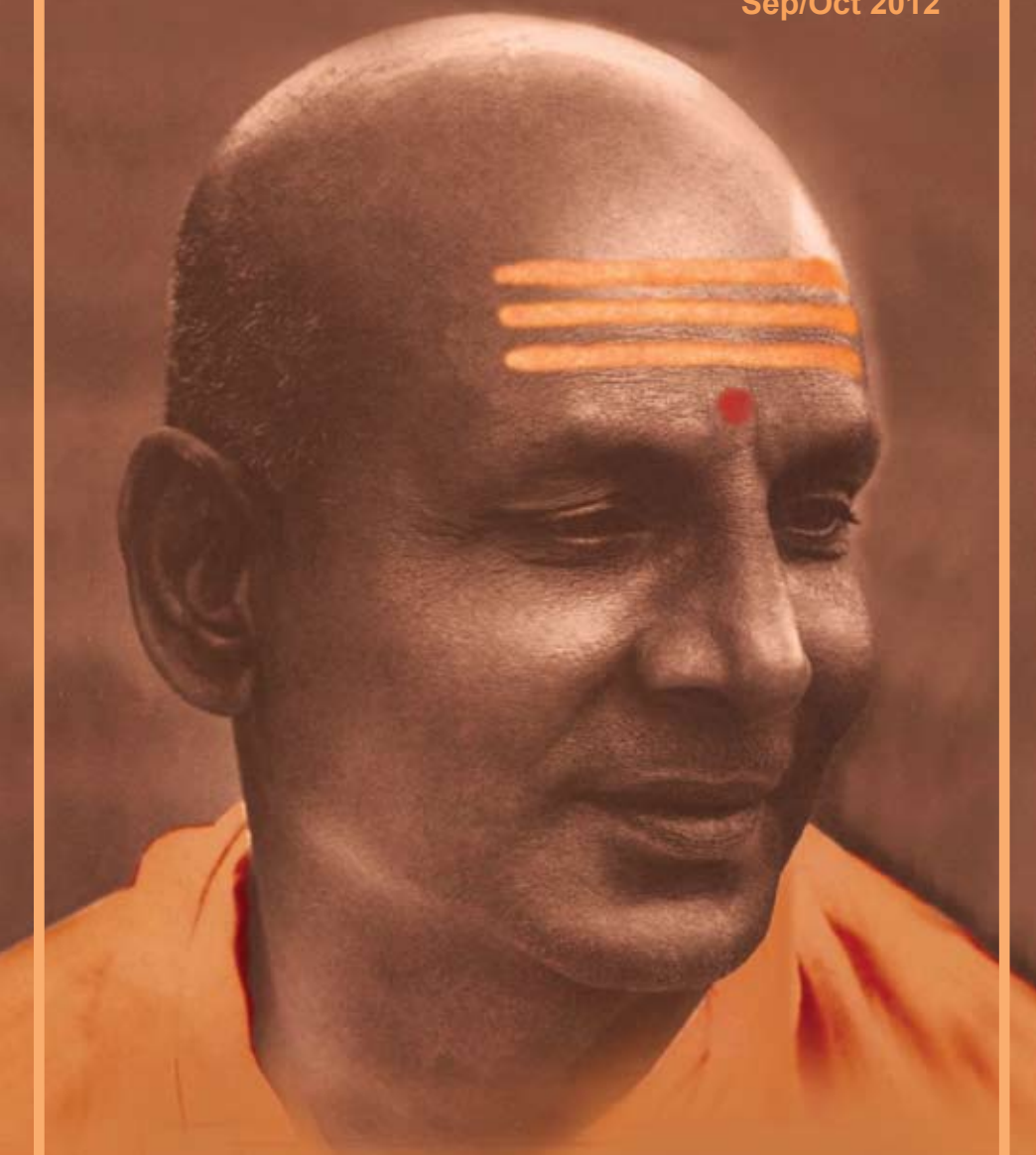


# ARADHANA

## Yoga of the heart ❤️

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Year 1 Issue 5  
Sep/Oct 2012



**Rikhiapeeth, Rikhia, Deoghar, Jharkhand, India**



## *Namo Narayan*

ARADHANA Yoga of the heart ♥ is an offering to Paramguru Swami Sivananda and our beloved Pujya Gurudev Swami Satyananda. It is compiled, composed and published by the sannyasin disciples, devotees and well-wishers of Paramahansa Satyananda.

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### **Cover photo:**

Swami Sivananda

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1. Swami Niranjanananda & Swami  
Satyasangananda.

2. Swami Niranjanananda & Swami  
Satyasangananda.

3. Kanyas of Rikhiapeeth.

4. Programme at Patanjali Ashram.



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

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

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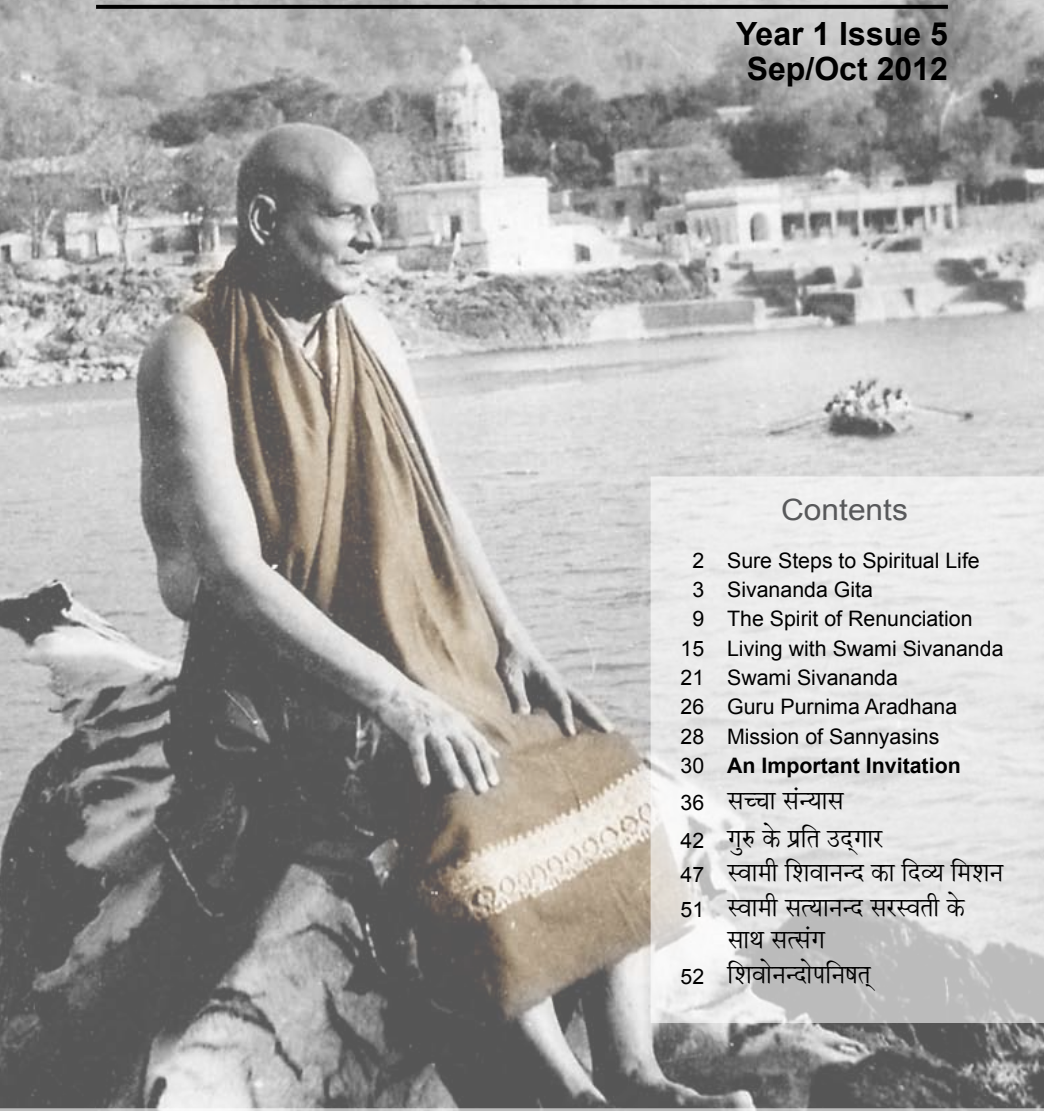
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### Aradhana Invocation

देवान्भावयतानेन ते देवा भावयन्तु वः । परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ Bhagavad Gita 3:11

Yajnas nourish, strengthen and empower the Devas, they in turn empower us.  
Strengthening and nourishing each other in this way, both attain shreya (prosperity).

# —Sure Steps to Spiritual Life—

## Purify

Purity is of two kinds, internal purity and external purity. Freedom from raga-dwesha, purity of intentions, purity of motives and purity of Bhava constitute internal purity. Purity of body through bath etc., purity of clothes, purity of surroundings like the house and its neighbourhood, constitute external purity. External purity generates pure thoughts.



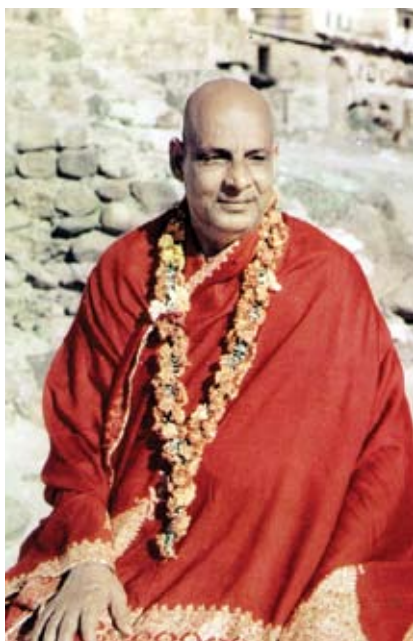
Internal purity is more important than external purity. Purity of mind bestows calmness, cheerfulness, joy, strength, harmony, poise, happiness, one-pointedness, victory over senses, and fitness to attain God realisation. The mind must be purified by the practice of virtues, self control and devotion to God. When the mind is purified, it becomes your friend, because it wears out the shell that covers the Truth and enables you to realise it.

Purity of heart is the gateway to God. It is the antechamber to the presence of the Lord. It is the key by which the doors of intuition that lead to the abode of supreme peace are opened. What greater undertaking lies before you than purifying your life of all enmity, impurity, hatred, lust, and filling it with love, goodness, peace and purity? Therefore, attain purity at all costs. Purity is the passport to the land of eternal bliss.

—Swami Sivananda Saraswati

# Sivananda Gita

*Swami Sivananda Saraswati (1946)*



Swami Sivananda

I was born of P.S. Vengu Aiyar and Parvathiammal on 8th September 1887 at Pattamadai, Tirunelveli District, South India, in the line of Appayya Dixit. My star is Bharani.

I was extremely mischievous in my boyhood. I studied in the S.P.G. College, Trichy. I was a doctor in the Malaya States for ten years. I took sannyasa in 1924 in Rishikesh. I did tapas and meditation for fifteen years. I went on lecturing tours for ten years. I founded the Divine Life Society in 1936 and the All-World Religions Federation in 1945.

I am childlike in my swabhava. So I mix with all. I become one with all. I am ever happy and joyful and make others also happy and joyful. I am full of educative humour. I radiate joy through humour. I respect all. I do salutations to all first. I always speak sweetly. I walk quickly. I do japa and meditation while walking and while at work also. I am ever hard working. I have intense application to work. I never leave a work till it is finished. I never procrastinate about doing any work. I finish it then and there. I am very quick in doing things.

I cannot suppress the spirit of service in me. I cannot live without service. I take immense delight in service. Service has elevated me. Service has purified me. I know well how to extract work from others. I extract work through kindness, service, respect and love.



I am very regular in doing asanas and exercises. Even now I do sirshasana, sarvangasana and other asanas. I also do pranayama regularly. These give me wonderful health and energy. I run round the bhajan hall daily.

I cannot deliver fiery lectures sitting on a special seat. A special seat pricks me. I stand up or throw the seat away and then begin to speak. I never sat on a special seat when I presided over spiritual conferences.

I rejoice in giving. I always give. I am 59 now (1946). I ever feel I am quite young. I am full of vigour, vim and vitality. I am ever cheerful. I sing, dance, run and jump with joy. I am robust and strong. I can digest any kind of food.

I continuously work, read and write. I never go to hill stations or the seaside for a holiday. A change of work gives rest. Meditation gives abundant rest. Work gives me delight. Service gives me happiness. Writing bestows joy. Meditation energises and invigorates me. Kirtan vivifies me.



Aham Brahmasmi, Sivoham, Satchidananda Swaroopoham - this is my favourite formula for vedantic meditation. Hare Rama Hare Rama, Rama Rama Hare Hare, Hare Krishna Hare Krishna, Krishna Krishna Hare Hare - this mahamantra kirtan is my favourite kirtan.

At the present moment, I am the richest man in the whole world. My heart is full. Further, all the wealth of the Lord belongs to me now. Hence I am king of kings, emperor of emperors, shah of shahs, maharaja of maharajas. I take pity on the mundane kings. My dominion is limitless. My wealth is inexhaustible.

My joy is inexpressible. My treasure is immeasurable. I attained this through



Swami Sivananda expressing love for the divine

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sannyasa, renunciation, untiring selfless service, japa, kirtan and meditation. I am tall. My height is six feet. I have a sinewy frame. I have symmetrical limbs. I was a first class gymnast. I fast on Ekadashi. I do not take even a drop of water. I take milk and fruits on Sundays. I do not take salt on Sundays.

I lead a simple natural life. There is a fountain of youth in me. I beam with joy. I observe fasting, resting, airing, bathing, breathing, exercising, sunbathing, and enjoy freedom, power, beauty, courage, poise and health. Om. Om. Om.

I love nature, music, art, poetry, philosophy, beauty, goodness, solitude, meditation, yoga and Vedanta. I am humble and simple. I am frank and straightforward. I am perfectly tolerant and catholic in my views. I am merciful and sympathetic. I have spontaneous and unrestrained generosity. I am bold and cheerful. I am patient. I can bear insult and injury. I am forgiving. I am free from a vindictive nature. I return good for evil. I serve that person who has injured me, with joy.

I love Ganga and the Himalayas. Ganga is my mother divine. Himalayas is my father divine. They inspire and guide me. I bathe in Ganga. I swim in Ganga. I adore Ganga. I feed the fishes of Ganga. I wave lights to Mother Ganga. I pray to Ganga. I do salutations to Ganga. I sing the glory of Ganga. I write about the grandeur and glory of Ganga.

Ganga has nourished me. Ganga has comforted me. Ganga has taught me the truth of the Upanishads. Glory to Ganga! My daily routine is like that of Lord Buddha. I always remain in the room. I do japa, kirtan and meditation. I study sacred books. I write. I come out of the room for a short time for work, service and interviews.

I talk a little. I think much. I meditate much. I try to do much and serve much. I do not waste even a single minute. I ever keep myself fully occupied. I lead a well-regulated life. I perform worship of atman at all times. I work for the good of others. Om. Om.Om.

Bhagavad Gita, Upanishads, Bhagavata, Yoga Vashishtha, Avadhoota Gita, Viveka Chudamani are my constant companions. I am a strange mixture of service, devotion, yoga and wisdom. I am a follower of Sri Shankara. I am a Keval-Advaita Vedantin. I am not at all a dry lip-Vedantin. I am a practical Vedantin.

I practise and advocate the yoga of synthesis. I practise ahimsa, satyam and brahmacharya. Glory to Sri Shankara! I respect all saints and prophets of all religions. I respect all religions, all cults, all faiths and all creeds.

I serve all, love all, mix with all and see the Lord in all. I stick to my promises. I serve the poor. This is my delight. I do mental prostrations to asses, dogs, trees, bricks, stones and all creatures. I respect elders and sadhus. I obey. I please all through sincere selfless service.



Swami Sivananda worshipping Ganga at Rishikesh



I attend on guests very carefully. I run hither and thither to serve them. I shampoo the legs of sick people and sadhus. I give very prompt replies to all my letters. I do several things at a time. I write with electric speed.

I spend everything. I do lot of charity. I do not keep anything. I take immense delight in feeding the poor and my students. I try to be a mother to them. I talk to others on things which I have myself practised. I look within always, introspect, analyse, and examine. I hold the trishul of spiritual diary, daily routine and resolve.

I ever served my masters with great sincerity and intense faith and devotion. I learnt many useful lessons for life. I developed many virtues. I wandered without food during my parivrajaka life. I slept on the roadside at night without clothing during winter. I ate dried bread with water. I stick tenaciously to my principles and ideals. I do not argue much. I live in silence.

I pray and do kirtan for the peace of the whole world, for the health and peace of sick people, and for the peace of the departed souls and the earth-bound spirits also. I take a dip in the Ganges in the name of all those who are longing for a bath in the Ganges. I sing the names of all saints of all religions in the bhajan hall. I observe All-Saint's day and All-Soul's day. Om. Om. Om.

To raise the fallen, to lead the blind, to share what I have with others, to bring solace to the afflicted, to cheer up the suffering are my ideals. To have perfect faith in God, to love my neighbour as my own self, to love God with all my heart and soul, to protect cows, animals, women and children are my aims. **My watchword is love.** My goal is sahaja samadhi avastha, the natural, continuous superconscious state.

## Sannyasa Training at Rikhiapeeth

In June, sannyasa training participants from Sannyasa Peeth Munger, were sent to Rikhiapeeth for one month to further their sannyasa training during the auspicious occasion of Guru Purnima.

# —Live a Divine Life—



- To be kind, generous, humble and tolerant is Divine Life.
- To practise virtues and to be righteous is Divine Life.
- To practise non-violence, truth and celibacy is Divine Life.
- To serve the poor in a selfless, dedicated way is Divine Life.
- To serve the sick with the attitude 'All is God' is Divine Life.
- To be merciful, courageous and devotional is Divine Life.
- To sing the name of God and pray is Divine Life.
- To do japa and meditation is Divine Life.
- To be an instrument in the hands of God is Divine Life.
- To act rightly and live in God is Divine Life.
- To do unconditional self-surrender to God is Divine Life.
- To restrain the senses, to have God-communication is Divine Life.
- To be one with the Divine Will is Divine Life.
- To be a silent witness of the three states is Divine Life.
- To have a balanced mind and equal vision is Divine Life.
- To identify oneself with one's divine nature is Divine Life.
- To be always aware of God's grace is Divine Life.
- To behold the One Self everywhere is Divine Life.

—Swami Sivananda Saraswati

# The Spirit of Renunciation

*Swami Sivananda Saraswati*



Swami Sivananda on the banks of the Ganga

The word 'sannyasa' means perfect abandoning or setting aside. 'Sam' means 'perfect' and 'nyasa' 'abandoning' or 'setting aside'. Though traditionally it is the fourth stage in the life of the Hindu, ever since ancient times there have been bright examples of young renunciates, full of viveka and vairagya, for whom the fulfillment of the first three stages of life, or particularly the grihastha and the vanaprastha stages, which are meant to be preparatory, was totally unnecessary.

In a society which regulated life with strict discipline and traditional observance of moral injunction, when the inroads of external influence into the cultural fabric of the Hindu

religion were almost insignificant, when life was infinitely less complex than it is today, it would have been appropriate for a man to enter the order of sannyasa after having attained the requisite maturity of mind and character through training in the gurukul and fulfillment of household responsibilities. It should not, however, be supposed that even in ancient times all people observed the fourth ashrama. Most did not, simply because people as always, generally lack vairagya and strength of will.



Swami Sivananda founded the Yoga Vedanta Forest Academy in 1948

## Worthiness

In the context of the state of affairs in the society of today, it is not necessary and even by far less practicable to strictly apply this convention, but it is important that people at large should rightly understand what constituted the true spirit of renunciation or the ideal of sannyasa. This need is also particularly evident among the legions of sannyasins themselves.

Sannyasa springs from the renunciation of desires, a very long drawn-out process, and could sustain in its pristine purity only through burning viveka and vairagya. Its primary condition is the fire of viveka, before which no impurity could stand, no desire for mundane objects could fail to wither.

**Sannyasa and worldliness can never go together. One cannot be a sannyasin within and yet exhibit wordly inclinations without. It is a great folly and downright deception to suppose that one could be mentally detached and yet submit to one's weaknesses for material objects and piously indulge in sensual cravings. It is better for such a person to be an honest grihastha.**

Circumstantial factors leading to sannyasa through the morass of frustration or expediency, can only succeed in putting up a hollow

mask of piety and renunciation, a little probing of which is sufficient to prove how brittle its fibre is.

True, earthly disillusionment, leading to renunciation of the world, has resulted in the blossoming of some of the great sannyasins, but such cases have indeed been very rare, and have always been marked by a sincere aspiration for spiritual unfoldment, aided by a strenuous effort at self-discipline.

### **Knowledge, Dispassion**

Knowledge is the primary factor which forms the backbone of sannyasa - a knowledge that does not cease with learning through books, a knowledge that is not intended for parading before the gullible public in order to impress them for personal ends, but it is a knowledge that is bound up with one's life itself, deeply touching the heart of the individual and guiding the course of one's action, evaluation, perspective and evolution.

It is this knowledge that gives birth to vairagya and lends grandeur to it. Vairagya without knowledge is a crude form of self-denial, the end of which is only self-defeating. Vairagya does not cease with the denial of physical necessities but means a state of evaporation of desires through right understanding. Vairagya indicates moderation and abstemiousness, guided by dispassion.

Therefore it is said that no genuine renunciate is devoid of a spontaneous glow of inner happiness, and if there is dejection or a shadow of frustration or the look of a hardboiled, hungry falcon in the individual's countenance, it simply means that renunciation in this case has only been a circumstantial impasse.



Viveka, vairagya and self-discipline are synonymous. One cannot exist without the other. The vairagi may deny his body but his mind may rule over himself, his impulses of hatred and detestation





Swami Sivananda

might run amuck when he is jilted out of his pet course of infatuation, when his ego has been hurt, when his dogmas assaulted.

True vairagya, on the contrary, should enable in the molding of a perfectly disciplined individual, with a broad outlook, a deep understanding of the realities of life, sympathy for fellow-beings, great tolerance and a charitable heart.

### **Positive Attitude**

Renunciation is not something negative. On the contrary, it is positive idealism which lends sanity to life. The world is enveloped in an overwhelming

shadow of selfishness and aggressive infatuation for material objects. Life is ruled by greed. In his blind quest for mundane interests, in searching after the little nervous titillation of the senses through fair or foul means, in his inordinate desire to possess and amass, man forgets his true being.

He is blind to the interests of others. He is blind to the feelings of even those whom he swears to love and care for, just because, in reality, above everything else he is very much in love with himself and is primarily concerned with his own interests, in his heart of heart, though he might assert that, it is not so.

It is here that the spirit of renunciation comes to help the spirit of detachment lending a mellow touch on man's infatuation, self-denial on his greed and self-love, self-effacement on self-assertion and possessiveness, dispassion on animal lust, the feeling of 'thine' and 'for thee' on 'mine' and 'for myself alone.'

It is the spirit of selflessness that enables one to soften the sharp edges of primitive egotism and vituperative self-justification. Such

is the ideal of renunciation, which every human being must espouse as best as one can, within the framework of the circumstances one is placed in.

Sannyasa or 'perfect abandoning or setting aside' does not merely mean abandoning family ties. Very often it so happens that after one has abandoned one's family ties, the force of desire and delusion leads one to acquire new 'family ties' with strangers, vitiated by exclusive possessiveness, even though inside the order of sannyasa. The process of renunciation begins with a gradual weaning of the mind from selfish attachment to material objects and mundane desires, in molding a correct attitude into the nature of things and values related to the ennobling of life, in merging the individual ego in the Cosmic Will through selfless service, prayer, self-discipline, reflection and meditation.

If the sannyasin does not possess this primary qualification, he is a worldly man indeed, and, on the other hand, if a person, though engaged in the performance of normal duties that fate has bequeathed on him, is gifted with this idealism and is able to effect it in practical life, he is surely a worthy sannyasin, even if the world does not know him to be so.

May the spirit of renunciation glow in the heart of all.

**Serve, Love, Give, Purify, Meditate, Realise,  
Be Good, Do Good, Be Kind, Be Compassionate.**

Reflect deeply on these wonderful words which reveal the secret of harmony, peace, joy, success and bliss. Remember that the salt of life is selfless service, the bread of life is universal love, the water of life is purity. Hence, serve, love and be pure. The fragrance of life is generosity; the sweetness of life is devotion; the pivot of life is meditation. The goal of life is Self-realisation. Therefore, be pure and generous. Be good and do good. Be kind and be compassionate. Meditate and realise the Self.

—Swami Sivananda Saraswati

Aradhana during Bhadrapad – September

# Sivananda Janmotsav

8<sup>th</sup> September 2012

“Swami Sivananda was the humblest of the humble, kindest of the kind, warmest of the warm, and whose effulgence is permeating and kindling the hearts of millions around the world.”

—Swami Satyananda Saraswati

8th September marks the auspicious occasion of our Param Guru Swami Sivananda's Janmotsav. All over the world this day will be celebrated with joy and reverence as this year marks 125 years since his birth in 1887 at Tirunelveli, Tamil Nadu. Embodying the spirit of service to humanity, his inspiration continues to guide millions of spiritual seekers to practice yoga and lead a divine life.

The spirit of Swami Sivananda is very much alive and his cardinal teachings of “Serve, Love, Give” have been immortalized at Rikhiapeth by Swami Satyananda and entrusted to Peethadhishwari Swami Satyasangananda as the most pertinent need of humanity for the 21st century. Today his light spreads far and wide for the spiritual upliftment of everyone, everywhere.

## Sivananda Aradhana

On this day remember Swami Sivananda with every breath. Wherever you are, whatever you are doing keep your awareness focused on him. Then you can chant the following:

- Deva Deva Sivananda
- Sivananda Mangalam
- Sivananda Gayatri x 108

You may sing spirited kirtans to express love for Guru and the divine. Offerings, daan, are a feature of this day as the greatest way to honour Swami Sivananda is to practice his teachings of ‘Serve, Love, Give.’ On this day make every action a tribute to Swami Sivananda and his teachings which are the road map for spiritual growth and evolution for humanity.

# Living with Swami Sivananda

*Swami Satyananda Saraswati*



Swami Sivananda and Swami Satyananda

Swami Sivananda was born in the district of Tirunelveli in South India on 8<sup>th</sup> September, 1887. He was the descendent of a famous saint and scholar in India, Appaya Dixit, who was a siddha and bhakta as well. In 1923, Swami Sivananda resigned from his job in Malaysia, then known as the Federal States of Malaya where he was a practising doctor on a plantation. He came to Rishikesh in India and was initiated by Swami Vishwananda, a sannyasin who belonged to the tradition of Sringeri Math.

Thereafter, Swami Sivananda performed several austerities. He practised a synthesis of karma, bhakti, raja and jnana yoga. He tried all the great methods, but found that bhakti yoga, surrender, was the best for self-realisation. By the repetition of name, mantra, by total surrender to God, by unflinching faith in the cosmic being, in the ishta devata, we can attain the deepest and highest experience,

whatever we may call it - nirvana, moksha, samadhi or darshan.

In 1942, when I left my home, I went to Rajasthan in western India where I lived with the tantric guru of my adopted sister for some time. He was a master, but I understood that my guru was elsewhere. So I left his place and again wandered for some time. Eventually, I came to Rishikesh. I do not know how I came to Rishikesh. At a certain period of my wandering - I am not aware of it - I was led. In Rishikesh, Swami Vishnudevananda of Kailash Ashram directed me to Swami Sivananda.

This was in 1943. Swami Sivananda did not have a sprawling ashram of Divine Life Society then, there were a few kutiyas here and there, that was all. It was all wilderness, amid scorpions, serpents and much worse, the tormenting mosquitoes. But it was beautiful. The ashram was located on the banks of the Ganga and beyond one could see the Himalayan mountain ranges.

### **Communion in Silence**

When I came to the ashram, I did not at first see Swami Sivananda. One of the swamis of Divine Life Society, Swami Narain, met me and sat in a hall for some time. I felt nice. Then he took me to the temple, Vishwanath Mandir. Puja was going on and prasad, khichadi, was



Swami Sivananda

being distributed. I have never tasted anything so wonderful ever since. No pizza, spaghetti, puri-halwa or kheer can compare with that khichadi. This was my first experience.

Then I was led to Swami Sivananda and he told me just one thing. I said to him, "I have been practicing dhyana, meditation, for many years and I am able to forget myself. I am able to transcend my individual consciousness, but I am not able to experience anything inside. Nor do I know what to do,



where to go and what to try. I go in, I sleep, and finish. I cannot get beyond that because my individual consciousness gets dissolved completely. He replied, "You stay here in the ashram and do selfless service." And that was a very comforting sentence. Swamiji did not ask me to do any japa or meditation, but his words gave me such peace of mind that on that beautiful day of 19th March, 1943, my intellect suspended. All the books that I had read, almost a library, had confused me. Apart from meditation, philosophically, I was totally confused. However, the moment I was with Swamiji, all my questions ceased.

There is a beautiful sloka that I often reiterate, "Under the shade of the banyan tree, the old guru and the young disciple are seated. The guru is not saying anything, but the questions and doubts of the disciple are getting cleared one by one." That happened to me. The questions ceased. The intellect eased.

So, I started working with Swami Sivananda. He used to remain in his kutiya. He would not come to the ashram for anything except to give darshan. He would come for two hours in the morning, one hour in the afternoon and one hour in the evening. We could see him for only four hours. He would remain locked in his kutiya and only one swami stayed with him. Even if disciples had some work, they would not be able to go in. Even if someone burnt the ashram down, it was always two and one and one hour. There is an incident about how this rule came about.



Swami Sivananda

## Swamiji runs away

Swami Sivananda was primarily a seeker, a sincere aspirant. When he came to Rishikesh, he settled on the right bank of the Ganga. Some young boys lived with him and they became sannyasins. One of them, who was once manager of a circus, began performing a circus at the ashram too. He started making programs and buildings, registering the society, income tax and so on. One day Swamiji asked him, "What are you doing?" He said, "Swamiji, we are serving you." Swamiji thought, "Okay, let these guys do all this." However, things became a bit too much.

Every day they would say to him, "Swamiji, today this guest has come and you have to see him." He would say, "I'm not going to see him." They would insist, "No, no, he has come from Delhi and he is from the ICS." Swamiji would say, "ICS or IPC, for me they are ice-cream sellers and potato choppers." However, he would still give way when bothered much by the disciples.

One day, Swami Sivananda packed his bags and left the ashram. He just left the ashram. He got out of his kutiya, he had no money, he took only his dhoti and copies of the Bhagavad Gita and Ramayana - he loved the Gita - and left. He went on foot to Rishikesh - two miles, to Haridwar fifteen miles, to Jalpur six miles. There he spent the night in a cowshed. In the morning, the owner, a Punjabi gentleman, came to milk his cows and saw a brilliant swami there.

Swamiji had a very tall frame and his arms would reach below his knees. He was ajanubahu. In the Hindu tradition, Rama is known as ajanubahu. The milkman prostrated before him and brought him bajre ki roti, milk and ghee, and wanted to know who he was. Swami Sivananda did not reveal his identity. He said, "I am a sadhu, I am going on teertha, pilgrimage." But it was so difficult for Swamiji to speak a lie. After some time he told him, "No, I am from Rishikesh." You see, he was like a child who tells a phone caller, "My papa says that he is not at home." That was the kind of man he was. If he told a lie, you could pick it up at once. If we tell lies you can never catch us, we are so sharp, and that is why we suffer. We are so complicated. So he said, "No, I am not a teertha yatri, pilgrim, I am from Rishikesh, my ashram is there."

The man realized that the swami was running away from his ashram. He sent his son to inform the disciples that their Guruji was here. All the swamis came and prostrated at Swami Sivananda's feet and requested him to come back. He said, "You give me one promise. You will not bother me except during the hours I give you, and during these hours if I say keep quiet, you will not bother me." The swamis agreed. So Swamiji was brought back to the ashram and rules were framed that for two hours he would give darshan to aspirants, one hour would be for mantra or sannyasa diksha, and for one hour in the evening he would come and sign the books and have satsang. Throughout his life, he never missed the one-hour kirtan in the evening. He used to call it satsang. Sometimes even the swamis in the ashram did not come, sometimes there would be just four attendees, or three, two, sometimes one. I remember once only he and I were there, but he still attended.

Swamiji was very regular about these four hours, otherwise no one could go to his kutiya to tell him anything. If anyone ever said to him that this or that swami was bad or good, he would say, "Be above raga and dwesha, be above jealousy, hatred and love. Just be calm and quiet."

### **Benevolence of Shiva**

Swamiji had sterling qualities, he was a great man, a good man. His attitude to people was selfless, honest, full of love, charity and compassion. He would never offend even a cat. Never in my twelve years with him did I hear him say, "Ay! No!" Calm, peaceful, loving, sweet, no sarcasm, no intellect, nothing - that's how he was. He treated even his disciples with respect. He never called me 'Satyananda';



Swami Sivananda



Selfless service elevates and makes you divine

---

he always addressed me as "Swami Satyananda Maharaj, Namō Narayana." He would greet everybody, and once a year he would gather all the sweepers, the scavengers of society, call them to the ashram and wash their feet. You know how difficult it is for an arrogant Hindu, a self-deluded Hindu, to wash the feet of a sweeper? But Swamiji would do it and make the other swamis do the same. Then he would give the sweepers shawls, dhoti and blankets, halwa and puri, and do namaskara before sending them off.

Swamiji used to say that one has to renounce the ego first, only then can realisation come. Meditation, yoga and bhakti are good, but what is their use after all? If you bring beautiful flowers and nice furniture to your house, but you do not have the eyes to see them, what is their use to you? You have to first get rid of your cataract. How can you realise the highest being unless the ego is eliminated? For this, one has to renounce abhimaan, pride. "I am a great swami," that is abhimaan. "I am a holy man," that is abhimaan. "I am the son of the prime minister," that is abhimaan. Even a debauched person, a drunkard and gambler has abhimaan. That is the centre of his personality, that is from where he operates. Abhimaan has to go if one wants to make oneself infinite. For this purpose, Swamiji led all his disciples into karma yoga and guided them from time to time.

# Swami Sivananda

*Swami Satyasangananda*

*“Ganga Kinare, Ganga Kinare, Ganga Kinare Mera Dera.”* There was a sannyasin who lived on the banks of the Ganga in a small kutiya spending most of his time in sadhana and meditation. He had few needs but in order to stay alive he had to go out for bhiksha. In order to spend greater time in sadhana he would take extra rotis in bhiksha and keep them so that he did not have to go out everyday for food. One day a rich merchant gave a feast and along with rotis he also served ghee to the bhikshus. This sannyasin collected a few extra rotis and a few spoons of ghee and kept it in his kutiya.



Swami Sivananda worshipping  
Ganga

At night, when he was in deep meditation, a robber entered the kutir in search of something to rob. The kutiya was sparse with nothing but a bare rug to sit on, some drinking water, and the rotis with the few spoons of ghee which was kept safely beside the sannyasin. The robber finding nothing else began cursing his luck and then decided to steal the rotis.

Picking up the rotis he walked out of the door and as he disappeared into the darkness was startled to hear someone calling out to him. He tried to flee but thought let me turn around and see who it is. To his surprise it was the sannyasin holding the ghee in his hand urging him to take the ghee as well so that he does not have to eat dry rotis.

That sannyasin perfectly describes the person that Gurudev Swami Sivananda was. Once a pilgrim stopped at his ashram late at



night on the way to Badrinath due to severe stomach ailment. He was attended by the sannyasins of the ashram and by morning felt fit enough to travel so he left on his trek to Badrinath. In those days there were hardly any roads so cars and buses were out of the question. One had to trek on a beaten track all the way from Rishikesh to the four dhams, Yamnotri, Gangotri, Kedarnath and Badrinath. When Swami Sivananda heard about the incident he inquired what treatment was given to the pilgrim and was not satisfied with it. He became worried that on the way the man would have a relapse and not be able to complete his journey. He at once instructed Swami Satyananda to take the required dose of medicine and deliver it to the pilgrim who would have been well on his way to Badrinath by then.

If it had been one of us we would have been satisfied that the man had been attended and forgotten the whole incident. But Swami Sivananda was of a different caliber altogether. He used to say that every person is a 'doot' or messenger from God who comes to check out your devotion and dedication to Him by coming in the disguise of a sick man or a crooked man or a rich man or a good man. If a rich man comes to your doorstep you will fall over backwards trying to please him with the hope that he may honor you with some of his riches and you will thank God for sending him. But if a sick old man comes to your doorstep you will try your best to see that he leaves quickly and curse God for sending him to you.

But Swami Sivananda was the opposite. He had sama-drishti. He saw oneness in all and so his behavior, responses, outlook and demeanor was the same, no matter who came to him for help. We all have a philosophy of kindness and goodness and compassion but when God sends us the opportunities to express those



Recognise divinity in all

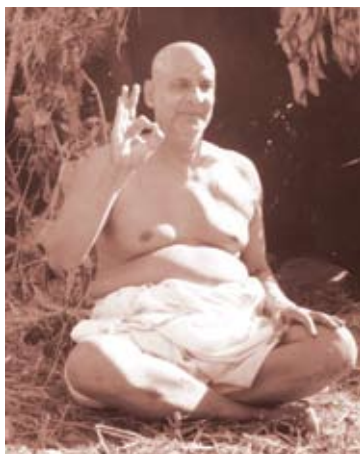
qualities, we turn away, and make excuses for turning away. We are worried that the person whom we are helping may cheat us, or maybe he is undeserving or lazy. To shelve out a small sum of money, like a few paisas is also difficult and to condone our selfishness we make all sorts of excuses such as the person may be a crook or a cheat.

Swami Sivananda used to say, “So what if he is a cheat, think that God has come to you in the form of a cheat and serve him. After all what will he cheat you of just a few rupees, he cannot cheat you of your kindness, compassion, love and mercy. It is these qualities that will determine the outcome of your life not the wealth you amass or the comfort you enjoy.”

Swami Satyananda said that he had read a lot about the lives of Buddha, Christ, Rama and Krishna and often used to wonder if it is possible for anyone to be like that. But when he saw Swami Sivananda he became convinced that the stories of these great people must have been true, for Swami Sivanandaji exemplified all the qualities of a Buddha, Christ, Rama, Krishna and Shiva.

We have often heard the term -from man to God man- and one wonders if it is at all possible for one who is born in flesh and blood to be equated with God. But the life of Swami Sivananda as told to us by none other than Swami Satyananda compels us to believe in this phrase. After all Swami Satyananda was not just a devotee admiring his Gurus feats. He lived with him, worked with him and saw him in different moods, situations and circumstances. Of course once born as a human even a Rama and a Krishna have to face the laws of prakriti in terms of age, sickness, death. But he underwent even the difficult situations as a sthita prajna.

His life is a shining and inspiring example for all of us to know and believe that in the course of human life each and every individual



Swami Sivananda giving his blessings

can become enlightened and self illumined. His life makes us realise that self-realisation may be a difficult goal, but not an impossible one. That it is possible to attain Brahma jnana no matter what your circumstances of life maybe.

Swami Satyananda used to say, “To think about Swami Sivananda is yoga.” I often used to think about this statement of his and wonder how thinking about a person can give the experience which yoga proclaims to give of unity, inner peace, knowledge, harmony and balanced vision. But in the case of Swami Satyananda that is exactly what happened.

Sri Swamiji lived his entire life in remembrance of his Guru. Here at Rikhia he perfected awareness of Guru with each and every breath and this was his sadhana throughout. Swami Satyananda may have taught the entire world all the techniques of yoga such as kundalini yoga, hatha yoga, kriya yoga, raja yoga, nada yoga, but have you ever wondered what did he himself practice in order to become an adept, a yogi, a self realized saint, a gyani, and a bhakta of the highest order. He practiced remembrance of Guru or the sadhana of Guru Bhakti Yoga. This he did till his last breath. If you remember correctly, in Trayambakeshwar Swami Satyananda was given the mandate, “Remember Me with each and every breath”. He heard the voice loud and clear.



Swami Sivananda's paduka

This in essence sums up the dharma of a disciple. Develop total awareness of Guru. Remember Guru at all times make Guru your closest companion through remembrance while waking and sleeping. Even when you are engaged in work or recreation Guru should be by your side like your shadow. Does your shadow ever leave you? Guru has to be as constant in your life as your own shadow.

Guru does not care if you are literate or illiterate, strong or weak, young or old, beautiful or ugly, rich or poor, learned or ignorant. For he communes with your spirit and is concerned with your atman. He speaks to your soul and lives in your heart. So build an abiding relationship with Guru for this relationship surpasses all.

## Daily Kanya Bhoj at Annapurna



Since 2002, each year at Rikhiapeeth during the holy month of Shravan the worship of chausath yoginis is performed through the medium of kanya bhoj. In 2012 this sacred aradhana was once again conducted at Rikhiapeeth on a grand scale, fulfilling a dream of Swami Satyananda as the Annapurna Kshetram Kanya Kitchen became fully functional.

Daily bhoj was conducted with faith and devotion for over 1000 kanyas, along with them the batuks (young boys) and old age pensioners were fed as well.

Each day a delicious bhoj was offered of a wide variety of dishes including traditional items such as pulao, puri, paneer sabji and freshly made sweets, as well as international items such as bread and soup, pizza, spaghetti and chocolates. Each day the kanyas and batuks left with a look of total satisfaction which made it clear that they had been fed in the truest sense of the word, body, mind and soul!

# Guru Purnima Aradhana

*Rikhiapeeth 1<sup>st</sup>–3<sup>rd</sup> July 2012*



From 1<sup>st</sup> to 3<sup>rd</sup> July thousands of aspirants and devotees from all over the world as well as from all corners of India gathered to immerse themselves in Guru aradhana of havan, pooja, seva, satsang and remembrance. Rikhiapeeth came alive with prayers and worship of Sadguru Swami Sivananda, Pujya Gurudev Swami Satyananda as well as all Gurus of the universe who inspire our lives.

This grand scale event was presided over by Swami Niranjanananda and Swami Satyasangananda and marked another milestone in fulfilling the vision of Swami Satyananda for Rikhiapeeth. For the first time ever this event was held in Patanjali Ashram, the World Yoga University. This newly developed complex was impeccably prepared and the vast arena comfortably accommodated well over 5000 people in both rain and shine.

At the very outset Swami Satyasangananda said, "Rikhiapeeth dedicates this Guru Purnima to Swami Sivananda as Annapurna Kshetram Kanya Kitchen, Swami Satyananda's offering to his Guru, has become a reality. It is a special moment as Sri Swamiji's dream has come true."

On 1<sup>st</sup> and 2<sup>nd</sup> July, in addition to worship of Guru, aradhana of Sri Swamiji's hero Rama and his Ishta Shiva and Shakti, was performed

with traditional abhishek of Shivalingam and Sri Yantra. A feature of the aradhana were the uplifting satsangs by Swami Niranjanananda and Swami Satyasangananda which brought insight, peace and solace.

The kanyas performed Bharatnatyam and Odissi dances



dedicated to Guru which were a powerful tribute. As a special feature the kanyas and batuks also performed an ultra violet high tech dance. Their moves were cutting edge and everyone enjoyed this extravaganza of high tech fusion!

On 3<sup>rd</sup> July spiritual vibrations flowed in abundance. The sacred Guru Paduka puja was conducted in honour of Swami Satyananda, by Swami Niranjanananda and Swami Satyasangananda with devotion and reverence. Following the puja all were guided for darshan of the Guru Paduka as well as to offer their pranams to Swami Niranjanananda and Swami Satyasangananda.

To honour Swami Satyananda's mandate of "Give, Give and Give", prasad was offered generously throughout Guru Purnima aradhana. Bicycles were offered to deserving kanyas and a new scooty was presented to a graduate kanya of Rikhiapeeth. Prasad was also offered to the kanyas and batuks, gramins, old age pensioner, widows, rejas, labourers and sevaks of the ashram along with all the guests. A cow was presented on behalf of Sivananda Math to Milko Turi from Paharidih.

Initiation was given by Swami Niranjanananda and Swami Satyasangananda to aspirants during the Lalita Sahasra Namavali havan and chanting of Sundarkand path, including 356 mantra, 174 jignasu, 79 karma sannyasa and 2 poorna sannyasins.

The entire Guru Purnima aradhana was filled with remembrance, devotion, grace and surrender. Satyam, shivam, sundaram – truth, auspiciousness and beauty were in the air. Overnight roses started blooming, fragrant flowers blossomed and a cool breeze wafted day and night. Jaya Gurudev!

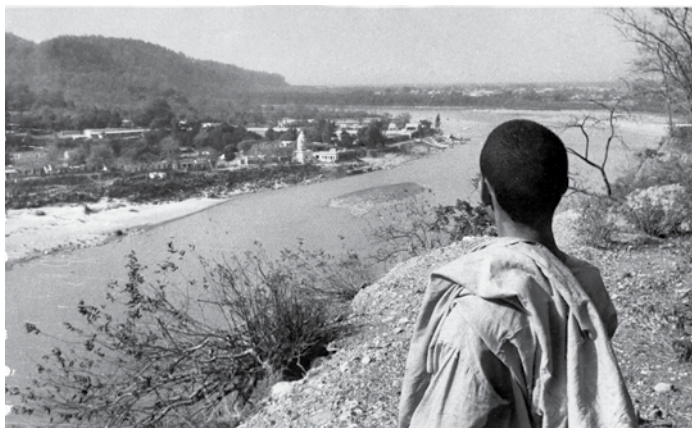


# Mission of Sannyasins

*Swami Sivananda Saraswati*

Sadhus and sannyasins have a universal purpose for which they exist. They are the custodians of the spirituality of the land and have a definite part to play in the advancement and elevation of humanity. To equip themselves for the noble task entrusted to their care, the monks and sadhus of the world isolate themselves in the beginning from the rest of mankind as a necessary discipline. But unfortunately we have allowed this separation to become a permanent condition, and thus to a great extent the sadhu community had come to regard itself as a unit beyond the pale of the rest of humanity who are struggling valiantly in the plains and cities.

Losing touch with others has consequently made us forget the part we have to play, and to neglect our work as educators and enlighteners of others. We have once again to bestir ourselves and commence playing our destined part in the nation's life. We are to be one united body dedicated to the noble ideal of exerting ourselves unselfishly and wholeheartedly to the ushering in of the new era of brotherhood and peace that must follow after the years of savage strife and bloodshed in which the world is now plunged.



Swami Satyananda by Ganga in Rishikesh, 1945

Aradhana during Ashwin – October

# Ashwin Navaratri

16<sup>th</sup>–23<sup>rd</sup> October 2012

The Navaratri celebrations objectively portray the inner spiritual life of the world. The central purpose of existence is to recognize your eternal identity with the supreme spirit. It is to grow into the image of the divine, into spotless purity, niranjan. The aspirant has to therefore, as the initial step, get rid of the blemishes that have come to cling to him in his embodied state. Then he has to acquire the auspicious qualities.

The Divine Mother, the supreme shakti of Brahman, has to operate through the aspirant. Therefore, during Navaratri puja, nine nights of worship, the creatrix is worshipped in Her aspects of Durga, Lakshmi and Saraswati, representing the properties of tamas, rajas and sattwa respectively. This is the stuff of which the whole universe consists. Transformation, preservation and manifestation are the cosmic functions of the Mother.

—Swami Sivananda Saraswati

## Ashwin Navaratri Aradhana

A nine-day celebration of Devi will be conducted at Rikhiapeeth from 16th to 23rd October 2012. This aradhana was initiated by Swami Satyananda as a means to worship and invoke the benevolent grace of the Cosmic Mother into our lives. Navaratri is a special time filled with remembrance, devotion, grace and surrender. During this anusthan the kanyas and batuks of Rikhiapeeth will chant the entire Ramcharitamanas and perform Devi aradhana with chanting of Durga Saptashati, havans, prayers and the most sacred Sri Vidya Puja.

To participate with this Navaratri sadhana at home you can chant the following:

- Saundarya Lahari – once or divided into parts
- Tantroktam Devi Suktam – once
- 32 Names of Durga – 3 times
- Aim Hreem Kleem Om – 108 times
- Or the entire Durga Saptashati can be chanted in 9 days



# An Invitation

## Sat Chandi Mahayajna and Yoga Purnima

Swami Satyasangananda Saraswati

2012 is a landmark for Rikhiapeeth for it is the year when a dream came true. This was no ordinary dream, but the dream of a Raj Rishi, Paramahansa Satyananda. His sankalpa to bring alive the teachings of Swami Sivananda of Serve, Love and Give became a reality during Guru Purnima this year at Rikhiapeeth, when the Annapurna Kshetram Kanya Kitchen became fully functional.

As a mark of our intense love, surrender and devotion to Pujya Gurudev, Swami Satyananda, Rikhiapeeth has decided to dedicate, on his behalf, this years Sat Chandi Mahayajna and Yoga Purnima, to his Guru Swami Sivananda Saraswati, whose 125th birthday is being celebrated throughout the world.

The magnitude of these historic yajnas is a befitting offering to Swami Sivananda, as they are part of Swami Satyananda's sadhana when he was at Rikhia and even now when he is in Shiva loka. This dedication will give a new dimension to the two mahayajnas, as by consecrating them to Sadguru Swami Sivananda, the sacred yajnas are at once uplifted to greater heights. Swami Satyananda said, **“To think of Swami Sivananda is Yoga”**. So in a sense this year through the potent and powerful medium of the yajna, Sri Swamiji, is going to introduce us to his Guru and show us the way to build an abiding connection with a divine spiritual being.

At pivotal times throughout history, great beings have taken birth to show mankind a way out of their suffering and agony. Swami Sivananda who was an embodiment of pure love or bhakti, was one of these spiritual luminaries, who was born with this predestined mission. It is no coincidence that his birth in 1887 was heralded by the rare event of Venus eclipsing the sun.

Venus is the planet of love and this uncommon occurrence of Venus transiting the sun was witnessed once again this year, 125 years after his birth. This definitely indicates that pure love or bhakti will be highlighted in the coming decades and people will turn to bhakti for the fulfillment of their dreams and aspirations. In fact in one of his memorable talks at Rikhia, Swami Satyananda had said, **“The keynote for the 21st century will be bhakti. Yoga will be relegated to the background and the role of bhakti will be foremost. This will definitely happen not as a belief, but as a science. Bhakti yoga is the path and God is the destination.”**

This is an exciting turn of events. The divine indications heralding the change of consciousness in man from hatred to love, selfishness to selflessness and the prophecies of Swami Satyananda about the coming of the bhakti age, will certainly make us more aware of the role of love, service, compassion, devotion, brotherhood and amity, in shaping a better world for our future generations.

Knowledgeable and eminent pundits from Varanasi, the acclaimed seat of learning and wisdom, will conduct these yajnas. Swami Satyananda told us that **“Yajna is not just ritual. To make a yajna efficacious and derive all of its benefits, one has to pour the heart and soul into it. This is why yajnas performed by rishis, munis and enlightened saints are very dynamic and powerful. Because it is they alone who can accomplish the total surrender and projection of oneself that a yajna demands. It is as if life is poured into the yajna by their very presence.”**

This sums up the significance of these two yajnas at Rikhia as they were initiated by Swami Satyananda. We all know that he poured his heart and soul into these two annual yajnas as they formed an essential part of his sadhana, sankalpa and mission to bring peace, plenty and prosperity to one and all.

Sat Chandi Mahayajna and Yoga Purnima offer the rare chance for all to witness and partake in the sadhana of a great spiritual luminary and receive the infinite blessings that arise from that. As well they offer the opportunity to align with the sacred tradition of the rishis and munis that has been passed to us through this sadhana of Swami Satyananda. These two tantric yajnas are the seed

he sowed for the future evolution and progress of mankind. They are the medium through which we can still connect with him, feel his presence and receive his eternal grace. For his last words were, **“Sat Chandi and Yoga Purnima will continue at Rikhiapeeth and if you call me I will come”**.

By participating in these yajnas we can also align ourselves with the cardinal teachings of Param Guru Swami Sivananda, 'Serve, Love and Give', which Swami Satyananda systematically established at Rikhiapeeth and entrusted to Peethadhishwari Swami Satyasangananda as the most pertinent need of humanity for the 21st century. These teachings form the foundation and sankalpa on which Rikhiapeeth developed and thrives to this day. Swami Sivananda said that spiritual salvation lies in helping and serving others and Sat Chandi Mahayajna and Yoga Purnima exemplify these principles enabling all to experience the untold benefits.

In Sat Chandi Mahayajna we invoke Shakti, the Universal Mother, who is the source of everything in this universe from the tiniest blade of grass to the mightiest galaxy. In Yoga Purnima, we invoke Lord Shiva, her cosmic counterpart who protects us from difficulties, danger and afflictions of every kind, and grants good health and long life. In this way we worship both the mother and the father of the universe by invoking them through powerful mantras, yantras and mandalas, which are the basic tools utilized in a tantric yajna.

So come one and all to receive divine grace and blessings at this unique event.

**Jai Gurudev • Jai Mata di • Jai Bholenath**

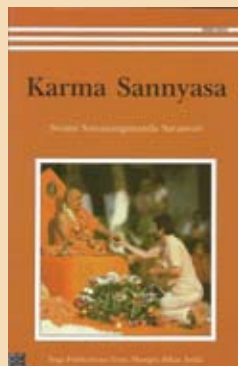




# Karma Sannyasa

*Swami Satyasangananda Saraswati*

Karma Sannyasa reveals that spiritual wisdom, peace and happiness are not reserved for those who renounce the world, but are accessible to one and all who can realise spirituality through everyday worldly experiences. This dynamic and practical spiritual path offers aspirants of all levels a means to express inner potentials, explore higher states of consciousness and experience fulfillment in life and not by rejecting the world but by living life fully.



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

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

**Blogger's comment: "This blog is truly appreciated. It can be an excellent way to begin a day, becoming a daily dose of wisdom and clarity."**



## Events at Rikhiapeeth Sep/Oct

### **Srimad Bhagavat Katha & Swami Sivananda Janmotsav: 1<sup>st</sup>–8<sup>th</sup> Sep**

Stories from Srimad Bhagavat Katha culminating with the birth celebrations of Paramguru Swami Sivananda on 8<sup>th</sup> September.

### **Swami Satyananda Sannyasa Day: 12<sup>th</sup> Sep**

A very special day for all disciples, devotees and admirers of Swami Satyananda.

### **Ashwin Navaratri Sadhana and Diksha: 16<sup>th</sup>–23<sup>rd</sup> Oct**

A nine day festival packed with many sadhanas. Diksha will be conducted on 22<sup>nd</sup> October.

## Courses at Rikhiapeeth Sep/Oct

### **Ajapa Japa & Yoga Nidra: 14<sup>th</sup>–16<sup>th</sup> Sep**

This course integrates ajapa japa and yoga nidra which is a universal panacea for today's fast paced modern world.

### **Chakra Sadhana course: 26<sup>th</sup> Oct–4<sup>th</sup> Nov**

Practitioners of all levels are systematically guided through the various stages of chakra shuddhi 'purification of the psychic centres'.



## Rikhiapeeth Events 2012–2013

Sept 1 <sup>st</sup> –8 <sup>th</sup>	Srimad Bhagavat Katha & Sivananda Janmotsav
Sept 12 <sup>th</sup>	Swami Satyananda Sannyasa Day
Oct 16 <sup>th</sup> –23 <sup>rd</sup>	Ashwin Navaratri Sadhana
Nov 13 <sup>th</sup>	Diwali
Dec 14 <sup>th</sup> –17 <sup>th</sup>	Sat Chandi Mahayajna / Sita Kalyanam
Dec 24 <sup>th</sup> –28 <sup>th</sup>	Yoga Purnima
Dec 31 <sup>st</sup> –Jan 1 <sup>st</sup>	New Year
Jan 14 <sup>th</sup>	Makar Sankranti
Feb 15 <sup>th</sup>	Basant Panchami
Mar 9 <sup>th</sup> –10 <sup>th</sup>	Shivaratri Yoga Sadhana
Mar 27 <sup>th</sup>	Holi
Apr 11 <sup>th</sup> –20 <sup>th</sup>	Chaitra Navaratri Sadhana
May 11 <sup>th</sup> –13 <sup>th</sup>	Akshay Tritiya: Sri Vidya Puja
Jul 20 <sup>th</sup> –22 <sup>nd</sup>	Guru Purnima
5 <sup>th</sup> & 6 <sup>th</sup> each month	Guru Bhakti Yoga

## Rikhiapeeth Courses 2012–2013

Aug 15 <sup>th</sup> –Sept 4 <sup>th</sup>	Yoga Teacher Training course (Hindi)
Sept 14 <sup>th</sup> –16 <sup>th</sup>	Ajapa Japa and Yoga Nidra course
Oct 26 <sup>th</sup> –Nov 4 <sup>th</sup>	Chakra Sadhana course
Nov 7 <sup>th</sup> –13 <sup>th</sup>	Prana Vidya course
Jan 1 <sup>st</sup> –31 <sup>st</sup>	Yoga Sadhana and Ashram Life course
Jan 2 <sup>nd</sup> –8 <sup>th</sup> 2013	Kriya Yoga & Tattwa Shuddhi course
Feb–May	Yogic Studies course - 4 months (Hindi)
Feb 15 <sup>th</sup> –7 <sup>th</sup> Mar	Yoga Teacher Training course (English)
Feb 18 <sup>th</sup> –3 <sup>rd</sup> Mar	Yoga Health Management course: Respiratory (Hindi)
Mar 4 <sup>th</sup> –12 <sup>th</sup>	Balancing the Chakras course
May 7 <sup>th</sup> –9 <sup>th</sup>	Saundarya Lahari retreat
Jun 20 <sup>th</sup> –10 <sup>th</sup> Jul	Yoga Teacher Training course (Hindi)
Jul 4 <sup>th</sup> –17 <sup>th</sup>	Yoga Sadhana and Ashram Life course
Jan to Oct	Introduction to Ashram Life

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

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