।



आश्विन नवरात्रि (3-11 अक्टूबर)

सत्यम् वाटिका में मनाई गई नवरात्रि में हवन, मंत्रोच्चार और स्तोत्रपाठ के माध्यम से देवी माँ की दिव्य कृपा का आवाहन किया गया। नवरात्रि के बाद विजयदशमी का दिन श्री राम की आराधना को समर्पित था।

भूमि यज्ञ (22-30 अक्टूबर)

वाराणसी से आए पंडितों द्वारा सत्यम् उद्यान में भूमि यज्ञ का लगातार दूसरे वर्ष संचालन किया गया। अपने सत्संगों में स्वामीजी ने धरती माता से जुड़ने के महत्त्व को उजागर किया।

सत्यम् पूर्णिमा (10-15 दिसंबर)

लगातार पाँचवें साल पादुका दर्शन में सत्यम् पूर्णिमा कार्यक्रम का आयोजन किया गया। स्वामी निरंजनानंद जी ने सत्यमेश्वर महादेव और बारह शिवलिंगों का अभिषेक किया। युवा योग मित्र मंडल के सदस्यों ने पूरे कार्यक्रम के आयोजन में शालीनता और तत्परता से सहयोग दिया।



The Aim of Sannyasa

Swami Niranjanananda Saraswati



Sannyasa is actually keeping in trust your abilities, your strengths, your qualities for the benefit of human society; and pursuing one aim in life, a creative aim, which becomes your lifestyle, your path, your desire and aspiration. This aim is the discovery of the self: To find transcendence from pain and suffering, and to develop the awareness to the extent where your external interactions are creative, supportive and positive; and your inner awareness is experiencing the microcosmic and the macrocosmic consciousness. This is the aim of sannyasa.

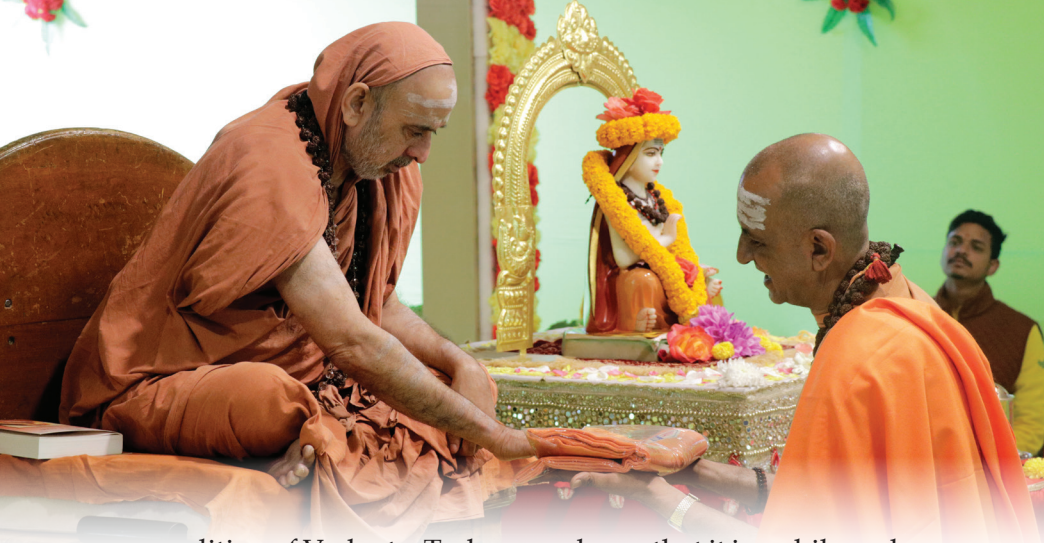
Shankaracharya

Swami Niranjanananda Saraswati

What was the role or aim of Shankaracharya's life? To establish the path of righteousness according to the need of society at the time when he lived and walked on this planet. What was the nature of society when he lived? It was a fragmented society – a lot of confusion, a lot of conflict, a lot of wars. Not for territory but for religion. People know that the bloodiest wars have been fought because of religion, not for gain of territory or wealth, but to establish what they believed in. It was at that time that Shankaracharya came, when everybody was fighting for dominance over people, the nation, civilization and culture.

He came with his own vision, his own view of how people can live a better life, a harmonious, peaceful, blissful life and he spoke about his views. Today, you call it philosophy; for him it was not a philosophy, it was his vision. It was what he was living. It was a lifestyle and that was what he was propagating, telling people that they should live like this. When people do not understand the views or the vision of a master, they label it as philosophy, a sect, a religion. When you begin to understand and realize the value of that vision and of that view, it becomes a part of natural human expression in life – it becomes a lifestyle in which you discover peace and bliss within you.

Shankaracharya propagated the view, the vision known today as Advaita Vedanta. It is a peculiar combination of two words. *Veda* is knowledge, *anta* means end; so the end of knowledge is *Vedanta*. Where does the knowledge end? When you become the knowledge yourself and when you express that in life; that is Vedanta. When you are not thinking about it, when you are not debating about it, when you are not rationalizing about it, but it becomes part of your life. When knowledge becomes part of your life, that is the state or



condition of Vedanta. Today people say that it is a philosophy, for nobody understands it.

Before the word Vedanta is Advaita. Religious people translate the word Advaita as monism, awareness of the singularity. However, if you consider it to be a vision, a view of a person who is living it, then *Advaita* means, 'I do not see duality. I see no difference between you and me. The colour of your blood and mine is the same. Your body and mine are the same. You have two eyes, I have two eyes. You have two legs, I also have two legs.' So, what is the difference? People see differences. They say, 'Your colour is different, so you must be different. Your language is different, so you must be different. Your culture is different, so you must be different. Your belief is different, so you must be different.' We are always looking at differences between you and me; what sets me apart, what sets you apart.

Shankaracharya said, 'No, nothing sets us apart because we are all connected to the transcendental reality. We are part of that universal element.' Languages may differ, fair enough, but not human qualities. Cultures may differ, but not human qualities. Belief systems may differ, but not the human qualities. They are one and the same in everyone, and therefore one should connect with the positive qualities and negate the negative qualities. That is *Advaita*, seeing the oneness, seeing the goodness, seeing the same *atma*, spirit, in everyone. ■

SANNYASA PEETH CHATURMAS: 22 JULY-18 SEPTEMBER

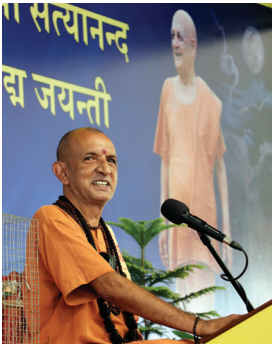


Satyameshwar Aradhana and Rudrabhishek

For two months on every Monday, Satyameshwar Aradhana took place at Satyameshwar Peeth and Rudrabhishek was conducted next to the chanting of the *Ramacharitamanas*.

Guru Charitra

Throughout the period of Chaturmas on six days a week, Swami Niranjan-ananda delighted all with Guru Charitra, explaining the origin and tradition of the Guru Parampara and then describing the qualities of the three Masters of our tradition, Adi Shankaracharya, Swami Siv-ananda Saraswati and Swami Satyananda Saraswati. On alternate days, the Guru Charitra was in Hindi and English.



Ramacharitamanas Masparayan:

22 July–18 September

Led and organized by Sannyasi Mantra-nidhi, the *Ramacharitamanas* Masparayan was conducted by the Ramayana Mandal, Munger. The ladies met every day with love and sincere commitment for 90 minutes to complete the Masparayan twice during Chaturmas.



Shravani Mantra Sadhana:

23 July–17 August

The annual Shravani Mantra Sadhana began on 7th July. It was led by Swami Kaivalyananda and was open to all citizens of Munger.



Chaturmas Morning Yoga Class:

23 July–17 August

Swami Kaivalyananda and Sannyasi Sarvagya conducted the annual morning class of mantra, asana, pranayama and dhyana for the citizens of Munger, ashram guests and sannyasa course participants. This training has become a popular event in the City of Yoga.





Ram Nam Kirtan: 27–29 July

The group from Indore presented a traditional music program. The lead singer, Pandit Sudhir Vyas, was accompanied by Hari Om Maharaj, Mayank Bains (harmonium), Kunal Sharma (key board), Ayush Manwar (octapad), Maurish Chauhan (tabla) and Sachin Chittora (banjo).



Ram Katha: 5–9 August

Pandit Neelmani Dikshit from Damoh gave a beautiful exposition of the main characters of the *Ramayana*, shedding new light and a deeper understanding. He was accompanied by Pandit Raghvendra Dikshit (dholak), Sri Deenanathji (octapad), Pandit Sanatan Dikshit (tabla) and Sri Neetish Pateraya and Sri Pawan Kumarji (chorus).

Krishna Aradhana: 17–19 August

The three-day celebration of Sri Krishna was an event full of joy and music, and everyone present was invited to connect with Sri Krishna and Radha with a gentle tug on the swing.



Guru Lila: 20–22 August

For three days, Sannyasi Mantranidhi, founder and main organizer of the Munger Ramayana Mandali, conducted a program on the *Ramacharitamanas*. She spoke on the different lilas of the guru as described in the scripture.



Janmashtami: 26 August

The birth of Sri Krishna was celebrated with pooja and the chanting of stotras and kirtan.



Bhajan Mandali: 4–6 September

The Bhajan Mandali of Jabalpur presented bhajans and kirtans over three days. Tilak Kashyap was accompanied by Rakesh Kumar and Jyoti Soni (vocal), Ram Kumar (dholak) and Jeetendra Thakur (octapad). This was the second time the group offered their presentation during Chaturmas at Paduka Darshan.



Ramarchana: 16 September

The annual Ramarchana was conducted by the pandits of Sivalaya, Munger. Swami Niranjan spoke on the mystery of creation which is symbolized in the structure of the pooja vedi.



Poornahuti of Chaturmas: 18 September

The two-month period of Chaturmas concluded with Rudrabhishek and havan. Also on this day, the second *Ramacharitamanas* Masparayan concluded.

संन्यास पीठ का चातुर्मास अनुष्ठान

22 जुलाई – 18 सितम्बर

सत्यमेश्वर आराधना एवं रुद्राभिषेक

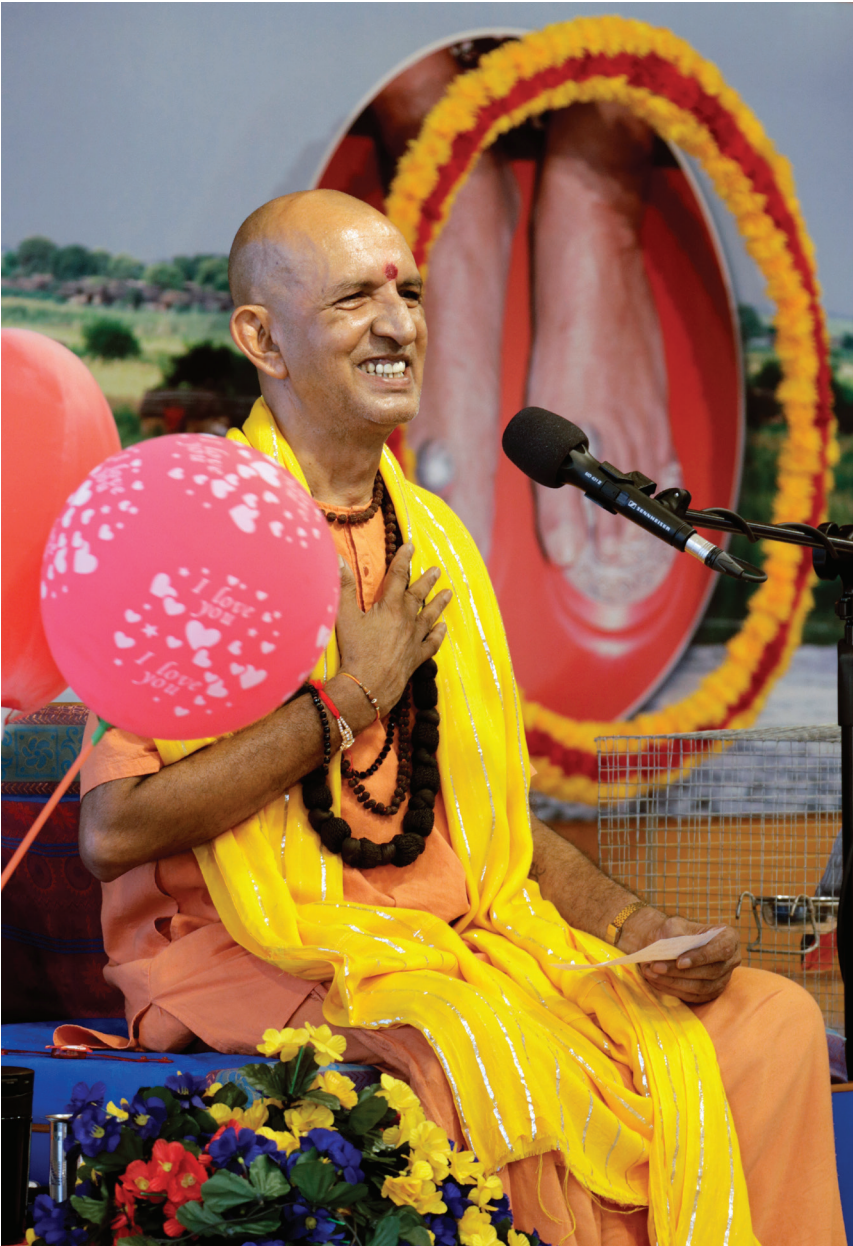
पूरे चातुर्मास की अवधि में प्रत्येक सोमवार को सत्यमेश्वर पीठ में सत्यमेश्वर आराधना सम्पन्न की गयी जिसमें रामचरितमानस के पाठ के साथ रुद्राभिषेक किया जाता था।













गुरु चरित्र

चातुर्मास के दौरान स्वामी निरंजनानंद जी ने गुरु चरित्र नामक सत्संग शृंखला से सभी को आह्लादित किया। हिंदी और अंग्रेजी भाषाओं में दिये गये इन सत्संगों में उन्होंने ब्रह्मविद्या गुरुओं की परंपरा के बारे में विस्तार से बताते हुए हमारी परंपरा के तीन प्रमुख गुरुओं – आदि शंकराचार्य, स्वामी शिवानंद सरस्वती और स्वामी सत्यानंद सरस्वती के प्रेरक जीवन, गुणों और शिक्षाओं का वर्णन किया।

रामचरितमानस मासपरायण (22 जुलाई-18 सितंबर)

संन्यासी मंत्रनिधि के नेतृत्व में रामायण मंडली, मुंगेर द्वारा रामचरितमानस मासपरायण का आयोजन किया गया। चातुर्मास के दौरान दो बार मासपरायण पूरा करने के लिए मंडली की महिलायें प्रतिदिन बड़ी श्रद्धा और निष्ठा से जुटी रहीं।

श्रावणी मंत्र साधना (23 जुलाई-17 अगस्त)

वार्षिक श्रावणी मंत्र साधना 7 जुलाई को शुरू हुई। इसका नेतृत्व स्वामी कैवलानंद ने किया जिसमें मुंगेर के सभी नागरिकों का स्वागत था।

प्रातःकालीन योग कक्षा (23 जुलाई-17 अगस्त)

स्वामी कैवलानंद और संन्यासी सर्वज्ञ ने मुंगेर के नागरिकों, आश्रम के अतिथियों और संन्यास प्रशिक्षण के प्रतिभागियों के लिए मंत्र, आसन,

प्राणायाम और ध्यान की प्रातःकालीन कक्षा संचालित की। यह प्रशिक्षण योग नगरी का एक लोकप्रिय वार्षिक कार्यक्रम बन गया है।

राम नाम कीर्तन (27-29 जुलाई)

इंदौर से आई संगीत मंडली ने पारंपरिक संगीत कार्यक्रम प्रस्तुत किया। मुख्य गायक पंडित सुधीर व्यास थे जिनका साथ हरिओम महाराज ने दिया। मयंक बैस (हारमोनियम), कुणाल शर्मा (कीबोर्ड), आयुष मनवर (ऑक्टापैड), मोरिश चौहान (तबला) और सचिन चित्तौड़ा (बैजो) ने संगत की।

राम कथा (5-9 अगस्त)

दमोह के पण्डित नीलमणि दीक्षित ने रामायण के मुख्य पात्रों की सुंदर व्याख्या करते हुए उन्हें नये परिप्रेक्ष्य में प्रस्तुत किया। उनके साथ पंडित राघवेंद्र दीक्षित (ढोलक), श्री दीनानाथ (ऑक्टापैड), पंडित सनातन दीक्षित (तबला) और श्री नीतीश पटेराय एवं श्री पवन कुमार भी शामिल थे।

कृष्ण आराधना (17-19 अगस्त)

राधा और कृष्ण का तीन दिवसीय उत्सव आनंद और संगीत भरे वातावरण में मनाया गया। सभी उपस्थित श्रद्धालुओं को झूला झुलाकर राधा-कृष्ण से जुड़ने के लिए आमंत्रित किया गया।



गुरु-लीला (20-22 अगस्त)

मुंगेर रामायण मंडली की संस्थापिका, संन्यासी मंत्रनिधि ने तीन दिनों तक रामचरितमानस पर एक कार्यक्रम संचालित किया जिसमें उन्होंने विभिन्न गुरु-लीलाओं पर प्रकाश डाला।

जन्माष्टमी (26 अगस्त)

श्री कृष्ण का जन्मोत्सव पूजन, हवन, स्तोत्रपाठ और कीर्तन के साथ बड़े हर्ष और उल्लास के वातावरण में मनाया गया।

भजन मंडली (4-6 सितंबर)

जबलपुर की भजन मंडली ने तीन दिनों तक भजन-कीर्तन प्रस्तुत किये। मंडली का नेतृत्व तिलक कश्यप ने किया जिनके साथ राकेश कुमार और ज्योति सोनी (गायन), राम कुमार (ढोलक) और जीतेन्द्र ठाकुर (ऑक्टैपैड) शामिल थे।

रामार्चन (16 सितंबर)

शिवालय, मुंगेर के पंडितों द्वारा वार्षिक रामार्चन का आयोजन किया गया। स्वामीजी ने इस अर्चन के महत्त्व को समझाते हुए कहा कि पूजा वेदी की संरचना सृष्टि के रहस्य को उद्घाटित करती है।

चातुर्मास की पूर्णाहुति (18 सितंबर)

रुद्राभिषेक और हवन के साथ चातुर्मास अनुष्ठान समाप्त हो गया। इसी दिन रामचरितमानस के द्वितीय मासपारायण का भी समापन हुआ।



A State of Mind

Swami Satyasangananda Saraswati



Sannyasins do not belong to any sect or order, and are not monks or nuns. The sannyasa tradition was started by Adi Guru Shankaracharya as the Dashnami Parampara, the tradition of Dashnami, the ten names. Sannyasins have two ideals, one is renunciation, *tyaga*, and the other is *vairagya*, detachment. These are their tools and mental state.

You cannot just become a sannyasin; you have to have a certain kind of mind. You have to have the realization that this

is how you want to live your life. You cannot pretend to be a renunciate or be detached. If you do not have detachment, why should you pretend to be detached?

It is a state of mind that some people attain. In the course of their life they feel a disinterest for material pursuits; they don't feel attracted to that. Therefore, they opt for sannyasa because it attracts them. It is a realization. Otherwise sannyasa has no meaning, because just putting on the geru cloth and shaving one's head has no meaning if it is not accompanied by an ideal, a state of mind and feeling.

It has to be a very strong realization, because if it is not strong, then you won't be able to sustain it. Sannyasa life is not an easy life, but a life of struggle. In society you have to struggle with circumstances, in sannyasa you have to struggle with yourself. It is only easy if you have a strong conviction. If you believe in it and have faith and trust, only then will it not be difficult. Therefore, sannyasa is only possible for those who have a strong conviction for sannyasa.

Poorna sannyasa, like paramahansa sannyasa, is not an order, but a state of mind. Sannyasins do not belong to anyone, no order, no sect. They are free thinkers and live a free life.

I live in the institution and my guru is there, but if I want to leave I can leave and nobody can say anything about it. Nobody will even ask me to stay. If I become a nun and decide to leave, I will be ex-communicated. It is not so in sannyasa. Sannyasins can live any kind of life that they think will help in their evolution. They are beyond the norms of society, live out of society and have rejected society. They do not own or possess anything – even the clothes I wear don't belong to me. Sannyasins choose to live like that. It's not that it is imposed on them, they have voluntarily decided to live like that, there's a difference. They are not suffering because they do not own anything. On the contrary, it gives them immense joy not to own anything.

– 18 July 2009, Harrogate, England

The Purpose of Sannyasa

Swami Niranjanananda Saraswati

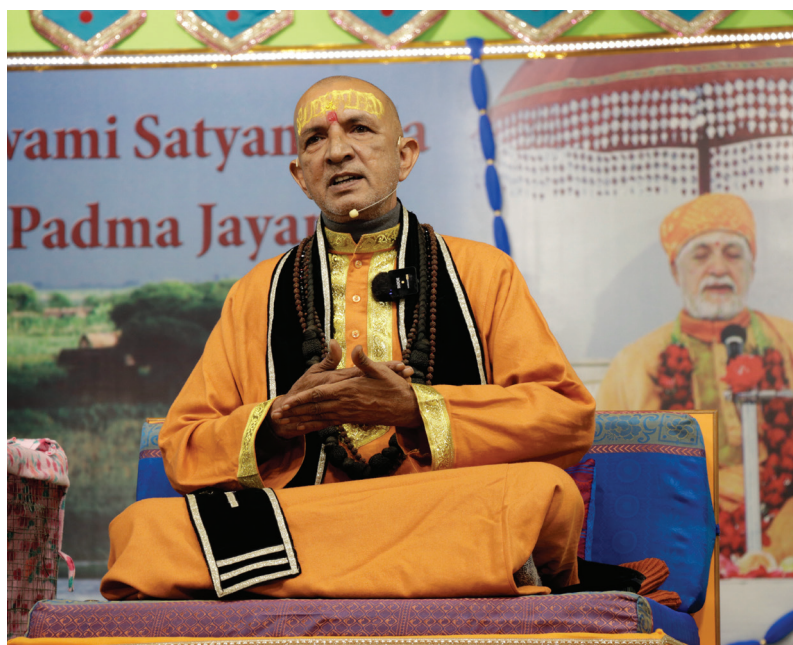
Sannyasa is a tradition which inspires self-awareness and self-knowledge. It is a tradition that inspires service for the welfare of everyone. It is a tradition which inspires you to live a harmonious and balanced life, between the material and the spiritual dimensions. Sannyasa is non-sectarian. It was with this idea that Shankaracharya codified the concept and the tradition of sannyasa.

Today, there are different categories of sannyasins. There are some who come to this life, because they are fed up of the previous life. They cannot stand the trials and tribulations, the suffering, pain, the dissatisfactions of the material life. They wish to engage in, explore and experience a different style of life. So, some people come to sannyasa to escape from their previous life, without having any inclination of spirituality.

There are others who come because they think, 'I can use sannyasa as a profession.' In personal life, they lived according to their whims and ambitions, yet the outer life is projected as an upright sannyasin. They are after name and fame. That is also accepted in sannyasa, as that is what people are doing.

Then, there is a group of sannyasins who are true to the commitment of the tradition and lineage. These people do not leave their family or society due to a whim, fancy, problem or difficulty. They follow an inner call to serve humanity. People who are recognized in the world as luminaries of sannyasa are this type of people, who have transcended their own self-oriented desires and natures, and connected with the energy of Guru and God.

Others can talk about Guru and God, yet they are not connected to Guru and God. For them it is only a philosophy, a theory and a means to project themselves.



Many times sannyasins claim how close they are to the Guru, so that other people give them respect. That is manipulation, that is not a sannyasin's attitude. They do it because of their own selfish, self-oriented nature, their desire, ambitions and their own ego limitations. They do not want to correct themselves, as there is no truth or sincerity in their heart and mind. If there is truth and sincerity in heart and mind, then a sannyasin remains connected to the Guru internally, and does not have to express to others, 'Oh, how close I am to my Guru.'

This is an example of different natures. There are very few people who are able to go beyond the desires, whims and the aspirations of mind, ego and selfishness. Those who go beyond, are the people who become the luminaries of spiritual life and the spiritual traditions. History only remembers those who have brought a change and a transformation in society. Not those who bring or who wish to bring change, or transformation of wealth, name, fame and status in their own life.

Swami Sivanandaji was one of such people. He was not dejected by life, but he wanted to explore life. He wanted to explore the beauty of life, the godliness in life, and to live and experience that, and to inspire other people to experience the same. Therefore, there are many wearers of the geru cloth, but there are very few true sannyasins.

We belong to a tradition and we are blessed to have this awareness of the tradition of Swami Sivananda and of Swami Satyananda, who did not live life for their own gratification and satisfaction. They inspired people to uplift other people through their pain and suffering, and to find peace, happiness and joy, and to discover the beauty that life has to offer. For that one has to work. Everything is not received on a platter. One has to work to cleanse the negativity of oneself, the limitations of oneself, and that is challenging for everyone. One cannot control the negativity in speech, thought and deed. The negativity always comes out in the form of a negative response or reaction. We face that every day in our own lives.

If you are objective about yourself, you will see that the first response is a peculiar response to any situation. You are seeing, 'How can I benefit from that, or how can I save myself from that?' There is no understanding of the rightness and correctness. There is only understanding of what you want. If there is an understanding of what is right and correct, then what you want goes to the back. Only that which is correct and right will be expressed by you, and that will benefit everyone around you. Not only you, but everyone around you.

Swami Sivanandaji lived this life. For him, it was not a profession, saying, 'When in public, I sit like this and project myself as great. In private, I indulge in my life, have Mercedes cars, have this, have that, and with pomp and splendour I live my life.' Swami Sivanandaji was the humblest of the humble. If in one word, I have to describe his nature, I would say he was the purest of the pure, nothing more than that. Everything else is an addition. Humility is an addition, but humility comes when the heart and mind are pure. Compassion is an addition

to life, and one becomes compassionate when the heart and mind is transcendent.

All the different additions in the form of 'How kind he is! How compassionate he is! How good he is!' are irrelevant. You see a person in that manner, yet the person whom you are referring to, only feels that purity and innocence within him, which connects him to the spirit and the energy of God and Guru. One has to understand this simple principle. Spiritual life is nothing but trying to purify and cleanse oneself from the impurities of the senses, the world and the self. Once this purity is attained, you are spiritual, you are one with God. God expresses Itself through you.

There are many examples which I can give in practical life. I have seen through my own eyes, how a person becomes a medium to live and fulfil God's mandate. People, who are pure in life like Swami Sivananda, Swami Satyananda, Anandamayi Ma, Ramana Maharishi and so many others, are the true ambassadors of that higher spiritual life; not everyone, who dons the robes. Donning the robes is easy, but transforming oneself is a challenge. That is sannyasa. One who has gone through this process is a sannyasin.

Swami Sivananda was that. Due to this quality of his mind, he understood that help has to be given to every individual, to come out of their shell of suffering and limitations. He instructed his disciples not to propagate any philosophy or religion. He said, 'You are not going out to destroy a religion, you are going out to unite people. So, do not talk of religion at all, for every religion has had behind its philosophy, a master who was enlightened. Christ was enlightened, and other masters were enlightened. They have given a message, and we have to honour, respect, understand, adopt and live that. You cannot say that this is the only way. You should say this is also a way.'

The purpose of sannyasa is not to denounce anyone, any belief, tradition, religion or philosophy, but to unite them, recognizing that they are messages, teachings of illumined masters. ■

VIDYA DAAN



In 2024, Sannyasa Peeth launched a new project, vidya daan, the distribution of school material to all the school children of the Government primary and secondary schools in Munger. Teachers and non-teaching staff also received prasad. The children were overjoyed carrying their filled backpacks and blue hat with pride and a big smile.

- During the program of Ved Parayana, from 6th to 21st July, daan was offered to over 5,300 school children from 25 Middle Schools in the Munger Town Area. Over 200 teachers and over 100 non-teaching staff also received prasad.





- During the Ram Katha conducted from 5th to 9th August, as part of Chaturmas, Sannyasa Peeth offered daan to over 1,100 school children from five different Middle Schools of Munger Town Area. Teachers and non-teaching staff also received prasada.
- During the Third Munger Yoga Symposium, held from 17th to 23rd November, hundreds of school children from different schools of Munger received the vidya daan. Teachers and non-teaching staff were also offered prasada.
- During Satyam Poornima, from 10th to 15th December, hundreds of children came to Paduka Darshan to receive their vidya daan. They were accompanied by teachers and non-teaching staff who also received their prasada.



The Greatest Virtue

Swami Sivananda Saraswati



A devotee who surrenders to God and depends upon Him alone for everything in life develops communion with the Lord and is ever peaceful and blissful. Others depend upon their own self-efforts. In supreme devotion there is no room for pride in one's own efforts or spiritual discipline. There is not the slightest trace of ego. A devotee becomes an instrument in the hands of God and finds that He has always done everything for him.

Para bhakti is absolute surrender or devotion, and that is why Krishna told Radha, "There are those who think themselves separate from Me. I rob them of their all, and when they see Me, all their ties to the world disappear. There are those who are worldly minded, who kill the self in themselves. I play games with them until they forget all that is egoistic and selfish, and love Me for the sake of love alone, as you do, O Radha!" God prefers humility to pride.

Egoism is a great obstacle to the realization of God-consciousness. The more the ego is emptied, the more the heart will be filled with God. The grace of God is always there, but man's ego prevents him from receiving it. For those who are proud of their intellect, wealth, position, learning or birth, surrender to God is impossible. Mere verbal knowledge of God cannot develop devotion and give attainment of the supreme goal. An intellectual understanding of God is insufficient to attain the supreme goal of life. Bhaktas are humble, and humility is the foundation of bhakti yoga. Humility is the greatest of all virtues. All other virtues cling to a person who is endowed with humility. ■

SANKRANTI DAAN



The monthly observation of Sankranti was continued throughout the year. Every month, on the auspicious day of Sankranti, different groups of society were invited to Paduka Darshan to receive their Sankranti Prasad. Pandits from Sivalaya Munger conducted the aradhana, prescribed for this occasion, while sannyasins chanted the stotras.



Three Qualities of a Sannyasi

Swami Niranjanananda Saraswati



The three qualities of bhakti, jnana and vairagya make certain people stand out from the multitude. Bhakti in English means devotion, yet in reality, bhakti is the purification of the human sentiments. You can practise devotion, yet if your sentiments are still material and gross, limited, restricted and negative, no transformation or change takes place in you. You can remain devoted, yet there is no transformation, no change. That is known as the tamasic bhakti which is devotion that is full of expectation and selfish motivations. It is alright for people to go to temples and pray for overcoming distresses of life, yet that is not true bhakti. That is an appeal to remove pain and suffering from life, that is not devotion. People think that is devotion for when they go to a temple, a church, a mosque, which is supposed to be the home of God. The general concept is that if you go to the house of God, you must be a devotee. That does not fulfil the purpose of bhakti. Bhakti is the softening of the human sentiments, bhakti is reducing the rigidity of self-oriented

desires and expectations. Those who have understood this form of bhakti become the good people in the multitude of millions.

Then comes the next stage of *jnana*, wisdom. I am not using the word 'knowledge'. Wisdom is applied knowledge whereas knowledge can be collected, gathered and learned by anybody. If it is not applied, then that knowledge has no purpose, no function, no use. The purpose of knowledge is to understand the reality behind the appearance. That is the purpose of knowledge. What is the reality behind the appearance? It is the discovery, function and purpose of knowledge. Knowledge is not just knowing that two plus two equals this, it is also knowing the purpose or reason why two plus two becomes that and to relate it to things with which you interact.

Knowledge should make the distinction between the right and the wrong, the correct and the incorrect. Does knowledge give you that understanding? Many times you know what is right, and you know what is wrong. Our actions are different from what we know. If that discrimination is not there, knowledge is only information. It is only when discrimination comes in that knowledge becomes wisdom, an expression of life and behaviour. So, a person who is endowed with bhakti, becomes a good person. A person who has bhakti and jnana becomes a great person.

The third component is vairagya. A person who has bhakti, jnana and vairagya becomes an extraordinary person. *Vairagya* means to be free from the influence of the mind. Raga and dwesha are the two poles of the mind. The *Yoga Sutras* state (2:7 and 8):

*Sukhanushayi ragaha,
Dukhanushayi dweshaha.*

Raga is attraction towards seeking pleasure. *Dwesha* or separation is the opposite of attraction. These are the two poles and the mental pendulum swings between these two. Sometimes it is raga, sometimes it is dwesha; sometimes it is raga, sometimes it is dwesha. This swing of the pendulum affects everyone – all the four categories of people – the normal,

the good, the great and the extraordinary. However, when you are an extraordinary person, you are able to see the swing of the pendulum and you can still or stop that swing. You are beyond mind at that time.

In the same manner, you can define a bhakta as well. We are all bhaktas here. If your bhakti leads to harmony of your sentiments, it will make you a good bhakta, a better bhakta. If your bhakti leads you to connect with everybody, it will make you a great bhakta. If your bhakti unites you with your Supreme Self, it will make you into a transcendental bhakta. The same thing applies to jnana. If your jnana is only limited to yourself, but you are aware of yourself, you can become a good jnani. If your jnana connects you with people around you, then you become a great jnani. If your jnana connects you with the Supreme, you become a transcendental jnani.

In this way you can assess all the qualities of life to determine who has attained depth in that particular quality. How much depth have you attained in that quality? How much connection have you developed with that quality? It is not just an idea in the mind, it is an experience of life. A real sannyasin belongs to that category in which we classify Shankaracharya, Swami Sivananda and Swami Satyananda. They are people who are endowed with the three qualities of sannyasa. They are bhaktas, they are jnanis, and they are vairagis.

We have taken initiation which gives us the right to wear orange robes, but we are not sannyasins because we do not have that bhakti, jnana and vairagya. So, none of us in the world are sannyasins; we are only wearers of the robe, nothing beyond it. We belong to the common multitude of people – there is nothing good about us, there is nothing great about us, and there is nothing extraordinary about us. We do not have the three qualities. When somebody has the three qualities, they are recognized as a true sannyasin, and as the guru. Shankaracharya was one of them – an extraordinary life. Swami Sivananda was one of them – an extraordinary life. And Swami Satyananda was one of them – an extraordinary life. ■

विद्या दान



2024 में संन्यास पीठ ने एक नई परियोजना शुरू की। *विद्या दान* नामक इस परियोजना के तहत मुंगेर के सरकारी प्राथमिक और माध्यमिक विद्यालयों के सभी बच्चों को स्कूली सामग्री वितरित की गई। शिक्षकों और गैर-शिक्षण कर्मचारियों ने भी प्रसाद ग्रहण किया। बच्चे अपने भरे हुए बैग और नीली टोपी पाकर बहुत खुश थे। उनकी गर्व भरी मुस्कान देखते ही बनती थी।

- 6 से 21 जुलाई तक संचालित वेद पारायण कार्यक्रम में मुंगेर नगर के 25 माध्यमिक विद्यालयों के 5,300 से अधिक विद्यार्थियों को प्रसाद वितरित किया गया। 200 से अधिक शिक्षकों और 100 से अधिक गैर-शिक्षण कर्मचारियों ने भी प्रसाद प्राप्त किया।
- चातुर्मास के अंतर्गत 5 से 9 अगस्त तक आयोजित राम कथा के दौरान मुंगेर नगर के पांच माध्यमिक विद्यालयों के 1100 से अधिक बच्चों को प्रसाद दिया गया। शिक्षकों एवं गैर-शिक्षण कर्मचारियों ने भी प्रसाद पाया।
- 17 से 23 नवंबर तक आयोजित तृतीय मुंगेर योग संगोष्ठी में मुंगेर के विभिन्न विद्यालयों से आए सैकड़ों बच्चों ने विद्या दान प्राप्त किया। शिक्षकों और अन्य कर्मचारियों को भी प्रसाद दिया गया।
- सत्यम् पूर्णिमा के अवसर पर 10 से 15 दिसंबर तक विद्यादान प्राप्त करने के लिए सैकड़ों बच्चे पादुका दर्शन आए।





NEST

Heart Energy is waiting to surprise
Sri Swami Niranjan
With a beautiful a b c d e

When He is in, Sri Swamiji,
the moon is networking His network,
Only Truly Network.

Diminished capacity is over when we visualize
Serving Him is the Only River.

So, River sends River to you.

NEST with love

River triple-handedly rises in your favour.

Fabulous! Try to sing this network, orders Triple!

Sri Niranjanananda

Sri Satyananda

Sri Sivananda

Trinity

I live inside your network

Like birds live in one nest.

This nest is my strong home.

Now Energize Strong Trust – **NEST!**

—Yogasena

Be Open

Swami Niranjanananda Saraswati



There has to be proper training in sannyasa. In the seventies and eighties, sannyasa was given freely to many people by many powerful masters. Now it seems necessary that instead of an open invitation to experience sannyasa, there should be some restrictions so that we can go into the depth of the sannyasa experience. In an open invitation to sannyasa, many times we think that we have become perfect and that is where our downfall begins. I have seen people becoming prophets overnight with an eye on profit. I have seen people taking sannyasa as a business opportunity, as a career in life. Deep inside, I have not accepted it. Sure, if the link with the powerful guru can be maintained despite what you do externally, you can follow a clear path under the guidance of the master who has given you sannyasa. However, in the absence of clear instructions, human effort has to be involved.

How does human effort become involved in sannyasa? You have to work upon yourself, step by step. You have to climb different ladders and cultivate qualities in your life, and you

can go only so far in the cultivation of qualities with the present mentality. The mentality also has to change; the attitudes have to change. Many times the belief systems also have to change.

It is like re-programming your computer. One program of the computer was not working efficiently, and you found suffering and pain. You found that you were swinging from joy to frustration, from happiness to depression. These are the viruses of the human computer. When the virus of pain appears on the screen, it eats away everything that is on the server. When the virus of pleasure appears on the screen, it affects everything that is on the screen. Why am I calling these viruses? It is due to the human nature which is influenced by the gunas of sattwa, rajas and tamas.

As preparation for sannyasa, it is important that you become aware of the predominant quality in your life. Even if it is tamas, understand it, accept it and work to transform it. Even if it is rajas, understand it, accept it, transform it. Even if it is sattwa, still you have to understand it and accept it. Therefore, understanding of the predominant quality or guna in one's life, and slowly cultivating other qualities prepares one for the true experience of sannyasa.

In the 1990s, I am trying to slowly change our belief of sannyasa. No doubt this has created a lot of opposition, rejection and misunderstanding from people. However, that is the only way to go. I am just an aspirant. In the course of my own understanding and study of human nature, the tradition of yoga and spirituality, I have realized that we have to practise in our own life what we teach others. You cannot have two lifestyles in sannyasa, one for yourself and one for others. No. It can happen in other situations but not in sannyasa. The life of sannyasa has to be an open book where clarity and expression can be seen.

We can see this in the lifestyle of Sri Swamiji now. His life has been very clear. It is an open life. His expressions are open, his feelings are open, his behaviour is open and there is no double life. That is the true spirit of sannyasa – to be open. ■

संक्रांति दान



संक्रांति का मासिक अनुष्ठान पूरे वर्ष चलता रहा। हर महीने, संक्रांति के शुभ दिन पर समाज के विभिन्न वर्गों के लोगों को संक्रांति प्रसाद ग्रहण करने के लिए पादुका दर्शन आमंत्रित किया जाता था। शिवालय, मुंगेर के पण्डित इस पर्व के लिए निर्धारित आराधना सम्पन्न करते थे और संन्यासी स्तोत्रपाठ एवं हवन करते थे।



दान सम्बन्धी महत्त्वपूर्ण सूचना

संन्यास पीठ के लिए दान राशि केवल निम्नलिखित श्रेणियों के अन्तर्गत स्वीकार की जाएगी –

1. सामान्य दान

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- आध्यात्मिक ज्ञान का प्रचार
- समाज के गरीब और जरूरतमंद लोगों की सहायता
- गरीब मरीजों के लिए चिकित्सा सहायता

2. मूलधन निधि के लिए दान

जिसका उपयोग मूलधन निवेश में किया जाएगा। मूलधन निधि से प्राप्त ब्याज राशि का उपयोग न्यास की सभी आध्यात्मिक एवं समाज-कल्याण सम्बन्धी गतिविधियों के लिए किया जाएगा।

3. सी.एस.आर. दान

जिसका उपयोग सी.एस.आर. गतिविधियों के लिए किया जाएगा।

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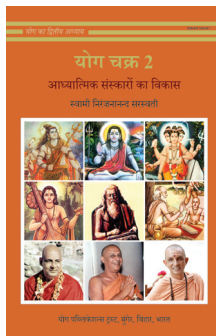
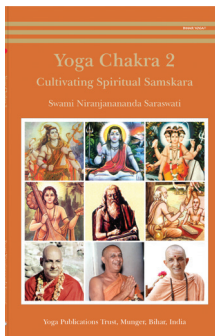
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Swami Niranjanananda Saraswati



In the ongoing effort to develop the next chapter of yoga, Swami Niranjanananda gave a series of satsangs during the Adhyatma Samskara Sadhana Satra, held from 17th to 25th July 2015 at Ganga Darshan Vishwa Yogapeeth. The aim of his talks was to take yoga practitioners beyond asana and pranayama into a broader understanding and application of yoga. Swamiji explained that the path is laid out in the yamas and niyamas, the positive attributes of life. Two yamas, happiness and forgiveness, and two niyamas, japa and namaskara, were discussed.

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Sannyasa Peeth Events & Training 2025

Sannyasa Peeth Training

Mar 30–Apr 6	Mantra Sadhana Training (Hindi)
Mar 30–Apr 6	Jignasu Lifestyle Training (Hindi)
Jun 30–Jul 7	Karma Sannyasa Training (Hindi/English)
Jul 11–Aug 6	Vanaprastha Sadhana Satra 1
Aug 12–Sep 7	Vanaprastha Sadhana Satra 2

Events, Aradhanas and Satsangs

Jul 7–10	Guru Poornima Celebrations
Jul 11–Sep 13	Chaturmas Anushtan
Aug 7–9	Krishna Aradhana
Sep 8–12	Sri Lakshmi-Narayana Mahayajna
Nov 30–Dec 4	Satyam Poornima

Monthly Programs

Every Sankranti	Abhishek, Hawan, Daan and Satyanarayan Katha
Sankranti dates:	Jan 14, Feb 12, Mar 14, Apr 14, May 15, Jun 15, Jul 16, Aug 17, Sep 17, Oct 17, Nov 16, Dec 16