

# ARADHANA

## Yoga of the heart ❤️

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Year 1 Issue 6  
Nov/Dec 2012



Rikhiapeth, Rikhia, Deoghar, Jharkhand, India



## *Namo Narayan*

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

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Swami Sivananda & Swami Satyananda



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

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

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### Aradhana Invocation

देवाभ्यावयतानेन ते देवा भावयन्तु वः । परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ Bhagavad Gita 3:11  
Yajnas nourish, strengthen and empower the Devas, they in turn empower us.  
Strengthening and nourishing each other in this way, both attain shreya (prosperity).

# —Sure Steps to Spiritual Life—

## Be Good

Goodness is the greatest virtue. Goodness implies kindness, benevolence and morality. Cultivate good habits. Entertain good, sublime, divine thoughts. The whole of ethics and conduct is contained in this. To be good is divine. If you want to be good, see what is good, hear what is good, think what is good, do what is good, speak what is good, read what is good, write what is good, eat what is good, drink what is good. Be good.

Spirituality means to grow into the form of the divine ideal. It is the transformation of your nature from the human to the divine. You can hope to achieve perfection only when you effect this transformation. It is purification and change of heart alone that makes dharana and dhyana possible.

If one does wicked deeds, he is filled with disharmony and hatred. He becomes brutal and hence falls into lower births. If he does pure virtuous actions, he moves towards light and peace. He becomes divine. Therefore, entertain good thoughts and do righteous actions. You will enjoy eternal happiness.

—Swami Sivananda Saraswati

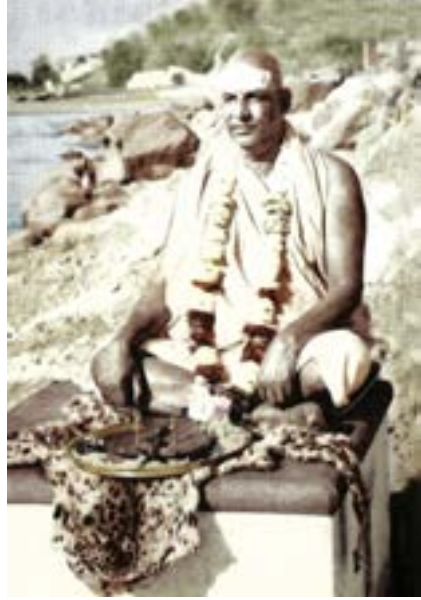




# The Basis of Aradhana or Worship

Swami Sivananda Saraswati

A human being does not receive complete satisfaction from sensual pleasures. He always feels that he is in want of something and is restless and discontented. Then he longs to come into conscious communion with the Lord of the universe, and to attain immortality and everlasting peace. This ultimate craving of man finds its satisfaction in aradhana or worship. The individual soul desires to unite himself with his father, the Supreme Soul. This is done through aradhana. Love



and devotion naturally arise in the heart when you hear the glory and greatness of the Lord.

An object of worship is therefore necessary for you to pour forth your love and devotion. Worship or aradhana helps spiritual evolution and eventually brings the devotee face to face with God. As the Absolute cannot be comprehended by the limited and finite mind, the concept of the impersonal God in His lower, limited form came into existence. It is an external symbol of God for worship. It is a reminder of God.

## Forms of aradhana

The practice of worship differs according to the growth and evolution of the individual. There is nature worship. The Parsis worship the

element of fire. Hindus worship the Ganges, the cows, the ashvattha tree and the tulsi plant. In the Vedas there are hymns to Indra, Varuna, Agni and Vayu. This is nature worship. There is also hero worship. Great heroes like Shivaji and Napoleon are worshipped even today. In hero worship the individual imbibes the virtues of the person whom he worships. Birthday celebrations of great persons and their anniversary celebrations are also forms of worship. There is also the worship of gurus, rishis and different deities.

The fundamental object in worship is union with the Lord who permeates all names and forms. This has to be achieved by developing intense love.

### **Mind's aid**

It is not possible for most people to fix the mind on the Absolute or the Infinite, to behold God everywhere and to practise the presence of God. The external symbol of God is necessary for worship in the beginning and is a support for the aspirant during his spiritual childhood.

A symbol is absolutely indispensable for fixing the mind. The mind wants a prop to lean upon. Without the help of some external aid, in the initial stages, the mind cannot be centralised or have a conception of the Absolute. In the beginning, concentration or meditation is not possible without a symbol. Steadiness of mind is obtained by saguna aradhana or worship with form. The worshipper will have to associate the ideas of infinity, omnipotence, omniscience, purity, perfection, freedom, truth, omnipresence in the form.

Saguna worship makes concentration of mind simpler



Aradhana during Sat Chandi



Batuks receiving prasad of a new outfit during Sat Chandi, 2008

and easier. You can bring before your mind's eye the stories the Lord has played in the specific avatars in which you view Him. This is one of the easiest modes of self-realisation. Just as the picture of a famous warrior evokes heroism in the heart, a look at the picture of a form of God will elevate your mind to divine heights. Just as the child develops the maternal feeling by playing with its imaginary toy-child made up of rags, so also the devotee develops the feeling of devotion by worshipping the image and concentrating on it.

### **Choice of image**

While all things may be objects of worship, choice is naturally made of those objects which, by reason of their effect on the mind, are better fitted for it. An image or one of the useful emblems is likely to raise in the mind of the worshipper the form of a deity. The shaligram stone easily induces concentration of mind. Everybody has got a predilection for a symbol, emblem or image. An idol or murti, the sun, fire, water, the Ganges, a shivalingam are all symbols of the Absolute which help the aspirants to attain one-pointedness of mind and purity of heart. They refer to personal inclinations in the worshipper due to his belief in their special efficacy for him.

The shivalingam represents Lord Shiva. It represents the one, formless Brahman. There is no duality here. The lingam shines as one and is attractive to the eye. It helps concentration. Ravana propitiated Shiva and obtained boons by worshipping the lingam. The shaligram is a symbol of Lord Vishnu. Every image of a god or goddess suits the taste of devotees with different temperaments.

God reveals Himself to His devotees in a variety of ways. He assumes the very form which the devotee has chosen for his aradhana. If you worship Him as Hari with four hands, He will come to you as Hari. If you adore Him as Shiva, He will appear before you as Shiva. If you worship Him as Durga or Kali, He will come to you as Durga or Kali. If you worship Him as Rama, Krishna or Dattatreya, He will come to you as Rama, Krishna or Dattatreya. If you worship Him as Christ or Allah, He will give you His vision as Christ or Allah. You may worship Shiva or Hari, Ganesha or Subrahmanya. You may worship Saraswati or Lakshmi, Gayatri or Kali, Durga or Chandi. All are aspects of the one Truth.

Psychologically, all this means that a particular mind finds that it works best in the desired direction by means of particular instruments, emblems or images. The vast bulk of humanity has impure or weak minds. Therefore, the object of worship must be pure for these people. The objects that are capable of exciting lust and dislike must be avoided. However, an advanced sadhaka, who has a pure mind and sees the divine presence everywhere and in everything, can worship any kind of object.

Worship goes to the indweller through the form which is being worshipped.







It is sheer ignorance to think that one form is superior to another. All worship goes to the one basic reality, the Supreme Brahman. The differences are only differences in name and form, on account of differences in the worshippers. There is no difference in the essential object of worship. **It is only out of ignorance that different religions and sects fight and quarrel among themselves.**

**Therefore, be tolerant and have a broad outlook on life because the basic essentials of all religions and paths leading to God are the same.**

### **The stamp of God**

The image in a temple, though it is made of stone, wood or metal, is precious for a devotee as it bears the mark of his Lord, as it stands for something which he holds holy and eternal. A flag is only a small piece of painted cloth, but for a soldier it stands for something that he holds very dear. He is prepared to give up his life in defending his flag. Similarly, the image is very dear to a devotee. It speaks to him in its own language of devotion. Just as the flag arouses martial valour in the soldier, so also the image arouses devotion in the devotee.

The Lord is superimposed on the image and the image generates divine thoughts in the worshipper. A piece of ordinary white paper has no value. You throw it away. But, if there is the stamp of the king on the paper, you keep it safe in your money purse as a currency note. Even so, an ordinary piece of stone has no value. You throw it away. But, if you behold the stone statue of Krishna at a shrine, you bow your head with folded hands, because there is the stamp of the Lord on the stone.

The devotee superimposes on the stone statue his Beloved and all His attributes. When your devotion and meditation become

intense and deep, you do not see the stone image. You behold only the Lord in it.

The idols which are made and used in form worship are not simply products of imagination or the fancy of sculptors. The form is a shining channel through which the heart of the devotee is attracted to and flows towards God. Though the image is worshipped, the devotee feels the presence of the Lord in it and pours out his devotion into it. It is the appalling ignorance of the modern sensual man that clouds his vision and prevents him from seeing divinity in lovely and enchanting idols of His form.

### **Puja and ishta devata**

Puja is the common term for ritual aradhana or worship of which there are numerous synonyms such as archana, vandana, bhajan, etc., though some of these stress certain aspects of it. The object of worship is the ishta devata or guiding deity or the particular form of the deity whom the devotee worships.

By the performance of puja, the deity is pleased. The idol is made up of the five elements. They constitute the body of the Lord. The idol remains an idol, but the worship goes to the Lord. If you shake hands with a man, he is highly pleased. You have touched only a small part of his body and yet he is highly pleased. He smiles and welcomes you. Even so, the Lord is highly pleased when a small portion of His virat or cosmic body is worshipped. An idol is a part of the body of the Lord.

The worshipper superimposes on the image the Lord and all His attributes. He performs *shodashopachara*, worship with sixteen kinds of offerings, such as **paadyam**, water for washing the feet, **arghyam**, water offered in a vessel, **asana**,



Igniting the sacred fire at Yoga Purnima, 2008

seat, **snana**, bathing, **vastra**, clothes, **achamana**, water for sipping, **pushpa**, flowers, **dhupa**, incense, **dipa**, waving of lights and camphor, **naivedyam**, food, etc. The wandering mind is fixed now in this form of worship. The aspirant gradually feels the nearness of the Lord. He attains purity of heart and slowly annihilates the ego.

To the worshipper who believes in the symbol, any kind of image is the body of the Lord under the form of stone, clay, brass, picture, etc. Such worship can never be idolatry. All matter is a manifestation of God. The very act of aradhana or worship implies that the object of worship is superior and conscious. This way of looking at things must be attained by the devotee. The untutored mind must be trained to view things in the above manner.

### **Unveiling divinity**

Regular worship unveils the divinity latent in an idol. God is then enshrined in the idol. From here, He will protect you in a special manner. This is truly a wonder and miracle. The picture comes to life. The idol speaks. It answers your questions and solves your problems. The awakened divinity in the idol acts as a guardian angel blessing all. The God in you has the power to awaken the latent divinity in the idol. It is like a powerful lens that focuses the sun's rays on to a bundle of cotton. The lens is not fire and the cotton is not fire either, nor can the sun's rays by themselves burn the cotton. When the three are brought together in a particular manner, fire is generated and the cotton is burnt. Similar is the case with the idol, the sadhaka and the all-pervading divinity. Therefore, the devotee should have the same attitude in regard to the idol which he would evince if the Lord were to appear before him in person and speak to him in articulate sound.

The place where an idol comes alive is transformed into a temple. Those who live in such a place are freed from miseries, diseases, failures and from samsara itself. The image guides the devotee. It talks to him. It assumes human form to help him in a variety of ways. There are many marvels and mysteries which only a devotee understands.

Aradhana during Kartik – November

# Diwali

13<sup>th</sup> November 2012

Diwali means 'a row of lights'. This auspicious day falls over the last two days of the dark half of Kartik (October-November). On this day everyone forgets and forgives the wrongs done by others. There is an air of freedom, festivity and friendliness everywhere. This festival brings about unity. It instills charity in the hearts of people. In a happy mood of great rejoicing people move about freely, mixing with one another without any reserve, all enmity being forgotten. People embrace one another with love.

Diwali is a great unifying force. The vibrations produced by the greetings of love which fill the atmosphere are powerful enough to bring about a change of heart in every man and woman in the world.

On this day homes are cleaned and decorated by day and illuminated by night with earthen oil-lamps. Sit quietly. Close your eyes. Withdraw the senses. Fix the mind on this supreme light and enjoy the real Diwali by attaining illumination of the soul.

—Swami Sivananda Saraswati

## Diwali Aradhana

On this day the traditional Lakshmi puja is performed at Rikhiapeeth to invoke the blessings of Lakshmi for the fulfillment of Sri Swamiji's sankalpas. A special feature of Diwali at Rikhiapeeth is that all kanyas and batuks of Rikhia are offered candles, sweets, and new clothes. It is only when the lamps are lit in their homes that Rikhiapeeth is lit.

On this day rise early and offer prayers to Goddess Lakshmi. Clean your home and when the sun sets decorate your home with beautiful lights. You can chant Sri Lakshmi Ashtottara Shata Namavali, the 108 names of Lakshmi as well as kirtans dedicated to Lakshmi such as Jaya Jaya Ma Jaya Lakshmi Ma. Daan or giving is a feature of this day.

On this day resolve to light the lamp of hope within your own heart and to awaken from the darkness of ignorance.



# Shiva Aradhana

Swami Sivananda Saraswati



Swami Sivananda

Ravana propitiated Lord Shiva by his hymns. Pushpadanta pleased Lord Shiva and obtained all aisvarya or siddhis, and mukti by his celebrated stotra - Shiva mahimna stotram - which is even now sung by all devotees of Shiva throughout India. The glory of the stotras of Shiva is indescribable.

The mind is purified by constant repetition of Shiva stotras and the names of Lord Shiva. The stotras are filled with good and pure thoughts. Repetition of the hymns to Shiva strengthens the good samskaras. As a man thinks, so he becomes.

This is the psychological law. The mind of a man who trains himself

in thinking good, holy thoughts, develops a tendency to think good thoughts. His character is moulded and transformed by continued good thought. When the mind thinks of the image of the Lord during his hymns, the mental substance actually assumes the form of the image of the Lord. The impression of the object is left in the mind. This is called samskara. When the act is repeated very often, the samskaras gain strength by repetition, and a tendency or habit is formed in the mind. He who entertains thoughts of divinity becomes transformed actually into the divinity himself by constant thinking. His bhava or disposition is purified and divinised. When one sings the hymns of Lord Shiva, he is in tune with the Lord. The individual mind melts in the cosmic mind. He who sings the hymns becomes one with Lord Shiva.

You must all sing the hymns of Lord Shiva and obtain His grace and salvation, not in the unknown future, but right now in this very second because Lord Shiva is easily pleased.

### **The Panchakshara mantra**

Panchakshara is a Maha mantra which is composed of five letters Na-Mah-Shi-Va-Ya. The five letters denote the five actions or Pancha Krityam of the Lord, **srishti** or creation, **sthiti** or preservation, **samhara** or destruction, **tirodhana** or veiling and **anugraha** or blessing - the five elements, and all creation through the combination of the five elements.

Namah means 'prostration'. Shivaya Namah means 'prostration unto Lord Shiva'. The jiva is the servant of Lord Shiva from the deha-drishti. Namah represents jivatma. Shiva represents paramatma. Aya denotes 'aikyam' or identity of jiva and paramatma. Hence, Shivaya Namah is a maha-vakya like Tat Tvam Asi, which signifies the identity between the individual soul and the Supreme Soul.

Panchakshara is the best among seven crores of mantras. There are seven skandhas in Yajur-Veda. There is Rudradhyayi in the centre of the middle skandha. In this Rudradhyayi, there are one thousand Rudra mantras. Namah Shivaya or the Shiva Panchakshara mantra shines in the centre of these one thousand Rudra mantras.

Yajur-Veda is the head of Parameshvara, who is the Veda purusha. Rudram, which is in the middle, is the face. Panchakshara is His eye. Shi-va, which is in the centre of the Na-mah-shi-va-ya, is the apple of the eye. He who does japa of this panchakshara is freed from births and



Kanyas chanting with Sri Swamiji



Rudrabhishek during Yoga Purnima, 2008

deaths and attains eternal bliss. This is the emphatic declaration of the Vedas. This Panchakshara is the body of Lord Nataraja. This is the abode of Lord Shiva.

Shiva-nama is the very soul of all mantras. Japa of the sacred names of Lord Shiva and meditation on them will free you from all sins and lead you to the attainment of Shiva Jnanam or eternal bliss and immortality.

### **The Dance of Shiva**

Lord Shiva is the only dancer. He is the master or expert dancer. He is the king of dancers. He quelled the pride of Kali. Lord Shiva's destruction is not a single act, but a series of acts. There is a different kind of dance at every stage.

The dance of Lord Shiva is for the welfare of the world. The object of His dance is to free the souls from the fetters of maya, from the three bonds or impurities of anava, karma and maya. He is not the destroyer, but He is the regenerator. He is the mangala-data and ananda-data, bestower of auspiciousness and bliss. He is more easily pleased than Lord Hari. He grants boons quickly, for a little tapas or a little recitation of His five letters.

You can witness the dance of Shiva in the rising waves of the ocean, in the oscillation of the mind, in the movements of the senses and the pranas, in the rotation of the planets and constellations, in cosmic pralaya, in epidemics of infectious diseases, in huge inundations and volcanic eruptions, in earthquakes, landslips, lightning and thunder, in huge conflagrations and cyclonic storm.

The whole cosmic play or activity or Lila is the dance of Shiva. All movements within the cosmos are His dance. He gazes on prakriti and energises Her. Mind, prana, matter begin to dance. Then the universe of names and forms is projected. The undifferentiated matter, energy and sound become differentiated.

In the night of Brahman or during pralaya, prakriti is inert, motionless. There is guna-samya avastha. The three gunas are in a state of equilibrium or poise. She cannot dance till Lord Shiva wills it. Lord Shiva rises from His profound silence and begins to dance. The undifferentiated sound becomes differentiated through the vibration set up by the movements of His damaru or drum. Sabda Brahman comes into being. The undifferentiated energy also becomes differentiated. The equipoise in the gunas becomes disturbed. The three gunas, sattva, rajas and tamas, manifest. All the spheres, the atoms and the electrons also dance rhythmically and in an orderly manner. Atoms dance in the molecule and molecules dance in all bodies. Stars dance in time and space. Prakriti also begins to dance about Him as His glory or vibhuti. The prana begins to operate on akasa or subtle matter. Various forms manifest. Hiranyagarbha or the golden egg or cosmic mind also manifests.



Receiving Guru's blessings





Swami Satyananda and the batuks of Rikhiapeeth at Yoga Purnima, 2008

When the time comes, Lord Shiva destroys all names and forms by fire while dancing. There is stillness again.

The sound of the drum invites the individual soul to His feet. It represents Omkara. All the Sanskrit alphabets have come out of the play of the damaru. Creation arises from damaru. The hand which shows abhaya mudra gives protection. Destruction proceeds from fire. The raised foot indicates maya or illusion. The hand which points down shows that His feet are the sole refuge of the individual souls. Tiruakshi represents omkara or pranava.

He dances quite gently. If He dances vehemently, the whole earth will sink down at once. He dances with His eyes closed, because the sparks from His eyes will consume the entire universe. The five activities of the Lord - srishti, sthiti, samhara, tirobhava and anugraha - are the dances of Shiva.

### **Worship of Lord Shiva**

A devotee of Lord Shiva should apply vibhuti to the forehead and body. He should wear a Rudraksha mala. He should worship the Shivalingam with leaves of the Bilva tree. He should do japa of the Panchakshara "Om Namah Shivaya." He should also meditate on

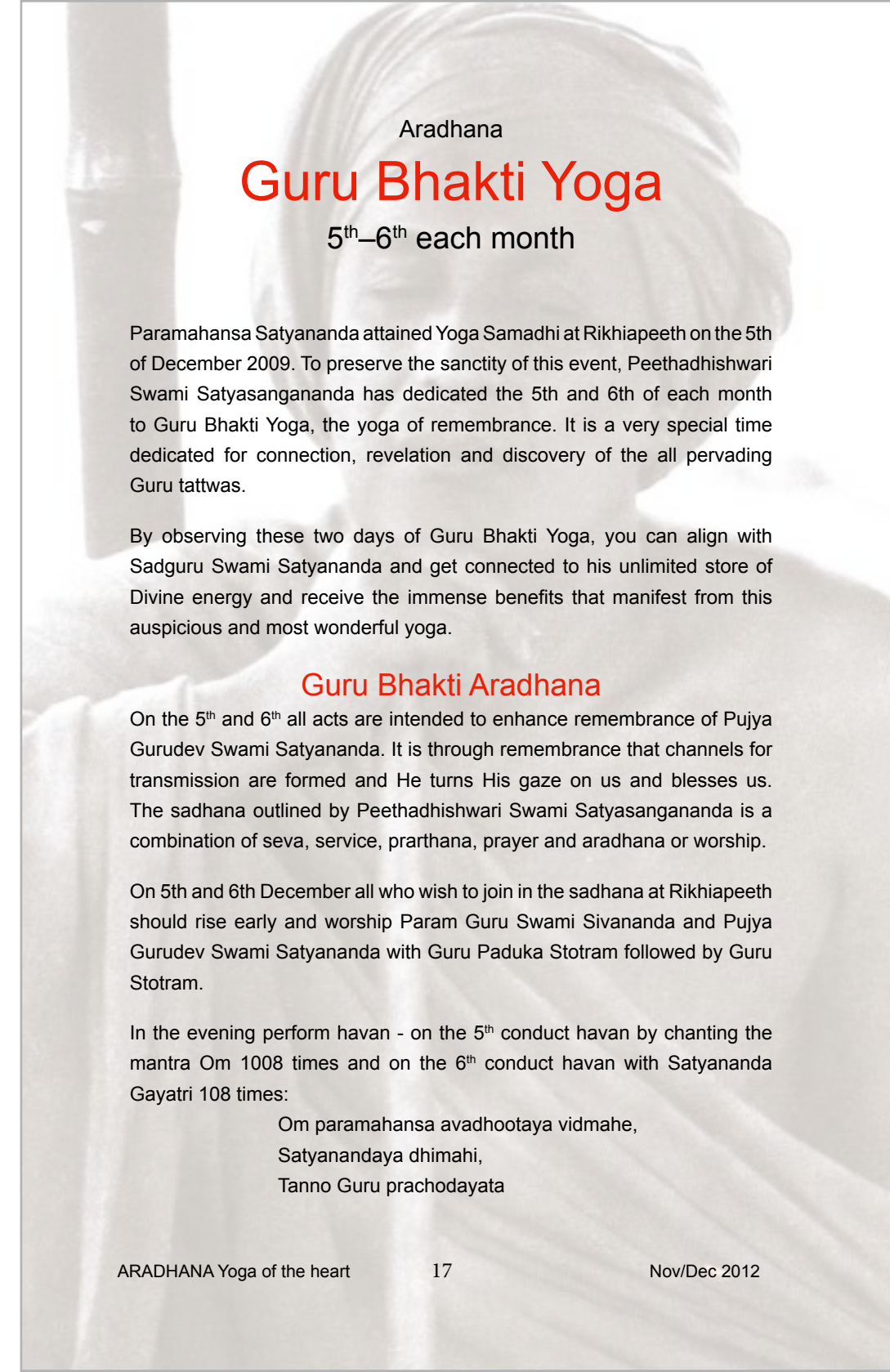
the Panchakshara. Lord Shiva is propitiated by every one of these actions. Vibhuti or bhasma is very sacred. It is worn by Lord Shiva Himself. The bead of a rudraksha mala represents the third eye in the forehead of Lord Shiva. Bilva leaves are regarded to be one of the five abodes of Lakshmi or the Goddess of Wealth.

Japa of Panchakshara and meditation on Lord Shiva should be done particularly in the Pradosha Kaala or just before sunset. The Pradosha which comes on the thirteenth tithi after a full moon or a new moon day is known as the mahapradosha. The Devas visit Shiva temples for the worship of the Lord at this period. You can worship the Devas also if you visit temples during mahapradosha. Devotees of Lord Shiva observe full fast on mahapradosha days.

Have special pujas on Mondays and mahapradosha days. These days and Maha Shivaratri are very sacred for Lord Shiva. Maha Shivaratri means the great night consecrated to Lord Shiva. Maha Shivaratri falls on Trayodasi or the thirteenth day of the dark fortnight of the Kumbha (Phalguna) month. The important features of this religious function are rigid fasting for twenty-four hours and sleepless vigil during the night. Every true devotee of Lord Shiva spends the night of Shivaratri in deep meditation, keeps vigil, and observes fast.

**Lord Shiva is the God of Love.** His grace is boundless. He is the saviour and Guru. He is the Beloved of Uma. He is Satyam, Shivam, Subham, Sundaram, Kantam. He is the Supreme Light that shines in your heart. Meditate on His form. Hear His Lilas. Repeat His mantra Om Namah Shivaya. Study Shiva Purana. Do His worship daily. Behold Him in all names and forms. He will bless you with His vision.





Aradhana

# Guru Bhakti Yoga

5<sup>th</sup>–6<sup>th</sup> each month

Paramahansa Satyananda attained Yoga Samadhi at Rikhiapeeth on the 5th of December 2009. To preserve the sanctity of this event, Peethadhishwari Swami Satyasangananda has dedicated the 5th and 6th of each month to Guru Bhakti Yoga, the yoga of remembrance. It is a very special time dedicated for connection, revelation and discovery of the all pervading Guru tattwas.

By observing these two days of Guru Bhakti Yoga, you can align with Sadguru Swami Satyananda and get connected to his unlimited store of Divine energy and receive the immense benefits that manifest from this auspicious and most wonderful yoga.

## Guru Bhakti Aradhana

On the 5<sup>th</sup> and 6<sup>th</sup> all acts are intended to enhance remembrance of Pujya Gurudev Swami Satyananda. It is through remembrance that channels for transmission are formed and He turns His gaze on us and blesses us. The sadhana outlined by Peethadhishwari Swami Satyasangananda is a combination of seva, service, prarthana, prayer and aradhana or worship.

On 5th and 6th December all who wish to join in the sadhana at Rikhiapeeth should rise early and worship Param Guru Swami Sivananda and Pujya Gurudev Swami Satyananda with Guru Paduka Stotram followed by Guru Stotram.

In the evening perform havan - on the 5<sup>th</sup> conduct havan by chanting the mantra Om 1008 times and on the 6<sup>th</sup> conduct havan with Satyananda Gayatri 108 times:

Om paramahansa avadhootaya vidmahe,  
Satyanandaya dhimahi,  
Tanno Guru prachodayata

# Aradhana of Shivalingam

Swami Satyananda Saraswati



Swami Satyananda performing Rudrabhishek of Divya Lingam  
at Yoga Purnima, 2008

Now, the most important thing that we have to learn is that the external shivalingam is responsible for awakening your inner shivalingam. In tantra, in the kundalini science, it is stated that in this physical body there are also twelve places where this shivalingam is situated. There also it has the same shape. Out of these twelve places, three are considered very important. The first is at mooladhara chakra, the second is at ajna chakra and the third is at sahasrara chakra. It is said that in sahasrara the finest consciousness resides in the form of an illumined shivalingam.

Maybe after some time, scientists will discover that man's evolution, man's nature and its transformation, man's consciousness and its awakening, are not influenced by the external things of society, religion, politics, ethics and morality, but they are manifested from somewhere within you. That is the Shiva in you and that was there even when your ancestors were alive millions of years ago. That is the finest matter in this physical body.

That fine matter was also present in the apeman, but he did not



have substantial exposure to his awareness. He only knew fruits. He only knew grass. He only knew the little insects. He only knew that he could be killed by tigers and leopards. He only knew that another apewoman had given birth to a baby. That was all. He did not know that he was her husband. She did not know she was his wife.

The knowledge of relationships, the knowledge of perpetuation of emotion was not present in him. There was just action controlled by nature, not by consciousness. If I love you, it's controlled by mind. If I hate you, it's controlled by my consciousness, but the apes did not have that consciousness. They killed each other. They did feel hungry, they did feel passionate but nothing beyond that.

Up to that point, the apeman was under the domain of nature, Prakriti, the natural forces, the Darwinian law, right? And if nothing would have happened to the finest atom, the finest particle within him, the apeman would have remained an apeman up to this day. Similarly, if nothing happens to your finest particles, you are going to remain exactly what you are today. You will bear children, there will be generations after generations. The language might change, political ideology might change, construction of buildings might change, administration might change, but you will remain exactly the same, having the same type of consciousness, maybe even lower, but not higher.

What happened to those people who called themselves civilised 2000-3000 years ago? What happened to the Romans, to the Greeks, to the Babylonians, to the Egyptians? Why were all these ancient civilisations destroyed? Because they could not evolve within the realm of consciousness. They evolved within the realm of matter. Instead of travelling by bullock cart, they travelled by plane or train. But the consciousness remained the same, static.

How does this consciousness move? Movement in the finer





particles of consciousness takes place when the images blow. That blowing of consciousness comes in the form of experience, in the form of colours, in the form of sounds, in the form of music, in the form of unseen fear, in the form of many, many things. That is not empirical, not material, not concrete; it is more than that.

Therefore, I often think that those madcaps who see many more things than we do are more evolved. Maybe they are at

the threshold of higher experiences, so we cannot see what they are experiencing. We just say they are mad, because they are not able to adjust with the level of our consciousness, but maybe we are mad because we are not experiencing what they are experiencing.

You see, the most important thing you have to remember is that if you want to get out of this level of consciousness in which you are, then you have to use some such means which will have a direct effect on the inner force, and that inner force is called Shiva. This is the philosophy about shivalingam.

### **Bodies within bodies**

Please understand that lingam in this context means causal body. Broadly speaking, you have three bodies, which can again be subclassified into ten bodies. This is not only said in Hindu philosophy, the Rosicrucians and Freemasons also said the same thing. If you read the old Celtic traditions in Europe, before Christianity came, you will find it there as well.

In fact, in all of the ancient philosophies, you will find this idea embedded. Man is not made of one body alone - there are three bodies called the gross or material body, the subtle or astral body and the causal or Shiva body. These three are again categorised into

ten. So, around this body there is one halo, another halo, a third halo and like that you have ten halos representing ten different bodies.

Now, you can separate these ten bodies, or you can lead the consciousness from one body to another, from the first to the second, to the third, fourth, fifth, sixth, seventh, eighth, ninth and tenth. It is beyond the tenth that there is the bodiless Self. The atma, the Self, the absolute, the Brahman, the God, is beyond these ten.

If you have to arrive at that point, if you have to experience that which is beyond the three and beyond the ten, then it is important that you have to jump and jump and jump and jump - nine times over the fence. Now what are you doing? You are trying to jump. Do you know from which fence you are trying to jump? The first.



### **Rikhia Aagaman 23<sup>rd</sup> September**

23<sup>rd</sup> September is very important for Rikhia as it was the day that Swami Satyananda first set foot in Rikhia in 1989. To mark the moment of his arrival at Rikhiapeeth 23 years ago a special aradhana of prayers and havan was held, and featured distribution of fruit trees and kalash to local villages Harla Jori and Gaurichak. Mass scale bhoj was conducted for devotees from nearby Deoghar, many of whom have been closely associated with Rikhiapeeth since Sri Swamiji's arrival.

# Sri Radha Krishna Jhoolan

Aradhana at Rikhiapeeth 29<sup>th</sup> Jul–2<sup>nd</sup> Aug 2012



Sri Radha Krishna Jhoolan was initiated by Swami Satyananda in 1998 to further his vision for the spiritual upliftment of humanity by showing the way to connect with Guru and God through aradhana. From 29<sup>th</sup> July to 2<sup>nd</sup> August 2012, this joyous festival of bhakti, conducted annually at Rikhiapeeth, was presided over by Swami Niranjanananda and Swami Satyasangananda. For five days aspirants and devotees from all over the world and India experienced the faith and pure love of bhakti yoga which Swami Satyananda propagated as the path for spiritual evolution in this century. Throughout this uplifting event there was a unified experience of joy and unlimited grace. Every corner of Rikhiapeeth came alive with the divine presence of Krishna who is supreme, eternal and full of bliss and knowledge.

For the first time ever this grand scale aradhana was conducted at Annapurna Kshetram Kanya Kitchen. The newly expanded complex was alive with vibrant colours and amply facilitated the elaborate program as well as the simultaneous feeding of near 3,000 people daily.



Kirtans and mantras resonated day and night and each evening the hall was filled to capacity as people from all walks of life, young and old, rich and poor, gathered together to worship Sri Krishna and Radha with havan, naam sankirtan, aarti and by swinging the ornately decorated jhoolas or swings.



The kanyas and batuks of Rikhia conducted all aspects of this event. Each evening they sang spirited kirtans and enacted the famous Krishna Lila, the magic moments when he played, sang and danced with the Gopis and Gopas. Vrindavan was recreated at Rikhiapeeth. Modern dances performed by the kanyas depicting the divine love of Radha and Krishna were a unanimous highlight.

Continuing the tradition established by Swami Satyananda, prasad was offered generously throughout this aradhana. The 1500 kanyas and batuks were offered prasad of a brightly coloured modern outfit and a bucket containing soap, notebooks, rice, and accessories. Prasad was also offered to the gramins, old age pensioners, widows, rejas and labourers and sevaks of the ashram along with all the guests. As part of the worship of Krishna, kanya bhoj or feeding of kanyas was conducted daily.

On the final and most auspicious day of Raksha Bandhan participants had darshan of the Samadhi Sthal and attended the Lalita Sahasra Namavali havan and Sundarkand Path which is conducted every Purnima. During the chanting, initiation into mantra, jignasu and karma sannyasa was given by Swami Niranjanananda and Swami Satyasangananda.

Each and every participant left with that familiar sense of fullness, contentment, joy and bliss that comes from performing aradhana at the tapobhumi of Swami Satyananda. For this we are eternally thankful to our beloved Gurudev Swami Satyananda.

# Sivananda Janmotsav – Srimad Bhagwad

Aradhana at Rikhiapeeth 1<sup>st</sup>–8<sup>th</sup> Sep 2012

From 1<sup>st</sup>–8<sup>th</sup> September, Srimad Bhagwad Aradhana was conducted at Rikhiapeeth in commemoration of 125 years since the auspicious birth of Swami Sivananda. Devotees from across India and the world gathered in large numbers to soak up the divine vibrations that were generated as it is a well known fact that Srimad Bhagwad grants bliss and moksha to saints, knowledge to scholars, and showers blessings upon householders.



This auspicious and uplifting aradhana was presided over by Peethadhishwari Swami Satyasangananda who chanted the entire Srimad Bhagwad mool path along with the esteemed pandits from Varanasi. Each evening the renowned Kathakar from Kashi, Sushri Bhaktikiran revealed through inspiring stories the importance of the Srimad Bhagwad, and the meaning of the verses that were chanted each day.



Constant giving, or daan, was the hallmark of this event. Over 1500 families of Rikhia panchayat received a kalash full of akshat rice blessed by the yajna to bring prosperity into their homes. They also received a bountiful variety of fruit

and timber trees to make Rikhia lush and green. The kanyas and batuks all received new outfits and 28 bicycles were offered to deserving kanyas. Two beautiful cows and their calves were distributed to two local farmers. In addition prasad was offered to the old age pensioners, widows, gramins, labourers and sevaks of the ashram. Mass scale feeding or bhoj was conducted daily.

This unique event culminated with the birth celebrations of Param Guru Swami Sivananda on 8<sup>th</sup> September. Havans, puja, vedic mantras filled the air and a sense of peace and joy prevailed. On this day, Swami Satyasangananda performed the sacred Guru Paduka puja to commence the ceremonies.

The entire Srimad Bhagwad Aradhana was full of bliss, joy, happiness, devotion and was a worthy dedication to our beloved Swami Sivananda, whose grace and blessings flowed in abundance. During Purnahuti of the havan dedicated to him the sacred Om manifested as a mark of his presence.



# —Soaring High—



The hamsa has flown away,  
Soaring high with its wings spread  
Across the infinite sky.  
It has been searching for its ultimate abode  
Since many yugas.  
Knowledge it has received in abundance  
From the jnanis of the world,  
Grace and blessings of the divine too.  
Still today it is restlessly flapping  
Its wings in search.  
Looking down at its own creation  
Of the three worlds  
Etched across the horizon,  
Yes, it is flying high,  
And flying ceaselessly in search,  
Witnessing the world down below as leela.  
Alone, all alone, in the infinite sky  
My soul is flying to unite with its beloved.

*Satyanaand*

This Garuda eagle arrived at Rikhi apeeeth the first day of Akshay Tritiya and perched itself on the Rudraksha tree overlooking the Samadhi Sthal witnessing everything and showering blessings on the auspicious event. It was seen there everyday and on the final day after the purnahuti it flew away.

# Wish-fulfilling Yajna

Swami Satyasangananda Saraswati



Devi prasad of new laptop to kanya during Sat Chandi

Yajna is not different from yoga, in fact it is complimentary to yoga because it aims to fulfil the same goal as yoga which is the dawn of a new awareness. You can easily say that yajna is a form of yoga because yoga has two dimensions, exoteric and esoteric yoga. If you want the dawn of a new awareness, then you have to turn to esoteric yoga. Doing asana and pranayama alone, which come under the category of exoteric yoga, will not take you there. Of course it is a beginning in the right direction, but you have to do more than that. This tantric yajna is esoteric yoga, for the aim of tantra and yoga is the same - expansion of mind and liberation of energy.

What is expansion of mind? Some of you have spent the past few days sweeping the floor day in and day out - that is an expanded mind. In a normal frame of mind you would not do that, you would throw the broom away, and if someone compelled you to continue sweeping you would get angry and frustrated. You would not have enjoyed it at all, but you enjoyed it here. The whole day you were all sweeping away the mud in the rain and then sitting for the yajna in the rain. In a normal state of mind you would not have tolerated or endured it. With expansion of mind comes endurance, tolerance, acceptance



and surrender. If you had not surrendered to the divine, cosmic energy generated through the medium of the yajna, you would have caught the next train home. If you want a new awareness, a higher supramental



awareness which can rise above the medium of the senses and the trivialities of life, above anger, jealousy and greed, then you have to undergo situations which compel you to go beyond yourself, beyond your limitation.

Nothing in life comes easy. To achieve something you have to face struggle and difficulty. In the Sat Chandi Mahayajna, the energy of the cosmic power, the matrix of creation, the Divine creator or the Mother was invoked. We have the same process in science. When scientists split the atom, they gave birth to nuclear energy which was so powerful that it could eradicate the whole universe. Of course, now they use this energy for a multitude of constructive as well as destructive tasks. When the atom was split, the energy could have gone anywhere if the scientists had not harnessed, channelled and sublimated it.

### **Tantra**

This same process is happening at the yajna - refinement of matter, liberation of energy and sublimation or harnessing of that energy. When energy is released from matter, it is wild and raw and has to be directed and channelled in order to give birth to awareness. Scientists have only reached the point of energy, but in tantra there is awareness beyond energy. Awareness can be material or spiritual. It depends on the quality and attraction of the mind. Tantra says there should be a combination of both, because the material and the spiritual are the totality of this universe. Just spiritual energy or

just material energy alone is not sufficient. One must have a balance of both in order to progress and evolve. That is the aim of tantric yajna.

The process of tantra is scientific and systematic. Tantra is an esoteric science where something is happening in front of you and something is happening which you cannot see. Many things are happening across many dimensions. You can hear the mantras and see the wonderful colours and yantras. However, there are things happening which you cannot see, because you do not have the eyes. There are things which you cannot hear, because you need to expand your mind. Tantra takes you above the dimension of your habitual existence and gives you a new experience. What you see with your eyes and what you hear with your ears is not the ultimate. There is something beyond and as a seeker, as a practitioner, you have to strive for that. The way is tantra.

### **Devi's energy**

The tools of tantra are mantra, which you have been hearing, and yantra, the deity which has been installed here. The Sri Yantra is the highest, the most pure and divine of all yantras. It can grant you dharma, artha, kama, and moksha. It can grant you anything you desire. This Sat Chandi Mahayajna is a wish-fulfilling yajna. However, if you want to wish, think well. Swami Satyananda used to say that you should wish only after thinking carefully, because your wish could lead you to difficulties and despair. In this yajna, the deity of Sri Yantra, Durga, Chandi and all the manifestations of Devi are present and they bestow blessings of many kinds, be it wealth or liberation.



We have been having Sat Chandi Mahayajna here for the last fifteen years, worshipping the kanyas whom Swami Satyananda called the virgin. Virgin means pure, raw energy which can become the medium of Devi. These children are raw energy, because they have not yet been attacked by the gravity of maya or matter. They are pure, divine energy and as the medium of Devi they grant blessings.

Is this ashram not flourishing? Is it not a centre or power-house of divine energy? Is it not filled with sattwic vibrations, purity, prosperity, peace and plenty? That is the proof that yajna confers blessings. This is not my nor Swami Niranjan's ashram, this is your ashram. It does not belong to anyone, it belongs to everyone, it is your ashram. You have come every year to support the ashram and participate in the yajnas. Whenever there has been a need you have come forward.

### **Sankalpa fulfilled**

With the awakening of energy at a yajna of this magnitude, there has to be progression, not regression. You practise yoga, attend a yajna, have darshan of saints and swamis, receive blessings and then energy awakens. But there has to be progression and not regression, otherwise the energy dissipates and is lost in mundane things.



Devi prasad distributed to batuks during Sat Chandi, 2008



Kanya bhoj during Sat Chandi, 2009

With progression you move ahead step by step. After fifteen years of yajna, this ashram has fulfilled an important sankalpa of Swami Satyananda - to give one meal every day to the children of Rikhia, to provide them with the nourishment they need.

Swami Satyananda said that until and unless every child gets enough food so that he or she does not have to go to sleep hungry, philosophy or religion is of no use. Progression is when you are able to help the suffering who need it the most. When you receive something, as in this yajna, you also have to return something. The essence of yajna is creation, distribution and consumption. This yajna has generated immense power, peace and prosperity. The prosperity does not belong to us, it has to be returned.

The ashram has been doing this for the last twenty years, but this year is a culmination, because the highest offering or daan you can make is to feed the hungry. Hunger is something which nobody should have to face on this earth, because God has given plenty. I am happy and proud to say that the Annapurna Kshetram has started. I invite you to join in the fulfilment of Swami Satyananda's sankalpa. When we join in such sankalpas made with purity of intention and heart, then we receive blessings and the obstacles in our lives begin to vanish. We begin to experience balance, clarity, peace of mind, a direction and goal in life.

# Eye Camp

At Sivananda Datavya Chikitsalaya, Rikhiapeeth 1–8th September



A special type of yajna in the form of an eye camp was held at the Sivananda Datavya Chikitsalaya in Rikhiapeeth during the auspicious occasion of Sivananda Jayanti - the 125<sup>th</sup> birth celebrations of our Param Guru Swami Sivananda

Saraswati. The eye camp was organised by Mr. K. L. Raina, Dr. Naveen Raina and Dr. Jyoti Raina through the Rotary Club, Lions Club and Shankara Netralaya, Kolkata as a humble tribute to the spiritual genius of Swami Sivananda and to the vision of our Gurudev Swami Satyananda of providing quality healthcare to the poor and needy.

The camp was inaugurated by Peethadhishwari Swami Satyasangananda who lit the lamp as a symbolic gesture. During the next seven days, over 2500 patients underwent an extensive eye check-up offered by various eye specialists from all over the globe. A state of the art van from Shankara Netralaya was at hand to prepare brand new prescription glasses which were handed to the patients within minutes.

Various expert ophthalmologists like Dr. Jyoti Raina (London), Dr. Rajul Chanchani (New Delhi), Dr. Prashant





(Kolkata) and Dr. Manish Narayan (Dhanbad) then examined the patients to check for cataract, glaucoma, retinal status and any other problems of the eye. Those detected with cataract were further tested for fitness for surgery by Dr. Raina



(Pune) and Dr. Subhash Chowdhary (Deoghar) and then sent to the Rotary Eye Hospital at Giridih about 100 km away to be operated for cataract by Dr. Archana and her team. Over 200 patients were detected with cataract and 116 found fit to operate underwent cataract surgery with intraocular lens implantation. Their reactions to the dramatic change in their visual status was deeply touching. One patient put it best when he exclaimed, "Doctor, earlier even day was as dark as a night for me but now I can see very clearly even at night!!"

The camp also had a preventive aspect carried out by the visual screening and providing prophylactic medicines to correct deficiencies among the kanyas and batuks of Rikhia. All patients attending the eye camp received a kalash (pot) with akshat (blessed rice) as prasad for peace, plenty and prosperity in their lives.

The benevolent presence of Swami Sivananda and Sri Swamiji was felt during the entire period of the camp at the Chikitsalaya. The special feature of the camp was not just providing state of art facilities to the poor but regarding it as a means of worship, an aradhana of a different kind -



Aradhana during Margashirsh – December

# Sat Chandi Mahayajna & Yoga Purnima

The Sat Chandi Mahayajna is a part of Swami Satyananda's sadhana. In 1995, after long and arduous anusthans in total seclusion at Rikhia, he commenced this sacred yajna dedicated to the Cosmic Mother. Then in 2008 he supplemented it by introducing Yoga Purnima, which became the platform to invoke the cosmic counterpart of Shakti, the Cosmic Father, Shiva through the medium of Mahamrityunjaya Homa.

These two profound tantric yajnas manifested as a result of his love and compassion for humanity, to provide a universal remedy for our material, psychic, emotional and spiritual problems. These tantric yajnas form an essential part of his sadhana, sankalpa and mission to bring peace, plenty and prosperity to one and all. You can align yourself with these historic yajnas, and receive the spiritual and material grace of Shiva and Shakti in every sphere of life.

## Sat Chandi Mahayajna Aradhana

14<sup>th</sup>–17<sup>th</sup> December

Chant daily from Durga Saptashati and Saundarya Lahari. In addition chant 32 names of Durga and the ancient verses of Sri Suktam. Perform havan with the mantra Aim Hrim Klim Om. Feel the presence of Devi Ma in your heart and receive Her divine love and grace.

## Yoga Purnima Aradhana

24<sup>th</sup>–28<sup>th</sup> December

Over the five days chant the verses of Ramayana from Balakand after doha 70 to doha 116. Chant daily the Mahamrityunjaya Mantra and Shiva Mahimna Stotram. Perform havan with the mantra Om Namah Shivaya 108 times. Worship Guru by chanting Satyam Chalisa and Guru Prarthana. Shiva and our beloved Swami Satyananda are everywhere, become aware of this reality.

# Rikhiapeeth Events 2013



## **Makar Sankranti and Diksha**

14<sup>th</sup> January

An auspicious day to propel aspirants forward in their journey towards the goal of life. The message of the sun is of light and unity and on this day Surya is worshipped with mantras and havans. A special feature is daan or making offerings to others. Mantra diksha will be given on this day.



## **Basant Panchami and Diksha**

15<sup>th</sup> February

Basant Panchami is an important day for taking sankalpas and for performing yoga sadhana. On this day the kanyas and batuks invoke Goddess Saraswati, the bestower of knowledge with traditional rituals. Diksha will be given to those wanting to further their inner journey.



## **Shivaratri Yoga Sadhana and Diksha**

9<sup>th</sup>–10<sup>th</sup> March

On this sacred day both the Cosmic Father and Mother, Shiva and Shakti, will be worshipped with abhishek of the Shivalingam as well as the Sri Yantra. During the two days, aspirants will live yoga by partaking in havans, aradhana, karma yoga, bhakti yoga and gyana yoga.



## **Holi**

27<sup>th</sup>–28<sup>th</sup> March

Holi is a colorful and joyous aradhana which highlights the mandate of Swami Satyananda for Rikhiapeeth, 'Serve, Love and Give' as a formula for transformation. This day will be celebrated with worship of Lord Krishna and Swami Satyananda, who are supreme, eternal, and full of bliss and knowledge. It is a chance to get into a 'Holy' mood through uplifting kirtans, mirth and joy.



## **Chaitra Navaratri Sadhana and Diksha**

11<sup>th</sup>–20<sup>th</sup> April

This intense sadhana spanning 'nine nights' is a sacred opportunity to receive the grace of the Cosmic Mother and Lord Ram. The entire Ramayana is chanted which is beneficial for all. This sadhana will open channels to clear obstacles on the spiritual path. Diksha will be conducted on ashtami.



## **Akshay Tritiya: Sri Vidya Puja and Diksha**

11<sup>th</sup>–13<sup>th</sup> May

This grand scale Devi aradhana will feature the fundamental tools of tantra, mantra, yantra and mandala along with mass scale distribution of Devi prasada. 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. Diksha will be conducted on 13<sup>th</sup> May.



### **Guru Purnima and Diksha**

20<sup>th</sup>–22<sup>nd</sup> July

Guru Purnima is the most important day for all devotees, disciples, aspirants and spiritual seekers. On this day through worship and remembrance we will connect with the powerful energy of Guru tattwa, which represents light, purity, peace, love and wisdom. Worship, havan, mantras, spiritual discourses, daan and diksha will feature during this powerful anusthan.



### **Sri Radha Krishna Jhoolan and Diksha**

16<sup>th</sup>–20<sup>th</sup> August

This joyous festival of bhakti was initiated by Swami Satyananda in 1998, to shower blessings here in Rikhiapeth and to further his vision for the spiritual upliftment of humanity. It is five days of pure bhakti and joy as Lord Krishna is worshipped with havan and spirited kirtans as the kanyas and batuks recreate Vrindavan here in Rikhiapeth. Diksha on 20<sup>th</sup> August.



### **Krishna Janmasthami**

28<sup>th</sup> August

Bhadrapad Krishna Ashtami is celebrated with much joy and delight as Janmashtami, the birth of Lord Krishna. On this auspicious day kirtans, prayers and aarti will be offered with great love and affection to Bal Gopala.



### **Srimad Bhagwad & Swami Sivananda Janmotsav**

1<sup>st</sup>–8<sup>th</sup> September

The stories of Srimad Bhagwad contain the blueprint of life and can illuminate the path for all. The uplifting stories, narrated by renowned storytellers, is complemented by bhajans and kirtans which lift all into new heights of devotion. Will culminate on 8<sup>th</sup> September with the birth celebrations of Param Guru Swami Sivananda.



### **Swami Satyananda Sannyasa Day**

12<sup>th</sup> September

On this day we honour the sannyasa and yoga tradition Swami Satyananda exalted and receive abundant blessings and renewed inspiration for our spiritual journey.

### **Rikhi Aagaman**

23<sup>rd</sup> September

Celebration of arrival of Paramahansa Swami Satyananda at Rikhi on 23<sup>rd</sup> September 1989.



### **Ashwin Navaratri Sadhana and Diksha**

5<sup>th</sup>–13<sup>th</sup> October

Ashwin Navaratri is an important time to undertake sadhana to achieve profound personal insight and transformation. By performing this anusthan our prayers can be heard and we can invoke the grace of the Cosmic Mother in all aspects of material and spiritual life. Diksha will be conducted on ashtami.



### **Diwali**

3<sup>rd</sup> November

On this day Rikhiapeeth vibrates with joy and the entire ashram is aglow with thousands of flickering lights to worship the beautiful Goddess Lakshmi and to pray to her for prosperity in the coming year.



### **Sat Chandi Mahayajna/Sita Kalyanam**

3<sup>rd</sup>-7<sup>th</sup> December

This annual five day worship is the legacy of Paramahansa Satyananda to uplift humanity and bring peace, prosperity and happiness into people's lives. This ancient tantric worship of Devi is performed by renowned pandits from Varanasi and showers blessings here in Rikhiapeeth and transforms the lives of all those fortunate to attend. The presence of Swami Satyananda is felt as strong as ever throughout the event and beyond.



### **Yoga Purnima**

13<sup>th</sup>-17<sup>th</sup> December

Mahamrityunjaya Yajna conducted during Yoga Purnima, is a very important and effective yajna to bring health, wellbeing, protection and upliftment to mankind. This yajna is both a tribute to the birth and life of the great yogi Paramahansa Satyananda as well as a way to awaken the benevolent force of the Cosmic Father, Shiva. Learned pandits from Varanasi will conduct havan and Rudrabhishek to create a divine energy field to consecrate our lives.



### **Christmas**

24<sup>th</sup> December

On this most auspicious day the birth of two great yogis and visionaries is celebrated, Paramahansa Satyananda and Jesus Christ. People gather from all corners of the globe and unite in the true spirit of Christmas with carols, havan, kirtan, dance and dramas depicting the birth, life and teachings of Jesus Christ.



### **New Year**

31<sup>st</sup> December-1<sup>st</sup> January

This is an opportunity to welcome the New Year in the presence of Swami Niranjanananda and Swami Satyasangananda and to invoke the eternal blessings of Paramahansa Satyananda for the year ahead.



### **5<sup>th</sup> & 6<sup>th</sup> of each month: Guru Bhakti Yoga**

Two days of special ceremonies each month to invoke the divine presence of Swami Satyananda and receive his eternal blessings, thus strengthening our ties with Guru. On the 5<sup>th</sup> we commemorate the day he attained Mahasamadhi and on the 6<sup>th</sup> we honour the day he was given Bhu Samadhi here in Rikhiapeeth.





# Rikhiapeeth Courses 2013



## **Yoga Sadhana and Ashram Life course**

1<sup>st</sup>–31<sup>st</sup> January

Offers sincere aspirants an opportunity to not only learn yoga but to experience and live it. The course combines an integrated experience of yogic sadhana as revealed by Swami Satyananda, combining hatha yoga, raja yoga, karma yoga, bhakti yoga and gyana yoga along with the benefits of ashram life and seva.



## **Kriya Yoga & Tattwa Shuddhi course (English)**

2<sup>nd</sup>–8<sup>th</sup> January

This course will initiate sincere participants into the kriya yoga practices as compiled by Paramahansa Satyananda. In conjunction with the ancient tantric practice of tattwa shuddhi, or inner purification, which prepares the practitioner for higher esoteric practices and discovery of one's highest potential.



## **Yoga Teacher Training course (English)**

15<sup>th</sup> February–7<sup>th</sup> March

This comprehensive course offers an overview of integral yoga as propagated by Paramahansa Satyananda through the internationally renowned Bihar School of Yoga. Includes asana, pranayama, meditation, yoga nidra and shatkarmas and features ashram life, satsang and seva. A certificate is given at the end of the course.



## **Yogic Studies course - 4 months (Hindi)**

1<sup>st</sup> February–31<sup>st</sup> May

This comprehensive residential four month course provides basic training in practical and theoretical aspect of yoga and ashram life based on the ancient gurukul system. Upon completion of the course a diploma in Yogic Studies is awarded.



## **Yoga Health Management course: Respiratory (Hindi)**

18<sup>th</sup> February–3<sup>rd</sup> March

Through yogic practices you can restore balance of body, mind and emotions, leading to improved health and renewed energy. This course focuses on prevention, management and cure of diseases of the respiratory system including asthma and ear, nose, throat and mouth problems.



## **Nourishing the Koshas course (French)**

4<sup>th</sup>–12<sup>th</sup> March

Practitioners of all levels are systematically guided through various yogic practices which have the power to bring health, peace, prosperity and ultimately propel aspirants towards the discovery of their highest potential.



### **Saundarya Lahari Retreat**

7<sup>th</sup>–9<sup>th</sup> May

This exceptional retreat reveals the essence of tantric sadhana which is the culmination of all yogas. It introduces aspirants to the immense benefits available through mantra, yantra and mandala. Participants have the option to deepen their experiences by attending the sacred Sri Vidya Puja which immediately follows this course.



### **Yoga Teacher Training course (Hindi)**

20<sup>th</sup> June–10<sup>th</sup> July

This comprehensive course offers an overview of integral yoga as propagated by Paramahansa Satyananda through the internationally renowned Bihar School of Yoga. Includes asana, pranayama, meditation, yoga nidra and shatkarmas and features ashram life, satsang and seva. A certificate is given at the end of the course.



### **Yoga Sadhana and Ashram Life course**

4<sup>th</sup>–17<sup>th</sup> July

This course offers the opportunity to live yoga by combining a balanced daily routine of hatha yoga, raja yoga, karma yoga, bhakti yoga and gyana yoga. Aspirants get the added benefit of practicing sadhana and performing seva in the powerful energy field of Swami Satyananda's Tapobhumi, thus deepening their inner experience.



### **Antar Mouna course**

25<sup>th</sup>–27<sup>th</sup> July

This course provides practitioners of all levels a complete training system for the awareness process by utilising the powerful meditation practice of antar mouna, 'inner silence'. Through regular practice, aspirants come to understand the nature of the mind and reap benefits in all aspects of life.



### **Yoga Health Management course: Diabetes (Hindi)**

1<sup>st</sup>–15<sup>th</sup> August

This course systematically reveals yogic techniques for management of diabetes as well as how to apply yoga in daily life. It includes practices for boosting overall physical, mental, emotional and spiritual well being.



### **Kriya Yoga & Tattwa Shuddhi course (Hindi)**

1<sup>st</sup>–8<sup>th</sup> September

This course will initiate sincere participants into the kriya yoga practices as compiled by Paramahansa Satyananda. They are taught along with the ancient tantric practice of tattwa shuddhi, or inner purification, which prepares the practitioner for higher esoteric practices and discovery of one's highest potential.



### **Yogic Studies course - 4 months (English)**

1<sup>st</sup> October–31<sup>st</sup> January

This comprehensive residential four month course provides basic training in practical and theoretical aspect of yoga and ashram life based on the ancient gurukul system. Upon completion of the course a diploma in Yogic Studies is awarded.



### **Chakra Sadhana course (English)**

11<sup>th</sup>–20<sup>th</sup> October

Since the beginning of time tantrics and yogis have realised the immense potential force available within the human body known as kundalini and now this ancient wisdom is accessible to all. This course introduces practitioners of all levels to tantric and yogic theory and practices to purify and awaken the chakras and the associated physical, pranic, mental, intuitive and higher faculties.



### **Prana Vidya course (English)**

30<sup>th</sup> October–5<sup>th</sup> November

This advanced course reveals the techniques of prana vidya which bring awareness of the vast stores of energy within the human body. Systematically guides adept participants through ancient practices for the conscious manipulation of these energy stores for immense physical, psychological and spiritual benefits.



### **Kriya Yoga & Tattwa Shuddhi course (English)**

25<sup>th</sup>–31<sup>st</sup> December

Initiates sincere participants into the kriya yoga practices which reveal the dormant potential within us all. Systematically enables sadhaks to awaken and utilise this immense power to experience unparalleled physical, mental, emotional and spiritual wellbeing. Kriya practices are taught in conjunction with tattwa shuddhi, which prepares the practitioner for higher esoteric practices and discovery of one's highest potential.



### **Introduction to Ashram Life**

January–October

Rikhiapeeth offers the unique opportunity to spend time in the Tapobhumi of Swami Satyananda, and experience the traditional gurukul environment which is aimed and tailored for spiritual growth, personal development and evolution. Ashram life is not considered therapy although the physical, mental and emotional benefits are profound.





Kanyas Bharatnatyam dance during Srimad Bhagwad in Rikhiapeeth, 2012

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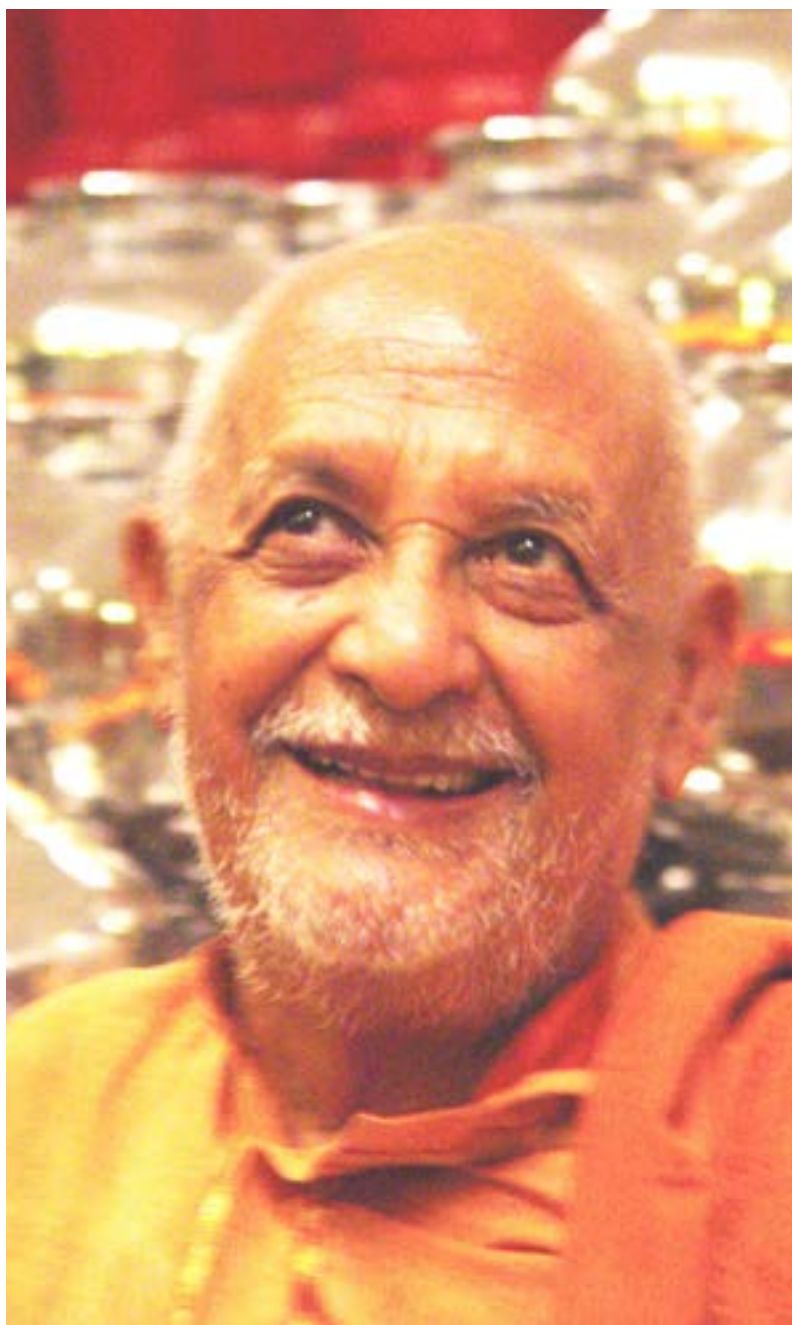




Param Guru Swami Sivananda

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Pujya Gurudev Swami Satyananda

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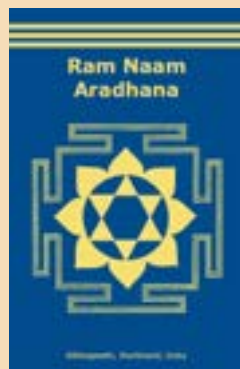
Manifestation of Om during purnahuti of Srimad Bhagwad  
at Rikhiapeeth, 2012

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# Ram Naam Aradhana

Book and CD

Ram aradhana was an integral part of Swami Satyananda's sadhana at Rikhiapeeth. In 2012 Swami Satyasangananda undertook the sankalpa of a year long Ram Naam Aradhana for the fulfilment of all sankalpas of Swami Satyananda. The benefits of this powerful undertaking are available to all through this book and audio compilation of Rikhiapeeth sannyasins performing the Ram Naam Aradhana. This intense sadhana empowers the sadhak to open the channel to experience the divine presence and bountiful blessings of Sri Ram.



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

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



## Events at Rikhiapeeth Nov/Dec

### **Diwali: 13<sup>th</sup> Nov**

On this day we worship the beautiful Goddess Lakshmi with thousands of flickering lamps and pray to her for prosperity in the coming year.

### **Sat Chandi Mahayajna: 14<sup>th</sup>–17<sup>th</sup> Dec**

Renowned pandits from Varanasi conduct this wish-fulfilling yajna in which ritualistic kanya puja is performed on the last day, thus invoking Devi as a living presence.

### **Yoga Purnima: 24<sup>th</sup>–28<sup>th</sup> Dec**

Pandits from Varanasi conduct Mahamrityunjaya homa and Rudrabhishek of the divya lingam for five days, creating a divine energy field abundant with auspicious blessings.

### **New Year: 31<sup>st</sup> Dec–1<sup>st</sup> Jan**

This is an opportunity to welcome the New Year in the presence of Swami Niranjanananda and Swami Satyasangananda and to invoke the eternal blessings of Paramahansa Satyananda for the year ahead.

## Course at Rikhiapeeth Nov/Dec

### **Prana Vidya course: 7<sup>th</sup>–13<sup>th</sup> Nov**

This course explores techniques for awakening and increasing prana in the body for healing, purification and inner experience.

## Rikhiapeeth Events 2012–2013

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> 2013	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> –28 <sup>th</sup>	Holi
Apr 11 <sup>th</sup> –20 <sup>th</sup>	Chaitra Navaratri Sadhana
May 11 <sup>th</sup> –13 <sup>th</sup>	Akshay Tritiya: Sri Vidya Puja
Jul 20 <sup>th</sup> –22 <sup>nd</sup>	Guru Purnima
Aug 16 <sup>th</sup> –20 <sup>th</sup>	Sri Radha Krishna Jhoolan
Aug 28 <sup>th</sup>	Krishna Janmasthan
Sep 1 <sup>st</sup> –8 <sup>th</sup>	Srimad Bhagwad Katha & Sivananda Janmotsav
Sep 12 <sup>th</sup>	Swami Satyananda Sannyasa Day
Sep 23 <sup>rd</sup>	Rikhi Aagaman
Oct 5 <sup>th</sup> –13 <sup>th</sup>	Ashwin Navaratri Sadhana
5 <sup>th</sup> & 6 <sup>th</sup> each month	Guru Bhakti Yoga

## Rikhiapeeth Courses 2012–2013

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> 2013	Yoga Sadhana and Ashram Life course
Jan 2 <sup>nd</sup> –8 <sup>th</sup>	Kriya Yoga & Tattwa Shuddhi course (English)
Feb 1 <sup>st</sup> –May 31 <sup>st</sup>	Yogic Studies course - 4 months (Hindi)
Feb 15 <sup>th</sup> –Mar 7 <sup>th</sup>	Yoga Teacher Training course (English)
Feb 18 <sup>th</sup> –Mar 3 <sup>rd</sup>	Yoga Health Management course: Respiratory (Hindi)
Mar 4 <sup>th</sup> –12 <sup>th</sup>	Nourishing the Five Koshas course
May 7 <sup>th</sup> –9 <sup>th</sup>	Saundarya Lahari retreat
Jun 20 <sup>th</sup> –Jul 10 <sup>th</sup>	Yoga Teacher Training course (Hindi)
Jul 4 <sup>th</sup> –17 <sup>th</sup>	Yoga Sadhana and Ashram Life course
Jul 25 <sup>th</sup> –27 <sup>th</sup>	Antar Mouna course
Aug 1 <sup>st</sup> –15 <sup>th</sup>	Yoga Health Management course: Diabetes (Hindi)
Sep 1 <sup>st</sup> –8 <sup>th</sup>	Kriya Yoga & Tattwa Shuddhi course (Hindi)
Oct 1 <sup>st</sup> –Jan 31 <sup>st</sup>	Yogic Studies course - 4 months (English)
Jan to Oct	Introduction to Ashram Life

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

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