

ARADHANA

YOGA OF THE HEART



Year 8 Issue 1
January/February 2019



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 in the spirit of seva by the sannyasin disciples, devotees and well-wishers of Paramahansa Satyananda.

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*Live only to be a blessing to others.
Feel that all is light and Bliss only.*

*The everlasting happiness which every
man seeks for does not reside in the
mundane objects of the world.*

*You can get this happiness only in the
Self which abides in the chambers of
your heart, through meditation.*

Swami Sivananda

ARADHANA is published in order to share the profound teachings that are practised and lived in Rikhiapeeth for the benefit of all. Sincere aspirants wishing to deepen their knowledge of the teachings in ARADHANA should seek the guidance of an adept.

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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).



Seeds of Happiness

We are all gardeners, from the time of our birth we are sowing seeds with the hope of attaining peace, plenty, and prosperity. But sometimes that eludes us. We do not get the peace, plenty and the prosperity. A good gardener has to recognize which seed to sow, right? If you do not recognize which is the good seed and which is the bad seed, you are going to plant the wrong seeds. So you have to be a good gardener. You need to have the discrimination, the viveka, to know, 'Which seed is good for you,' and plant accordingly.

But before planting, you have to make sure that the soil is ready to receive that seed. Otherwise it is just going to die, if the soil is not ready. If the soil is ready and the seed is right and you have planted it, after that you have to nourish it, you have to keep infusing it with prana. When I say seed, I mean sankalpa. We are sowing sankalpas throughout our life. 'I want to do this, I want to achieve that', is a sankalpa. But sankalpas are taken in the morning and forgotten by the evening, due to lack of will power.

When we say 'New' Year, there has to be the birth of something new. And here we are sowing seeds on how to be happy. This year that is what we have to nurture – seeds of happiness. That is the biggest challenge - How to remain happy? Because the environment is not conducive to that, so we have to work harder. And this has been precisely the teaching of Swamiji – remain happy in every situation.

Difficulties may come, but can you retain your peace of mind? Can you retain your balance even when difficulties come? That is the challenge before us. Until you learn that, you have to keep swinging like a pendulum between happiness and unhappiness, between stability and instability, between focus and distraction. So you have to learn how to remain equipoised in all circumstances. And that is our sankalpa for this year.

The seeds of happiness, they should grow and grow and blossom in us. Because unless you are happy, how can you spread happiness? And that is what we are committed to, right? We are not committed to giving clothes and biscuits and milk. We do that because it is needed. But our commitment is to sow seeds of happiness wherever we go. When you are happy you are peaceful. When you are happy you are prosperous. How can you be prosperous if you are unhappy? Wealth is not the only prosperity.

The real prosperity is peace of mind - to be able to sleep well at night, to wake up with a smile on your face, instead of thinking 'Oh God! I don't feel like getting out of bed today, I do not want to go to work.' That is how many people wake up in the morning. Therefore, on this first day of the year, let us sow seeds of happiness within ourselves, and may those seeds grow, blossom, and spread the fragrance of happiness wherever we may go. Namo Narayan.

Swami Satyasangananda



Thus Spoke Sivananda

Swami Sivananda Saraswati

I have come here to remind you that the goal of life, the be-all or the summum bonum of existence, is Self-realisation or attainment of God-consciousness. I have come here not to teach you, but to stir or awaken you all in the path of spirituality. You have forgotten your real Svarupa on account of the force of Avidya, Maya, Moha and Raga. You are tossed about hither and thither and caught up in the Samsaric wheel of birth and

death on account of your egoism, Vasanas, Trishnas and passions of various kinds. I have come here to remind you that the real happiness is within and not without. I have come to remind you that in essence you are the all-pervading, pure Consciousness and you are not the perishable body composed of the five elements. I have come to remind you of the great Mahavakya of the Upanishads, Tat Tvam Asi, which connotes the identity of the Jivatman with the Paramatman, the individual soul with the Supreme Soul.

Rely on your own Self, your own inner spiritual strength. Stand on your own feet. Do not depend on money, friends or any one. When the friends are put to the test, they will desert you. Lord Buddha never trusted even his disciples. When he was seriously ailing, he himself jumped like a frog to drink water from the river. Be not bound to anybody, any place or thing. Do not desire to possess. Possessions bring pain. Become absolutely free by identifying with the inner Self, thy Inner Ruler, Immortal. Challenge the whole world now.

Go wherever you may, to Gulmarg or Pahalgam in Kashmir, to Darjeeling or Simla, to Vienna or the Alps. It is all the same. You will not find any real rest. The charming scenery may soothe the retina for a second. Raga, Dvesha, jealousy, passion and greed are everywhere. You will find the same earth, the same sky, the same air and the same water. And you carry with you the same mind. Imagination and change of place have deceived not a few. Remember! The Lord is within you. He is seated in the heart of all beings. Whatever you see, hear, touch or feel is God.

Therefore, hate not anybody, cheat not anybody, harm not anybody. Love all and be one with all. Man! Be contented. Live wisely. Meditate on the Inner Self, the Atman. Here you will find everlasting peace and bliss!

Within you is the hidden God. Within you is the immortal soul. Within you is the inexhaustible spiritual treasure. Within you is the fountain of joy and happiness. Within you is the ocean of bliss. Look within for the happiness you have sought in vain in the perishable sensual objects. Rest peacefully in your own Atma and drink the nectar of Immortality.

Bask in the sunshine of divine love! Anoint yourself with the oil of selfless service! Wear the raiment of purity! Eat the bread of the Name of the Lord! Drink the divine ambrosia of meditation on God! Perfume yourself with the scent of charity and abundant giving! Dive into the Divine Source and draw inexhaustible strength therefrom! This Divine Source is Bhuma, full of bliss, peace and joy! It is perfect harmony and pure delight! Thrice blessed you are all! Be ever happy! Move on merrily! May God bless you all!

The 2018 Yajnas

Swami Suryaprakash Saraswati

In the month of December 2018, Rikhiapeeth hosted a series of important and uplifting spiritual events, which were presided and graced by Peethadhishwari Swami Satyasangananda and Paramacharya Swami Niranjanananda Saraswati:

- 5th and 6th Dec Guru Bhakti Yoga
- 8th to 12th Dec Satchandi Maha Yajna
- 15th to 17th Dec Ganesh Aradhana
- 18th to 22nd Dec Yoga Purnima



Guru Bhakti Yoga

Swami Satyananda attained Maha Samadhi on the 5th of December, 2009, and was placed in the lap of Mother Earth the next day, on the 6th of December. Ever since, Swami Satyasangananda, established the fifth and sixth day of every month as the days of Guru Bhakti Yoga, during which special programs would be conducted including havan, abhishek, chants, kirtans and satsang, as a means to remain connected to the energy, inspiration and teachings of guru.

This tradition has been maintained alive at Rikhiapeeth and across the world, to commemorate that moment in time when Paramahansaji's consciousness ascended and transcended the confines of time and space by merging with the all pervading cosmic consciousness, and the moment in time when he returned to the embrace of Mother Nature.

In this sequence, the 5th and 6th of December of 2018 represented an important milestone as it completed 108 months and thus one entire mala of Guru Bhakti Yoga - a full cycle was completed. And it was with the completion of this cycle, with an offering of love, faith, devotion and gratitude to Guru, that the events started.





Satchandi Maha Yajna

The Satchandi Maha Yajna is a spiritual event started by Paramahansaji in 1995, which has become a tradition at Rikhiapeeth. Yajnas are an elaborate and intricate ritualistic system of invoking a particular aspect, dimension or form of the universal energy. In the case of the Satchandi Maha Yajna that energy is the Cosmic Mother, also known as Chandi. The invocation system includes mantras, yantras, mandalas, havan and pujas, and is conducted by the pandits as a means to fulfill Sri Swamiji's sankalpa to spread blessings of peace, plenty and prosperity to one and all. This constitutes one aspect of the yajnav.

The yajnas are presided by Swami Satyasangananda and Swami Niranjanananda, who together, carry forward the sankalpa. Their presence, satsangs, teachings and radiance which they emanate throughout the event, is like the thread of a mala that pierces all the beads and holds them together in unity. It is the inspiration they bring which everybody connects to and by which each one becomes united to the spirit and energy of the event. And that is another component of the yajna, satsang.





Apart from the mantras and rituals being conducted by the pandits, and the satsangs, the actual program is managed, organized and conducted by the Kanyas of Rikhiapeeth. Chosen by Sri Swamiji as the medium of invocation, and under the care, training, guidance and support of Swami Satyasangananda, these village girls, through their exposure to ashram activities, learn spoken English, singing kirtans, chanting mantras as well as classical and modern dances. Kanya represents a symbol of purity – consciousness that is pristine, untainted, innocent and pure. They conduct the programs, the announcements, the chants, dances and manage the entire event. They make everybody dance with their rocking kirtans and captivate everybody's attention with their mesmerizing dances. The kanyas thus represent another integral part of the yajna.



From the times of yore, yajnas were traditionally hosted by kings as a means to distribute their wealth to the people in the entire kingdom. Once invoked, the wealth would first be offered to the presiding deity for blessings, and thereafter be distributed as the 'prasad' to each one to take home as an omen of material and spiritual prosperity to each home, family and the community at large. Adhering to this same precept, Sri Swamiji fulfilled the sankalpa of peace, plenty and prosperity by distributing Prasad to each family from every village neighbouring the ashram.

In this manner Prasad would be prepared for months together prior to the yajna, and items which are useful and essential to the villagers such as warm clothes including sweater, cardigan, thermal-wear, socks, hat, etc pots for the kitchen, grains, blanket, bucket and such other items would be carefully packed, stored, shifted and stacked at the venue to be blessed at the yajna. Thousands of villagers would gather daily and line up to receive their Prasad as blessings for their family and home. And in this way, distribution of Prasad is also an indispensable part of the yajna.

A new Prasad feature this year was the introduction of Satyam Seva Prasad. Participants were guided to Indra Dhanush, a separate campus of the ashram also known as 'Happyland' among the kanyas and batuks. This is the place where all the children of Rikhia come to learn different arts, crafts, skills and sports. Here a presentation of everything which they had learnt throughout the year was prepared by them and beautifully illustrated. At the end of that tour participants were guided to Satyam Seva Prasad, a place where publications, audio cds and DVDs of Rikhiapeeth, Bihar School of Yoga and Yoga Publications Trust were displayed so each participant could choose and take whichever books and cds they wished as Prasad.





Another novelty was that for the first time, yajna Prasad was distributed in beautiful canvas jholas (sling bags) that had been stitched by the kanyas themselves. Among the many skills and crafts the kanyas learn at Rikhiapeeth, tailoring workshops have been regularly conducted for them at the ashram. As their offering and as an expression of their love and gratitude, this year, the kanyas offered their tailoring skills which they acquired through Sri Swamiji's grace, by stitching bags that would carry and spread the blessings of the yajna all over the world.





On the third evening of the Satchandi Maha Yajna, a gathering was organized at Tapovan, the original venue where the yearly yajnas would take place in the presence of Paramahansaji. Being a place of high sentimental value to many, the gathering was a beautiful walk down memory lane, guided by the sound of Swami Niranjananandaji's inspiring satsang, reliving each and every magical and inspiring moments spent with Sri Swamiji.



The Satchandi Mahayajna came to its close with the fifth and last day in which three special programs were conducted. The first was the Kanya Bhoj (feeding of the kanyas), which for Sri Swamiji was so important, that he would always be present at that time. This time too, his presence was felt and experienced by all, and the feeding of nearly 1000 kanyas took place flawlessly, as guided by a higher power. The second program was the Purnahuti, offering of the final oblations to the fire of the havan, and bringing the ritual to its close. And finally Sita Kalyanam, the symbolic wedding of Ram and Sita.



Ganesh Aradhana

The Satchandi Mahayajna culminated on the 12th of December, and from the 15th to the 17th of December, the three day aradhana dedicated to Lord Ganesha was conducted near the Samadhi Sthal, at the puja area of the Akhara premises. Between the two main yajnas that have been carrying on as a tradition of Rikhiapeeth, the Satchandi Mahayajna dedicated to Devi - the Cosmic Mother, and the Yoga Purnima dedicated to Siva – the Cosmic Father, Swami Satyasangananda has from this year very aptly filled the gap between the two, with Ganesha – the Cosmic Son. As Swami Satyasangananda very beautifully described, it is the offspring who further unites the parents, and in this case, it was the son Ganesha who became the bridge connecting both Devi and Siva.

Ganesha brings auspiciousness and removes all the obstacles from the path ahead. In the humble beginnings of Rikhia, Ganesha was the first deity to enter the ashram. And ever since his arrival, auspiciousness and beauty followed in many forms – through the cuisine, garments, gifts and in all activities. Everybody loves Ganesha, whether it be the artists, the intellectuals, or the more devotional people. And to Sri Swamiji, as he would often say, he was his Guru Bhai!



The event was presided by Swami Satyasangananda, who along with the chanting and pujas done by the pandits, spoke on the importance of Ganesha at Rikhia, and kept everybody inspired and in high spirits. The three days went by in a vibrant, serene and jovial atmosphere with kirtans, havans, abhishek, mantras and satsang.





Yoga Purnima

Just like the Satchandi Mahayajna, the Yoga Purnima is also a yajna with most of the same components, the main difference being, that Yoga Purnima is dedicated to Lord Shiva. But in addition to being a yajna dedicated to Lord Shiva, Yoga Purnima is really a tribute to Paramahansaji, which culminates on his birth anniversary, being the full moon of the lunar month of Marg Sheersh in December. Everything which is being done at Rikhiapeeth for the last 30 years, is nothing but a result of the vision of Sri Swamiji, and the manifestation of that vision by Swami Satyasanganandaji. The sankalpa being Peace, Plenty and Prosperity, and the means being to Serve, Love and Give.



This became the underlying theme of the inspiring satsangs given by Swami Niranjanananda and Swami Satyasangananda. The vision of Swami Satyananda for Rikhia, his sankalpa, and the manifestation of how that seed sprouted, became a plant, and thirty years later stands before all as a magnanimous monument of goodness, a model of selflessness, and an island of purity and peace amidst the turbulent currents of the world we live in. And it is this feeling and inspiration of a vision, a path, the continuity and the tradition, which was generated and felt by all throughout the event.



There are moments in time when we have all experienced a deep sense of harmony and beauty, no matter how temporary or short lived, but for the duration of that period, the experience is that of a harmonious flow which is both internal as well as external, as if both these worlds become unified by this experience which we perceive as the feeling of everything being 'just right'. Such was the experience of the yajna.





A highlight of this yajna for the kanyas and batuks was the fun park that came up at Indra Dhanush. With a huge inflatable Mickey Mouse slide, Merry-go-rounds and other rides, the children were delighted to attend the Yoga Purnima yajna, as they all were able to play, sing and dance freely at Indra Dhanush.



The Yoga Purnima came to its conclusion on the 22nd of December, with the birthday party celebration at the Samadhi. Overflowing joy, inspiration and melted hearts was the common outcome and collective feeling that everybody carried in them as the Yoga Purnima and thus this series of powerful and uplifting events came to an end.



HARI OM TAT SAT! NAMO NARAYAN!! JAI HO!!!



Mother Tulsi

Swami Satyananda Saraswati

Tulsi is a botanical plant. It is basil. Each plant has got some property which is known to the pharmacists. Tulsi has got many properties. Tulsi has got a property to resist disease. Chemically-based antibiotics are also used for the same purpose, to counteract disease. In India Tulsi is considered to be the killer of all pains and diseases and to be the most important of all plants and herbs.

Indians have cherished the tulsi plant since time immemorial. Tulsi is a very sensitive plant. The green and black tulsi are the most prominent varieties. In Greece it is planted before each house. This is their tradition. It is similar to ours. They also put the icon of Christ near it, but this is common only in the countryside; not in the cities. They make a small parapet and plant it. You can also see this in Thailand, where they even put it in the coffins.

Types

Two types of tulsi are found, Shyam and Krishna. Both are efficacious, but the Shyam species is considered more efficacious because it contains more chemicals in more concentrated form. But in spite of this both of them are considered efficacious and important. The Shyam Tulsi can be found in Badrinath. A garland of Tulsi is offered to Lord Narayana there but the Tulsi of Badrinath is a little different. It is very strong.



Benefits and Applications

People use various preparations of tulsi when they suffer from a cold, catarrh, influenza, malaria or other regular sicknesses.

Many years ago the great Victoria Memorial was being built in Kolkata. The labourers working on the memorial began to suffer from malaria. The authorities planted tulsi in an area of four to five miles in radius. After that the Victoria Memorial progressed quite satisfactorily.

There are many volumes of research on tulsi and its chemical properties. There is a place called “Raiwata” in between Rishikesh and Haridwar where, one of the biggest factories in India, the Hindustan Antibiotics, manufacture antibiotics out of Tulsi. They have cultivated a big jungle of Tulsi in a vast area of over one hundred and fifty miles where they grow tulsi in the forests. They extract the volatile oil from the tulsi plant to make camphor and drugs for respiratory, malarial and hormonal problems.

Tulsi is widely used for hormonal imbalance. A few days before the menstruation cycle women in India often take tulsi because it regulates ovulation problems. During their menstrual period, women do not even cast their shadow on tulsi. If they do so, the plant dies within a few minutes.

Tulsi can be had daily with black pepper and sugar crystals, the three together. It is believed that Tulsi cures seminal defects. These defects are of various types of which people are not aware. They do not even know about seminal defects. Testosterone is a hormone secreted in the body. When this hormone is secreted desire is aroused in men. Tulsi has got the property to cure and correct these seminal defects. Curing seminal defects by Tulsi means that Tulsi regulates the secretion of testosterone.



Daily Use

Pour water on the Tulsi in the morning. Give a bath to the plant. After that, stand near it, do not sit, and sing its prayer for two or three minutes. There is oil in Tulsi. Dust collects on it in the day. So first it should be given a good bath. By pouring water on it the dirt is washed away along with the oil, but after two or three minutes the oil again appears on it. Then take Tulsi leaves as prasad. Not much, only three or four leaves. This is the process of taking Tulsi.

In the worship of Lord Vishnu, Tulsi water is given as prasad. It is not given with a religious viewpoint; it is because of scientific knowledge and understanding. Indians do not take Tulsi only with religious sentiment but also for its physical qualities which are the cause of its great importance. One thing is definite, that it has got the property of resisting disease and increase the immunity of the body. This is the reason antibiotics are being manufactured from Tulsi in India.



Tulsi and Shaligram

One also needs to know whether Tulsi is effective or not. This depends on our faith. It is necessary to have shaligram along with Tulsi, but we did not have shaligram. I said, "That is fine. We will bring Tulsi, and shaligram will come by itself." We received bags of shaligram. A stranger sent them from Nepal, and a sackful has been stored. I understood then that the resolution of worshipping Tulsi was the right one.

In Nepal there is a reservoir in Muktinath. One crab-like creature is found in it. People of that area take some Tulsi and put it on the surface of the water. This creature comes up to the surface of the water being attracted by the smell or fragrance. People take them out and place them on the ground - the creature sheds its outer skin. In its body a small stone is to be found. That stone is known as shaligram, a symbol of Lord Vishnu.



The shivalinga comes out of the bed of the river Narmada. Similarly, shaligram comes out of this crab-like creature. There is a peculiarity with that shaligram. There is a gold, band around it. The government takes off the gold and allows people to take the shaligram stone with them. The gold band around the shaligram is pure. It is so perfect that one feels it has been fixed on by some good craftsman or goldsmith. It looks like gold work on the stone, as if it is part of the body of the shaligram. I think the gold in one shaligram should weigh 5 grams, or say 10 grams maximum. I cannot say its purity in carats, but it does not require any processing. It is in its purest form.

Tulsi at Rikhiapeeth

Tulsi is the presiding deity of the Paramahansa Alakh Bara. An akhara is a special place of sadhana. Every akhara has its own special deity and here Tulsi, the queen of medicinal plants, is the Ishta Devi. In the paramahansa sampradaya, worship of Tulsi for good health is a must.

On 23rd September 1989, a few days after I first arrived in Rikhia, a large geru-coloured snake perambulated around the property and disappeared. I realized that the spot where the snake had vanished would be the place for my dhuni, or sadhana fire, so I ignited my dhuni there and it is smouldering even now.

Then I made a small shrine for Tulsi near the well, because Mother Tulsi is the presiding deity of the spiritual and vedic darshan. I chose Tulsi to be the presiding deity for the akhara because Sri Baidyanath is the civil surgeon and Tulsi, a type of basil, is the best of medicinal plants. She is the head of all the departments of pharmaceutical flora.

I had thought about what the biggest obstacle to my sadhana could be. I am a man of truthful heart and robust, sturdy body. Once I decide something I am fully committed to it and my determination in anushthana never falters or flags. But interruption can come from physical sickness like coughs and colds. This is the dharma of the body. Old age and sickness can bring me down from a five star level to a no star level.

So I prayed to Tulsi for sound health at the beginning of my panchagni and anushthana sadhanas: "Mother, from today you are the health minister of this akhara. I am embarking on a very difficult task in this period of my life and I need to be free from disease." I did not want to miss even one day of the anushthana. And I did not miss it. I say this with gratitude, not pride. I am not a young man, but I can sit for ten or twelve hours without any problems, no pain in the joints, no diabetes, no blood pressure, no

angina, no headache, no colds, fever or fatigue. This is all the miracle of Tulsi. I didn't pray to Tulsi for money, an ashram, magical arts, erudition, siddhis or yogic powers; I prayed only for health and fitness.

Panchagni was an austerity of five years, and I was able to do it only because of Tulsi's blessings. In 1990, in addition to Panchagni, I added another sadhana. I undertook to complete one hundred and eight lakh (10,800,000) repetitions of the mantra of my Ishta Devata. This took me three hundred days, and I worshipped Tulsi daily. Everything worked out perfectly and my mantra fructified. I have remained in perfect health. Although the temperature during Panchagni sometimes reached 90 degrees centigrade, never once did I become dehydrated. Since I started worshipping Tulsi for good health she has blessed me with perfect fitness. This is the direct result of Tulsi worship.

All the ornaments that I give to the newlywed girls of the locality belong to Tulsi. They are offered to her first and foremost. Whenever you give me a golden bracelet, nose / ring or hair ornament, you are in fact offering it to Tulsi as - she is the owner of this property. Everything is first dedicated to Tulsi and then later presented to the young brides. For an intellectual, Tulsi is just a plant, but for me she is a Devi.





तुलसी - मेरी देवी

स्वामी सत्यानन्द सरस्वती

तुलसी परमहंस अलखबाड़ा की अधिष्ठात्री देवी हैं। अखाड़ा साधना की एक विशेष जगह है। हर अखाड़े की एक इष्ट देवी होती है, और सभी औषधियों की रानी तुलसी यहाँ की इष्ट देवी हैं। परमहंस सम्प्रदाय में सुन्दर स्वास्थ्य के लिए, आरोग्य के लिए तुलसी पूजा बहुत जरूरी है।

मेरे लिखिया आने के कुछ दिनों बाद, २३ सितम्बर १९८९ को गेरु रंग के एक विशाल सर्प ने इस भूमि की परिक्रमा की और विलुप्त हो गया। मैं समझ गया कि जिस स्थान पर वह सर्प अन्तर्धान हुआ है, वही मेरी धूनि की जगह होगी। मैंने अपनी धूनि वहीं जला ली, जो आज भी जल रही है।

फिर मैंने कुएँ के पास तुलसी का एक छोटा चौरा बनाया, क्योंकि माँ तुलसी आध्यात्मिक और वैदिक दर्शन की अधिष्ठात्री देवी हैं। तुलसी की पूजा केवल भारत में नहीं, बल्कि विश्व के बहुत से देशों, जैसे, थाईलैंड, इण्डोनेशिया और ग्रीस में भी होती है। अनेक स्थानों पर घर के सामने आँगन में तुलसी का पौधा लगाया जाता

हैं और उसकी पूजा की जाती है। मैंने तुलसी को अखाड़े की इष्ट देवी इसलिए चुना कि वैद्यनाथ बड़े डाक्टर हैं और तुलसी औषधियों की रानी है। वे औषधीय वनस्पति विभाग की प्रधान हैं।

मैंने विचार किया कि मेरी साधना में सबसे बड़ी बाधा क्या हो सकती है। मैं सच्चे दिल वाला, हट्टा-कट्टा मजबूत आदमी हूँ। एक बार जो निर्णय कर लेता हूँ, उसके प्रति वचनबद्ध रहता हूँ। और अनुष्ठान में मेरा संकल्प हिलता-डुलता नहीं है। लेकिन शारीरिक अस्वस्थता, जैसे, सर्दी-खाँसी से व्यवधान तो हो ही सकता है। यह तो शरीर का धर्म है। अधिक उम्र और बीमारी तो मुझे ऊपर से नीचे ला ही सकती है।

पंचाग्नि और अनुष्ठान साधना के पहले मैंने तुलसी जी से पूर्ण स्वास्थ्य के लिए प्रार्थना की और कहा, 'देवी ! हमारे अखाड़े की स्वास्थ्य प्रभारी आज से आप ही हैं। हम अनुष्ठान कर रहे हैं। पंचाग्नि कर रहे हैं। कृपा करके सर्दी, खाँसी और बुढ़ापे में पैदा होने वाली जो बीमारियाँ हैं, उनको आप गेट से बाहर ही रखिए।' आज तक तो एवमस्तु ही कहा है उन्होंने।

मैं अपने अनुष्ठान को एक दिन के लिए भी नहीं छोड़ना चाहता था और मैंने छोड़ा भी नहीं। यह मैं अभिमान से नहीं, कृतज्ञतापूर्वक कह रहा हूँ। मैं जवान तो हूँ नहीं, परन्तु मैं बिना किसी परेशानी के दस-बारह घंटे बैठ सकता हूँ। न जोड़ों में दर्द है, न मधुमेह, न रक्तचाप, न हृदयशूल, न सरदर्द, न खाँसी, न बुखार और न थकान। यह सब तुलसी जी का चमत्कार है। मैंने तुलसी जी से धन-दौलत, आश्रम या सिद्धियों के लिए प्रार्थना नहीं की, मैंने केवल अच्छे स्वास्थ्य और आरोग्य के लिए प्रार्थना की।





पंचाग्नि पाँच वर्षों की तपस्या है और मैं इसे तुलसी के आशीर्वाद से ही पूरा कर पाया। १९९० में मैंने पंचाग्नि में एक और साधना जोड़ दी। मैंने अपने इष्ट देवता के मंत्र का एक सौ आठ लाख जप करने का संकल्प ले लिया। इस पुरश्चरण को पूरा करने में मुझे तीन सौ दिन लगे। साथ ही मैं प्रतिदिन तुलसी की पूजा करता रहा। सब कुछ अच्छी तरह से पूरा हो गया और मेरा मंत्र फलित हुआ। मैं पूर्ण स्वस्थ रहा। हालाँकि पंचाग्नि के समय तापमान कभी-कभी नब्बे डिग्री तक पहुँच जाता था, पर कभी मुझे निर्जलन नहीं हुआ। जब से मैंने स्वास्थ्य के लिए तुलसी की पूजा प्रारम्भ की है, उनके आशीर्वाद से मैं पूरी तरह स्वस्थ रहा हूँ। यह तुलसी की पूजा का प्रत्यक्ष फल है।

एक दिन मैंने देखा उस तुलसी में एक छोटा सा पिल्लू चल रहा था। मैंने कहा, यह तो बड़ी मुशिकल हो गई। किसी ने कहा इसमें थैलामाइट डालिए। मैंने कहा, नहीं, ये कीटाणुनाशक मुझे पसन्द नहीं है। अब क्या करूँ? तो मैंने शालिग्राम रख दिया उनके नीचे। शालिग्राम से मैंने तुलसी जी की शादी करा दी। उनकी बीमारी खत्म हो गई। मैं तो अनुभव की बात बोल रहा हूँ।

मैं रोज सुबह सूर्योदय के पहले और सूर्यास्त के समय तुलसी की पूजा करता हूँ और मुझे यह बड़ा अच्छा लगता है। ऐसा नहीं कि भगवान केवल मनुष्यों में या केवल गरीबों और बीमारों में रहते हैं, वे तो वृक्षों में भी रहते हैं। रोज सुबह पाँच बजे मैं एक बाल्टी लेता हूँ और सबसे पहले तुलसी को, फिर पीपल वृक्ष को और उसके बाद बगीचे के



अन्य वृक्षों को पानी देता हूँ, साथ-साथ अपना मंत्र भी जपता रहता हूँ और मुझे लगता है कि मुझे आशीष मिल रहा है। मैं ऐसा क्यों करता हूँ ? इसलिए कि वृक्ष भी देवता हैं। तुलसी एक देवी हैं। रुद्राक्ष शिवजी का प्रिय वृक्ष है। महात्माओं को पेड़ों के नीचे ही आत्म-साक्षात्कार हुआ है। बुद्ध को वट-वृक्ष के नीचे ज्ञान प्राप्त हुआ और दत्तात्रेय को गुलर के वृक्ष के नीचे।

ऐसी पूजा के लिए अच्छी बुद्धि की आवश्यकता नहीं, पर दिल अच्छा होना चाहिए। हृदय भावनाओं का केन्द्र है, जो भावों से सीधी जुड़ी होती है। आध्यात्मिक जीवन, साधना, भक्ति या भगवान दिल के विषय हैं, दिमाग के नहीं। तुम भाव और श्रद्धा द्वारा सरलता से उन तक पहुँच सकते हो। प्रेम तो दिल से होता है, खोपड़ी से नहीं। भक्ति को प्रगाढ़ बनाने के लिए अपनी भावनाओं का विकास करना, उन्हें स्वस्थ और सकारात्मक बनाए रखना आवश्यक है।

जो गहने मैं इस पंचायत की नव-वधुओं को देता हूँ, वे सभी तुलसी के ही हैं। सबसे पहले उन्हें तुलसी को ही चढ़ाया जाता है। जब तुम मुझे सोने के कंगन, नथनी या बालों में लगाने वाले आभूषण देते हो, तो तुम वस्तुतः उन्हें तुलसी को ही अर्पित करते हो, क्योंकि वे ही यहाँ की मालकिन हैं। सब कुछ पहले तुलसी जी को ही अर्पित किया जाता है, उसके बाद गाँव की नव-वधुओं को दिया जाता है। एक बुद्धिवादी के लिए तुलसी मात्र एक पौधा है, पर मेरे लिए वे एक देवी हैं।



Tulsi's Marriage

Swami Satyasangananda Saraswati

Every year on the day of ekadashi (eleventh day) of the lunar month of Kartik, we conduct the ceremony of Tulsi vivah, the marriage of Tulsi to Shaligram, who is a symbol of Vishnu, just as Shivalingam is the symbol of Shiva. Shaligram is found in the Gandaki river in Nepal, near Muktinath. It is actually the outer shell of an aquatic animal. If you hold Tulsi leaves close to the water of the Gandaki river these creatures come up attracted

by the smell of Tulsi. What is absolutely amazing is that the Shaligram has all the symbols of Vishnu. When you open it, you will see that some have conch, lotus, the chakras and some even have kundalini engraved into the Shaligram.

This marriage of Tulsi to Vishnu is a simple ceremony which you have to understand in relation to yourself, as this is something which is required not only for the body and mind, but also for the psyche. These ceremonies influence our psyche in a positive way. This is important because it is from the psyche, that all the suggestions come to you. All the ideas, all the inspirations, all the plans which you make, from where do they come? How do they come to you? They come from deep within, the psyche. So the psyche also has to be influenced with positive energy, so that the right suggestions, the right ideas arise in us.

Lakshmi, one of the consorts of Vishnu, stands for wealth. We mainly think of wealth in terms of material prosperity. But wealth is much more than material. You can have a wealth of ideas, a wealth of inspiration, a wealth of joy, love and compassion - even that is wealth. When we speak of Lakshmi we speak of the totality of wealth, not just material. Lakshmi comes to everybody, wealth comes to everybody. The question is how do we use





it? A record of that is kept by Lakshmi. And if it is not used in the correct and right manner, then overnight Lakshmi can leave. You see billionaires turning into paupers.

This does not just apply to material wealth, but wealth of any kind. If I have a wealth of ideas and I only use it for myself, soon I'm going to be bereft of that, all my genius will go. Whatever you use only on yourself, that stagnates, and you will soon begin to dry up and wither away. So the secret of wealth is to share it with others. That is what Lakshmi looks for. Are you sharing what you have with others? You have a good mind, you have a good body, a good life, facilities and comforts - Do you share these with others? That is the important thing.

So Tulsi stands for health and Lakshmi stands for wealth. It is health and wealth that lead to happiness. If you are wealthy and you have no health, then what are you going to do with the wealth? You have a beautiful house and bed, but you cannot get sleep at night. You have the money to eat whatever food you want, from wherever you want, but you cannot digest it. Then what is the use of having that wealth? So health and wealth, they are the two who are associated with Vishnu - they are his counterparts.

And Vishnu stands for self-preservation. Everything in the universe is preserved by the force of Vishnu. Just as everything is created by the force of Brahma, and everything is destroyed by the force of Shiva. There are three forces: creation, preservation and destruction. And we all are subject to that. We have been created, but now you have to preserve yourself. How are you going to do that?

Swami Sivananda has said that there are only two duties for every human being, one is self-preservation and the other is self-realisation. If you don't preserve yourself, then how are you going to realise yourself? Preservation is most important. And what is important for preservation? Health and wealth. Today I am giving this to you in a symbolic concept because this is the way the rishis and munis presented these ideas to us – in a symbolic way, interwoven with stories that are applicable to our daily life. Today everybody will be performing this ceremony – even in the villages, in every house, they would be performing this in their own little way, because it is meaningful to their life. This knowledge is important - that Tulsi is good for health. Supposing it was not attached with your daily life, it would be lost after some time.

So as we start the ceremony, with that feeling, with that understanding of who Tulsi is, and what this ceremony is about, you can also participate and make your sankalpa, for health and wealth, for peace and prosperity, which is the sankalpa for Rikhiapeeth: that there be peace, plenty and prosperity for all.

“One day I noticed a pest on the Tulsi plant. Someone suggested the use of a pesticide, but I declined and placed the shaligram under the plant instead. Tulsi became free from disease and I married her and the shaligram. Every year I celebrate the marriage of Tulsi and the Shaligram. Do not ask why. The heart does not question, it believes. The secret of all rituals is childlike faith.”

Swami Satyananda Saraswati.





तुलसी विवाह

स्वामी सत्यसंगानन्द सरस्वती

प्रतिवर्ष कार्तिक शुक्ल एकादशी (देवोत्थान एकादशी) को हमलोग तुलसी विवाह के रूप में मनाते हैं। तुलसी जी का विवाह शालिग्राम के साथ होता है जो भगवान विष्णु के प्रतीक हैं, जैसे शिवलिंग शिवजी का प्रतीक है। शालिग्राम नेपाल में मुक्तिनाथ के निकट गंडकी नदी में मिलता है। वस्तुतः शालिग्राम एक जलजीव का ऊपरी आवरण है। जब आप इस नदी के पास जाते हैं और तुलसी के पत्ते को पानी के निकट लाते हैं तो यह जलजीव तुलसी से आकर्षित

होते हुए उपर आ जाते हैं । शालिग्राम में भगवान विष्णु के सभी चिह्न विद्यमान होते हैं । जब आप इसे खोलते हैं तो इसमें शंख, चक्र, कमल तथा किसी किसी में कुण्डलिनी भी अंकित रहते हैं और यह एक पत्थर की तरह हो जाता है ।

तुलसी विवाह में तुलसी जी का विवाह भगवान विष्णु के साथ होता है । सबलोग जानते हैं कि भगवान विष्णु की पत्नी लक्ष्मी जी हैं, परन्तु तुलसी जी भी प्रतीकात्मक रूप में उनकी पत्नी हैं । इस विवाह का हमारे शरीर और स्थूल मन पर ही नहीं बल्कि अवचेतन मन पर भी सकारात्मक प्रभाव पड़ता है । हमारे अन्दर जो भी विचार और प्रेरणाएँ आती हैं, कहाँ से आती हैं ? कैसे आती हैं ? ये हमारे गहरे अवचेतन मन से आते हैं । इसलिए अवचेतन मन पर सकारात्मक प्रभाव पड़ने से अच्छे विचार और अच्छी प्रेरणाएँ मिलती हैं ।

लक्ष्मी जी समृद्धि की प्रतीक हैं । यह समृद्धि केवल भौतिक नहीं बल्कि यह, विचार, प्रेम, करुणा, दया, प्रेरणा एवम् आनन्द का भी रूप लेती है । जब हम लक्ष्मी जी की बात करते हैं तब केवल सांसारिक समृद्धि ही नहीं वरन् संपूर्ण समृद्धि की बात करते हैं । लक्ष्मी जी सबके पास आती हैं, समृद्धि सबके पास आती है । प्रश्न यह है कि हम उसका उपयोग किस प्रकार करते हैं । लक्ष्मी जी सब का हिसाब-किताब रखती हैं, अगर इस समृद्धि का सही उपयोग नहीं होता है तो वे रातों-रात वहाँ से चली जाती हैं, और लाखपति रातों-रात खाकपति बन जाते हैं ।

यह केवल धन के संदर्भ में ही नहीं वरन् अन्य संदर्भों में भी लागू होता है । हमारे पास जो ज्ञान है उसका उपयोग अगर हम केवल अपने लिए करते हैं तो यह ज्ञान धीरे-धीरे क्षीण होता जाएगा । आपके पास जो कुछ भी है उसका उपयोग आप केवल अपने लिए करते हैं तो वह क्षीण होता जाता है । इसलिए समृद्धि का रहस्य उसको दूसरों के साथ बाँटने में है । लक्ष्मी जी यही अपेक्षा रखती हैं । आपके पास अच्छा शरीर, मन और जीवन की अन्य सुख-सुविधाएँ हैं, क्या आप दूसरों के साथ इसे बाँटते हैं ? यही महत्वपूर्ण प्रश्न है ।



तुलसी जी स्वास्थ्य और समृद्धि की प्रतीक हैं । यह स्वास्थ्य और समृद्धि ही हैं जिससे आनन्द की प्राप्ति होती है । अगर आपके पास धन है परन्तु स्वास्थ्य सही नहीं है तो आपके धन का क्या उपयोग है ? आपके पास सुन्दर घर और बिस्तर है लेकिन चैन की नींद नहीं सो पाते हैं। आपके पास मनपसंद खाने के सामान खरीदने के पैसे हैं लेकिन उसके पाचन की क्षमता नहीं है, तो इस धन का क्या फायदा है ? इसलिए स्वास्थ्य और समृद्धि दोनों भगवान विष्णु के ही अंग-प्रत्यंग हैं ।

भगवान विष्णु पालनकर्ता हैं । ब्रह्मांड के सभी जीवों का लालन-पालन विष्णु जी द्वारा ही होता है । जैसे ब्रह्मा जी सृष्टिकर्ता और शिव जी संहारकर्ता हैं । संसार में यही तीन शक्तियाँ हैं जो सृजन, पालन-पोषण और संहार का कार्य करती हैं । और हमलोग इससे प्रभावित हैं । हमलोगों का सृजन हो चुका है अब हम अपना संरक्षण कैसे करें ?

स्वामी शिवानन्द जी ने कहा है कि हर व्यक्ति के दो मूलभूत कर्तव्य हैं - आत्म संरक्षण और आत्म साक्षात्कार । अगर आप अपना संरक्षण नहीं कर पाते हैं तो आत्म साक्षात्कार कैसे संभव है ? इसलिए संरक्षण बहुत महत्वपूर्ण है । और संरक्षण के लिए क्या जरूरी है ? स्वास्थ्य और समृद्धि ।

आज मैंने इसे सांकेतिक रूप से आपको समझाया है क्योंकि दैनिक जीवन से जुड़े इन रहस्यों को ऋषि-मुनियों ने प्रतीकात्मक रूप से पौराणिक कथाओं के माध्यम से बताया है । आज के दिन यह विवाहोत्सव हर गाँव, हर घर में अपने अपने सामर्थ्य के अनुसार मनाया जाता है क्योंकि यह उनके दिनचर्या से जुड़ा हुआ है । अगर यह आम दिनचर्या से नहीं जुड़ा रहता तो यह ज्ञान अबतक विलुप्त हो जाता। यही ज्ञान महत्वपूर्ण है कि तुलसी स्वास्थ्य के लिए जरूरी है ।

तुलसी और उनके विवाहोत्सव की महत्ता को आत्मसात करते हुए हम सबके लिए अच्छे स्वास्थ्य और समृद्धि के संकल्प के साथ इस कार्यक्रम में भाग लेते हैं । और यही रिखियापीठ का भी संकल्प है कि सबको सुख, शान्ति और समृद्धि की प्राप्ति हो ।
नमो नारायण ।



Christmas Eve - 24th Dec 2018

Santa Clause visited Rikhia on Christmas Eve to distribute toys and teddy bears to thousands of children from the surrounding villages. All the kanyas and batuks came along with their families. Santa made sure that he had something for everyone, even the grown-ups received something warm – like woollen hats, a knitted sweater and other nice presents. Thousands of villagers participated in an evening of Christmas Carols and festivity. People from around the globe, along with all the village folks of Rikhia came together in the spirit of celebrating Christmas. From St Francis School, Deoghar, Father Kurian along with his students offered beautiful songs and an inspiring message of Christmas.



New Year - 31st Dec 2018

We bid 2018 farewell by singing kirtans around a big bonfire, as symbolic of allowing all the dross, the detrimental, and the unnecessary clutter collected throughout the year, to be burnt to ashes so as to be able to start the new year afresh. On 1st January, we welcomed the year 2019 with chanting of the Ganesha Atharvashirsha 108 times. Ganesha is the remover of obstacles and bestower of auspiciousness. The sankalpa, the resolution and goal set by Peethadhiswari Swami Satyasangananda for 2019, is very simple – to be happy! Thus the chanting was conducted to generate a force that would remove all the blockages and deterrents on the path towards happiness.

Tribute to Panchagni 9th - 15th Jan 2019

It is by honoring, commemorating and preserving the significant moments in the formation and development of a tradition, that its continuity and purity is maintained alive and vibrant. It is with this vision and intention that Peethadhishwari Swami Satyasangananda Saraswati held the Lakshmi Narayan Aradhana at Rikhiapeeth as a tribute to Panchagni, to commemorate that moment in time when Sri Swamiji lit the fires each year for his panchagni sadhana. The sadhana consisted of sitting in the center of four fires, with the sun above as the fifth, and practice repetition of the guru mantra for hours on end in those extreme and arduous conditions.

Sri Swamiji performed this sadhana for nine years from 1990 to 1999, and subsequently, following in her guru's footsteps, Swami Satyasangananda undertook this sadhana for five years from 2013 to 2017. Each year the fires of the panchagni would be lit on the 15th of January, the day of Makar Sankranti, when the Sun becomes Northbound in its journey. This week long aradhana was conducted combining the components of mantra chanting, havan, kirtan, prasad distribution and satsang, as a tribute to Sri Swamiji's panchagni sadhana. For it is through the intensity of spirit, will power and austerity generated by this sadhana, that Sri Swamiji gifted Rikhiapeeth its inheritance of spiritual wealth that has made it the epicenter it has become today.





The Importance of a Mala

Swami Niranjanananda Saraswati

Wearing Malas – Types and Properties

Every tradition uses a type of mala in the form of a rosary in order to repeat its prayers and mantras. The only difference is that in the yogic tradition the sadhus have discovered more about the quality of wood, stones and seeds. They found that each kind of wood, stone or seed emits a particular type of vibration, which is influential in restoring peace of mind and improving the outlook by making it more positive and tranquil.

Despite a wide variety of different malas, three are very common. One is tulsi, the wooden mala made from the tulsi plant. The tulsi plant is very hygienic with a lot of medicinal properties, and Ayurveda prescribes medicines made from tulsi for illnesses such as cancer. Tulsi has some very deep properties which affect the body at the time of intake. The quality of vibration emitted by tulsi wood is very passive, tranquil and balancing.

Another form of mala is rudraksha, which are the large or small seeds of a fruit. It has been observed that rudraksha influences the cardiovascular system, lowers blood pressure, and corrects any type of heart problem; in both the physical and moral sense.

In the US, Kirlian research has been carried out on the emanations of the seeds, wood and stone generally used in malas. Tulsi proved to have well-balanced, well-proportioned blue emissions, which help to induce a sense of health and wellbeing.

Rudraksha had a different coloured spectrum, and the final analysis was that it is good for maintaining harmony of the internal organs. The crystal mala holds energy and vibrations within it, and also intensifies and purifies these vibrations. In the same way that a ray of sunlight passing through a prism is purified and separated into different colours, crystal intensifies the energy which we emit at the time of mantra japa and meditation.

These three malas are the most commonly used in the spiritual traditions. There are malas made of sandal and other kinds of wood which express a sense of purity and positivity. The reason why we wear a mala is to help us



maintain balanced body energies and vibrations and to give us a positive mental outlook.

Tulsi Mala for Mantra Japa

Tulsi is a highly venerated and sacred plant with many psychic and healing properties. It has a strong and purifying effect on the emotions and is soothing to the mind. Tulsi is considered very sattvic and it is the most commonly used material for mantra japa practices.

The mala usually has 108 beads and at one point in the mala there is an extra bead called the sumeru. The mala is a useful tool in mantra practice as it not only counts the number of repetitions but also helps to keep your awareness on the practice. When the mind wanders or becomes sleepy, the awareness returns at the end of the round when the sumeru is felt.

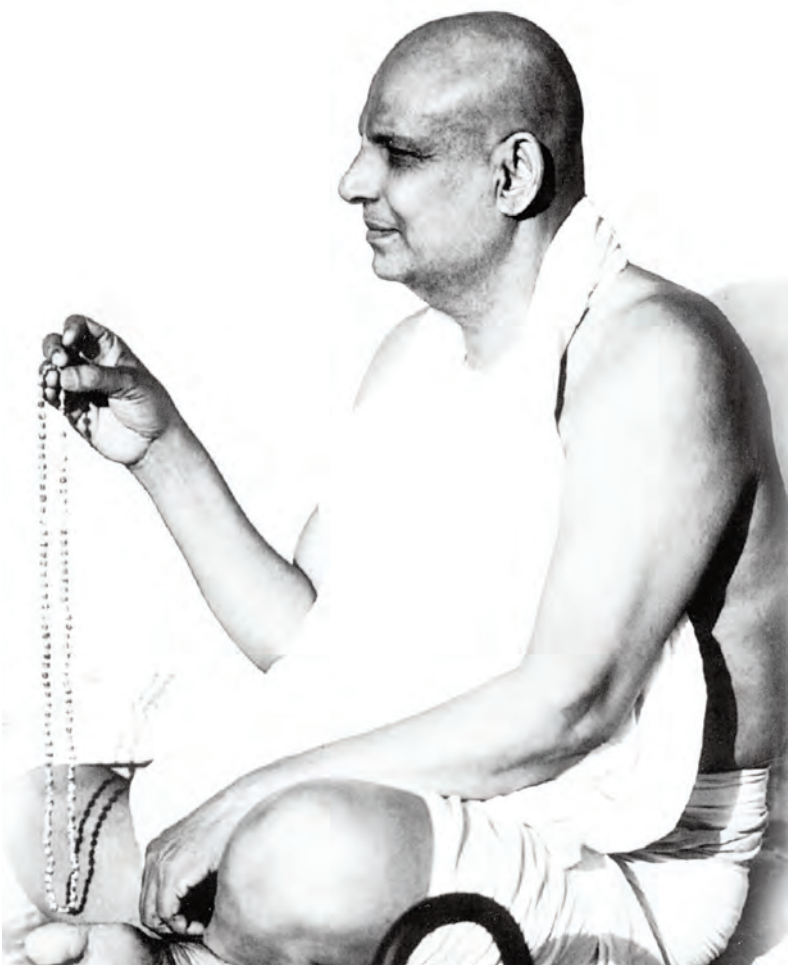
Hold the mala in your right hand between the joined tip of the thumb and the ring finger. Each time you repeat one mantra, move one bead towards the palm with the middle finger. After a short time you will get into a rhythm and the movement of the mala will become synchronized with the mantra. When one round of 108 beads is completed, turn the mala around in between the fingers and start the next round. Your fingers should not cross the sumeru.



Using the Small Mala (Sumerini)

The sumerini can be used to begin the process of ajapa. When the ajapa process happens to us, normally there is no effort and not even the awareness that it has started. We cannot bring that ajapa process into effect all the time. So, we can use a sumerini, the small twenty-seven bead mala, to reinforce the idea of ajapa and try to create an environment within us which will be conducive to that state. The sumerini can be used whenever you are chanting your mantra, whether with breath, with continuous repetition or at any time of the day while you are active.





मन्त्र-दीक्षा की महिमा

स्वामी शिवानन्द सरस्वती

आत्मानुभवी महात्माओं और ऋषियों को वेदों तथा उपनिषदों के प्राचीन काल में ईश्वर-सम्पर्क से जो सूक्ष्म-से-सूक्ष्म रहस्य प्राप्त हुए मन्त्र उन्हीं के विशेष रूप हैं। ये पूर्ण अनुभव के गुप्त देश में पहुँचाने वाले निश्चित साधन हैं। मन्त्र के सर्वश्रेष्ठ सत्य का ज्ञान जो हमें परम्परा से प्राप्त हो रहा है, उसे प्राप्त करने से आत्म-शक्ति मिलती है। गुरु-परम्परा की रीति के द्वारा यह मन्त्र अब तक इस कलियुग के समय में पीढ़ी-दर-पीढ़ी सन्तों में सीढ़ी-दर-सीढ़ी उतरते चले आए हैं।

मन्त्र-दीक्षा पाने वाले के अन्तःकरण में एक बड़ा महत्वपूर्ण परिवर्तन होना आरम्भ हो जाता है। दीक्षा लेने वाला इस परिवर्तन से अनभिज्ञ रहता है; क्योंकि उस पर मूल-अज्ञान का परदा अब भी पड़ा हुआ है। जैसे एक गरीब आदमी को, जो अपनी झोपड़ी में गहरी नींद में सोया हो, चुपचाप ले जा कर बादशाह के महल में सुन्दर कोच पर लिटा दिया जाए, तो उसको इस परिवर्तन का कोई ज्ञान न होगा; क्योंकि वह गहरी नींद में सो रहा था।

भूमि में बोए हुए बीज की भाँति आत्मानुभव आत्मज्ञान को सर्वोच्च शिखर तक पहुँचाता है। पूर्ण रूप से फूलने-फलने के पूर्व जिस प्रकार बीज विकास के मार्ग में भिन्न-भिन्न अवस्था का अनुभव करता है और बीज से अंकुर, पौधा, वृक्ष और फिर पूरा वृक्ष बन जाता है, उसी प्रकार साधक को आत्मानुभव में सफलता प्राप्त करने के लिए निरन्तर उत्साहपूर्वक प्रयत्न करना आवश्यक है। इस अवसर पर केवल साधक पर ही पूर्णतया उत्तरदायित्व है और गुरु में उसकी पूर्ण भक्ति और अचल विश्वास होने पर इस कार्य में उसको निःसन्देह गुरु की सहायता और कृपा मिलेगी। जिस प्रकार समुद्र में रहने वाली सीप स्वाति नक्षत्र में बरसने वाले जल की बूँद की उत्कंठा तथा धैर्यपूर्वक प्रतीक्षा करता है और स्वाति की बूँद मिलने पर उसको अपने में लय करता है, जिससे अमूल्य मोती अपने साहस और प्रयत्न से बना लेता है, उसी प्रकार साधक श्रद्धा और उत्कंठा से गुरु-दीक्षा की प्रतीक्षा करता है और कभी सुअवसर पर उनसे मन्त्र प्राप्त करके अपनी धारणा का पोषण करता है और प्रयत्न तथा नियमपूर्वक साधन करके उससे ऐसी अद्भुत आत्मिक शक्ति प्राप्त करता है, जो अविद्या तथा अज्ञान को छिन्न-भिन्न कर मुक्ति-द्वार का रास्ता स्पष्ट रूप से खोल देती है।

मन्त्र-दीक्षा से कितना अधिक गम्भीर तथा गुप्त परिवर्तन होता है, इस बात का पता उस घटना से चलता है जब नारद ऋषि वैकुण्ठ में विष्णु भगवान के यहाँ चले आए और लक्ष्मीपति



ने लक्ष्मी जी को जिस स्थान से नारद गुजरे थे, उसको जल द्वारा शुद्ध करने की आज्ञा दी। उस बात का कारण जानने के लिए लक्ष्मी जी ने भगवान से पूछा, तो उन्होंने बताया कि नारद जी ने अभी गुरु-मन्त्र अर्थात् मन्त्र-दीक्षा प्राप्त नहीं की है और उनकी आन्तरिक हृदय-शुद्धि जो मन्त्र-दीक्षा से होती है, अभी नहीं हुई है। मन्त्र-दीक्षा की अनुसन्धान-विधि आपको दैवी शक्ति प्रदान करती है। इस स्वर्णमयी श्रृंखला के एक ओर पर भगवान अथवा सर्वोच्च परमानन्द-स्वरूप हैं और दूसरे ओर पर है अन्य अनुभव। अब आप समझ गए होंगे कि मन्त्र-दीक्षा का क्या अभिप्राय होता है।

मन्त्र-दीक्षा द्वारा आप सरल क्रियाओं को प्राप्त करते हैं। इसके द्वारा आप सर्वोच्च तथा सर्वश्रेष्ठ वस्तु का ज्ञान प्राप्त कर सकते हैं, जिसको पा कर सब-कुछ पा जाते हैं और जिसको जान कर सब-कुछ जान जाते हैं, फिर अन्य कोई वस्तु जानने तथा पाने योग्य शेष नहीं रह जाती। मन्त्र-दीक्षा द्वारा आपको इस बात का पूर्ण ज्ञान तथा अनुभव हो जाता है कि आप मन या बुद्धि नहीं हैं, वरन् आप सच्चिदानन्द परम प्रकाश और परमानन्द-स्वरूप हैं। सद्गुरु की अनुकम्पा से आपको भगवान का दर्शन हो कर परम शान्ति उपलब्ध हो!





On Mantra

Swami Satyasangananda Saraswati

The mantra is a link between you and the cosmos, between you and the deeper mysteries of the universe. Its meaning is purely metaphysical and relates directly with the very core of your existence. Gradually, the mantra takes you deeper and deeper, unfolding the many layers which exist between you and the self.

Mantras are formed by an exact combination of syllables and words. They are sounds of infinite frequencies which have been realized by the sages in deep states of meditation. They have been tried and tested through the ages and handed down from guru to disciple in order to liberate the disciple from the clutches of bondage.

To ascertain which mantra is most suitable for you, you must consult a guru. Only the guru is aware of the subtle forces that are working in you, and what should be the direction of your spiritual quest. This holds good for yantras and symbols as well. Yantras and mantras symbolize live, archetypal

influences that determine your inner personality. In order to transcend these influences, these two methods should be used as an aid to illumination.

Mantra Initiation, or diksha, is an energy-charged communication between guru and disciple. Though it is an external event, it is not restricted to the laws of the physical. It is not limited to the time or space of the ritual, but it is an ongoing process that engages your whole existence. It awakens the willpower or the ability in an aspirant to perform the sadhana prescribed, and to thereby manifest all his dormant potential.



Yoga Sadhana for Mantra Initiates

30th Apr - 2nd May, 2019

Countless number of people take mantra initiation – yet how many people are able to derive maximum benefits from their mantra? Recognizing this to be a genuine need of aspirants today, Peethadhishwari Swami Satyasangananda devised and created this yoga sadhana as a means to provide clear guidelines and experience to sincere aspirants, who wish to use mantra as a tool for spiritual evolution.

Akshay Tritiya - an Invitation

5th to 7th May, 2019

Akshay Tritiya is a powerful yearly yajna initiated by Sri Swamiji at Rikhiapeth. Akshay means that which does not decay, that which is constant, uninterrupted and eternal. Akshay Tritiya thus becomes the day when the alignment of cosmic energies allow us to come closer to our true inner nature, which is the eternal source of joy, happiness, bliss and peace.

This aradhana will be conducted from 5th to 7th May, 2019 by the accomplished Yoginis of Lalita Mahila Samajam from Tamil Nadu, South India. As an invocation and worship to the cosmic mother, the Sri Vidya puja is an effective means to bring health, happiness, wisdom and positivity, to one and all. It is considered that the thoughts and feelings one carries, and the sankalpas made on the special day of Akshay Tritiya, have a permanence that accompanies us till the end of time. These impressions become a part of our hard drive and structure our DNA.

Rikhiapeth extends a warm invitation to you, your family and friends to participate in this uplifting, inspiring and highly charged event, so that you can receive the blessings of peace, plenty and prosperity on this most auspicious day.

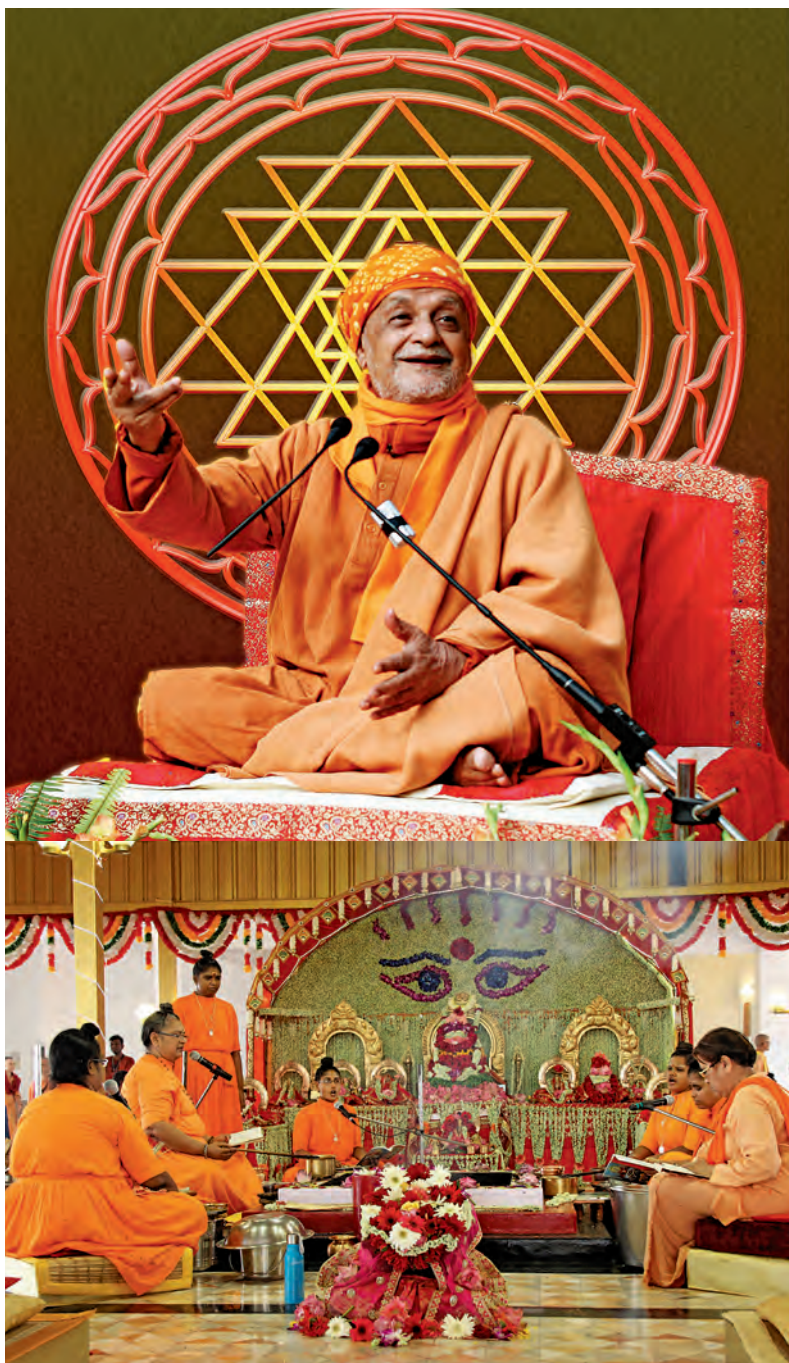
अक्षय तृतीया निमंत्रण

५ से ७ मई २०१९

श्री स्वामीजी ने रिखियापीठ में अक्षय तृतीया के शुभ अवसर पर एक प्रभावशाली वार्षिक यज्ञ का श्री गणेश किया। अक्षय का शाब्दिक अर्थ है जिसका क्षय नहीं होता जो नित्य, अखंड और सनातन है। इस प्रकार अक्षय तृतीया ऐसा अत्युत्तम दिन है जब ब्रह्मांडीय ऊर्जाएँ हमें अपने आत्मिक स्वरूप के निकट लाती हैं जो हर्ष, उल्लास, शान्ति और आनन्द का अक्षय स्रोत है।

यह ध्रुव सत्य है कि अक्षय तृतीया के इस अप्रतिम दिन हमारी जो भी भावनाएँ, विचार व संकल्प के बीज रहते हैं वे कालान्त तक अक्षुण्ण रहते हैं। और ये संकल्प हमारे अन्तरात्मा की गहराइयों में जाकर हमारे संस्कार बन जाते हैं। इस अवसर पर देवी माँ के आवाहन हेतु श्री विद्या की पूजा एवम् आराधना की जाती है जो सबके जीवन में सकारात्मकता, स्वास्थ्य, विवेक और आनन्द लाने का एक सशक्त माध्यम है। दक्षिण भारत के तमिलनाडु प्रांत से ललिता महिला समाज की दक्ष योगिनियों द्वारा यह आराधना दिनांक ५ मई से ७ मई २०१९ तक संपन्न होगी।

अक्षय तृतीया के अनुपम अवसर पर रिखियापीठ में आयोजित दैवी ऊर्जा से परिपूर्ण इस उत्सव में आपका परिवार एवं बंधु-बाधवों सहित हार्दिक स्वागत है। यज्ञोत्सव में भाग लेकर देवी माँ के अनुग्रह स्वरूप सुख, शान्ति और समृद्धि की प्राप्ति करें।



MUST ATTEND!

In the coming months Rikhia will be hosting the following uplifting and inspiring Spiritual events.

Mahashivaratri (4th March)

Mahashivaratri is the marriage night of Shiva and Parvati. In spiritual life, this marriage represents the union of consciousness and energy, merging into each other becoming one. It is therefore considered to be a very auspicious time for undertaking any sadhana in a spiritual environment. Sri Swamiji's tapobhumi at Rikhiapeeth, situated in the vicinity of the Jyotirlingam Baba Baidyanath, provides the ideal platform for this most auspicious aradhana consisting of havan, abhishek, kirtan and satsang.

Bal Yoga Yajna (1st to 8th June)

The summer holidays present a unique opportunity for all children between ages 8 to 18 (accompanied by parents, family or guardians), to spend 8 magical days at Rikhiapeeth learning yoga, developing their creativity, imbibing positive samskaras, and having lots of fun. The Bal Yoga Yajna offers a full family package, as each healthy member of the family is integrated in this event in which havan, kirtan, satsang, seva and yoga are blended into an uplifting, inspiring and joyful experience for all generations. This Bal Yoga Yajna is very important for your child. Participation of parents is highly recommended to contribute to the sustained growth and development of the child. So we suggest that either both or one of the parents accompany the child. During this time separate classes will be conducted for parents.

Yoga Sadhana - Vigyan Bhairav Tantra (1st to 3rd September)

After having authored the first text of its kind "Sri Vigyan Bhairav Tantra – The Ascent", Swami Satyasangananda continues leading the renaissance of this ancient tantric system with this Yoga Sadhana, being conducted for the first time. Having these ancient and mystic practices dealing with dharana brought to light in a progressive systematic way, this retreat presents a unique opportunity for aspirants to deepen their sadhana, meditation, mantra and visualization, under the direct guidance of Peethadhishwari Swami Satyasangananda Saraswati.

To register and for more information, contact us by email at rikhiapeeth@gmail.com or visit our website at www.rikhiapeeth.in

Rikhiapeeth website www.rikhiapeeth.in

The Rikhiapeeth website is a sanctuary for all spiritual seekers, providing a way to 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, sadhanas and information about upcoming events and courses.



CALENDAR 2019

Events 2019

9th - 15th Jan	Tribute to Panchagni
4th March	Mahashivaratri
5th May - 7th May	Akshay Tritiya
15th - 16th July	Guru Purnima
11th Aug - 15th Aug	Sri Radha Krishna Jhoolan
27th Nov - 1st Dec	Sat Chandi Mahayajna
4th - 6th Dec	Ganesh Aradhana
8th - 12th Dec	Yoga Purnima

Yoga Sadhana 2019

13th Feb - 12th Mar	Yoga Training (English)
30th Mar - 26th Apr	Yoga Training (Hindi)
29th Apr - 2nd May	Yoga Sadhana for Mantra Initiates
1st - 8th June	Bal Yoga Yajna
10th - 14th Jul	Yoga Sadhana for Karma Sannyas Initiates
1st - 3rd Sept	Yoga Sadhana - Vigyan Bhairav Tantra
5th - 8th Sept	Yoga Sadhana for Jignasu Initiates
21st - 27th Sept	Yoga Sadhana - Chakra Shuddhi (English)
29th Sept - 7th Oct	Yoga Sadhana - Saundarya Lahari
1st - 7th Nov	Yoga Sadhana - Prana Vidya (English)
6th - 10th Dec	Kriya Yoga & Tattwa Shuddhi (English)



Sadhaks and devotees are welcome to the ashram events. Please enquire for timings.

Those planning to attend any of the specified events and courses should contact Rikhiapeeth by phone, email or post in advance (for reply within India, please enclose a self-addressed stamped envelope).

P.O. Rikhia, Dist. Deoghar, Jharkhand 814113. Tel: 09102699831 (8–11am and 3–5 pm).

website: www.rikhiapeeth.in