

Anniversary Issue

# ARADHANA

## Yoga of the heart

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Year 2 Issue 1  
Jan/Feb 2013



Rikhiapeeth, Rikhia, Deoghar, Jharkhand, India



## *Namo Narayan*

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

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Swami Sivananda & Swami Satyananda



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

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

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### Aradhana Invocation

देवाभ्यावयतानेन 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.



# New Beginnings

Let every morning be a new beginning in life. Do not postpone doing good deeds. What you propose to do tomorrow, do today. What you propose to do today, do this very instant. Life is a link in the chain of time. If you waste time, you waste life.

Today becomes yesterday. Yesterday is today's memory. Tomorrow is today's dream. Do not worry about dead yesterday or unborn tomorrow, but concentrate on today, the eternal present. In God there is neither past nor future, only eternity. Present is the only solid reality.

You cannot remedy the past. You are not sure of tomorrow. The best thing is to make today as useful as can be. Yesterday is gone. Forget it. Tomorrow is not here. Worry not. Today is present. Use it well. Today is your own. Tomorrow may never come.

—Swami Sivananda Saraswati



# —Sure Steps to Spiritual Life—

## Do Good

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 and heart and interest you can, as long as you ever can.

Little self-denial, honest service, little words of cheer, encouragement, sympathy and kindness, little acts of kindness, little virtuous deeds, little silent victories over temptations – these will pave a long way to the attainment of eternal bliss, perennial joy, everlasting peace and immortality.



Nations and people do not obey the laws of goodness. Therefore, the present world is beset with evils of various sorts. A good deed is never lost. It purifies the heart and leads to the descent of divine light and the dawn of divine grace.

—Swami Sivananda Saraswati

# Faith – the Bhakta's Pivot

Swami Sivananda Saraswati



Swami Sivananda performing aradhana of Go-mata

Bhakti is the development of faith and jnana is the development of bhakti. Faith leads to the final experience. Whatever a person strongly believes in, that he experiences and that he becomes. Faith is the fundamental necessity for spiritual sadhana. Not an iota of progress is ever possible on the path of spirituality without faith. No faith, no devotion. No faith, no jnana.

Faith is one of the important items in the shad-sampat or six-fold virtues, one of the four means of salvation or sadhana chatusthaya on the path of realisation. Even Patanjali Maharishi, the exponent of the raja yoga, lays much stress on faith. He says, 'Shraddha veerya smriti samadhi prajna-purvaka itaresham', 'to others this samadhi comes through faith, energy, memory, concentration and discrimination of the real.' He has placed faith at the very beginning of this verse. If a person has faith, then energy and memory come by themselves. He will collect all his energies and remember the ultimate essence and exert to realise the basic reality. The shrutis emphatically declare: 'Shraddha bhakti dhyana yogadvai hi', 'know Him by faith, devotion and meditation.' Faith comes first. Without faith you cannot practise either concentration or meditation.

The faith must be living and unwavering. You cannot achieve anything sublime with a weak faith. You cannot reach the goal with a faith that flickers at every step. Your faith must be as firm as the Himalayas. It must be as steady as the lamp that burns in a windless place.

### **Faith and rationalism**

Though you are not able to see the sun on account of clouds, yet the sun exists. Though you are not able to see the mind that is hidden in the brain, the electricity in the wires, the child in the womb, butter in milk, fire in wood, yet the mind, electricity, child, butter and fire respectively do exist. Even so, though you are not able to see God who lies concealed in these forms, on account of the impurities in the mind, yet God does exist. Weak reason is defeated by strong reason. Reason is impotent. Faith is omnipotent.

One cannot reason on things in which one has no faith. Even the highest rationality has faith as its background and the greatest philosopher has faith as his stronghold. No intellectualism can prove good if it is not supported by faith. The whole world stands on faith and is guided by it. Do you not take for granted many things in geometry? The teacher says: "A line has length but no breadth. A point has position space but no magnitude." Is this really correct? Do you argue these points in any way? You simply take them for granted. Then again, how do you know that this man is your father? Only the mother knows your real father. When she points out your father, you accept it. Is this not blind faith?

Blind faith should be turned into rational faith through understanding. The whole world is a product of faithful imagination. If you have no faith





in the world, the world does not exist. If you have no faith in sensual objects, they will not give you pleasure. If you have no faith in God, you will never reach perfection. Wrong faith turns even existence into non-existence. 'One who thinks that Brahman does not exist, he himself becomes non-existent', states the Taittiriya Upanishad.

### **Experience secures faith**

Sometimes you are in a peculiar dilemma or pressing pecuniary difficulty. Help comes to you in a mysterious manner. You get the money just in time. Every one of you might have experienced this. You exclaim at that moment in joy: "God's ways are mysterious indeed. I have full faith in God now. Up to this time I had no faith."

Brahman, the Self or the immanent God cannot be demonstrated, as He is beyond the reach of the senses and the mind, but His existence can be inferred by certain empirical facts or common experiences in daily life. A certain lady had a fall from the third storey. Underneath there was a bed of sharp angular stones. She would have received serious injuries, but she was miraculously saved. She herself expressed: "I felt the warm embrace of some invisible hands. Some mysterious power saved me." Instances like this are not uncommon.

When Namadev was a child, his father would visit the temple of Vithoba or Sri Krishna at Pandharpur and offer worship with fruits, rice, etc. One day, he had to visit a neighbouring village on some urgent business and could not attend to the worship. Namadev's mother gave the offerings to Namadev and asked him to go and offer them to Vithoba. The boy took the articles of worship and placed them before the image and requested Him to eat the same. When he found that the image was silent, he started weeping bitterly in acute agony. Then Vittal appeared before him in human form and



actually ate the offering in order to please his child devotee. Faith and devotion can work wonders. The Lord becomes a slave of the devotee.

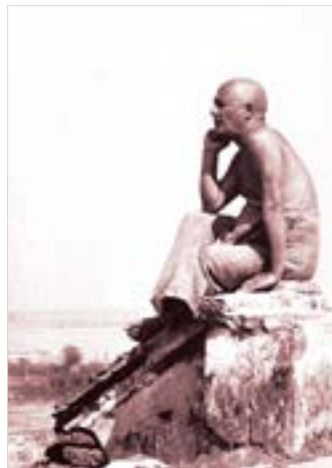
Feel the help from invisible hands during worldly activities. The Lord is always with you. He is watching all your activities and thoughts. In road accidents and various other catastrophes people are saved in mysterious ways through the timely help from the hidden power. Every one of you might have had this kind of an experience.

### **Trials of faith**

Your faith will be tested in various ways. However, even under extreme trials and difficulties, you should not lose your faith, your sheet-anchor. Kannappa, the hunter of Kalahasti, had true, living faith in Lord Shiva. His daily offering to the Lord was the flesh of wild beasts. One day, Shiva tested the sincerity of Kannappa. Tears fell from his right eye in the Shivalingam. Kannappa was sorely moved. He plucked out his right eye and fixed it in the right eye of the lingam. The next day there were tears in the lingam's left eye. Kannappa plucked out his left eye and fixed it in the lingam. At once Lord Shiva appeared before him and blessed him. Kannappa gained new eyes and attained the kingdom of Kailasha, Shiva's abode of immortality and eternal bliss. You should possess the same unshakeable living faith which Kannappa had. Then only can you enjoy the everlasting peace of the Eternal.

### **The root of doubt**

To purify the mind and make it one-pointed takes a long time. There are various kinds of impurities in the mind due to which the mental patterns fluctuate and the mind will not keep steady on one idea. There



Swami Satyananda at Ganga Darshan, 1978



Swami Satyananda, 2001

is doubt in the mind. There is reality also. A doubt arises as to whether there is a God or not. This is termed *samsaya bhavana*. Another doubt crops up whether one can realise Brahman or not. Then a third voice says, "God or Brahman is real. He is a solid, concrete reality, just like an amalaka fruit in the hand. He is a mass of knowledge and ananda. I can realise Him."

If we have clearly understood something, the ideas of that thing are well-grounded and ingrained. Some ideas are hazy and not firm. They come and go. We will have to cultivate ideas and ground them till they are firmly fixed and implanted. Clarification of ideas will remove perplexity and confusion in the mind.

Lack of faith is a dangerous obstacle on the spiritual path. The student slackens his efforts when these doubts appear. Maya, the illusory power of God, is very powerful. It misleads people through doubt and forgetfulness. The mind is maya. It deludes people through doubts. Sometimes the aspirant gives up his *sadhana* altogether. This is a serious mistake. Whenever a doubt tries to overpower any student, he should at once take recourse to the company of saints and remain with them for some time under the influence of their spiritual currents. He should clear his doubts by conversing with them.

Generally, an aspirant commences *sadhana* with the expectation of psychic powers within a short time. When he does not get them, he gets dejected and stops his practices. This is the trouble in almost all cases. He thinks that the *kundalini* will be awakened within six months and he will have clairvoyance, clairaudience, thought-reading and flying in the air. He entertains so many fantastic and romantic ideas.

## Strengthening faith

Faith can be strengthened through satsang, prayer, self-purification, meditation and study of scriptures. You can ascend the rungs of the spiritual ladder with the help of intense, unflinching faith alone. When a doubt arises, dispel it by means of well-directed, strong suggestions and affirmations such as, 'I will succeed'. There is no doubt of this. In my dictionary there are no such words as 'can't', 'impossible' and 'difficult'.

Whenever doubts assail you, reject them ruthlessly. Open your heart to the divine light, the source of all knowledge, all light. Become as simple as a child. Pray from the bottom of your heart. The flame will again become brighter and brighter.

Do not argue. You will not gain anything. Sit before your spiritual preceptor or a saint quietly and meditate for an hour. Let the soul speak to the Soul. All your doubts will be cleared by themselves. You will have good experiences. You will enjoy a peculiar peace. There will be a holy thrill of joy in your heart. This is the way for your spiritual growth.

Abandon all sorts of unproductive beliefs, superstitions, weaknesses, wrong notions and ideas of impossibilities. Cling fast to faith in divine possibilities. Have faith in divine life. Aspire fervently and constantly to live in the divine. When you hear discourses that



Aradhana at Rikhiapeeth during Ashwin Navaratri, 2012

disturb your faith, leave the place at once. Do not keep company with such people till you have grown, till you are established on the rock of divine love. Never budge an inch from your present position. Stand adamant on the bedrock of faith. May you have the intense, living faith of Prahlada!

## Yoga for the Spirit of Kolkata

'Yoga for the Spirit of Kolkata' was the theme of a very successful weekend programme conducted by Swami Satyasangananda Saraswati on 3<sup>rd</sup> and 4<sup>th</sup> of November in Kolkata.

The people of Kolkata and the environment were uplifted by satsangs given by Swami Satyasangananda Saraswati with in-depth discourses on Devi aradhana, yajna, mantra



sadhana, pranayama, chanting and the science of sound. Havan and mantra chanting, lots of joyous kirtan took place and morning asana, pranayama and pratyahara classes were conducted by the accompanying sannyasins of Rikhiapeeth. Diksha was also given on the last day of the programme.

The final evening programme started with a beautifully performed dance; 'An Invocation to Guru' by the Uday Shankar students, followed by the DVD 'Serve, Love, Give' to give those attending a taste of the ethos of Rikhiapeeth and ashram life. In the final kirtan 'Dance, dance wherever you may be', everyone was dancing - the spirit of Kolkata and its people was indeed wonderfully uplifted and inspired to lead a spiritual city life.

Also during her visit, Swami Satyansangananda gave a lecture on 'Handling Emotions through Mind and Body Yoga' to the teenage girls and their teachers at Kolkata Modern High School.



# Transformation

To transform your life, to overcome your frustrations and failures, to turn your defeats into victories, to make a weak body strong, there has to be something powerful, and that is your faith in God and the power of prayer. Focus the whole of your mental yoga on this single point. Do not waste time and effort in finding out whether fate or personal effort is more powerful, because you will gain nothing. Get going with the business of life. You must forge ahead and bring about a transformation in your life. The only remedy is to have faith in God and pray to Him with intense sincerity of belief.

You have to reflect on your drawbacks through introspection, and seek His support to reform yourself. Instead of apologising to God for your foolishness, you consider yourself to be perfect and everyone else to be bad. Everyone should realise what their own flaws and failures are. You have to look at your own behaviour. If you look into the mirror carefully, you will see an honest reflection. God is the easiest thing in this world to attain. You can catch Him in your hands quite easily. To renounce, to give up something is the easiest action. It takes just a moment. The joy you get from accumulating something is not a patch on the joy you get from giving it up. It is only when you get knocks and blows in the daily battle of life that your mind turns towards the spiritual path. When you begin to see your imperfections and shortcomings, the first transformation begins. A change begins to percolate through to your neighbours, to all the people around you. The same happiness that had given you the slip will start coming your way again. For this, first of all, you will have to look within.

—Swami Satyananda Saraswati



# Bhakti is the Path

Swami Satyananda Saraswati

The path of bhakti is the greatest of all paths, especially for those who want to have darshan of God, the vision of reality. There is divinity within every being. God is nearer to you than your own prana, nearer than your own breath, nearer than your own thoughts. If this is the case, then why can't you feel Him and see Him?

Bhakti relates not to the mind, but to the heart and emotions. You hate or love through emotion.

The heart, that deep feeling of emotion, expresses itself as bhakti. I always had great difficulty in practising bhakti. I used to sing, pray and do japa, but I did it all through the mind. I wanted my heart to be involved in bhakti, but I did not know how to involve it, because it was a very untrained heart. I had never practised affection for anyone, never directed my heart, never given my heart to anyone. Even if I worked for yoga, it was not with the heart but with the mind. I met people, I laughed and conversed with them all through the mind, so my heart remained untrained.

When I wanted to bring my heart into operation, it was just quiet and said, "I don't know." So I decided I must develop some sort of relationship with God. I came to the conclusion that I am God's servant, which is dasya bhava. Before that I thought I was a bhakta, a devotee of God. Before that I thought I was a jignasu sadhaka, a spiritual seeker, and before that, a moksha sadhaka, a



Sri Swamiji showering his blessings to all on New Years Day, 2007

seeker of liberation. But I found out how wrong I had been all along. Once you discover your relationship with God, your spiritual life will progress by itself.

Our first glimpse of bhakti was from our mother, then from our family in the form of attachment, affection and friendship. Then we found it in the form of a romantic relationship. All love and attachment is a form of bhakti, but it is not pure love. True love is not associated with the body, mind or soul. The basic cause of true love is bhavana, intense feeling. Therefore, look for the relationship with God in which your feelings will stick firmly to Him. Find out what is most special about your attitude towards God.

First, you have to find out what your inner nature is, then what your bhavana is, then what the manifest form of that bhavana is. Some people have affection, some romantic love, some gentleness, some enmity. Your relationship with God may revolve around any intense feeling that your mentality and personality can accept. Find your relationship with God according to your inner feeling. Think that whatever you are doing is serving God. This is what your bhavana should be. God is everywhere. Keep reflecting on God. Always sing God's name.

### **Training the emotions**

Only when you train your emotions in the right direction can they be transformed and converted into bhakti. Otherwise most people are totally dissipated. The untrained senses, mind and emotions all have to be channelled properly. How? Helping other people is a good method. The best thing you can do to help people is to love them from your heart. As far as helping people mentally is concerned, there is no better panacea than love. Love is the real healing principle. True love





Swami Satyananda and Swami Satyasangananda at Akshay Tritiya, 2009

is loving someone even if they speak negatively about you and harm you. True love is loving a person despite his hatred of you. This love is not just emotional, it has to be concrete. If you don't like me, I don't care, but I will still help you. True love has no conditions at all.

The love which is an expression of compassion for all beings is most difficult to practise. Love means sacrifice. True love is giving, not taking or receiving. It is an act of unconditional giving and giving and giving. Very few people know how to love. It is most difficult to love your neighbour, because he may be the one who is always creating problems for you. Love is not being emotional and passionate; it is an expression of purity that manifests when you become very strong within your own heart.

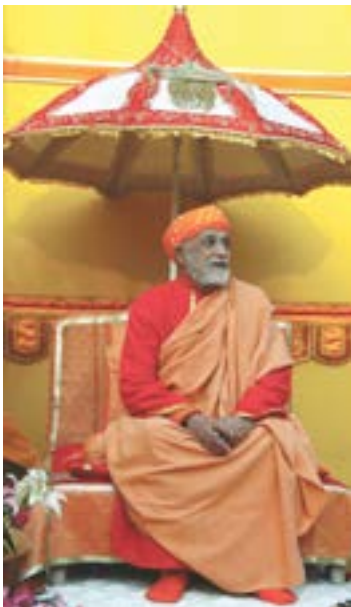
You prepare yourself for love by helping others in little ways, by small acts of kindness, by doing good turns to others. This is the elementary training in love. When you help others, you do not create karma. If there is only selfless affection, there can be no emotional disturbance, and non-attachment flourishes. Whenever you serve others selflessly, whenever you do good to others without any ulterior motive, you do not get caught in the cycle of karma.

Selfless service will be the social philosophy of the 21<sup>st</sup> century,

where everybody will think about others. Good karma is feeding the hungry, helping a poor person, making somebody happy. It is any act that helps somebody physically, mentally, spiritually, monetarily or in any other way. I always think of others positively because it helps me. If I think about anyone negatively, it creates bad karma which changes the chemical secretions in my physical body, and I do not want that. Good or positive thinking about others helps them and ultimately helps you.

### **Bhakti in the 21<sup>st</sup> century**

The keynote of the 21<sup>st</sup> century will be bhakti. The bhakti movement will take us by storm. Yoga was responsible for weaning people from the material to the transcendental world. The yoga movement ushered in the spiritual awakening at large. Had yoga not been revived, humanity would never have turned to spirituality. Yoga has completed its mission successfully. Hatha yoga, asana, pranayama, mudra, bandha and other yogic practices proved extremely useful in bringing humanity to the path of bhakti. Yoga has become the pretext, the most practical excuse.



But the 21<sup>st</sup> century belongs to kirtan and bhakti. It will be full of sankirtan. The sound of sankirtan soirees will ring in the atmosphere. Renowned singers and musicians will step into kirtan singing, because the joy and ecstasy derived from devotional music cannot be found elsewhere. Two objectives will automatically be served in this way. First, the standard of music will improve. Second, those who find the spiritual path very difficult will find it easy through bhakti. Therefore, those of you who can sing and who have a family must sing kirtan. Dance, music and

sankirtan will dominate this century. There will be metropolitan sankirtan, cruise sankirtan, forest sankirtan, mountain sankirtan and, of course, temple sankirtan.

Sing God's name, hear His name, write His name, draw His picture, talk about Him, live with people who talk about God. This will not only



make you free from tension, high blood pressure and so on, it will make you immensely happy, a kind of happiness that you cannot imagine, which cannot come from anything else in this world. The point of singing God's name is divine intoxication, divine ecstasy.

### **Empty your heart**

Bhakti is a science. It brings about a transformation in awareness, like a chemical change. Bhakti causes a metamorphosis in a person's thoughts, actions and mind, as well as in their reactions, responses and lifestyle. These changes can be seen and experienced. All those who have reached the ultimate stage of bhakti, like Mirabai, Kabir and Chaitanya Mahaprabhu, have told us one common truth – that bhakti is divine energy, transcendental love. It is not the ordinary emotion of love, it is supreme love. When your mind is fully and unconditionally merged in something, it becomes one with that object of love. When you turn your love towards God, the mind begins to lose itself. It slowly becomes one with God and the chasm between the devotee and God begins to narrow down.

Bhakti is the only sadhana path that is free of obstacles. Bhakti is inspired and sustained by God Himself. It is only by the grace of God. Therefore, when bhakti is God's gift, His wish, how can there be an obstacle? This is my own personal experience and the teachings of all the sages, great souls, scriptures and holy books. Bhakti is the



only sadhana that is simple, easy, without hazards, side effects, risks or any chance of going astray.

Bhakti is a ninefold path, but what I mean by bhakti is just attaching your mind to God. When your mind is attached to a man or woman, it is passion. When it is attached to money, it is greed. But when you attach your mind to God, it is bhakti. I suggest you turn all your feelings and attachments that are now flowing in different directions towards one focus – God. Gather your emotions together from all other relationships and direct them to God. Leave everything behind and empty your heart.

Remember that if you want to know what is beyond name and form, beyond the senses and intellect, the simplest and easiest path is to think about others. If you help your fellow beings, even a little, God will most certainly shower His grace upon you, because to worship others is to worship God.



Aradhana at Samadhi Sthal during Ashwin Navaratri, 2012

To experience bhakti you must redirect your emotions from the inauspicious to the auspicious path – you must take the flow of the river of desires to an auspicious course.

—Swami Satyananda Saraswati

Aradhana during Paush – January

# Makar Sankranti

14<sup>th</sup> January

Makar Sankranti marks the transition of the sun into the Tropic of Capricorn and the first day of Uttarayan. To aspirants all over the world this day has a special significance. The six month period during which the sun travels northwards is highly favourable to aspirants for their march towards the goal of life. It is as though the aspirant were flowing easily with the current towards the supreme. The message of the sun is the message of light, the message of unity, of impartiality, of true selflessness, of the perfection of the elements of karma yoga. The sun shines on all equally; it is the true benefactor of all beings. Without the sun life would perish on earth. It is extremely regular and punctual in its duties and never claims a reward or craves for recognition. If you imbibe these virtues of the sun, what doubt is there that you will shine with equal divine lustre!

—Swami Sivananda Saraswati

## Surya Aradhana

On Makar Sankranti, rise early, take a bath and facing eastwards offer a prayer to the Sun by chanting the 12 names of Surya, and then do 12 rounds of Surya Namaskar. On this day you should give daan or offerings to those not as fortunate as you.

# Ashram Life

Swami Satyananda Saraswati



Sat Chandi at Rikhiapeeth, 1996

The science of ashram life was planned long, long ago. Its purpose was not merely to provide a retreat or relaxation from everyday tensions, and not even to just give a spiritual glimpse of one's daily practice. The very purpose of ashram life was to create an environment where everybody lived and worked together. Ashrams were managed by rishis and munis, who were people of perception and vision. They were more concerned with humanity than with any political, social or economic system, and they realised that unless man's tamasic nature was contained, it would not be possible to create an ideal society.

In the most ancient veda, the Rig Veda, there is a mantra, 'Let us go together, speak together, think together, deliberate together. Let our mantra, our institutions, our deliberations, all be the same.' This was the spirit behind ashram life. In different periods the structure of the ashram did vary, but the spirit remained the same – everybody getting up and going to bed at the same time. Whether working in the kitchen, garden, fields or cowshed, everybody worked as a community.



The individual mind is part of a homogeneous and universal mind. Just as a light bulb is not a separate unit by itself, but part of a greater complex which is directly or indirectly connected with other light bulbs here and elsewhere, similarly this human mind which everybody possesses is a part of the whole. Since we are a part of the whole, we can influence the whole, but because we have isolated and misinterpreted our mind and personality, we have been

suffering from the experience of separation. We are forever talking about a community where people live, work, enjoy and suffer together, but as yet we have not formulated the ways and means to create such a community.

The ancient ashram system provides the basis of such a society. The ashram is a community in which hundreds of people are working with one spirit. Their minds are developed to a particular point of homogeneity; they are brought under the influence of one homogeneous concept and one universal contact.

Shram means labour, to work hard. The ashram was developed as a place where you have to work hard on two fronts. You work on the external front in the kitchen, the garden, the cowshed, the factory, doing whatever is required, and at the same time you work on the spiritual front.

It is believed that spiritual enlightenment can take place only through meditation, but that is not correct. Spiritual illumination comes alongside karma yoga. When you live with your family, you do karma, not karma yoga, and when you practise karma yoga and meditation together, spiritual enlightenment comes quickly. Therefore, all over the world the ashram culture was very prominent once upon a time. Householders would take a little time off from

their hectic activities and live in an ashram for a short period, working there just like an ashramite, and then return home with a new realisation and understanding about life. This helped them to have a better relationship with their family and also gave them an opportunity to assess their way of life.

When you live the life of a householder, you face responsibility. At the same time, householders in general are not aware of the purpose and objective of life. They do not know the spiritual purpose behind marriage and having children. When you come to the ashram, after some time this realisation becomes very clear.

Ashram life is an aid to illumination every moment that you live there. In the ashram you do not meditate the whole day long, you work the whole day long. You see the glory of divinity while you graze the cows, work as a carpenter, in the kitchen cutting and boiling vegetables, when you look after the bank accounts, cash and cheques, see to the cleaning of the premises, take care of the sick from dawn to dusk. When the sun rises, you see the ashram humming with activity and when the sun sets, the ashram is still very active.

When in the ashram, people must practise selfless service. In the olden days, ashrams had a lot of agricultural land and cows, but now ashrams are slightly different. Nevertheless, you must give yourself selflessly. You also develop detachment in the ashram. Although you live and work with fifty or more people in the same spirit, you realise that at the end you are not at all related to them.

Detachment is a very important qualification for a person who wants to acquire peace of mind and progress spiritually. Detachment is not carelessness; it does not mean that you do not love or serve others. In the ashram you learn to love, serve, work and



Purna in his tent, 2010





Swami Satyananda on property tour at Annapurna Kanya Kitchen, 2009

enjoy without any attachment. You cannot grasp the concept of akarta, non-doership, just by a process of thinking; you can only grasp it by a process of living. Love without attachment is a very difficult idea to understand, but when you live in the ashram, you learn how to manage and live with people without involving yourself in complicated relationships.

In the calm, quiet and unassuming atmosphere of the ashram, you can also decide what you can be. Outside this is not possible. If you see an artist, you want to be an artist; if you see a sportsman, you want to be a sportsman; if you see a boxer, you want to be a boxer; if you see a cinema artist, you want to be a cinema artist; if you see a politician, you want to be a politician. You have no knowledge of your reality. In the ashram your minds are like clean canvases and so you realise what you have to paint on it, what you are capable of and what you can do.

All the samskaras come to the surface in the atmosphere of the ashram. In normal life this does not happen because there are many ways to escape reality. There are so many objects of sensual pleasure and distractions that your fears, anxieties, insecurities and passions cannot be seen. However, for an ashramite or a sannyasin, all the deep-rooted complexes that were being suppressed come

to the surface. This gives you a chance to know exactly what you contain. It is an opportunity to bring your deep-rooted personality to the forefront.

The ashram cannot be a permanent abode for anyone. It is a place where you can go for a short or long period of time in order to accelerate your spiritual growth, such is the atmosphere created there. It is not possible for everyone to take sannyasa, but it is possible for everyone to experience sannyasa life for at least fifteen days. From ancient times, ordinary people as well as monarchs have lived in ashrams, just like sannyasins, for fifteen days up to six months. During this period they would live in a very simple way. They were actually trying to transform the very personality. They would keep minimal possessions, sleep on the floor, not keep any money, ornaments or valuables with them, and eat only once a day. Thereafter, they would go back to their normal householder life and find that they were able to see the world from a better perspective and manage life in a better way. Their peace of mind and strength were greater.

I think everyone who comes to the ashram is benefited. Even if one derives minimal benefits, it is worth it. There is no negative effect from living in an ashram. There is, of course, only one point that we have to take care of. We must remember that the ashram and our home are two different situations. When we go to an ashram, we should not expect the ashram to be a hotel. Then we can derive maximum benefits. For those who go to an ashram for a short period, this attitude is important.

You should try to become a part of the ashram, get into the swing and work hard physically with dedicated responsibility, with creative intelligence, with all the skills, techniques and knowledge you have at your command as a businessman, teacher or professor, carpenter or agriculturist, or even as an unskilled labourer. You should work in the same spirit as if you were working for your institution or home, and as if the people in the ashram were your kith and kin. And when your time expires, just close the file and leave. Then apply the same attitude to your family, work, money and profession. That is the message of the ashram.



## Sankalpa for 2013

# Ram Naam Aradhana

Sri Ram was the hero, icon and role model of Swami Satyananda. So, it is not at all surprising that Ram Naam Aradhana has played an integral role at Rikhiapeeth, ever since Sri Swamiji arrived here. It was one of his main sadhanas which continued uninterrupted throughout his stay at Rikhi. In fact Sri Swamiji often said that Ramacharitmanas has been instrumental in providing sweetness, richness and depth to his spiritual life.

Here at Rikhi, Sri Swamiji made a house for Rama calling it Raghunath Kutir, and held a month long Ram Naam Aradhana at Rikhiapeeth during which he commenced the tradition of Sita Kalyanam, the marriage of Sita and Rama, which has continued unbroken for the last seventeen years.

One can say that through Sri Swamiji's continuous aradhana, Sri Rama came alive at Rikhi and began to reside here. The intensity of his devotion to Rama created a strong flow of energy, which is alive even today for the benefit of devotees, who flow incessantly from all parts of the world to take a dip in the vibrant and uplifting, spiritual energy field of Rikhi. In this way, Sri Swamiji introduced us to his hero Sri Rama and skillfully orchestrated an abiding connection between Him and us.

In continuation of the tradition established by Paramahansa Satyananda at Rikhi, Swami Satyasangananda took the sankalpa of a year long Ram Naam Aradhana in 2012. This powerful sankalpa showered blessings of Puja Gurudev Swami Satyananda and Lord Ram on the place they love Rikhiapeeth.

This sankalpa will be renewed in 2013 to deepen and intensify this Ram aradhana. In 2013 the sannyasins will conduct daily the Ram Sahasranam havan at the Samadhi Sthal.



## Message to Guru

Ensnared in the trappings of ego and mind  
Bogged in the mire, unable to find

Stumbling in darkness, hitting your head  
A hungry heart that cannot be fed

Aimlessly wandering lost little soul  
Unknowingly crying, 'God make me whole'

Then there was you, oh beautiful Guru  
A vision so pure, so fearless, so true

You are the sun rising, a symphony of rays  
Your warmth and your joy filling our days

You are the full moon, that full remains full  
And as the tide we all feel your pull

You nourish our hearts with kindness and love  
You open our souls to the light from above

You find us and guide us and show us the way  
You offer us moksha but how to repay?

I am merely a speck trying to live  
A drop of the ocean with nothing to give

The sight of your smile means more to me  
Than health or wealth or even being free

The sound of your laughter a precious treasure  
Such sweet amrit that mantra of pleasure

The question remains what can I give  
This tiny speck just trying to live

Please take my head, my hands, my heart  
It isn't much but at least it's a start

Trust and belief bloom and grow  
Faith and love beginning to flow

May Guru your light be all that I know

—Anon.



# Bhakti Yoga

Swami Niranjanananda Saraswati

## Can love and fear coexist

Love and fear coexist just as sun and shadow coexist, like the play of night and day. If someone expresses a quality of love, whether sublime or mundane, the fear that is the outcome of that love will also be expressed. There will always be love and fear as long as human beings hold on to the present definition of love as a form of attachment. When you love somebody or something there is a close association that will bring with it a form of attachment, a form of desire, and the



Aradhana of Guru, 2009

attraction becomes stronger and stronger. Attachments are bound to be created and fear is the natural outcome.

## Love and desire

If you want to be free from the fear associated with love, then the definition of love has to change. People do not know how to love because the consciousness is stuck at the level of mooladhara. Although love exists, it is coloured and tainted by the influence of mooladhara, which is the desire for stability and security. When you transcend mooladhara and come to swadhisthana, love takes another colour. When you come to manipura, the colour of love will change again, becoming more aggressive and dynamic. As long as the expression of love is at the level of mooladhara, swadhisthana and manipura, there is also bound to be fear.

Real change is felt only when the consciousness comes to the level of anahata and you connect with the positive expression of love. Love is a quality, not a desire; it is the inherent nature of a human being. Just as each element has an inherent quality, a nature that it expresses optimally, so love also has a quality. At the level of anahata love expresses itself differently; it becomes a nature, not a desire.

At present we want love out of desire, whether biological or sexual, to fill an emotional vacuum, out of insecurity, or a desire for comfort and safety. That love is mental, emotional, psychological and sensual, and is defined as gross love. The most basic form of love is when we seek to fulfil a need or vacuum in our life. When love simply becomes our nature and a part of our life without thinking about it, then the concept of love has taken on a different meaning, because it is not coloured by desire. This is the love that the masters have said one must try to attain. The greater the influence of desire on love, the more one is subject to the influence of guilt and fear. This can only change when the desire for personal fulfilment and satisfaction at gross levels changes to the experience of pure love.

### **A higher quality of love**

Sthitaprajna is a different form of love, where wisdom prevails over the needs and desires. In that love one experiences peace and bliss. It flows through the senses, becomes energy and radiates out. This love can make people forget their own instinctive nature. There are stories that in ashrams in ancient India, tigers and sheep would forget their natural animosity and drink together from the same water hole. All the natural fears would be



Swami Satyananda, 1995



Final darshan during Sat Chandi, 2009

dropped in an environment of pure love.

Bhakti yoga aims at making love pure, transcendental and focused, by getting rid of fear and guilt and providing a focus and direction for the emotions. When love is said to emanate from the higher self it becomes fulfilling. We belong to the world because our associations and identifications are with the world. You may give your wisdom to someone the best that you can, but what you receive will depend on the other person's level of consciousness, which may be lower or higher. When you identify with the love you receive from someone, then your own consciousness will move up or down to the same level as theirs. Love is not simply an act of giving, it is also an act of receiving. When you give love, you receive love and when you receive love, your mind adjusts to the nature of love being received. But the exchange happens at a very superficial level.

### **Bhakti yoga**

In bhakti yoga a focus is given to the channelling of emotions and an effort is made to make love into a spontaneous expression of the self while interrelating with the manifest world. Sri Swamiji has said that emotions are pure, like a crystal ball. A crystal ball has no colour of its own, it is transparent, and when placed on a coloured

cloth, it will reflect the colours of the cloth. In the same manner, when our emotions come into contact with different people and objects, they take on the colours of that person or object.

If your emotions attach themselves to money, that emotion will be identified as



greed. If your emotions become attached to the opposite sex, that emotion will be passion. If attached to your enemy, that emotion will be animosity or hatred. If attached to somebody near and dear to you, that will be known as affection. And if your emotions attach themselves to higher consciousness, then that emotion will be known as bhakti, and it will manifest as pure love, shuddha prem.

Bhakti yoga is a very powerful tool for the generation and expression of love without boundaries – universal love. But the process of bhakti yoga, although it sounds simple, is very complex, because you have to recondition the existing human nature and rechannel all the forces that flow out to converge at a single point of focus. That point can be called God, the force of creation; it can be called Guru, the energy which removes ignorance and darkness; it can be called love, prem. The literal meaning of the word prem is to appreciate and be identified with something intensely and silently. In that identification there is absolute peace. There is not even the birth of a desire. It is a state of contentment, wholeness and fulfilment. But to come to this point, basic changes have to take place in attitude, beliefs and the expression of love, in order to purify oneself. All these areas are covered in bhakti yoga.

The process of bhakti yoga is simple, just as the processes in hatha yoga, raja yoga or kriya yoga are simple, but the aim is quite different from the process. The aim of hatha yoga is purification and

harmony of the body. The concept of harmony of the body is quite complex, but the process is simple – asana, shatkarma, etc. The aim of raja yoga is self-management; the process is yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi. The purpose of kundalini yoga is to awaken the dormant potential; the process is chakras, mantras, yantras.



## Yoga Seminar, Motihari

From 8<sup>th</sup> to 11<sup>th</sup> November, Swami Kaivalyananda Saraswati conducted a seminar 'Connection with Guru and oneself through yoga practices' in Motihari, Bihar. Asana, pranayama, yoga nidra and meditation classes were conducted for 54 adults and the local Yoga Mitra Mandal gave yoga classes to 100 children every morning. Satsang accompanied by kirtan, bhajans and mantra chanting were held in the evenings, and on the first day of the seminar, villagers were invited to the afternoon satsang at Banka Ashram.



# Karma Yoga and the Ashram

Swami Satyasangananda Saraswati



## Learning the art of detachment

Just as you learn the art of cooking, dancing or painting, in the same way, you learn the art of detachment. Nobody has ever told you to learn the art of detachment. You have always been told to learn the art of attachment, to become attached, to collect, claim, own and possess. You think that if you become detached, you have to leave everything behind, but that is wrong. In order to become detached, you don't have to leave anything. You can still own, possess and enjoy, but with an attitude of detachment.

Why is it necessary to have the idea of ownership, of my wife, my husband, my children, my car, my house, my job, my money, my wealth and status? You can enjoy and have it without that idea, but you have to learn the art. In Sanskrit detachment is called *vairagya*. It is one of the prerequisites of yoga. In the Yoga Sutras of Patanjali 1:12, it says that to become accomplished in yoga there are only two

things you need, one is abhyasa, constant uninterrupted practice for a long period of time, and the second is vairagya. Vairagya does not mean renunciation. We have this misconceived notion that if we become detached, we have to give up the person we love and the things we own. That is a wrong understanding.

### **Craving**

Vairagya means absence of craving. In the past, you have enjoyed and experienced good food, relationships and a good life, and there is a craving for it all the time. There is a craving to have it again. The mind lingers and goes back to it and if it cannot have it, then the mind suffers. If it can have it again, the mind becomes obsessed, neurotic and anxious that it may cease and you may lose it. In fact, you never really enjoy anything. You are always worried about losing what you possess or that it will end. However, if you have a sense of detachment and an absence of craving, you own, you possess and you enjoy.

Detachment is an important quality in order to improve the quality of your experience. If you have a negative approach to life and a negative experience of life, that is the quality of your mind. If you are unhappy, it is the quality of your mind. If you think everything is hopeless, that is the quality of your mind, and if you think everything is wonderful, that is the quality of your mind. If you cultivate detachment, you begin to enjoy life, because you don't have obsessions about things and you enjoy everything simply for what it is.

This is an art which you have to learn, and the earlier the better because as you grow older, it is difficult to cultivate



Kanya bhoj at Rikhiapeth

these habits. For children it is easier to pick up this habit, because they have not yet become habituated to certain things. Therefore, children should be encouraged to develop detachment.

### **The role of the ashram**

You cannot learn the art of detachment in the world because nobody talks about it and detachment is a most shunned word. Detachment is a state of mind. People say detachment is only for those who live in caves in the Himalayas. However, those people don't have to practise detachment because they are already in that state of mind. You can't pretend to be detached; it has to come to you and you have to evolve into that state. If you are convinced that detachment is a way to happiness, fulfillment and a higher quality of experience, then you have to find a place where it is practised, where people live with that state of mind. That place is the ashram.

In the ashram people practise, live or try to live in a state of detachment. People who live in an ashram don't just drop from heaven. They come to the ashram out of society, but they have become aware that "No, this is necessary for me" and they work and try to achieve that state. Detachment has to be attained while performing, not by renouncing your duties. You have to practise



Sat Chandi prasad preparations in Yajñashala, 2009



detachment wherever you are. You have to live life to the fullest extent because that is what you are born for, but live it with a different attitude, so that every moment is a joy and a learning experience even in difficulties. Life is

definitely a struggle. Difficulties follow you, but with detachment you have the strength to face them and they don't shatter, destroy or unbalance you. They become an experience like any other by which you rise, learn and become stronger.

The person who has found the joys of detachment and wants to practise them should come to the ashram, because the ashram offers that opportunity. When you are with your family, in society or in your job, you feel that you can never achieve detachment because the environment does not encourage it. In the ashram, detachment is offered to the people who live there, through interactions and karma yoga.

### **Karma yoga**

The main attitude in karma yoga is that the karmas which you perform in life have a purpose, which is to teach you something and give you knowledge about yourself. Unfortunately, when you perform karmas, you are not so aware of yourself, you are more aware of what you are going to get from the karma. You are result oriented. In karma yoga you are told to forget about the result and focus on the work that you have to do. When you focus on the task, then you can do it properly. Karma yoga is the yoga of action and perfection in action. In order to be focused on what you are doing, you have to achieve isolation of mind. Your mind should not waver. Isolation of mind is pratyahara, which you can achieve even through karma yoga. You are doing the action perfectly and in the moment.

Then, when you are focused on what you are doing, that is dharana, and when you attain dharana that automatically becomes dhyana. You achieve the state of dhyana or meditation with your eyes open.

When you do actions in this manner, the release of karma takes place, which is called karmashaya. The karmas which cause anger, pain, suffering and pleasure are released from the causal body. The release is a non-intellectual process, and at the same time you are not collecting more karmas. Through karma yoga you feel happy and light, but if you do karma yoga with resentment, with a head trip or with ego, then you will not have this result.

### **A change of attitude**

Karma yoga can be practised, no matter where you are. You can do your job with the attitude of karma yoga. You will have your salary, maybe a promotion, maybe praise for what you do, and you do not have to renounce it. You can accept and enjoy it, but that should not be your motive or your expectation. It is a subtle difference, a new mental attitude, which you have towards your actions. In the ashram we do everything that you do in your home – cleaning, cooking, banking and attending to sick people. However, there is no



Devi Aradhana during Ashwin Navaratri, 2012



sense of attachment, no sense of ownership and no sense of expectation. We look after 1,500 children in Rikhia. They are taught English and computer skills, they are given what you give your own children – beautiful clothing and accessories, toys and stationery, but not because they are our children. You do it because you have a sense of ownership; if that child is not yours, you will not do it.

Why is there this sense of ownership? You came with nothing and you will go with nothing. You are living on handouts: the air you breathe, the food you eat, the clothes you wear, everything is nature's gift. Enjoy it, but without the sense of extreme attachment, possession and ownership. Supposing I give you a luxury apartment and say, "Live here for ten years. It is not yours, it is mine, but I am giving you the place to live in." You are going to enjoy everything there, but you know that it is not yours. You know that after ten years you will have to leave it. We are in the world in the same way, because we have not come here permanently.

You don't have to renounce anything, but if you change your attitude, you can change your experience in life. You can enjoy everything and you will enjoy it even more, because when you have the sense of ownership, there is always fear and anxiety of losing it.

Karma yoga can be applied in your life, wherever you are, whatever you do, with regard to your family, your job and your possessions. The learning place is the ashram and the practising place is in your own environment, home and society. Nobody lives in an ashram forever. People come to the ashram to learn the skills, tools and mental attitudes which are required to have a happy life.



Kanya bhoj, 2008

Aradhana during Magh – February

# Basant Panchami

15<sup>th</sup> February

This is the festival that marks the first day of spring. The Bengali's call this festival Saraswati Puja. They worship the Goddess Saraswati on this day. The image of the Goddess is taken in procession and immersed in the holy Ganges.

The Mother has graciously given you all a potent form of upasana. 'See all as My manifestation.' Recognise the Divine Mother in all beings. Progressively expand your heart, your field of consciousness.

Be regular in Gayatri japa, you should do it with more shraddha, more faith, more devotion and more concentration. Remember Gayatri japa is your real wealth, your real strength.

—Swami Sivananda Saraswati

## Saraswati Aradhana

Rise early and after taking a bath, light a lamp in front of Saraswati and offer flowers, incense and sweets. On this day chant the Gayatri mantra and the Saraswati Gayatri mantra 108 times.

### Gayatri mantra:

Om bhurbhuvah swaha tatsaviturvarenyam  
Bhargo devasya dhimahi dhiyo yo nah prachodayaat

### Saraswati Gayatri:

Om vaagdevyai cha vidmahe brahmapatnyai cha dhimahi  
Tanno devi prachodayaat



Inauguration of Ma Annapurna during Diwali at Annapurna Kanya Kitchen in Rikhiapeeth, 2012

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Param Guru Swami Sivananda

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Pujya Gurudev Swami Satyananda

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Prana Pratishtha of Annapurna Ma at Rikhiapeeth by  
Swami Satyasangananda on Diwali, 2012

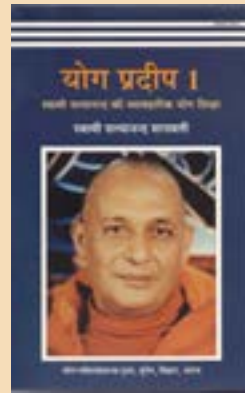
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# Teachings of Swami Satyananda

Swami Satyananda Saraswati

*Volumes 1 to 6: English and Hindi*

The bible of all spiritual seekers, this inspiring compilation of satsangs contains the complete life teachings of the great spiritual luminary Paramahansa Satyananda. These question-answer sessions and satsangs, collated during his extensive world tours, candidly address universal questions posed by aspirants from around the globe. In fact if you have a question this series will answer it.



Rikhiapeeth blog: [www.rikhiapeeth.net](http://www.rikhiapeeth.net)

The Rikhiapeeth blog is a sanctuary for all spiritual seekers. Inspiring satsangs of Paramahansa Satyananda are posted daily which address universal questions relating to the entire gamut of birth, life, death, reincarnation and karma. These satsangs uplift spiritual seekers from around the globe, known and unknown, in their pursuit to live a divine life.



## Events at Rikhiapeeth Jan/Feb

**Makar Sankranti: 14<sup>th</sup> January**

An auspicious day to propel aspirants forward in their journey towards the goal of life. Surya is worshipped with mantras and havans.

**Basant Panchami: 15<sup>th</sup> February**

The kanyas and batuks of Rikhiapeeth will invoke Goddess Saraswati, the bestower of knowledge, with traditional ceremonies. An important day for making new sankalpas.

## Courses at Rikhiapeeth Jan/Feb

**Yoga Sadhana and Ashram Life course: 1<sup>st</sup>–31<sup>st</sup> January**

Offers sincere aspirants an opportunity to not only learn yoga but to experience and live it.

**Kriya Yoga & Tattwa Shuddhi course: 2<sup>nd</sup>–8<sup>th</sup> January**

Initiates sincere participants into the kriya yoga practices which reveal the dormant potential within us all. Kriya practices are taught in conjunction with tattwa shuddhi.

**Yogic Studies Four month course(Hindi): 1<sup>st</sup> February–31<sup>st</sup> April**

This comprehensive residential four month course provides basic training in practical and theoretical aspect of yoga and ashram life based on the ancient gurukul system.

**Yoga Teacher Training course (English): 15<sup>th</sup> February–7<sup>th</sup> March**

This comprehensive course offers an overview of integral yoga as propagated by Paramahansa Satyananda through the internationally renowned Bihar School of Yoga.

**Health Management course – Respiratory (Hindi): 18<sup>th</sup> February–3<sup>rd</sup> March**

This course focuses on prevention, management and cure of diseases of the respiratory system including asthma and ear, nose, throat and mouth problems.

## Rikhiapeeth Events 2013

Jan 14 <sup>th</sup>	Makar Sankranti
Feb 15 <sup>th</sup>	Basant Panchami
Mar 9 <sup>th</sup> –10 <sup>th</sup>	Shivaratri Yoga Sadhana
Mar 27 <sup>th</sup>	Holi
Apr 11 <sup>th</sup> –20 <sup>th</sup>	Chaitra Navaratri Sadhana
May 11 <sup>th</sup> –13 <sup>th</sup>	Akshay Tritiya: Sri Vidya Puja
Jul 20 <sup>th</sup> –22 <sup>nd</sup>	Guru Purnima
Aug 16 <sup>th</sup> –20 <sup>th</sup>	Sri Radha Krishna Jhoolan
Aug 28 <sup>th</sup>	Krishna Janmasthami
Sep 1 <sup>st</sup> –8 <sup>th</sup>	Srimad Bhagwad Katha & Sivananda Janmotsav
Sep 12 <sup>th</sup>	Swami Satyananda Sannyasa Day
Sep 23 <sup>rd</sup>	Rikhi Aagaman
Oct 5 <sup>th</sup> –13 <sup>th</sup>	Ashwin Navaratri Sadhana
Nov 3 <sup>rd</sup>	Diwali
Dec 3 <sup>rd</sup> –7 <sup>th</sup>	Sat Chandi Mahayajna/ Sita Kalyanam
Dec 13 <sup>th</sup> –17 <sup>th</sup>	Yoga Purnima
Dec 31 <sup>st</sup> –Jan 1 <sup>st</sup>	New Year
5 <sup>th</sup> & 6 <sup>th</sup> each month	Guru Bhakti Yoga

## Rikhiapeeth Courses 2013

Jan 1 <sup>st</sup> –31 <sup>st</sup>	Yoga Sadhana and Ashram Life course
Jan 2 <sup>nd</sup> –8 <sup>th</sup>	Kriya Yoga & Tattwa Shuddhi course (English)
Feb 1 <sup>st</sup> – May 31 <sup>st</sup>	Yogic Studies course - 4 months (Hindi)
Feb 15 <sup>th</sup> – Mar 7 <sup>th</sup>	Yoga Teacher Training course (English)
Feb 18 <sup>th</sup> – Mar 3 <sup>rd</sup>	Yoga Health Management course: Respiratory (Hindi)
Mar 4 <sup>th</sup> –12 <sup>th</sup>	Nourishing the 5 Koshas (French)
May 7 <sup>th</sup> –9 <sup>th</sup>	Saundarya Lahari retreat (English)
Jun 20 <sup>th</sup> – Jul 10 <sup>th</sup>	Yoga Teacher Training course (Hindi)
Jul 4 <sup>th</sup> –17 <sup>th</sup>	Yoga Sadhana and Ashram Life course
Jul 25 <sup>th</sup> –27 <sup>th</sup>	Antar Mouna course (English-Hindi)
Aug 1 <sup>st</sup> –15 <sup>th</sup>	Yoga Health Management course: Diabetes (Hindi)
Sep 1 <sup>st</sup> –8 <sup>th</sup>	Kriya Yoga course (Hindi)
Oct 1 <sup>st</sup> – Jan 31 <sup>st</sup>	Yogic Studies course - 4 months (English)
Oct 11 <sup>th</sup> –20 <sup>th</sup>	Chakra Sadhana course (English)
Oct 30 <sup>th</sup> – Nov 5 <sup>th</sup>	Prana Vidya course (English)
Dec 25 <sup>th</sup> –31 <sup>st</sup>	Kriya Yoga & Tattwa Shuddhi course (English)
Jan to Oct	Introduction to Ashram Life

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 stamped self-addressed envelope).

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