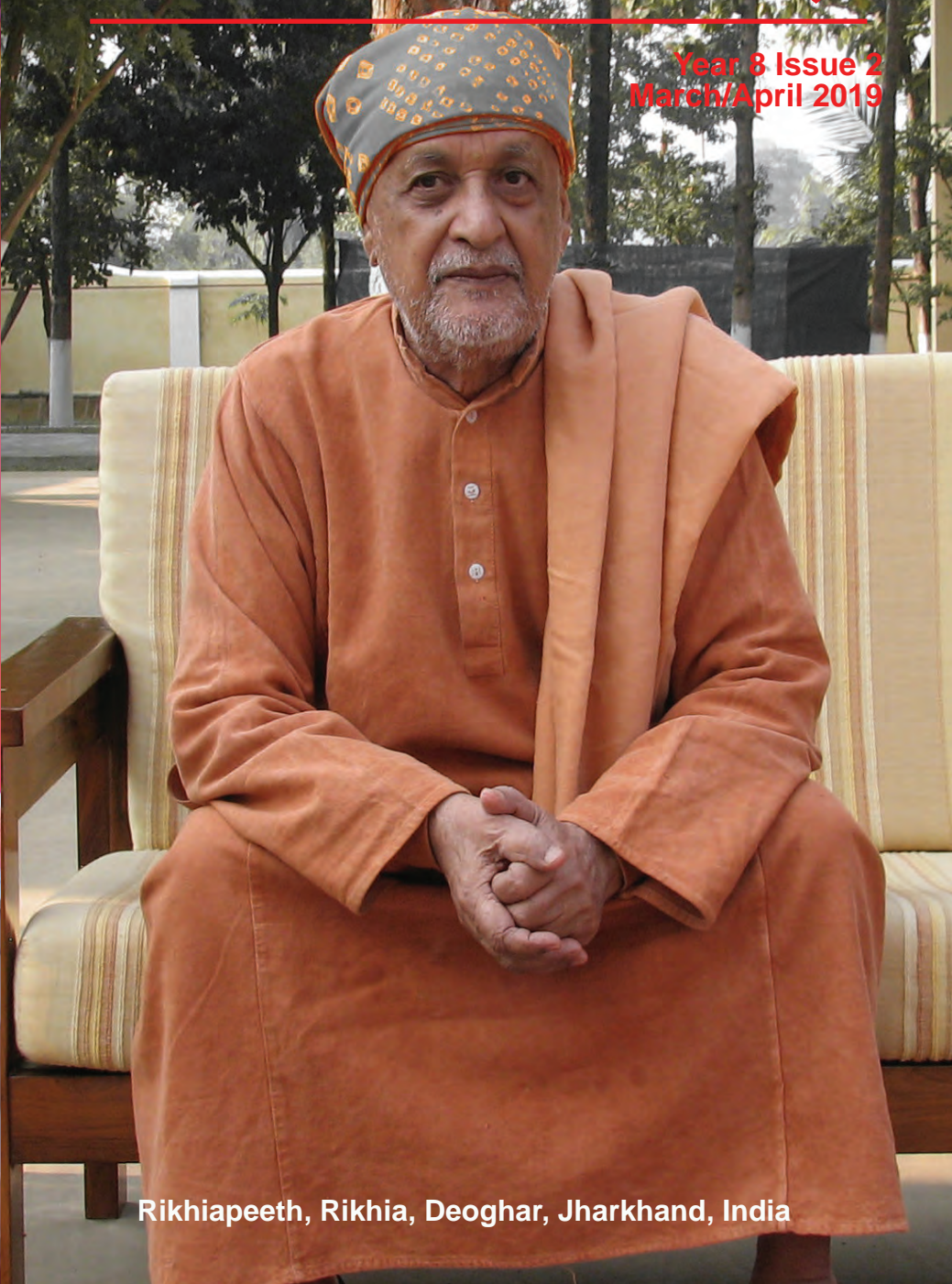


ARADHANA

YOGA OF THE HEART



Year 8 Issue 2
March/April 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.

Editor:

Swami Yogamudra Saraswati

Assistant Editor:

Swami Gurumaya Saraswati

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This world is your best teacher. There is a lesson in everything. There is a lesson in each experience. Learn it and become wise. Every failure is a stepping stone to success. Every difficulty or disappointment is a trial of your faith. Every unpleasant incident or temptation is a test of your inner strength. Therefore nil desperandum. March forward hero!

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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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).



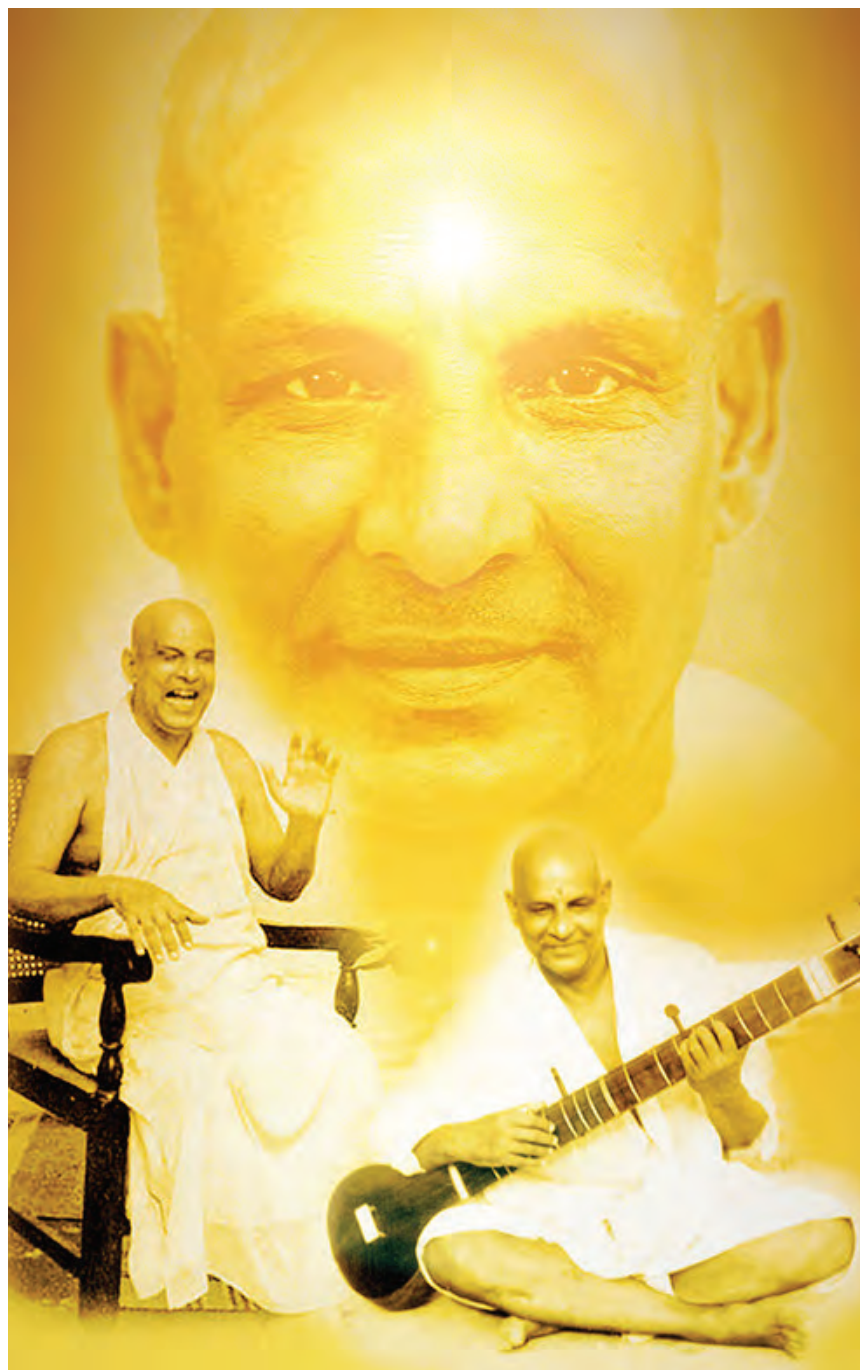
Finding True Love

According to the Sufi tradition, love can be of two kinds – ishk mizazi & ishk haquiqui. Ishk means love, and mizazi means mood. When you love someone according to your mood, you may love them today and hate them tomorrow. This is known as the ‘moody love’, or ishk mizazi. This is the kind of love which is most common, as well as fleeting and temperamental in nature. The other kind of love is called ishk haquiqui. Haquiqui means the real, that which is true. And it is awakening this form of love which is known as finding ‘true love’.

People like to talk about romance, but what do we mean by romantic love? Love always has romance in it, but it needs to have more than just that. If I love you, of course there is a romance, there is a dance going on between us, and a beautiful symphony playing between the two of us. But when we talk of true love, there also has to be the totality of awareness, because love is awareness.

Love is becoming aware of the thing which you love the most. Mostly we are in love with selfish attachments and we are aware of only that. We become possessive and that is how love is down-graded. The irony of it is that people rejoice when exclaiming ‘Oh I fell in love!’ Not realizing that it is not falling in love, but rather rising in love, that can become a source of everlasting fulfilment, happiness and inspiration.

Swami Satyasangananda



The Nature of Love

Swami Sivananda Saraswati

God is love. Love is God. Selfishness, greed, egoism, vanity, pride, hatred contract the heart and stand in the way of developing universal love. Feel that the whole world is your body, your own home. Melt and destroy all barriers that separate man from man. The idea of superiority is ignorance. Develop Visvaprema—all-embracing love. Unite with all. Separateness is death. Unity is eternal life. God is love.

The only true religion is the religion of love or the religion of heart. Feel for others as you feel for yourself. Love expects no reward. Love knows no fear. Love Divine gives—does not demand. Love thinks no evil, imputes no motive. To love is to share and serve.

Serve everyone with intense love, without the idea of doership. By working for others without expecting appreciation, one learns to be kind and compassionate. Develop all-embracing love.

Worshipping God in others will bring the great quality of mental peace, which will allow you to remain equipoised. Thus you will be able to achieve the goal for which God has given this human body.

The Lord is ever with you. He is everywhere. He surrounds you and fills your being. See God and God alone in all faces. Feel that He is the Indweller of all beings. Love all. Serve all. Then, He, through everyone, will make you happy.

DO ALL THESE

Serve the poor, the sick and the parents.

Respect saints, teachers and elders.

Study scriptures.

Pray and meditate.

Sing the glory of God.

Remember Him at all times.

Recite His name.

Be humble, simple, noble and gentle.

Love all. Love the Lord in all.

Behold the one Atman in all beings.



A New Outlook on Life

Swami Satyananda Saraswati

Karma sannyasa is not my creation. It is a very old order which has survived through the ravages of time. The purpose of karma sannyasa is to open up the possibility for everyone who is keen to experience the ultimate form of sannyasa while still living the life of a householder.

Sannyasa is the ultimate point of evolution. It is here that you dedicate yourself to the path of enlightenment, wholly and completely. But this is not possible for everybody. You live in this world with your family, children, duties, commitments and attachments. Many times you try to find a meaning, a purpose for your life. This point does not bother everyone, but those of you who are philosophical, analytical and spiritual by temperament sometimes wish to comprehend the purpose of your existence.

You are unable to understand why you are living or working. When you analyze the entire process of your life, you reach a point where everything begins to seem fruitless and meaningless. It is as if you are walking and walking without knowing which way to go and where your path will end. Life appears to be a wilderness - eating, sleeping, enjoying things day after day - that's all! Sometimes you ask yourself, "Where am I going?" It is then that you start to find a way out of this confusion, out of this spiritual darkness.

As a householder, you have not been taught why you exist. This education should have been imparted to you in a graduated fashion, from the beginning of your childhood. But you were not told, and that is why you begin to feel an insufficiency and incompleteness in your own life. I don't mean to say that the life of a householder is incomplete, for every person is complete in himself. You have just not realized it, because you have not been told.

There are two eternal realities, two eternal processes. One is puru-sha, which you call the Supreme Being, and the other is called prakriti



or nature. This nature controls our lives and on account of it we are born. Unfortunately, you are not taught all these things, which is why, as householders, you experience meaninglessness, as if you were in total darkness. Often when you dive deep with an analytical mind, you find that everything you are doing is futile, has no purpose, no meaning, no ending, and no result. That is why you lose the centre of your existence.

It is for this reason that karma sannyasa has a great significance for people in the world today. Karma sannyasa does not take you away from your present status as a householder. Karma sannyasa is not a process in which husband is separated from wife or wife is separated from husband or children are separated from parents. No! Karma sannyasa is a process in which you continue your life as a householder, but, at the same time, you realize the purpose of your pilgrimage, the purpose of your journey, of your existence, why you were born and where you are going. That is karma sannyasa.





Therefore, householders must realize that the purpose of nature is to create an experience of enlightenment in everyone's life. But this enlightenment does not come in a single day. It is the ultimate culmination of a fantastic process. Fulfilment of desire, experiencing craving, facing passions, undergoing frustration, getting angry, feeling depressed, experiencing pain, agony and sorrow is the fantastic process which leads you to the pinnacle of evolution.

All the experiences which you have in your day to day life, either within yourself or in relation to other people, events and objects, form a part of the whole process. They are not demonical or evil, they are not detrimental to spiritual evolution. Rather, they form a part of spiritual evolution and, therefore, when you face these things you should not come to the conclusion that life is meaningless. When everything is comfortable, life has meaning, hasn't it? And when everything is uncomfortable, life seems meaningless, although actually it's not true.

In every situation, you have to face and realize the naked aggression of your nature. You are trying to cover it up. That is what religions have been teaching and that is what modern culture is teaching. Don't get angry, control your passions, don't be jealous. Why shouldn't you be jealous? Don't fear. Why not? You have to face it. Karma sannyasins must remember that they will have to experience, face and accept the naked aggression of their nature.

Where does fear come from? Does it come from outside? No, it is an expression of yourself. You have fear, anger and so many propensities within and that is why you experience them. If you are afraid to face them, then they will find another way to manifest, perhaps through a tumour, cancer, mental breakdown, criminality, suicide, murder, theft, and so on. You cannot control nature, it has to express itself during this existence.

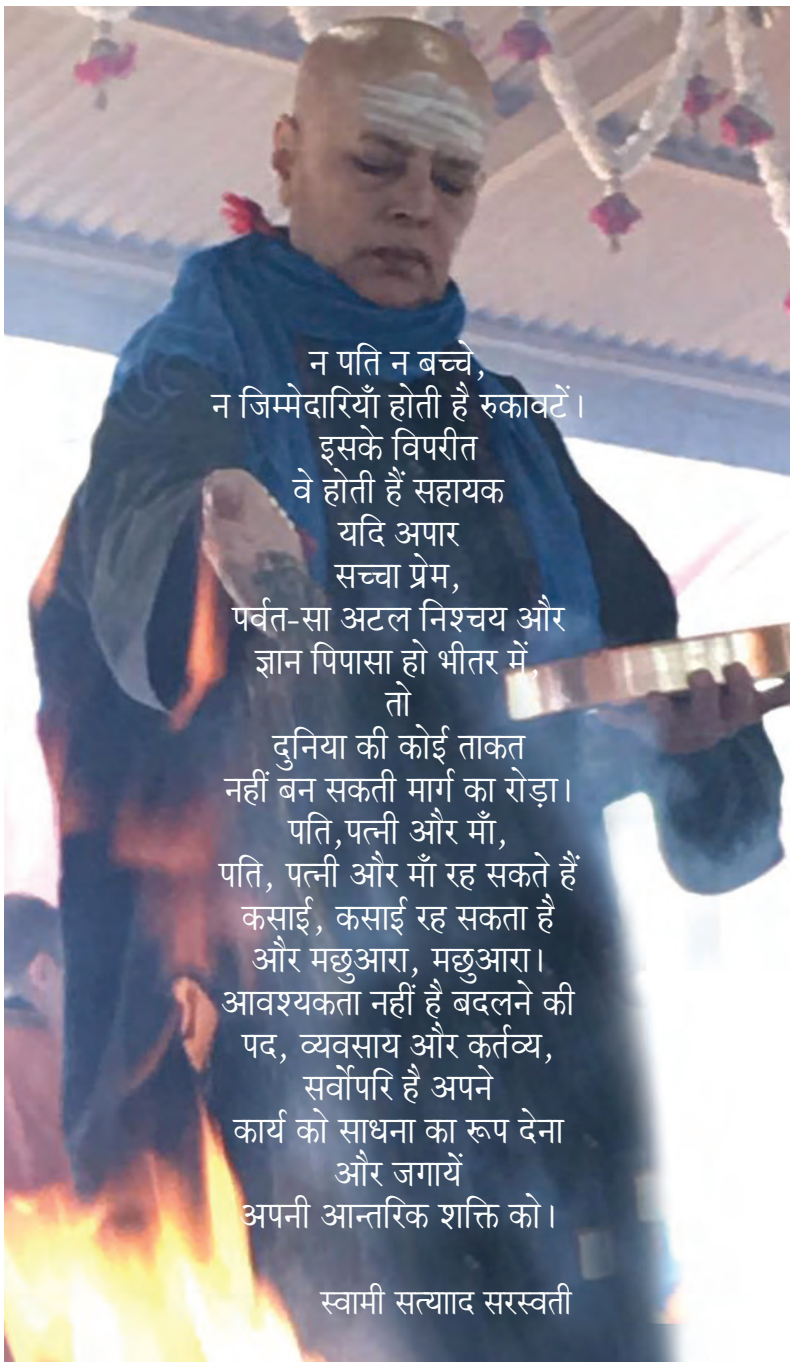
Whatever you are given and whoever you are living with should be considered as tools to discover and express your own nature. Therefore, the life of a householder is a platform where you are expected to purify yourself, not by religion, ethics and morality, but by letting things out. So, karma sannyasins are not supposed to hate anything, including themselves. Nor should they make any change in the structure of their family life.

Many people come for karma sannyasa with completely incorrect notions. Supposing you go by yourself to the ashram to receive initiation into karma sannyasa. When you go back and tell your husband or wife, "I'm a karma sannyasin from today," they will say, "What do you mean by that?" Then you will reply, "Oh, now I have nothing to do with you. I'm going to practise detachment from today. We are living together physically, but mentally I'm detached." These are all wrong ideas! Live life fully and detachment will come, live life by halves and attachment will stay.

What is a full life? You have to experience every quality of your mind, nature and existence. Don't be an idealist, you have to face reality. Of course, I know that there are people who can live a transcendental life while interacting with their family members, but this is not possible for everyone. If you do not live properly, you will disturb your life as a householder and, at the same time, your spiritual life will also be disturbed. After receiving formal initiation into karma sannyasa, however, you will return home with a new understanding of yourself, your relationships and all that you have in your life.

You have to develop love within you, but love does not grow without facing hatred, jealousy, greed, selfishness and mean-mindedness. You have to confront these negative aspects if you are going to climb up towards love.

- Swami Satyananda



न पति न बच्चे,
न जिम्मेदारियाँ होती हैं रुकावटें ।
इसके विपरीत
वे होती हैं सहायक
यदि अपार
सच्चा प्रेम,
पर्वत-सा अटल निश्चय और
ज्ञान पिपासा हो भीतर में,
तो
दुनिया की कोई ताकत
नहीं बन सकती मार्ग का रोड़ा ।
पति, पत्नी और माँ,
पति, पत्नी और माँ रह सकते हैं
कसाई, कसाई रह सकता है
और मछुआरा, मछुआरा ।
आवश्यकता नहीं है बदलने की
पद, व्यवसाय और कर्तव्य,
सर्वोपरि है अपने
कार्य को साधना का रूप देना
और जगायें
अपनी आन्तरिक शक्ति को ।

स्वामी सत्याद सरस्वती



कर्म संन्यास की अवधारणा

स्वामी सत्यानन्द सरस्वती

प्राचीन काल में कर्म संन्यास की अवधारणा भिन्न थी। जब पति-पत्नी घर-बार छोड़कर जंगल में चले जाते थे और वहाँ छोटी सी पर्णकुटी बना आध्यात्मिक अनुशासन में रहते एवं साधना करते थे। परन्तु आजकल सबके लिए ऐसा कर पाना संभव नहीं है। सर्वप्रथम तो अब जंगलों का वातावरण ऐसा रह ही नहीं गया है कि वहाँ शान्तिपूर्वक, निर्विघ्न रहकर साधना की जा सके। दूसरे अब तो जंगल एक पृथक सरकारी महकमे की देखरेख और नियंत्रण में रहते हैं। इसलिए स्वाभाविक है कि आपको अपने आस-पास के वातावरण को ही वन जैसा बनाना होगा।

कर्म संन्यास के वर्तमान संदर्भों की अवधारणा आपके भीतर आध्यात्मिक चेतना के विकास की ओर संकेत करती है। गृहस्थ जीवन के झंझावातों में रहते हुए उच्च चेतना की झलक पाना और उसे आगे विकसित तथा स्थायी करना ही कर्म संन्यास का मूल प्रयोजन है। जिस प्रकार आपको शरीर, मन तथा उनकी समस्याओं का आये दिन अनुभव होता रहता है, दुःख-सुख, पीड़ा आदि का अनुभव होता है, ठीक उसी तरह आपको अपने भीतर निहित आध्यात्मिक संभावनाओं का भी अनुभव होता है, उनकी यदाकदा झलक मिलती है। तात्पर्य यह कि जब भी आप स्वयं को अध्यात्म में छलांग भरने के लिए तैयार पाएं, जब भी आपमें आध्यात्मिक साधना की प्यास और ललक जागे, समझिये आपके लिए कर्म संन्यास में दीक्षित होने का अवसर आ गया है।

कार्य-कारण का नियम ही यह है कि प्रत्येक कर्म नये कर्म को जन्म देता है। जब आप जमीन में बीज बोएंगे तो पौधा उगेगा ही। पुनः उसके बीज जमीन पर गिरेंगे और पुनः अनेक पौधे उगेंगे। यह क्रम अनन्त होता है। प्रत्येक व्यक्ति कर्म के नियम से अनिवार्य रूप से बंधा होता है, इससे केवल वही मुक्त रहता है जिसने अपने अहं का पूरी तरह अपकर्ष कर लिया है। कर्म संन्यास इसी सिद्धान्त पर आधारित है। अब जिस गृहस्थ को कर्म के इस सिद्धान्त का पता नहीं है वह तो कर्म करता और अन्य दूसरे कर्मों की सृष्टि करता चला जाता है। वह इनके घात-प्रतिघातों से बचता भी नहीं है। यह क्रम कभी थमता नहीं है। ऐसा क्यों? इसलिए कि उसकी गृहस्थी के विभिन्न कार्यों में भागीदारी के साथ-साथ उसका अहम् भी उपस्थित रहता है, वह छाया की तरह उसका पीछा नहीं





Swami Satyasangananda Saraswati - Diksha in Bulgaria, 2011

छोड़ता। अब अहम् की उसके कार्यों में भागीदारी के फलस्वरूप उसके कर्म कार्य-कारण की अटूट शृंखला को जारी रखते हैं।

बात ऐसी नहीं है कि गृहस्थ इस अहम् को अपने कार्यों से पृथक रखने का प्रयत्न नहीं करता है। वह घर में, कार्यालय में, आश्रम तथा कारखाने में काम करता है। वहाँ के कार्यों में अपनी सम्पूर्ण शारीरिक और मानसिक क्षमताओं के साथ पूरी निष्ठा के साथ हिस्सा लेता है। परन्तु उसका अहम् उसके साथ चिपका रहता है। आपके कर्मों के संदर्भ में इस अहम् के सिद्धान्त का बड़ा महत्व होता है। एक बार यदि आप अपने अहम् से 'हरि ॐ' कर लें तो फिर कर्म आपके अपने नहीं रह जाते। उन्हें निष्काम कर्म कहा जाता है।

आपमें से अनेक लोग हमारे आश्रम में आते हैं। वहाँ बगीचे, ऑफिस, पाकशाला, प्रेस आदि में काम करते हैं। अब यहाँ आप जो भी काम करते हैं, उससे नये कर्मों की सृष्टि नहीं होती। क्यों? इसलिए कि यहाँ के कामों में आप तन, मन, बुद्धि, भावना और कौशल के साथ भाग तो लेते हैं, परन्तु आपका अहम् इनसे दूर रहता है। विभिन्न कार्यों में आप स्वयं तो हिस्सा लेते हैं, परन्तु आपका अहम् इसमें शामिल नहीं होता। इसलिए आपके इन कार्यों का जो फल होगा वह आपको नहीं लगेगा। चूँकि आप अहम् के साथ कर्म करते हैं, इसलिए उसका फल भोगते हैं। लाभ आपका, हानि आपकी, जन्म और मृत्यु भी आपकी, क्योंकि अपने समस्त कार्यों में आपने अहम् के साथ हिस्सा लिया था।

जीवन में कार्य और व्यवहार की दो शैलियाँ होती हैं, जो गीता का सार कही जा सकती हैं। इनमें से एक आसक्ति सहित तथा दूसरी आसक्ति रहित है। जब आप ममत्व अथवा लगावपूर्वक जीवन में कार्यों को अंजाम देते हैं तो उनमें आपका अहम् पूरी तरह मौजूद रहता है, किन्तु अगर आसक्ति रहित होकर उन्हें करते हैं तो सब कुछ तो लगता है, परन्तु अहम् आपसे अलग रहता है। अतः अहम् ही कार्य-कारण की शृंखला के लिए उत्तरदायी होता है। यदि अहम् नहीं है, तो कर्म तो आपका होगा, परन्तु उसके परिणाम, उसका फल आपको प्रभावित नहीं करेगा।

गृहस्थ कर्म संन्यासी को इसके लिए तैयार रहना चाहिए। कर्मों को त्यागने के बदले, स्वजनों को त्यागने के बदले कर्तव्य, धन, जायदाद, प्रेम और वासनाओं को छोड़ने के बदले उसे अपने अहम् को विसर्जित करना चाहिए। यह एक सहजकरणीय बात है। परन्तु कर्म संन्यासी के जीवन में इसका बड़ा महत्व है।

एक कर्म संन्यासी को तथा उस गृहस्थ को, जो कर्म संन्यास लेने की इच्छा रखता हो, स्वयं को इसके लिए किस तरह तैयार करना चाहिए। उसे उन समस्त व्यक्तियों तथा वस्तुओं के साथ, जिनके बीच वह रहता है, अपने सम्बन्धों को पुनर्व्यवस्थित करना चाहिए, उनमें आमूलचूल परिवर्तन लाना चाहिए। पति-पत्नी के आपसी सम्बन्ध, बच्चों की असामयिक मृत्यु, लाभ-हानि, सामाजिक तथा राजनैतिक उतार-चढ़ाव जो आम जीवन में होते रहते हैं, कर्म संन्यासी को उनके प्रति अपनी सोच और दृष्टिकोण में परिवर्तन लाना चाहिए। तभी वह सफल कर्म संन्यासी कहलाएगा तथा अपनी आध्यात्मिक साधना निर्विघ्न सम्पन्न कर सकेगा और केवल तभी उसकी चेतना के विकास में पंख लगेंगे।



Samadhi Sthal



Why Take Karma Sannyas

Swami Satyasangananda Saraswati

With birth, the physical body completes its evolution. In human beings, therefore, the predominant factor is not development of the physical body, but of the mind and consciousness. Evolution of the mind is a subtle process, verifiable only by the manifestation of the higher faculties inherent in man. The more these faculties are developed and expressed, the more spiritual one becomes.

Spirituality is not an externally imposed factor, but a direct consequence of the evolution of one's own mind and consciousness. At every moment of life, the mind and consciousness are evolving. This creates a higher awareness in us and we begin to seek a deeper and more meaningful purpose for existence. This higher awareness is related to spiritual growth and expression of atman, spirit or soul.

The animal incarnations are dominated by the instincts of self-preservation such as eating, sleeping and procreating. But as human beings, along with the instincts of self-preservation, there is another dimension to our personality which sets us apart from all other living beings, and that is the mind, consciousness, buddhi and atman. From that dimension, we are swept forward to the higher goal of self-realization.

Every human being possesses the baser emotions such as desire, ambition, hatred, anger, fear, jealousy, greed, etc. But there are higher qualities too, which each of us possesses according to our level of evolution. These are related to the higher faculties and manifest as discrimination, dispassion, selflessness, concentration and intuition. As we grow in awareness, these qualities become more and more predominant in us, and the more the mind evolves in this direction, the more spiritual it becomes.





Spirituality begins when you have transcended the baser emotions to a large degree, and have developed the higher faculties. These exist in everyone, right from birth, but in most of us they remain dormant or severely neglected due to ignorance. Until these faculties become an integral part of our lives, we may consider ourselves no better than animals.

It is only with the manifestation of this higher awareness that our human evolution really begins. If you have arrived at this stage, and feel the need to develop this potential to its fullest degree, you should first be shown the way. You must know where to turn for the reinforcement and expression of your higher awareness; otherwise it will cause a lot of disharmony, imbalance and tension in your life.

There is another aspect which also has to be considered, as it goes hand in hand with the expression of your higher faculties - and that is the expression of your karma, desires, ambitions, passions and instinctive needs. These are as much a vital part of your personality as your spiritual needs. As long as they are strong, you have to fulfil them. So, you must allow for the harmonious growth of both your external and internal personality.

There should be an integration and harmony between both aspects, not the growth and expression of one at the expense of the other. Therefore, the path of karma sannyasa has been formulated for those who have developed a higher awareness, but who are still immersed in duties and obligations relating to their karma. It gives you an opportunity to experience both dimensions of your personality.

Time and again you are told to be good, kind, charitable and compassionate. You want to be like this, but you are not able to be because you have never been shown the way. Goodness and compassion should arise as a spontaneous expression of your personality, and not as the suppression of all your negativity due to the enforcement of certain rules and restrictions. You should be good on account of your understanding and correct judgement, not because you are afraid of being punished or locked up.

This can only happen, however, if the mind is evolved and spirituality is allowed to grow and express itself. This growth should be an active and dynamic part of your life. It should pervade every activity and not be confined to the few minutes that you sit for prayer or confess to God on account of your fear and awe. You are terrified of what will happen to you if you don't bargain with God. You feel that you must appease him with soft, sweet words, otherwise you will be doomed after death.

This whole philosophy is wrong. You should pray because it is an expression of your higher personality. You should meditate as an expression of the higher love and unity you feel within yourself for the whole of creation. Only then will you find fulfilment in prayer and meditation, not otherwise. But what happens is that you compartmentalize your life. You create barriers instead of allowing life to flow freely. You separate religion and spirituality from life, when it should blossom as a natural consequence of the life you have been living.



Diksha during Mahashivaratri 2019

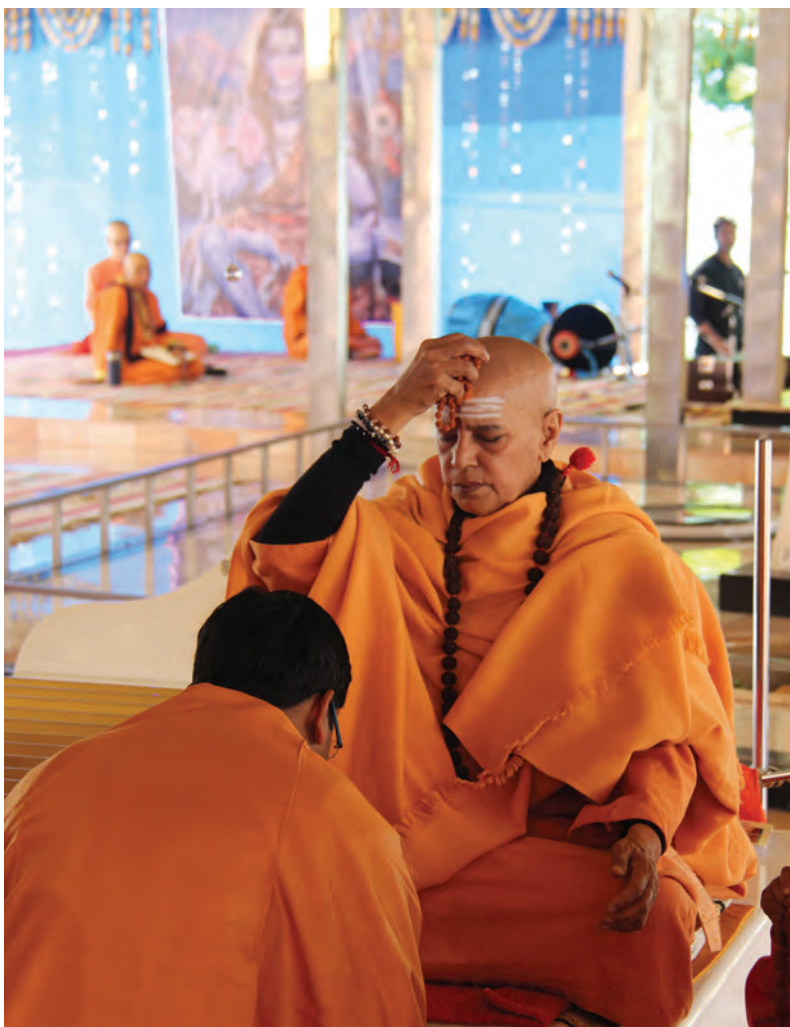
For this reason, karma sannyasa becomes necessary so that you can learn to expand and express your higher awareness while living in the world as an active participant. Spirituality has first to be learned and expressed in and through life, not away from it. Only then does life reveal its deeper secrets and mysteries, the ones that simply take your breath away.

In the famed epic, The Bhagavad Gita, which is a dialogue between two great warriors, Krishna and Arjuna, Krishna instructs his disciple Arjuna about the path to higher awareness. The scene is set on the battle field of Kurukshetra.

Hundreds of missiles are flying all over the place and even amidst the destruction of war, Krishna points out to Arjuna that one should always act on the basis of higher awareness, no matter what actions one is performing. The battlefield is as sacred as a temple or church. He chides Arjuna and says that, only when one has learned to act with equanimity, discrimination and correct judgement, while facing the greatest turbulences in life, can one come to terms with spirituality.

Do not, for a moment, think that by negating life you can ever become spiritual. No, life is the battleground, the Kuruk- shetra, for each one of you, and it is up to you to decide which direction your life is going to take.





कर्म संन्यास - एक जीवनशैली

स्वामी सत्यसंगानन्द सरस्वती

इस संसार में जन्म से मृत्युपर्यन्त आप कर्म करने के लिए बाध्य हैं। यदि आपकी कर्म करने की इच्छा न होती, तो आप जन्म ही क्यों लेते? चूँकि अपने जीवन के निर्माता स्वयं आप हैं, आपको यह दृढ़ निश्चय करना होता है कि आप अपने लिए किस तरह का जीवन निर्मित करने जा रहे हैं। याद रखिये, अपने रहने के लिए नरक अथवा स्वर्ग का निर्माण आप स्वयं करते हैं।

जो भी जीवन आपको मिला है वह एक माध्यम है, जिसके द्वारा आपको अपनी उच्च प्रतिभा को निखारना तथा प्रसुप्त अपार क्षमताओं को अभिव्यक्ति प्रदान करनी है। जीवन महान अवसरों का खजाना है, परन्तु जब तक हम इस सत्य को समझ पाते हैं, अधिकांश जीवन बीत चुका होता है। जीवन के रहस्य, आनन्द, स्वर्ग आदि सभी कुछ इसी जीवन में आपकी पहुँच के भीतर रहते हैं, परन्तु अपनी भेद बुद्धि के कारण आप इनमें से अधिकांश को चूक जाते हैं।

यावज्जीवन आप अपने सोचने के ढंग के अनुरूप बदलते रहते हैं। जीवन की हर घटना के प्रति आपका जैसा दृष्टिकोण रहता है, उसी के अनुरूप या तो आप कुछ बन जाते हैं या बर्बाद हो जाते हैं। आपके सोचने का ढंग ही आपके जीवन को रूप तथा दिशा प्रदान करता है तथा आपके भीतर आत्मा के प्रकाश को आलोकित करता है। यही आपके आगामी विकास का मार्ग भी प्रशस्त करता है। जैसे ही आप इस तथ्य को समझेंगे, अपने सोच-विचार के ढंग में आमूलचूल परिवर्तन लाएंगे। जीवन को नये दृष्टिकोण से देखेंगे।

देखिये, आपकी समस्या की जड़ आपके पति, पत्नी, बच्चे, रिश्तेदार, घर, पड़ोसी, धन, सुख अथवा दुःख किसी में नहीं, बल्कि स्वयं आपके भीतर होती है। जरा स्वयं को तो बदलिए, फिर आप देखेंगे कि आपका समूचा जीवन तथा परिवेश ही बदल जाता है। जैसे सूर्य के प्रकाश से समूचा विश्व आलोकित हो उठता है, उसी प्रकार समझबूझ तथा विचार-शैली एवं विवेक द्वारा आपका जीवन भी एक नए प्रकाश से भर जाएगा।

बहुधा हम सोचते हैं कि वह सब कुछ जो सामान्य जीवन-शैली के विपरीत है, अधार्मिक होता है। धर्म के नाम पर हमें जीवन के निषेध की शिक्षा दी जाती है। कदम-कदम पर हमें जीवन के क्रिया-कलापों के तथाकथित विपरीत परिणामों तथा हमारे मरणोपरान्त जीवन पर पड़ने वाले उनके प्रभावों के बारे में सचेत किया जाता है। परन्तु जरा सोचिये कि जब आप वर्तमान जीवन के कार्यों की उपयुक्तता ही स्थापित नहीं कर पाते तो मरणोपरान्त जीवन पर पड़ने वाले उनके प्रभावों का मुकाबला कैसे कर पाएंगे? हम इसी जीवन में मरण की भी तैयारी करते हैं। यदि मरणोपरान्त कोई जीवन है, तो इस बात की क्या गारंटी है कि वहाँ भी आपके समक्ष ये समस्यायें नहीं आएंगी।





अतः यह बात सोलह आने सत्य है कि आप भले ही वर्तमान जीवन का त्याग अथवा निषेध कुछ भी करें, आप अपने इस जीवन से कदापि भाग नहीं सकते।

वर्तमान जीवन को सुअवसर मानना एक सर्वश्रेष्ठ साधना है। उसके हर अवसर का भरपूर लाभ उठाना स्वयं के प्रति एक महान श्रद्धांजलि है। जो जीवन को चूकता है, वह शेष सब कुछ चूक जाता है। परन्तु लोगों का व्यवहार तथा मनोवृत्ति इसके सर्वथा विपरीत होती है। वे जीवन को कठिनाइयों तथा परीक्षाओं से भरी एक दुर्गम यात्रा मानने की गलती करते हैं। बचपन और युवावस्था में उचित शिक्षा-दीक्षा द्वारा भविष्य के जीवन की आधारशिला रखने की आवश्यकता पर कोई ध्यान ही नहीं देता। पाठशाला में आपको लौकिक शिक्षा के लिए भेजा जाता है। परन्तु कटु सत्य यह है कि आप वहाँ कुछ भी नहीं सीखते। जब भी आपका कठिनाइयों से सामना होता है, आप टूट जाते हैं। चीख-चिल्लाहट, दुर्भाग्य तथा दोषारोपण का अन्तहीन दौर प्रारम्भ होता है। हम हताशा-निराशा से भरे जीवन को अर्थहीन तथा अनावश्यक मानने लगते हैं।

अब यदि जीवन ही आपको निराश, दुःखी तथा उद्देश्यहीन बनाता है, तो उसका कारण स्वयं आपका सोचने-समझने का ढंग होता है। यदि आपको जीने का सही ढंग मालूम हो तो जीवन आप पर अनगिनत सुखों की वर्षा करता है। परन्तु जीवन के इस ढंग को जानने, समझने और उससे आनन्द प्राप्त करने के लिए आपको अपने सोच-विचार की शैली को पूरी तरह बदलना होगा। आपको यही सब समझाने के उद्देश्य से कर्म संन्यास की व्यवस्था की गई है। कर्म संन्यास में जीवन को किसी भी रूप में त्यागने अथवा नकारने की बात नहीं है। कर्म संन्यास आपको जीवन को पीठ दिखाने की प्रेरणा नहीं देता, बल्कि जीवन की परिस्थितियों का डटकर मुकाबला करने की माँग करता है। संन्यास पलायनवाद का विरोधी है। वह जीवन का समग्र रूप में आलिंगन करने की शिक्षा देता है। इस प्रकार कर्म संन्यास, व्यक्ति को अपने आध्यात्मिक लक्ष्य और जीवन दिशा का ज्ञान कराता है। जीवन को समझने तथा आध्यात्मिक उत्थान के लिए व्यक्ति को जीवन की हर परिस्थिति और घटना को अच्छी तरह समझना आवश्यक है। अपने

लक्ष्य, आदर्श और दृष्टिकोण में समुचित सुधार लाकर कर्म संन्यासी जीवन की हर गतिविधि में सक्रिय रूप से हिस्सा लेता है।

जीवन का यही उद्देश्य अन्तिम रूप से व्यक्ति के चरित्र का निर्माण करता है और उसे व्यक्तित्व प्रदान करता है। जीवन के अन्तिम विश्लेषण के रूप में यही कहा जा सकता है कि जो कुछ आप करते हैं, उसका उतना महत्व नहीं होता जितना उसके उद्देश्य का होता है। अपने स्वयं के विकास के लिए यह बहुत आवश्यक है कि आप जीवन को सही अर्थों में जीयें। इसके साथ ही हर क्षण आपका लक्ष्य आपके समक्ष स्पष्ट बना रहे। जब आप अपना परिवार बनाते हैं, तो कभी भी परिवार के लक्ष्य और उसकी आवश्यकता को नजरअंदाज न करें। यह अलग बात है कि हर व्यक्ति के अपने अलग-अलग उद्देश्य हो सकते हैं। एक सामान्य आदमी का उद्देश्य आनन्द तथा संतानोत्पत्ति हो सकता है। परन्तु एक उच्च चेतनायुक्त कर्म संन्यासी का उद्देश्य इससे सर्वथा भिन्न होता है।

एक वेश्या के धंधे का उद्देश्य भी महान हो सकता है। इसके विपरीत हो सकता है किसी मंदिर के पुजारी का, जो प्रतिदिन प्रतिमा का पूजन, अर्चन और आराधना करता है, पर उद्देश्य महान और पवित्र न हो। एक डाकू प्रतिदिन हजारों को लूटता और उनकी हत्या करता है, परन्तु हो सकता है वह यह सब कुछ गरीबों को भोजन और वस्त्र उपलब्ध कराने और उनकी भलाई के लिए करता हो। एक धना सेठ सैकड़ों परोपकारी संस्थाओं को अपना आर्थिक योगदान प्रदान करता है, परन्तु यह जरूरी नहीं कि उसके इन महान कार्यों का उद्देश्य परोपकार की शुद्ध भावना ही हो।

अतः एक कर्म संन्यासी का प्रस्थान बिन्दु जीवन को एक नई परिभाषा, दिशा और उद्देश्य प्रदान करता है। यह नई समझ जीवन की हर छोटी-बड़ी घटना को उससे परे छलांग लगाने का एक अवसर अथवा आधारशिला मानती है।



Rudraksh

Swami Suryaprakash Saraswati

We commonly see people wearing the rudraksh mala, and often attribute this to be part of the tradition and custom, however the significance of the rudraksh, the properties that its beads contain and the manner in which wearing a rudraksh mala influences our physiology is quite fascinating.

The rudraksh beads come from the rudraksh tree, which is botanically known as *Eleocarpus Ganitrus*. There are many different species of rudraksh, and they vary from massive trees to bushes, that have been found to grow, not only in India, but also Nepal, China, Tibet, Australia and New Zealand are among the countries where variants of the rudraksh have been found to flourish.

Mythologically, it is said that the first generation of rudraksh trees on our planet stemmed forth from the tears of Lord Shiva himself! Immersed in the state of samadhi for many centuries, when he finally opened his eyes and saw the spiritual decline and intense suffering humanity was going through, tears of compassion rolled down his face and fell from Shivaloka down on Earth. Wherever these tears dropped a rudraksh tree grew.



Interestingly, the name 'Rudra' indicates the fiercest form of Shiva, as it is in this form that he fulfills his role of destroyer or annihilator, within the scheme of creation. In Sanskrit, the word rudra is derived from the root 'rud' which means 'to cry, or to howl'. Rudra is also known as the benevolent one. In the rigvedic verse it is stated - 'rukḥ draavayathi, iti rudraha' where rukḥ means 'sorrow/misery', draavayathi means 'to drive out/eliminate' and iti means 'that which', or 'the one who'. So Rudra by definition represents one who drives out the sorrow and misery. Rudraksh is thus defined as that which alleviates sorrow and misery – which is actually consistent with the properties a rudraksh bead carries.



Rudraksh beads are considered to have an anti-ageing and rejuvenating effect on the human body. Their contact with the skin serves to regulate body temperature as well as exert a balancing effect on the three doshas (biological energies) of vata, pitta and kapha (wind, bile and phlegm). The main benefit of wearing the rudraksh mala, however, is that it controls the blood pressure and helps manage both hypertension and hypotension conditions.

Wearing the mala around the neck is not merely to adorn or decorate oneself - there is a very scientific reason behind it. Along the side of the neck, there are a group of sensors located in our blood vessels called baroreceptors. Their function is to monitor and detect fluctuations in blood pressure and pass this information on to the vasomotor centre located in the brain. This centre is then responsible for regulating our blood pressure by controlling the reflex alterations in the heart rate and the diameter of our blood vessels, thus maintaining a constant blood pressure.

When the rudraksh beads of the mala we wear come in contact with these baroreceptors, the electromagnetic properties of the beads stimulate proper regulation of the blood pressure. They exert an influence on the entire circulatory and nervous systems, and are considered to generate a protective shield against negative energies which surround us.

On a spiritual level, the rudraksh mala is considered to be an aid to meditation because of the energy it emits as well as its regulatory influence on our cardiac activity. It is also the mala given at the time of initiation into jignasu or karma sannyasa. There are different types of rudraksh beads which are categorized as per the number of mukhas (faces) visible on the bead itself. According to whether it is a one-mukhi, two-mukhi, five-mukhi, etc their characteristics are believed to vary. In this way the types of beads go up to twenty-one mukhi beads!



The most rare and special rudraksh bead is the single faced, also known as ekamukhi. These beads are revered to be manifestations of Lord Shiva. It is said that whoever is fortunate enough to be in the possession of such a bead is granted both pleasure (kama) and liberation (moksha).

The two-faced bead is symbolic to what is known as Ardhanareshwar, a divine being who is half Shiva and half Parvati, a composite of both male and female energy, a symbol of unity and completeness. Having such a bead grants one fulfillment of desires, a one-pointed mind and awakening of kundalini shakti.

The most common variety is known as the pancha mukhi, the five-faced rudraksh bead. Wearing a mala made from this particular type of bead is considered to exert a gentle influence which is good for overall health and mental peace. They come in different sizes and people generally wear them either in the ashram, at the time of meditation, or even just to have a protective energy around them wherever they go.

In Rikhiapeth the rudraksh also has a place of importance. Sri Swamiji planted the rudraksh tree, in the place of his sadhana, which today also happens to be the puja area around his samadhi sthal. He used to worship the rudraksh tree daily, and today it is surrounded by twelve shivalingams that represent the dwadash jyotirlingams. This tradition continues even today.



Mahashivaratri

Swami Suryaprakash Saraswati

On the 4th of March Mahashivaratri was celebrated at Rikhia in the vibrant presence of Swami Satyasangananda Saraswati who inspired all guests, students, villagers, kanyas, batuks and ashram residents who had gathered for this most uplifting occasion. This aradhana was a full day event, which started with the morning guru puja at Samadhi sthal, and concluded at midnight with the symbolic marriage of Shiva and Parvati. Unlike common belief, Mahashivaratri is not merely a devotional or religious event – although most people may celebrate it with this understanding. From a spiritual perspective, however, as Swami Satyasangananda brought to light in her satsangs, Shiva represents the auspicious expansive consciousness, which lies dormant within each human being. Parvati, his counterpart, represents the cosmic energy. The entire creation is nothing but an interplay and outcome of consciousness and energy.





The Shivalingam is the symbolic form of consciousness, and Shakti, is represented by the Sri Yantra, a symbol of geometrical beauty, perfection and wholeness. The marriage between these two entities represents a harmony, a union and a homogeneous fusion of our energies with our higher consciousness. This act is both external as it is internal. The Shivalingam and the Sri Yantra represent the external aspect. Whereas the science of mantra and vibration, that are a part of Nada Yoga, constitute the process of fine tuning the frequencies of our mind and energies, which becomes the internal process.



Just as all the Shivalingams of the ashram were bathed, similarly each participant bathed in the purifying vibrations of the mantras and received the blessings of the event. What is that which we call blessings, or divine grace? It is establishing a connection with the energy generated. This connection is what enables an alignment of our awareness with our thoughts, of our thoughts with our speech and of our speech with our actions. When our intentions, behaviour, attitude, feelings and actions all align with each other, the experience is of bliss, of auspiciousness and of completeness.

During this most auspicious event a total of 126 aspirants were given initiation into Mantra, Jignasu and Karma Sannyasa by Peethadhishwari Swami Satyasangananda Saraswati.





Brazil Group

From 8th to 13th February Rikhiapeeth hosted a 'Yoga, Seva & Satsang Retreat' for a group from Brazil. During their stay, they participated in yoga and meditation classes, offered their seva in the medical camp, had sessions of mantra chanting and nada yoga, received satsangs and guidance by Peethadhishwari Swami Satyasangananda Saraswati, and all received initiation into Mantra, Jignasu and Karma Sannyasa.

Yoga Training (13th Feb - 12th Mar)

From 13th February to 12th March, the 4-week Yoga Training was conducted by Swami Shaktimurti. Students from different parts of the country and globe including Romania, Austria, Czech Republic, Spain, Italy, Brazil participated in this training. Throughout their stay, not only did they learn yoga practices but were able to experience yoga as a lifestyle. Students had opportunities to participate in seva, interact with Peethadhishwari Swami Satyasangananda Saraswati and attend ashram programs and events such as Mahashivaratri.

French Group

From 1st to 8th March a group from France led by Swami Yogabhakti visited Rikhiapeeth on the occasion of Mahashivaratri. During their stay, they also participated in seva, and received satsangs, guidance and initiation by Peethadhishwari Swami Satyasangananda Saraswati.

A New Beginning...

Swami Yogapratap Saraswati

A Medical Kumbh Mela

The Kumbha Mela is a powerful spiritual event symbolizing the confluence of three different energies at a single place. The three divine rivers Ganga, Yamuna and the Invisible Saraswati converge at Prayag. Their confluence in itself is purifying and uplifting, however, during specific astronomical and astrological configurations, its healing and purifying effects are exponentially magnified. People from all over the globe are drawn there to receive the bountiful grace that showers upon all on such an auspicious occasion.

As a part of the mandate of Serve, Love, Give given to Rikhiapeeth by Swami Satyananda, the Sivananda Datavya Chikitsalaya has been providing free and high quality health care to countless numbers of villagers from neighbouring counties since 1990. Several times a year, it conducts health care events wherein specialist doctors of diverse medical faculties come from different parts of the globe to offer their seva (selfless service).



Peethadhiswari Swami Satyasangananda has likened these health care events or medical camps as the Medical Kumbha Mela! She explains, 'Three distinct streams come together at Rikhiapeeth - the doctors, whose white coat represents the purity of knowledge, the sannyasins, who wear geru (saffron) stands for selfless service, and the multicolored householders, denoting the society at large. During the period of the medical camps, Rikhiapeeth becomes like the Prayagraj, an epicenter where divine healing energy descends and patients from the surrounding villages receive both treatment and blessings, which cures them of their ailments.'

Rudrakshalaya

One such event was conducted at Rikhiapeeth from 6th to 10th February 2019. This medical camp was particularly special as it inaugurated the newly developed infrastructure of the upgraded premises of Sivananda Datavya Chikitsalaya, which represents an important milestone in the furthering of the vision and sankalpa of Sri Swamiji for Rikhiapeeth. Peethadhiswari Swami Satyasangananda graced the occasion and inaugurated the new building, naming it Rudrakshalaya.

The Rudraksha are symbolic of the compassion of Lord Shiva whose tears for the sorrows of mankind took the form of Rudraksha trees which yielded the Rudraksha beads, which possess healing properties. It is also not by coincidence that the Jyotirlingam at Deoghar is known as Baidyanath – the Lord of the Healers. Thus Rudrakshalaya became a very apt name for the new place of healing.





The Medical Camp

Over 4000 patients received consultations as well as treatment during this camp and about 100 patients who needed various surgeries are being sent by the ashram to the appropriate places. According to their ailments, specialists and doctors from different medical faculties such as Internal Medicine, Surgery, Pediatrics, Gynecology, ENT, Eye, Pain Management and Ayurveda examined the patients and prescribed necessary medications. Doctors came from Mumbai, New Delhi, Dhanbad, Chennai, Jabalpur, Tarapur and Bengaluru. Patients needing investigations were sent to the nearby town of Deoghar for their tests.

In addition, all patients received audio-visual education on various health, hygiene and nutrition issues at Omkaar, the newly constructed auditorium. A nutrition expert explained to them the importance of nutrition and dietetics and showed them ways to improve the nutritive quality of their food by implementing simple dietary changes from the locally available food items.

A special feature of this camp was the 'Nutrition and Wellness Project' for the village children. Over 800 young boys and girls were examined by specialized pediatricians. Nutritive as well as dietary supplements such as milk, protein, etc were provided especially to the malnourished children. As a part of this continuing nutrition project, these children are being monitored regularly and provided a high nutrition diet on an ongoing basis.



During this Medical Kumbha Mela, volunteers from New Delhi, Chennai, Dhanbad, Patna, Ranchi, Jabalpur, Brazil and Bulgaria offered their seva and experienced the transformative energy and palpable presence of Sri Swamiji and Swami Sivananda in every aspect of the event. In addition, a group from USA also came to have an experience of ashram lifestyle. Through the medical camp they all received initiation into Selfless Service.

Swami Sivananda used to say that the best way to master the mind is to reach out selflessly to others, to those who do not belong to you and are in need. To see the divine in them and offer your love and service without any expectations and this was truly the spirit in which the medical camp was conducted.

An Offering

Peethadishwari Swami Satyasangananda has taught us that it is not sufficient just to have a desire to help others. The Desha-Kala-Vastu (Place–Time–Object/person) triad is very essential for the success of any such endeavour. We need to learn how to perform seva in the correct manner. Only then does seva become an aradhana – a practical form of worship.

Rikhiapeeth provides a perfect ground and opportunities for all aspirants to experience the spirit of service and to imbibe the teachings of our masters as all its activities are expressions of the mandate to Serve, Love and Give. This Medical Kumbha Mela was one such offering.



Ranchi Group

From 4th to 10th February 2019 a group of 40 students from the Yoga Department of the University of Ranchi visited Rikhiapeeth for an experience of Yoga, Ashram Life and Seva. During their stay, they partook in yoga classes which included asana, pranayama, relaxation techniques and interactive sessions. They also participated in mantra chanting sessions, offered their seva in the medical camp and other areas of the ashram, and had the opportunity of satsang and diksha by Peethadhishwari Swami Satyasangananda.



Mahamrityunjaya Mantra

Swami Niranjanananda Saraswati

During the 1998 Sita Kalyanam function, Sri Swamiji recommended the Mahamrityunjaya mantra and the Gayatri mantra to everyone. He said, “I am giving you a guarantee that if you do it with intensity of focus, willpower, purity of heart and feeling, there is no question that health and healing will be provided, whether for yourself or for others.”

If you ask about the meaning of the Mahamrityunjaya mantra, most people will say it is a mantra dedicated to Lord Shiva and give a definition according to the literal meaning of each word. More important, however, is the vibration you create. The combination of sounds in any mantra creates a specific vibration in the body. Our body has a vibratory dimension. All the cells and atoms are vibrating in harmony with each other. The moment this harmony is broken at the vibratory level, destruction of the body takes place and we start to die. In death the pulsations of the body stop, the animation of the cells ceases and the life-force leaves the body. The vibrations are the manifest symptoms of the life-force.

Symbolically, these vibrations are represented in the various chakras or psychic centres. When we use a combination of mantras or sound syllables, we are activating and bringing forth the potential of these vibrations that are inherent in the body. When we use a string of vibrations, as in the Mahamrityunjaya mantra, these vibrations realign the disturbances in the vibratory system. Disease and illness can be managed effectively with this mantra.

The strong syllables of the Mahamrityunjaya, 'Tryambakam yajamahe' create a vibration which, according to tradition, removes the influences of tamas, stagnation, that static nature which is without any inspiration and motivation. In yoga one becomes more aware of the energy field, the pranamaya kosha. Illness, according to the yogic theory, sets in when the body has lost its joy and will to live, so the Mahamrityunjaya mantra, by rearranging the frequencies and vibrations in our body, encourages health and healing.



Every morning when we chant the Mahamrityunjaya mantra eleven times, the sound vibrations and the frequencies are activating the solar plexus, manipura chakra, and the weak pranic energy in different parts of the body is again strengthened. Once the debilitated energies are revitalized they work to release, to relieve the imbalances, illnesses and diseases from the physiological structure. Therefore, the Mahamrityunjaya mantra has been recognized since time immemorial as the mantra to awaken the prana shakti, the life-force, and attain health. It is a healing mantra.

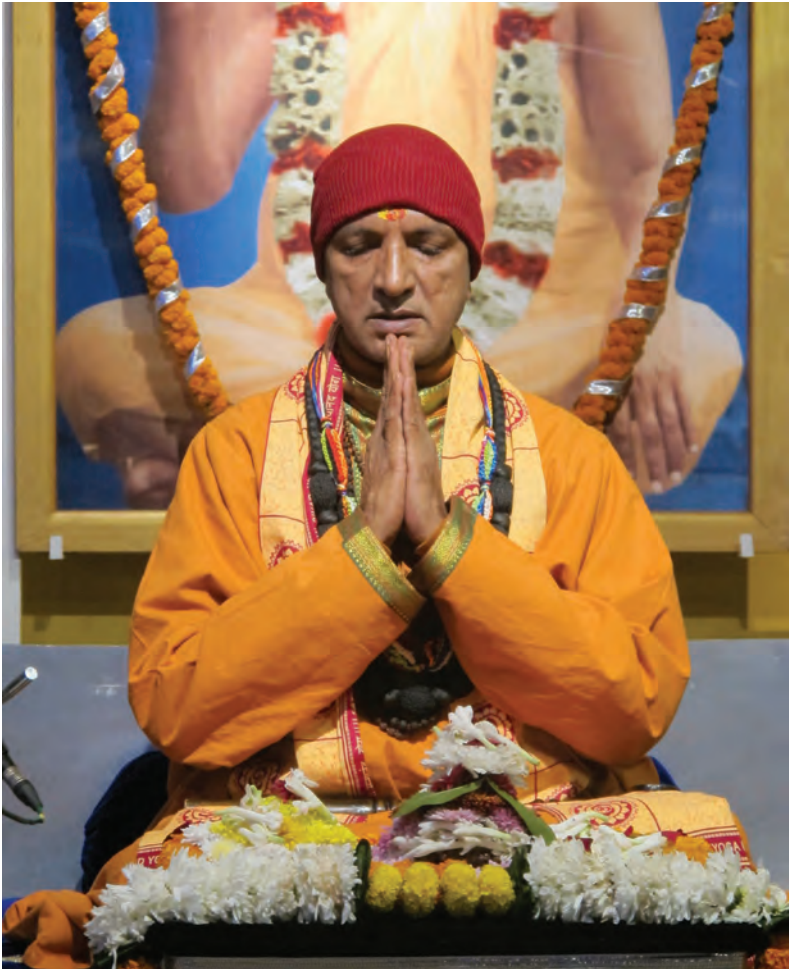




The Miraculous Effects of Mahamrityunjaya Mantra at Rikhia

Swami Satyasangananda Saraswati

Lord Mrityunjaya is the ishta dev of Sri Swamiji. With this in mind from the night of his Samadhi I began playing the Mahamrityunjaya mantra at the samadhi sthal. It has been playing there continuously since nine years. This brought a tremendous feeling of peace and tranquility to all the ashram inmates. As it plays 24/7 and is on even at night i was concerned that it may disturb our neighbours in the surrounding villages. But they instead said to me "Swamiji we go to sleep at night hearing the mantra and it has made us feel less fearful and more secure so we can sleep soundly". This is just a confirmation of the wonders of this mantra. To be able to sleep without fear and insecurity is a big achievement.



मंत्र योग

स्वामी निरंजनानन्द सरस्वती

मननात् त्रायते इति मंत्रः- वह शक्ति जो मन को बन्धन-मुक्त कर सके, मन को स्वतंत्र कर सके, आन्तरिक प्रतिभा को विकसित कर सके, मंत्र कहलाती है। लेकिन आन्तरिक प्रतिभा को विकसित करने के लिए पहले एक अन्य अवस्था की प्राप्ति आवश्यक है। वह अवस्था है भोग वृत्ति पर नियंत्रण की। जब तक हम संसार में रहते हैं, और इस संसार के आजीवन सदस्य के रूप में अपना जीवन यापन करते हैं, तब तक भोगों के साथ हमारा सम्पर्क रहता है। चूँकि जन्म

से ही हम भोग के वातावरण में पलते हैं, इसलिए भोग की कामना करना हमारे लिए स्वाभाविक हो जाता है।

भोग की कामना हम अनेक रूपों में करते हैं, कभी आत्म-रक्षा की दृष्टि से, कभी आत्म-संतुष्टि की दृष्टि से, कभी मात्र भोग की दृष्टि से, ताकि इसमें हमें सुख मिले, आनन्द मिले। इसके कारण चंचलता का अनुभव तथा आभास हमें निरंतर होता रहता है। स्थिरता का हमेशा अभाव रहता है। और जीवन के अन्त में हम कहते हैं, 'हम न इस घाट के रहे, न उस घाट के।' देखा जाए तो वास्तव में हमारे समस्त तनावों, दुःखों और क्लेशों का मुख्य कारण हमारी यह चंचलता और भोग वृत्ति ही है। भोग तो हमने अपने जीवन में उसी दिन से पाया है जिस दिन हम पैदा हुए थे। लेकिन भोग में योग का अनुभव हम नहीं कर पाए हैं। मन को शान्त करने के पूर्व, मन को स्थिर करने के पूर्व यह आवश्यक हो जाता है कि हम भोग वृत्ति पर किसी प्रकार का अंकुश लगाएँ।

मन की चंचलता समाप्त हो, उसमें स्थिरता और एकाग्रता का अवतरण हो और भोग वृत्ति पर अंकुश लगे, इसका एकमात्र उपाय है मंत्र। मंत्र स्पंदन समूह है, ध्वनि समूह है। वास्तव में मंत्र का कोई अर्थ नहीं होता, और जो मंत्र के अर्थ को जानना चाहते हैं, उनके जीवन में मंत्र का असर भी उतना नहीं होता, जितना नहीं जाननेवाले के जीवन में होता है। मान लीजिए किसी का मंत्र है 'ॐ नमो भगवते वासुदेवाय' या कोई देवी मंत्र है, या राम मंत्र है, या अन्य कोई मंत्र है, तो सबसे पहले जो धारणा उत्पन्न होती है, वह मंत्र के इष्ट के प्रति होती है। यह एक धार्मिक कल्पना होती है। सोचते हैं कि यह तो शिवजी का मंत्र है, और शिवजी के स्वरूप में ध्यान लगाने लगते हैं। लेकिन ऐसा करने से मंत्र का जो वास्तविक स्वरूप है, उससे मन हटने लगता है। बाहर के देशों के लोग, जिनकी संस्कृति में न शिव है, न राम है, न कृष्ण है, न देवी है, अगर मंत्र ग्रहण करें तो किस स्वरूप की कल्पना करेंगे? अगर बाहर के लोगों को हम मंत्र देते हैं 'ॐ नमः शिवाय' तो उनके लिए उसका कुछ मतलब होता ही नहीं। सच कहता हूँ, अगर



आप खुद को और एक पाश्चात्य सभ्यता के व्यक्ति को देखें, तो मंत्र की उपलब्धि उस व्यक्ति में ज्यादा दिखलाई देगी। इसका कारण है कि वह व्यक्ति बिना किसी आवरण के, बिना किसी पूर्वाग्रह के, मात्र साधना की दृष्टि से मंत्र-अभ्यास करता है।

योग शास्त्रों में भी बतलाया जाता है कि हमारे सूक्ष्म शरीर के भीतर जो शक्ति के केन्द्र हैं, जिन्हें हम चक्र कहते हैं, वे विभिन्न ध्वनियों से स्पंदित होते हैं, प्रभावित होते हैं। ये शब्द, ये अक्षर, मंत्रों में मात्र एकाक्षर का रूप लेते हैं, किसी में बीज मंत्र का रूप लेते हैं, और किसी चक्र में एक समूह का रूप लेते हैं। इनका अलग-अलग रूप है। मंत्र जप करते समय इन शक्ति केन्द्रों में, इन चक्रों में ध्यान केन्द्रित करना जरूरी है। यह मंत्र-साधना का एक नियम है।

मंत्र की अनेक अवस्थाएँ होती हैं। प्रथम अवस्था में मंत्र के साथ श्वास जुड़ती है, द्वितीय अवस्था में प्रतीक जुड़ता है, तृतीय अवस्था में इष्ट जुड़ता है, और चतुर्थ अवस्था में इष्ट दर्शन की अनुभूति होती है। इस प्रकार मंत्र की अनेक अवस्थाएँ होती हैं। यहाँ पर भी यह आवश्यक है कि हम मंत्र को अपने विचारों और संस्कारों से न जोड़ें, बल्कि उन्हें शक्ति और स्पंदन के रूप में



देखें। आपको मालूम होगा कि जब सेना मार्च करती हुई किसी पुल को पार करती है, तो कदम ताल से जो ध्वनि तरंगें उत्पन्न होती हैं, उनसे पुल के टूटने की सम्भावना रहती है। इसलिए सेना को निर्देश दिया जाता है कि पुल को पार करते समय कदम मिलाकर न चलें। जिस प्रकार एक ध्वनि तरंग शक्ति का रूप धारण कर पुल को तोड़ने में सक्षम हो जाती है, ठीक उसी प्रकार मंत्र शक्ति भी मन के बन्धनों को तोड़ कर आन्तरिक प्रतिभा को प्रस्फुटित करने में सक्षम होती है।

इस विषय में देश तथा विदेश में अनेक अनुसंधान किए गए हैं और किए जा रहे हैं, जिनसे यह मालूम पड़ता है कि बोलकर, या मानसिक रूप से भी मंत्र का उच्चारण करने से विचार, बुद्धि, भावना और उत्तेजना इत्यादि पर उसका प्रभाव पड़ता है। जब हमारी वृत्तियाँ बहिर्मुखी रहती हैं तो मंत्र का दूसरा असर होता है। शरीर पर इसका असर दूसरा होगा, विचारों पर दूसरा होगा, भावना पर दूसरा होगा, और व्यवहार पर असर दूसरा होगा। जैसे-जैसे हमारा मन अन्तर्मुखी होता है, स्थिर होता है, शान्त होता है, वैसे-वैसे मंत्र का प्रभाव बदलता है। मंत्र शास्त्र अपने आप में एक व्यापक विज्ञान है।



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।



Bal Yoga Retreat (1st to 8th June, 2019)

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 Rikhiapeth learning yoga, developing their creativity, imbibing positive samskaras, and having lots of fun. The Bal Yoga Retreat 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 Retreat 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.



बाल योग यज्ञ - बच्चों के लिए योग (१ से ८ जून, २०१९)

गर्मी की छुट्टी ८ से १८ वर्ष के बच्चों के लिए रिखियापीठ में अत्यंत मनोहर और रोचक ८ दिन व्यतीत करने का एक अनुपम अवसर लेकर आती है। इस अवधि में ये बच्चे अपने अभिवावकों के साथ खेल-खेल में योग- शिक्षा, सृजनशीलता में वृद्धि एवं सकारात्मक संस्कारों को आत्मसात करने की कला से परिचित होते हैं। बाल योग यज्ञ के दौरान होने वाले हवन, कीर्तन, सत्संग, सेवा और योग के इस कुम्भ में परिवार के सारे सदस्यों को प्रेरणात्मक एवं आनन्द से परिपूर्ण अनुभव प्राप्त होते हैं।



Guru Purnima (15th & 16th July, 2019)

Also known as Vyas Purnima, this auspicious full moon is considered to be a moment of the year when the blessings of all gurus, traditions and masters shower upon one and all. At Rikhiapeeth, the tapobhumi of Paramahansa Swami Satyananda, the Guru Purnima Aradhana will be celebrated from 15th July, in order to prepare and purify oneself and become a good receptacle of the Divine Grace we all seek. With simplicity, beauty, purity and an open heart, the Guru Purnima Aradhana will be conducted in the inspiring and benevolent presence of Swami Satyasangananda Saraswati.

गुरु पूर्णिमा आराधना (१५ से १६ जुलाई, २०१९)

गुरु पूर्णिमा जो व्यास पूर्णिमा के नाम से भी जाना जाता है, एक ऐसा मंगल एवं पावन अवसर है जब ब्रह्माण्ड के समस्त गुरुजन के आशीर्वाद हम सब पर बरसते हैं। परमहंस स्वामी सत्यानन्द जी की तपोभूमि रिखियापीठ में गुरु पूर्णिमा महोत्सव दिनांक १५ जुलाई को मनाया जाएगा ताकि स्वयं को परिशुद्ध कर हम सुपात्र बन कर चिर-अभिलाषित दिव्य कृपा पा सकें। सरलता, सुन्दरता और शुद्धता के साथ खुले दिल से गुरु जी के प्रेरणात्मक उपस्थिति में गुरु पूर्णिमा आराधना सम्पन्न होगी।



Yoga Sadhana for Karma Sannyasins (10th to 14th July, 2019)

For all those who have received initiation into Karma Sannyasa, Peethadhishwari Swami Satyasangananda has devised and created a unique and original yoga sadhana to guide karma sannyasins on the sadhanas, attitude, lifestyle and guidelines to be adopted. Being the first of its kind, this yoga sadhana combines traditional values with modern day needs, guiding the sadhak on how to fulfill the social and family obligations and responsibilities whilst maintaining a spiritual identity and outlook. Conducted under the direct guidance of Swami Satyasangananda, the practices, sadhanas, meditations and satsangs become powerful tools to deepen one's experience and understanding on how to live as a karma sannyasin in the modern world.

कर्म संन्यास दीक्षित साधकों के लिए योग साधना-सत्र (१० से १४ जुलाई, २०१९)

पीठाधीश्वरी स्वामी सत्यसंगानन्द जी की परिकल्पना से इस अनुपम योग साधना-सत्र का आयोजन किया गया है, जिसके द्वारा कर्म संन्यास दीक्षित साधकों को उनके जीवनशैली, मनोभाव एवं साधना में गुणात्मक परिवर्तन के लिए उचित एवं स्पष्ट मार्गदर्शन मिल सके। पारिवारिक एवं सामाजिक उत्तरदायित्वों का निर्वहन करने के साथ-साथ आध्यात्मिक जीवन के प्रति प्रतिबद्ध कर्म संन्यास दीक्षित साधकों के लिए आधुनिक आवश्यकताओं एवं पारम्परिक मूल्यों का समागम कर इस अद्वितीय साधना-सत्र की रचना की गई है। आज के इस युग में कर्म संन्यास दीक्षित साधकों को अपने जीवन को गहराइयों के साथ समझने एवं आध्यात्मिक अनुभवों को आत्मसात करने के लिए परमहंस स्वामी सत्यानन्द जी की तपोभूमि में आयोजित इस साधना-सत्र के अभ्यास, साधना एवं सत्संग एक सशक्त माध्यम बन जाते हैं।

Yoga Sadhana for Jignasu Initiates (5th to 8th September, 2019)

Who is a Jignasu? A Jignasu is a seeker, one who seeks to know. Jignasu Sannyasa initiates are those who have embarked on the path of knowing, of learning and understanding spiritual life. This journey, however, can only become fruitful when given the right guidance, direction and structure. This yoga sadhana, created and directed by Peethadhishwari Swami Satyasangananda, has been customized to address the spiritual needs of sincere seekers who strive to know themselves. Through Sadhana, Satsang and Seva (SSS), this retreat offers an opportunity for aspirants to rekindle their inner flame of inspiration to boldly tread and progress on the spiritual path.

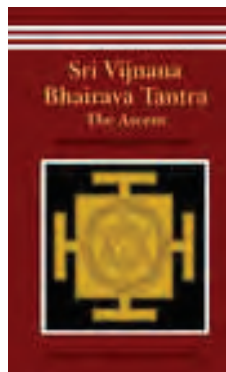
जिज्ञासु संन्यास दीक्षित साधकों के लिए योग साधना-सत्र (५ से ८ सितम्बर, २०१९)

जिज्ञासु किसे कहते हैं? जिज्ञासु शब्द का शाब्दिक अर्थ है-जो जानने की इच्छा रखता है। जिज्ञासु संन्यास दीक्षित साधक वो होते हैं जो आध्यात्मिक जीवन की यात्रा को सीखने, समझने और जानने के लिए इस पथ पर अग्रसर हैं। इस यात्रा के गन्तव्य तक पहुँचने के लिए साधक को स्पष्ट और उचित मार्गदर्शन की आवश्यकता होती है। निष्ठावान साधक जो स्वयं को जानना चाहते हैं उनके आध्यात्मिक आवश्यकताओं की पूर्ति के लिए पीठाधीश्वरी स्वामी सत्यसंगानन्द जी ने इस साधना-सत्र की परिकल्पना की है। साधना, सत्संग और सेवा के माध्यम से इस साधना-सत्र में साधकों को सुअवसर प्राप्त होगा कि वे अपने आंतरिक प्रेरणा को जागृत कर आध्यात्मिक-पथ पर दृढ़तापूर्वक बढ़ते रहें।



Yoga Sadhana - Vigyan Bhairav Tantra (English) (1st to 3rd September, 2019)

This ancient tantric system of Yoga Sadhana is being conducted for the first time. Having these ancient and mystic practices brought to light in a progressive systematic way, this yoga sadhana presents a unique opportunity for aspirants to deepen their spiritual practice through dharana, meditation and visualization, under the direct guidance of Peethadhishwari Swami Satyasangananda Saraswati, who has also authored an authoritative commentary on Vigyan Bhairav Tantra.



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

Form IV (See Rule 8)

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

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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

Aradhanas

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

29th Apr - 2nd May	Mantra Yoga Sadhana
1st - 8th June	Bal Yoga Retreat - Children Yoga Retreat
10th - 14th Jul	Karma Sannyas Yoga Sadhana
1st - 3rd Sept	Yoga Sadhana - Vigyan Bhairav Tantra (English)
5th - 8th Sept	Jignasu Sannyas Yoga Sadhana
21st - 27th Sept	Yoga Sadhana - Chakra Shuddhi (English)
29th Sept - 7th Oct	Yoga Sadhana - Saundarya Lahari (English)
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