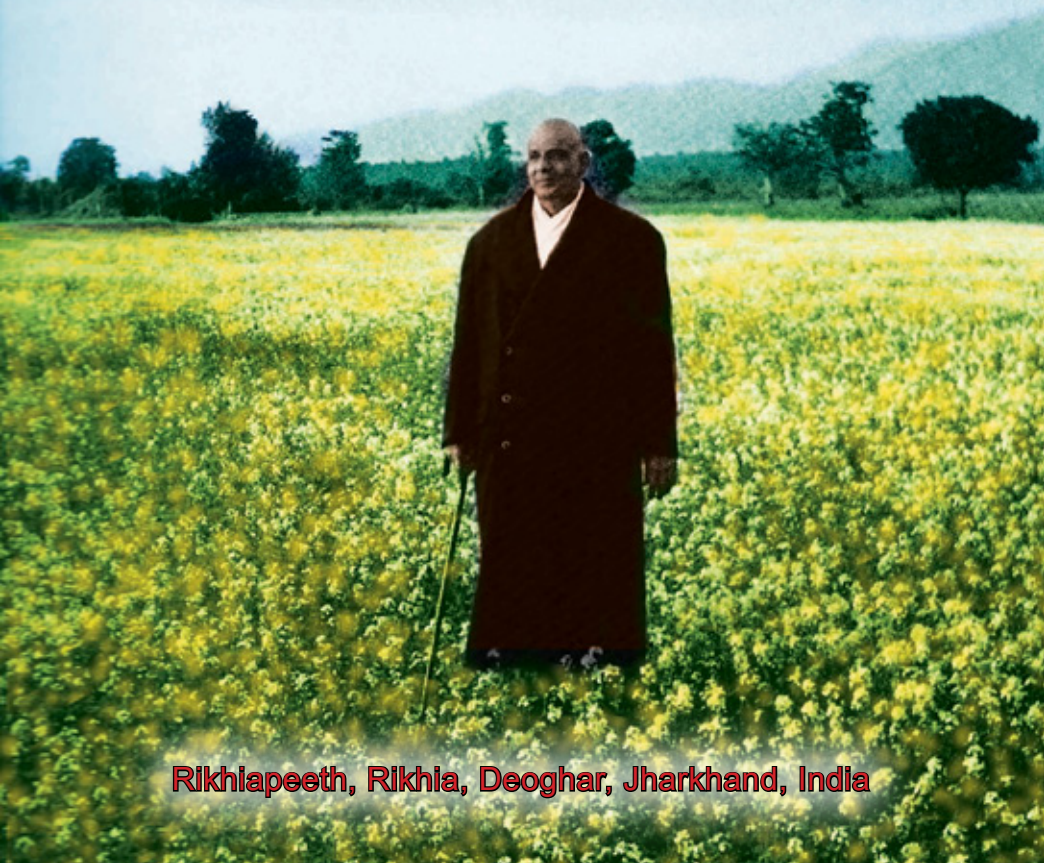


ARADHANA

Yoga of the heart ♥

Year 11 Issue 2
March/April 2022



Rikhiapeeth, Rikhia, Deoghar, Jharkhand, India

ARADHANA Yoga of the heart ❤️ is an offering to Paramguru Swami Sivananda and our beloved Pujya Gurudev Swami Satyananda.

It is compiled, composed and published as an offering of seva by the sannyasin disciples, devotees and well-wishers of Paramahansa Satyananda.

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Swami Sivananda Saraswati



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

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

This issue of ARADHANA is intended to share teachings of Yoga Ecology as a tribute to our Cosmic Mother and Father who sustain and nourish all existence.

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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).

Shanti Mantra of the Sama Veda

ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः पृथ्वी शान्तिरापः
शान्तिरोषधयः शान्तिः ।

वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्मशान्तिः
सर्वं शान्तिः शान्तिरवशान्तिः सामाशान्तिरेधि ।।

शान्तिः शान्तिः सुशान्तिर्भवतु सकलारिष्टसुशान्तिर्भवतु सर्वेग्रहाः
सुशान्तिर्भवतु ।।

ॐ शान्तिः शान्तिः शान्तिः ।।

May there be peace in the heaven (celestial plane), peace in the sky (astral plane), peace on earth (physical plane), peace on water, peace among herbs, plants and trees, peace among the ten cardinal points of the planet, peace upon Brahma, peace everywhere, peace upon me, peace and peace alone. May there be peace and auspiciousness, may all the misfortunes and tribulations be pacified, and may all the planets be pacified.





Unified Field

Swami Satyasangananda Saraswati

Yoga ecology is not just about planting trees, watering the plants, listening to the birds and sitting on the lawn, no, Yoga ecology is respecting, understanding and living in accordance with the laws of nature. The basic concept is that everything is interconnected, for yoga means unity, the unified field.

To understand nature, we have to rise above duality. We have to be able to understand the oneness of ourselves with creation, and there is no science other than yoga that can give us that knowledge in such a perfect systematic way.



Nature Worship

Swami Sivananda Saraswati

Ganga murmurs to you that the Lord is ever pure, that His name is OM or BHUM, that you can realise by chanting OM. Himalayas whisper in your ears about the grandeur of the Soul. The blue sky reminds you of Ghanashyam, the Lord of Vrindavan. The ocean reveals to you that Brahman is infinite. Ether speaks to you that Atman is all-pervading. The flower brings the message that the Lord is Beauty of beauties. Thunder brings the message that the Lord is omnipotent. The seed talks to you that God is the source of everything. God is in everything. The world is His manifestation. Nature is His Shakti or power. Sun and flower are His Vibhutis.

Therefore, people worship Nature. They adore sun, air and fire. They attain the Formless One through the worship of a form. Nature is your silent teacher. Nature is your revered book. Wordsworth got lessons from Nature. Speak with nature in silence. Be in tune with nature. Nature will silently guide you. Commune with Nature's Lord. Merge in Him in silence.

The Ganga always gives you cool, pure water. It does not expect anything from you in return. The sun sheds its light on all without anticipating any reward. Derive lessons from them. Always give, give, give. Ask nothing in return. Expect nothing in return. Do not expect even appreciation, approbation or recognition.

A rogue and a saint can drink the water of the Ganga. The sun sheds its light on the wicked and the virtuous. The mango tree gives its fruits both for the caretaker and the man who cuts its branches. Develop equal vision, samadrishti like Ganga, the sun, and the mango tree.

The Ganga is my Mother. The Himalayas is my Father. I owe all my learning and attainments to Mother Ganga and Father Himalayas.



Yoga Ecology

Swami Satyananda Saraswati

You do not have to understand yoga ecology technically. The ancient texts explain how Vashishtha and Vishwamitra and all the other saints and sages used to live. There is a story in the Brihadaranyaka Upanishad about Janaka, the ruler of Mithila and father of Sita. Many great scholars used to sit in his court. One day he announced, "Whoever considers himself to be the most intelligent scholar may take away these 10,000 cows." Yajnavalkya rose and told his disciple, Somashrava, to drive all the cows home. That is how the story begins.

Ecology does not just mean forests, gardens or parks. You need to have ample pastures for your animals. Here there is not even enough pasture for 100 cows, let alone 10,000 cows! Factories have been built near the pastures. People must have the courage to oppose these things, but they don't because we are becoming materialistic. All our efforts now are aimed at artha and kama, not dharma and moksha. Artha means prosperity and money, kama means fulfilment of desires and passions, dharma means higher duty, and moksha means freedom.

In yoga ecology, you have to remember that the purity of the atmosphere depends on fulfilling the needs of both animals and human beings, so they can live in peace. It is not necessary to have a computer or a camera, but it is very necessary to have pure air, pure water and pure surroundings. Compare Rikhia with Bombay. Here you get fresh air, but you may not get a taxi or a motor car. You may not have good roads, a fax or a satellite telephone. But are those things necessary for survival?

For a good life, for good health, for a good mind, what is necessary? When you practise yoga or live the life of a yogi, you must have a certain type of surroundings. You may have fifty parks in Bombay, but that does not serve the purpose because cows cannot graze there. You must have enough space for cows, bullocks, donkeys, horses and goats to graze and for chickens to fly. If you eat meat, at least the animals must have pure flesh. Meat in itself is impure, so you do not want to make it more impure.

The role of yajna

In the past, yajna had a very powerful impact on ecology, both human ecology and global ecology. Nowadays ecology speaks of how to reduce the green house gas effect and global warming, how to neutralize carbon monoxide, but the greatest contribution to ecology will be yajna. Yajna is a combination not only of knowledge but also of faith, belief and action. Swami Sivananda used to say that in order to experience completeness in life one should combine jnana, karma and bhakti. A human being is composed of head, heart and hands - intellect, emotion and action. Tension, frustration and a destructive social environment result from ignoring one of these aspects.

Yajna is a complete process of living that spiritual life, not only at a personal or social level but also at an ecological level. In ancient days yajnas were performed for two reasons: to purify the planetary atmosphere and also to

purify the internal atmosphere. There are descriptions of how the smoke from the yajna fire would emanate from homes three times a day, morning, afternoon and evening, purifying not only the atmosphere of the house but also the global atmosphere, removing not only the external pollution but also the mental pollution.

Mental pollution is a very great disease. The mental environment changes when you become part of the process of yajna and when yajna manifests in your life as belief, action and lifestyle. All the yogas are integrated in the process of yajna, where you begin to perceive yourself as the offerer and the offering. Your actions become the offering. This is what the sages and saints in the past have taught us.

Ecology of yajna

Yajnas should transcend religious and geographical barriers and become one of the most powerful means of ecological balance. Yajna purifies the air. The smoke from the yajna is the best cleanser, because the herbs, flowers and twigs are specially chosen for their purificatory qualities. Everything offered purifies the atmosphere. So those of you who are educated and who can communicate must see that yajnas become a part of our effort to purify the atmosphere. The customs need to be explained so that people can perform yajna in their homes. This has been our traditional system.

In the Vedas, there is a system of yajna that an individual can perform at home with his family. Every morning, my father would position a few sticks in a copper pot and chant the Agnihotra Vidhi Veda Mantra for fifteen minutes. I still remember it from the time I was a small child. So an individual can perform yajna at home and purify the atmosphere. A community can perform yajna and purify the atmosphere of the community, the village or town.

Purifying the environment

Yajna in India is a very popular event. People come in their thousands because yajna purifies the physical atmosphere. Yajna also purifies the akashic or subtle atmosphere, the atmosphere which influences your mind. But first of all it purifies that atmosphere which influences your body. Yajna is the remedy for imbalances such as the green house effect, global warming, and so on. First of all, lovers of the environment, all those who believe that the atmosphere should be purified, that carbon monoxide must be reduced, are the ones who must practise yajna, not only on this large scale but also on an individual scale.

More than purification of the physical atmosphere of the earth and its environment, it is now becoming more important that we should purify the mental atmosphere, the psychic atmosphere, the emotional atmosphere which has become corrupt. Your mind is full of bad thoughts. It is just like a monkey that has been stung by a scorpion. How can you silence that monkey? Our ancestors said, "Perform yajna." Yajna means offering. When you offer food to the poor and hungry, that is yajna. When you give clothes to someone who has none, that is yajna. To give and to give and to give is yajna. In Sanskrit the word yajna is a combination of three letters 'ya' 'ja' and 'na' – production, distribution and assimilation. There has to be a balance between these three components. The Bhagavad Gita has also suggested various forms of yajna. Yajna is a very powerful tool for inspiring and enlightening human consciousness.





Yajna - Restoring Balance

Swami Satyananda Saraswati

There is a mysterious side to man, a dimension of sound, colour, light and image that communicated with nature at all times and at all levels. If you want to be totally in tune with nature, you have to tap that dimension. Nature is not static; movement is inherent in nature. The Sanskrit word for nature is prakriti. Pra is a prefix denoting constancy or intensity kriti means creation and movement. Through the constant movement of this great energy known as prakriti, a sort of spandan or vibration emanates which is heard as sound, seen as light and colour, and touched as form.

Nature does not merely mean the mountains and rivers, plants, birds and animals; that is its manifest form. The sun, the moon, stars, planets, seasons are the manifest nature. But there is an unmanifest form of nature too, which is both macrocosmic as well as microcosmic. In its microcosmic form, the unmanifest nature is entrapped within matter, and

in its microcosmic form it is the various forms of energy abounding in the universe, whether material or non-material.

The basic principle of yajna, which can be traced back to the core of Tantric and Vedic philosophy, is the profound idea that man is a microcosm of the macrocosm that is the universe. Whatever formed entities are in the universe, the same are here in the human body and vice-versa. As such, each and every human being is equal to the entire universe.

Both man and the universe are controlled by the sun and moon. Agni and soma sustain the universe and in the human body too they control our physiological and psychological activities through the harmonious flow of ida and pingala. So they are called Agnishomoyama, the noble concept of sustenance. The experience of energy, whether microcosmic or macrocosmic, needs to be awakened within each and every individual if we wish to rise above the gross mundane experience and enter subtler realms of that tremendous force of prakriti. Yajna aims to establish this experience. As the rites and rituals of yajna strictly adhere to the laws of nature and do not oppose them in any way, it is most effective in achieving this aim.

Yajna uses the principle of sound through the constant intonation of mantras, which creates a powerful field of energy for the descent of a majestic force that is the deity of the mantra. Light, form and colour contribute magnificently to build the ambience for this subtle energy to manifest itself into a feast for the senses, thus the most important part of yajna is the mantra, sound. This, more than the mechanics of the ritual, is what makes the yajna efficacious. It is through the mantra that the perfect being or deity of the yajna is worshipped. It is the mantra that awakens and communicates the power of the chosen deity.

Yajna restores the balance in nature. The ingredients offered in the yajna are all drawn from nature without the least trace of chemical, toxic or artificial elements. The water is brought from the purest source of all rivers in India and the herbs and grains offered are not chosen at random but are those specifically prescribed for that particular yajna. Today, more than ever before, restoration of the balance of nature has become absolutely essential, as nature is being stripped and shorn of its dignity by modern civilization. Today we will have to resort to the invocation of divine forces to descend and fill our hearts with peace so that agitation, disharmony and imbalance disappear, and our lives may prosper.

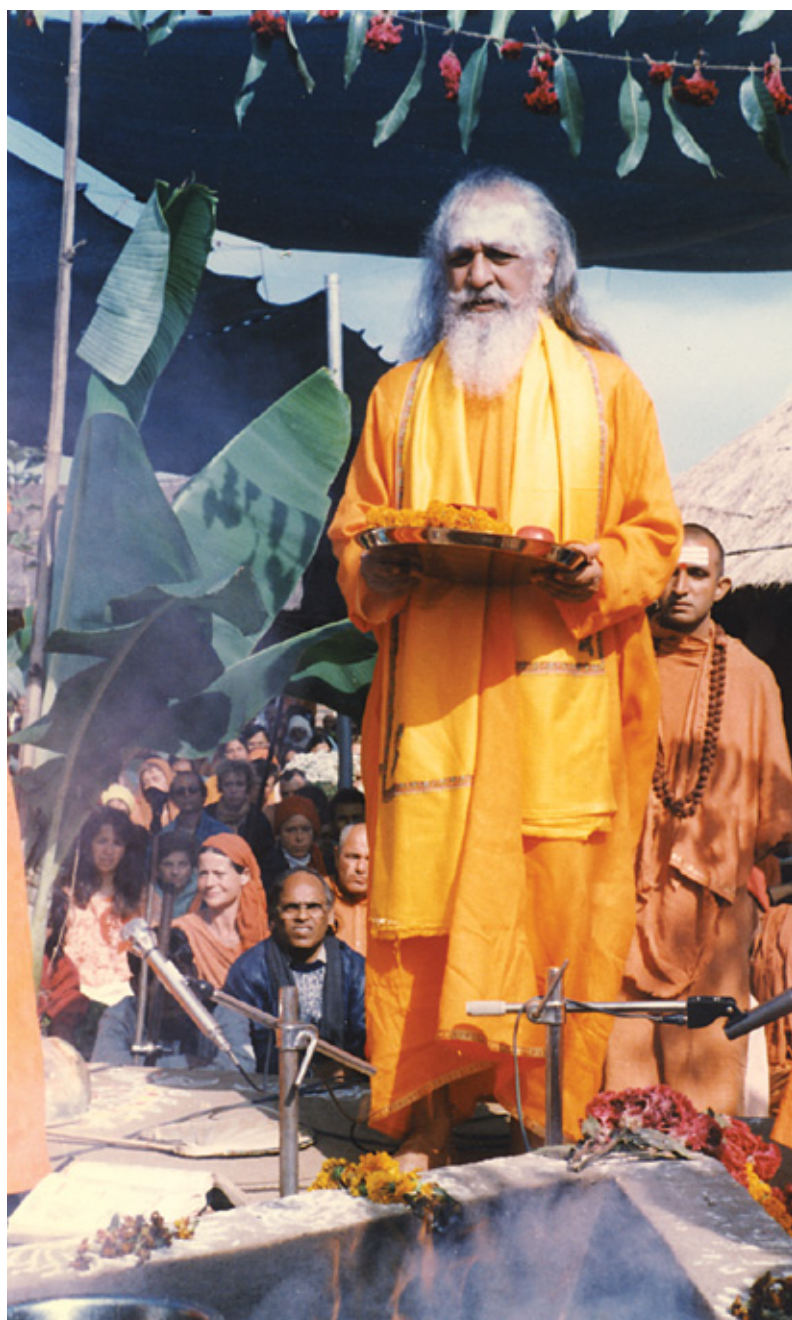
Harmony is only possible if nature is happy. If nature is sick, ailing and disturbed by the actions that oppose and destroy its balance, it will certainly rebound onto us, and that is what we are experiencing today. The air is sick, the water is impure, the rains do not come on time, the heat is excessive, the winters are harsh and severe. Insects, flies and mosquitoes are increasing rapidly, virulent diseases are spreading without any check. In short, the harmony is disturbed.

Yajna makes nature happy, and this in turn is communicated to the environment and the people who inhabit it. Tantra describes the yajnansthanam as a place where the heart is spontaneously filled with peace and totally attuned to nature or prakriti. It is in these peaceful moments of harmony and balance that the universe and subsequently man is rejuvenated and restored. Thus, yajna serves as an antidote to the effects of widespread pollution all around us, whether it is air, water, noise, light or even thought pollution that is invading us from all sides.

In the 21st century, we are surrounded by artificial products that may serve our purpose very well but have made us strangers to the nature which creates, nourishes and sustains us. It is this simple ceremony of yajna alone that can once again forge the link between us and Mother nature. Yajna is an ancient practice shrouded in antiquity but as relevant to modern man as it was to the rishis and munis of the Vedic era, who conceived the spirit of yajna to express their love, respect and reverence for Mother nature.



Sat Chandi Mahayajna, Rikhia, 2021



Swami Satyananda Saraswati, Sat Chandi Mahayajna, Rikhia, 1995



Divinity in Creation

Swami Satyasangananda Saraswati

Since time immemorial man had realized that we are totally dependent on nature. The life which we live in India, both the private life and the public life, is all built around nature. Not just the yogis, even the ordinary man's daily life is led by the movement of the sun and moon, and people have full knowledge of it. Even if someone is illiterate, they may not be able to read the calendar, but they know the movement of the sun and moon. They do not have to consult anybody; they do not have to go to the internet. The houses that they build are with the understanding of the directions of the wind and the sun. There is a whole science for that, it is called vastu. Of course, they may not have knowledge of vastu science, but they know intuitively because they are still in touch with their instincts.

That is the way that people traditionally live in India. Even today you find that whatever development is taking place, houses are being built and roads are being made, yet still they have not gone against the dictates of nature. They have understood that if you disturb nature, you disturb your own life. Today all over we find that this balance is being disturbed. The

food that we eat it has very little natural nutrition and is full of chemical substances. The ecological system is being disturbed.

You cannot have development at the cost of nature, because after all to live what do you need? You need good air; you need good food. You don't need a computer, it is not an essential item. We have to decide what is important for our living. When there is heat, we put on the A/C. When there is cold we put on the heater. Living in an artificial environment we are losing the life force, the prana, we are actually losing our link with nature and we know it. It is a very dangerous thing for us to lose the life force. When you live in an artificial environment, gradually the pranas in you deplete, and there is no way of recharging and that is the cause of disease, disharmony and mental imbalance.

You have to be able to decide at what level do you want to go to. It is not that we should not advance or develop, but we should think about developing along with the laws of nature, not opposing the laws of nature. That is very important, since the last twenty, thirty years that balance is being lost. Earlier we used to have cottage industries which used the local produce of a place, but now to get more money we are using up the resources very quickly and we then have to get more and more, so we are actually plundering the nature.

It is not just the physical depletion of nature, it is the mental attitude which we have developed towards nature - the indifference, the carelessness. We have become indifferent and careless to the needs of nature, to what nature wants from us. We have become totally careless of that; we have become immune to the warnings of nature. We have become immune to the cry of nature and that to my mind is most dangerous, the mental attitude that we are developing towards nature.

Science has not given us the answers. Science has not given us the totality of nature. Science has given us some clues about nature, but they are in isolation. Just to examine certain aspects of nature in isolation does not give us any answer about the laws of nature. Because nature does not just belong to one dimension, it is multidimensional. Nature is not just the trees and the greenery that you see around you; nature is cosmic. Nature has laws, it has a system and that system connects everything in nature to each other. It is a unified system. Man is a part of that, as man does



not exist in isolation and man is subservient to nature. Today man thinks that he is more powerful than nature, that he can control any event in the world, but it is incorrect. It is nature that controls man because man is a product of nature. You are a product of nature. You may be born from your physical parents, but when you came into this world it was a cosmic process initiated by nature.

The mistake that science is making is thinking that this world is the only reality. That this universe which we see with our own eyes is the only reality. But there are many more dimensions to existence. Before you arrive in this world as a human being you go through a process of nature. Before the soul enters a mother's womb it goes through a process of nature. That process is cosmic - it is a permutation and combination of the elements which constitute your body - earth, water, fire, air and ether. They have a balance and they have proportions. Everything that you see in nature, everything that has existence, is a combination of these elements and the proportions are known only to nature; it is nature's biggest secret. When you disturb the balance of the elements either through diet, lifestyle or through the thinking process, then you have a problem, and that means that you are opposing nature.

When Swami Satyananda went to live in Rikhia, he did not have any facility for fans or cooling, although it was very very hot. Many guests used to come to the ashram and say "We will stay in the ashram for ten days." After the first night, in the morning we would find them with the bags and as they were leaving they would say "Swamiji, I will send you a dozen fans, please have them put in the ashram." Simply no resistance to any kind of difficulty. When you face the heat which nature is imposing on you, that strengthens your body, that tempers your body. The toxins from your body come out, the toxins which you are collecting day in and day out.

There is a school of yoga, where they do yoga in fifty degrees centigrade. The concept is not wrong, because the heat helps you to accelerate the detoxification, but you can get it in Rikhia free! I am not saying that only heat is necessary, even cold is necessary. Both are necessary. You must bare the heat, you must bear the cold, then your body becomes strong. When nature is asking you to face the heat, you put on the A/C, and when nature is asking you to face the cold, you put on the heater. So in fact, all the time you are opposing nature in a very basic way.

Swami Satyananda was born in the Himalayas, and he always used to say, "If I have one weakness it is that I don't like heat. He came to Rikhia in 1989, and here he started the austerity of the five fires, and he conquered





that weakness for heat. The Panchagni that he did, of the five fires, is only possible if you have control over the cosmic elements - earth, water, fire, air, ether.

When we talk about ecology, we should not understand it just in a technical way, you have to understand it in the yogic way; it is not just about planting trees and watering the plants and hearing the birds and sitting in the lawn. No, that is not ecology. Ecology is respecting the laws of nature, understanding the laws of nature and living in accordance with the laws of nature. That is ecology. Ecology tells you about the interdependence of the creations of nature, but yoga takes you one step further, it does not just



show you that there is an interdependence, it also shows you that there is a basic unity in all the creations of nature. That is the important contribution of yoga to ecology. I would say that the yogis were the original ecologists.

Today we have a very superficial and selfish understanding of ecology. Man has lost his link with nature; he has gone very far. The only way with which it is possible to reconnect is through yoga. When you start practicing yoga you begin to understand your role within the environment. You begin to understand the nature and elements which you are composed of. If you have just a sensual view of the world and your whole world is related to the five senses, you will always live in duality. You will not be able to understand your nature. To understand nature, you have to rise above duality. You have to be able to understand the oneness of yourself with the creation. There is no other science that can give you this experiential knowledge in such a perfect and systematic way apart from yoga.

As you do the simple practices of yoga such as asana and pranayama, you begin to get a glimpse of the unity that you can experience within yourself.

As you go deeper and deeper into the practices of yoga, you will find that there are moments when you transcend the duality completely and get tremendous insight into your connection with the universe. You feel totally in harmony and balance. You feel tranquility, peace, love, compassion and joy - that is nature. The practices of yoga brings you very close to this experience.

The tradition which has been handed to us, from time immemorial by the rishis and the munis, is the tradition of seeing divinity in the creation. Nature is not a dead substance; it is not inert. You can say that nature is God and therefore it has to be worshipped.

When Sri Swamiji came to Rikhia, the first thing he did was to plant the tulsi, basil. This plant according to the Vedic tradition is the queen of herbs, it has divine properties - it can heal, rejuvenate and develop immunity. He took the sankalpa of nine years of Panchagni, and he was not young at that time, he was already seventy years old. In order to complete that sankalpa, he had to be sure that he would not get sick for even half a day; no cold, no cough, no fever, nothing. So he planted the tulsi and every morning he used to offer water to the tulsi and in the evening he used to wave the lights. This is ritual, this is eco-rituality.



When you worship such an important herb like the tulsi it then purifies the atmosphere, it makes everything pleasant where you live. I can tell you that he was not sick for even half a day, he was always healthy. He was successful in his Panchagni sadhana as he was able to fulfill it.

One must develop an attitude of worship towards nature. It is not a religious sentiment; it is a very practical sentiment. If you worship the nature, you awaken Her benevolence. Nature is all-powerful, it can give you anything - all the comforts, all the wealth - it is nature who has given these things to you as a gift. You are a beggar standing there and nature is giving and giving and giving. Nature is always benevolent, always caring, always nourishing. But when we misuse, when we exploit, when we plunder, when we loot, when we rape the nature, then we have to face the consequences of that.

Each person has to think for himself, not wait for governments to help you and correct the whole problem. Like Swami Satyananda decided to go and live in Rikhia, the most remote and unpolluted place. There were no facilities, but he did not care for facilities, he said "I want a quality life." We did not have electricity; we had to burn the lamps and draw water. We could not use computers or run any machines; but we had a good quality of life - sound sleep, pure air and good water. Each person should aspire for that and develop the discrimination, viveka, to decide what type of life they want and how they should live.

If you want to awaken the benevolence of nature in your life, then you have to worship nature and begin to see the divinity in the creation. Why do we look for God somewhere else, why cannot we see God in the creation? Why can we not see God in one another? You are also essentially divine, discover that. Discover the divinity in the trees, in the plants, in the stones. After all, every day you are also conducting a ritual to get up, brush your teeth, go to the toilet. You conduct many such rituals which you do automatically, you do not think about them.

I am talking about the rituals which will uplift you, bring a new awareness and raise your level of awareness to bring a new understanding, a new connection and new purpose to life. This will bring you an understanding that each one of us has a role to play; we are not just accidents who have arrived here by coincidence. You are a creation of a higher force, and you have a purpose, you have a goal, you have to discover that.



Dawn of Spiritual Awareness

Swami Niranjanananda Saraswati

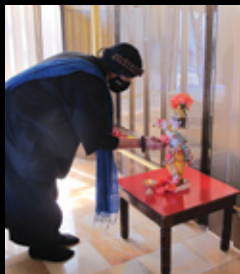
Through yoga all the diverse aspects of man's personality – his outer and inner life – can be purified, harmonized and regulated. Once this has been achieved with even a small group of people, the effects of internal harmony will automatically be transmitted to the external environment. Yoga aims not only towards sustainable growth, but also towards universal harmony and development.

In yoga ecology, the first attempt is to connect and communicate with nature, to have empathy with nature and not just treat nature as something to improve the life of an individual. Not misusing the nature, but becoming available to enhance the beauty of nature. Not death and destruction of nature, but regeneration, growth and birth of nature. The first condition in yoga ecology is that we learn to connect and communicate.

Aradhana means worship, invocation and realization of the higher nature that is within all. One strives to attain this by trying to understand the spiritual concepts that govern life, by chanting and singing mantras, and connecting with a different state and frame of mind in which joy, contentment and happiness are experienced. This sustained experience of joy, contentment and happiness is the beginning of spiritual awareness.

Panchagni Purnahuti

14th February 2022





Back to Nature

Most diseases are due to the so-called modern civilization and artificial way of living. Go back to nature; you need not pay any fee to the doctors. Diseases are due to the violation of the laws of health and hygiene, due to ignorance.

Most of the diseases are the result of wrong habits and faulty modes of living. Mother Nature, who has fashioned this wonderful human mechanism, attempts to promptly correct the errors committed by you. You must therefore wisely take a hint at once and start cooperating with Her. Thus, the prevention and cure of diseases to a large extent are in your own hands. You should exercise self-restraint.

Swami Sivananda Saraswati



Divine Grace

Swami Satyananda Saraswati

Divine grace is the ultimate answer to all our problems. You feel the presence of your friends, children, pain, worries and problems all the time, but you do not know how to feel the presence of God. Swami Sivananda used to sing:

In earth, water, fire, air and ether is Rama.

In the heart, mind, prana and senses is Rama.

In the breath, blood, nerves and brain is Rama.

In sentiment, thought, word and action is Rama.

Within is Rama, bellow is Rama, in front is Rama.

Above is Rama, below is Rama, behind is Rama.

To the right is Rama, to the left is Rama.

Everywhere is Rama.

God's home is within your heart. However God finds it painful to live in a heart that is dirty, so Ganesha, Rama and Christ live in Rikhia and shower abundant grace upon us. When there is grace, the lame are able to climb mountains, the mute begin to speak and the blind begin to see. I was born into a farmer's family, but I was able to spread yoga around the world. Once grace of God descends, iron turns into gold and coal into diamonds.

To receive God's grace, however, His home should be kept clean. To make God dwell in your heart and to ensure He remains there, it is essential to clean your heart. You can tell what kind of heart you have by the people you attract. The heart is about feelings and the mind is about thoughts. If your heart is pure, your thoughts will be positive, free from jealousy, greed, lust, anger, vengeance, worry, fear and insecurity. Your heart and feelings make you a good person, not your thoughts. Feeling, not the mind, is the basis of bhakti too.

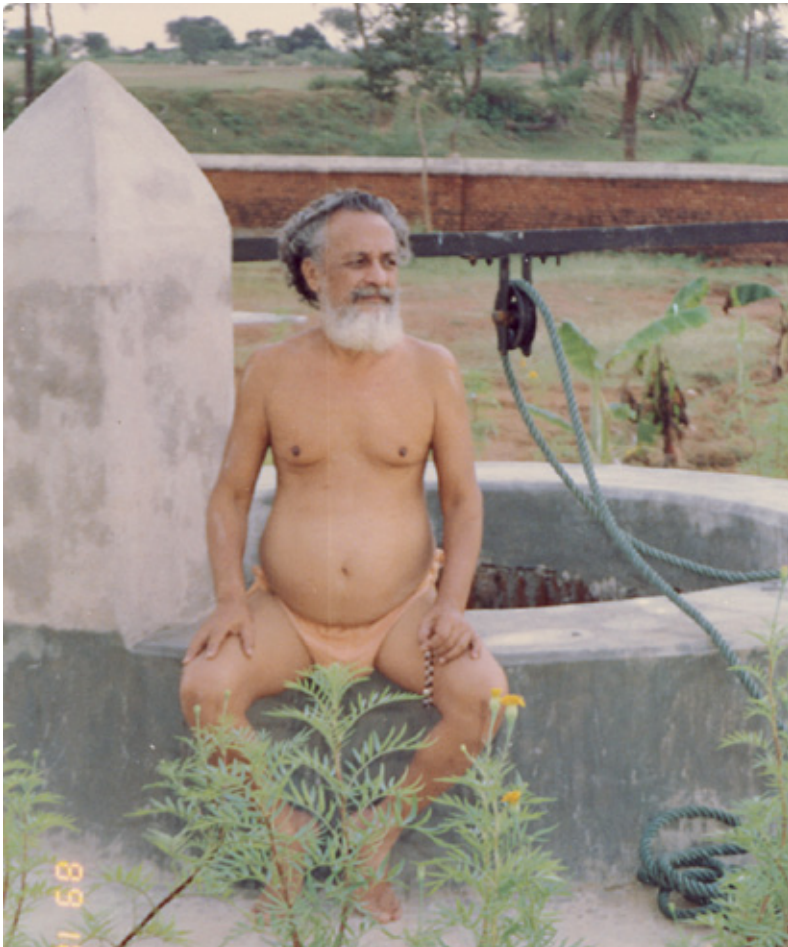
Bhakti cannot exist without emotion, just as anger, fear, jealousy, worry, joy and sorrow cannot exist without emotion. To experience bhakti, however, you have to change the course of the river of desires. Emotions flow within us like a river. We do not see this river, but we feel it. The emotion which generates anger, passion and anger can be made to change its course. You cannot experience anger and bhakti at the same time. To achieve grace there needs to be a complete change of course. My Guru changed the entire direction of my emotions and life. It was God's will. God goes with those who have sublimated their emotions and cleansed their heart.

When the heart has become pure, God will live in it. You will then find that your destiny, the very direction of your life rests in the hands of God. If you completely surrender to God, nothing is impossible, but do not put conditions on the act of surrender. God is omniscient. He controls your mind, prana, limbs, your life and death. He has given sorrow, joy, wealth, poverty and illness. He is present everywhere. He knows everything. He can do anything. In principle you accept this, yet you doubt Him. If you truly believe that He is omnipresent, omniscient and omnipotent, you would leave everything up to Him.

God is tied to you by the thread of love. Love is union between two opposite poles. Every object has a positive and a negative pole, known as space and time. When they move towards each other, they merge in the nucleus.

The union achieved in dhyana or in worship of the Divine is also between two opposite elements, purusha and prakriti, paramatma and jivatma.

We often refer to the union of the material and the spiritual, the mind and the spirit. The mind and its thoughts are material gross entities. The supreme spirit is a transcendental and omnipresent principle. It exists everywhere, at all times. You may try to raise the level of the mind through mantra, make it subtler, internalize it, but it is a material object. The merger of that material object with the supreme spirit is yoga, union between two opposite elements. This is the meaning of love too.



Swami Satyananda Saraswati, Rikhia 1989

The many forms of God

Nature has to have two forms, the transcendental and the immanent. God is beyond everything, beyond time, space and matter, and God is present in all beings. We have to accept both concepts of God, not just the transcendental. God is transcendental, beyond name, form and boundary, but there is another form of God which is all-embracing, all-encompassing and which is immanent. He is immanent, present, prevalent and total.

There is a sloka in the Shvetashvatara Upanishad:

*God, who is the only One,
Is hidden in all beings.
He is all-pervading
And the inner Self of all creatures.
He controls the actions of all
And all living beings dwell in Him.
He is the witness and pure consciousness,
Free from the three gunas of nature.*

God exists in many forms, from the microbe to the towering tree, from the limited mind to the universal mind. God is in the person who needs your help; God is in the animal who needs your protection.

*Om Isha vasyamidam sarvam yatkincha jagatyam jagat
Tenatyaktena bhunjitha ma gridhah kasyasvid dhanam.*

The whole universe together with its creatures belongs to the Lord. No creature is superior to any other, and the human being should not have absolute power over nature. Let no species encroach upon the rights and privileges of other species. However, one can enjoy the bounties of nature by giving up greed.

- Ishavasya Upanishad -



Commune with the Divine

Swami Niranjanananda Saraswati

Before philosophical and religious systems came into existence, people used to commune with the divine in a very simple way. The five elements are space, air, fire, water and earth. The power and grace of God is experienced in the element earth. Space is unmanifest matter. Earth is manifest matter. We survive because of the earth. Earth has given everything in abundance. Mother earth is the representative of the power, benevolence and compassion of God. If you plant a seed in a handful of soil, it will sprout. Earth is always giving, but human beings return waste, polluting chemicals and fertilizers to the earth. The rampant destruction of this beautiful element now threatens our survival. Earth represents the ultimate power of God. It represents the ultimate power of prakriti, Nature.

There is an ancient practice which indicates how people used to connect with the divine before religions and temples were established. It is a simple way to connect with the transformative, nourishing power of earth and see its connection with the transcendental. Take a lump of earth or clay in your hand and make a pinda, a shape, for example, a small oval-shaped Shivalingam. The base of the pinda is connected to vasundhara, the earth, which gives everything in abundance for our welfare, happiness, health, joy, prosperity and peace. The tip is connected to the invisible power in space. This powerful symbol represents that which links the manifest and unmanifest dimensions of existence. It is worshipped with three elements. Sprinkling a little water on it is worship with water element. Placing a dipak or flame, in front of it is worship with the fire element, waving incense is worship with the air element. It is a simple idea. So, the pinda comes from earth, reaches into space and is worshipped by the three elements in between.

This ancient practice is a beautiful way of connecting with the elements and the power of prakriti, the power of shakti, which is inherent and contained in earth. We experience God's grace and abundance not



Pinda made by Swami Satyasangananda during Panchagni, 2021

through space, air, water or fire, but through earth. Earth gives us life, nourishment, sustenance and the opportunity to grow. In reality, earth is God. It represents the manifest power of the transcendental self or consciousness.

Living naturally is connecting with each and every element within each and every being on this planet and also with the divine. That is the focus of bhakti yoga. In karmakanda, the aspect of ritual, this ritualistic interaction with nature takes place.

Later, many different images, concepts and theories were included in worship. People have imposed likes and dislikes and modified the natural form of worship. Placing a flower because they like it in addition, but it is not necessary and has no role to play. The simplest and most natural way is just connecting with those elements which have made it possible for life to come into being. This is the highest form of bhakti because it does not involve any kind of self-projection or adherence to any conditioning. Even Shiva or Devi are conditionings, although they are realities too. When one thinks of Shiva or Devi, one is only thinking of one aspect of that cosmic quality. There has to be a focus, which is the sakara or manifest form of that divine quality. It can be a Guru, an avatar, a master, an image, impression or symbol, but these are only used to channel one's feelings and thought.



Ganesh Kutir, the thatched roof abode of Swami Satyananda, Rikhia, 1994



"God is everywhere, in all things and in nothing. God is in the trees, seas, in the birds and beasts, in the soil under my feet and in my soul. Why am I wandering from temple to temple looking for God? When I stop searching I realise that God is in me and I am in God."

- Kabir Das -



SANNYASALIFESTYLE RETREAT

25th July 2022 to 25th July 2024

This Sannyasa Lifestyle Retreat provides the ideal training ground for spiritual aspirants to experience the true aspects of sannyasa - based on the ancient Gurukul system, as established by Paramahansa Satyananda for the modern day and age.

In ancient times sannyasa was considered a path for renunciates, for those ready to sever all ties from society to lead a spiritual life dedicated to the pursuit of a higher purpose. Sri Swami Satyananda, a visionary and pioneer of the spiritual renaissance of our times, however, revived this ancient tradition as per the needs of today's society – making it far more accessible to people from all walks of life.

In the midst of turbulence and uncertainty which have taken hold of our present-day life, the sannyasa mind-set has become even more relevant than ever before. Not as the path of renunciation - but as a means to nurture a positive outlook, improve one's own attitude and learn to express one's own creative qualities in life, despite the challenges we face.

The retreat will be held at the serene and sanctified tapobhumi of Paramahansa Satyananda, that will also be hosting the historic 'Satyam Centenary' celebrations, a series of events throughout the entire year 2023, to commemorate the 100th birth anniversary of our beloved Gurudev. These events will come to a culmination on the 26th of December, 2023, on the most auspicious occasion of Margh Sheers Purnima, when Sri Swamiji was born 100 years ago.

Participants will spend their time fully immersed in the ashram activities and preparing for a myriad of events by engaging in selfless service. The main emphasis will be on Seva, which Swami Satyananda established as the most important tool for inner purification of karmas and samskaras (past impressions) - being the main obstacles in the path to happiness and fulfilment.

Since its inception, seva has constituted the very building-blocks of Rikhiapeeth, under the guidance of Peethadhishwari Swami Satyasangananda Saraswati who tirelessly served to manifest the mandate of Sri Swamiji at Rikhia. Today, it is her ever-inspiring presence that not only carries forward Sri Swamiji's vision at Rikhiapeeth, but also embodies the virtuous qualities of an accomplished sannyasin, dedicated in mind, heart and soul to the fulfilment of her Guru's mission for universal peace, plenty and prosperity.

Thus, this 2-year duration of the retreat should be seen as an investment for your future, to recharge your batteries, and a time dedicated to yourself where you can bring about a positive transformation and upgrade to a better version of yourself.

If you wish to apply, please fill the form online or download the application form on the Rikhiapeeth website and email us a scanned copy completed with all the required information.

For further information please contact us at rikhiapeeth@gmail.com



पंचतत्त्व

स्वामी सत्यसंगानन्द सरस्वती

तंत्र यह मानता है कि सभी पदार्थों की रचना पाँच तत्त्वों या भूतों के मिश्रण से हुई है। शिव स्वरोदय में यह व्याख्या की गयी है, “तत्त्वों के कारण सृष्टि हुई है और वे ही इसका पोषण करते हैं। पाँच तत्त्व आकाश, वायु, अग्नि, जल एवं पृथ्वी के रूप में जाने जाते हैं। हालाँकि इन्हें भौतिक या रासायनिक तत्त्व समझने की भूल नहीं की जानी चाहिए। पृथ्वी केवल वह नहीं है जिसे हम अपने चारों ओर देखते हैं। जल केवल वह नहीं है जिसे हम पीते हैं या जिससे हम स्नान करते हैं। अग्नि केवल वह नहीं जिससे हम गर्म रहने के लिए या अन्य कार्य के लिए प्रज्ज्वलित करते हैं, बल्कि उन्हें प्रकाश एवं ध्यान तरंगों का परिणाम मानना चाहिए जो विभिन्न ऊर्जाओं या प्राणिक स्पन्दनों से उत्पन्न होते हैं।

ज्योतिष विज्ञान ने हमारे व्यक्तित्व, मन, भावनाओं और नियति पर प्रथम चार तत्त्वों- पृथ्वी, जल, अग्नि एवं वायु के महत्त्वपूर्ण प्रभाव को प्रमाणित किया है, किन्तु वह सूक्ष्मतम और महत्त्वपूर्ण तत्त्व, आकाश, जिसका सम्बन्ध आध्यात्मिक अनुभूतियों से होता है, को सम्मिलित करने में असफल रहा है। हालाँकि तंत्र एवं योग विज्ञान ने तत्त्वों का व्यापक परीक्षण किया है और स्पष्ट रूप से कहा है कि मनुष्य की रचना इन पंचतत्त्वों से हुई है और उस पर उनका प्रभाव निरन्तर कायम रहता है।

तंत्र शास्त्रों ने तत्त्वों के पूर्ण विज्ञान के विषय में बताया है जिसके अनुसार साधक न केवल भविष्य की बातें बता सकता है, बल्कि पूरे दिन की अपनी क्रिया-कलापों से प्राप्त होने वाले परिणामों को भी नियंत्रित कर सकता है। हम जिस ज्ञान को प्राप्त करने का प्रयास कर रहे हैं, उसका उद्देश्य निश्चित रूप से यह नहीं होना चाहिए। इससे केवल यह संकेत मिलता है कि हमारे सम्पूर्ण जीवन की रूपरेखा में और तत्त्वों में कितना घनिष्ठ सम्बन्ध है। दूसरे शब्दों में कहा जा सकता है कि तत्त्व-ज्ञान के द्वारा अपनी नियति को परिवर्तित करना भी सम्भव है।

ये पंचतत्त्व मिलकर एक शृंखला बनाते हैं जिसमें एक तत्त्व से दूसरा तत्त्व प्रकट होता है। सबसे पहले विकसित होने वाले समरूप तत्त्व आकाश में असीमित मात्रा में स्थितिज ऊर्जा या अन्तः शक्ति समायी हुई होती है। इसलिए आकाश वह सूक्ष्म अवस्था है जहाँ ऊर्जा और पदार्थ, दोनों चेतना के अन्दर अपनी प्रसुप्त और स्थितिज अवस्था में विद्यमान होते हैं।

जब आकाश के कणों में अन्तर्निष्ठ ऊर्जा कम्पन करने लगती है, तब गति उत्पन्न होती है और वायु तत्त्व वायु के रूप में उत्पन्न होता है। वायु के कण सबसे अधिक स्वतन्त्रतापूर्वक गति करते हैं इसलिए वायु को सर्वव्यापी गति के रूप में देखा जाता है। वायु में ऊर्जा की अतिशय गति के कारण ऊष्मा उत्पन्न होती है जो अगले तत्त्व अग्नि को उत्पन्न करने का प्रेरक कारण बन जाती है।

अग्नि तत्त्व में ऊर्जा वायु तत्त्व की अपेक्षा कम गतिमान होती है। गति में कमी आने से अग्नि तत्त्व की विकिरणशील ऊष्मा तितर-बितर हो जाती है और इस प्रकार वह ठंडी होकर अपस् या जल तत्त्व का रूप ग्रहण कर लेती है। अपस् तत्त्व के जन्म होने के साथ ही वायु तत्त्व की गति की पूर्ण स्वतन्त्रता और अग्नि तत्त्व की आंशिक स्वतन्त्रता समाप्त हो जाती है और इन तत्त्वों के कण एक विशेष क्षेत्र में बँध जाते हैं, उनकी गति केवल एक छोटी परिधि के अन्दर ही होती है।



अंतिम तत्त्व, पृथ्वी का विकास ऊर्जा के कम्पन में उत्तरोत्तर कमी के कारण होता है जिससे अपस् पृथ्वी के रूप में संघनित हो जाता है। यहाँ अपस् के अन्दर ऊर्जा की गति की सीमित स्वतन्त्रता भी समाप्त हो जाती है। पृथ्वी के प्रत्येक कण का अपना स्थान होता है और उसमें होने वाला कम्पन उसी स्थान में सीमित होकर रह जाता है।

पदार्थ की उत्पत्ति

पदार्थ की उत्पत्ति के लिए इन पाँच तत्त्वों में क्रम-परिवर्तन एवं सम्मिलन की प्रक्रिया होती है, जो प्रकृति की अत्यन्त जटिल प्रक्रिया है। प्रत्येक तत्त्व दो समान भागों में विभक्त हो जाता है। प्रत्येक तत्त्व का दूसरा आधा भाग पुनः चार भागों में (पूर्ण के 1/8 भाग में) बँट जाता है। इसके बाद पहला आधा भाग अन्य चार तत्त्वों के प्रत्येक एक बटा आठवें भाग के साथ सम्मिलित होकर पदार्थ की रचना करता है। उदाहरण के लिए, आकाश का आधा भाग अन्य चारों तत्त्वों के एक बटा आठवें भाग के साथ मिश्रित हो जाता है और यही प्रक्रिया अन्य तत्त्वों के साथ भी होती है।

यह पंचगुणित होने की प्रक्रिया है और इसके बाद क्रम-परिवर्तन एवं सम्मिलन होता है। सूक्ष्म तत्त्वों के स्थूल पदार्थों में परिवर्तित होने की प्रक्रिया को पंचीकरण कहा जाता है और यह भौतिक शरीर तथा सम्पूर्ण ब्रह्माण्ड के लिए उत्तरदायी है। ऐसा कहा जाता है कि

भौतिक शरीर में ये तत्त्व 5:4:3:2:1 के अनुपात में रहते हैं। शरीर के अधिकांश भाग में पृथ्वी होती है, उसके बाद जल, अग्नि, वायु और आकाश होते हैं जिनकी मात्रा क्रमशः कम होती जाती है। ये मात्राएँ हमारे शारीरिक, मानसिक और आध्यात्मिक क्षमताओं का निर्धारण करती हैं।

विभिन्न प्रकार के क्रम-परिवर्तन एवं सम्मिलन के भिन्न-भिन्न परिणाम होते हैं। समझाने के लिए यह कहा जा सकता है कि यदि आप मनुष्य की रचना के लिए आवश्यक सामग्रियों में से कुछ घटा दें या बढ़ा दें और क्रम-परिवर्तन एवं सम्मिलन की प्रक्रिया में कुछ अन्तर ले आयें तो उसके परिणाम स्वरूप एक वानर, हाथी या बकरा, कोई भी जन्म ले सकता है। विद्यमान पदार्थों में सामग्रियों की मात्राओं के विषय में केवल प्रकृति को मालूम है और आज भी उसका यह रहस्य कायम है। यदि हम इसका रहस्योद्घाटन कर पाएँ तो प्रयोगशाला में वैज्ञानिकों के द्वारा पदार्थों की रचना और उनका विनाश करने में अधिक समय नहीं लगेगा।

इस पर विश्वास करना कठिन नहीं है। टेलीफोटो या उपग्रह (सैटेलाइट) से संचार की प्रक्रिया भी इसी सिद्धान्त पर आधारित है। एक देश से दूसरे देश में घटनाओं को प्रसारित करने के लिए चित्रों के रूप में नहीं बल्कि ध्वनि और प्रकाश तरंगों के रूप में उनका संचार किया जाता है। बाद में उन तरंगों को पुनः संयोजित कर बिल्कुल वैसा ही चित्र पुनः उत्पन्न कर लिया जाता है जिसका संचार किया गया था। शीघ्र ही सजीव और निर्जीव वस्तुओं के साथ भी यह करना सम्भव हो जाएगा। उदाहरण के लिए, यदि आपको पृथ्वी से बृहस्पति (जो अनेक प्रकाश-वर्ष दूर है) पर जाना होता, तो आपको सबसे पहले प्रकाश एवं ध्वनि तरंगों में परिवर्तित होना पड़ता और उसके बाद अपने गंतव्य पर पहुँचने पर आपको अपने स्वरूप को पुनः संघटित करना पड़ता। यह अत्यन्त विचित्र प्रतीत होता है किन्तु यदि आप इस अवधारणा को समझ जाएँ तो आप आसानी से समझ पाएँगे कि आपके शरीर की रचना किससे हुई है और यह रूपाकार जो आप देखते हैं उसमें यह किस प्रकार संघनित हुआ है।

क्रम-विकास की योजना में इन पाँच तत्त्वों का उद्भव तमस् से हुआ जो तन्मात्राओं पर छाया हुआ था। तन्मात्रा एक ऐसा सूक्ष्म गुण है जिसके माध्यम से तत्त्वों की अवधारणा होती है। आकाश का अनुभव शब्द (ध्वनि) तन्मात्रा से, वायु का स्पर्श तन्मात्रा से, अग्नि का रूप (दृष्टि) तन्मात्रा से, अपस् का रस (स्वाद) तन्मात्रा से और पृथ्वी का गंध तन्मात्रा से होता है।



ये तन्मात्राएँ जो इन्द्रियों का मूल तत्त्व हैं, इन्द्रियों से क्लिष्ट रूप से जुड़ी हुई हैं और उनके माध्यम से ही ये समझती और क्रिया करती हैं। इन्द्रियाँ दो प्रकार की होती हैं- ज्ञानेन्द्रियाँ और कर्मेन्द्रियाँ। इन्द्रियाँ स्वयं में पर्याप्त नहीं होती हैं, बल्कि मन के गुण संकल्प/विकल्प (स्वीकरण/अस्वीकरण) पर निर्भर करती हैं। इसके अतिरिक्त इन्द्रियों द्वारा उत्पन्न किया गया संवेदन भी अहंकार पर निर्भर करता है क्योंकि वह व्यक्तिगत अनुभव के रूप में उनकी पहचान करता है और बुद्धि सब गुणों का बोध करती है।

इस प्रकार सभी तत्त्वों को पृथक् अस्तित्व के रूप में नहीं देखा जाना चाहिए, बल्कि उन्हें शुद्ध चेतना का विस्तार मानना चाहिए। यह स्मरण रखना चाहिए कि क्रम-विकास की अवधि में सूक्ष्म अवस्थाएँ स्थूल अवस्थाओं को जन्म देती हैं और प्रत्येक स्थूल अवस्था के कारण के रूप में एक तत्त्व होता है। इस प्रकार कारण परिणाम का एक अनिवार्य अंग होता है।

आकाश तत्त्व जो शब्द तन्मात्रा से विकसित होता है, उसमें अन्य चार तत्त्वों की विशेषता नहीं होती है क्योंकि वे उससे अधिक स्थूल होती हैं। आकाश से वायु का विकास होता है जो आकाश एवं वायु दोनों की तन्मात्राओं से बना हुआ होता है। वायु से अग्नि तत्त्व उत्पन्न होता है जिसमें आकाश, वायु एवं अग्नि की तन्मात्राएँ होती हैं। आगे चलकर अग्नि से अपस् (जल) विकसित होता है जिसमें आकाश, वायु, अग्नि एवं अपस् की तन्मात्राएँ होती हैं। अन्तिम तत्त्व पृथ्वी में पाँचों तत्त्वों की तन्मात्राएँ सम्मिलित रहती हैं।

इस प्रकार यह पाया जाता है कि तत्त्वों के गुण परस्पर मिश्रित होते हैं और यद्यपि प्रत्येक तत्त्व का एक प्रधान गुण होता है, फिर भी उसमें उन तत्त्वों के गुण भी विद्यमान रहते हैं जिनसे उसका उद्भव हुआ है। आकाश में ध्वनि का गुण होता है, वायु में ध्वनि और स्पर्श, दोनों का गुण होता है, हालाँकि स्पर्श का गुण प्रधान है। अग्नि का प्रधान गुण रूप है, जबकि उसमें ध्वनि और स्पर्श के अंश भी हैं। जल में स्वाद की प्रधानता होती है, किन्तु उसमें ध्वनि, स्पर्श और रूप की भी विशेषताएँ हैं। यद्यपि पृथ्वी का प्रधान गुण गंध है फिर भी उसमें ध्वनि, स्पर्श, रूप और स्वाद भी विद्यमान है। इसलिए यह कहना आसान है कि इन्द्रियानुभूति के व्यापक क्षेत्र के कारण स्थूलतम तत्त्व के रूप में पृथ्वी को और आकाश को सूक्ष्मतम तत्त्व के रूप में पहचाना जा सकता है, जिसका केवल एक ही माध्यम है ध्वनि।

ये पाँच तत्त्व जो आपके शरीर के सम्पूर्ण पदार्थ की रचना करते हैं, उन्होंने आपकी माता के गर्भ में अपना स्थूलतम रूप ग्रहण किया था। उनकी स्थूलता को बिल्कुल उस प्रकार परिष्कृत करना होगा, जिस प्रकार पेट्रोलियम को पेट्रोल के रूप में परिष्कृत किया जाता है। तत्त्व शुद्धि का उद्देश्य इस परिष्करण में मदद करना है ताकि तत्त्वों की स्थूलता सूक्ष्म तत्त्वों की अनुभूतियों में रूपान्तरित हो सके। जिस प्रकार एक वैज्ञानिक जीवन की सूक्ष्मतम स्वरूप को अणुवीक्षण यंत्र से देख पाता है, ठीक उसी प्रकार तत्त्व शुद्धि में साधक को उस जगत में ले जाया जाता है जहाँ पदार्थ को उसके सघन रूप में नहीं बल्कि चेतना के रूप में देखा जाता है।



Swami Satyananda at Tulsi Kutir, where he attained Maha Samadhi in 2009



योग पारिस्थितिकी

स्वामी सत्यानन्द सरस्वती

आपको तकनीकी रूप से योग पारिस्थितिकी को समझने की आवश्यकता नहीं है। प्राचीन ग्रंथों से हमें पता चलता है कि ऋषि वशिष्ठ, ऋषि विश्वामित्र एवं अन्य ऋषि-मुनि किस प्रकार अपना जीवन व्यतीत करते थे। बृहदारण्यक उपनिषद में मिथिला के राजा एवं सीता के पिता जनक के बारे में एक कथा आती है। प्रतिदिन उनकी सभा में बहुत सारे विद्वानों व विदुषियों का समागम होता था। एक दिन उन्होंने घोषणा की, “जो कोई भी अपने आप को सबसे ज्यादा बुद्धिमान एवं विद्वान समझता है वह इन 10,000 गायों को ले जा सकता है”। यागवल्क्य उठते हैं और अपने शिष्य सोमश्रव को, सभी गायों को घर ले जाने के लिए कहते हैं। ऐसे ही कथा प्रारंभ होती है।

पारिस्थितिकी का अर्थ केवल वन, उद्यान आदि नहीं है। आपके पास आपके जानवरों के लिए पर्याप्त मात्रा में चारागाह होना चाहिए। यहाँ तो 100 गायों के लिए ही पर्याप्त मात्रा में चारागाह नहीं है तो 10,000 गायों के लिए! चारागाहों की जगह कारखाने बन चुके हैं, लोगों के पास इन बातों का विरोध करने का साहस होना चाहिए परंतु नहीं है क्योंकि हम सभी भौतिकवाद की ओर बढ़ रहे हैं। हमारे सारे प्रयत्न अर्थ एवं काम को लक्ष्य रखकर होते हैं, धर्म एवं मोक्ष को लक्ष्य रखकर नहीं। अर्थ का मतलब धन एवं समृद्धि, काम का मतलब अपनी इच्छाओं एवं वासनाओं की पूर्ति, धर्म का मतलब उच्चतम कर्तव्य और मोक्ष का मतलब मुक्ति।

योग पारिस्थितिकी में आपको याद रखना है कि वायुमंडल की शुद्धता, पृथ्वी के सभी प्राणियों के आवश्यकताओं की पूर्ति पर आधारित है ताकि वे शान्ति से रह सकें। यह जरूरी नहीं है कि कम्प्यूटर और कैमरा हो परंतु शुद्ध वायु, शुद्ध जल एवं शुद्ध वातावरण का होना अत्यंत आवश्यक है। रिखिया की मुंबई से तुलना कीजिए, यहाँ आपको शुद्ध वायु मिलता है परंतु हो सकता है कि टैक्सी या कार न मिले। हो सकता है आपको अच्छी सड़क, फैंक्स या सैटेलाइट टेलिफोन न मिले परंतु क्या ये सभी वस्तुएँ, जीवित रहने के लिए आवश्यक हैं ?

एक अच्छे जीवन के लिए, अच्छे स्वास्थ्य के लिए, अच्छे मन के लिए क्या आवश्यक है? जब आप योगाभ्यास करते हैं या एक योगी का जीवन जीते हैं तब आप के आस-पास एक निश्चित एवं विशेष प्रकार का वातावरण होना चाहिए। हो सकता है आपके पास मुंबई में पचास उद्यान हों परंतु वह उस उद्देश्य को पूर्ण नहीं करता है क्योंकि गाय वहाँ चर नहीं सकती है। आपके पास गाय, बैल, गधा और बकरी के चरने के लिए पर्याप्त मात्रा में स्थान होना चाहिए। यदि आप मांस खाते हो तो कम से कम जानवरों का मांस शुद्ध होना चाहिए। मांस स्वयं में ही अशुद्ध है तो आप उसको और अशुद्ध नहीं करना चाहेंगे।

यज्ञ की भूमिका

आजकल पारिस्थितिकी के द्वारा हम ग्रीन-हाउस इफेक्ट को कैसे कम करें, ग्लोबल-वार्मिंग, कार्बन-मोनो-ऑक्साइड को कैसे निष्प्रभावित करें आदि की ही बात करते हैं। परंतु पारिस्थितिकी संतुलन में यज्ञ के महत्वपूर्ण भूमिका के प्रति हम सजग नहीं हैं। प्राचीन समय में पारिस्थितिकी संतुलन के लिए यज्ञ एक सशक्त माध्यम था। यज्ञ केवल ज्ञान का ही नहीं बल्कि श्रद्धा, विश्वास एवं कर्म का भी संयोग है।



Sat Chandi Mahayajna, Rikhia, 2005

स्वामी शिवानन्दजी कहा करते थे कि यदि किसी को अपने जीवन में पूर्णता का अनुभव करना है तो उसको ज्ञान, कर्म एवं भक्ति तीनों को संयोजित करना चाहिए। मानव जाति मस्तिष्क, हृदय और हाथ- बुद्धि, भावना एवं कर्म से मिलकर बना है। तनाव, व्यग्रता एवं विनाशक सामाजिक वातावरण, उपरोक्त तीनों में से किसी एक की उपेक्षा का ही परिणाम है।

यज्ञ आध्यात्मिक जीवन जीने की पूर्ण विधि है न केवल व्यक्तिगत एवं सामाजिक स्तर पर बल्कि पारिस्थितिकी स्तर पर भी। प्राचीन समय में यज्ञ दो कारणों से किया जाता था। बाह्य वातावरण की शुद्धि के लिए एवं आंतरिक वातावरण की शुद्धि के लिए। वेद-पुराणों में स्पष्ट वर्णन है कि किस प्रकार दिन में तीन बार सुबह, दोपहर एवं शाम को किए जाने वाले यज्ञों से निकलने वाला धुँआ, घर के वातावरण व भू-मंडलीय वातावरण को शुद्ध कर बाह्य प्रदूषण के साथ-साथ मानसिक प्रदूषण को भी दूर करता है।

मानसिक प्रदूषण एक बहुत बड़ी बीमारी है। जब आप यज्ञ में विधिवत भाग लेते हैं तब यज्ञ आपके जीवन में विश्वास, कर्म एवं जीवन-शैली के रूप में प्रकट होता है और मानसिक वातावरण में बदलाव लाता है। जब आप स्वयं को अर्पण करने वाला एवं अर्पित हो जाने वाला समझते हैं तब यज्ञ की विधि में सभी प्रकार के योग सम्मिलित हो जाते हैं। आपके कर्म भेंट स्वरूप अर्पित हो जाते हैं और यही हमें प्राचीन समय से ऋषि-मुनियों ने सिखाया है।

यज्ञ की पारिस्थितिकी

यज्ञ को धार्मिक एवं भौगोलिक बाधाओं को पार करते हुए पारिस्थितिकी संतुलन के लिए एक बहुत ही सशक्त साधन के रूप में आगे लाना चाहिए। यज्ञ वायु को शुद्ध करता है। यज्ञ से निकला हुआ धुँआ सबसे अच्छा शोधक है क्योंकि उसमें जिन जड़ी-बूटियों, फूल एवं टहनियों का उपयोग होता है उन्हें उनके शोधन करने के गुणों के कारण विशेषतः चुना जाता है। यज्ञ में जो भी वस्तुएँ अर्पण करते हैं वह वातावरण को शुद्ध करता है। तो आप में से जो भी शिक्षित हैं और जो इस विषय पर अन्य लोगों से बातचीत कर सकते हैं उन्हें यह समझना चाहिए कि कैसे यज्ञ वातावरण को शुद्ध करने के हमारे प्रयत्न का एक माध्यम बना है। यज्ञ करने की विधि सभी को समझाना चाहिए ताकि लोग अपने घर में यज्ञ कर सकें। यह हमारी प्राचीन परम्परा रही है।

वेदों में यज्ञ करने की एक पद्धति है जिसे व्यक्ति अपने परिवार के साथ कर सकता है। प्रतिदिन प्रातः मेरे पिताजी एक ताँबे के पात्र में कुछ लकड़ियों को रखकर 15 मिनट के लिए अग्निहोत्र विधि से वेद-मंत्र का पाठ करते थे। जब मैं एक छोटा बच्चा था तब से मुझे यह याद है। प्रत्येक व्यक्ति घर पर यज्ञ कर सकता है और वातावरण को शुद्ध कर सकता है। एक समुदाय यज्ञ कर सकता है और समुदाय, गाँव या शहर के वातावरण को शुद्ध कर सकता है।



पर्यावरण की शुद्धि

भारत में यज्ञ एक बहुप्रचलित घटना है। हजारों लोग यज्ञ में भाग लेते हैं क्योंकि यज्ञ भौतिक वातावरण को शुद्ध करता है। यज्ञ आकाशीय या सूक्ष्म एक ऐसे वातावरण का निर्माण करता है जो आपके मन को प्रभावित करता है और उसको शुद्ध करता है परंतु सबसे पहले उस वातावरण को शुद्ध करता है जो आपके शरीर को प्रभावित करता है। यज्ञ ग्रीन-हाउस इफेक्ट, ग्लोबल-वार्मिंग इत्यादि के रूप में आए असंतुलन का निदान है। सबसे पहले पर्यावरण प्रेमी, जो यह चाहते हैं कि वातावरण शुद्ध हो, कार्बन-मोनो-ऑक्साइड कम हो, उन्हें यज्ञ करना चाहिए न केवल व्यापक स्तर पर बल्कि व्यक्तिगत स्तर पर भी।

पृथ्वी के भौतिक वातावरण एवं इसके पर्यावरण को शुद्ध करने से ज्यादा महत्वपूर्ण है कि हम मानसिक वातावरण को शुद्ध करें। मानसिक वातावरण, भावनात्मक वातावरण जो कि प्रदूषित हो गया है। आपका मन बुरे विचारों से पूर्ण है, यह एक बंदर की तरह है जिसे बिच्छू ने डंक मार दिया हो। हमारे पूर्वज कहते थे 'यज्ञ करो', यज्ञ का मतलब दान।

जब आप गरीब एवं भूखे को भोजन देते हो तो वह यज्ञ है। जब आप किसी को कपड़े देते हो जिनके पास नहीं है तो वह यज्ञ है। दान, दान और दान देना ही यज्ञ है। संस्कृत में यज्ञ शब्द, तीन अक्षरों से मिलकर बना है - 'य', 'ज' और 'न' - उत्पादन, वितरण और परिणाम। इन तीनों घटकों के बीच एक संतुलन होना चाहिए। भगवद् गीता में भी विभिन्न प्रकार के यज्ञों का वर्णन है। मानव चेतना की प्रेरणा एवं उत्थान के लिए यज्ञ, एक बहुत ही शक्तिशाली साधन है।



Hara Rikhia Bhara Rikhia



Health and abundance are flourishing at Rikhiapeeth with the establishment of an extensive organic vegetable garden. The delicious fresh produce is served as prasad to ashram residents and sannyasins and also distributed as prasad to surrounding villagers. The organic garden is maintained by ashram residents and sannyasins as a form of seva and relies solely on natural fertilizers and pesticides. The recent bumper crop included cabbages, tomatoes, broccoli, capsicum, spinach and even strawberries amongst many other delicacies.

RETREATS AT RIKHIAPEETH 2022

KARMA SANNYASA SADHANA RETREAT

25th June – 25th August 2022

Rikhiapeeth opens its gates for sincere aspirants to once again avail of the many benefits of ashram lifestyle. In a day and age of turmoil and chaos, this is a unique opportunity to reconnect with peace and harmony by participating in the Karma Sannyasa Sadhana Retreat at Sri Swamiji's tapobhumi.

This retreat is open to all aspirants who wish to dive deeper into the spiritual path, explore their spiritual potential and awaken their spiritual quotient.

ASHRAM LIFE RETREAT

21st September - 21st December 2022

Ashram Life is one of the most ancient, simple yet impactful ways of rectifying one's lifestyle, realigning oneself with a positive outlook and connecting with one's own creativity.

Turbulences in life are bound to come, and we can only truly face these when endowed with peace of mind, vitality and happiness. Sri Swamiji's tapobhumi at Rikhiapeeth offers the ideal grounds where one can purify through selfless acts of kindness, participate in seva, and for a period of time, lead a life in tune with nature.

This Ashram Life Retreat provides aspirants from all walks of life, with the opportunity to awaken their spiritual potential and add a new dimension to their vision of life. This period is especially sacred and powerful as it will allow you to participate in the Sat Chandi Mahayajna and Yoga Purnima – Maha Mrityunjaya Homa yajnas, which are conducted to further the tradition laid by Paramahansa Satyananda, for universal peace, plenty and prosperity.

If you are interested in either of the retreats please contact for further details -

rikhiapeeth@gmail.com

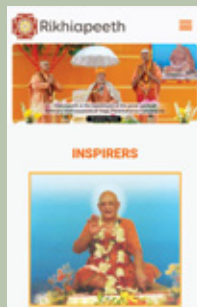
Book early as places are limited.

Due to the pandemic Rikhiapeeth remains closed for short term guests and casual visitors.

Rikhiapeeth Website: www.rikhiapeeth.in

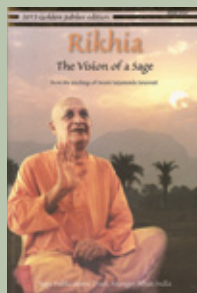
The Rikhiapeeth website is a sanctuary for all spiritual seekers, so that they may stay connected to the cardinal teachings of Swami Sivananda that are practised and lived here at Rikhiapeeth – ‘Serve, Love, and Give’. Be inspired by satsangs, information about the tradition and Rikhiapeeth.

On the website are the current and topical satsangs of Swami Satyasangananda which are being posted regularly on the home page in the section: ‘From Rikhia the Tapobhumi of Swami Satyananda’.



Rikhia: The Vision of a Sage

Compiled from the satsangs and enlightening informal talks given by Sri Swami Satyananda Saraswati in Rikhia from the time of his arrival in 1989 until he attained Mahasamadhi on 5th December 2009. Through a mandate from God Sri Swamiji began to transform the lives of thousands of his poverty-stricken neighbours in Rikhia Panchayat. This book illustrates how this great soul gave everything to realise his divine mission.



Form IV (See Rule 8)

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

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