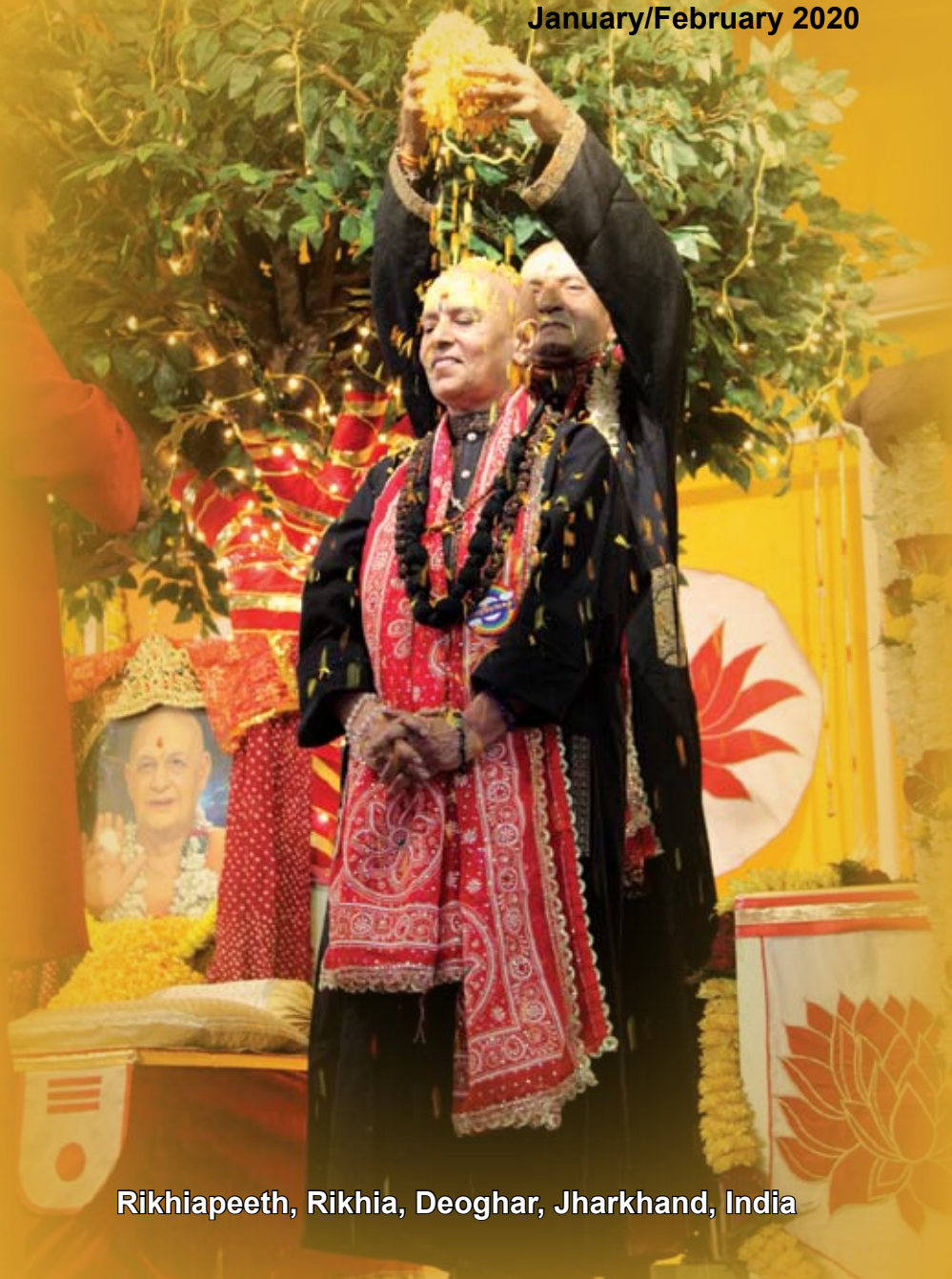


ARADHANA

YOGA OF THE HEART



Year 9 Issue 1
January/February 2020



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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Swami Niranjanananda and
Swami Satyasangananda at Yoga
Purnima 2019, Rikhiapeeth



*Do all the good you can, in all the ways
you can, to all the people you can, at all
times you can, with all the zeal, strength,
love, heart and interest you can, for as
long as you ever can.*

– Swami Sivananda Saraswati

ARADHANA is published in order to share the
profound teachings that are practiced 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.

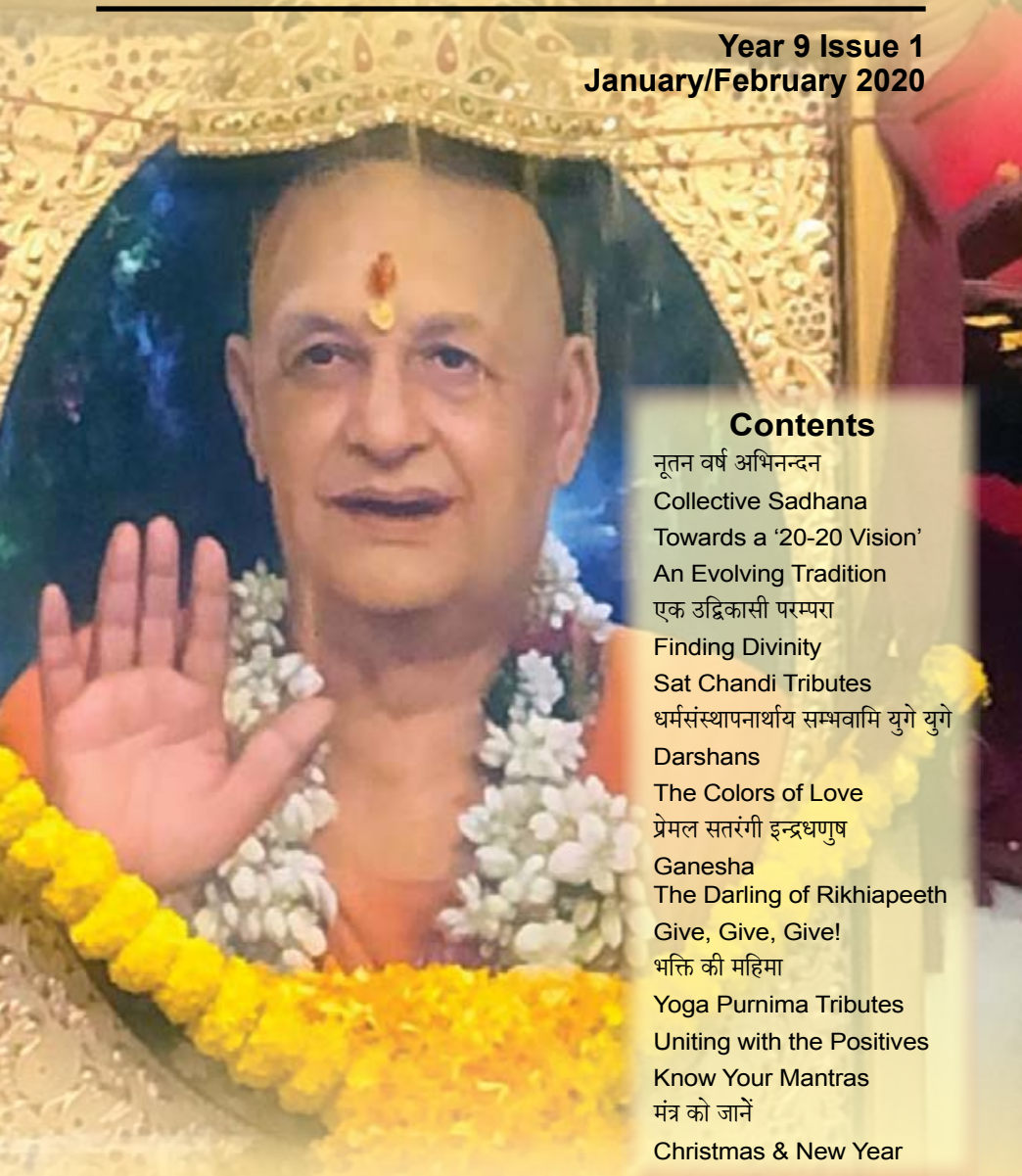
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Aradhana Invocation

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).



नूतन वर्ष अभिनन्दन

‘नये वसन्त के नये पात, नये फूल, नयी डाल’ - पिछले साल के जीर्ण-शीर्ण पत्तों को झकझोर कर गिरा दो। नया साल नया फूल देगा। निराशाओं से घबराना नहीं, मजबूत बनना सीखो। भूतकाल की निराशाओं के पत्रों को फाड़कर अज्ञान की खाई में फेंक दो। दुनिया का जीवन आशाओं-निराशाओं का पिंजरा है, और आध्यात्मिक जीवन एक आनन्दमय खेल का मैदान है। हमें चोट लगती है, जीत होती है, हार होती है, तो भी हम हँसते हैं, खिलखिलाते हैं।

चिन्ता किसे नहीं, दुःख किसे नहीं ? नदी बहती है, बहना उसका स्वभाव है। जीवन चलता है, चलना उसका स्वभाव है। अब संकल्पों में कमजोरी न लाना, श्रद्धा को मजबूत बनाना। संशय की रात जा रही है, विश्वास का सूरज तेजी से चमके ताकि तुम लोगों को राह मिल सके। नया वर्ष परिवर्तन ला रहा है। प्रेरणा की धारा को अब पहले से अधिक चौड़ा मार्ग मिलना चाहिए। सद्-संकल्पों को मूर्त रूप दो।

सारी जिन्दगी योग साधना है, ईश्वर का दूसरा नाम आनन्द है। हिम्मत के साथ मंजिल तक बढ़ते जाओ, उज्ज्वल भविष्य तुम्हारे पथ में फूल बिखेर रहा है। तुम्हारा ईश्वरनिष्ठ सजग जीवन तुम्हारे परिवार और तुम पर मंगल की वर्षा करे!

— स्वामी सत्यानन्द सरस्वती

COLLECTIVE SADHANA

There is a peculiar shanti, peace, and ananda, bliss, in collective sadhana. Any collective sadhana, such as meditation, prayer, sankirtan, likhit japa, akhanda kirtan in groups, chanting the Bhagavad Gita or the Ramayana, and so forth must be done. The members will have a special enthusiasm and interest. These are far more potent or effective than any individual sadhana.

The simultaneous effort wonderfully harmonizes the vibrations of their bodies and minds and consequently makes them more receptive. The five koshas or sheaths vibrate rhythmically. When there is rhythm or harmony in the vehicles, meditation comes without any effort. The attention is focused or riveted on the same point. People think and feel together, in unison, and therefore stimulate one another.

Apart from daily collective sadhana, special sadhana programs should be carried out on a large scale on special occasions for three or more days. In today's age, the Kali yuga, such spiritual gatherings are known as Mahayajnas. The main object of these collective sadhanas is to create a spiritual awakening in those people who are carried away by materialistic influences and who have forgotten all about their divine nature. These sadhanas also reinforce the spiritual attitude that has already awakened in those who are leading a spiritual life while living in the world.

When many people join together and practise common sadhana, a huge spiritual current or mahashakti is generated. This purifies the hearts of the practitioners and the atmosphere elevates them to the sublime heights of divine ecstasy. Collective sadhanas have this particular advantage. These magnanimous and powerful soothing vibrations are carried away to distant places. They elevate the mind, bring solace, strength and peace to all people and work as invisible harbingers of peace and harmony.

Therefore, all spiritually inclined persons should attend collective sadhana programs. Meet together, meditate together, with a like mind, a united heart and a united intention. May there be welfare in the whole world. May all beings devote themselves to doing good to others.

— Swami Sivananda Saraswati

TOWARDS A '20-20 VISION'

The time has come to awaken your heart and to silence the mind. The time has come to live a life where you can experience happiness in every moment. Realise and awaken your own power. Awakening the heart means increasing the 'Bhakti Quotient (BQ)'. It is only bhakti that can give you inner strength. Bhakti means faith and an awareness that something is guiding me, protecting me, and that I am not alone.

According to the Ramayana, in the 'Navadha Bhakti' (nine steps of bhakti) which Sri Rama imparted to Shabari, his first instruction is on right association. Associate with the positive, with goodness, love and peace. This is the first yet the most important step towards bringing about a positive change in oneself. This association is not restricted to people or events alone. This awareness must extend to the level of mind too, for it is not just physical.

It starts from the basics of life even the food you eat, what you wear, how you start your day, and what you do. Ask yourself, 'What do I associate with every moment of my day? Is it positive, or do I identify with fear, worry, insecurity, anger? Does it create more energy in me or does it deplete me of energy and make me toxic?' That is how you have to start thinking. 'Is it good for my mental, emotional and spiritual progress? Is it necessary or is it unnecessary?' And then try to remove that.

At times you may succeed and at other times you may fail, because habits are very difficult to remove. But never give up or ever feel defeated - every time you fall you must again rise up and continue making the effort. Because in bhakti there is no defeat and anything is possible. The attitude becomes, 'If there is failure, I will face it, I will rise above it, I will correct what I have done wrong and again keep moving towards the positive energy.' This is how failure becomes a stepping stone to success and how you have to live this year. And if you live like that you will definitely acquire that 'bhakti vision - the 2020 vision'.

What is bhakti? It is a refined emotion. The same emotion of anger, when it is refined, what does it become? The energy is the same, but when it is refined, when it is transformed, when it is channelled into constructive

and positive things, then it becomes positive energy. The negative gets balanced and it becomes positive and uplifting for you.

Therefore the most important thing now is 'Whom do I choose to associate with?' That is what you have to reflect on this year. And if you do that little by little, you will have the result of positivity in your thoughts, in your actions and in your entire life. That is the secret. Positivity is the secret to your progress and happiness.

You have to make effort - without effort, you will get nothing. And the effort is to gradually uproot all that is unnecessary and all that is not good for oneself. Start by asking 'Is this necessary? This thought is not necessary, it does not do me any good, it disturbs me for no rhyme or reason and it is not even real, it is something I may be imagining.' How do you even know everything you think is real or true? If you start thinking in this way from today, by the end of the year you will have moved one step ahead in the path of Bhakti.

— *Swami Satyasangananda Saraswati*





An Evolving Tradition

Swami Suryaprakash Saraswati

Sri Swami Satyananda established the tradition of yajnas at Rikhiapeeth with the Sat Chandi Mahayajna in 1995. This invocation of Shakti, the Cosmic Mother, is a means to reach out to thousands of families from the surrounding poverty-stricken villages, and distribute blessings of his sankalpa of peace, plenty and prosperity to all. With the conclusion of the first 12-year cycle, a new yajna was added to this tradition, the Yoga Purnima – Mahamrityunjaya Homa, an invocation to Shiva, the Divine Consciousness.

Over the years, the impact of Sri Swamiji's sankalpa has continued to grow, touching the lives of more families and villages who, by his grace, are now able to stand on their own feet and pursue greater aspirations. These yajnas continue to attract people from all over India and the globe, who come to offer their seva and connect to the spirit of 'Serve, Love and Give', which Rikhiapeeth so aptly embodies.

Swami Satyananda attained Mahasamadhi in 2009, and Swami Satyasangananda and Swami Niranjanananda continue to uphold and nurture the seeds of Sri Swamiji's mission and vision for the benefit of all.

The first 12-year cycle of the Sat Chandi Mahayajna culminated in 2007 with the Rajasooya Yajna. In 2008, the Yoga Purnima yajna was added as a second yearly yajna, to commemorate the birth anniversary of Sri Swamiji. The 2019 yajnas represented an important landmark and breakthrough in this tradition, marking the completion of yet another cycle and the beginning of a new one. Furthermore, the 5th of December 2019 saw the completion of 10 years of Sri Swamiji's Mahasamadhi, and the tradition continues to evolve.

The vision carried by this tradition can be experienced because the purity of intention and intensity of spirit have been nurtured over an extended period of time. Sri Swamiji attained Mahasamadhi over a decade ago, yet his vision continues to flourish and uplift the lives of everybody who comes in contact with the radiance of his light. Under the guidance of Swami Satyasangananda and Swami Niranjanananda, never have we felt his absence. On the contrary, his presence and inspiration can be felt in abundance.

It is this tradition which is carried forward through these events, and the continuity can be seen as the unfolding and blossoming of new ideas and realizations, which reveal beautiful horizons full of hope, love, optimism and happiness.

This issue of 'Aradhana – Yoga of the Heart' is dedicated in humility to our masters and contains their teachings and inspiration, conveyed during the Sat Chandi Mahayajna (27th November to 1st December), Ananda Utsav - Festival of Positivity (4th to 6th December) and Yoga Purnima (8th to 12th December).

May their grace continue to illumine our path.





एक उद्विकासी परम्परा

स्वामी सूर्यप्रकाश सरस्वती

श्री स्वामी सत्यानन्दजी ने रिखियापीठ में वर्ष 1995 में शतचण्डी महायज्ञ के द्वारा यज्ञों के परम्परा की स्थापना की। जगतजननी माँ के अलौकिक शक्ति का यह आवाहन रिखिया के हजारों ग्रामीण परिवारों के पास पहुँच, उन्हें श्री स्वामीजी के संकल्प - सभी के लिए सुख, शान्ति और समृद्धि रूपी आशीर्वादों की वर्षा करने का सशक्त माध्यम है। शतचण्डी महायज्ञ के बारह वर्षों के एक चक्र की समाप्ति पर इस परम्परा में वर्ष 2008 में एक और यज्ञ योग पूर्णिमा की शुरुआत की गई जिसमें दिव्य चेतना के प्रतीक भगवान शिव का आवाहन महामृत्युंजय होम से किया जाता है।

विगत वर्षों में श्री स्वामीजी के संकल्पपूर्ति में उत्तरोत्तर वृद्धि हुई है जिसने हजारों परिवारों और गाँवों को प्रभावित किया है और आज ये ग्रामीण अपने आकांक्षाओं की पूर्ति कर आत्मनिर्भर बन चुके हैं। इन यज्ञों ने देश-विदेश के अनेक लोगों को प्रभावित कर उन्हें रिखियापीठ की मूल भावना सेवा, प्रेम और दान से जुड़कर यहाँ अपनी सेवा अर्पित करने के लिए प्रोत्साहित किया है।

शतचण्डी महायज्ञ के बारह वर्षों के प्रथम चक्र की परिणति वर्ष 2007 के राजसूय यज्ञ के साथ हुई। वर्ष 2008 में श्री स्वामीजी के जन्मदिवस के स्मरणोत्सव स्वरूप योग पूर्णिमा को एक दूसरे वार्षिक यज्ञ के रूप में इस यज्ञ परम्परा में सम्मिलित किया गया। बारह वर्षों के एक और

चक्र की समाप्ति तथा एक नए चक्र की शुरुआत के साथ वर्ष 2019 यज्ञों की परम्परा में एक महत्वपूर्ण मील का पत्थर साबित हुआ है।

इस परम्परा के विशुद्ध उद्देश्य के बीज को विगत अनेक वर्षों से समर्पण भाव से सींचा गया है। जिसके फलस्वरूप हम इस यज्ञ परम्परा के संकल्प के ऊर्जा की तीव्रता का अनुभव कर सकते हैं। श्री स्वामी सत्यानन्दजी ने एक दशक पूर्व वर्ष 2009 में महासमाधि ली। किन्तु आज भी उनके प्रदीप्त ऊर्जा-क्षेत्र में आकर सभी लोग आत्मोत्थान की प्राप्ति कर रहे हैं। स्वामी सत्यसंगानन्दजी और स्वामी निरंजनानन्दजी के सान्निध्य में यह परम्परा प्रगति-पथ पर निरंतर गतिमान है। जिसके फलस्वरूप क्षितिज में नई आशाओं और उमंगों के साथ-साथ प्रेम और आनन्द का निखरना सम्भव हो रहा है।

आराधना का यह अंक हमारे गुरजनों को सादर समर्पित है। जिसमें शतचण्डी महायज्ञ (27 नवम्बर-1 दिसम्बर), आनन्दोत्सव (4-6 दिसम्बर) तथा योग पूर्णिमा (8-12 दिसम्बर) के दौरान दिए गए सत्संगों का समावेश है। आशा है कि आपके जीवन-पथ प्रकाशित होते रहें।



निरन्तरता ही परम्परा का सार तत्त्व है। प्रकृति के रहस्यों के ज्ञान पर आधारित परम्पराएँ देश, काल और परिस्थिति के अनुरूप स्वयं को समायोजित कर उन्मुख रहने में सक्षम हैं। परम्पराओं में स्थिरता या गतिहीनता का कोई स्थान नहीं है, बल्कि इसके विपरीत यह एक बहते नदी की धारा की तरह स्वच्छ और निर्मल जल के रूप में नए-नए विचारों और प्रेरणाओं से हमें परिचित कराते रहती हैं।

— स्वामी सत्यसंगानन्द सरस्वती



Finding Divinity

Swami Satyasangananda Saraswati

The Sat Chandi Mahayajna, which is now in its 25th year, has taken the form of an anushthan. When one performs a certain act over a long time, it produces a result which in turn intensifies as time goes on. That build-up of intensity has led us to this point where we are becoming firm and stable on our journey. That is what anushthan means. 'Anu' means firm and 'sthan' means a space that is occupied. Your body is your sthan, your physical space. Your mind is your mental space. Like that you have an emotional space, a psychic space, a spiritual space. All these are the spaces that you occupy. And together they make one composite which is the sthan.

The problem is that there is instability in that space. We face the instability of constant ups and downs that affect our performance, both in the result and in our reaction to that performance. When there is disappointment and failure, you are finished. When there is success, you are so intoxicated with pride and elated that again you make a mistake. So to bring stability to our words, thoughts and actions, we perform anushthan.

When Sri Swamiji was here there were many Sat Chandi Mahayajnas when he never came. He spent his time in isolation doing his anushthan, because in doing so he was able to strengthen the sankalpa. When a sankalpa is enacted in different places simultaneously, it is strengthened.

Similarly, as we begin a new cycle on this 25th year of the Sat Chandi Mahayajna, Swami Niranjanananda is performing a separate anushtan while all of us are gathered here for this Devi Aradhana. This will strengthen Sri Swamiji's sankalpa which is for universal peace, plenty and prosperity.

Regain Your Balance

This strengthening of resolve, however, has to take place at a personal and individual level as well. As you progress on the spiritual path you realize that it is a journey which you have to make on your own. At a certain point you discover that there is nobody else but you, and you have to be ready for that. Who do you depend on when there is nothing to depend on? Yourself. Although this may at times feel lonely, at the same time it gives you, what we call in Sanskrit, Atmanirbharta, or self-reliance. Atmanirbharta is very important in life. At a time when there is no light, no knowledge, no direction and there is only darkness all around, then what illuminates your path? It is the light of your own Self.

We should be able to depend on ourselves for stability and balance. Why do we go out of balance? Because something that we depended on did not fulfill what we required, what we wanted, what we had aspired or hoped for. Something was not fulfilled and we got out of balance. It is then that you have to make the effort to regain balance.

This anushtan helps in that. It will help you regain the balance in your life so you can again start the journey afresh. When so many thousands of people unite in an anushtan with feeling, imagine the force that will emanate from here. What is the vibration, what is the frequency or message that we wish to send out? If I have to choose, I choose love. Let us all unite in sending out love to one and all.



Love is Your Inheritance

What you project externally is only a reflection of what is inside you, what you are seeing outside is actually inside you. And this journey we are on is a journey towards finding divinity within ourselves, experiencing our divine qualities. Just as we all have tamasic and rajasic qualities, in the same way we also have sattwic qualities. We were born with all these qualities, they are our inheritance.

Love is our inheritance, not hatred. Love is our seed. Goodness resides in our heart, we do not have to borrow it. It is our very essence. It emanates from within. The day you do a good act you feel so happy. There is a happiness and joy in being kind, in being compassionate. And this is what I mean when I say to seek the divinity within you.

It is not an abstract concept. You have to bring out these qualities from within yourself. They belong to you, and the more you work towards bringing them out from within yourself, the more they will manifest in your life. Whatever you think, that begins to happen. Thought has great power. Whatever you think about you instantly get connected to. Everything in this world is disconnected. We are disconnected from everything, all the objects and all the people. We get connected only through thought. Just by thinking of you I become connected. Similarly when I think of Devi, of Guru, or of my disease, my failure, whatever I think, I become connected to that.

Live the Divine Life

What is it that you want to connect with? Whatever you get connected to will grow in your life. That begins to manifest in your life. And if you are connecting to negative things, naturally negativity is going to manifest



in your life. For that you do not have to blame anything or anyone else but yourself, because you are identifying your thoughts with something negative. But when you identify and connect your thoughts to Devi, to your Guru, to the divine within yourself, then automatically that will begin to manifest, sure and certain.

That is the teaching of Swami Sivananda — Live the Divine Life. Whatever you are doing in your life, it does not matter, continue doing it - but have a divine vision of life. Connect with those qualities and allow them to manifest in your actions, in your life. That is the significance of seeking the divinity within. It is an effort to make your life more fruitful, more promising, more happy and joyful.

The Journey Begins

That is the main objective of this anushtan, that we start this journey towards the divinity within. Right now there is a very big distance between you and yourself. How can we come closer to the divinity within us? This is very important for each one of us to understand. There is no use just living life for enjoyment. Enjoyment is momentary and can lead us to frustration and disappointment.

It is when you lead a life with commitment, with dedication, with a sense of duty and purpose, with a goal and most importantly, with an inspiration, that life becomes meaningful and purposeful. We are not accidents, nor are we here by coincidence. You have come with a purpose. It is that purpose you have to realise. And for that you have to look within, not only outside.

I like to see beauty. I like to open my eyes and see beauty all around. But I also like to close my eyes and look within. Both should go on side by side. Let us take a pledge, make a promise, for our own peace, growth and happiness, to identify with and nurture our inner divinity by reminding ourselves of a simple truth, and that is - **We Are Divine**.



SAT CHANDI TRIBUTES



Sinu Kumari

One of the first kanyas of Rikhiapeeth. She had a great interest in learning and excelled in English as well as Sanskrit. She went on to pursue higher education and now is married and has started a career in banking.

Thank you Swamiji, I am really very honoured to come here. I am an ex-kanya. I would like to share some memories. As a kanya, I came here for the first time in January 1998 when I was six years old, for English classes. Along with English I also started learning to chant mantras, including the Bhagavad Gita, Ramcharitmanas, various strotras, many kirtans, yoga and computer classes as well.

The benefits of yoga, computers and English classes you can easily understand. It helped a lot in my education. I completed my graduation in 2012 and today have a job in the Bank of India, a public sector bank. But what I would like to share with you is how mantra actually helped me.

Swami Satsangiji often used to say that just like when you take medicine, even though you are not aware of what it does to you, without you being aware, it cures you. In the same way, mantras, they have a tremendous effect on you. This is something that can only be experienced. Similarly, I have been greatly benefitted by chanting all these mantras. They increased my ability to learn many things and develop myself.

I am really very thankful to our beloved Gurudev Sri Swamiji, Swami Niranjanji and Swami Satsangiji, because it is the confidence which they have always placed on us that have today made us very confident.

This was an experiment with mantra which I saw before my own eyes. Prior to that the kanya's memory and ability to learn was very suppressed. The desire was there, but the ability was suppressed. With chanting the mantras all those channels of learning began to open and they began to grasp very quickly. Most of all they became more self-confident. That is the power of mantra.

— Swami Satyasangananda Saraswati

Sri Krishna Kumar Goenka

One of Sri Swamiji's earliest disciples and a pillar of the Sat Chandi Mahayajna tradition. This yajna has been conducted for the last 25 years through his tireless efforts and his entire family's unwavering dedication to Sri Swamiji and his mission.



I am privileged. In fact, I remember the first Sat Chandi Mahayajna which was performed in 1995. A few months before that, Sri Swamiji spoke to me and expressed his wish that a Sat Chandi Mahayajna be organised. He explained to me the manner in which he would like it to happen. I then started looking for good pandits from Varanasi and brought the best I could find to Rikhia to be interviewed by Sri Swamiji. Soon after, he gave them the pass marks and this is how the first Sat Chandi Mahayajna at Rikhia started. It was performed just opposite Ganesh Kutir.

I will never forget it, Sri Swamiji was so full of joy several days before it started - he himself took buckets of water and washed the floor and had the whole campus cleaned and painted. When we arrived it was a different environment altogether. He would say 'The Mother is going to come to my house'. On the Kanya Poojan day, he had decided that there will be nine kanyas, one batuk and one lady, and he himself washed their feet, did the puja and served them food, it was the most unusual scene.

Having done that, he did one thing which none of us had any idea, at least I did not. That day he said that this yajna was organised to give certain powers to Swami Niranjanananda, and he blessed and handed over a crystal Shivalingam which he used to worship, to Swami Niranjanananda. Sri Swamiji used to do so many things in such a simple manner which I could not ever understand, until a long time after it had happened. A similar thing happened with Swami Satyasangananda. On a new year speech, Sri Swamiji announced Swami Satyasangananda to be the Peethadhishwari of Rikhiapeeth.

Today we are at the 25th Sat Chandi Mahayajna, and I can only say from my heart that it is our good fortune to have a Guru like Sri Swamiji, and Gurus like Swami Niranjanananda and Swami Satyasangananda.



धर्मसंस्थापनार्थाय सम्भवामि युगे युगे

स्वामी निरंजनानन्द सरस्वती

यज्ञ हमारे संस्कृति की परम्परा है और इस परम्परा का सृजन हमारे मनीषियों ने किया। समाज के किसी बुद्धिजीवी या पंडित ने नहीं, बल्कि ऋषि-मुनियों ने किया। ऋषि-मुनि किसी धर्म से जुड़े नहीं रहते थे, वे परम तत्त्व से जुड़े रहते थे। उनका संकल्प अपने उत्थान या अपने मोक्ष के लिए नहीं होता था, बल्कि उनका संकल्प सभी के उत्थान और सभी के कल्याण के लिए होता था। इन्हीं मनीषियों ने भारत में सशक्त संस्कृति की रचना की, आध्यात्मिक संस्कृति की रचना की, जिसके अंग हैं सभी दर्शन। सभी दर्शन एक होकर हमारे संस्कृति की आध्यात्मिक संस्कृति को दर्शाते हैं। इसी संस्कृति का एक जीवन्त रूप यहाँ पर हमलोग इस शतचण्डी महायज्ञ के दौरान देखते हैं।

जिस परम्परा में हमलोग हैं उस परम्परा का श्रीगणेश होता है अपने दादागुरु स्वामी शिवानन्दजी से, और उसी परम्परा में हमारे गुरुजी हैं, श्रीस्वामी सत्यानन्दजी। ये दोनों भारत के सिद्ध महात्मा रहे हैं क्योंकि इनका एक लक्ष्य था, इनके आने का एक प्रयोजन था, उद्देश्य था, वो केवल सड़क पर अपना जीवन व्यतीत करने नहीं आए, वो केवल गैरिक वस्त्र धारण करके एक अच्छा जीवन जीने के लिए नहीं आए, बल्कि उनके जीवन का जो प्रयोजन था वो था सांस्कृतिक पुनरोत्थान। हमारी परम्परा में हमारे गुरुजन हैं वे धर्म की स्थापना के लिए आए। संतों का ऋषि-मुनियों का अवतरण इस धरती पर जीवन में आध्यात्मिक चेतना को जागृत करने के लिए होता है। और इस जीवन में आध्यात्मिक चेतना को जागृत करने के लिए जो

उपाय होते हैं उसे हमारी संस्कृति में धर्म कहा जाता है। संस्कृति का मतलब - सम्यक कृति इति संस्कृतिः। जीवन के सभी व्यवहार जब सम्यक रूप से होते हैं तब एक अच्छे संस्कृति का निर्माण होता है।

हमारे उपनिषदों में धर्म की व्याख्या दी गई है- त्रयोधर्मस्कन्धाः अध्ययनम्, यज्ञम्, दानम् इति च। उपनिषदों में कहा गया है कि धर्म के तीन आधार होते हैं, तीन कन्धे होते हैं। कन्धों का क्या काम होता है, भार उठाना। उसमें पहला आयाम है स्वाध्याय, दूसरा आयाम है यज्ञ और तीसरा आयाम है दान। स्वाध्याय का लोग अर्थ लगाते हैं कुछ पढ़ने-लिखने से, धार्मिक ग्रन्थों के पठन-पाठन से या धर्म परायणता से। लेकिन स्वाध्याय का तो सीधा अर्थ निकलता है स्वयं को जानना, स्वयं को जानो।

दूसरा है यज्ञ, हमारे गुरुजी की वाणी है कि सृष्टि में यज्ञ हमेशा होते रहते हैं, जीवन में यज्ञ हमेशा होते रहते हैं। यज्ञ केवल अग्नि और ईश्वर से सम्बन्धित नहीं है बल्कि यज्ञ जीवन के कर्म से है, यज्ञ का सम्बन्ध जीवन के कर्मों से जुड़ा हुआ है। और जो यज्ञ शब्द है वो तीन अक्षरों से बना हुआ है- य, ज और ण। इसका अर्थ होता है उत्पादन, वितरण और उपभोग। प्रकृति को देखो हमेशा यज्ञ हो रहा है। प्रकृति में उत्पादन हो रहा है, वृक्षों को देखो, फलों को देखो, एक आम के पेड़ को ही देख लो, सबसे पहले है उत्पादन, उसके बाद लोग फल को खाते हैं, वितरण, खा करके उसका आनन्द लेते हैं, भोग। तो उत्पादन, वितरण और भोग ये जीवन का, प्रकृति का और देवता का नियम है, और इसे ही यज्ञ कहते हैं।

गीता में भी इसी बात को समझाया गया है। जब एक संकल्प का उत्पादन होता है जो सकारात्मक है, जो हितकारी है, जो मंगलकारी है तब उस संकल्प के फलों का वितरण होता है, प्रसाद रूप में, कृपा रूप में, आशीर्वाद रूप में। और फिर उसका भोग करते हैं हम जीवन में, सुख के रूप में, शान्ति के रूप में, आनन्द के रूप में। ये भी यज्ञ है। अग्नि और आराध्य को साक्षी मान कर मंत्रों के द्वारा पराशक्ति का आवाहन करके जब हम अपने विचारों को, अपने भावों को, अपने मन को, अपने आराध्य से जोड़ते हैं तब वो हर व्यक्ति के जीवन में उसका व्यक्तिगत यज्ञ कहलाता है।

हमारे गुरुदेव कहते हैं कि अपने तार को अपने आराध्य के साथ जोड़ना है, और वही आवश्यक है हर व्यक्ति के जीवन में, और साधु का काम दो पत्थरों के बीच में सीमेन्ट लगाने का होता है। और साधु करता क्या है, आप कह सकते हो वह यज्ञ करता है, साधना करता है, तपस्या करता है, अनेक प्रकार की बातों को कह सकते हो लेकिन वास्तव में साधु क्या करता है ये संकेत रिखियापीठ में मिलता है कि साधु सबसे प्रेम करता है। क्योंकि प्रेम के बिना एक सकारात्मक और उत्थानात्मक सम्बन्ध की स्थापना नहीं होती है, याद रखना। बहुत प्रकार के सम्बन्ध होते हैं, स्वार्थ के भी सम्बन्ध होते हैं, लालच के भी सम्बन्ध होते हैं, अर्थ के भी सम्बन्ध होते हैं, काम के भी सम्बन्ध होते हैं, धर्म के भी सम्बन्ध होते हैं और मोक्ष के भी सम्बन्ध होते हैं। लेकिन ये जितने भी सम्बन्ध हैं वो सब हम अपने स्वार्थ से जोड़ देते हैं। यहाँ पर मैंने एक शब्द का प्रयोग किया है साधु, साधु वो होता है जो अपने लिए नहीं सोचता है, उसका वो गुण है। क्या पेड़ अपने लिए सोचता है। फल निकलता है, लोग पत्थर मारते हैं फल को खाने के लिए। क्या पेड़ रोता है, दुखित होता है, नहीं। पत्थर लगने पर भी वो आपको फल देता है और उसका सम्मान करके, पूजा

करके, पेड़ से प्रार्थना करके अगर फल को लो तो उस समय भी वो आपको फल देता है, उसको मान अपमान की चिन्ता नहीं होती है। क्योंकि उसका काम है देना, और क्यों देता है क्योंकि देना उसका स्वभाव है और देता इसलिए है क्योंकि उसके भीतर में अन्तर्निहित प्रेम है।

सभी तत्त्वों में प्रेम होता है केवल मनुष्य प्रेम की परिभाषा को नहीं समझता है, वो सोचता है कि प्रेम मेरे लिए स्वार्थ पूर्ति के लिए है। लेकिन ईश्वर को देखो, प्रकृति को देखो, सबको देखो जो तुम नहीं हो, वहाँ पर देखोगे कि प्रेम अपने से जुड़ा हुआ नहीं रहता है, बल्कि वो प्रेम दूसरों से जुड़ा हुआ रहता है। उसका ये मतलब नहीं कि प्रेम के कारण हम आपकी सभी बात को मानें, वो तो एक शुद्ध भावना है। अगर हम आपकी ओर नहीं देखें तो आपको बुरा लगता है, आप प्रणाम करते हो और गलती से हम उस प्रणाम को नहीं देख पाते हैं तो आपको बुरा लगता है, कि स्वामीजी हमारी ओर देखे ही नहीं। क्योंकि आप अपने स्वार्थ की भावना को लेकर प्रणाम करते हो, श्रद्धा से नहीं। अगर श्रद्धा से करते तो क्या फर्क पड़ता है ईश्वर तो सर्वव्यापी है, गुरुत्व सर्वव्यापी है, प्रेम सर्वव्यापी है। केवल दृष्टांत दे रहा हूँ और इसलिए सम्बन्ध को जोड़ने का एक तरीका होता है, आध्यात्म की सर्वोच्च सत्ता के साथ जिसको हम अपने आराध्य के रूप में अपने हृदय में हमेशा धारण किए रहते हैं।



तीसरी चीज है दान, दान देना ये ईश्वर का आदेश है मनुष्य जाति को। उपनिषदों में कहानी आती है कि देवता, दानव और मनुष्य तीनों अपने परम पिता के पास जाकर पूछना चाहते हैं कि हमारे जीवन का लक्ष्य क्या होना चाहिए, लेकिन मार्ग में ही बादलों की गर्जना को सुनकर उन्हें आभास होता है, कि उन्हें उनके प्रश्नों का उत्तर मिल गया, और वे वापस आ जाते हैं। वापस आने पर जब उनसे पूछा जाता है कि आपको क्या आदेश मिला है तो देवता कहते हैं कि बादलों की गर्जना में हमने प्रभु का जो आदेश सुना है वो है दमध्वम्, दमध्वम्, दमध्वम्। दमध्वम् का मतलब होता है दमन करो, दमन करो, दमन करो। देवताओं के लिए ये आदेश था कि तुम्हारे भीतर में जो भोग की वृत्ति है उसको शान्त करो, योग की वृत्ति को अपनाओ। दानवों से पूछा गया भाई क्या आदेश मिला है, दानवों ने कहा हमने जो सुना वो था दयध्वम्, दयध्वम्, दयध्वम्। जिसका मतलब होता है दया करो, दया करो, दया करो। दानव स्वभाव तो क्रूर होता है, और उस क्रूरता में दया का किंचित मात्र स्थान भी नहीं रहता है। तो दानवों को कहा गया कि क्रूर स्वभाव

को खतम करो और दया भाव को लाओ तब जाकर तुम्हारे जीवन में सुख आएगा, प्रसन्नता होगी, शान्ति होगी। मनुष्यों से पूछा गया, क्या आदेश है हमारे लिए, मनुष्य का प्रतिनिधि कहता है कि मैंने जो आदेश सुना वो था दनध्वम्, दनध्वम्, दनध्वम्। दो, दो दो, दो और दो। क्योंकि मनुष्य की जो वृत्ति है, मनुष्य का जो स्वभाव है वो संग्रहकारी है, स्वार्थी है। तो मनुष्यों को ईश्वर ने जो नियम दिया वो था दान का, परोपकार का निःस्वार्थता का। और ये धर्म का तीसरा अंग माना गया है। धर्म पूजा-पाठ नहीं, मंत्र-पाठ नहीं, स्तोत्र-पाठ नहीं, जीवन का व्यवहार है।

हमारे गुरुदेव स्वामी सत्यानन्दजी ने योग विद्यालय नहीं खोला, वे सेवा के लिए यहाँ रिखियापीठ में आकर नहीं बसे, उनके जीवन का उद्देश्य था धर्म की स्थापना, और यही कार्य गुरुदेव ने किया है अपने पूरे जीवन में। आप कहते हो मुंगेर में उन्होंने योग विद्यालय खोला। वे योग सिखाते थे, योग के गुरु थे, विश्व गुरु थे। लेकिन क्या आप योग को जानते हो। योग है स्वाध्याय, शरीर को जानो, मन को जानो, भावनाओं को जानो, जीवन के उत्पातों को जानो और किस प्रकार हम जीवन को संयम और शान्ति के मार्ग पर ला सकते हैं उसको जानो। यह तो स्वाध्याय है, स्वयं को जानना और धर्म के प्रथम स्कन्ध स्वाध्याय को गुरुदेव ने मुंगेर में स्थापित किया।

उसके पश्चात रिखिया में आकर उन्होंने साधना, तपस्या की और यज्ञ को स्थापित किया। उत्पादन वितरण और भोग। उन्होंने यज्ञ की स्थापना इसलिए नहीं की, कि यहाँ के लोग धार्मिक हो जाएंगे बल्कि इसलिए की, कि यहाँ यज्ञ के द्वारा इस परिभाषा के द्वारा हर व्यक्ति के जीवन में कल्याण होगा और व्यक्ति के जीवन में जब कल्याण होगा तो समाज का भी कल्याण होगा और समाज का उत्थान होगा।

यहाँ पर गुरुजी ने जो दान की परम्परा आरम्भ की वो साधु दान की परम्परा है, साधु दान का मतलब होता है मुक्त-हस्त से दान, क्योंकि साधु अपने लिए कुछ रखता नहीं है। उन्होंने जब यहाँ पर दान का क्रम आरम्भ किया तो वे स्वामी शिवानन्दजी के दान को, शिक्षा को, विद्या को सामने रख कर किया, और वो था सेवा, प्रेम और दान। कोई भी आए उसको यथोचित दान की प्राप्ति हो। और इस प्रकार गुरुदेव ने योगपीठ और रिखियापीठ की स्थापना के द्वारा धर्म के वास्तविक परिभाषा को एक नया जीवन और एक नई समझ दी। हमारे शास्त्रों में और संतों के जीवन में यह एक ज्वलंत उदाहरण है।



DARSHANS

Darshan means to see, to have the sight of, to be in the presence, to experience that. Through darshan we are inspired and elevated. Throughout this series of yajnas, there were opportunities for all to have darshan of special places where the energy of Sri Swamiji's sankalpa is continuously nourished.

Sevalaya, where Sri Swamiji sowed the seed of service by providing free medical care to his neighbours - thousands of families from the surrounding villages. What started as a humble dispensary has expanded today into a full-fledged healthcare facility equipped to host large-scale medical camps which are conducted at Rikhiapeeth several times a year.



Tapovan, where Sri Swamiji conducted the Rajsooya Yajna, the first twelve-year cycle of the Sat Chandi Mahayajna. It is also the learning centre for the kanyas and batuks who come daily for English and computer classes and workshops in dance, arts and crafts.



Sivananda Sarovar, where Sri Swamiji lived in constant remembrance of his Guru Swami Sivananda and spent his last 10 years immersed in higher sadhana. The land was gifted to him by the villagers so that he could pursue his spiritual aspirations in complete seclusion.

After Swami Satyananda attained Mahasamadhi, Swami Satyasangananda transformed Sarovar into a place for aspirants to imbibe the inspirations and mandates which Sri Swamiji received in Rikhiapeeth.

Walking in the Footsteps of a Paramahansa

In search of Truth....

In search of Peace....

In search of Love....

In search of Knowledge....

— Swami Satyasangananda Saraswati



THE COLORS OF LOVE HAPPYLAND

Swami Suryaprakash Saraswati

If there is one thought which Swami Satyasangananda constantly inspires us to apply at the ashram, it is how we can better serve Sri Swamiji's neighbors. What better facilities can we provide for them? What are their needs? And how can we better fulfill the vision of Sri Swamiji - to serve, love and give. This is the basis of the life led at Rikhiapeth, a life of selfless service and dedication to a divine vision and mandate, for the upliftment of others.

Indradhanush is a property exclusively dedicated to fulfilling the dreams of the village children (known in Rikhia as the kanyas and the batuks), as well as of those who graduate and look to acquire the skills to earn a living and stand on their own feet. Vocational training, sports workshops, art classes and many other activities are regularly conducted on the grounds of Indradhanush.

For the 2019 yajnas, Indradhanush was transformed into Happyland, a magnificent amusement park cum spiritual wonderland, a gift of pure love, fulfilling Sri Swamiji's vision for all kanyas, batuks and village children — that they should avail of the same opportunities and facilities as city children from all over the world. In the middle of this remote village of Rikhia, the rainbow umbrella towering over happyland shone like a beacon of joy, coloring the hearts of thousands of children, who had never dreamt such a place could exist.

The rainbow pathway led children and adults alike through a labyrinth of music, delight and wonder filled with inspiring teachings from our gurus and unimaginable fun, complete with a double-decker ferris wheel, a swinging ship, merry-go-rounds, games like archery and basketball, with exciting prizes and gifts, not to mention tasty snacks like hot-buttered popcorn, spicy jhaal-murhi and freshly made candy floss.

The theme of this inspired gift was The Colors of Love — Kindness, Compassion, Courage, Care, Gratitude, Hope and Joy. Happyland was a place for all to connect with the purity and innocence of childhood, let go of their minds, and feel the presence of pure love, happiness and divinity.

प्रेमल सतरंगी इन्द्रधनुष हैप्पीलैंड

स्वामी सूर्यप्रकाश सरस्वती

स्वामी सत्यसंगानन्दजी की प्रेरणाओं के सार को अगर हम किसी एक सूत्र में परिभाषित करने का प्रयास करते हैं तो वह है श्री स्वामीजी के पड़ोसियों की किस प्रकार बेहतर से बेहतर सेवा की जाय। उनकी क्या आवश्यकताएँ हैं? उन्हें और क्या सुविधाएँ प्रदान की जा सकती हैं? किस प्रकार हम श्री स्वामीजी की सेवा, प्रेम और दान की संकल्पना को मूर्त रूप दे सकते हैं। रिखियापीठ की जीवनशैली का यही मूल तत्त्व है - श्री स्वामीजी की दूसरों के उत्थान की परिकल्पना एवं निष्काम सेवा के प्रति समर्पण का भाव।

इन्द्रधनुष परिसर ग्रामीण बच्चों और युवाओं के सपनों को साकार करने के लिए समर्पित है। इन्द्रधनुष के इस परिसर में बच्चों के लिए खेल-कूद एवं विभिन्न कलाओं के प्रशिक्षण शिविर तथा युवाओं के लिए कौशल विकास व व्यावसायिक प्रशिक्षण शिविर आयोजित किए जाते हैं ताकि वे अपने-अपने क्षेत्र में प्रगति करें और आत्म निर्भर बन सकें।

वर्ष 2019 में आयोजित महायज्ञों के दौरान यह इन्द्रधनुष परिसर ग्रामीण बच्चों का भरपूर मनोरंजन करते हुए भौतिक रूप के साथ-साथ आध्यात्मिक रूप से भी हैप्पीलैंड में परिवर्तित हो गया। श्री स्वामीजी के विशुद्ध प्रेम की यह परिकल्पना कि इन ग्रामीण बच्चों को भी वही अवसर प्राप्त हो, जो शहरों के सुविधा सम्पन्न बच्चों को प्राप्त होते हैं, को चरितार्थ करते हुए स्वामी सत्यसंगानन्दजी ने हैप्पीलैंड के रूप में यह अनमोल उपहार प्रस्तुत किया। रिखिया जैसे छोटे से गाँव के मध्य गगनचुम्बी सतरंगी इन्द्रधनुष की छतरी ने प्रकाश स्तम्भ बन हजारों ग्रामीण बच्चों व बड़े-बूढ़ों के हृदय को हर्षोल्लास और आनन्द की किरणों से सराबोर कर दिया।

इन्द्रधनुष के प्रेमल परिपथ में हमारे गुरुजनों की शिक्षाओं के साथ-साथ डबल डेकर फेरिस व्हील, स्विंगिंग शिप, मेरी गो राउंड, विभिन्न प्रकार के खेल-कूद, आकर्षक इनाम एवं उपहार तथा स्वादिष्ट, मधुर और चटपटे व्यंजनों ने बच्चे, बड़े, बूढ़े आदि हर उम्र के लोगों को मंत्र-मुग्ध कर दिया।

प्रेमल सतरंगी इन्द्रधनुष की आधारभूत शिक्षाओं - दया, करुणा, धैर्य, स्नेह, कृतज्ञता, आशा एवं आनन्द को आत्मसात करने का अवसर प्रदान करते हुए हैप्पीलैंड एक ऐसा स्थान बना जहाँ बच्चों ने जी भरकर मस्ती तो की ही, बड़े-बूढ़ों ने भी स्वयं को भूल कर अपने बचपन की निर्मलता और भोलेपन को पुनर्जीवित करते हुए विशुद्ध प्रेम, आनन्द और दिव्यता के सागर में डुबकी लगाई।



I really have no words to express the thrill I got when I went there. You know there is proverb, they say, about certain places, that 'If there is a heaven on earth, it is here'. Well I say, 'If there is a heaven on earth, it is called Happyland'. From the perspective of a little child that is what he would be thinking, when a child runs in through the gates of Indradhanush and sees that whole spectacle there he will certainly believe he is in heaven. And I began wishing that I was a child again. It is something fantastic. It is beyond words, beyond imagination. I could not believe what I saw. It was very touching. Because it made me feel so happy to see the materialisation of Swamiji's vision. Rikhia dreams for the people who have nothing. They have never had a chance to have a ride like that!

— *Swami Satyasangananda Saraswati*



Today we were taken to Happyland, and what a beautiful spot it is! Indradhanush is aptly called 'Happyland', because the moment anybody walks in there, there is a feeling of elation, and that feeling comes from the energy which is there, creating the feeling of elation in everybody who walks in - whether they be the small ones or big ones. And what a beautiful walk! Read all the panels. Each one inspires you. Each panel tells you of the sankalpa of Swami Sivanandaji and Swami Satyanandaji, and of the life they have lived. We believe in love, in the love which cements two people together. It strengthens the intention, the positivity, support, and care. It fills the void of happiness. And therefore remember, love and happiness are the real teachings. That is the way to happiness, and Happyland is a remarkable presentation of that vision of the masters.

— *Swami Niranjanananda Saraswati*

Welcome To



Happyland!









Ganesha

The Darling of Rikhiapeeth

Swami Satyasangananda Saraswati

Who links the parents together? The child is the one who links mother and father together. Ganesha is the son of Shiva and Parvati, and the worship of Ganesha between the Sat Chandi and Yoga Purnima yajnas is very auspicious, as it links both of them together. In Sanskrit the word sandhi means, to join. It joins one word with another word. And when we join one word to another, then the first word leads to the next, which then has a meaning which is progressive to the first word. That is the importance of sandhi. In spiritual life we also require a sandhi, we require the conjunction to go from one awareness to another awareness. Ganesha represents that sandhi, the conjunction between Shiva and Shakti.

One of the names of Ganesha is Shakti Trayatmaka. Ganesha is the clearer of obstacles; he removes all of the obstacles that are on the path for the expansion of your own existence. Ganesha is the symbol of heightened intuition, intellect and wisdom. He represents auspiciousness and prosperity. But above all, he is the darling of Rikhiapeeth, as he was established here by Gurudev, who used to call him his 'Gurubhai'. Swami Satyananda's deity was Lord Shiva, and Ganesha is his son. He would fondly say, 'Ganesha is my Gurubhai.'

Everybody loves Ganesha, because he is the one who will help us, no matter which direction we choose, whichever dimension we live in. Ganesha clears the way, and he is the lord of the multitudes — the

most paintings, sculptures, music and dances are found on Ganesha. Everybody likes to have Ganesha in their house, no house in India is without a Ganesha. As soon as Ganesha came to Rikhiapeth everything changed, and likewise everything in your life can also change. Whenever you are facing any sort of difficulty, chant the mantra of Ganesha and see how quickly things begin to change around you. You will find a solution, you will find the way, and you will have the confidence to do what needs to be done.

The Harbinger of Auspiciousness

This festival of 'Anand Utsav – Cultivating Positivity' is intended for us to understand how to develop those qualities which will help in our progress and to do away with the qualities that retard or stop our progress. That is the main aim of this festival, to introduce you to a tool that can help you in this process. Because negativity and positivity, they occur in us not only due to psychological reasons. Even if you are a very positive person you can still get caught in a negative cycle, and once that happens, it becomes next to impossible to make any progress in work, thinking, understanding,



relationships, interactions, or even happiness - everything suffers. So how to get out of that?

For that you have to employ the tools that help in balancing energy. A person in the throws of anger, jealousy, hatred or any negative emotion, does not understand logic or reason, it just does not work. So how are you going to stop that and make it positive? For this, mantra is very useful. When you chant the mantras, immediately the flow of negative energy stops and begins to correct itself. The energies automatically begin to realign themselves and you

feel calmer. This is why mantra is a very important tool. Along with mantra, there is another ingredient that must be added to bring positivity, and that is faith and belief. As long you have faith and belief you will remain positive. Negativity cannot touch you. Even in adversity you will find opportunity. Adversity will not defeat you, it will not fracture you, and it will not deplete your energy. You will rise again like the phoenix. It is natural to be affected by adversity, for we are only human, but you will be able to rise again if you have faith and belief. Gradually it will become your second nature and eventually you will become immune to external influences. That is the quality that Ganesha bestows on us.



An incident occurs in your life and you develop fear or grief on account of it. It occurred twenty years ago, but the grief and fear linger. The situation has gone, everything is clear, but that feeling does not go. How to get rid of that? That is the obstacle Ganesha removes. He is the harbinger of auspiciousness, for not only does he remove the difficulty which has caused the fear, but can remove the fear itself. Until you remove fear itself how are you going to progress? How are you going to go forward? You have to remove those qualities which limit your progress. Fear, insecurity, grief, they limit your progress.

Your Everyday Companions

Sri Swamiji's main teaching was how to remain happy in any situation. Live like a yogi in the world. How does a yogi live in the world? Like a lotus flower. It is born in mud, it grows in mud, it lives in mud and it dies in mud. But it always remains pristine and pure, it is so beautiful and clear. It has no mud on it, it is not soiled. That is how a yogi lives in the world and that is how we have to live in the world. The only way you can achieve that is by being happy in all circumstances. That is the real challenge today. Earning money, getting a meal, finding a job, these are no longer a challenge. The challenge today is how to be happy. It seems to elude us most of the time. They even have happiness seminars now! Like we used to have yoga seminars, happiness seminars are being taught for people who want to learn to be happy.

For that Ganesha and Guru help us. Guru is the symbol of faith. Faith and belief, they have to exist unconditionally. Even the person who does not believe in God believes in himself. Guru is the element that brings up that dormant faith from within, and leads to positivity. Then nothing can deter you. You begin to believe that everything is happening for your own good. You have someone who loves you, who is your well-wisher, who is guiding and protecting you. When you have that kind of faith, then where is the worry and tension? Immediately it all drops away, and that is the truth of existence.

Every morning get up and remember Ganesha, remember Guru and practice your mantra. There are so many ways to connect with divinity. You have to do that every day. Allow that divine energy to be with you throughout the day and then as you go to sleep, collect your energies and forward them in the right direction. When you get up in the morning, before expanding yourself into the world, again invoke the blessings of Ganesha and Guru, that they may guide and protect you in your journey. This is how you can make Guru and Ganesha your every day companions.





Peethadishwari Swami Satyasangananda at the Ananda Utsav Purnahuti

Give, Give, Give!

While the mantra of “Serve, Love, Give” manifests in Rikhiapeeth 365-days a year, the act of giving is celebrated on a massive scale during the three yajnas, with the distribution of prasad to every single person who participates in these auspicious events. More than a gift, prasad is a divine blessing which brings happiness into our hearts and peace, plenty and prosperity into our lives.

Daan, or giving, is an essential part of any yajna, and strict rules apply to what and how items are given. They must be new, useful and beautiful, and they must promote an improved quality of life. Prasad preparations in Rikhiapeeth begin months in advance of the actual yajnas, as articles are carefully selected to suit the needs of particular groups of recipients, then packed with precision and care to ensure that each bag is infused with the shakti of love.



Over 8,000 families from the villages of Rikhia and surrounding panchayats received prasad items specifically chosen to aid them in their daily needs and gaining stability in life. Prasad bags included: blanket and chattai (floor mat); sari, dhoti and lungi; t-shirt and 2 sweaters; thermal set, cap, muffler and socks; men's and women's toiletry kits; plastic washing tub and ghara (water pot); a utility rope; a stainless steel cooking pot; and finally, 2 kilos of rice, or akshat, enough to sprinkle into their daily meals for months ahead so that they can connect with the grace that continues to flow into their lives.



Selected villagers also received additional prasad of items aimed at aiding them to stand on their own feet in their journey towards self-sustainability. This included: 14 *thelas* (cycle carts), 27 sewing machines, 2 oxen and 11 cows with their calves.



The kanyas and batuks are the very heart of Rikhiapeeth, and as Sri Swamiji's beloved children they received prasad in abundance throughout the whole period. Over 1000 local children each received: 11 different outfits; a travel bag, blanket and thermal set; a school stationary set and a nutrition pack of milk, cheese, ghee, rice and nutritional biscuits. Selected kanyas were given an additional prasad of a bicycle, enabling them to go the distance in pursuing their education.



Absolutely nobody left the yajna empty-handed. Ashram guests from India and overseas received yajna prasad of a calendar, t-shirt, candle and guru photo as well as an opportunity to visit Satyam Seva Prasad at Indradhanush and choose from a wide selection of spiritual literature. Over 14,000 books were given as prasad during this period. Guest children all received prasad of a new outfit. On the final day of the Sat Chandi Mahayajna more than 600 participants received special outfits to wear on the occasion of Sita Kalyanam, the marriage of Sita and Rama – saris, lahengas and kurta-pyjamas, all in the colors that Devi likes the most.



A highlight of the yajna prasad was the distribution of flowering potted plants to all delegates, hibiscus for Devi and champa (franjapani) for Lord Shiva. Each plant was potted in soil culled from Sri Swamiji's tapobhumi, ensuring that everyone was literally able to take a little bit of Rikhiapeeth home with them.





भक्ति की महिमा

स्वामी सत्यसंगानन्द सरस्वती

हमलोग हमेशा सोचते हैं पता नहीं भगवान हमारी सुनते हैं या नहीं, हमें हमेशा संदेह रहता है क्योंकि हमारे भीतर भक्ति की कमी है। अगर भक्ति है तो कोई संदेह नहीं होना चाहिए। हम बोल रहे हैं और भगवान सुन रहे हैं, ये हमारा विश्वास होना चाहिए। वो सुनते हैं, अब वो कैसे जवाब दें वो उन पर है। अगर जवाब नहीं मिले तो हम सोचते हैं कि अरे उन्होंने सुना ही नहीं। बोलना हमारा काम है और उसका निवारण करना उनका काम। निश्चित रूप से भगवान हमारे दुःख-दर्द का निवारण करते हैं और हम सब आज भोलेनाथ की सभा में हैं, और हमारा तार उनके साथ जुड़ता जा रहा है ऐसी कल्पना कीजिए। और उस तार का आधार है भक्ति।

भक्ति का क्या मतलब होता है? भक्ति से लोगों का आशय पूजा-पाठ, मंदिर जाना या भगवान के सामने हाथ जोड़कर खड़े होना या गुरु के सामने हाथ जोड़कर खड़े रहने से होता है। निश्चित रूप से यह सब भक्ति की अभिव्यक्ति है परन्तु भक्ति मार्ग में नदी के किनारे खड़े नहीं रहते हैं, बल्कि नदी में डूब जाते हैं। और भक्ति में डूबने के लिए श्रद्धा और विश्वास की आवश्यकता होती है। इस मार्ग में श्रद्धा और विश्वास की परीक्षा देनी पड़ती है। ऐसा नहीं है कि भगवान के सामने आपके रोने मात्र से वे मान लेंगे कि आपमें बहुत भक्ति है। भगवान हैं चतुर आत्मा, वो सब जानते हैं कि कौन ढोंगी है और कौन सचमुच सरल स्वभाव का है, कौन दिखावा कर रहा है और कौन

असली भक्त है। किसमें कितनी भक्ति है वो तो भगवानजी अच्छी तरह से जानते हैं। भगवानजी तो ऐसी परीक्षा लेते हैं कि हमारी भक्ति बढ़ती रहे। और भक्ति का जो रास्ता है वो बहुत ही सरल है। सब कोई उस रास्ते पर चल सकते हैं, इतना सरल है। उसमें सबसे ज्यादा महत्व है संग का। संग का मतलब किसके साथ हमारा सम्पर्क रहता है, क्योंकि हम जिनके साथ मिलते हैं या बात-चीत करते हैं उसका प्रभाव हमारे चित्त पर सीधा पड़ता है। किसी ने कुछ बोल दिया तो उसका असर हम पर पड़ता है कि नहीं? इसलिए भक्ति में यह बहुत ही अनिवार्य है कि दुस्संग का त्याग करना है। *दुस्संगः सर्वथा एव त्याज्यम्*। अगर हम दुस्संग नहीं छोड़ते हैं तो काम, क्रोध, लोभ, मोह, मद, मात्सर्य इत्यादि हमारी स्मृति खराब कर देते हैं। और जैसे ही स्मृति खराब होती है, तो बुद्धि नाश हो जाती है, और जैसे ही बुद्धि का नाश होता है सर्वनाश हो जाता है। दुस्संग का प्रभाव धीरे-धीरे बढ़ता जाता है। शुरुआत में यह हमारे चित्त में तरंग उत्पन्न करता है कभी काम आ जाता है, कभी क्रोध आ जाता है, कभी मोह आ जाता है और हम उसमें कभी बह जाते हैं और फिर कभी अपना संतुलन वापस ले आते हैं। पर यदि हम उस दुस्संग को छोड़ेंगे नहीं तो फिर वो एक दम समुद्र के लहरों की तरह, तरंग की तरह नहीं, समुद्र के लहरों की तरह आ जाती है और हम उसमें फँस जाते हैं। तो संग का बहुत महत्व है भक्ति के रास्ते में और रामचरितमानस में भी ऐसा कहा गया है - *प्रथम भगति संतन्ह कर संग्ग*।

शबरी को रामजी ने भक्ति में दीक्षा दी। वो एक भील औरत थी जो अपने गुरु मातंग ऋषि के साथ बचपन से ही रहती थी, जैसे हम अपने गुरु के साथ रहे हैं। और उसको गुरुजी ने कहा था कि रामजी का दर्शन तुमको जरूर होगा। और गुरु के वाक्य वेद-वाक्य होते हैं। जो भी गुरु ने कह दिया वह अवश्य ही होगा। लेकिन वह कब होगा, वो नहीं बतलाते हैं, शबरी को भी नहीं बतलाए। उनके गुरुजी ने अपना देह भी त्याग दिया और वो खुद भी बूढ़ी हो गई परन्तु फिर भी वो रोज रामजी की प्रतीक्षा करती रही। और एक दिन रामजी आए, उन्हें दर्शन दिए और उनको भक्ति का उपदेश दिया। सबसे पहला उपदेश था *प्रथम भक्ति संतन्ह कर संग्ग*। संतन मतलब जो अच्छा हो। संगत केवल व्यक्तियों से ही नहीं होता बल्कि अपने विचारों से भी होता है। जब आप अकेले रहते हैं, अपने कमरे में, या दफ्तर में या कहीं जा रहे हैं, तब आप किसके संग रहते हैं। किस विचार का संग रखते हैं, किस सोच का संग रखते हैं, किस भावना का संग रखते हैं वो भी जरूरी है। यह सब अच्छा होना तभी सम्भव है जब संत लोगों का संगत होता है।

यह सोच-विचार और भावना अच्छी होने की प्रक्रिया अपने आप होती है। यह जरूरी नहीं कि संत लोग इसका उपदेश दे रहे हैं क्योंकि बहुत से संत कुछ बोलते भी नहीं हैं। जैसे हमलोग जब अपने गुरुदेव के साथ रहते थे तो दिनभर हम गुरुदेव से प्रश्न थोड़े ही न करते थे? हम सेवा में लगे रहते थे पर गुरुदेव का संग ही काफी था। हमारे गुरुदेव ने हमें अपने जीवन के द्वारा उपदेश दिया। स्वामीजी हमेशा कहते थे कि मैं जो भी हूँ, और मैंने जो भी किया वो केवल मेरे गुरु की कृपा थी और यह सब उन्हीं के संग का असर है। हालाँकि लोग उन्हें महान कहते थे परन्तु वे यह मानते थे कि मैं बहुत साधारण हूँ, मैं एक शिष्य हूँ और जो भी मेरे द्वारा हुआ वो गुरुकृपा से हुआ। तो संग का महत्व बहुत ही बड़ा है। और उसी से ही हमारा भक्ति का पथ शुरू होता है।

संगत के बाद दूसरी महत्वपूर्ण सीढ़ी है मंत्र पर दृढ़ विश्वास। रामजी ने शबरी को इसे भक्ति की पाँचवीं सीढ़ी बतलाई। *मंत्र जाप मम दृढ़ बिस्वासा*। ऐसा सोचना ही नहीं कि ये काम नहीं करेगा। हमलोग यहाँ इतने सारे मंत्र करते हैं महामृत्युंजय मंत्र, गायत्री मंत्र, गुरु मंत्र, ॐ नमः

शिवाय, रूद्र गायत्री इत्यादि। क्या हम यह सब दृढ़ विश्वास के साथ करते हैं ? जब हम मंत्र को दृढ़ विश्वास के साथ करने लग जाते हैं तब आप समझिए कि आप भक्ति में आगे बढ़ रहे हैं। संतन का संग तो हम रखते ही है, गुरुसेवा के लिए समय निकाल ही लेते हैं और भगवान की कथा तो हम पढ़ते ही हैं, रामायण पढ़ते ही हैं, भागवत पढ़ते ही हैं तो ये सब करने से एक दृढ़ विश्वास तो आना ही चाहिए। जब तक दृढ़ विश्वास नहीं है तब तक भक्ति प्रगाढ़ नहीं होती है, तब तक आप केवल नदी के किनारे हैं। जब आपमें दृढ़ विश्वास आता है तभी आप डूबेंगे ना भक्ति में, नदी में डूबने के लिए नहीं बोल रहे हैं, भक्ति में डूबने के लिए बोल रहे हैं। भक्ति की लहर में डूबने के लिए बोल रहे हैं और वो लहर है आनन्द की लहर, वो लहर है सुन्दरता की लहर, वो लहर है प्रेम की लहर, वो लहर है श्रद्धा की लहर, वो लहर है विश्वास की लहर।

*या अनुरागी चित्त की, गति समुझै नहि कोय।
ज्यों-ज्यों डूबे स्याम रंग, त्यों-त्यों उज्ज्वल होय॥*



इसी उद्देश्य से हमलोग यह यज्ञ कर रहे हैं योग पूर्णिमा। जिसे हमारे गुरुदेव योग की पूर्णता कहते थे। योग की पूर्णता तब होती है जब हम और हमारे बीच की दूरी खत्म हो जाती है। अभी हम और हमारे बीच बहुत लम्बी दूरी है, हम अपने पास नहीं हैं, हम अपने से बहुत दूर हैं, पता नहीं कहाँ भटक रहे हैं, पता नहीं क्या सोच रहे हैं, पता नहीं कहाँ घूम रहे हैं, कोई दिल्ली घूम रहा है तो कोई पटना घूम रहा है तो कोई अपने घर में, तो कोई अपने रसोई में, तो कोई अपने मोबाइल में घूम रहा है। जब हम और हमारे बीच दूरी खत्म होगी तो हमारे और पूरी सृष्टि में जो दूरी है वो भी खत्म होने लग जायगी। ये एक दिन में नहीं होता है लेकिन हाँ एक क्षण में भी हो सकता है। एक क्षण में भी हो सकता है या फिर कई जनम भी लग सकते हैं। और हमलोग तो साधारण हैं, गुरुजी की तो बात ही दूसरी है, वे तो महान थे, वे तो सिद्ध महापुरुष थे। हमलोगों के लिए शनैः शनैः हि उपरितम्। छलांग थोड़े ही न लगाना है, एक कदम आगे बढ़ना है।

यहाँ आने से उतना तो होना चाहिए कि जहाँ हम स्थिर थे, या चल रहे थे, या दौड़ रहे थे, वहाँ और गतिशील हो जाएँ, हमारी दौड़ और तेज हो जानी चाहिए। श्रद्धा, विश्वास, प्रेम और मजबूत हो जाना चाहिए। जब तक वो मजबूत नहीं होगा तब तक आप भक्ति की धारा में डूब ही नहीं सकते। दूर से देखते रहने से कुछ नहीं प्राप्त होता है। बिना डूबे कुछ मिलेगा क्या? बिना गोता लगाए क्या तुमको समुद्र के हीरे-मोती प्राप्त हो सकते हैं?

*जिन खोजा तिन पाइयाँ, गहरे पानी पैठ।
जो बौरा डूबन डरा, रहा किनारे बैठ॥*

गुरुदेव ने हमें भक्ति का रास्ता दिखा दिया और हमको उस धारा को पकड़ने का तरीका भी बतला दिया, मंत्र। दृढ़ विश्वास सोचने से नहीं आता है, दृढ़ विश्वास आता है करने से। उदाहरण के लिए जब हम गाना सीखते हैं, तो पहले संकोच रहता है, असुरक्षा रहती है कि हम नहीं गा पाएंगे, पर जैसे-जैसे हम अभ्यास करते हैं वैसे-वैसे हमें विश्वास आता है, बल मिलता है। ठीक इसी तरह मंत्र करने से दृढ़ विश्वास बढ़ता है। आप केवल मंत्र जाप कीजिए और धीरे-धीरे आपके भीतर विश्वास बढ़ता जाएगा। हमलोग साधारण लोग हैं इसलिए धीरे-धीरे ही हम प्रगति करें ताकि हम उसको धारण कर पाएँ। क्योंकि कभी-कभी जब किसी भी क्षेत्र में सफलता मिलती है चाहे अपने व्यापार में हो या अपनी साधना में, आदमी थोड़ा मदहोश हो जाता है और अपना संतुलन खो देता है। और जैसे ही संतुलन खोता है वह गलती करता है और निश्चित रूप से गड़बड़ में गिरता है। तो संतुलन को बनाए रखने के लिए धीरे-धीरे पर निरन्तर चलते रहना है, रूकना नहीं है।

आप जब एक कदम आगे बढ़ाते हैं तो भगवान दस कदम आगे बढ़ते हैं। वो आप पर निर्भर करता है कि आपकी भक्ति कितनी है। उस विश्वास के साथ हम लोग आगे बढ़ें कि हम पर भी भगवान की कृपा बरसे। केवल इच्छा करने से कुछ नहीं होता है। इच्छा का रूप भी बदलना चाहिए। जैसे-जैसे हम भक्ति मार्ग में बढ़ते हैं तो वही इच्छा शक्ति प्रेम शक्ति बन जाती है क्योंकि भक्ति का रूप कामना नहीं है, बल्कि भक्ति का सही रूप तब प्रकट होता है जब सब कामनाएँ खतम हो जाती हैं। तब कामना परिवर्तित हो जाती है प्रेम में और केवल प्रेम की धारा निकलती है। जैसे शिवलिंग हमारी आस्था का स्वरूप है, परम चेतना का स्वरूप है वैसे ही भक्ति का भी स्वरूप है। नारद जी कहते हैं कि भक्ति का स्वरूप है परम प्रेम रूपा। क्या आप प्रेम को देख सकते हैं, नहीं, पर आप प्रेम पर विश्वास करते हैं। उसी तरह जैसे आप भगवान को देख नहीं सकते पर आप विश्वास करते हैं। प्रेम एक भावना है जिसका आप अनुभव करते हैं, वैसे ही श्रद्धा एक अनुभव है, विश्वास एक अनुभव है। आइए आज इसी श्रद्धा, विश्वास और प्रेम को हम सब मिल कर शिवजी को हृदय से अर्पित करें। क्योंकि हृदय की पुकार सीधे शिवजी तक पहुँचती है।

*खुसरो दरिया प्रेम का, वाकि उल्टी धार।
जो उतरा सो डूब गया, जो डूबा सो पार॥*

YOGA PURNIMA TRIBUTES

Swami Anandananda Saraswati



Acharya of Satyananda Ashram Italy. Initiated into poorna sannyasa in 1980. He has been teaching and spreading yoga under his Guru's instructions ever since.

In my many years of association with Sri Swamiji, whenever it comes to talk about my experiences with him, I know that whatever I say will not be enough, for he was far more than what can be put in words. With him time passed differently. In fact, there was no time. We were living immersed in a different dimension altogether.

Everything he did was an expression of perfection and Rikhiapeeth, where we are now, is the result. Whatever is happening here is perfect. What is being upheld and maintained by Swami Satyasangananda is a reflection of the perfection of Paramahansaji - the tidiness, precision, timings, organisation, and the way in which thousands of families and children are given prasad. For me he has been a living example of perfection.

He was connected with us here on this plane but at the same time he was also on a different level. We are stuck on this plane trying to go somewhere else above, but with Paramahansaji it was as if he lived above and he was dealing with us down here. And he did it in a very simple, normal, human way - which is another thing we should all recognise, that Swami Satyananda never once boasted or showed any of his siddhis or abilities, though he was in fact a living siddha. And not only that, but he was also an open heart surgeon, and he has touched all our hearts.

I am very grateful and honoured to be here and to be a part of this movement, and of this reality. It makes my life worth living. Without this my life would be meaningless. I would say, Swami Satyananda, Rikhiapeeth, Swami Satyasangananda, Swami Niranjanananda, you are my life.

There is one basic principle in my life: I work according to the will of God, not by my own free will.

– Swami Satyananda Saraswati

Swami Sivamurti Saraswati



Acharya of Satyanandashram Hellas, Greece. Initiated into poorna sannyasa in 1976 and has dedicated her life to spreading her Guru's teachings.

What was it about Sri Swamiji that attracted so many people from so many different parts of the world? The answer is simple; it was his love, his great love. It was not a love tainted with ego or attachment.

It was a pure love that reached out to each and every one of us and we all fell under its spell. He had a gentleness and a magnetism about him which simply drew people to him. At the same time he was profound, wise and yet extraordinarily innocent. He had a strength of character and an unbounded faith that retracted loyalty.

Swami Satyananda said that the greatest lesson we have to learn is the lesson of life, how to live life well. And this is not taught in the schools or the universities, I certainly never learnt it there - but I had the good fortune to live with Sri Swamiji on numerous occasions.

It is not in the lectures that we really learnt, we attended all his lectures, but it was in the moments living with him and seeing how he handled all sorts of situations with different people that we really learned the most. He imbibed all the qualities that people of all nations, religions, philosophies and all schools of thought considered great. He was a living example of Swami Sivananda's '18 -ities' and of all other spiritual teachings. Sri Swamiji said it is always more important to be a good human being, than a saint, pontiff or a guru. Because to be a real human being, you have to empty yourself.

In ancient Greece, there was a philosopher, his name was Diogenes. He lived in a wine cellar in Athens and the people there considered him absolutely crazy, because day and night he would walk around with a lit lantern. The Athenians one day asked him, *"We can understand why you are walking around with a lantern at night, as the lantern shows you the way, but why do you walk around with a lit lantern during the day?"* Diogenes replied: *'Because I am looking for a real human being and when I find a real human being, I will blow the light out of my lantern.'* I believe that if Diogenes had met Sri Swamiji, that would be the day for him to blow off his lantern. Thank you Swamiji for being in my life.

Swami Vedananda Saraswati

Born in Germany. Came to live with his Guru during the early years of Rikhiapeeth. His commitment and dedicated hard work constitute the very foundation of Sri Swamiji's vision of Serve, Love & Give.



The day I met Swamiji in 1981 I immediately felt at home with him and with the whole organisation. Then one day I woke up and he was my guru. Next, a desire awakened in me, I want to live with him, I want to live in his ashram and I really wanted to know what a guru is and how he lives and deals with his day to day life with a million small problems. Because a good speech, anybody can give. But to actually live what you say is an entirely different thing.

I came to Munger and he asked me *'What have you come for?'* I said *'I want to take poorna sannyasa.'* I had always thought that living with your guru meant that if you ever have any problem, you can just go to him and ask, and he, being a very wise man, will tell you everything. However, the first thing he said to me was, *'I will initiate you'*, and immediately after saying that he added, *'but never ask me any question about any problem of yours. You have to solve your problems by yourself.'*

I have lived with him in Munger and Rikhia for over 18 years, and in all this time there would not have been more than five minutes of personal talk, it was always karma yoga and that was actually his way to teach us. Through plunging fully in the seva I faced and was able to solve all my problems.

Swamiji is a conceiver and he is the biggest revolutionary I have ever met. He turns everything upside down and opens our eyes in the simplest of ways. He lived like an ordinary man with ordinary problems, but he made no mistakes, he never forgot a thing and he was always in touch and very much in tune with the present moment - and that was amazing, it was supernatural.

I am grateful to Swamiji, to Swami Satsangiji, to Swami Niranjanji. It was the decision of my life and you made my life.



Uniting with the Positives

Swami Niranjanananda Saraswati

"Hari Om Tat Sat! Namo Narayan! Jaya Ho!"

On this day of Yoga Purnima we celebrate the birthday of our Guru, Sri Swami Satyananda. And these three mantras represent his mission, his vision and his contribution for the upliftment of the human community. Hari Om is the mantra of yoga. Namo Narayan at Rikhiapeeth is the mantra he gave for the seva movement and the expression of love which continues here. And the mantra Jai Ho has come into existence formally this year in the form of Sannyasa Peeth. These three represent the vision, the mandate and the mission given by Paramahansaji to us. They represent his prasad, what he gave to each one of us to explore our spiritual life.

Exploring Spiritual life

How does one explore or define spiritual life? People are exposed to the word religious, and therefore, from a religious background, spirituality becomes the religious consciousness which people need to cultivate in order to connect with the divine. But that is a very western thought. Spirituality in this part of the world means 'discover the goodness within you', and religion means 'believe in that which I tell you.' So that is the main difference that we have seen between religion and spiritual beliefs. One is of believing, the other is of exploring, discovering. And yoga, or spiritual life, as developed in India by the rishis, yogis and sannyasins, explores the spiritual life.

Paramahansaji said that the aim of life is to develop the spiritual awareness. As you cultivate the spiritual awareness, you walk one path, the path of bhakti. If you look at the lives of the saints and seers and prophets, they are people who have lived a life which expresses love and compassion. All saints and sages, whether they be the rishis from the Indian tradition, Buddha, Mahavir, Christ, or saints of other traditions, they all expounded the theory of love and compassion. That is what they have lived and what they have freely shared with everyone.

Love represents the ultimate attainment of human awareness and consciousness, as well as of thinking, behaviour and action. That represents the pure state of mind.

Paramahansaji used to say that the mind is like a crystal ball – colorless and transparent. When it comes in contact with a sense object it takes on the colors of the sense object. When you remove the crystal from its association, again it will be crystal clear and transparent. And when the divine connects with the mind, with the crystal, the color of the divine will be reflected in the crystal. And the color of the divine is love.

Understanding Love

The definition of love in spiritual traditions is different to your awareness and understanding of love, which is emotional, physical, sensual and carnal. The spiritual understanding of love is openness of heart and non-attachment with anyone, like the sun giving light to everyone without any favouritism. This is the quality we see in the lives of saints who are the inspirers and propagators of love.

Love is a beautiful concept to understand, think about and to aspire for. There are many people who believe that love is close contact. But no, it is a connection, a pure connection, free from all the selfish, self-oriented ideas, behaviours and actions. When your mind, the crystal ball, is connected with the world of the sense objects it takes on the colors of the sense objects and expresses raga, attraction, moha, infatuation, lobha, greed, vasana, desire, and all the negative traits of life come into forefront including jealousy and arrogance. But when the same mind is connected with the divine, then the color of love comes.

Living the Divine Life

But then, the question is, how do you take the mind away from the material and bring it towards the spiritual? Swami Sivananda has defined that by inspiring people to lead the divine life. And what is that divine life?

What is the inspiration, the vision of Swami Sivananda behind the divine life? To attain that purity and to live that purity of mind, in thought, idea, behaviour, emotion, sentiment and action. That was the focus – to cultivate the spiritual awareness. That became the medium through which one could progress, transforming the lower tendencies of the mind and connecting with the better qualities.

The teachings of Swami Sivananda represent a connection with the positive, maintaining, cultivating and living that positivity, and allowing it to become a part of your expression in life.

Take serenity, for example, live that serenity 24 hours of the day - try it. Take it up as a challenge for one day and see how successful you are. Swami Sivananda said: cultivate, develop, maintain, live, express and apply that to everything. When you are being good, live that. When you are doing good, live that. When you are loving, live that. But at the same time, keep the focus of purity in mind and walk that path. That is connecting with spiritual life. That is connecting the mind to the divine - an expression, a ray, a string of the divine.

Here we see a very clear path, a very clear process, that the destination of life is the purity in life, awareness of the dharma in life, becoming filled with that pure sentiment of love. To do that, start collecting little pieces of goodness – absence of vanity, serenity, regularity, tenacity, veracity, serving, giving, purifying, doing good. Just gather all the strings one by one. The more you gather, the more strength there will be, and these little strings will connect the dissipated and diverted mind to the positives in life, inspiring better thoughts, better understanding, better samskaras.





Understanding Bhakti

Today, emotions have gone haywire, especially with the young ones — they have no understanding of how to manage and control their emotions. Looking at their mobile, facebook, and all the social media, liking and disliking, it is a very peculiar manner of self-expression. People constantly want to be seen by others in a different light. We have come to a stage where the new generation is not able to deal with the destructive emotional distractions and disturbances. And it is for this reason that Swamiji revived bhakti. Ultimately, that is the method which will help.

The definition of bhakti has changed from time to time. People used to call bhakti the yoga of devotion. That was the first understanding, as they were all new to the idea. Then the idea changed to bhakti as a means for emotional management. Finally, the idea became bhakti as pure, unconditional love, and that is the final definition. In all these three stages, the idea of bhakti has indicated that by doing this, there is scope for improvement in your life.

This Yoga Purnima represents the completeness, culmination and fullness of the spiritual tradition started by the rishis Swami Sivananda and Swami Satyananda. Yoga Purnima is not the purnima of Hatha Yoga, Raja Yoga, Kriya Yoga or Kundalini Yoga. Yoga Purnima is the purnima of the union with the positives, what people call divine, transcendental, good and luminous. That completeness is Yoga Purnima, and we are honouring our master Swami Satyananda, for being the symbol, the example, for being the yantra and the mantra of Yoga Purnima. **Jaya Ho!**

Know Your Mantras

The Das Maha Vidya are very important in the invocation of Devi. These are the 10 goddesses who protect your awareness as it is travelling inwards. When you go inwards, what do you enter? It is space, and space has direction. This dimension of space that you enter when you close your eyes and transcend time has its cardinal points, and these 10 goddesses govern those points. They create a shield, known as kavach. It is the Devi, that Cosmic Shakti, who transforms herself into these 10 protectors of space. In sadhana they are very important.

Each Devi has a corresponding mantra, and you can use these mantras at any time. You do not have to chant them every day. Supposing you feel fear, worry, disappointment or a general lack of inner strength. This is the time to chant these mantras. You can sit down and chant each mantra seven times and move on to the next mantra. Immediately you will feel strength. It will nourish your well-being.

— Swami Satyasangananda Saraswati

1. **Kali.** Om Kreem Kreem Kreem, Hum Hum, Hreem Hreem, Dakshine Kalike Kreem Kreem Kreem, Hum Hum, Hreem Hreem Swaha
2. **Tara.** Om Hreem Streem Hum Phat
3. **Tripura Sundari.**
Om Kaeilahreem Hasakahalahreem Sakalahreem Shreem
4. **Bhuvaneshwari.**
Om Shreem Hreem Shreem Bhuvaneshwaryai Namaha
5. **Tripura Bhairavi.** Om Hastrain, Haskreem Hastrouha
6. **Chhinnamasta.** Om Shreem Hreem Hreem Aim, Vajra Vairochaneeye, Hreem Hreem Phat Swaha
7. **Dhumavati.** Om Dhoom Dhoom Dhoomavatee Swaha
8. **Bagalamukhi.** Om Hleem Bagalamukhi Sarva Dushtanam Vacham Mukham Padam Stambhaya, Jihvam Keelaya, Buddhim, Vinashaya, Hleem Om Swaha
9. **Matangi.** Om Hreem Aim Shreem Namō Bhagavati Uchhishta Chandali Matangeshvari, Sarvajana Vashankaree Swaha
10. **Kamatmika.** Om Aim Hreem Shreem Kleem Souha Jagatprasootyai Namaha

मंत्र को जाने

देवी माँ के आवाहन में दस महाविद्या का बहुत ही विशेष महत्व है। देवी माँ के यह दस रूप हमारे अन्तर्मुखी चेतना के कवच हैं। जब हमारी चेतना अन्तर्मुखी होती है तब हम कहाँ प्रवेश करते हैं? हम गहन आकाश में प्रवेश करते हैं जिसका बोध हमें दिशा के माध्यम से होता है। बन्द आँखों से काल का अतिक्रमण करते हुए हम आकाश के आयाम में प्रवेश करते हैं। आकाश के दस आधारभूत बिन्दु हैं जिनका संरक्षण दस महाविद्या करती हैं। अलौकिक शक्ति के यह दस महाविद्या रूप हमारी साधना के लिए बहुत महत्वपूर्ण हैं।

दस महाविद्या के प्रत्येक रूप के अलग-अलग मंत्र हैं जिनका पाठ हम किसी भी समय कर सकते हैं। भय, चिन्ता, निराशा, आत्म बल की कमी व मानसिक परेशानियों से ग्रस्त होने पर इन मंत्रों के पाठ से यथोचित लाभ प्राप्त होते हैं। प्रत्येक मंत्र के सात बार पाठ करने मात्र से ही मानसिक शान्ति मिलती है तथा आत्म बल की पुष्टि होती है।

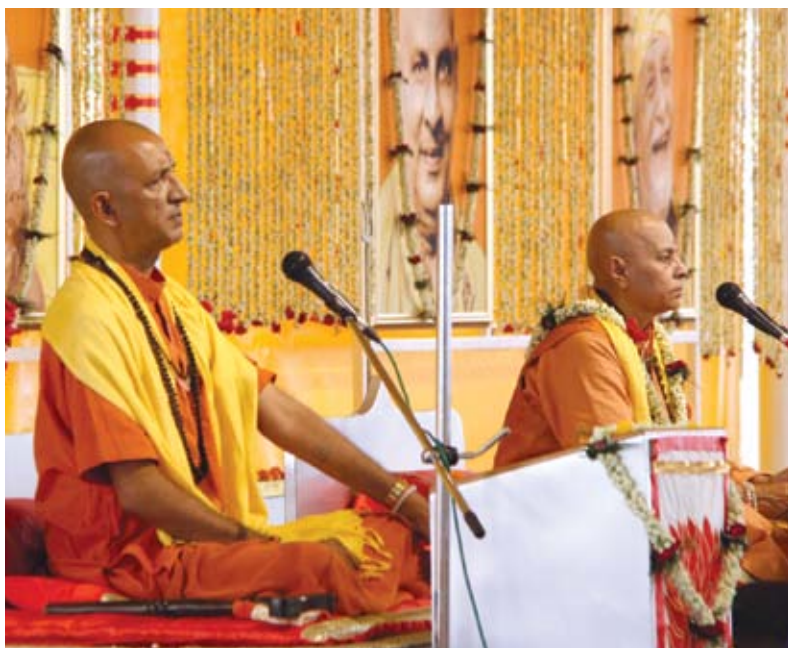
— स्वामी सत्यसंगानन्द सरस्वती

1. **काली** - ॐ क्रीं क्रीं क्रीं, हूं हूं, ह्रीं ह्रीं, दक्षिणे कालिके क्रीं क्रीं क्रीं, हूं हूं, ह्रीं ह्रीं स्वाहा ॥
2. **तारा** - ॐ ह्रीं स्त्रीं हुं फट् ॥
3. **त्रिपुर सुन्दरी** - ॐ कएईलह्रीं, हसकहलह्रीं, सकलह्रीं श्रीं ॥
4. **भुवनेश्वरी** - ॐ श्रीं ह्रीं श्रीं भुवनेश्वर्यै नमः ॥
5. **त्रिपुर भैरवी** - ॐ हस्त्रैं, हस्क्ल्रीं हस्त्रौः ॥
6. **छिन्नमस्ता** - ॐ श्रीं ह्रीं ह्रीं ऐं, वज्र वैरोचनीये, ह्रीं ह्रीं फट् स्वाहा ॥
7. **धूमावती** - ॐ धूं धूं धूमावती स्वाहा ॥
8. **बगलामुखी** - ॐ ह्लीं बगलामुखि सर्व दुष्टानां वाचं मुखं पदं स्तम्भय, जिह्वां कीलय, बुद्धिं विनाशय, ह्लीं ॐ स्वाहा ॥
9. **मातंगी** - ॐ ह्रीं ऐं श्रीं, नमो भगवति उच्छिष्ट चाण्डालि मातंगेश्वरी सर्वजन वशंकरी स्वाहा ॥
10. **कमलात्मिका** - ॐ ऐं ह्रीं श्रीं क्लीं सौः जगत्प्रसूतै नमः ॥

AKSHAY TRITIYA

An Invitation

Akshay Tritiya is a powerful yajna initiated by Sri Swamiji at Rikhiapeeth. Akshay means that which is constant, uninterrupted, eternal and does not decay. It is considered that the thoughts and feelings one carries, and the sankalpas made on this day, leave a permanent imprint on the consciousness, and accompany one till the end of time.



This aradhana conducted by the accomplished Yoginis of Lalita Mahila Samajam from Tamil Nadu, South India, is an invocation and worship of the cosmic mother. The sacred Sri Vidya puja is conducted to invoke blessings of peace, plenty and prosperity, to bring health and happiness, wisdom and positivity, to one and all, on this very special day of Akshay Tritiya. Rikhiapeeth extends a warm welcome to you and your family to come join in this most auspicious event from 24th to 26th April 2020.

अक्षय तृतीया

निमंत्रण

श्री स्वामीजी ने रिखियापीठ में अक्षय तृतीया के अनुपम अवसर पर एक प्रभावशाली वार्षिक यज्ञ का श्री गणेश किया। अक्षय का शाब्दिक अर्थ है जिसका क्षय नहीं होता, जो नित्य, सतत, निरंतर, 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, आनन्द और शान्ति का अक्षय स्रोत है।



अक्षय तृतीया के दिन हमारे मन में जो भी भावनाएँ, विचार व संकल्प के बीज रहते हैं वो हमारी चेतना पर एक अमिट छाप छोड़ जाते हैं और कालान्त तक अक्षुण्ण रहते हैं। इस दिन लिया गया संकल्प हमारे अन्तरात्मा की गहराइयों में जाकर हमारे संस्कार बन जाते हैं। इस अप्रतिम अवसर पर देवी माँ के आवाहन हेतु श्री विद्या की पूजा एवं 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 निष्णात योगिनियों द्वारा यह आराधना सम्पन्न की जाती है। 24 से 26 अप्रैल 2020 तक होने वाले दैवी ऊर्जा से परिपूर्ण इस यज्ञोत्सव में भाग लेकर देवी माँ के अनुग्रह स्वरूप सुख, शान्ति और समृद्धि की प्राप्ति करें।

Christmas & New Year

Christmas is a unique celebration at Rikhiapeeth, an opportunity to honor the birth anniversary of two great spiritual masters – Jesus Christ and Swami Satyananda Saraswati. Like Lord Jesus, whose gospels of kindness, compassion and brotherly love continue to inspire people to live a life of Christ Consciousness, Sri Swamiji led the way toward atmabhav, oneness with all beings, through the sublime teachings of Serve, Love and Give which he established at Rikhiapeeth.

Hundreds of families from the surrounding villages joined sannyasins and ashram guests to participate in the Christmas Eve Aradhana dedicated to the teachings of these two great spiritual luminaries. The program featured a havan dedicated to Jesus, stunning dances by the talented kanyas, a delightful musical Christmas presentation by the children of St. Francis school, Deoghar, and an evening full of carols and joy. Christmas prasad was distributed to one and all by Santa Claus and his team of friendly helpers, each gift packed with blessings of divine love from Pujya Gurudev.

Rikhiapeeth heralded the New Year with Guru Puja and the chanting of the Ganapati Atharvashirsham mantras 108 times, invoking the blessings of Guru and Lord Ganesha for a smooth and prosperous journey in 2020. The anushthan culminated with a havan and satsang by Peethadhishwari Swami Satyasangananda, who blessed everybody with an uplifting and inspiring satsang.



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 practiced and lived here at Rikhiapeeth – Serve, Love, and Give. Be inspired by satsangs, sadhanas and information about upcoming events and retreats.



Sannyasa Lifestyle Retreat

15th June '20 — 15th June '21 (for Indian Nationals)

1st Sept '20 — 28th Feb '21 (for Overseas Participants)

Rikhiapeeth offers sincere aspirants the opportunity to invest one year (or six months) at the tapobhumi of Paramahansa Swami Satyananda, living the lifestyle of a sannyasin. It is an ideal stepping stone before beginning a new chapter of life. To allow yourself to be purified through selfless service, cultivate a positive outlook, and awaken your inner potential, come participate in this sannyasa lifestyle retreat and empower yourself.

संन्यास जीवन शैली सत्र

15 जून 2020 से 15 जून 2021 तक

परमहंस स्वामी सत्यानन्दजी की तपोभूमि रिखियापीठ में निष्ठावान अभ्यर्थियों को एक वर्ष की संन्यास जीवन शैली को जीने का सुअवसर प्रदान करने हेतु इस सत्र की परिकल्पना की गई है। इस सत्र में भाग लेने के लिए न तो आपका संन्यासी होना अनिवार्य है न ही आपको संन्यास लेने की आवश्यकता है। जीवन के नये अध्याय को शुरू करने के पूर्व यह सत्र एक उपयुक्त आधार सोपान है। निःस्वार्थ सेवा के द्वारा स्वयं को परिशुद्ध करने, सकारात्मक दृष्टिकोण विकसित करने तथा अपने आंतरिक क्षमताओं को जागृत करने के लिए संन्यास जीवन शैली सत्र में भाग लेकर स्वयं को सामर्थ्यवान बनाइये।

CALENDAR 2020

Aradhana Events

24th - 26th April

Akshay Tritiya

4th - 5th July

Guru Purnima

30th July - 3rd August

Sri Radha Krishna Jhoolan

15th - 19th December

Sat Chandi Mahayajna

21st - 23rd December

Ananda Utsav – Festival of Bliss

25th - 29th December

Yoga Purnima

Yoga Sadhana Retreats

18th - 21st April

Mantra Initiates Yoga Sadhana Retreat

1st - 8th June

Bal Yoga Retreat

15th June '20 - 15th June '21

Sannyasa Lifestyle Retreat (One Year)

29th June - 3rd July

Karma Sannyasa Yoga Sadhana Retreat

1st September'20 - 28th February'21

Sannyasa Lifestyle Retreat (for overseas participants)

23rd - 29th September

Karma Bhakti Gyana Yoga Sadhana Retreat

1st - 10th November

Yoga Sadhana-Chakra Shuddhi (English)

16th - 22nd November

Yoga Sadhana-Prana Vidya (English)

24th - 28th November

Jignasu Sannyasa Yoga Sadhana Retreat

1st - 6th December

Karma Bhakti Gyana Yoga Sadhana Retreat

22nd - 28th December

Kriya Yoga & Tattwa Shuddhi (English)

Seva Events

28th Feb - 7th March

Skills Workshop for Kanyas & Batuks

17th - 21st March

Cattle Care Camp

17th - 21st June

Medical Camp

5th July - 3rd August

Shravan Bhoj

31st August - 5th September

Medical Camp-Eye

24th - 29th September

Vocational Workshop for Graduates

17th October - 14th November

Kanya bhoj

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

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

Those planning to attend any of the specified events and retreats 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).