

ARADHANA

Yoga of the heart

Year 10 Issue 3
May/June 2021



Rikhiapeeth, Rikhia, Deoghar, Jharkhand, India

ARADHANA Yoga of the heart ❤️ is an offering to Paramguru Swami Sivananda and our beloved Pujya Gurudev Swami Satyananda.

It is compiled, composed and published as an offering of seva by the sannyasin disciples, devotees and well-wishers of Paramahansa Satyananda.

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Swami Satyananda Saraswati



Rikhiapeeth, the tapobhumi of Swami Satyananda Saraswati, has developed into a vibrant spiritual epicentre abundant in peace, plenty and prosperity. Aspirants, seekers, devotees, householders and sannyasins come from all parts of the world to live and work together for the benefit of others by following the high ideals of seva (selfless service), sadhana (spiritual practice), swadhyaya (self study) and satsang (association with truth), as taught by Swami Sivananda and established by Swami Satyananda. It is a place of inspiration and joy for the thousands of natives who live in the hundreds of villages that surround Rikhiapeeth, as well as for millions of spiritual aspirants and devotees who come to imbibe the spiritual vibrations that abound in this sacred place.

ARADHANA Yoga of the heart ❤️ is intended to share the profound teachings and lifestyle that are being practised and lived in this sacred place for the benefit of all.

This issue of **ARADHANA** features Nada Yoga which is an integral part of the teachings and legacy of Swami Satyananda.

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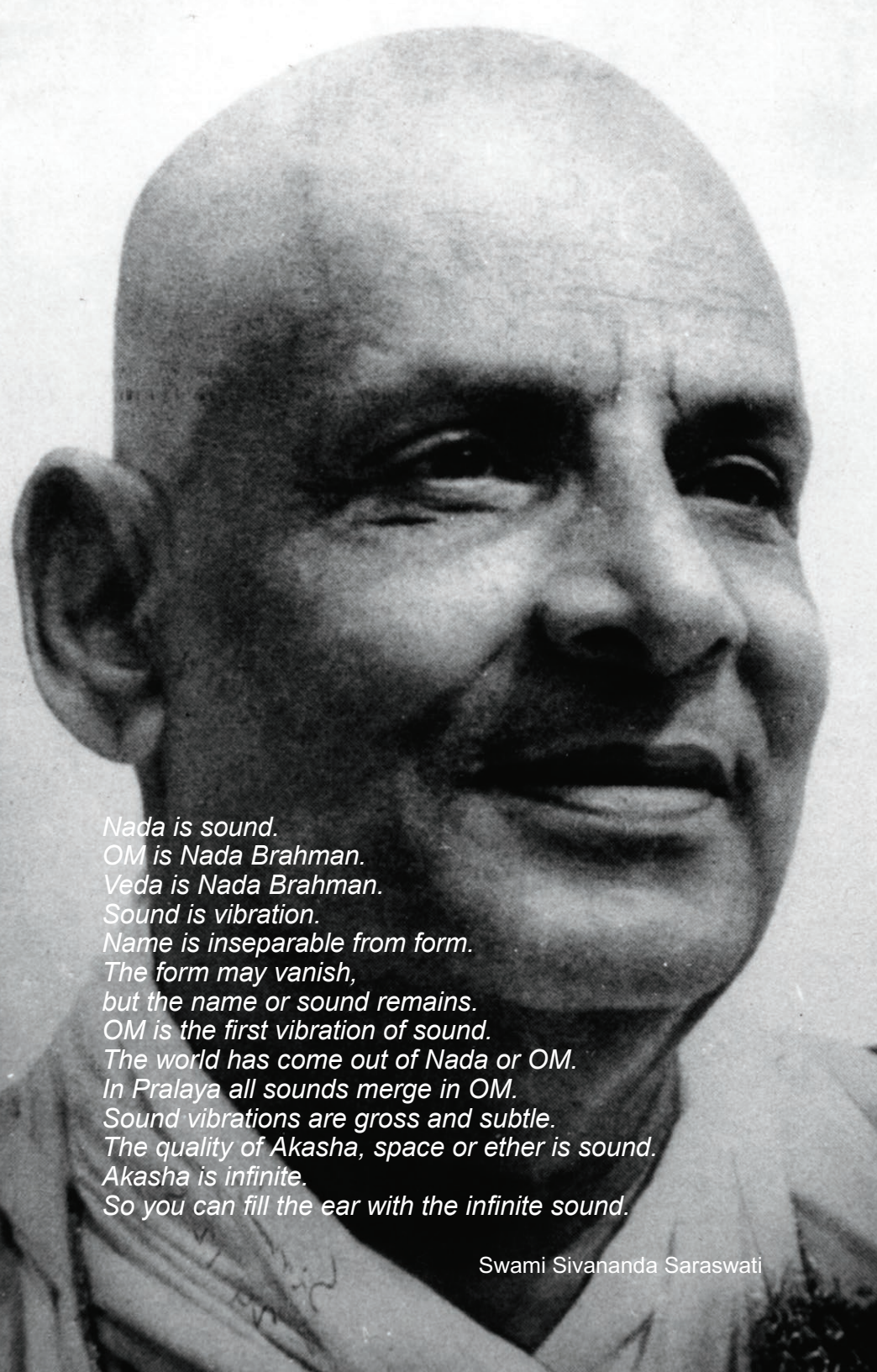
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Aradhana Invocation

देवान्भावयतानेन ते देवा भावयन्तु वः । परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ Bhagavad Gita 3:11
Yajnas nourish, strengthen and empower the Devas, they in turn empower us.
Strengthening and nourishing each other in this way, both attain shreya (prosperity).



*Nada is sound.
OM is Nada Brahman.
Veda is Nada Brahman.
Sound is vibration.
Name is inseparable from form.
The form may vanish,
but the name or sound remains.
OM is the first vibration of sound.
The world has come out of Nada or OM.
In Pralaya all sounds merge in OM.
Sound vibrations are gross and subtle.
The quality of Akasha, space or ether is sound.
Akasha is infinite.
So you can fill the ear with the infinite sound.*

Swami Sivananda Saraswati

Sound as Sadhana

Swami Sivananda Saraswati

Nada Anusandhanam means meditation on nada or sound that is heard at the Anahata chakra. The essential prerequisites for this type of sadhana are the same as for those of any other yoga sadhana. Ethical and moral preparations are the first important prerequisites. Similarly, proficiency in hatha yoga and pranayama is essential. It is better to have sufficient practice in concentration and meditation before commencing this sadhana. That will make it easy for you to concentrate inwardly and meditate on the Anahata sounds. Ajapa Japa or Japa of 'Soham' with breath will help you in your concentration on the subtle sounds. That by itself will take you to the Anahata sound.

In the beginning of your practice you will hear many loud sounds. They gradually increase in pitch and after steady practice, they are heard more and more subtle. The sound proceeding from Pranava, which is Brahman, is the nature of effulgence. The mind becomes absorbed in it. That is the supreme seat of Vishnu. The mind exists so long as there is sound, but on the cessation of it there is that state termed turiya. This sound is absorbed





in Brahman and the soundless state is the supreme seat. The mind which along with prana has its karmic affinities is destroyed by the concentration upon nada, is absorbed in Brahman. There is no doubt of it.

Being freed from all states and all thoughts, the body will appear like a dead body, or like a log of wood and does not feel heat or cold, joy or sorrow. When the spiritual sight becomes fixed without any object to be seen, when the prana becomes still without any effort, and when the chitta becomes firm without any support, you become Brahman. When manas is destroyed, when virtues and sins are burnt away, you shine as the effulgent, immaculate, eternal, stainless Suddha Brahman. You are a mukta now.

Sangita

Highly interesting and most popular among the forms of Nadopasana is sangita, or music. It is in sangita that sreyas and preyas, otherwise antagonistic to each other, meet. Sreyas is that which leads to the eternal good of man, or Self-realization. Preyas is that which is immediately pleasant. It is generally recognized that what is preyas is not sreyas, and vice-versa, but here in sangita and kirtan, the two are found together.

Sangita pleases the ear. It is a rich treat to the senses and the mind – in fact, so much so that the senses and the mind are tamed and controlled by it, and sangita ennobles the soul and reveals the Self within. Music is therefore regarded as the best form of Nadopasana.

It is a great truth worth remembering that all our great scriptures – the Vedas, Smritis, Puranas, etc. – are all set to music and are metrical compositions. There is rhythm, metre and melody in them. Sama Veda is especially unrivalled in its music. Tyagaraja says, “The knowledge of the science of music is capable of bestowing on you the state of sarupya.” Why? Because all sounds emanate from ‘Aum’.

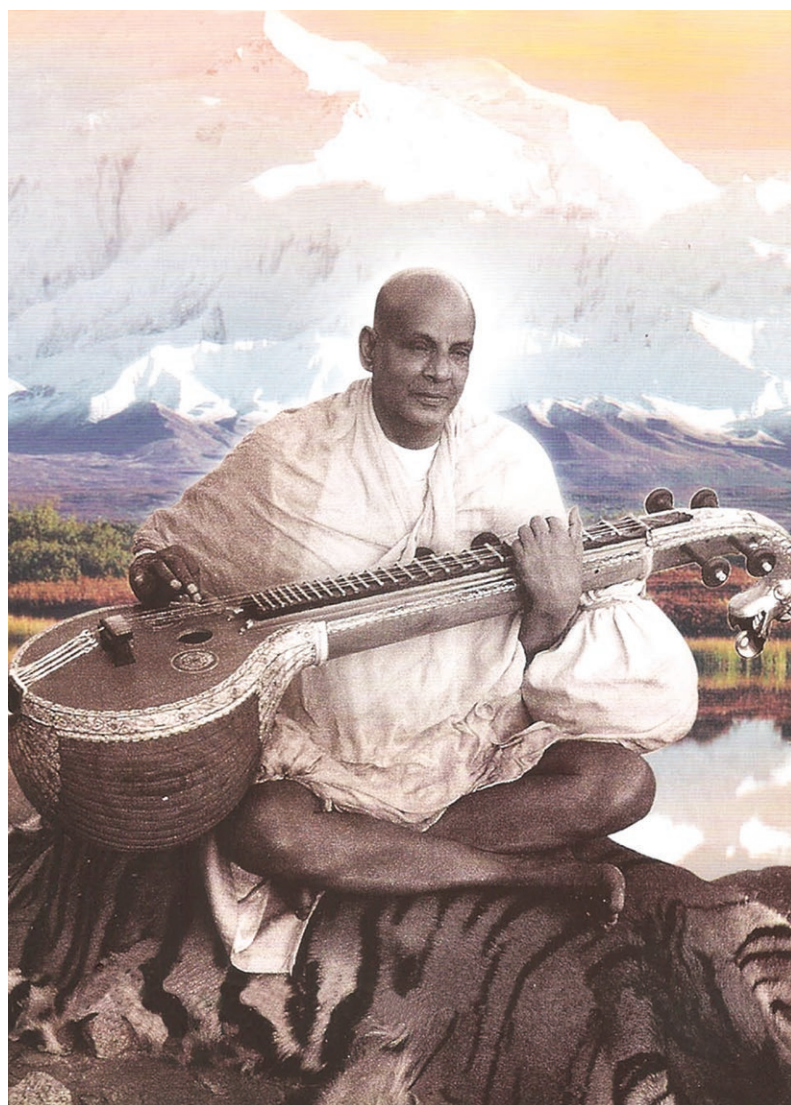
Sangita is identical with God. In accordance with the truth that you become what you intently meditate upon, the Nadopasaka becomes Nada swarupa, or God. Sangita is not mere nerve titillation. It is a yoga emphasizing this truth. While music is exalted to the status of a potent sadhana for moksha, it must be pointed out that the mere utterance of sounds will not bestow moksha on the songster. The realization of the Source of Music must be sought after.

Sankirtan

Sankirtan is singing God’s name with feeling (bhava), love (prem), and faith (shraddha). In sankirtan people join together and sing God’s name collectively in a common place. Sankirtan is one of the nine modes of Bhakti. You can realize God through kirtan alone. This is the easiest method for attaining God-consciousness in the Kali Yuga.



Sankirtan in Sita Vatika, Rikhiapeeth, Holika Dahan, 2021



When several people join together and practice sankirtan a huge spiritual current or mahashakti is generated. This purifies the hearts of the aspirants and elevates them to the sublime heights to divine ecstasy or samadhi. The powerful vibrations are carried to distant places. They bring elevation of mind, solace, strength to all people and work as a harbinger of peace, harmony and concord. They annihilate hostile forces and quickly bring peace and bliss to the whole world.

Sankirtan is a great help even for Vedantins. When the mind is tired, sankirtan will fill it with new vigour and energy. Sankirtan will relax the mind, elevate it, and prepare it for another sitting in meditation. When the mind revolts to meditate, sankirtan will coax it and tame it and bring it back to the lakshya or one point. Those who are practicing meditation only can understand this, can know this truth.

Don't Delay

Sing the Lord's name from the bottom of your heart. Be wholly and solely devoted to Him. Delay in God-realization is extremely painful. Merge in Him. Live in Him. Be established in Him. Drink the nectar of ragam and get enlightened. Whatever siddhis the most difficult practices like yajna, yoga, etc. can bestow on you, you will easily get through Nadopasana. They are Jivanmuktas who have realized that music which is nothing but Omkara born of the Self, and which has nada for its body.

*The deer is entrapped by sweet sound.
The cobra is enchanted by sweet music.
Raga Punnagavarrali charms the cobra.
Nada entraps the mind.
The mind gets Laya in sweet nada.
Therefore you can easily control the mind
through the practice of Nada Yoga.*

- Swami Sivananda Saraswati



Nada Yoga

Swami Satyananda Saraswati

Nada yoga is the science of sound. The fundamental principle of nada yoga is that our world is based on one nada, that the entire universe is a system of sound principle. We hear the chirping of the birds and the first sound in the nada yoga is something akin to it. It is extremely difficult to explain the nature of this first experience in nada yoga. Though this experience is objective, but seems incommunicable. Before we begin with this first experience, we have to understand at the outset the principles of nada yoga.

All of us who are not materialist in outlook believe that the body is not the ultimate. It is only a gross layer. There is a subtler body than the gross one, the pranic or the vital body. You know what prana is? It is the life-principle and is divided into five categories: prana, apana, vyana, samana and udana. This division is based according to the functions of prana.





Waves of bhakti during kirtans by Rikhia Kanyas, Sat Chandi Mahayajna 2007

There are also still subtler sub-divisions, five in number, which are responsible for acts like sneezing, winking, etc. These are the actions of the same vital energy, the prana.

After our physical body a mental body is recognized to exist, through which we are able to think and understand. This constitutes the mental layer of our consciousness. Subtler than this, is the layer of intelligence or the astral body. This is often experienced in dream or visions. The fifth is the subtlest layer, the layer of absolute consciousness. They are technically described as the annamaya, pranamaya, manomaya, vijñanamaya and the anandamaya koshas. Therefore those who believe in yoga assert that physical body is not everything but just a beginning, a starting point.

Likewise, the external sounds are not the only sounds. In our body also, there are infinite sound vibrations on the different layers of consciousness, the permutations and combination of which go to form this body. The nada yogis say that in the beginning there was one sound and that sound was the "OM", and that became this universe. Those who have read the Bible will be familiar with the observation, "In the beginning, there was the word".



Thus there was nothing but the sound. The “OM” or the cosmic sound vibrated all throughout and everywhere. These vibrations of “OM” created the first sound principle and out of this principle emanated matter.

Thus, according to the tenets of the nada yogis, the entire body and the entire creation is nothing but the solidification of sound matter. This is technically called the Nada Brahman. If you care to study the science of music, you will come to know that every sound has a form, it is not a mere vibration. The notes of music can be solidified. Every sound can be given a form. Just as you see a stone, a chair, a leaf, even so, the sound can be converted into energy. This energy can again be converted into sound. The sound can be converted into an object and the object can be disintegrated into atomic particles. Those who are familiar with the theory of Einsteinian physics will bear this out.

Thus we know that in this world whatever things exist, their ultimate substance and nucleus is one, only the forms are different. All things, all objects, though their forms are different, have a common inner substance. The nada yogis tell you that all your constituents which have assumed gross form are based upon the vibrations of a sound-principle. This constitutes their metaphysics and philosophy.

Naam Sankirtan

Sankirtan Yoga is the easiest, quickest, safest, cheapest and best way for attaining God-realization in this age. People cannot practice severe austerities now-a-days. They do not have the strength of will to practice Hatha Yoga. They cannot maintain perfect life-long Brahmacharya. They do not have the prerequisites for Raja Yoga. They are not endowed with the keen intellect necessary for Jnana Yoga or Vedantic Sadhana. But this Sankirtan Yoga or the Yoga of Singing Lord's Names is within the reach of all.

- Swami Sivananda Saraswati



There is only one secret to health. Either you dance in the name of 'bhoga', materialism, or you dance to the tune of yoga. One can do silent kirtan or dynamic kirtan where you sing and keep jumping and dancing. We have heard many names like Chaitanya Mahaprabhu, Mirabai and so on. What happens is that God's name purifies the mind. When you jump and dance, that is a kind of elimination; a process of purifying the body sets in. So to purify the body and mind, one should keep on doing kirtan as well as jumping and dancing. Dancing at the time of the Lord's kirtan is an aspect of sadhana. There is an ancient understanding that kirtan is the best way to be close to God, to be near Him.

- Swami Satyananda Saraswati



Evolution through Nada Yoga

Swami Satyasangananda Saraswati

According to the Vedic tradition, there are four yugas, or ages. They are known as Satya Yuga, Treta, Dwarpa and Kali Yuga. In Satya Yuga the human being was very pure and innocent, but as time passed he lost a lot of his innocence and became intelligent, and then cunning and clever and crooked. The practices, the sadhanas changed from age to age to suit the needs of the time. In this Kali Yuga, when it is difficult for us to keep our mind focused for even five minutes, it is hard for us to sit down and we cannot focus on one thing, then what is the sadhana? What is the sadhana for a person who cannot even sit straight because he has a back ache, whose mind cannot focus because it is constantly wandering, traveling? Mantra sadhana, or nada yoga, is the sadhana for the age in which we live. This is the sadhana that is prescribed, Nada yoga.

Mantras, kirtans and bhajans are all part of Nada yoga, the yoga of sound. We know that sound is a very important way of influencing the environment. A sound can produce an avalanche. It can shatter glass. And we have seen that sound also heals. In fact, here in Rikhia we used to keep a lot of cows, and we found that if we played the Ramayana in the morning to the cows, on those days they would give more milk. This is a very simple example, but it is true that sound influences life on many dimensions.

Tuning In

Sound has volume. Sound has velocity. But the most important thing is the frequency of sound. The frequency of the sound when I'm talking is low. Though it has volume, the frequency is limited to this room. If I want the sound to travel outside, if I want it to travel far away, then I have to increase the frequency. The frequency of sound is measured in hertz, and these hertz travel in waves, sound waves. If the frequency is high enough the waves can travel a very long distance. This is what is done in the radio stations. You catch the sound waves through a transistor, and if you tune it properly, you will hear music.

Now when we talk of mantras it is the same principle. These mantras, they are not words. In fact they have no meaning, and even if they did, the meaning of a mantra is not important. Mantras are sounds of a high frequency, so it is the frequency that matters, the frequency of the mantra



Havan and Sankirtan at Sivananda Sarovar, Rikhia, Holi 2021

that is generated as you repeat it. Depending on the mantra and potency of the chanting, the frequency can become very, very high. And when we repeat these mantras, the mind also attains a high frequency because by repetition of mantra, the mind is elevated. It is tuned, and as it becomes more receptive to these sounds, they can penetrate to that dimension of your being where the karmas are stored.

First-hand Experience

Many years ago, when I first arrived at Munger ashram, I was sitting one evening after a hard day of karma yoga, absolutely washed out, feeling drained of energy and wondering if this was the way to spirituality – because if it was, I didn't want it. And then suddenly, I heard mantras being chanted in the distance. Some sannyasins were chanting the Bhagavad Gita. I didn't know what it was, because I was very ignorant at that time. I just heard these sounds, but as I listened, suddenly I felt peace, just peace. That agitated mind, which is so bothered by everything, which is questioning everything, which is so anxious about the next day, the next moment – What will happen? What will I do? – suddenly it became peaceful. All agitations disappeared, just calmness, peace and equilibrium remained. But I didn't know why.

Next day, same thing. And so I became curious. How did it happen? I was not part of it, I was only hearing the chanting from a distance. When I asked Sri Swamiji about it, he said that these mantras, they have the power to penetrate.





Swami Satyananda, Rikhia, 1998

He explained that the whole science of Tantra is based on mantra, and that these mantras can penetrate deep within us, and the effects are very powerful.

I started mantra sadhana with the Bhagavad Gita, and I continued to add different mantras. Now I have a big collection. I have found that these mantras do bring peace of mind. That is my experience. They do resolve many of the doubts, the apprehensions, the obstacles which come in the way of day to day life. I could understand things better. I could understand myself better in relation to everyone else, and that is the most important thing. We don't exist in isolation. We have to understand ourselves in the context of our environment. We have to be able to relate to everything around us, which is most difficult. To adjust, to understand, to connect. I found that with the mantras that became very easy, very spontaneous. Without any understanding of what was happening, it simply took place.

I felt I had hit on a very valuable experience, a very valuable lesson, and when I began to read the scriptures and the texts, they said the same thing. This validated what I had experienced. So I was confirmed in my belief and when I again spoke with Gurudev, he said "Yes, that's it."

Transforming the Kanyas

When we came to Rikhia I tried this with the kanyas. Mind you, back then they were not like they are now. They had very dissipated minds, very fractured minds. There was absolutely no focus. It was very hard to get them to focus on one thing. They could not even speak. If you asked them what their name was they could not even answer. They lacked self-confidence. They did not know how to hold themselves, how to look a person in the eye. And so I tried this on them, chanting the mantras. But I did it without their knowledge, because they didn't come here to learn mantras, they came here to learn English, they came here to learn computers. But I thought, with such a low standard of awareness, how are they going to learn all that? So, side by side, with English and computers, there were the mantras.



We started with the kirtan, because they like music. Every day they would hear the sannyasins singing 'Hare Rama Hare Krishna', 'Om Namah Shivaya', all the kirtans. We also chanted the Gita and the Ramayana. From the beginning they were responsive. They listened and tried repeating, and eventually they started singing along. In the process, which was very natural and spontaneous, I saw that they began to change. There was focus to learn, and their minds were expanding. They became more aware, and they are aware of many things now about which they were not aware earlier.

That is the result of the mantras, and you see that with the kanyas and batuks today. The transformation is there in front of your very own eyes. Their minds are focused, channelized. They can chant all of the mantras perfectly. They have poise to dance and lead programs. Today they have dreams and ambitions. You can see the difference from back then and how they are now. Their appearance is shining, glowing, radiant, and confident. That is called atma vishwas, confidence in your own self. If you have that, you have everything. It is confidence in your own self which makes you successful in life.





Evolving the Spirit

Swami Satyananda started mantra sadhana here in Rikhiapeeth over thirty years ago because he knew that the practice of mantra would help people find the peace they desperately needed. When we chant mantras we create a type of energy which is able to influence those parts of our being which cannot be influenced through logic or intellectual understanding. Not even auto suggestion or other types of yoga therapy can influence them, because they exist in another dimension.

I call that spiritual evolution. We are made of matter, but we are spirit as well. The basis of this body is spirit, and matter is evolving on account of that seed of spirit which is in you.



These qualities which come, such as self-confidence, expanded awareness and higher awareness, they are a part of the spiritual evolution, and nada yoga – mantra chanting, singing kirtans – is a very simple of way of initiating this process. And it is ideal for the agitated minds of today, because it is not intellectual, it is simple and innocent. Anyone can do it, and it is most enjoyable as well. You don't have to use the mind. Here the mind is at rest. The mind is totally at rest.



The Sound Within

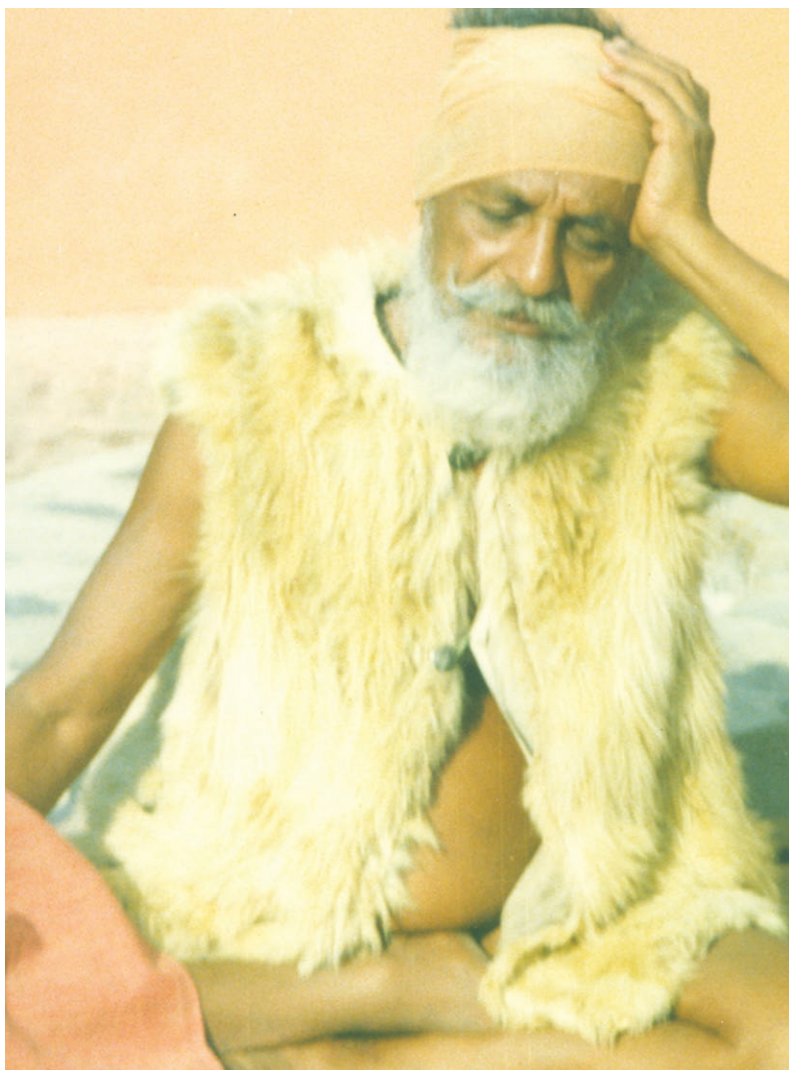
Swami Satyananda Saraswati, Rikhia, November 1994

After travelling to all the Siddha Tirthas, I finally went to Trayambakeshwar, near Nasik, to the jyotirlingam of my Ishta deva, Mrityunjaya. I stayed there for two months and had a breakthrough. This place was shown to me, and I came to Rikhia. I have practiced panchagni, the sadhana of five external fires, and now the awareness has become constant. It is a very difficult state of mind, because I do not like to meet people. I do not like to talk or think. I am not sick, I just do not like to think or talk.

My wish is that every breath should be permeated by my mantra. I do japa all the time. We breathe 21,600 times in twenty-four hours. That means fifteen breaths every minute, nine hundred breaths every hour, so in twenty-four hours it is 21,600 rounds of breath. All animals dogs, donkeys, cows, buffaloes breathe, and we, too, breathe. What is the sound of this breath? What does the breath sing? Breath has a mantra, a sound of its own. What is that sound? When you breathe in and out, there is a sound, nada or shabda. One needs to hear that sound within, and



Swami Satyananda, Rikhia, 1994



that is called anahada nada. It is a sound which is not produced by the senses. That sound is an expression of your inner experience. Some say it is Hamso, some say Soham, some say Om, but one has to experience it for oneself.

When you receive a mantra from your Guru, whether it be Om, Om Namah Shivaya or whatever, that mantra is pronounced by one sense, the sense of speech. It is heard by another sense, that of hearing. The same mantra



which you have received from your Guru should also be heard within as an experience. That is possible, if you can merge your mind in the breath. When you try to merge your mind with the breath, does the mind cooperate? No, it does not. This rascal has bad habits. We have pampered and spoilt the mind. It is addicted to ambitions, fantasies and dreams.

It is very pleasant to dream, fantasize and imagine. You feel that you can reach the moon and the stars – you are the master of the universe! What nonsense! You cannot be the master of the universe if your mind does not want you to be! If you are constipated, nothing can happen without a laxative. You cannot direct your own bowels, yet you are trying to be the Lord of the Universe! So you should attune your mind with the breath and synchronize the breath with the mantra. Practice this with calmness and quietness of mind 21,600 times for one day.

A lot of energy is required for this sadhana, because after all, you need to go to the toilet. You need to have a little rest and to eat food, if not twice, at least once in a day. So although 21,600 is an impossible number of mantras to complete, it should be done at least for one day, one twenty-four hour period in your lifetime. This is only possible when you can sit with your back straight and your mind constant for many hours at a stretch. Otherwise you will be yawning, felling lazy, sleepy or tired. I have come here for this purpose, because I do not think that life has any other meaning.

*Your servant will repeat the mala
Of incoming and outgoing breath
To avoid roaming about in the eighty-four lack wombs
And empower himself to cut the snare of karmas.
O Lord, do not think that love is shrieking in my heart.
While dying, let me remember You;
While living, allow me to remember You.*

You may enjoy life, you may acquire, accomplish and accumulate a lot in life. You may see places, have a lot of experiences, but the ultimate destiny of man is to realize that which is beyond name, form and sense. That which you cannot perceive with your eyes or conceive of with your mind is beyond name and form. You can only see it when the external lights are extinguished, then the inner light burns. In that inner light alone, you can perceive that which is beyond. It can be called any name you wish, but it is something else:


*What is the measure of the brilliance of Parambrahma?
It is unspoken,
The proof is in realization.*





In 2006 during Sat Chandi Mahayajna, thousand were witness to the true power of kirtan as Swami Satyananda attained the experience of spontaneous ecstasy and the state of samadhi through kirtan.



A photograph of Swami Satyananda Saraswati, a spiritual leader, seated and playing a keyboard instrument. He is wearing a light orange shawl and a matching turban. He has a serene expression and is looking down at the keys. He is adorned with a garland of flowers, including a prominent purple one. The background is a warm, textured orange-brown color.

*A singer should sing every day.
You eat every day, so why not
sing every day?*

*Bhajans are devoted to God and
God is a lover of bhajans. There
is always music in His court.
Govinda is very fond of bhajans.*

*Of course, you can also do pooja
and chanting, but singing of
bhajans should always be done.*

- Swami Satyananda Saraswati



Kirtan as Meditation

Swami Niranjanananda Sarawati

Kirtan is a form of meditation which can take you from the intellect to the level of pranic vibration. Words stimulate one aspect of our personality. Kirtan stimulates the other aspect so that we can experience energy in motion. Emotion is energy in motion. The whole of life, the body, the cosmos, the universe, is nothing but an expression of energy. If you were to observe your body through a high-powered microscope, going through the different layers of skin, muscles and bones into the atomic structure, in the centre you would see the pulsation of the nucleus. That pulsation is energy. We are that energy. The vibrations of music and mantra help us create dynamism and activity in this energy field, and thus we are able to transform the mind.

Beyond Enjoyment

The purpose of kirtan is to take the mind from the gross to the subtler, more spiritual and more transcendental states. The purpose of kirtan is not just to enjoy good music. There are many kinds of enjoyment. Go to a discotheque and dance, or go to a party. Why make yoga a form of enjoyment? Enjoyment binds the mind to the one experience in which you are involved. There are systems and traditions which take our human perception beyond enjoyment. Yoga is one such system.



Music can lead us to deepen our experience of yoga. Beyond enjoyment is bliss, 'ananda'. Enjoyment is sensory. Bliss is spiritual. Do we want to enjoy or do we want to experience bliss, the higher form of enjoyment? Let us look not just for enjoyment in the things we do, but learn to harmonize ourselves with what is happening. Once we are able to find that harmony, then we experience bliss and peace. In peace and bliss there is dynamism, motion. There is the movement of bio-energy or 'prana shakti'. It is not a stagnant or static experience.

A Vibrational Experience

When we sing, we create a force, an energy. Just as a tree is at one point and can be moved by the wind, you have to be at one point and let the energy move you. Focus yourself on what is being sung. Participate and join in. Observe what you are singing. Whether you understand it or not makes no difference, but allow one part of the mind to observe the singer – you. Allow one part of the mind to become the song, and allow one part of yourself to flow with the music and experience a different form of kirtan.

Kirtan is a vibrational experience. If you can be fully involved in the music, in the kirtan or mantra, your mindset and mental pattern will change. Your body will change. Every atom in the body will begin to sing and dance. It will not be only a feeling, not a mental experience or an emotional experience, but a vibrational experience. If you touch a live wire, the electric current will go through the whole body. Kirtan is that live wire. Hold it and allow the current to flow.

Meditation is not isolating oneself, but harmonizing oneself. It is not closing the eyes and forgetting the world, but making oneself part of the world in a much more dynamic and vibrant way. That is absorption, 'samadhi', the final stage of meditation. In the beginning, however, we have to train ourselves to stop the heady nature of the mind.

Vibration and Energy

Why did kirtan become part of meditation? The tradition says that kirtan is a meditative process. It is a meditative practice because we access another area of our nature, the area of vibration and energy. When soldiers march across a bridge, they have to break step or the vibration will cause the bridge to collapse. No matter how many tons or how many people go over the bridge at one time, it is the thumping vibration that will make the bridge fall. That is the force of vibration.

If you tune one string of a guitar or sitar and play that single string continuously, you will find that the other strings will automatically begin to vibrate, although you are not touching them. Just the sound of that one string will make the others vibrate, and after five or ten minutes you will find that all the strings of the sitar or guitar are vibrating in harmony. That experience can also happen to us. Just the tuning of one string will make the others vibrate in harmony. Just the merging of the conscious mind with the vibration of the kirtan and the mantra being chanted or sung will also influence and alter the expressions of the subconscious and the unconscious. That is another form of meditation, from the intellect to vibrational levels.





Activate the Bliss

Mantra chanting is also a part of the practices or sadhana of swara yoga, nada yoga, mantra yoga and laya yoga. 'Nada Yoga', the yoga of inner sound vibration, is considered to be a meditation practice. Mantra is considered to be a meditation technique because it has the ability to captivate the attention. When the vibrational dimension or aspect of our personality is activated and union takes place between the various mental states, the mind, which is now moving in all directions, will eventually enter the state of ecstasy known as samadhi. Samadhi is that state in which bliss or inner pleasure is most active and dominant.

The effect of mantra can be intensified or made subtle, depending on how it is chanted. If you chant the mantra loudly, it will create a verbal frequency which will influence the nadis. If you repeat the same mantra mentally, it will create a subtle frequency. For example, if you sing the mantra 'Om Namah Shivaya' as a kirtan, the sound will create a resonance in the environment which will influence the physical moods. Maybe your body will begin to sway with the kirtan and you will begin to forget your inhibitions and get up and dance.

Kirtan can lead to spontaneous ecstasy. Mantra chanting can create a wave of energy which can transport you from one level of experience to another. The same result happens in a subtle form when we repeat the mantra mentally in our meditative practices. The perception, the awareness and concentration are deepened. It becomes an anchor to hold the mind together when we move into deep states of meditation.



*The fine cool breeze sings beautiful songs of true love to you,
but you are too deaf to hear them.
Each little storm shouts Hari to you, but you are unable to hear.*

- Swami Sivananda Saraswati

Know Your Mantra

**Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna Hare Hare**

This 16-word Sanskrit mantra is from the Kali Santarana Upanishad of Krishna-Yajurveda. Known as "Maha Mantra", or "Great Mantra", it is said to be the most powerful mantra for this Kali Yuga.

The Maha Mantra can be chanted or sung to help bring about peace and healing in the world. It also brings purity and peace to the mind and the heart of the chanter. Rhythmic singing and chanting of the Maha Mantra help us connect to the ultimate source of energy, happiness, and divine bliss. The mantra is a pure spiritual sound vibration, and it can help develop the consciousness to understand the higher 'Self'.

During the second World War in order to release a continuous stream of peace-current in the whole world and to help the distressed minds of the people, Swami Sivananda started the Akhanda Maha Mantra Kirtan (non-stop chanting) on the 3rd of December 1943. Since that day the unbroken chanting of this mantra has continued, 24 hours a day 7 days a week, at the Sivananda Ashram, Rishikesh.

My advice is that in your house you should do kirtan of God's name like we do here in Rikhia. Naam sankirtan should be done. I am not speaking about bhajan. 'Naam sankirtan' means singing the name of God. 'Hare Rama, Hare Rama' is naam sankirtan. It should be done in every home for ten to fifteen minutes daily. Practice naam sankirtan and helping others. From these two sadhanas you will receive great benefit both in this life and in the life hereafter.

- Swami Satyananda Saraswati

May I Answer That?

Swami Sivananda Saraswati



In the Ashram where you have gathered together young spiritual aspirants, to guide them in their rapid march to the Goal of life, Self-realization, why do you encourage dance and music?

The question betrays an ignorance of the fundamental principles of music and dance. They are divine. I should request you to remember that Lord Krishna with His inseparable flute and Mother Sarasvati with Her Veena remind you that music is divine. Lord Nataraja reminds you that dance had its origin in Him. The wickedness of man would misuse anything. Because pickpockets are found in abundance in a temple on a festival day, should we deny ourselves the blessings of His Darshan?

It is a pity that these two divine arts, music and dance, have been brought down to the level of sensuous entertainment. It is the sacred duty of every lover of God and of the fine arts to raise them to their original standards of purity and divinity. Music is Nada Yoga. It at once enables you to attain union with Nada Brahman, the sacred Pranava. Nritya or dance enables you to enter into Bhava Samadhi.

The very fact that the worldly man has taken such an interest in these and misused them to fulfil his nefarious purposes, shows what a tremendous power they have over the heart and soul of man. What a blessing they will be if they are used for spiritual ends!





सत्यम् - सुमिरन

साँस साँस सुमिरौं गुरुदेवा ।
मन-अन्तर की उतरे चिन्ता ॥

सद्गुरु का सुनु उपदेश ।
पारब्रह्म निकट कर देख ॥

क्रोध-लोभ की त्यागो तरंग ।
संत-जनों के चरणों को नमन ॥

अभिमान छोड़ बिनती करो ।
साधु-संगत से सागर तरो ॥

हर धन से भर ले हो भंडार ।
सत्यम् गुरु को मेरा नमस्कार ॥

A favourite bhajan at Rikhiapeeth



Sivaratri Aradhana at Sadguru Peeth, Sivananda Sarovar, Rikhia, 2021



Swami Satyasangananda performing Rudrabhishek, Sivaratri, 2021



Sivaratri Aradhana at SadGuru Peeth, Sivananda Sarovar, Rikhia, 2021

मंत्र को जानें

हरे राम हरे राम, राम राम हरे हरे
हरे कृष्ण हरे कृष्ण, कृष्ण कृष्ण हरे हरे

यह षोडशाक्षरी मंत्र कृष्ण यजुर्वेद के कलि संतरण उपनिषद में वर्णित है। इसे महामंत्र के रूप में जाना जाता है और इस कलियुग के लिए यह सबसे शक्तिशाली मंत्र है।

यह महामंत्र सम्पूर्ण विश्व में मानव जाति के उत्तम स्वास्थ्य एवं शान्ति के लिए गाया जाता है। यह महामंत्र मंत्रोच्चारक को मानसिक शान्ति और चित्तशुद्धि प्रदान करता है। इस महामंत्र का लयपूर्ण गायन हमें सकारात्मक ऊर्जा एवं दिव्य आनन्द के उच्चतम स्रोत के सन्निकट ले जाता है। यह महामंत्र एक परिशुद्ध आध्यात्मिक नाद है जो हमारी चेतना का विकास कर आत्मा के परमात्मा से मिलन को सुनिश्चित कर सकता है।

द्वितीय विश्वयुद्ध के दौरान तनावग्रस्त मानवजाति के कल्याण के लिए स्वामी शिवानन्दजी ने 3 दिसम्बर 1943 को इस महामंत्र के अखण्ड कीर्तन का शुभारम्भ कर सम्पूर्ण विश्व में शान्ति की अखण्ड व सतत् धारा प्रवाहित की। तब से लेकर आजतक शिवानन्द आश्रम ऋषिकेश में यह महामंत्र कीर्तन निरन्तर गुंजायमान है।

मेरी मानो तो जिस प्रकार रिखियापीठ में भगवान के नाम का कीर्तन होता है ठीक उसी प्रकार से आप सबको भी अपने-अपने घर में नाम-संकीर्तन करना चाहिए। नाम-संकीर्तन बोल रहा हूँ भजन गाने नहीं बोल रहा हूँ। नाम-संकीर्तन का मतलब भगवान के नाम को गाना है। हरे राम हरे राम नाम-संकीर्तन है। दस से पन्द्रह मिनट तक हर घर में इसका गायन होना चाहिए। नाम-संकीर्तन और परोपकार इस कलियुग की सर्वोच्च साधना है। इसके निरन्तर अभ्यास से जन्म-जन्मान्तर के कष्ट दूर हो जाते हैं और सबका उद्धार होता है।

- स्वामी सत्यानन्द सरस्वती



संगीत का दौर

स्वामी सत्यानन्द सरस्वती

संगीत शास्त्र विकास के मार्ग पर चल रहा है। किसी भी विद्या में ठहराव नहीं होना चाहिए। पानी अगर बहता नहीं तो सड़ जाता है। जो संगीत शास्त्र आज है वह दो हजार साल पहले ऐसा नहीं था। चाहे वह संगीत हो या साहित्य, कला या विज्ञान, उसमें नित्य-निरंतर विकास होना चाहिए और वह होना चाहिए मनुष्य की स्थिति के मुताबिक। आज का इन्सान तेज-तर्रार है। हर चीज तेज है, गाड़ी भी तेज चलती है, हवाई जहाज भी तेज चलता है। सब चीजें तेज हैं। ऐसी स्थिति में मनुष्य का मन भी तेज चीज में ही रुकता है, वरना नहीं रुक पाता है।

जितने भी आध्यात्मिक या धार्मिक किस्म के संगीत हैं, उन सबके सामने आज बहुत बड़ी चुनौती है, क्योंकि यह जो पाश्चात्य संगीत आया है जिसे तुम पॉप म्यूजिक कहते हो, यह न आध्यात्मिक है, न धार्मिक है। मैंने संगीत का कुछ अध्ययन किया है, इसलिए बतला रहा हूँ। यह पाश्चात्य संगीत नहीं है, इस संगीत का जन्म हुआ है अफ्रीका में। पश्चिम से होकर आ रहा है इसलिए तुम इसे पाश्चात्य संगीत कहते हो। पर यह असल में वेस्टर्न

म्यूजिक नहीं, नीग्रो म्यूजिक है। नीग्रो का मतलब होता है काला। यह काले लोगों का संगीत है। अभी भी तुम अफ्रीका में जाओ, वहाँ के गाँवों में लोग जब हजारों की संख्या में गाते हैं और नाचते हैं तो क्या गजब की लय-ताल रहती है। जो संगीत आज यहाँ आया है और सिनेमा में आजकल जो नृत्य देखते हो, वह दायें-बायें-आगे-पीछे उछलने-कूदने वाला, वह सब मूलतः अफ्रीका का है।

बहुत पहले यह संगीत अफ्रीका और एशिया में एक जगह था, जब गोण्डवाना द्वीप हुआ करता था। मैं तुम्हें इतिहास की बात बता रहा हूँ, दो हजार साल पुरानी नहीं, चालीस-पचास हजार साल पुरानी। तब वर्तमान ऑस्ट्रेलिया, बाली, सुमात्रा, दक्षिण भारत, अरब सागर, बंगाल की खाड़ी और अफ्रीका एक महाद्वीप था जिसका नाम था गोण्डवाना। बाद में भौगोलिक परिस्थितियों के बदलने से अफ्रीका अलग हो गया, ऑस्ट्रेलिया अलग हो गया, दक्षिण भारत अलग हो गया। वह उत्तर भारत में मिल गया, विंध्याचल ऊपर उठ गया, बंगाल की खाड़ी बन गई, मगर लोग वही रहे, संगीत की लय वही रही। गाँवों में आज भी लोग ऐसे ही नाचकर नहीं गाते हैं क्या?



Kirtans during Sat Chandi Mahayajna, 2006



लोक संगीत एक ऊँची चीज है, इस बात का ख्याल रखो। कभी संगीत के रास्ते में जाओ तो ऐसा संगीत बनाओ कि लोग झूमने-नाचने पर मजबूर हो जाएँ। वह शराब नहीं जो आदमी को मस्त न करे, वह जहर नहीं जो आदमी को मारे नहीं, और वह संगीत नहीं जो आदमी को नचा न सके। वह संगीत ही कैसा जो आदमी को सुला दे। संगीत सुलाने के लिए नहीं होता है, संगीत नचाने के लिए होता है।

पी ले पी ले हरिनाम का प्याला, उसे पीकर और पिलाकर हो जा मतवाला -
इतना गाओ कि नशा चढ़ जाए।

चाहे वह संगीत हो या साहित्य या कला, ये निरंतर विकासशील विद्याएँ हैं। जो हिन्दी तुम आज बोल रहे हो, चार-पाँच सौ साल पहले ऐसी हिन्दी थोड़े ही बोली जाती थी। जो संस्कृत आज बोलते हैं, वह पहले ऐसी नहीं थी। वेदों के समय दूसरी संस्कृत बोली जाती थी। जो कपड़े तुम्हारे दादा-परदादा पहनते थे आज तुम पहनते हो क्या? वस्त्रों में, घर निर्माण कला में, भोजन बनाने के तरीके में, ओषधि विज्ञान में, हर जगह परिवर्तन हुआ है, विकास हुआ है। संगीत में भी जरूर होना चाहिए। जिप्सी लोग, जो कई सदियों पहले हिन्दुस्तान छोड़कर यूरोप गए, वहाँ भी गाना गाते हैं, नाचते हैं। रूस में रहते हैं, बल्गेरिया में रहते हैं, वे कहीं एक जगह टिकते नहीं हैं। उनकी परम्पराएँ, उनका संगीत हिन्दुस्तान जैसा है। फर्क इतना है कि अब वे लोग ऊँची एड़ी वाले जूते पहनकर नाचते हैं। आने वाली शताब्दी की मुख्य वस्तु है संगीत। वही सबसे अधिक लोकप्रिय होगा।

हमारे ऋषि-मुनियों ने भी यही कहा है कि कलियुग में संगीत से ही मुक्ति मिलेगी। इसलिए संगीत को तो तुम लोग एकदम जमाकर रखो। चाहे लड़का हो या लड़की, लड़की ससुराल जाए या कहीं भी जाए, संगीत हमारे घर की संस्कृति बननी चाहिए, सबको सीखना चाहिए। साहित्य, संगीत और कला के बिना मनुष्य की अपनी पहचान नहीं है। **साहित्यसंगीतकलाविहीनः साक्षात् पशुः पुच्छविषाणहीनः-** ऐसे मनुष्य बिना पुँछ और सींग के जानवर ही हैं। **ते मर्त्यलोके भुवि भारभूता मनुष्यरूपेण मृगाश्चरन्ति-** वे दुनिया के लिए भार हैं और मनुष्य के रूप में घूमने वाले जानवर ही हैं। ऐसा कहा है भर्तृहरि ने।

आज पश्चिम के लोग भी बड़े कीर्तन-प्रेमी हो गये हैं। वहाँ भजन नहीं नाम-संकीर्तन चलता है, भगवान का नाम बार-बार दुहराया जाता है। यह नाम-संकीर्तन बहुत लोकप्रिय हो गया है। हमारे यहाँ चैतन्य महाप्रभु और रामकृष्ण परमहंस जैसे बहुत-से अच्छे संत-महात्मा हुए हैं जो कीर्तन करत-करते बेहोश हो जाते थे, उन्हें भाव-समाधि लग जाती थी। मीराबाई कीर्तन में इतनी मस्त हो गईं कि आखिर उन्हें घर छोड़ना पड़ा। मीराबाई कीर्तन से बहुत प्रेम करती थी, पर राजमहल के लोग उसके रहन-सहन को पसंद नहीं करते थे। मंदिरों में जहाँ भी कीर्तन होता वहाँ जाती और नाचने लगती थी। साधारण घर का आदमी भी अपनी बहू का नाचना पसंद नहीं करेगा, फिर तो वह चितौड़ की महारानी थी। एतराज होने लगा। एतराज बढ़ा तो राजमहल वालों ने कहा कि हटा ही दो न, खत्म कर दो। राणा ने विष का प्याला भेजा, बहुत तरीकों से मारने की कोशिश की गई, पर किसी तरह वह बच निकली। कहते हैं अन्त में मीराबाई कीर्तन करते-करते निर्गुण में समा गईं, उनका शरीर भी नहीं मिला।



मन्त्र

स्वामी सत्यसंगानन्द सरस्वती

शिष्य की आध्यात्मिक यात्रा के प्रारम्भ और अधिक उन्नत अवस्थाओं में मन्त्र ही उसके तथा गुरु के बीच सम्पर्क स्थापित करता है। मन्त्र दीक्षा गुरु और शिष्य के बीच के प्रथम महत्त्वपूर्ण सम्बन्धों में से एक है। मन्त्र प्रदान करके गुरु शिष्य के अचेतन एवं अवचेतन मन को प्रभावित करते हैं। मन के इन्हीं क्षेत्रों में मन्त्र निवास करता है, श्वास लेता है और एक संभाव्य शक्ति बनता है। गुरु साधक के रहस्यमय व्यक्तित्व को सशक्त बनाने के लिए एक मन्त्र का चयन करते हैं और उसे उसके कान में फुसफुसाते हैं। साधना के निर्देश के साथ-साथ एक माला भी दी जाती है। मन्त्र और साधन की शक्ति की सुरक्षा हेतु उन्हें कड़ाई से गुप्त रखा जाता है।

शिष्य को मन्त्र दीक्षा देने वाले गुरु को मन्त्र सिद्धि की शक्ति प्राप्त रहती है। ऐसे व्यक्ति में मन्त्र सचेतन शक्ति के रूप में स्थित होता है और जो मन्त्र शिष्य उनसे प्राप्त करता है, वह अनुभूति का संकेन्द्रित प्रतीक होता है। इसका नियमित रूप से अभ्यास करने के बाद शिष्य चेतना के उसी स्तर तक ऊपर उठ जाता है और अन्त में निपुण साधक के समक्ष मन्त्र की प्रसुप्त शक्ति प्रकट होती है। अतः एक साधक के लिए स्मरण रखने योग्य सर्वप्रथम

बात यह है कि उसे उन्हीं से मन्त्र ग्रहण करना चाहिए जिन्होंने अपने अन्दर मन्त्र के विज्ञान एवं शक्ति की अनुभूति प्राप्त कर ली है। किसी अन्य स्रोत से मन्त्र प्राप्त करना अनुचित है। यह आवश्यक नहीं है कि एक योग शिक्षक इस शक्ति से युक्त हो। सिद्ध एवं परमहंस महात्माओं ने ही मन्त्र विज्ञान पर अधिकार प्राप्त किया है और वो ही साधकों को दीक्षा देने के योग्य हैं।

प्रत्येक व्यक्ति स्थूल, सूक्ष्म और कारण शरीर से निर्मित है। सामान्य मानवीय आँखों से स्थूल शरीर को देखा जा सकता है किन्तु सूक्ष्म और कारण शरीरों को वही देख सकते हैं जिन्होंने आध्यात्मिक दृष्टि प्राप्त कर ली है। व्यक्ति की आत्मा का निर्माण इन दो शरीरों से ही होता है। सजगता के उस क्षेत्र का उद्घाटन करने के बाद ही कोई साधक अपनी साधना में प्रगति कर सकता है। मन्त्र ही हमारे व्यक्तित्व के इस आयाम का द्वार खोलता है। अतः मन्त्र का चयन हमारे आध्यात्मिक व्यक्तित्व के अनुसार होना चाहिए, न कि हमारे स्थूल व्यक्तित्व के अनुसार।

सामान्य व्यक्ति के लिए आध्यात्मिक शरीर का अस्तित्व एक भावनात्मक बात है। हम इसके अस्तित्व को इसलिए स्वीकार करते हैं कि हमने इसके बारे में अनेक पुस्तकों में पढ़ा है। किन्तु हम इसका मानस दर्शन करने या इसके सार तत्त्व को समझने में सक्षम नहीं हैं।





गुरु के लिए यह सूक्ष्म आध्यात्मिक शरीर एक जीवन्त वास्तविकता है। वे स्थूल या बाह्य रूप के स्तरों को भेदने में सक्षम हैं और वे इसी आधार पर मन्त्र का चयन करते हैं।

साधक को दिया गया मन्त्र उसकी आत्मा को प्रभावित करता है और उस पर एक सकारात्मक छाप छोड़ता है। मन्त्र का अधिक अभ्यास करने से यह छाप या प्रभाव भी अधिक होता है और अन्ततः यह शिष्य की सम्पूर्ण चेतना को रूपान्तरित कर देता है। उसका सम्पूर्ण व्यक्तित्व मन्त्र की ध्वनि से प्रतिध्वनित, स्पन्दित एवं अनुकम्पित होने लगता है। हम उसके शरीर के प्रत्येक कोशाणु एवं ऊतक में इसकी प्रतिध्वनि सुन सकते हैं, यद्यपि वह सजगतापूर्वक-मौखिक या मानसिक रूप से- मन्त्र की आवृत्ति नहीं कर रहा है।

यही वह क्षण है जब शिष्य के अन्दर में मन्त्र सजीव हो उठता है। इसके बाद ही वह रूप के पीछे छुपे हुए सार तत्त्व को समझने में सक्षम होता है। वह ईश्वरीय ध्वनि सुनने लगता है। इससे हम मन्त्र के महत्त्व तथा उसमें अन्तर्निहित अनन्त शक्ति को समझ सकते हैं।

मन्त्र ही ब्रह्माण्ड के गहन रहस्यों एवं आपके बीच का सम्पर्क सूत्र है। इसका अर्थ पूर्णतः आध्यात्मिक है और यह प्रत्यक्ष रूप से आपके अस्तित्व के अभ्यन्तर से जुड़ा हुआ है। मन्त्र धीरे-धीरे आपको अधिक गहराई में ले जाता है तथा आपके और आपकी आत्मा के बीच जो अनेक स्तर हैं, उन्हें एक-एक कर हटाता है। आप प्याज के सर्वाधिक रसदार एवं स्वादिष्ट भाग को प्राप्त करने के लिए चाकू से उसकी परतों को छीलते हैं। ठीक इसी प्रकार मन्त्र भी चाकू के रूप में कार्य करता है। सर्वप्रथम स्थूल शरीर को पार करने के बाद यह शनैःशनैः अधिक से अधिक गहराई में उतरता है और आपके अन्दर स्थित या अन्तर्निहित माधुर्य एवं परमानन्द से आपका साक्षात्कार कराता है।

आत्मा से एकता स्थापित करने की इस प्रक्रिया में यद्यपि साधक के पास एक उपकरण होता है, तथापि रास्ता दिखाने के लिए उसे एक माध्यम, एक मार्गदर्शक की आवश्यकता होती है। यह मार्गदर्शक रास्ते के समस्त अवरोधों को हटाता है एवं साधक की आध्यात्मिक यात्रा को सहज एवं निश्चित बनाता है। अन्यथा शिष्य दलदल में आसानी से डूब जा सकता है, क्योंकि यह यात्रा-मार्ग अनेक एवं अति भ्रामक खाइयों से भरा हुआ है।

गुरु ही मार्गदर्शक की भूमिका ग्रहण करते हैं। इसलिए मन्त्र को गुरु एवं शिष्य के बीच की कड़ी माना जाता है। संक्षेप में, इसी कारण से साधक को एक ऐसे गुरु से मन्त्र प्राप्त करना चाहिए जो उसकी आत्मा को प्रभावित करने में सक्षम हों ताकि वे भी शिष्य के साथ उसके अन्तिम कदम तक यात्रा कर सकें।



Guru Paduka Pujan at Sivananda Sarovar, Holi, March 2021

बहुधा यह तर्क किया जाता है कि यदि मन्त्र सिर्फ एक ध्वनि है तो किसी भी ध्वनि की आवृत्ति से इच्छित प्रभाव उत्पन्न होना चाहिए। मन के स्तरों का अतिक्रमण करने के लिए व्यक्ति आसानी से 'कोका-कोला, कोका-कोला या 'टिक-टिक-टिक की आवृत्ति कर सकता है। इस बात पर मैं जोर देकर कहती हूँ, नहीं। ऐसा निरर्थक तर्क देने वाले लोग अभी भी जीवन के स्थूल सुखों के क्षेत्र में ही हैं और उनमें उनका अतिक्रमण करने की इच्छा का अभाव है। 'कोका-कोला, कोका-कोला पर ध्यान करने से ब्रह्माण्डीय रहस्यों का उद्घाटन कदापि नहीं हो सकता। अधिक-से-अधिक यह आपको रोबोट जैसे अस्तित्व की अधिक निकम्मेपन स्थिति में ले जा सकता है। यह तर्क कितना मूर्खतापूर्ण है, इसे एक बच्चा भी समझ सकता है।

जैसा कि ऊपर कहा गया है, मन्त्र का सम्बन्ध आपके स्थूल शरीर से नहीं है बल्कि यह तो वह आहार है जो आपके आध्यात्मिक शरीर का पोषण करता है। आप अपने स्थूल, भौतिक शरीर को तुष्ट करने के लिए अन्न खाते एवं कोका-कोला पीते हैं। ठीक इसी प्रकार आप अपनी आत्मा को मन्त्र रूपी भोजन खिलाते हैं ताकि यह विकसित होकर एक जीवन्त अनुभव बन सके।

प्रत्येक ध्वनि की एक आवृत्ति होती है और मैं स्वीकार करती हूँ कि कोका-कोला शब्द की भी एक निश्चित आवृत्ति अवश्य होगी। किन्तु अपनी चेतना के स्तरों को भेदन करने के लिए आपको बृहत् एवं अनन्त आवृत्तियों के ध्वनियों की आवश्यकता है। मन्त्रों में अति उच्च आवृत्तियाँ उत्पन्न करने की क्षमता है, जो अभेद्य को भी भेद सकती हैं। मन्त्र सामान्य लौकिक शब्द नहीं होते। उनके उच्चारण से उच्च चेतना के क्षेत्र में प्रवेश सम्भव हो जाता है।

लोहे के चदरों से कार का निर्माण होता है। तथापि, जब हम लोहे के साधारण चदरों को देखते हैं तो क्षण भर के लिए भी यह कल्पना नहीं कर सकते कि हमारे सामने एक कार खड़ी है। जब लोहे के उन चदरों को जोड़कर एक विशेष ढंग से आपस में सम्बद्ध किया जाता है और अन्य धातुओं के साथ उनका सही संयोजन और समन्वय स्थापित किया जाता है, तभी कार का निर्माण होता है, अन्यथा नहीं। मन्त्रों की रचना भी अक्षरों एवं शब्दों के सही संयोजन से ही होती है।

अतः मन्त्र अनन्त आवृत्तियों से युक्त ध्वनियों के प्रतीक हैं, जिनकी अनुभूति ऋषियों ने ध्यान की गहरी अवस्था में प्राप्त की है। युगों से उन पर प्रयोग और परीक्षण होते रहे हैं। शिष्यों को दासता की बेडियों से मुक्त करने के लिए गुरु उन्हें मन्त्र प्रदान करते रहे हैं।

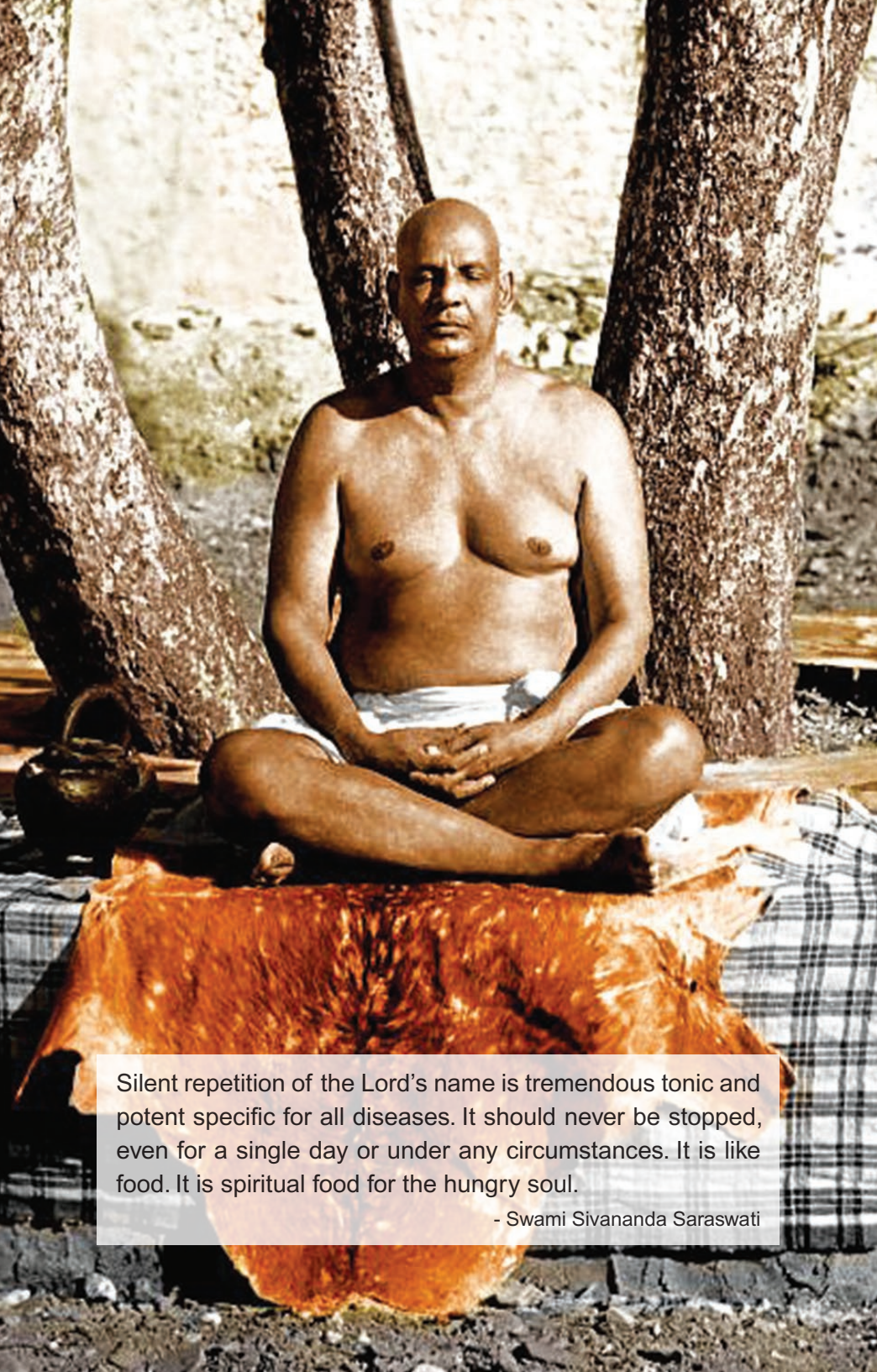
आपके लिए कौन-सा मंत्र सर्वाधिक उपयुक्त है, यह निश्चित करने के लिए आप किसी गुरु से अवश्य सलाह लें। इसके दो कारण हैं- आपके अन्दर क्रियाशील सूक्ष्म शक्तियों की जानकारी सिर्फ उन्हें ही है और उन्हें ही मालूम है कि आपकी आध्यात्मिक यात्रा की दिशा क्या होनी चाहिए। यन्त्रों और प्रतीकों के सम्बन्ध में भी यह बात सही है।

यन्त्र एवं मन्त्र उन जीवन्त, आदर्शात्मक प्रभावों के प्रतीक हैं, जो आपके आन्तरिक व्यक्तित्व का निर्धारण करते हैं। इन प्रभावों का अतिक्रमण करने के लिए एवं प्रबोधन में सहायक के रूप में आपको इन दो पद्धतियों का उपयोग करना चाहिए।

तथापि जैसा कि ऊपर उल्लेख किया गया है, गुरु ही मिट्टी-परीक्षण के बाद आपकी चेतना के बाग में मन्त्र और यन्त्र का बीज बोते हैं। बीज के अंकुरित होने एवं विकसित होकर सुगन्धित अनुभवों में पुष्पित होने के लिए यह आवश्यक है कि आप सभी स्तरों पर गुरु के साथ मजबूत सम्बन्ध स्थापित करें। ऐसा होने से वे बीज के विकास के प्रत्येक स्तर पर उसका परीक्षण कर सकेंगे एवं उसके फूलने-फलने के मार्ग में बाधा उपस्थित करने वाले आसन्न संकटों को दूर कर सकेंगे।



Chanting of mantras at Rikhiapeth - a tradition started by Paramahansaji



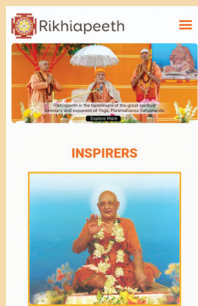
Silent repetition of the Lord's name is tremendous tonic and potent specific for all diseases. It should never be stopped, even for a single day or under any circumstances. It is like food. It is spiritual food for the hungry soul.

- Swami Sivananda Saraswati

Rikhiapeeth Website: www.rikhiapeeth.in

The Rikhiapeeth website is a sanctuary for all spiritual seekers, so that they may stay connected to the cardinal teachings of Swami Sivananda that are practised and lived here at Rikhiapeeth – ‘Serve, Love, and Give’. Be inspired by satsangs, information about the tradition and Rikhiapeeth.

On the website are the current and topical satsangs of Swami Satyasangananda which are being posted regularly on the home page in the section: ‘From Rikhia the Tapobhumi of Swami Satyananda’.

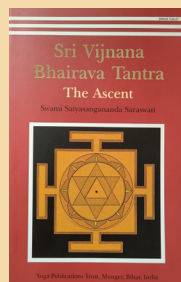


Sri Vijnana Bhairav Tantra: The Ascent

Swami Satyasangananda Saraswati

This translation and commentary of a classical tantric text sheds light on the practice of dharana, or concentration. The text comprises 112 different dharanas, or techniques of concentration, which provide a way for all aspirants to gradually develop concentration and meditation.

This work is the result of an in-depth study of dharana in relation to the tantric view of meditation, substantiated by the personal experiences of Swami Satyasangananda. Included is a detailed introduction followed by the original Sanskrit slokas, with transliteration, translation and extensive commentary.



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Since the beginning of the Coronavirus pandemic, Peethadhishwari Swami Satyasangananda has guided the activities of Rikhiapeeth by applying the mandate entrusted to her by her Guru Swami Satyananda, of Serve, Love and Give. She has initiated and masterminded the Karuna Relief Seva which has supported the most vulnerable within our community during these unprecedented times. The Karuna Relief Seva assesses the needs of the community and strives to alleviate the hardships being faced by thousands of rural families as well migrant workers, unemployed, youth, young students, farmers, widows and the elderly affected by the Coronavirus pandemic.

In compliance with the national directives, the ashram has remained closed since the beginning of March 2020 when the number of cases started increasing in India, and has cancelled all its event until further notice, to support the process of healing.



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