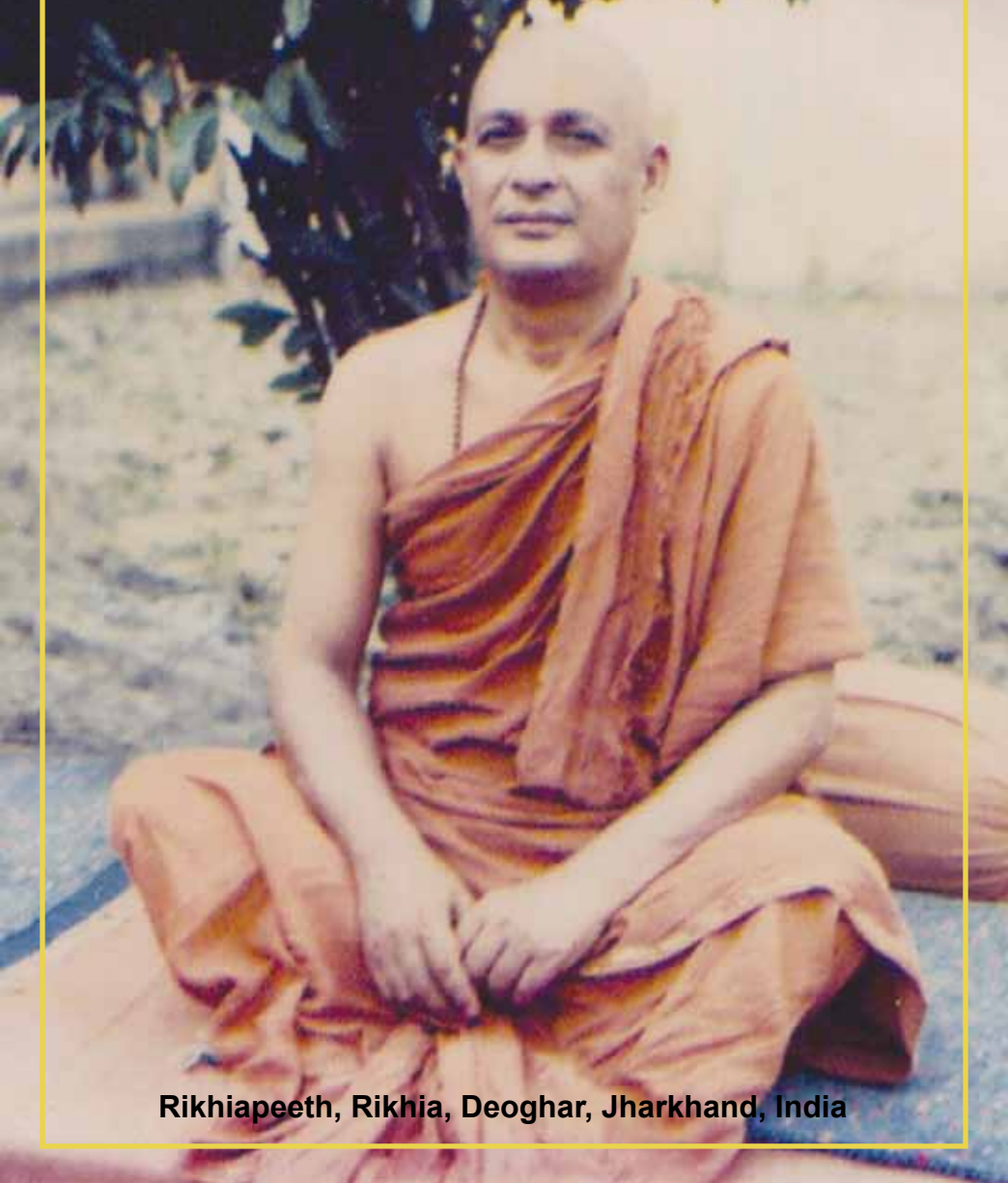


ARADHANA

Yoga of the heart ❤️

Year 3 Issue 3
May/June 2014



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 as an offering of seva by the sannyasin disciples, devotees and well-wishers of Paramahansa Satyananda.

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Printed and Published by

Swami Yogamudra Saraswati, Rikhiapeeth, P.O. Rikhia, Dist. Deoghar, Jharkhand – 814113

Owned by Rikhiapeeth Public Charitable Society

Printed at CDC Printers Pvt. Ltd. at Tangra Industrial Estate-II, Kolkata – 700015

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P.O. Rikhia, Dist. Deoghar, Jharkhand – 814113, India

For reply: please send a stamped, self-addressed envelope

ARADHANA Yoga of the heart is a bi-monthly journal for free distribution.

Cover photo:

Swami Satyananda Saraswati



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, swadhyaya, self-study, and satsang, association with truth, as taught by Swami Sivananda and established by Swami Satyananda. It is a place of inspiration and joy for the thousands of natives who live in the hundreds of villages that surround Rikhiapeeth, as well as for millions of spiritual aspirants and devotees who come to imbibe the spiritual vibrations that abound in this sacred place.

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

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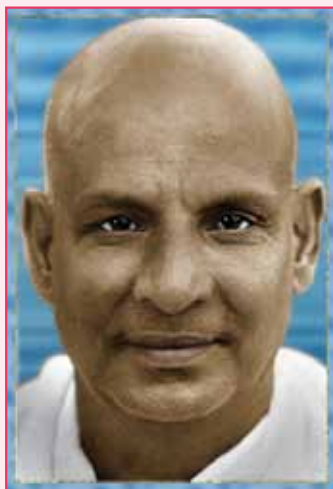
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Aradhana Invocation

देवाभावयतानेन 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).

Sure Steps to Spiritual Life



The Eighteen Ities of Swami Sivananda serve as a focus for spiritual evolution. Follow one each month to bring about positive change.

Sincerity

Sincerity is honesty of mind. It is freedom from pretence. It is frankness. In sincerity there is honesty of purpose and character. There is freedom from hypocrisy, deceit or simulation. There is genuineness, truthfulness and integrity.

Sincerity is to speak as you think, to do as you pretend and profess, to perform and make good what you promise, and really to be what you would seem to be. The foundation of steadiness and constancy in friendship is sincerity. Nothing is steadfast which is not sincere.

All virtues increase and strengthen by themselves if you are sincere. Sincerity is a fundamental characteristic of the person. Honesty is but a part of sincerity. It denotes simply the absence of intentional or fraudulent concealment. 'Sincere' and 'honest' denote personal characteristics. 'True' denotes a characteristic of a thing.

— Swami Sivananda Saraswati

The Lover's Path

Swami Sivananda Saraswati

The lover's path is just as difficult as that of the Vedantin or raja yogin. No path is easy. There is no royal road in spirituality. It is only to encourage the aspirant that seers say the path of devotion or love is the easiest. Every path or every yoga demands the entire annihilation of egoism. The karma yogi kills his egoism through selfless service. The bhakta kills his egoism through self-surrender or atma samarpana (sarana-gati). The Vedantin destroys his egoism through self-denial or self-abnegation.

How difficult it is in this world to please another and obtain their love and affection! The husband gives the best of things to his wife, purchases for her valuable clothes and ornaments, serves her in a variety of ways, day and night, and yet he is not able to satisfy her completely. The clerk works in the office from morning till sunset and yet he is not able to please his boss and obtain his love. He is served with twenty-four hours notice for a slight mistake. The dewan (prime minister) tries his level best to please the maharaja and get his love,





Kanya and batuk English class, 2014

and yet he fails to please him perfectly. If such is the case in worldly love, what fiery ordeal must the devotee not pass through in order to obtain the love of God? What sort of pains must he not patiently have to bear before he can enter the domain of supreme love?

If you want to have an interview with the viceroy or the king, how difficult it is to get an appointment! The private secretary writes, "His Excellency or His Majesty is very busy these days. Wait for a fortnight." If you want to see the Deputy Commissioner, the orderly says, "Sahib is very busy, come the day after tomorrow." If such is the case in worldly matters, how difficult will it be to have an interview with Lord Krishna, the Lord of the three worlds?

The path of love is rugged, thorny and precipitous. It is the razor's edge. It is exceedingly narrow also. It can admit only one. When there is the Lord there is no 'I'. When there is 'I' there is no Lord. Just as the acrobat walks on a thin wire, so also does the aspirant. If he is careless he may trip at any moment and plunge into the deep abyss below. Maya's sword is hanging above his neck. There are crocodiles in the deep abyss below. In the front there is a big fire. There are scorpions and cobras behind. How courageous then the aspirant must be! He is always supported by the invisible hand of the Unseen.

The nectar is ever oozing from the fountain of love within the chambers of the heart. The devotee drinks it and feels the warm

embrace of the Lord at every step. That is the reason why he marches along the path with undaunted spirit. Without Divine grace the battle cannot be won by him. Without His help and mercy, he cannot move an inch along the hazardous path.

The path of love demands endless patience and endurance. Eventually the devotee or lover comes out victorious in his battle through the grace of the Lord, just as the first prize winner comes out triumphant in the obstacle race after passing through the drum, ring, slippery plank, etc. Even so, the devotee has to pass through dry wildernesses and cyclonic storms. He has to cross many fierce foaming streams. He has to ascend many precipitous peaks. He has to steer clear of many whirlpools in the stormy sea of this life. He has to bear severe persecutions patiently. There is no room for lamentation or despair even if there are a thousand and one difficulties. All will melt away like rent clouds or mist before the sun if the aspirant is sincere and persistent, if he has iron determination and a fiery resolve, if he is regular in his prayers and worship.

How courageously the man who knows fencing acts when he is being pelted by stones by several people on all sides! He wards off every stone very dextrously and protects himself in a marvellous manner. Just so, the devotee must be bold when he treads the path of love. The Lord will appear only when the devotee has abandoned the last tinge or trace of egoism, when he has achieved complete self-surrender. He will be tested in a variety of ways. Only when Draupadi fully relied on the help of the Lord alone, and when she totally placed herself at the feet of Sri Krishna, the Lord of Dwaraka came to her rescue immediately and multiplied her clothes.

Mira had to undergo fiery ordeals before she entered the region of supreme love where her beloved Krishna reigned in supreme splendour and glory. She underwent persecutions of all sorts. She walked barefoot in the burning sands of Rajputana. She lived on alms. She slept on the ground. She starved continuously. In spite of these ordeals she was always in rapturous delight through the grace of the Lord.

Through the grace of the Lord the fire was converted into ice for Prahlada. Burning oil was like cool sandal oil for him. Through

the grace of Giridhari Gopal, the cobra was converted into an idol of Krishna. For Mira, poison was changed into nectar and a bed of sharp nails into a bed of roses. Madhava's grace makes a dumb man eloquent and a lame man ascend the highest peak.

What is this Divine love? It is not the selfish love of worldly-minded persons who only want to get something from another. It is not the love which craves the pretty face of a maiden or her piercing glances or her beautiful dress. It is not a temporary outburst of some vague emotion. The language of love is the language of tears. It can hardly be described in adequate terms. The fortunate devotee only experiences within himself this sweet love. The flame of Divine love burns in the heart of the thirsting devotee day and night. He never cares for his food and drink. He is emaciated. He pines away because of separation from the Lord. He does not sleep at night. He does not know when his beloved will give darshan. So he keeps vigil the whole night.

When the devotee has completely killed his egoism, when he has achieved perfect self-surrender, without any reservation or secret desire for his gratification, when he thirsts like a fish out of water for meeting his beloved, when he feels the separation from the Lord intensely, when the Viraha-Agni scorches him to an extreme degree, the Lord appears before the devotee. Only then does the Lord wipe his tears, feed him with His own hands and carry him on His shoulders.

There is no loss in total unreserved self-surrender. It is by no means a bad bargain. It is a mighty gain indeed! You will have to give your body, mind, soul and possessions unto Him. The Lord gives Himself unto you. The whole wealth of the Lord belongs to you. The Lord himself becomes your own. You have purchased Him by showing your love unto Him. He is your slave now. You will become one with the Lord, just as the sugar when dissolved in water becomes one with water. What He wants is your whole heart, fully charged with pure love. The devotee says, "I am Thine and Thou art mine also."

Even if there is the slightest tinge of selfishness you cannot attain Him. The lover who has developed supreme love is not a

slave to forms, formalities and dogmas. He is not bound by the rules of society. There is no outward show. There is no ringing of bells. He does not care for the sarcastic remarks of the world. His state is indescribable. He pours forth his love on his beloved, the love is spontaneous. The flow of love is gushing in a continuous stream. There is no break. Sometimes when he feels the acute pang of separation from his beloved, he feels as if he is being roasted in a hot pan over a furnace.



Batuks love to dance

Immediately the Divine nectar begins to drip. Then he feels as if he has taken a dip in the cool waters of the Ganges.

The lover cannot bear the separation from his beloved for even a second. Even a moment of separation is a death-pang for him. A second appears to him as one year. When there is separation he thirsts and pants for His presence. His eyes become vacant and his face becomes blank when there is burning in his heart. He gives up his food, drink and sleep. He is restless. He sheds profuse tears of love. He finds solace in these tears. His thirst is quenched a bit. He nourishes the delicate and exquisite creeper of love through his tears. He has no thought save for his beloved. The fountain of love within his heart is ever full. It never dries up. Love gushes out from the fountain within, in a continuous stream. It is a perennial current of supreme love. Nothing can obstruct its flow.

The path of love is doubtless beset with difficulties, but the devotee who is adamant in his resolve, and fiery in his sadhana and

vairagya, who has dedicated himself and his all to the Lord, who remembers Him always, crosses over all difficulties quite easily. He receives Divine grace at every stage. He lives in God.

The bhakta, says, "I am Thine", the Vedantin says, "I am He." The devotee who utters, "I am Thine" eventually realises the significance of the formula, "I am He." "Dasoham" culminates in "Sivoham" or "Soham" or "Gopaloham", when he develops para bhakti or supreme love. The fruit of love is jnana. Love begins with and ends in one.

O beloved seeker! Will you not develop a heart that bursts forth into tears of joy at the name of the Lord? Allow the waves of love to arise constantly in your heart. Feel the warmth of the divine embrace. Bake in the deep sunshine of divine love. Taste the bliss of eternal love. Drink deep the nectar of divine love and be ever happy.



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 Saraswati

Panchagni Sadhana



The power of Guru mantra. Darshan of Swami Satyananda during Panchagni of Swami Satyasangananda, 2014.

From 15th January to 15th February 2014 Peethadhishwari Swami Satyasangananda performed Panchagni sadhana at the Samadhi Sthal of Sri Swamiji in Rikhiapeeth.

Panchagni means ‘five fires’ and is the sadhana of paramahansas. During Panchagni, the paramahansa is surrounded by four blazing fires with the fifth fire being the sun above. Temperatures can reach 100 degrees Celsius. It is in this searing heat that the paramahansa sits and remembers God with every breath.

This sadhana was first practised and perfected at Rikhiapeeth by Paramahansa Satyananda. To face the five fires requires a soul that is universal, pure and free. Paramahansa Satyananda is such a soul and, following in his luminous footsteps, Swami Satyasangananda is upholding this exalted tradition.

By performing this intense and austere sadhana here at Rikhiapeeth, Swami Satyasangananda is not only honouring the tradition that her Guru started, but is also giving each and every one of us the opportunity to be blessed by the divinity and grace that this immense undertaking generates.

What is Love?

Swami Satyananda Saraswati



It is very difficult for me to explain love because I have never experienced what you people call love. However, I have thought about it often because all over the world people ask me, “What is love?” I always use the word yoga, as yoga means union, and if love has something to do with union, then it is much better if I explain yoga to you.

Yoga is not only certain exercises or breathing techniques. It is a process of union between Shiva and Shakti, the two complementary aspects in everybody’s nature. Shiva represents consciousness and Shakti represents energy. When consciousness and energy unite, a great experience takes place. That is known as the awakening of kundalini.

When I was six years old I had a fantastic experience. I could see my body, but I could not feel it. I felt that I was bodiless. This experience came to me again when I was a little older and I began to

search for an explanation for it. This search led me to many people and to a life that was somewhat different from that of the average person. From the age of twelve or thirteen I hardly had anything to do with other people. I didn't even know how to relate to my parents, I felt that I was living with them and that was all. Then, when I was in the ashram in Rishikesh, there were many swamis of my age, but I didn't have much to do with any of them.

Later, I attracted a lot of people and many disciples became attached to me, but finally they left me because they thought I did not love them. This is the most common complaint of all the people who have lived with me in the last thirty to forty years. They come to live in the ashram with me expecting some sort of love which I don't even understand. Not that I misbehave with them, not that I abuse them, beat them or kick them, but I do not know how to say, "I love you."

Often my disciples, students and devotees say, "We have so much devotion for you, but you don't give us anything in return." I don't really know what they want from me, but I have thought about it. I can feel for them and care about their spiritual welfare, and their material welfare too if it is necessary. I can think about them in my meditation or when I am practising japa yoga. I can tend to their physical, material and spiritual welfare, but more than that I cannot do. I think this must be because I was born with some sort of defect. That particular mechanical device called the emotional aspect was not fitted into this machinery. Well, that meter is not here so it cannot work.

There was a magazine published by this ashram called 'Light of Love'. The first issue was sent to me and my secretary held it up and said, "Light of Love." I said, "No! Light of Yoga," because yoga means union. When two things become one it is called union. I think love should also mean that. Love is not merely talking to each other sweetly. Love is not just embracing. Love is not merely saying, "My darling, my darling." I've seen the pictures, I've seen the books. Yes, that's romance.

I don't mean to say that romance is unnecessary because many people do need it, but I can't explain that. Just as children need toys,

some people need romance as well, but there is a higher aspect of man's mind and consciousness, and we call it union. This union can occur between the two complementary constituents of your personality called Shiva and Shakti.

In the human body, within the framework of the vertebral column, there are two channels passing from mooladhara chakra up to ajna chakra. They are known as ida and pingala nadis. Through certain practices, such as shambhavi mudra (eyebrow centre gazing), trataka, pranayama with kumbhaka and kriya yoga, the forces of ida and pingala can be united.

When the energy centres of these two channels are united, a current is created, and the energy descends to mooladhara chakra and awakens the sleeping kundalini shakti. This union is the highest of all unions, and when it occurs, you begin to feel everybody is a part of you and that the whole world is your expansion and expression. Then you do not see the difference between yourself and myself and you do not feel separate from other things. So, this is all I can say about your word 'love' which, in my language, is known as yoga.



Swami Satyananda celebrating Rasliila, 2002

Yoga Teacher Training



Yoga Teacher Training Courses are a regular feature each year at Rikhiapeth exploring the theories and practices of integral yoga, as propagated by Swami Satyananda. This year an inspiring course was conducted from 5th February to 19th March taught by Swami Shaktimurti and assisted by Sannyasi Gyanmitra. Swami Satyasangananda gave uplifting satsangs on various subjects related to yoga and ashram life. Many took initiation during the course, deepening their commitment. All participated in Holi and Sivaratri aradhanas and in Guru Bhakti Yoga. Each student received a certificate from Bihar School of Yoga and the inspiration from Swami Satyasangananda to join in the spirit and mandate of Swami Satyananda to spread yoga 'from door to door and shore to shore'.



Bhavana of Bhakti

Swami Satyananda Saraswati



Everyone desires love. Everyone wants to love and be loved. Love is something which you know. I don't have to teach you about love, but about how to streamline this love from matter to spirit. How can the love which you have for the material world be channelled towards God? How can you acquire Divine love when you have feelings for the material world? When you love the world you are running after a shadow. When you love God you are running against the shadow, you are running after light. If you follow the light, the shadow will follow you.

Love is natural to every human being. You have also been practising it. You love your children, you love your parents, you love your husband or wife, boyfriend or girlfriend. You know how absorbing love is. It consumes the entire attention so that the mind becomes one-pointed. When you are full of passion, hatred or affection for your children, then the total mind is consumed and nothing else can get into your head at that time. Therefore, it is evident that you should direct this love to God, but you cannot just do that. In order to love somebody you have to discover a relationship that is logical.

She is my girlfriend, he is my boyfriend, he is my son, she is my mother, you have discovered these relationships. You have to discover and forge a relationship. Until you know the relationship,

how can you love somebody? You cannot love God unless you have realised who He is to you and who you are to Him. Where do you stand? First of all, ascertain and discover what relationship you have with God. Is God your father, your mother, your husband, your boyfriend, your son, your friend or your master? Who is He? You have to be very, very clear about Him. I have already told you one truth, that love is natural to everyone. The second truth is that everyone is connected to God. You do not have to connect yourself to God, you have to discover Him.

Many saints have considered God as their beloved, as if He was their husband or wife. Many have loved God as if He was their master. There are people who think that they and God are identical. In the Upanishads, it is written: Aham Brahmasmi – “I am Brahman,” Shivoham – “I am Shiva,” Soham – “I am That,” Satchidananda Swaroopoham – “I am the form of truth, consciousness and bliss.” That is a relationship. The Sufis say, Analhak – “I am truth,” that is also a relationship. Maybe you can feel it. In the Bible, Christ said, “My Father and I are one.” However, in the same Bible, Christ said,



Sat Chandi Mahayajna, 2006

“My Father in heaven,” and “I am the son of God,” which means he realised that God was his father and he was the son, he was not identical to God, but different.

In this way there is not only one relationship with God, but many relationships which you will have to discover for yourself. There is also the master-servant relationship with God. There are many other attitudes and relationships, such as the unworthy son or daughter. Bhakti is always there. Everyone has feeling. If you did not have feeling, you would not love or hate. The feeling which goes towards God is the same feeling which goes towards your enemy whom you hate. It is the same feeling which you have when you are afraid or in pain, or which is expressed when you are in love. The basic stuff is the same, only the target is different – enemy, beloved or God.

These are the bhavas, the feelings, of a human being, they come from the depths of the heart. You can feel them. You should relate to God with all your sincerity and truth, from the heart, because you are talking to somebody who is no different from you, who is your own being. You are talking to yourself, so be sincere because you can cheat the whole world, but you cannot cheat yourself. God is within you, and He knows very well what you are thinking, rationalising and feeling, whatever you are. Or maybe that is all happening because He is doing it. Who knows, maybe He knows whatever you and I are feeling and thinking because He is everything in life.

You have been thinking of all that is useless in this world, because of your karma, your nature, your negative propensities. You take care of your husband or wife and children. You work hard day and night to earn money for their support until you become old and they have all left you, but you have never taken care of Him, although He has taken care of you throughout your life.

These are the methods through which the bhavana of bhakti can be developed. You have to know that you have forgotten God. You may talk about Him, read about Him and want Him as well, but you have not worked for Him as much as you have worked for money, profession, success, children. How hard you work, day and night. Sometimes you even have a heart attack, but nobody ever died of a heart attack because he loved God!

Guru Aradhana – July

Guru Purnima

8th – 12th July 2014

The sacred occasion of Guru Purnima has always been special to Paramahansa Satyananda as it was a time when he celebrated and honoured his own beloved Guru, Swami Sivananda. The utter faith and devotion with which Swami Satyananda surrendered his life to his Guru is a testament to his calibre as a disciple. It was Swami Satyananda's unfaltering and enduring dedication to being a disciple to Swami Sivananda that has today made him the brilliant light that guides and protects millions of hearts.

This Guru Purnima an uplifting and inspiring Guru aradhana will be held at Rikhiapeeth in honour of Swami Sivananda, Swami Satyananda and the eternal Guru tattwa that they both embodied. All are welcome to offer their love and devotion to Guru on this auspicious occasion, which will be presented by Swami Niranjanananda Saraswati and Swami Satyasangananda Saraswati. You should confirm your participation by phone, email or letter. As there is a heavy rush, please book early.

गुरु-पूर्णिमा का यह पावन पर्व परमहंस स्वामी सत्यानन्द जी के लिए सदैव विशेष रहा है क्योंकि यह वही समय है जब स्वामी सत्यानन्द जी ने अपने परम-प्रिय गुरु स्वामी शिवानन्द जी के लिए यह पर्व मनाया था। स्वामी सत्यानन्द जी ने जिस सम्पूर्ण श्रद्धा एवं भक्ति के साथ अपने पूरे जीवन को अपने गुरु को समर्पित किया, यह एक योग्य शिष्य होने का प्रमाण है। यह स्वामी सत्यानन्द जी के पूर्ण तत्परता एवं धैर्य पूर्ण समर्पण का ही परिणाम है कि वे स्वामी शिवानन्द जी के शिष्य हुए और एक दैदिप्यमान प्रकाश के रूप में उजागर हुए जो आज लाखों हृदयों को दिशानिर्देशित करते हुए उनकी सुरक्षा कर रहे हैं।

अविनाशी गुरु तत्त्व में समावामी सत्यानन्द जी को समर्पित यह उत्साहपूर्ण एवं प्रेरणादायक गुरु आराधना 8 से 12 जुलाई 2014 तक रिखियापीठ में आयोजित की जायेगी। गुरु-पूर्णिमा के इस पावन पर्व पर अपने प्रेम एवं भक्ति को गुरु को समर्पित करने हेतु आप सभी का स्वागत है, जो कि स्वामी निरंजनानन्द सरस्वती एवं स्वामी सत्यसंगानन्द सरस्वती द्वारा की जायेगी।। कृपया इस आयोजन में सम्मिलित होने हेतु हमें पत्र, फोन या ई-मेल द्वारा सूचित करें। भक्तों की बड़ी संख्या के कारण कृपया अपना आरक्षण जल्द करवायें।

Yoga and Love

Swami Niranjanananda Saraswati

Yogic life is not about love or perfection. The concept of love in today's society makes a person weak, and that is not the purpose of love. Love is defined as affection, caring, sympathy and so on, but is that really love? The social concept of love is sensual, sexual, emotional. Something that pleases you through the senses is considered to be love. Something that is imbibed emotionally and is pleasing to the self is defined as love. We include so many things and believe it is all love, or express it in the garb of love, but it actually inhibits the



development of inner strength and makes people weak. So it is wrong to say that yogic life is about love.

You cannot say that love is conditional or unconditional till you have come to a point where you are able to distinguish between personal love and impersonal love. What is the role of God in relation to humanity? What is the role of a mother in relation to her children? If you say that God loves us all and that a mother loves her children equally, then what is the expression of that love in life? The love that exists between parent and child is true love. Between husband and wife or between lovers, it is conditional love. The only unconditional love that exists in our lives is between mother and child. In that love any kind of sacrifice can be made. It is not an overprotective love, it does not suppress life but nurtures life. The nurturing is important because it develops inner strength.

As long as you are nice to the person you love, everything is rosy, but if one of you becomes angry for some reason, your entire concept of love is shattered. Therefore, although everybody wants to be loved, instead they fall in love. When you are in love with somebody, you say you fell in love, but you should rise in love, not fall in love. When love becomes conditional, you fall and when love becomes unconditional, you rise. Unconditional love exists between God and humanity, and therefore we are always looking up to God as a source of inspiration and strength, care and affection. We are trying to rise up to that level through our sincerity, our faith, our conviction, our belief. We are ready to go through all the trials and tribulations of life in order to experience that unconditional love.

A mother loves her child very much. The child is part of her body, part of her spirit. Propelled by that love, the mother ensures that the child always has the right opportunities to grow. If the child is sick, in pain, if the child has gangrene, for example, the mother will carry the child to the doctor and say, "Amputate the leg so the child can survive." Will the child then say to the mother, "You are amputating my leg because you don't love me anymore," but this happens with adults. The moment something happens, the love is shattered.

So yoga can't be about love, at least not in the way that we think of love. For many people love is an opportunity to hug everybody. They seek emotional fulfilment in the guise of love, but that cannot be love because love has to make a person strong, not weak.

What is perfection? If you define perfection, then it is not perfection anymore because perfection cannot be defined. Who is perfect in the world? Can a master be perfect? Can a teacher be perfect? Can an individual be perfect? As long as we are in this body, as long as we are in this world, we are slaves to the conditioning of the body, mind, emotions and spirit. These conditionings will not allow us to become perfect. So yoga is not about perfection either.

What is yoga about? Yoga is about becoming aware. Yoga is about managing the negative aspects of our character and developing the positive qualities which uplift our nature, and with that uplifting others as well. When we are expressing these qualities then other people are uplifted, and that is yoga. If you have the quality of

loving, then love will manifest, but that love will be unconditional. If you don't have that quality, no matter how hard you try, nothing will happen. You can hug a million people, you can say nice things, but you'll never know what love is.

There is a story about a person who practised austerities for many years in order to manifest God in his life. Moved by these austerities, God appeared and said, "Ask me for any boon you want." The person said, "I have nothing to ask. My wish was just to see you, not to ask for a boon." God repeated his request, but each time the person refused to ask for a boon. So, as the person started to walk away, God granted the boon of healing to his shadow. Unaware that his shadow had received this boon, the person continued walking in ignorance, but miracles were happening behind him. His shadow fell on a dead tree, and the tree became green, laden with leaves, flowers and fruits. The shadow fell on a sick person who became healthy and started to jump up and down with joy. The shadow fell on a blind person who suddenly could see. The shadow fell on a lame person who suddenly could walk. The shadow fell on a dead person who came alive. In this way, one miracle after another happened and the person did not even know about it. Wherever he went, the boon of healing worked behind his back through his shadow, without his knowledge.

This story conveys a simple message. In expressing your qualities, be like this person. Everything happens without expectation, without desire, as long as the heart is clear, open and simple. And that is the outcome of yogic life. Yogic life is not perfection, it is not love. It is knowing, realising and expressing your best.



What is the Role of Love in Bhakti?

Swami Niranjanananda Saraswati

Love is the foundation of bhakti yoga. Without love we cannot place trust or faith or belief in anyone. If we believe in someone, it is because we love them. Love is the primary ingredient. But the quality of the love we experience when we are involved in the objective world is conditioned and self-oriented, not unconditional and pure. If our aspirations are fulfilled by loving somebody, only then will we love that person. Otherwise he or she has no meaning in our life. That is the natural human condition.

Love, trust, faith and belief are only given where we are totally involved with all our faculties. Where we are not involved, they don't exist. In order to develop bhakti, unconditional love has to be activated and expanded. How? By recognising the suffering of others as our own, being a good samaritan, understanding the difficulties of others and helping them to find happiness and contentment. That is the expansion of love.

Eventually this pure love is also transformed. Love and compassion are synonymous terms. Pure love is compassion, impure love is self-oriented desire. The path of bhakti is the movement from self-oriented desire to the unconditional expression of compassion. Worship, chanting, selfless service and prayers are a means to awaken this dormant love, to overcome and transform our present conditioning and develop a broader vision of God's existence in our life and in the world.

So bhakti is developing unconditional love, which in turn is transformed into compassion and gives rise to the experience of faith and belief. When love, compassion, faith and belief are attained, that is the culmination of bhakti.



Love

Swami Satyasangananda Saraswati



What is love? What does love mean? Is it an attraction for anyone? What is universal love?

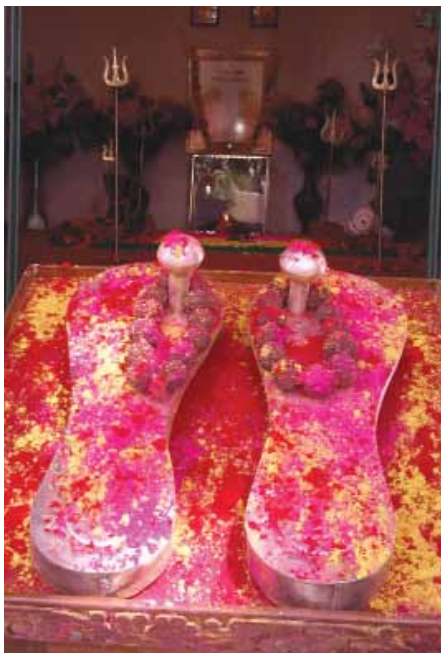
To know love, to talk about love and to experience love are three entirely different aspects of Love. We all know what love is. Everybody knows what love is, but have we ever experienced it? We know about love and that is what we are constantly searching for. At all times and in every situation that is what each of us is searching for. Every living being is searching for love. That is all we want. We only want love, love, love, love, love, love, love. Everybody just wants love and we are all searching and seeking love, but still we have not ever experienced love in the true sense.

I can say that I have and it is hard to express that, because love is a force that completely overrides the normal brainwave patterns. It was in 2010 on the first Holi, just three months after Swami Satyananda's mahasamadhi. Often, during Holi, Sri Swamiji gave darshan to devotees who had gathered at the ashram and even allowed them to put colours on him. It used to be such a joyful and fun filled occasion.

The memory of playing Holi with him was so intimate and special for all of us that the idea of playing Holi without him was not very appealing. So on the day before Holi, I thought to myself, 'No. We won't celebrate Holi this year', and cancelled all the preparations for Holi. However that evening, while we were chanting the Ramayana, the thought came loud and clear, 'We have to celebrate Holi and offer colour to Sri Swamiji's padukas – that will be our offering of love to him'.

On Holi, I woke up early as usual and sat for meditation. Suddenly in a flash, I had darshan of Swamiji and he said to me, "Love is the only reality, love is truth, love is God. The only thing that matters is love." Of course his words were nothing new for me as I had heard and read it many times before. Sri Swamiji himself had said this many times in his satsangs. Swami Sivananda has said it. Christ said it. All the saints have said it. All the religions have said it. Everybody has said it and we all know that Love is most important, but that fine morning, as soon as he spoke of Love, I began to experience it.

When I came out of my meditation my vision had changed. Although everything was the same as it was the day before, it appeared different. The sky, the trees, the birds all looked different. The same people appeared different. Their smiles appeared different, their words appeared different. Everything looked different as if someone had waved a magic wand, sprinkled some stardust and everything began to shine and sparkle and glisten. Everything was the same, but it appeared magical, alive and vibrant because I was seeing things with love-filled eyes and a love-filled heart. The difference



was the feeling of unity that love brings, the feeling of oneness that accompanies love.

What's more, this feeling percolated and spread to others and soon everyone caught the virus of Love that Sri Swamiji had showered on us. Everybody who was here was saying, "I'm feeling love. I am feeling love. I don't know what is happening. What is this in the air? I feel peace, I feel santosha, I feel connected."

Of course, that experience was something that we received through Guru's grace. His words translated into an experience whereby Love became first hand, real and unifying. Love has to bring unity, it has to bring us in touch with the unified field of which we are an integral part. Unity is the quality of Love. That is what you are craving for and searching for in everything. That is what each individual is trying to attain, unity. We have an unconscious and sublime urge to unite with others, with the creation and with ourselves. That urge is our driving force.

Yoga is so close to that because yoga means union and the practice of yoga gradually brings you to the realisation that the love and unity you're searching outside actually takes place inside you. The love that you express is actually your own self. Whatever you express, whether love or hatred, it is actually taking place within you. It is an internal feeling that is taking place in you. Your expression of love is on account of the unity and harmony you experience within, and your expression of hatred is on account of the separation and disharmony you feel within. So unity has to take place within and love is an inner expression rather than an outer one. Swamiji has explained this to the point of practicality when he speaks of the union of ida and pingala. When these two physical and mental energies unite within you there is an awakening of a higher force, kundalini, the dormant potential. That is union.

So, the union we are talking about, the love we are talking about, has to occur within me. I should love myself. When you love yourself, you simply cannot hate, then you are bound to love others. When you know yourself, then you know others. We are in conflict with ourselves and so we land up in conflict with others. You begin by loving somebody and that person is everything for you, the sun,

the moon and the stars. Then for some reason or the other you begin hating that same person whom you thought you loved, and you take that person to court. I don't understand that to be love. One day you were so much in love, seeing stars in the other person's eyes, and God knows what else, and the very next day you file a case against your beloved. What is that? Is that love? Or was it something in the disguise of love? Some expectation, some craving, some desire of yours, some unfulfilled ambition, some greed or some lust of yours. Was that love?



What is love? Physical attraction is often mistaken for love. Desire is often mistaken for love, but we find that even when we get the object of our desire, still love eludes us. It is not that easy to experience love. One has to search for love. One has to seek it. Love is not a commodity that can be bought with wealth, status or glamour. Love cannot be bound nor can it be defined. Love has no form, it is formless and limitless. Love has no particular shape, colour, weight or smell, that I can tell you that this is Love. Love has to be felt. Whenever you feel unity within or without, that is Love. Whether you feel unity with an object, person, place or event, whether it is for Guru, or God, whatsoever it be, if it unites you with yourself and others, it is Love.

In the course of time we realise that the love we feel for an object or a person often wanes and we are disillusioned by the temporary nature of the love we felt or received. Then again our search for love begins. In fact the whole life is spent in search of that love until you discover that love is the seed from which you have sprung. Love is

your source, your foundation, your very existence. Love is the seed of creation and your seed too.

That is why Rikhia is so important, because Rikhia floats on a bubble of love that was created by my Guru, Swami Satyananda. His mandate for Rikhia is 'Serve, Love, Give'. Isn't it a nice mandate? It's a very nice mandate and the best way to live the life in service, giving, giving, and giving out of pure love without any strings attached, because love is unconditional, there cannot and should not be any conditions attached to love. That is actually the definition of love. The closest expression of unconditional love that I have seen, is the love between mother and child. The mother's love for the child is unconditional. She loves the child, no matter if the child is good or bad, or beautiful or ugly, she loves her child.

Unconditional love is bhakti. When we speak of bhakti that is what we mean. It is a feeling, an experience, a state of mind, where everything begins to appear different. You may have experienced that when you first fell in love. The first time you fall in love the world



Yajñashala Hall, 2005



Swami Sivananda



Swami Satyananda



Swami Niranjanananda



Swami Satyasangananda

starts spinning in front of your very eyes, and everything seems so nice and glorious, but then that love fades and things change because many factors creep in that are not love and they contaminate it. If you can maintain that state which you experienced when you first began to love, then that is love. You have all experienced it in some way or the other whether for a person, an object or even your pet.

Love has to be universal. You can even love your pet. They are much better than human beings. Why should you only love human beings? You love the plants, you love the animals, you just love the creation, that is universal love. Love has to be universal, not just individual, you may have experienced individual love and that may be a starting point because that gave you an experience of what love is, but then you have to also try to experience universal love which is bhakti.

When you feel universal love for the entire creation, you derive tremendous strength, confidence, willpower, faith and self-assurance. You don't feel separate from the creation, instead you feel you are a part of it. You have a role, you are not an accident, and you didn't just happen. You're a part of that whole, you have a destiny and you are moving along the lines of your destiny. That experience gives tremendous strength and courage and it also gives optimism. All the negativity will just fly away, you can keep battling with negativity all your life or you can make the negativity fly away by developing bhakti, universal love. If you are able to generate pure love or bhakti, negativity cannot stay. It cannot live for even half a second in the life of a person who has awakened bhakti. That is the importance of bhakti.

That is why Swamiji has emphasised bhakti because it is the solution, the remedy for the negative state of mind that is developing in humankind. The human race is experiencing a natural evolution of the mind and as it evolves, it has to experience the state of *tamas*, which is a state of negativity and inertia. How to negotiate and deal with that? Through pure universal love or bhakti, because bhakti alone can tackle our mired states of negativity. If you develop love, the universal love, the unconditional love, the feeling of unity, then negativity will simply vanish from your life and that is most important for us today.

Sivaratri

26th – 27th February



Throughout the night of Sivaratri the proficient pandits from Varanasi conducted Rudrabhishek to the chanting of the most ancient and sacred Rudri path. At dawn the anusthan culminated in Sri Yantra abhishek. The aradhana also included daily bhoj and distribution of prasad to kanyas, batuks and neighbouring villagers.

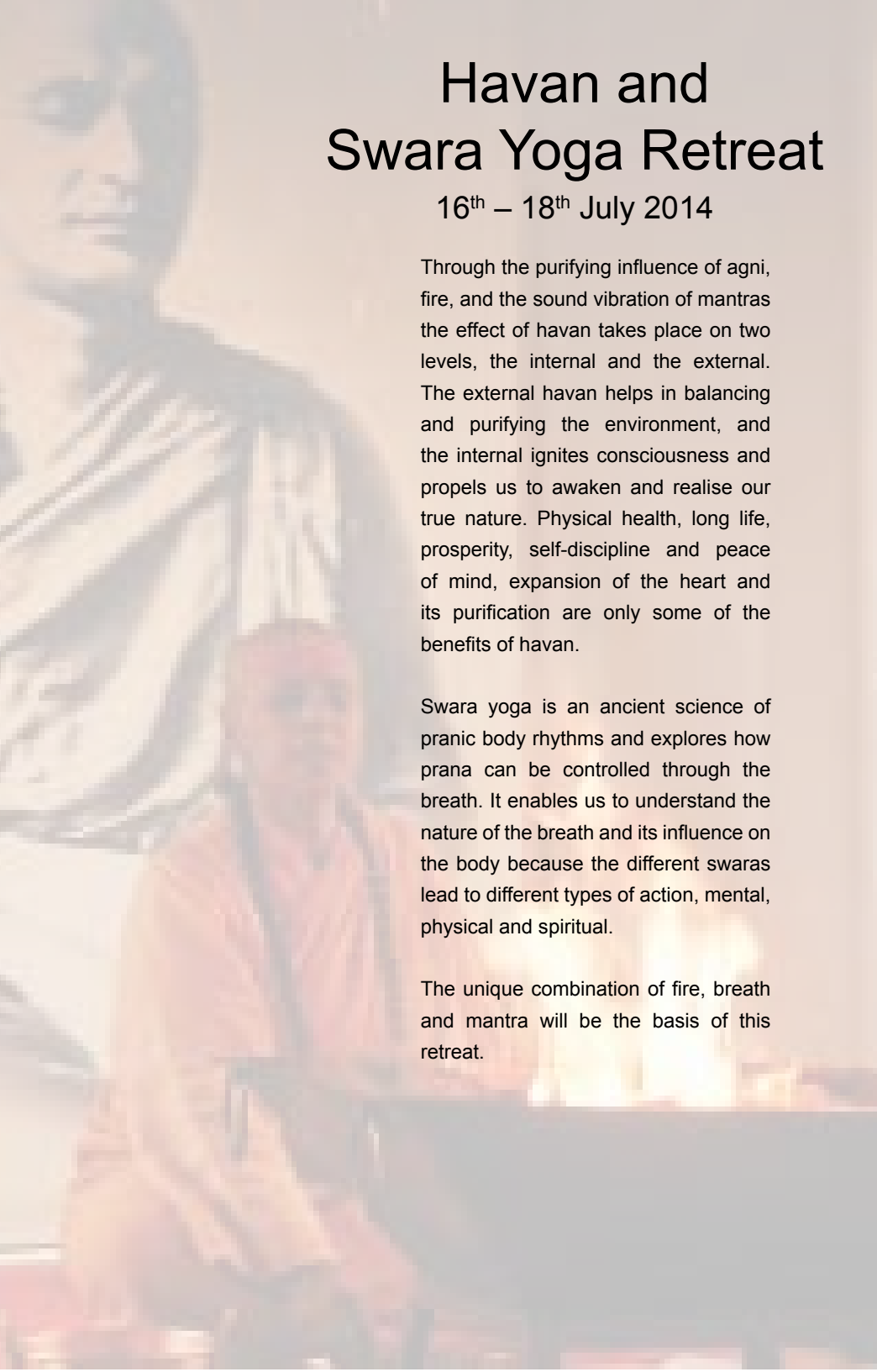
Chaitra Navaratri

31st March – 8th April



During this nine-day anusthan the entire Ramacharitamanas was chanted. At sunset each day the kanyas and batuks performed a delightful Bharatnatyam dance, followed by the Ram Katha by Srimati Krishna Devi, whose melodic voice kept everyone mesmerised with the stories from the Ramayana.

Swami Satyasangananda inspired all to aspire to live by the standards set by Lord Rama – to live in the world according to the laws of matter and nature, and yet always let the atma reflect in one's actions and relationships, never renouncing one's kindness, compassion, mental composure or optimism.



Havan and Swara Yoga Retreat

16th – 18th July 2014

Through the purifying influence of agni, fire, and the sound vibration of mantras the effect of havan takes place on two levels, the internal and the external. The external havan helps in balancing and purifying the environment, and the internal ignites consciousness and propels us to awaken and realise our true nature. Physical health, long life, prosperity, self-discipline and peace of mind, expansion of the heart and its purification are only some of the benefits of havan.

Swara yoga is an ancient science of pranic body rhythms and explores how prana can be controlled through the breath. It enables us to understand the nature of the breath and its influence on the body because the different swaras lead to different types of action, mental, physical and spiritual.

The unique combination of fire, breath and mantra will be the basis of this retreat.

The Silver Lining Jubilee

— 25 Years —

An Invitation

Namo Narayan,

It is with great joy and happiness we announce that from September 2014 to December 2015, Rikhiapeeth will be celebrating the “*Silver Lining Jubilee*” of Sri Swamiji’s arrival in Rikhia. This is not the silver jubilee of an institution, but the celebration and commemoration of a vision, an inspiration and a Divine mandate which was revealed to Sri Swamiji 25 years ago as the dawn of a new mission unfolded before him.

Sri Swamiji’s life was a life of dedication and selflessness. He lived a life totally and completely dedicated to the upliftment of humankind. When he came to Rikhia, on 23rd September 1989, for seclusion, austerities and higher sadhana, his yearning to help others rapidly triggered an unimaginable chain reaction. A desolate, abandoned village, lacking even the most basic facilities and amenities for survival, has become a prosperous and flourishing hub of endless possibilities. This miraculous transformation came through the grace and sankalpa of Sri Swamiji, who immortalised Swami Sivananda’s teachings of Serve, Love and Give at Rikhia, as a dedication to his Guru.

This *Silver Lining Jubilee* is our humble tribute to Pujya Gurudev, where his teachings and inspirations will be shared with one and all, in the presence of Swami Niranjanananda Saraswati and Swami Satyasangananda Saraswati, who will guide and direct the proceedings. All are welcome to participate in the activities and become a part of Sri Swamiji’s sankalpa. Through Sri Swamiji’s teachings we offer this ‘silver lining’ as a ray of hope to illumine the horizon of a brighter future.

Namo Narayan



Swami Suryaprakash Saraswati
Convenor
Silver Lining Jubilee

The Activities

During these celebrations, a year long series of events will be conducted, from September 2014 to September 2015:

Medical Camps will be open to thousands of villagers for different disorders and ailments.

Arts and Crafts workshops will create opportunity for kanyas and batuks to expand their creativity.

Vocational Training where skills will be imparted to the kanyas and batuks to help them on the road to self-sustainability by earning their own living.

Aradhana, invocation, havan and puja will be conducted to invoke Divine grace and blessings.

Atmadrishti Series, as a special feature of the aradhana, an inspiring series of satsangs on spiritual subjects will be given by Swami Niranjanananda and Swami Satyasangananda along with other Acharyas, expounding the teachings of Rikhiapeeth.

The above outlined activities will be conducted throughout the year as part of the mandate of Rikhiapeeth: Serve, Love and Give, followed by a grand Poornahuti (final offering), starting in October and culminating in December 2015 with Yoga Purnima.





Serve

Sri Swamiji said, “One day I shall provide for my neighbours the same quality of healthcare available to the affluent sections of society through the clinic here.”

Basic healthcare has been provided to the local population at the Sivananda Datavya Chikitsalaya since its establishment in 1990 and now, each month various medical and surgical camps, spanning all specialties, will be conducted to provide high quality, specialised

healthcare and surgical interventions for the thousands in need from the surrounding villages.

Specialised health camps include: eye care, women’s health, pregnancy, children’s health, surgeries, bone and joint care, old age care, diabetes, heart care, corrective plastic surgery for disabilities, school health and many others.

Love

The kanyas and batuks are the spiritually awakened children of Sri Swamiji – He lives in their hearts. Through various projects he created ways and means to uplift and empower them, especially the girls. He bestowed upon these girls the status of ‘kanya’ and transformed them into a medium for the transmission of Devi’s blessings, as well as initiated an awakening in their consciousness. Different activities and workshops, including sports, self-defence, arts and crafts, dance (Indian and Western both), and more, will be organised throughout the year to enhance and awaken the kanyas’ and batuks’ innate creativity and talents.

It is also the aim to provide numerous vocational trainings to the young generation of Rikhia panchayat, focusing on the graduate kanyas and batuks who are the future of society, by providing various vocational and technical training.

Further training in spoken English, computers, including skills like basic Autocad, clerical training for banking and accounting and training in vocations including electrical, police, cooking and catering, beautician training, mobile phone and basic electronic equipment repairing skills, and tailoring, are some of the skills that will be taught to the young adults of Rikhiapeth.

Give

Giving has been the foundation for over two decades at Rikhiapeth. During the *Silver Lining Jubilee* celebration various workshops will be conducted for spiritual aspirants with a specific theme or topic each month in which the concept of 'Serve, Love and Give' will be presented as essential ingredients for yoga and spirituality.

The *Silver Lining Jubilee* aims at furthering the seva projects for the old-age pensioners and the widows of Rikhia, along with offering prasad to the villagers in Rikhia and the surrounding villages during the continued performance of ancient sacred yogic aradhanas.

Furthermore, we also aim at producing an entirely new set of publications, dvds and audio cds in both English and Hindi containing the priceless, unpublished teachings of Sri Swamiji, to be offered and distributed as prasad at the culmination of this auspicious event.

As a combined expression of Serve, Love and Give, this *Silver Lining Jubilee* also aims at an expansion of the Annapurna Kshetram Kanya Kithchen, which will represent the fruition of Sri Swamiji's sankalpa to feed His entire Rikhia family on a daily basis.



HOW CAN I HELP?

You are welcome to help and join us in the *Silver Lining Jubilee* activities by:

- Offering your skills at Rikhipeeeth
- Contributing/sponsoring any of the activities
- Participating in Ashram Life for any duration of time

1. Medical Camps

Speciality camps will provide high standard health care to all of Sri Swamiji's neighbours. You are welcome to offer your services and/or contributions in any of the following areas:

- Ophthalmology, Gynaecology, Obstetrics, Paediatric, Diabetology, Cardiac, Dental, Dermatology, Orthopaedics, General Surgery, Urology, Dental, Internal Medicine, Pathology, Radiology and others

- Doctors, nurses and medically trained individuals

may offer their seva in any of the above areas

- General seva for camp preparations, organisation, administration and logistics
- Sponsorship of medical camps



- Contributing medicines, equipment and other medicines such as pain relievers, antibiotics and multi vitamins; first aid items such as bandages, gauze and antiseptics; and medical equipment such as needles, syringes, sterilisers, examination tables and mobility aids

2. Workshops

To assist in the creative workshops for children, you may either offer your expertise, organise a workshop, provide materials, or simply come and help in any of the programs:

- Traditional and Modern Dance along with provision of dance costumes and accessories
- Art and crafts along with paints, brushes, crayons, pencils, coloured papers, glitter, stickers, glue, scissors and other items
- Sports including cricket, football, karate and others
- English classes along with text books, dictionaries, writing material
- Computer classes along with children's computer software
- Yoga for children





3. Vocational Training

You may offer your skills by providing training to the youth of Rikhia panchayat as well as with contributing 'tools of the trade' in the following areas:

- Electrical, Mobile phone repair and electronics, along with screw drivers, pliers, electrical wire, meter readers, and other useful tools
- Computer Basics in Office, Photoshop, and Web/Graphic design along with laptop or desktop computers
- Tailoring along with sewing machines, fabrics, thread, needles and pins
- Cooking and Catering along with pots, pans, serving utensils, trays
- Secretarial training in the basic skills required in an office
- Spoken English along with text books and stationary
- Beautician training along with make-up kits, mirrors, nail varnish, hair pins etc.

4. Annapurna Kshetram Kanya Kitchen

You may contribute to the daily feeding in the following ways:

- Sponsorship of bhoj – daily, monthly or single event
- Provision of materials for bhoj and kitchen
- General seva for kitchen preparations, organisation, administration and logistics



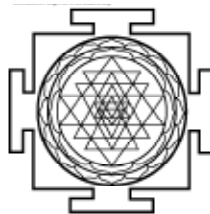


5. Publishing and multimedia

In order to publish and reproduce publications, dvds and audio cds, we are in need of people with any of the following skills in either English or Hindi:

- Inputting
- Translating (English into Hindi and vice versa)
- Editing/Proof reading
- Desk Top Publishing with Indesign, Photoshop, Illustrator etc.
- Video Editing with Sony Vegas, Final Cut Pro, etc.
- Audio Editing with Sound Forge, Logic, etc.

For further information and regular updates, keep visiting our website www.rikhiapeeth.in and blog www.rikhipeeth.net. Please do not hesitate to contact us by email at rikhiapeeth@gmail.com



Silver Lining Jubilee

Calendar of Events

2014

September

Aradhana	1	The Silver Lining Jubilee begins
	1-8	Srimad Bhagavad Katha & Swami Sivananda Janmotsav
	12	Sri Swamiji's Sannyas Day
	23	Rikhia Aagaman
	25-3 Oct	Ashwin Navaratri & Diksha
	25-2 Oct	Atmadrishhti Series: Atmabhav (Unity)
Courses	1-8	Kriya Yoga & Tattwa Shuddhi (H)
Medical Camp	1- 8	Eye Camp
Vocational	1-27	Spoken English
Arts & Crafts	1-27	Introduction to Spoken English

October

Aradhana	23	Deepawali
	19-23	Atmadrishhti Series: Serve, Love, Give, Purify
Courses	6 -16	Chakra Sadhana (E)
	19-25	Prana Vidya (E)
Medical Camp	10-14	ANC, Gynecology & Paediatrics
Vocational	1-27	Police Training

November

Aradhana	23-27	Sat Chandi Mahayajna/Sita Kalyanam
	23-26	Atmadrishhti Series: Invocation & Worship
Courses	29-5 Dec	Kriya Yoga & Tattwa Shuddhi (E)
Arts & Crafts	8-21	Indian Classical Dance

December

Aradhana	2-6	Yoga Purnima
	2-5	Atmadrishhti Series:
		Bhakti – Yoga of the Heart
	19-25	Maha Rudri
Medical Camp	19-23	Diabetes, Cardiac & Dermatology
Vocational	15-28	Tailor & Fabric Design

2015

January

Aradhana	5-13	Sri Vidya Puja
	5-12	Atmadrishhti Series: Power of Mantra
Courses	1-15	Yoga Sadhana & Ashram Life
Vocational	15-28	Electrical

February

Aradhana	15-17	Atmadrishhti Series: Shiva Tattwa
	16-17	Sivaratri Yoga Sadhana
Courses	1-15 Mar	Yoga Teacher Training (E)
Medical Camp	11-15	Orthopedic, Plastic & General Surgery
Arts & Crafts	7-28	Sports, Karate & Games

March

Aradhana	21-28	Chaitra Navaratri Sadhana
	22-27	Atmadrishhti Series: Purushottam – The Ideal Being
Arts & Crafts	9-15	Arts & Crafts
Vocational	2-15	Beautician Training

April

Aradhana	14-16	Atmadrishhti Series: Shakti Tattwa
	19-21	Akshay Tritiya: Sri Vidya Puja
Courses	14-16	Saundarya Lahari Retreat (E)
Medical Camp	8-12	Dental & Comprehensive Health Check-ups
Vocational	1-15	IT Skills

May

Course	25-6 June	Bal Yoga Shivir (Yoga for Children)
Arts & Crafts	25-6 June	Yoga for Kids

June

Medical Camp	14-21	Paediatric & School Health
Vocational	8-21	Electronic & Mobile Repairing Skills

July

Aradhana	27-30	Atmadrishti Series: Discipleship
	31	Guru Purnima
Arts & Crafts	15-28	Introduction to Computers

August

Aradhana	26-29	Sri Radha Krishna Jhoolan
	26-28	Atmadrishti Series: Being a Karma Yogi
Medical Camp	14-18	Geriatric, General Surgical & Orthopedic
Vocational	14-29	Cooking & Catering (Indian & Continental)

September

Aradhana	1-8	Srimad Bhagavad Katha & Swami Sivananda Janmotsav
	12	Sri Swamiji's Sannyas Day
	23	Rikhia Aagaman
Medical Camp	1-8	Eye Camp
Arts & Crafts	15-30	Modern Dance

Silver Lining Poornahuti (2015)

October

Aradhana	14-23	Ashwin Navaratri Sadhana
Courses	24-4 Nov	Chakra Sadhana (E)

November

Courses	7-13	Prana Vidya (E)
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December

Aradhana	12-16	Sat Chandi Mahayajna/Sita Kalyanam
	21-25	Yoga Purnima and Conclusion of Silver Lining Jubilee

*Guru Bhakti Yoga on every 5th & 6th of every month

Special programs will be conducted from October to December 2015 as part of the Silver Lining Poornahuti. Keep visiting our website and blog for further information.



**“Here in Rikhia, I shall see to it that God’s mandate is fulfilled:
‘Green Rikhia, Prosperous Rikhia.’”**

— Swami Satyananda Saraswati

प्रेम योग

स्वामी शिवानन्द सरस्वती



प्रभु के प्रति गहन, निःस्वार्थ और शुद्ध भाव को ही प्रेम कहते हैं। यह प्रेम भक्त को ईश्वर के समक्ष ला खड़ा करता है। भक्ति की परिणति इसी अमृत रूपी प्रेम में होती है। प्रेम, साधक के रोग, शोक एवं अभावों का नाश कर उसे शाश्वत् आनन्द और शान्ति के साम्राज्य में पहुँचा देता है। प्रेम के स्वरूप की व्याख्या करना अति कठिन है। यह तो गूंगे को गुड़ जैसा होता है, जिसकी मिठास को गूंगा जानता तो है, किन्तु अभिव्यक्त नहीं कर सकता। प्रेम वर्णनातीत है और इसे जानने के लिये आपको स्वयं इसका अनुभव करना होगा। जप, नाम-स्मरण, कीर्तन, भजन, सत्संग, भक्तों की सेवा तथा रामायण, श्रीमद्भगवद्गीता आदि के अध्ययन से अपने भीतर प्रभु के प्रति प्रगाढ़ प्रेम को विकसित कीजिए।

स्तोत्रों और भजनों का गायन आपके मन को उदात्त बनाकर आपको प्रेरित करेगा। इससे आपका मन ईश्वराभिमुख बना रहेगा तथा आपका हृदय आनन्द और शान्ति से परिपूर्ण रहेगा। प्रतिदिन प्रभु के स्मरण और गुणगान द्वारा उनकी कृपा प्राप्त कीजिए और सदा उन्हीं के दिव्य स्वरूप में निवास कीजिए।

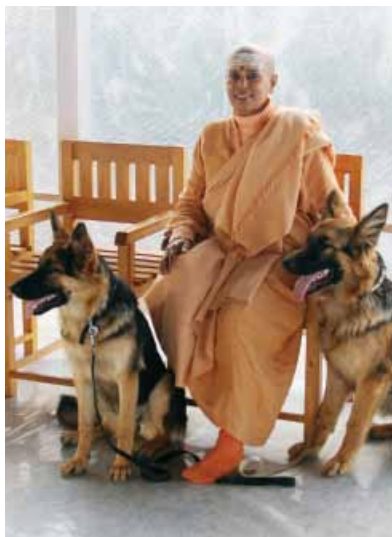
विष्णु पुराण में प्रभु के स्मरण और संकीर्तन की महिमा का स्पष्ट रूप से उल्लेख किया गया है - ईश्वर को प्राप्त करने के लिए तप, व्रत आदि जितने उपाय हैं, उनमें सर्वश्रेष्ठ साधन प्रभु का सतत् स्मरण है। मनुष्य के घोर से घोर पाप भी ईश्वर के क्षण मात्र के स्मरण से समाप्त हो जाते हैं। जिस प्रकार अग्नि कठोर से कठोर धातुओं को गला देती है, उसी प्रकार प्रभु के दिव्य नामों का संकीर्तन मनुष्यों के समस्त पापों को भस्म कर देता है। उस व्यक्ति का जीवन सचमुच निरर्थक है जो यह सब जानकर भी ईश्वर के नाम का जप-कीर्तन नहीं करता। ऐसे जीवन से तो मृत्यु भली!

अपने नेत्रों को ऐसा प्रशिक्षण दीजिए कि उनके समक्ष सदा ईश्वर की छवि बनी रहे। वे सभी चेहरों, सभी प्राणियों में अपने प्रभु की ही झलक देखें। आपके कान केवल मधुर संकीर्तन ही सुनें। आपकी जिह्वा पर सदैव भगवान का पावन नाम रहे और वह सदा मीठे और सत्यनिष्ठ वचन ही बोला करें। आपके हाथ सदैव गरीबों के दुःख दूर करने वाले सत्कर्मों में रत रहें। आपका मन सदैव आनन्द और उत्साह से भरा रहे, हमेशा प्रभु का चिन्तन करता रहे। बस यही प्रेम को विकसित करने का रामबाण उपाय है। यदि आप उस सर्वोच्च सत्य की खोज में निरंतर लगे रहते हैं, रोज सबेरे अपने इष्ट का ध्यान करते हैं, संयत जीवन चर्या अपनाते हैं, प्रभु को सतत् याद करते हैं तथा चर-अचर सबमें उनकी उपस्थिति का अनुभव करने का प्रयास करते हैं, तो अवश्य ही आपके जीवन में आन्तरिक सन्तुलन, दिव्य प्रकाश और आध्यात्मिक शक्ति का अवतरण होगा।

सत्यानुरागी बनिए, जीवन में हर क्षण सत्य के प्रति समर्पित रहिए। सत्य के लिए बड़े से बड़ा त्याग करने को भी तत्पर रहिए। यह तय मानिए कि इस प्रकार यदि आप जीवन जिएँगे तो दृढ़ आत्मबल के धनी तथा निर्भय बनेंगे। दिव्य तेज एवं शक्ति आपकी ओर प्रवाहित होगी और अन्ततः वह प्रभु जो घट-घट वासी है, आपके समक्ष आ खड़ा होगा।

एकमात्र ईश्वर ही सत्य है, उसके सिवा कुछ भी यथार्थ नहीं। यह समूची सृष्टि ईश्वर स्वरूप है। यहाँ होने वाली सभी घटनाएँ, गतिविधियाँ और क्रिया-कलाप उसी परमात्मा की अभिव्यक्तियाँ हैं। वही सर्वस्व है। यह नश्वर जगत तो बस एक गुजरता हुआ नजारा ही है, जो थोड़ी देर बाद आँखों से ओझल हो जाता है। व्यक्ति विशेष का अपना कोई अस्तित्व नहीं है, यह अज्ञानतावश मन की एक काल्पनिक अवधारणा मात्र है।

ईश्वर की व्याख्या करना, उसे नकारने के समान है। आप केवल किसी सीमित वस्तु की व्याख्या कर सकते हैं, परन्तु जो अनादि और अनंत है, जो सबका नियामक और सृजनहार है, उसे शब्दों की सीमा में कैसे बाँधा जा सकता है? नमक की गुड़िया सागर की थाह कैसे पा सकेगी? आप भगवान को परिभाषित करने का प्रयास करते भी हैं, तो यह सागर को हथेलियों में उछालने जैसा निष्फल और निरर्थक ही होगा। क्या उस असीम परमात्मा को मन के सीमित क्षेत्र में कैद किया जा



सकता है? ईश्वर मनुष्य की मानसिक पहुँच से परे है, परन्तु यह तय मानिए कि ध्यान के नियमित अभ्यास द्वारा आप उसे प्राप्त कर सकते हैं। बस आपका मन सूक्ष्म, शुद्ध और एकाग्र होना चाहिए।

जैसा अन्न वैसा मन। आहार की पवित्रता से मन की पवित्रता आती है। यहाँ आहार का तात्पर्य उन सभी विषय-भोगों से है, जो इन्द्रियों के द्वारा ग्रहण किए जाते हैं। आपके कान प्रभु के गुण-गान सुनें, रामायण, भागवत और गीता का श्रवण करें। आपके परिधान सात्विक हों, वाणी भी मधुर तथा पवित्र रहे। आपके संगी-साथी भी सात्विक स्वभाव और चरित्र से युक्त हों। आपके स्वाध्याय के ग्रंथ उच्च श्रेणी के हों, आपका ध्यानकक्ष भी प्रभु के पवित्र चित्रों से सुसज्जित हो। तब आप अवश्य प्रभु चेतना के धनी बनेंगे। यही संदेश आपको वेदों के शान्ति मंत्रों में भी मिलेगा-

ॐ भद्रं कर्णेभः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।

जब भी आप प्रभु को कुछ अर्पित करें, तो उसी प्रेममय भाव से करें जैसे शबरी ने भगवान श्रीराम को जूठे बेर अर्पित किए थे। जब प्रभु को पुकारें, तो आपकी वाणी में वही भाव तथा व्याकुलता रहे जो द्रौपदी की द्वारकाधीश के लिए पुकार में थी या गजेन्द्र की हरि के लिए पुकार में थी। आपके भीतर भावना की इसी तीव्रता और गहराई को विकसित कीजिए, तब प्रभु अविलम्ब आपके उद्धार के लिए दौड़े चले आएंगे।

प्रेमविहीन जीवन एकदम शुन्य एवं निरर्थक होता है। प्रेम के बिना मनुष्य अपना जीवन व्यर्थ गँवाता है। श्वास की तरह प्रेम जीवन के लिए अत्यावश्यक है। प्रेम जीवन का सार तत्त्व है। प्रेम बाँटोगे तो प्रेम मिलेगा। इसलिए नियमित जप, सत्संग, कीर्तन, सेवा तथा ध्यान के द्वारा अपने भीतर प्रेम की लहलहाती फसल काटिए। इन उपायों द्वारा ईश्वर में ही नित्य-निरंतर निवास करने का अथक प्रयास कीजिए। तब आप काल पर भी विजय प्राप्त कर लेंगे।



भगवान सदैव आपके निकट हैं। वे आपकी रक्षा और उद्धार करने के लिए सदैव तत्पर हैं। उनकी शरण में जाइये। उनके मंगल आशीर्षों से आपके मन तथा शरीर का आमूल रूपान्तरण हो जाएगा। अध्यात्म-सम्बन्धी विषय-वस्तुओं की चेतना विकसित कीजिए। प्रतिदिन अपनी वाणी, विचार तथा व्यवहार पर पूरा नियंत्रण बनाए रखने का प्रयास कीजिए। प्रतिदिन प्रार्थना और ध्यान कीजिए तथा अपने जीवन में प्रभु की उपस्थिति का अनुभव कीजिए।

बंधु! तनिक ठहरो और कुछ क्षणों के लिए अपने अंतस्थ प्रभु पर मन को एकाग्र करो। समस्त सांसारिक सुखों और क्षणिक प्रलोभनों को त्याग दो। उस पथ पर चलने

का प्रयास करो जिस पर आध्यात्मिक महापुरुष अपने अमिट चरण-चिह्न छोड़ गए हैं। शीत और तप, क्षुधा और पिपासा, सभी को सहते जाओ। किसी भी प्राणी को जरा भी चोट न पहुँचाओ। सन्तोषपूर्ण जीवन बिताओ। निन्दा और प्रशंसा, दोनों को समतुल्य मानो। केवल अपनी आत्मा से आनन्द प्राप्त करते रहो।

यदि आप प्रातः चार बजे जागने की आदत डाल सकें तो आपका मन दिनभर शान्त तथा स्पष्ट रहेगा, क्योंकि ब्रह्ममुहूर्त में आध्यात्मिक तरंगों से निर्मित एक अद्भुत शान्ति का साम्राज्य रहता है। इसी ब्रह्ममुहूर्त में सारे ऋषि-मुनि तथा संत महात्मा नियमित ध्यान करते तथा सारे जगत् में आध्यात्मिक तरंगे प्रेषित करते हैं। यदि आप भी इसी समय नियमित ध्यान, जप या प्रार्थना करें, तो निश्चय ही अनुकूल लाभ प्राप्त कर सकते हैं। इसके लिए आपको ज्यादा परिश्रम नहीं करना पड़ेगा, आपका अभ्यस्त मन बिना अधिक समय लिए वातावरण में उपस्थित आध्यात्मिक तरंगों से समस्वरित हो जाएगा।



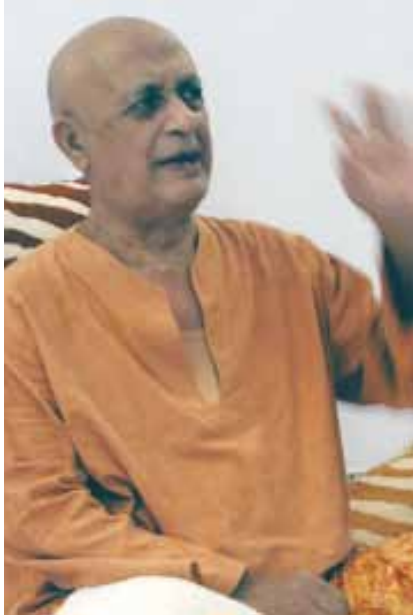
अपने मित्रों, सम्बन्धियों, अतिथियों, पड़ोसियों या सेवकों को सदैव उत्तम किस्म का वस्त्र, भोजन, फल, दूध आदि दिया करें, जैसा आप स्वयं उपयोग करना चाहते हैं। इससे आपको अत्यधिक आनन्द, आत्मबल और सुख की प्राप्ति होगी। यह आदत अभी से डाल लीजिए और स्वयं इसके सुखद परिणामों का अनुभव कीजिए। रोगियों की सेवा-सुश्रुषा कीजिए तथा विषादग्रस्तों को ढाँढस बन्धाइये। ईश्वर प्रेम का दिव्य संदेश सर्वत्र प्रसारित करते रहिए। त्यागमय तथा सेवामय जीवन व्यतीत कीजिए। आन्तरिक निर्मलता तथा पवित्रता अपनाइए, आपके अंतरतम में निश्चित रूप से दिव्य प्रेम पल्लवित, पुष्पित तथा फलित होगा।

श्रीमद्भागवत में भगवान श्रीकृष्ण उद्धव से कहते हैं - उपहास करने वालों की परवाह न करते हुए तथा लाज-शर्म को भूलकर सच्चे ईश्वरानुरागी को बेझिझक जमीन पर साष्टांग लेटकर चाण्डाल, गाय, गधे तथा कुत्ते तक को दण्डवत् प्रणाम करने से व्यक्ति विनम्र एवं अहंकार रहित बनता है। यदि ऐसा भक्त नमस्कार करते समय अपने भीतर जीव जगत् के प्रति नारायण भाव को पुष्ट करे, तो उसे ब्रह्म के विराट् स्वरूप की प्रत्यक्ष अनुभूति मिलेगी। उसे लगेगा कि सभी जगह एक मात्र ईश्वर ही समाया हुआ है। अपने भीतर भक्ति तथा समर्पण भाव को विकसित करने में प्रत्यक्ष या मानसिक रूप से साष्टांग नमस्कार की आदत से बड़ी सहायता मिलती है।

प्रेम योग के मार्ग पर चलकर आप सभी भगवत्-साक्षात्कार को प्राप्त करें। ईश्वर के प्रति प्रेम और अनुराग से आपका हृदय सदैव परिपूर्ण रहे। आप सभी प्रभु के दिव्य आशीष को प्राप्त करें और भगवान के दिव्य नामों को गाते हुए सर्वत्र आनन्द और शान्ति बिखेरते रहें!

प्रेम का अर्थ है त्याग

स्वामी सत्यानन्द सरस्वती



भगवान श्री कृष्ण प्रेम के अवतार थे, आज हर जगह इसी प्रेम की कमी है। हम लोगों के पास सब कुछ है, मगर प्रेम नहीं। प्रेम संवेग की वह अवस्था है जहाँ तुम दूसरों के बारे में सोचते हो, अपनी फिक्र नहीं करते। वही प्रेम है। प्रेम में देना है, लेना कुछ नहीं है। प्रेम में प्रेमास्पद से कोई अपेक्षा नहीं की जाती। प्रेम त्याग का नाम है। इसमें कोई अपेक्षा नहीं होती।

प्रेम न बाड़ी उपजै न हाट बिकाय ।
राजा परजा जेहि रूचै सीस देय ले जाय ।।

प्रेम कोई कृत्य नहीं है। प्रेम किसी से कोई अपेक्षा नहीं करता। यदि मैं तुमसे प्यार करता हूँ तो तुमसे कुछ लेने की आकांक्षा नहीं करूँगा। प्रेम में त्याग ही त्याग है, प्रेम में देना ही देना है। प्रेम में समर्पण है। इसमें

भावनाओं और संवेगों का अर्पण है। जीवन के इस पक्ष के प्रतीक थे श्री कृष्ण। जब वे चलते थे तो लगता था प्रेम विचरण कर रहा है, जब वे मुस्कुराते थे तो ऐसा प्रतीत होता था कि प्रेम मुस्कुरा रहा है और जब वे हँसते थे तो लगता था सक्षात् प्रेम हँस रहा है। हे भगवान! तुम प्रेम ही प्रेम हो, मधुर प्रेम। कीर्तन में भी प्रेम और मधुरता ही होती है। भावनायें जो सामान्यतः सांसारिक विषयों और माया की ओर उन्मुख रहती हैं, जब भगवान की ओर प्रवाहित होती हैं तो चरम उत्कर्ष प्राप्त होता है। भावनायें जब माया और प्रकृति की ओर बहती हैं तो अधोमुखी हो जाती हैं और पतन के गर्भ में जा गिरती हैं।

सच्चा प्रेम कैसा होता है? सच्ची करुणा क्या है? यदि कोई व्यक्ति तुम्हारे विषय में नकारात्मक सोचे, तुम्हें अस्वीकार करे तुम्हारी निन्दा करे, तुम्हारा नुकसान करे, फिर भी तुम्हें उससे प्रेम करना चाहिए। संत फ्रांसिस ऐसा ही कहते थे कि सच्चे प्रेम का अर्थ यह नहीं होता कि तुम किसी से इसलिए प्रेम करो कि वह तुमसे प्रेम करता है, बल्कि यह जानते हुए भी कि वह तुमसे द्वेष करता है, तुम उससे प्रेम करो। यह प्रेम साधारण भावुक प्रेम नहीं, गहरा और स्थाई होना चाहिए। तुम मुझे न भी चाहो तो कोई बात नहीं, फिर भी मैं तुम्हारी मदद करूँगा। तुम्हारे घर को आग लगी हो तो मैं फायर ब्रिगेड को बुला लूँगा। मैं यह नहीं कहूँगा, 'उस बदमाश का घर जल रहा है तो जले, अच्छा हुआ। मुझे उसकी परवाह क्यों हो?'

प्रेम में कोई शर्त नहीं रहती, कोई कामना नहीं रहती। तुम मुझसे प्रेम करते हो, इसलिए मैं तुमसे प्रेम करता हूँ, इस प्रकार का गणित आध्यात्म में नहीं चलता। संत कहता है, 'तुम मुझसे नफरत करते हो, फिर भी मैं तुमसे प्यार करता हूँ। तुमको मैं अच्छा नहीं लगता, फिर भी तुम मुझे अच्छे लगते हो। तुम मुझे आघात पहुँचाते हो, तो भी मैं तुम्हें मरहम-पट्टी लगाता हूँ।' किन्तु यह बहुत कठिन है, क्योंकि मैं बरसों से जिसकी सहायता करता आया हूँ, वह अचानक मुझे एक तमाचा मार देता है। मैं पुछता हूँ, 'तुम क्या कर रहे हो?' वह मुझे गाली देते हुए कहता है, 'बदमाश'। मैं कहता हूँ, 'मैंने तुम्हें इतने वर्ष खिलाया-पिलाया, पाला-पोसा, तुम बीमार पड़े तो तुम्हारी सेवा की, तुम निर्धन हो गये, तब मैंने तुम्हें पैसे दिये और आज तुम मुझे बदमाश कह रहे हो?' तब वह जवाब देता है, 'वह सब तुम्हारा ढोंग था।' इस पर भी तुम्हें अपने गुस्से पर नियंत्रण रखना चाहिए और उस व्यक्ति के प्रति तुम्हारे प्रेम में कोई अन्तर नहीं आना चाहिए।

प्रेम करना सबसे कठिन है और द्वेष करना सबसे आसान है। द्वेष एकदम स्वाभाविक लगता है। परन्तु, प्रेम मनुष्य में आदर्श व्यवहार को जन्म देता है और द्वेष घृणापूर्ण या अप्रिय व्यवहार को। मैं यहाँ स्त्री-पुरुष के बीच के प्रेम की बात नहीं बोल रहा हूँ, यद्यपि वह प्रेम का एक पहलू है, किन्तु मैं उस प्रेम की बात कर रहा हूँ जो प्राणी मात्र के प्रति करुणा की एक अभिव्यक्ति है। प्रेम की परिभाषा व्यापक करनी होगी, क्योंकि प्रेम शब्द का प्रयोग हम प्रायः पुरुष और स्त्री के बीच की भावना के अर्थ में करते हैं। मैं प्रेमी हूँ, तुम प्रेमिका हो। प्रेम को इसी अर्थ में समझा जा सकता है। किन्तु प्रेम की यह परिभाषा अपूर्ण है।

पति-पत्नी, माँ-बेटे, भाई-बहन, दोस्त-दोस्त के बीच प्रेम बहुत गहरा हो सकता है, किन्तु भक्त और भगवान् या गुरु और शिष्य के बीच जो प्रेम होता है, जिसमें दो हृदयों का मेल होता है, वह पूर्ण प्रेम है। परन्तु जब दो मन एक-दूसरे के प्रति तिरस्कार का भाव रखते हैं तो वह द्वेष हो जाता है। जब भी ऐसे द्वेषपूर्ण विचार मन में आने लगें, तब तुम्हें अपने मन को समझाना चाहिए - 'नहीं! वह नहीं जानता कि मैं क्या कर रहा हूँ।' ईसा-मसीह को जब दुष्ट लोगों ने सूली पर चढ़ाया था, तब उन्होंने यही कहा था, 'हे प्रभु! इन्हें क्षमा कर दो, ये नहीं जानते कि ये क्या कर रहे हैं।' बस यही दृष्टीकोण होना चाहिए।

हो सकता है तुमको यह बात समझ में आ जाये फिर भी इसको व्यवहार में उतारना बहुत कठिन होता है। प्रेम के बारे में बोलना बहुत आसान है, किन्तु मैंने अभी पाँच मिनट के भीतर जो कुछ कहा, उसको व्यवहार में उतारने के लिए जन्म-जन्मान्तर लग जाते हैं। जो लोग सचमुच प्रेम करना चाहते हैं, उनको त्याग करने के लिये भी तैयार रहना चाहिए, क्योंकि प्रेम का अर्थ है त्याग। प्रेम में लेना नहीं, केवल देना ही देना होता है। बिना शर्त देना, अपने आप को पूरा मिटा देने की सीमा तक देना। कौन जानता है तुम खुद भी खो जाओ। यदि तुम प्रेम की बाजी हार भी जाओ, तो कुछ नहीं बिगड़ता। परन्तु, यदि तुम्हें प्रेम में केवल जीतना है, तो फिर उसमें उतरो ही मत, क्योंकि यदि तुम सच्चे प्रेमी हो तो तुम उसमें हार ही जाओगे। सच्चा प्रेम हृदय की ज्योति है, चित्त की प्रभा है।

बहुत कम लोग जानते हैं कि प्रेम कैसे करना चाहिए। सच्चा प्रेम पावन भाषा में तुम्हारी अन्तरात्मा की अभिव्यक्ति है, हृदय का प्रकाश है। इसलिए ईसा-मसीह, भगवान् बुद्ध, पैगम्बर मोहम्मद, जयशस्तु व अन्य साधु-संतो ने जो प्रेम की परिभाषा दी है, उसको व्यवहार में लाना

बहुत कठिन है। और सबसे कठिन है अपने पड़ोसी से प्रेम करना। तुमको तो अनुभव हुआ होगा कि तुम्हारा पड़ोसी ही तुम्हारा सबसे बड़ा शत्रु होता है। किन्तु संत महान् शक्तिशाली व समर्थ लोग होते हैं, उन्होंने तुमको दूरी पर रहने वाले पड़ोसी से प्रेम करने के लिए नहीं कहा, एकदम बगल में रहने वाले पड़ोसी से प्रेम करने को कहा, क्योंकि वे जानते थे कि वही तुम्हारे लिए सबसे अधिक परेशानियाँ खड़ी करता रहता है। वह तुमसे सदैव लड़ता रहता है, छोटी-छोटी बातों पर कोर्ट-कचहरी करना चाहता है।

इसलिए ऐसे पड़ोसी से प्रेम करने का उपदेश ईसा-मसीह तथा अन्य संतों ने दिया है। प्रेम करना बहुत कठिन है, क्योंकि तुम जानते ही नहीं कि प्रेम कैसे किया जाता है। तुमको प्रेम का क, ख, ग भी मालूम नहीं। प्रेम याने क्या? मैं तुम्हारी, तुम मेरे हो? नहीं यह प्रेम नहीं। सच्चा प्रेम कैसा होता है हम जानते ही नहीं। प्रेम एक कला है, जिसे हमें सीखना चाहिए। प्रेम एक विज्ञान है, जिससे हमें अवगत होना चाहिए। तुम्हारी भावुकता को प्रेम नहीं कहते, तुम्हारे कमोद्दीपन को प्रेम नहीं कहते। यदि तुम अपने प्रेमी या प्रेमिका को कहते हो, 'मैं तुमसे प्रेम करता हूँ' तो इसका मतलब यह नहीं कि तुम सचमुच उससे प्रेम करते हो। हृदय की पवित्रता की अभिव्यक्ति है प्रेम, जो तब प्रकट होता है, जब अपने मन में तुम पूर्ण सशक्त हो जाते हो। इसलिए सन्तों ने प्रेम पर इतना बल दिया। अपने आपको प्रेम के लिए तैयार कैसे करना है? छोटे-छोटे दयापूर्ण कृत्यों से। प्रेम में भी कुछ प्रारम्भिक प्रशिक्षण आवश्यक है। यह प्रारम्भिक प्रशिक्षण, प्रेम का क, ख, ग है दयापूर्ण छोटे-छोटे कृत्य।

दया के छोटे-छोटे काम कौन से हैं? स्वामी शिवानन्द जी कहते थे, "अपमान सहो, आघात सहो, यही सबसे ऊँची साधना है।" यदि तुम अपमान और चोट सह सकते हो, तो इसका मतलब तुम बहुत मजबूत व्यक्ति हो। साथ ही वह यह भी कहते थे, "सेवा करो, प्रेम करो, दान दो, पवित्र बनो, ध्यान करो, अनुभूति प्राप्त करो, अच्छे बनो, सत्कर्म करो, दयालु बनो, करुणावान बनो।" वे इन दस अर्थपूर्ण शब्दों का उपदेश सबको करते थे। वे कंजूस नहीं थे।



Kanyas and batuks performing arati during Chaitra Navaratri, 2014

जो भी उनके पास आकर जिस भी चीज की याचना करता था, सबके लिए वे बोलते थे, 'दे दो उसे'। एक बार उन्होंने पूरा आश्रम खाली कर दिया, हम लोगों के लिए एक भी कम्बल नहीं बचा। सब कम्बल उन्होंने बाँट दिये। किसी पर मिलने पर बोलते थे. 'नमो नारायण, अच्छे हो? तुमको चॉकलेट पसंद है?' जवाब मिलता, 'जी, स्वामीजी हमको चॉकलेट पसंद है।' बस, मुझसे बोल देते थे, 'सत्यानन्द, उसे चॉकलेट दे दो।' फिर दूसरे व्यक्ति की तरफ मुड़कर कहते, 'ओ बुधी जी, तुम कैसे हो? मेरे पास तुम्हारे लिए कुर्ता रखा हुआ है।'

कहने का मतलब यह है कि वे हमेशा दूसरों की भलाई ही सोचते रहते थे। सत्संग में उन्होंने कभी हम लोगों जैसा आध्यात्मिक-उपदेश नहीं दिया। वे सबकी तारीफ करते और सबको कपड़े, अन्न, दवाई आदि देते रहते थे। उन्हें अपने सम्पर्क में आने वाले हर व्यक्ति का नाम याद रहता

था, यहाँ तक कि जो व्यक्ति उनसे पैंतीस-चालीस साल पहले मिला था, उनका नाम भी उन्हें याद रहता। वह परिचित व्यक्ति यदि बूढ़ा हो गया होता, तो उससे पूछते थे, "तुम्हारा पोता कैसा है? वह आठवीं कक्षा में था। अब कहाँ है? क्या कर रहा है? उसके यहाँ तिल हुआ करता था न? क्या अब भी है?" जिस व्यक्ति से तुम प्रेम करते हो, उसको तुम्हें जानना चाहिए। यदि मैं तुमसे प्रेम करता हूँ तो तुम्हारे बारे में मुझे सब कुछ मालूम होना चाहिए, खासकर तुम्हारी मुसीबतें, तुम्हारी समस्याएँ, तुम्हारी महत्वाकांक्षाएँ, तुम्हारी इच्छाएँ। यदि मैं तुम्हें जानता ही नहीं, तुम्हारे विषय में मुझे कुछ मालूम ही नहीं, तो मैं तुम्हारी मदद नहीं कर सकता।

इसलिए प्रेम बहुत कठिन चीज है। यह बहुत गहन विषय है। प्रेम और भक्ति का तत्त्वज्ञान ठीक तरह से समझ लेना चाहिए। जिस दिन दुनिया के तमाम लोग इसको समझ लेंगे, उस दिन इस धरती पर देवता उतर आयेंगे। स्वर्ग में रहने वाले देवता कहेंगे, 'चलें उस धन्य पृथ्वी तल पर, जहाँ है प्रेम अपार।' किन्तु आज तो वे सब यही कहते हैं, 'नहीं, नहीं जाना तुम्हारी पृथ्वी पर जहाँ लोग मेरा सामान उठा लेंगे या बटुआ छीन लेंगे, या मुझे बन्दुक से मार डालेंगे। राह में बारूद बिछा देंगे। वे पृथ्वी को धन्य पृथ्वी माता नहीं बोलते, वे कहते हैं, अधः पतित धरती।' अतः जब मनुष्य परस्पर प्रेम करना, सेवा करना, दयालु और परस्पर सहिष्णु होना, दूसरों की सहायता करना और उनकी समस्याओं, परेशानियों और विचारों में शामिल होना सीख लेगा, तब तुम्हारा परिवार, समाज और तुम्हारी दुनिया रहने की अच्छी जगह बन जायेगी।



Kanya bhoj, 2006

भक्ति का आधार - प्रेम

स्वामी निरंजनानन्द सरस्वती



भक्ति मनुष्य जीवन में एक मनोवैज्ञानिक और भावनात्मक परिवर्तन है। प्रायः कहा जाता है कि श्रद्धा और विश्वास भक्ति के आधार हैं, किन्तु अगर गहराई में जाते हैं तो मालूम पड़ता है कि भक्ति के आधार ये नहीं हैं, बल्कि कुछ और है। इसको समझने के लिए एक कहानी बतलाते हैं।

एक व्यक्ति था, जिसने बचपन से ही बहुत संघर्ष किया था, और समय आने पर उसकी शादी हो गई। यह व्यक्ति अपनी पत्नी से बहुत प्रेम करता था। इतना प्रेम की अपनी पत्नी के बिना कुछ समय भी अकेला नहीं रह पाता था। एक दिन उसकी पत्नी ने अपने पड़ोसियों से कहा कि मैं कुछ दिनों के लिए मायके जा रही हूँ और वह चली गई। जब पत्नी मायके गई तब वह व्यक्ति घर में नहीं था, क्योंकि पत्नी को मालूम

था कि अगर पति जान जाय कि मैं मायके जा रही हूँ तो वह मेरे पीछे आयेगा। इसलिए वह चुपचाप निकल गई। वह व्यक्ति घर लौटकर आया और देखा कि पत्नी घर में नहीं है। जब पड़ोस के लोगों से उसे खबर मिली कि वह मायके गई है, तो वह इतना भावातुर, इतना प्रेमातुर हो गया कि उसने भी उसके मायके जाने का निर्णय ले लिया।

रास्ते में मुसलाधार बरसात हो रही थी, फिर भी वह चलता रहा। आगे एक नदी थी, जिसमें तुफानी बाढ़ आई हुई थी। नदी पार करने का कोई तरीका नहीं था। वह नाव की प्रतीक्षा में बैठा रहा, अन्धेरा हो चला। तब उसने देखा कि एक छोटी सी नौका उस अंधेरे में नदी के किनारे आ लगी है। वह व्यक्ति उस नाव पर सवार हुआ और नाव को खेते हुए उस पार पहुँच गया। वहाँ से वह पत्नी के मायके की ओर चलने लगा। वहाँ पहुँचकर देखा कि सब तरफ गहरा अन्धेरा था। उसकी पत्नी ऊपर

की मंजिल पर रहती थी, वहाँ कैसे प्रवेश करे। तब उसने देखा कि पत्नी के कमरे में एक रस्सी लटकती है। रस्सी को पकड़कर वह ऊपर चढ़ गया और खिड़की खटखटाने लगा। बहुत देर खटखटाने के बाद जब पत्नी ने खिड़की खोली तो वह अचम्भित रह गयी। पूछा, “अरे, आप यहाँ?” पति ने कहा, “हाँ मैं तुम्हारे बिना रह नहीं पाता हूँ। तुम्हारा प्रेम मुझको यहाँ खींचकर ले आया।”

पत्नी ने कहा, “पहले यह तो बताइये कि आप ऊपर चढ़े कैसे?” उसने कहा कि तुमने जो रस्सी लटकाई थी, उसी के सहारे चढ़ गया हूँ। “कौन सी रस्सी?” तो देखा कि एक बहुत मोटा साँप छत से झूल रहा था, जिसको रस्सी समझकर वह ऊपर चढ़ा था। तब पत्नी ने कहा, “देखो तुम्हारी रस्सी यह साँप है! अच्छा, नदी पार कैसे की?” पति ने कहा, “एक छोटी सी नाव जो अपने-आप खुल गई थी, वही बहते-बहते किनारे आ गई। उसी पर सवार होकर मैं आया हूँ।” “चलो नाव भी देख लें।” नदी किनारे जाकर देखते हैं कि पानी में खूब फूला हुआ एक मुर्दा है, जिसको उसने नाव समझ लिया था!

यह सब देखने के बाद पत्नी उसको कहती है, “तुम मुझसे जितना प्रेम करते हो, जिस प्रेम के बल पर तुमने एक शव को नाव समझ लिया, एक साँप को रस्सी समझ लिया, और सभी विपरीत परिस्थितियों को पार करके तुम मेरे पास आये हो, अगर इस प्रेम का केवल दसवाँ हिस्सा भी तुम भगवान से करते तो तुम्हारा बेड़ा पार हो गया होता!” पत्नी के मुँह से यह शब्द निकलते ही कि व्यक्ति के दिमाग में अचानक बिजली चमकी और वह उल्टे पाँव लौट गया। फिर पत्नी के प्रेम ने उसको नहीं बाँधा और बाद में वही व्यक्ति तुलसीदास कहलाये, जिन्होंने आगे चलकर रामचरित मानस लिखा।

रामचरितमानस में तुलसीदास जी लिखते हैं कि श्रद्धा और विश्वास के बिना, एक सिद्ध भी अपने भीतर बैठे भगवान का दर्शन नहीं कर सकता -

भवानीशंकरौ वन्दे श्रद्धाविश्वासरुपिणौ ।

याभ्यां बिना न पश्यन्ति सिद्धाः स्वान्तःस्थमीश्वरम् ॥

यह उन्होंने प्रारम्भ में लिख तो दिया, लेकिन उस समय उनके जीवन में न श्रद्धा थी, न विश्वास, जैसा कि ऊपर के दृष्टांत से स्पष्ट होता है। और जब उनके जीवन में परिवर्तन आया उस समय भी श्रद्धा और विश्वास नहीं थे। तो वह कौन-सी चीज थी जिसने उनको भगवान की तरफ मोड़ा? केवल एक वाक्य ने मोड़ा - “जितना प्रेम तुम मुझसे करते हो उसका दसवाँ हिस्सा भी भगवान से करते तो तुम्हारा बेड़ा पार हो गया होता।”

प्रेम और भक्ति

भक्ति की कहानी प्रेम से शुरू होती है। जब तक किसी के प्रति प्रेम नहीं होता, जब तक हम किसी व्यक्ति को हृदय से स्वीकारते नहीं हैं, तब तक उसके प्रति श्रद्धा और विश्वास उत्पन्न नहीं होते। बिना प्रेम, बिना चाह, बिना लगन के आप किसी पर विश्वास करके देखिए, सम्भव नहीं है। कहीं-न-कहीं प्रेम का अंश रहता ही है, चाहे वह लगन, इच्छा, झुकाव या आकर्षण के रूप में ही क्यों न हो। उस प्रेम से ही फिर श्रद्धा और विश्वास की उत्पत्ति होती है। इसलिए भक्ति में प्रेम को सर्वोपरि गुण माना गया है, श्रद्धा और विश्वास को नहीं। वे तो प्रेम की उपज हैं।



Eye camp for kanyas and batuks, 2014

भगवान के बारे में चिंतन-मनन करना, उनको पाने के लिए अपने मन की संवेदनाओं को बढ़ाना, केवल यही भक्ति नहीं है। भक्ति एक ऊर्जा है, एक शक्ति है। जैसे क्रोध एक शक्ति है, जब क्रोध व्यक्त होता है तब वह बुद्धि द्वारा नियंत्रित नहीं होता। भय भी एक शक्ति है, जब वह प्रकट होता है, तब वह भी बुद्धि द्वारा संचालित नहीं होता। जीवन में कुछ चीजें बुद्धि के माध्यम से जाग्रत होती हैं, और कुछ चीजें ऐसी हैं जो बिना बुद्धि के, अपने ही आप, स्वतंत्र रूप से जाग्रत होती हैं।

रसगुल्ले का जो मीठा स्वाद होता है, उसे समझना हो तो कैसे समझोगे? खाकर समझोगे। अब जैसे रसगुल्ला हम खा लेते हैं और बुद्धि यह निर्णय भी ले लेती है कि यह चीज मीठी है, लेकिन बुद्धि उसके स्वाद की अनुभूति नहीं कर पाती है। स्वाद की जो अनुभूति होती है, वह बुद्धि द्वारा नहीं समझी जाती, वह अनुभव द्वारा ही समझी जाती है। यहाँ एक बिन्दु पर आकर बुद्धि रूक गई, मिठेपन का पता जरूर चला, लेकिन स्वाद का वर्णन नहीं कर पायी। बुद्धि एक चीज है और अनुभव उससे अलग, दूसरी चीज है। ठीक इसी प्रकार से, हम लोग भक्ति के नाम पर जो अर्चना, आराधना या कर्म-काण्ड करते हैं और जिनको हम बौद्धिक स्तर पर समझने का प्रयास करते हैं, वे वास्तव में भक्ति नहीं, बल्कि मन को व्यवस्थित एवं अनुशासित करने की अलग-अलग पद्धतियाँ और तरीके हैं। योग इसे भक्ति नहीं मानता है।

प्रेम का विकास

प्रश्न उठता है कि इस प्रेम का विकास कैसे हो? हर व्यक्ति अपने जीवन में किसी न किसी से तो प्रेम करता ही है, अपने माता-पिता से या अपने छोटों से या अपने बराबरी वालों से। प्रेम तो हमेशा करते हैं और प्रेम का मतलब होता है आत्मियता का सम्बन्ध। जिसके साथ आत्मियता

का सम्बन्ध नहीं होता उसके साथ प्रेम करना मुश्किल हो जाता है। इस बात को समझाने के लिए एक उदाहरण देते हैं। मान लीजिए आपका बेटा अपने दस मित्रों के साथ सफर कर रहा है और उस गाड़ी की दुर्घटना हो जाती है। आपको खबर मिलती है कि आपका बेटा अपने मित्रों के साथ अस्पताल में पड़ा है। आप तुरन्त जाते हैं अस्पताल, वहाँ आप किसी और को नहीं देखते हैं, सबसे पहले अपने बेटे को ही देखते हैं। हो सकता है आपके बेटे को केवल खंरोच लगी हो और दूसरे लोग मरणावस्था में हों, लेकिन आप उनकी ओर देखते भी नहीं। आपका ध्यान केवल अपने बेटे की ओर है, दूसरे को क्या हुआ, उसकी परवाह नहीं। मेरे बेटे को कुछ नहीं हो, बस यही भाव रहता है। हमारे यह व्यवहार में यह साफ दिखलाई देती है कि हम केवल उन्हीं से प्रेम करते हैं जिनसे अपनापन हो। जिनसे अपनापन और आत्मियता की भावना नहीं, वह चाहे जिये या मरे, हमें उससे मतलब नहीं है।

यहाँ पर सामान्य, सीमित प्रेम का स्वरूप दिखलाई देता है, जो केवल अपने स्वार्थ को पूरा करना चाहता है। इसी प्रेम की सीमाओं को धीरे-धीरे बढ़ाना है और जब यह प्रेम अपनी चरम सीमा पर पहुँचता है, तब इसी प्रेम से श्रद्धा और विश्वास की उत्पत्ति भी होती है। इस प्रेम, को अपनी चरम सीमा तक कैसे पहुँचाना है, इसका उपाय सभी धर्मों में बतलाया गया है। दूसरों के दुःखों को समझो, दूसरों के दुःखों को दूर करने का प्रयास करो, बस यही सबसे सरल तरीका है। अभी हम अपनी क्षमताओं का उपयोग अपने और अपने परिवार के दुःखों और कष्टों को दूर करने के लिए ही करते हैं। लेकिन इसी चीज को जब बाहर में बाँटा जाता है, तब फिर मनोवृत्तियों में, मानसिक आचरण में परिवर्तन होता है। यह परिवर्तन इतना सूक्ष्म होता है कि मालूम भी नहीं पड़ता, लेकिन इसका प्रभाव इतना प्रबल हो जाता है कि वह बिना अभिव्यक्ति के रह नहीं पाता।



समर्पण ही प्रेम है

स्वामी सत्यसंगानन्द सरस्वती



गुरु एवं इष्ट के साथ तादात्म्य करने हेतु एक शिष्य और भक्त को स्वयं को उनके प्रति पूर्णरूपेण समर्पित करना पड़ता है। जब आप अपने आप को पूर्णतः समर्पित करते हैं तो आप गुरु एवं इष्ट में पूर्णतः विलीन हो जाते हैं। सम्पूर्ण समर्पण में ही आध्यात्मिक जीवन की समस्त समस्याओं का समाधान निहित है। तब आपके लिए किसी आसन, प्राणायाम या क्रियायोग के अभ्यास की आवश्यकता नहीं रह जाती। चूँकि आपका तो अस्तित्व ही समाप्त हो गया है, अतः अभ्यास करेगा कौन?

ऐसा समर्पण कैसे सम्भव होता है? कोई साधक समर्पण के लक्ष्य तक कैसे पहुँच सकता है? वास्तव में समर्पण की कोई विधि, कोई पद्धति नहीं होती। समर्पण के मार्ग पर समर्पण ही एक मात्र विधि है। अन्य मार्गों पर चलने की अनेक विधियाँ तथा तकनीकें हैं। अपनी प्रगति हेतु आपको इन विधियों एवं तकनीकों को अपनाना पड़ता है। आप इन पद्धतियों द्वारा अपनी शक्ति को परिचालित एवं सन्तुलित करने का पर्याप्त प्रयास करते हैं। किन्तु समर्पण के मार्ग पर किसी प्रयास की आवश्यकता नहीं होती। यह या तो स्वतः स्फूर्त होता है, या फिर एकदम नहीं होता।

ज्यों ही आप समर्पण की कोई तकनीक अपनाते हैं, यह समर्पण नहीं रह जाता। क्योंकि तब आप एक आवरण, एक धोखा निर्मित कर लेते हैं, और जिस क्षण आप एक कपट रच लेते हैं, आप अनुभव से अलग हो जाते हैं। आप समर्पण की प्रक्रिया में पूर्ण रूप से अन्तर्ग्रस्त या निमज्जित नहीं हो पाते। तकनीकों का उपयोग करने से आपका एक भिन्न व्यक्तित्व कायम रहता है, किन्तु सम्पूर्ण की स्थिति में आपका व्यक्तित्व पूर्णतः नष्ट हो जाता है। जैसे ही आप स्वयं से प्रश्न करते हैं कि मैं कैसे समर्पण करूँ, आप समर्पण के उद्देश्य को ही अर्थहीन बना देते हैं। आप अपने आप से यह प्रश्न

कैसे कर सकते हैं कि मैं कैसे प्रेम करूँ? या तो प्रेम होगा या नहीं होगा। आप स्वयं को प्रेम करने का प्रशिक्षण नहीं दे सकते। यह एक नैसर्गिक, निरन्तर जारी रहने वाली प्रक्रिया है। प्रेम का अर्थ है पूर्णतः खुला, सर्वथा सुभेद्य होना। सच्चे प्रेम के लिए सर्वस्व न्यौछावर कर देना पड़ेगा।

समर्पण के साथ भी यही बात है। प्रेम और समर्पण में गहरा, गहन सम्बन्ध है। वे साथ-साथ चलते हैं, उनमें सह अस्तित्व होता है। जहाँ प्रेम है, वहाँ समर्पण है। हम सोचते हैं कि हम एक दूसरे से प्रेम करते हैं, कि हम अपने मित्रों, माता-पिता, पति या पत्नी से प्रेम करते हैं। किन्तु क्या वहाँ पूर्ण समर्पण है? जिस व्यक्ति के प्रति आपने स्वयं को समर्पित कर दिया है, क्या उसके सामने आपका अस्तित्व पूर्णतः समाप्त हो गया है? यदि नहीं, तो आपका प्रेम शर्तों एवं सीमाओं से युक्त है, अतः यह प्रेम हो ही नहीं सकता।

गुरु के साथ अपने सम्बन्धों के बारे में भी प्रायः हम धोखे में रहते हैं। शिष्य सोचता है कि वह गुरु से प्रेम करता है तथा उनके प्रति पूर्णतया समर्पित है। किन्तु शर्तें एवं सीमाएँ बनी रहती हैं। उसका प्रेम एक तकनीक होता है तथा समर्पण एक दिखावा। सम्पूर्ण समर्पण की स्थिति में शिष्य के मन का अस्तित्व समाप्त हो जाता है। गुरु से सम्बन्ध के प्रसंग में उसके “मैं-पन” का लोप हो जाता है। वह पूर्णतः खुला, सुभेद्य और निष्कपट बन जाता है। गुरु के समक्ष उसकी अपनी कोई रूची, पसन्द या विकल्प नहीं रह जाती। वह एक सेवक, एक दास बन जाता है, उसका सम्पूर्ण अस्तित्व सिर्फ गुरु को ही अर्पित होता है।

ऐसा होने पर ही शिष्य के जीवन में गुरु की वास्तविक कृपा की वर्षा होने लगती है, क्योंकि उसने अपने को पूर्णरूपेण रिक्त कर लिया है, ग्रहणशील बन गया है और अपना सर्वस्व न्यौछावर कर दिया है। अब उसके पास कुछ नहीं है। वह एक बच्चे के समान समस्त आवरण एवं सीमाओं से रहित हो गया है। जब गुरु ऐसे शिष्य में शक्ति का सम्प्रेषण करते हैं तो उसके जीवन को पूर्ण रूप से रुपान्तरित कर देते हैं।

अतः समर्पण करना श्रेयकर है, किन्तु यह आसान नहीं है। यह संसार का सर्वाधिक कठिन कार्य है। आसन, प्राणायाम, जप, क्रियायोग, आदि सहज हैं, क्योंकि उनकी निश्चित विधियाँ हैं। तथा आप कोई भी विधि अपनाने के लिए स्वयं को आसानी से प्रशिक्षित कर सकते हैं। किन्तु समर्पण के लिये कोई विधि, तकनीक या प्रशिक्षण नहीं है।



उद्बोधन

जब मैं, तुम के भेद मिटे
तब क्या कहूँ? किसको? किससे?
तब मैंने मुड़कर देखा
सरिता सूख चली थी।
सूरज जाग चुका था,
केवल तुम खड़े थे मेरे पास।
जैसे जैसे उजाला फैलता गया,
मैं मिटता गया
रह गये केवल तुम।
तरंगों के प्रबल प्रवाह में
तुम मेरे नजदीक आ जाते हो,
और जब वे लौटती हैं,
तो मैं सोचता हूँ -
मैं कहाँ रहा? तुम्हारे पास क्या?

क्या होता इस जीवन का
यदि तुम न होते मेरे जीवन में?
जीवन के प्रबल प्रवाह में
जब कूल-किनारे छूट जाते हैं,
तब तुम मुझे सहारा देते हो।
तब मैं तैरता हूँ
आप-पार मुक्त गति से
तुम्हारे सहारे।
अब तरंगों का भय नहीं।

असीम है तुम्हारी गोद,
अनन्त है तुम्हारा आलिंगन।
जब तुम अपने में समेट लेते हो,
तब मुझे विश्व सौंदर्य का बोध होता है,
रूप और नहीं नहीं प्रतीत होते।

मैं तुमसे प्यार करता हूँ
या, तुम मुझे प्यार करते हो?
तुमने ही तो प्यार किया
और प्यार का उपहार दिया।
तुम ही उपहार हो।
तुम रोज आते हो अंधरे में।

न मैं देख पाता,
न और कोई
कई बार डर गया, जब तुम आये।
रोशनी जलाई,
तो वह जली नहीं,
नाम पूछा,
तो तुम मौन रहे।
तुम्हारे आने का स्वर उठा तो सही,
पर और स्वरों में मिल गया।

मेरे पास ये लोग बैठे हैं
तुम्हारे स्वर भी पहुँच रहे हैं,
दिल डूबता जा रहा है,
आँखें बन्द हो रही हैं,
अन्दर का द्वार खुल रहा है,
पर तुम नहीं दिख पाते।

इस आने-जाने का क्या अर्थ है?
क्यों आते हो?
आते हो तो जाते क्यों हो?
मैंने तुम्हें नहीं बुलाया कभी,
गेरु साज सिंगार
तुम्हारे लिये तो नहीं किया।

सौंदर्य छोड़ा,
सुषमा को भी त्यागा
तुम्हारे लिये नहीं।
तुम तो सुन्दर हो,
फिर क्यों आते हो?

मैं सो रहा था चैन से
किसने मुझे जगा दिया?
जगा दिया, क्या किया?
मेरी नींद विदा हो गई,
अब रात दिन जागना पड़ता है मुझे
प्रकाश के लिये।

Sriani Satyanand

Four Chapters on Freedom

Swami Satyananda Saraswati

Contains the full Sanskrit text of Rishi Patanjali's Yoga Sutras as well as transliteration, translation and an extensive commentary. The Yoga Sutras, containing 196 epithets or threads of yoga, is the most respected treatise on yoga. In his commentary on each verse, Swami Satyananda Saraswati fully explains the text and the path of raja yoga. Serious yogic aspirants and spiritual seekers will find invaluable guidance within these pages.



Rikhiapeeth Website: www.rikhiapeeth.in

The new Rikhiapeeth website is a sanctuary for all spiritual seekers so they can stay connected to the cardinal teachings of Swami Sivananda of 'Serve, Love and Give' that are practised and lived here at Rikhiapeeth. Be inspired with satsangs, information about the tradition and Rikhiapeeth, upcoming events and courses, and more!



Courses and Events at Rikhiapeeth May/June:

Akshay Tritiya – Sri Vidya Puja and Diksha: 30th April – 2nd May

This grand scale Devi aradhana will feature the fundamental tools of tantra, mantra, yantra and mandala along with mass scale distribution of Devi prasad. The expert yoginis of Lalita Mahila Samajam Ashram, Tamil Nadu, will perform this worship in the presence of Swami Niranjanananda and Swami Satyasangananda according to authentic rites and rituals.

Building Awareness Retreat: 12th – 14th May

Buddha Purnima has a threefold significance as it was on this very day that Lord Buddha was born into the world, that he reached enlightenment and that he attained samadhi. This special retreat is aimed at introducing you to awareness and learning the art of using this tool for a more productive and creative experience in life.

Yoga Teacher Training Course (Hindi): 12th May – 1st June

The Yoga Teacher Training course is designed for those who wish to teach yoga within their own community. The course will include asana, pranayama, mudra, bandha, yoga nidra and meditation practices such as ajapa japa and antar mouna. You will also have the opportunity to experience ashram life and participate in seva and satsang. On completion of the course each participant will receive a certificate.

Sannyasa & Yoga Shiksha Course: 14th January – 14th January 2017

This comprehensive course provides training in practical and theoretical aspect of sannyasa lifestyle and tradition based on the ancient gurukul system. It covers all aspects of yoga and spirituality giving participants a solid foundation to embark on the spiritual path. This is an ongoing course of 5 years.

Rikhiapeeth Courses 2014

May 12 th – 14 th	Building Awareness Retreat
May 12 th – Jun 1 st	Yoga Teacher Training Course (Hindi)
Jul 16 th – 18 th	Havan and Swara Yoga Retreat
Sep 1 st – 8 th	Kriya Yoga & Tattwa Shuddhi Course (Hindi)
Oct 6 th – 16 th	Chakra Sadhana Course (English)
Oct 19 th – 25 th	Prana Vidya Course (English)
Nov 29 th – Dec 5 th	Kriya Yoga & Tattwa Shuddhi Course (English)
Jan – Oct	Introduction to Ashram Life
Ongoing to Jan 14 th 2017	Sannyasa & Yoga Shiksha Course (open for admission)

Rikhiapeeth Events 2014

Apr 30 th – May 2 nd	Akshay Tritiya – Sri Vidya Puja
Jul 8 th – 12 th	Guru Purnima
Aug 7 th – 10 th	Sri Radha Krishna Jhoolan
Aug 17 th	Krishna Janmasthanam
Sept 1 st	The Silver Lining Jubilee begins (see inside for details)
Sep 1 st – 8 th	Srimad Bhagwad Katha & Swami Sivananda Janmotsav
Sep 12 th	Swami Satyananda Sannyasa Day
Sep 23 rd	Rikhi Aagaman
Sep 25 th – Oct 2 nd	Ashwin Navaratri Aradhana
Oct 23 rd	Diwali
Nov 23 rd – 27 th	Sat Chandi Mahayajna / Sita Kalyanam
Dec 2 nd – 6 th	Yoga Purnima
Dec 19 th – 25 th	Maha Rudri Path
Dec 24 th	Christmas Eve
Dec 31 st – Jan 1 st 2015	New Year

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 stamped self-addressed envelope).

P.O. Rikhi, Dist. Deoghar, Jharkhand 814113. Tel: 06432-290870/09204-080006 (7-11am and 2-5pm).

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