

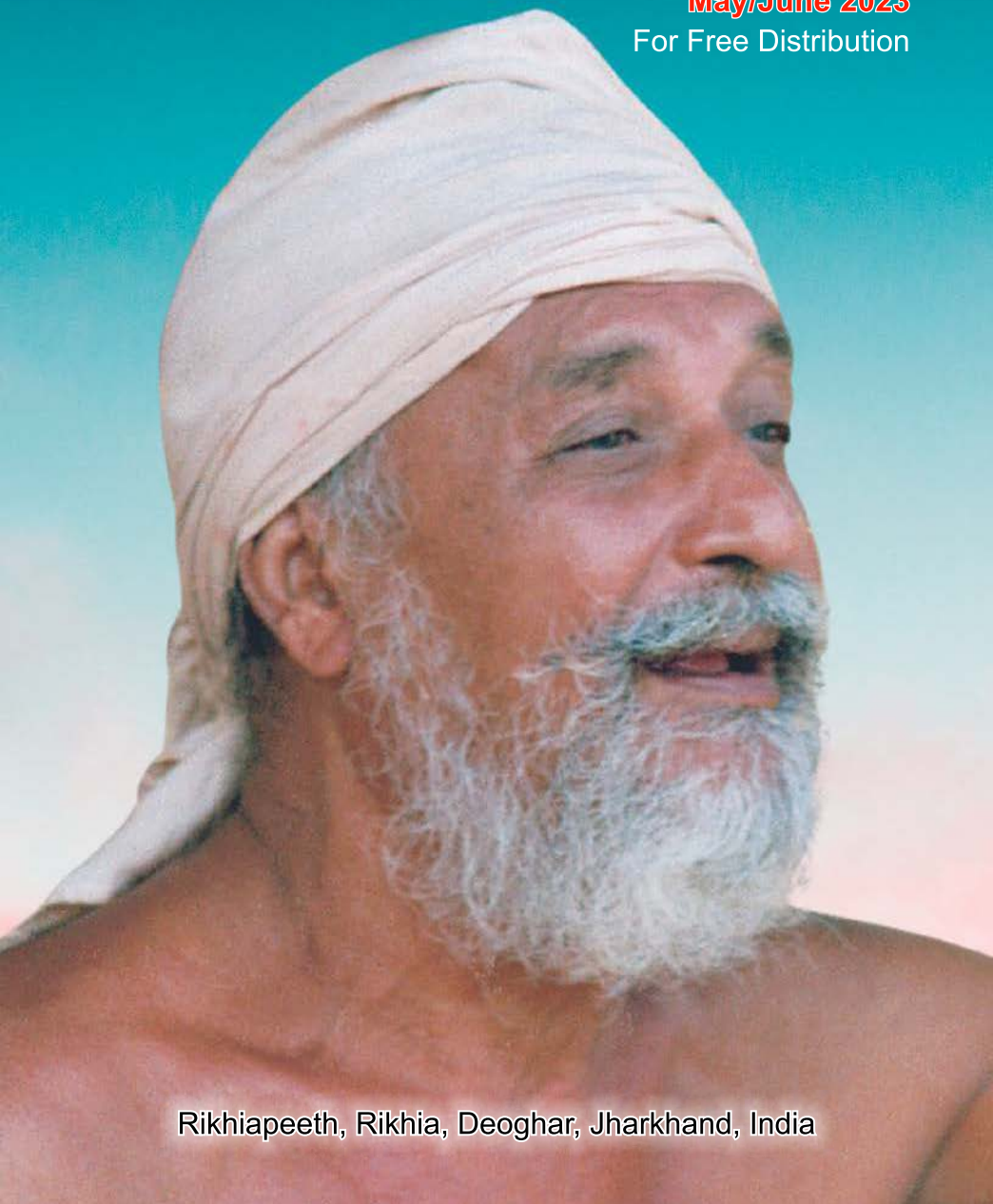
ARADHANA

Yoga of the Heart ♥

Year 12 Issue 3

May/June 2023

For Free Distribution



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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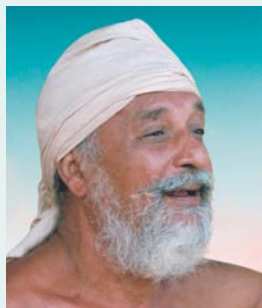
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Swami Satyananda Saraswati



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** features the three instructions Swami Satyananda received from his Guru Swami Sivananda: "Serve, love, give". These precepts became the sadhana he perfected in his life, and took a definite form in Rikhia where they continue to manifest and transform and bring quality to the lives of millions across the globe.

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Aradhana Invocation

देवाऽभावयतानेन 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).

Sankalpa

Swami Satyananda Saraswati

I have always prayed with the sankalpa for the wealth, long life, good health, success and prosperity of everyone. Let everyone be happy, let everyone be healthy, let everyone look upon everyone else with equanimity and may no one ever feel any pain or sorrow.

May all be happy, may all be free from disease. May all receive the auspicious blessings of God. May no one experience suffering and if there is suffering then feel happy because God's grace, Mother's grace, the grace of the Divine, is in us.

Sarve bhavantu sukhinah,

May God make them prosperous,

Sarve bhavantu niramaya,

May God make them free from disease,

Sarve bhadrani pashyantu,

May God remove all the sickness and ill of their family,

Maa kashchit dukha bhagbhavet.

And let them enjoy bliss, peace, happiness and health.

The Rikhia ashram will now be known as Rikhiapeeth. Peeth means 'seat', an apt term for Rikhia as the instructions given by Swami Sivananda have culminated and fructified here. He gave me three instructions, "**Serve, love, give**". These precepts became the sadhana to be perfected in my life, and took a definite form when I came to Rikhia.

To help others grow and become better in all respects, external and internal, social and personal, is my sankalpa. Rikhia is an ashram in the original sense of the word, because here a lifestyle is lived. Swami Satyasangananda is the first Peethadishwari, or acharya, of Rikhiapeeth and has

been given the sankalpa that the three cardinal teachings of Swami Sivananda will be practiced and lived here. This is the future vision of Rikhia.

Just as you have Govardhan Peeth or Sharada Peeth, this is a different Peeth called Rikhiapeeth. Its mantra is Aim Hreem Kleem. It has just been born. It is not even registered, just naming ceremony has taken place. We will have it constitutionalized, we will have a memorandum, an association and make it acceptable to the country and people. It will not be a Hinduistic institution. It will have a spiritual tone, not a secular tone. I think that people say they believe in secularity without thinking about what it means. So Rikhiapeeth will have a spiritual tone, and at the centre of its spiritual tone will be the masses.

The salt of the earth are the poor people. Eighty percent of India is poor. They make up eighty percent of Rikhia panchayat too. It is these people we have to keep in mind. They live a pathetic life, and we have to do something to raise their standard of living. What is written in your newspapers and books is rubbish. Unless you are able to bring happiness to each and every person, your philosophy is a farce. It is meaningless. Your religions are futile.

The responsibility of religion is to help mankind, but it has never done that. Just read history. Religions have failed in this and history bears witness. The greatest wars were created by religions. The worst genocides were caused by religions. So what should be your approach to religion? At this point of time we have to see whether to re-establish religion, reconstruct religion, or reject it. We are thinking individuals. If there is a cobra in your house, how will we deal with it? We cannot say, "It is my mother's pet." Religions have to come to man's rescue, and not create more problems. Peace, shanti, and non-violence, ahimsa, should be the slogan, aim and purpose of religion. This is the religion we are talking about in the mantra Aim Hreem Kleem.

Rikhiapeeth - The Home of Serve, Love, Give

Swami Satyasangananda Saraswati

When Swamiji came to Rikhia the idea of opening an ashram was the furthest thing from his mind. His ashram was in Munger and he did not intend to create another one. He came to Rikhia for seclusion and to attain awareness of his mantra with each breath. At Tryambakeshwar he heard a voice clearly tell him to perfect his mantra with each breath. In Tryambakeshwar, near Mumbai, there is a jyotirlingam, like there is a jyotirlingam in Deoghar at Baba Baidyanath. 'Baidya' means doctors and 'nath' means lord, so Baidyanath means the Lord of Doctors. And he is the doctor of doctors; he can cure any type of ailment whether it is physical, mental, emotional, material, psychic or even spiritual. In Tryambakeshwar resides Mrityunjaya, the Lord of Death, the one who has attained victory over death. Mrityunjaya is the jyotilingam there and is also the Ishta Devata of Swamiji. Swamiji was spending time in Tryambakeshwar during Chaturmaas and on the 8th of September, the birthday of his Guru, there was a big storm. That storm was not just taking place outside, it was erupting inside Swamiji too. You have to know one thing, whenever anything great is going to happen in your life, first you have to face the storm. It is only after difficulty that you get what you are seeking, there has to be struggle. So during this big storm, which was raging outside as well as inside, Swamiji heard a lucid voice tell him to go to the chitabumi of Sati, the burning or cremation ground of the goddess. Legend has it that while Shiva was carrying Sati's corpse, the different parts of her body fell in different places. Wherever a piece of her body fell to the ground, that spot became a shaktipeeth. Here we are in the cremation ground of Sati where her heart fell, and when the heart falls, when the heart is finished, that means the end, Hari Om Tat Sat.

So, as per the instructions and mandate Swamiji received he came here to perfect and attain awareness of his mantra with each breath. Do you know how difficult that is? Even ten minutes of japa is so difficult. A person breathes 21,600 breaths in a day. That means that you don't eat, you don't sleep, you don't go to the toilet, you don't sneeze, and definitely your mind should not wander. That is what he perfected here and it was the life Swamiji lived



in Rikhia. It's important for you to know this because that tapasya which he underwent here is the lifeblood and soul of Rikhia. Tapasya is endurance and his panchagni sadhana was a one of endurance. You cannot evolve unless you endure. Whenever you have to endure something all the emotions rise to the surface which cause conflict and you start to crack. Swamiji practised panchagni during the hottest months of the year; the heat was extreme, unbearable, and he sat there doing mantra. It is only when you endure insult, injury, physical discomfort, mental discomfort and emotional discomfort that something begins to move inside you.

Get Moving

In order for change and transformation there has to be movement, but movement of what? Movement of that great force inside of you which has gotten stuck somewhere. Most probably it is stuck in mooladhara chakra,



maybe swadhisthana chakra or at manipura chakra, but not beyond that. What happens when the energy is stuck in mooladhara chakra? It means that there is a baseness in the way desires and passions are expressed and negativity dominates the self-expression in forms such as guilt, jealousy, anger and hatred. Swadhisthana chakra brings everything that is inside, all the emotions, up to the surface and the desire to chase personal and sensual pleasure holds sway over you. These two lower chakras are tamasic in nature and almost everyone is caught in a vicious cycle rotating between the two and are unable to break free. The Kathopanishad states:

The ignorant, living in the midst of ignorance, pretending to themselves they are wise and intelligent, go round and round in circles, tottering to and fro like the blind led by the blind.

From time to time one may have the experience of manipura chakra. Manipura is the seat of self-assertion and manifests as running madly after achievement and accomplishment, it manifests as the self-centered manipulation of people and situations and the rabid acquirement of wealth and material possessions. Is that not what is happening in the world

today? Everybody is selfishly running after desires, passions, greed, and accomplishment in an aggressive and careless manner; the ego is the driving force. This is the tapasya that you have to face and pass through with endurance and fortitude. But you don't see it as a tapasya, you see it as an uncomfortable difficulty in your life which you want to get rid of as quickly as possible. Remember pain is the crucible into which nature throws a man whenever she wants him to become a sublime superman. You can be a superman; you don't have to be limited. That is what nature tries to tell us, she is saying that we have immense potential.

So when Swamiji came here it was not for opening an ashram, it was for seclusion. He said, "No yoga here. If you are going to start yoga here, I will also pick up my bags and leave this place. Because once you start teaching yoga, people will start coming and then they will want to meet me, and I have come here for seclusion. So I will leave this place if you start teaching yoga." So yoga was a no, no, and anybody interested in learning yoga could go to Munger as it is so close. He had made a very nice centre there; Ganga Darshan, Munger was a full-fledged ashram when he left. He left there at the height of his accomplishment; he just renounced it all and walked out of the gate with only a jhola containing two dhotis in his hands. Despite the intended plan for seclusion and sadhana in Rikhia things changed; there was a different, unbeknownst plan in store for him and it was revealed to him as he was doing his sadhana. He received the divine mandate to provide for his neighbours as he was provided for. He said that in order to do it, it has to be done in an organised way, only then can the work start. Just as the yoga movement was organised systematically and scientifically and the practises were given in a structured way, serve, love and give has to be organised in the same manner.

A New Chapter

So a new chapter began, and with it the sadhana of serve, love and give. At that time, being a very selfish person who was only thinking about herself and how I could benefit by being here, I didn't quite relish the idea. To me serve, love and give just meant giving out things to people like a charity. That is how limited my understanding was and I kept questioning what I was doing here. This is not what I came to the ashram for, I came to the ashram for spiritual life, I came to the ashram for yoga. You know how we all like to read books on yoga, do sadhana and practise asana and pranayama, well, I was also like that and I thought nothing beyond that. But for Swamiji yoga

was not the end, for Swamiji yoga was always the means. If there were some other, superior system for expansion of awareness, he would have chosen that. He was not bound to teach yoga, but he did not find any better system than yoga for changing and expanding the awareness.

Once Swamiji affirmed the new course we were to take here, the resources started pouring in because it was a mandate coming from that inner voice. We may refer to it as a 'divine voice,' but that divinity resides in you; it is your own voice. Even now you get these messages and it is not a message that comes from the heavens or some celestial being who comes calling; it is your own inner self that calls out to you saying, "Look, this is what you have to do." It can happen to anybody who has the ear to listen. Swamiji heard the voice because he was pure and there was no other thought in his mind apart from being an expression of the divine will. Swamiji lived his whole life in service; it is not only in Rikhia that he served. Was the yoga that he taught and propagated not a service to mankind? It was an immeasurable and invaluable service to mankind. Even if he had lived out the rest of his days in isolation and there was no Rikhiapeeth, he still would have been serving. Just sitting and communing with his inner self can definitely be considered a service because he was increasing the sattwic vibration in the environment. The world came into being through the movement of the gunas—tamas, rajas, and sattwa—and our environment and lives are basically at the mercy of the play of these three gunas.

The atmosphere is being increasingly saturated with tamas and rajas; therefore, we are being exposed more predominantly to the tamasic and rajasic elements and more heavily influenced by them. Seldom are we exposed to a sattwic environment because the vibrations of sattwa are on the wane due to types of lifestyle people are living today. But, there are a great many unknown souls who meditate in seclusion, not just Swamiji, and they are contributing to the sattwic vibration of this universe. Without sattwa the universe cannot be sustained. If nobody meditates or leads a sincere, spiritual life, sattwa will vanish and this whole universe will disintegrate. Sattwa is the perpetual source creation utilises to rejuvenate, re-energise and sustain itself. Nature provides the tamasic, rajasic and sattwic energy that is continuously being used up, and who is using it? We are using it and we don't replenish it. We're using what nature is giving all the time and we only take, we do not give back. Thankfully there are great souls who come to this earth and live just to do that and work to support the evolution of mankind.



So, even if Swamiji had stayed in seclusion and the great movement which became the Rikhiapeeth you know today had not come into existence, he still would have been serving humanity and all of creation in an extraordinary way. But his destiny was to become the instrument of something very great and touch the lives of many in a more tangible way.

The Time is Ripe

As I've said Rikhia was a barren and desolate place when we first arrived; there was nothing here and we had nothing. So when Swamiji told us that we had to start the work, we had to start from scratch, we didn't have anything as simple as a needle. We had to start collecting things and using our creativity, but when there is a mandate like the one Swamiji received then it also becomes possible. It was not his wish to undertake the mission of providing for all his neighbours, but it was something that was to materialise in this place through him. If it didn't happen through him, it would have had to happen through somebody else. Even if Swami Satyananda had not come here it would have happened because this place was ready for it, but he was the one chosen for it. Whatever is ordained to happen in anyone's life, try as you might to oppose it, it will happen.

Resources, material, and the means to begin the task of fulfilling the mandate started pouring in from all over. Trucks arrived full of clothes, utensils and basic

necessities to distribute. At that time, mind you, there were local people here who had not eaten for three days. In the house where the head of the village and his family lived, the fire had not been lit for three days; they just drank water and they went to sleep. That is representative of the existing conditions in Rikhia when Swami Satyananda arrived here. He instructed us to organise all the material and start giving it out and there were hardly a few of us here at that time. I remember sitting there one day folding all the clothes and getting them ready and thinking, "How do I get out of this? This is not my cup of tea." My personal philosophy was: if you can't earn enough for two pieces of bread then you don't deserve to live. What's so difficult in earning, in being able to get one meal? Nature has provided so many things; you can even earn money by selling mud. Sell mud as compost to earn some money, there's not much to think about. And what do you really need, just two pieces of bread, what is so difficult? My opinion was that these people didn't deserve to live, just line them up and shoot them. That was my personal philosophy; survival of the fittest, if you cannot look after yourself you don't deserve to live. That was my feeling at the time and that is how selfish I was. I thought the sooner I get out of here the better because this was not what I came to sannyasa for. I had these horrible thoughts and I feel ashamed to admit it today. I feel ashamed but I'm telling you that because it should be an indication for you that there is hope. If a selfish person like me can today sit and talk to you about serve, love and give with such conviction then there's hope for all of us.

We are all the same, we are not different because we are all made up of *tamas*, *rajas* and *sattwa* and they are the natural traits of all humans. So, as I was folding the clothes the *tamasic* qualities were overpowering the *sattwic* and I was thinking those terrible thoughts. Swamiji, who had been doing his *sadhana*, came out of the *panchagni*. As soon as I heard his footsteps I froze and I started feeling guilty. I thought, "Swamiji is going to know what I am thinking so quickly change your thoughts." But he was quicker than me and he knew exactly what I was thinking. He came straight over to me with a beaming smile and said, "Look, Satsangi, what you are doing now is what will earn you the merit, this will earn you the merit. And when you come face to face with God, he will say, 'Satsangi, come and sit beside me.' That is what God will say to you if you do this work. No amount of yoga teaching, no amount writing yoga books will earn you that merit. You can do that if you like, if that's your aim and ambition, then do that. But, if you want to become part of a mandate which I have received, then this is the way." He just had this beaming smile and continued saying, "When you sit

for meditation after all that, then just like that meditation will take place, you will not have to struggle with the mind. Otherwise we sit for hours and hours trying to meditate and we keep struggling and struggling and struggling. If you live life in that manner with no conditions, expecting nothing selflessly, helping those who have nothing, who don't belong to you, from whom you will get nothing in return, perhaps not even a smile, not even a thank you, without expectation, then you will get this result." As soon as he said that he re-tuned my mind nicely, and everything changed for me. I threw out everything, all the books, and just dived deep into serve, love and give. There is a beautiful line by Rumi that goes:

I have been a seeker and still am, but I stopped asking the books and the stars and started listening to the teaching of my soul.

Brick by brick the buildings started to come up because an infrastructure was needed, we couldn't just work out of a mud hut. In the early days we just used to live in mud huts or out in the open. You should have seen the Rikhia of that time, it was absolutely beautiful. There was nothing here, it was so simple but it had such an incredible energy and vibration – sparkling and vibrant. I knew nothing about construction, I didn't even know that there had to be a foundation to make a building or about bricks and sand and cement. I only knew how to live in them and enjoy them; why would I bother to know how a building is constructed? This was an immensely challenging task in front of me. There was nobody here so single-handedly I had to do it.



Every time Swamiji used to say, "Okay, now here, you make this," I would feel very happy thinking that as soon as I get through making this one it's going to end. But as soon as it was finished he used to give me plans for something else to be constructed. Little by little everything started developing here for the work to come.

During this time nobody was allowed to visit or stay here and the gate was fully closed. You could not even look inside because Swamiji was in isolation, this was his tapobhumi. Once in a while he used to open the gate for people who had come for darshan. When they were leaving they saw a big placard which read 'Don't come here again.' Imagine that! But people never stopped coming despite that placard, they continued to come but he never met them. He always remained in seclusion, even the sannyasins here never saw him. He lived on his own and nobody was permitted to enter. Bholenath, his constant companion, was always there ready to chop your head off. Whether it was a sannyasin or a senior person, Bholenath would bite them, he did not care. Once somebody had their finger bitten off when they tried to approach Swamiji. That person felt that because they had lived with Swamiji previously it was okay to go see him, but there was Bholenath, he never allowed anyone to pass. So Swamiji's isolation remained unbroken.

No Commerce

Swamiji put one condition on the work we took up: No commerce. The work should be done within the institution, only giving and no taking. He said:

Where there is giving and receiving, it is not termed commerce. Commerce is where you only receive and receive and there is hesitation in giving.

That was the condition he placed that there should be no commerce, it had to be an act of love. So that is how the work started here brick by brick. We used to out and get the sand ourselves. We female sannyasins used to drive the tractor and go to the river and get the sand to make bricks ourselves and provide some employment to the local villagers. When you don't have food to eat you need money to buy food, right? Employment can get you the basic amenities, medical care and shelter. Education comes later, because without food in your stomach, you can't think about studying. When your stomach troubles you, you don't think about the finer things in life, so the basic amenities had to come first. We started in that way and tremendous effort was made. When we went out into the villages



Swami Satyasangananda surveying the needs of Sri Swamiji's neighbours.

at that time, there were no roads. We walked or went by tractor (no car could negotiate that terrain) in order to collect data in the villages. If you want to give something to somebody you have to know everything about them, right? So we went out to gather information like names, villages, family members, the type of houses they lived in, livestock, and diseases. If we wanted to help them then we had to give them what they needed, not what we wanted to give, so our main focus was on what requirements were really essential. At that time they needed food, shelter, medicine and employment. Rikhiapeth has been evolving according to the needs of the locality ever since.

Involve Yourself

Medical care was an issue for concern as there was nothing established here for that. If somebody broke his bones he had to go by bullock cart to Deoghar, there was not even ice available. We started working out of mud huts to aid people who were in need of medical care. Little by little we began experiencing the magic of it; it was such a joy and not a struggle. Swamiji advised me to become totally engrossed in the seva. He said, "Be preoccupied with the work. Only being occupied is not enough, you will not attain anything. Be preoccupied night and day, think about it even in your dreams. When there is that preoccupation of mind to do something for

others all the mental problems disappear.” And this became my experience. I stopped struggling and I do not know where my difficulties disappeared to but they did vanish. Day and night I worked like a mad person for the upliftment of Rikhia. Swamiji’s words were not wrong; gradually all those tendencies of mind which we all experience, the selfishness and the desire to attain something from what you are doing, slowly but surely vanished because of the preoccupation. I used to wake up in the middle of the night and start thinking about that wall that had cracked and how first thing I would go check it and get it straightened. Swamiji used to tell me, “Forget it, nothing in life is perfect. This world is not perfect, why are you seeking perfection in the world? There is no perfection in the world. You just get the house made.”

The people we hired to make the houses were all local villagers, they did not come from outside. Swamiji said they had to be employed even though they did not know anything. The local painter was an old man with barely three or four teeth and I called him to paint the wall. After a few hours I went to check on his progress and although there was plenty of paint all over his face there was none on the wall. I had been informed that he was a painter but he didn’t know anything about painting. So I said, “Please take your things and get out of here. I’m going to call a painter from Deoghar.” Swamiji called me and he said, “No, he is the man who is going to paint



everything. You teach him. You have to remember why you are doing this. If you throw this man out then I'm going to stop the work." The construction was not only being done to create an infrastructure, it was to give them employment as well. There used to be five hundred people here including masons, labourers and craftsmen. Even today that is happening, it has never stopped. The development and expansion is just not stopping. We used to sit with the masons and painters and teach them how to hold a paint brush and teach them how to put the cement in between each brick and gradually they became skilled. Today they are all earning a lot of money. Swamiji's reason for making this place was not to have this big ashram, it was for the upliftment of his neighbours. When these people started earning money, they started going to the local shop and buying provisions. Whenever there was a break in the work the shopkeeper used to come and say, "Swamiji, when are you going to start the work again because nobody's coming to my shop anymore, they don't have money."

At that time we also employed local females, the Santhali girls who are excellent workers. There are really beautiful souls embodied in these Santhali. These little, little girls, used to come here to work the whole day. According to the tradition you had to pay the girls less than the men which I reacted to very strongly. They worked just as hard, why should they be paid less? Swamiji told me, "That is the tradition; you go by the tradition. We should not break the traditions of this place, but you do one thing, when everybody leaves, you keep those girls waiting and separately you give them that extra money as a gift. It's not on the record." So everybody knew it; it was an open secret that they were getting extra on the side. Gradually Swamiji uplifted the women and now they receive the same wages as the men. So, you see how he worked with the people; he worked in such a natural, simple, spontaneous way.

Swami Satyananda was born in a village and knew life in the villages. As a child he lived in a village in the Himalayas and in his parivrajaka life he moved around and stayed with all kinds of people. For many days or weeks or even months he would live in a simple village home. It would be one small room where the whole family – husband, wife and children – lived along with their cattle and there would be Swamiji right up in the mix. When he lived with these tribal people, he would eat what they ate. They used to give him soup and once when he was leaving after spending about three months there, he casually asked them what the soup was that they gave him every day. He came to know that it was rat soup. You know he just lived, he just accepted, he accepted everything.

He never complained if he got the tea without sugar, he just drank it. That is becoming an instrument, when you move with the force.

I had an excellent teacher and guide my Guru. Every day after panchagni he used to take a round and check on the progress of all that was going on. He would direct me on how this and that had to be done and I learned everything from him. Today I can challenge any architect or engineer because I had such an excellent teacher. He told me that it's very easy to erect a building but to finish it takes a long time. The final details are the finer details and feeling I should know them, Swamiji taught me those too. I used to have a time schedule to follow. We would start a building in January after the yajna in December. Before the next yajna, which was about nine months away, we had to get the whole building ready, a three-story building, so he used to give me the tips on how to do everything. Those tips were invaluable and were how Rikhiapeeth grew up. I had no knowledge of rural life as I was born and bred in the city with a modern education. I had no idea how rural people think or what their needs and priorities were. For them their priority is the goat. If the goat strays and they can't find it then the whole village arrives to look for the goat, everything else comes to a standstill. I mean that is the kind of life they lead. Every morning they go out and pick leaves and light the fire with them to cook on. That is their priority. Their priorities are different; their way of thinking is different. I had to understand that and learn to understand them in order to reach out to them and create a bond. Understanding was the building block in getting serve, love, give underway and it underlies the essence of the work in Rikhiapeeth.

Grace Makes it Possible

Swamiji also wanted us to understand how blessed we are to have an opportunity like this. It is a blessing in disguise because if you want to serve, where will you go and serve? Here we have got a full platform to serve and you have to know that by serving others you are uplifting yourself. Don't have the attitude that they are poor little things and help them in order to inflate your ego, because that often happens. Don't involve the ego thinking that so many people are being helped because of you and don't identify with what you are doing. It is not an act of ego, it is a mandate, and you are an instrument. We are exposed to the seva and opportunity to serve here by the grace of Guru, it is Guru who inspires us to do the right things. Initially I did not want to do it but he poured inspiration into me which gave me the vitality, the energy, the clarity, the motivation to persevere to commit. I made a commitment; he had me take a pledge that I would work for the upliftment

of the people. He said, "My family is not a small family; I have a large family. Today it's Rikhia, tomorrow it could be anywhere and you have to expand your vision to that. It's no use remaining separate and living only for yourself." Things started to happen as I made the effort and I became totally committed and dedicated. The commitment, the inspiration and dedication became so strong as that happened the grace began to descend.

Rikhiapeeth and everything you see here is grace. I don't think that any human effort can result in what happened in Rikhia. Grace has made it all possible. Human effort – you try it; I challenge any one of you to go to a remote village where there is no road, no electricity, no shops, nothing available, and try to do what was done here in the short span of twenty-five years without the grace. It is not human effort; it is grace. When you serve with purity of heart and you align yourself with the goodwill that is pouring into that place, then the grace begins to manifest. We all need grace. Do you not need grace? Do you not need blessings? Can you overcome everything, every difficulty of your life on your own? No, you can't. There are so many layers and levels to the difficulties. Even if you are a sannyasin, you face difficulty. You may have overcome jealousy, greed and anger which are minor things but what will you do when you experience and move into the realm of psychic difficulties? Right now, when you try to meditate, the difficulty is your mind, your thoughts. Okay, you progress and the thoughts have ceased and you have entered that zone. Your awareness is flying high but even then you will experience difficulties. Negativity is everywhere, not just on this earth. There are subtle forces, subtle negative forces, that attack you at that time, when you are totally vulnerable, when your awareness is rising high, and how do you overcome that? We need grace, we do need grace in our lives.



Service is Innate

Swami Satyananda's teaching was that helping others is not only for them, it is for your Self. When you help others then you open a channel taking you closer to your Self and that is how we have lived, with that goal, for the last twenty-five years. Gradually and continually people started joining us because they were inspired by the goodwill and the purity that was being generated here. And what is the source of their inspiration? That force inspires them. An idea is put into your mind, an emotion arises, your heart begins to melt, and you think, "Oh, let me go to Rikhia and do some seva." There are forces at work out there. There are many good forces, the *videhas*, benevolent souls who are disembodied and constantly inspire and prompt us to do good things. You may think it was your idea to come here to serve, but it's not your own, it has been planted in you. You get connected to that and your inner voice rises and at that time you listen and respond. There are moments, not all the time, when it happens like that.

Now you know how the work in Rikhia started and it has become a big movement. More and more are joining in the experience of serve, love, give and experiencing the benefits. Practicing is not enough. You have read much from the scriptures; you have heard so many discourses and you have done so many yoga practises. You have done a lot but now you have to ruffle yourself a bit more because I'm going to drill it in. Before you leave the three words – serve, love, give - will be rotating in your mind. I'm going to make sure of it just as Swamiji drilled serve, love, give into me and his Guru drilled into him. The purpose of yoga is to unite you with others. And how do you get united with others? You unite with yourself first. You have to love yourself and you have to serve yourself. Find ways to serve yourself. The Self, I'm talking about, the Self, the *atma*. How do you serve the *atma*? By doing the right things, by performing the appropriate actions at the appropriate time and taking the correct course of action; that is the first service to your Self. Service is an inner urge that arises from the depths of the *atma*, the depths of the soul which is common in everybody.

The urge to serve is universal. Everybody has that urge to serve. We all want to contribute to making the planet a better place. We want to exhibit our talents, our gifts, our skills to improve the place that we live in. From childhood, the spirit of service is in everybody. As a child, at home, did you not serve? You helped your parents, you cleaned up the house and you looked after the younger children. The source of that urge is the *atma*. If the



urge to serve has not arisen, and in many people it has not, it is because that inner voice has not been allowed to come through. This voice is from the heart. It is not from the mind. It comes from deep inside your heart. When you become an adult you move out from the home and serve the community. When you go to different places, you look out for places to serve. You may not even realise it and the intention may not be at the forefront of your consciousness, but that inner urge is compelling you. When you see somebody in need you try to help, right? You may not be helping anybody, maybe you are just doing your own thing like studying or involving yourself in some business, but at times you do serve and it is because that inner voice is encouraging and compelling you at that time. A situation may crop up or you see a person in need and that inner voice tells you, "Look, you have a chance – serve." Sometimes you do it, sometimes you ignore it especially if it's a person you don't like. Then definitely you ignore it and turn your face away. But even if it is a person who does not like you or has done harm to you, the true spirit of service has no conditions.

In the early years we used to go out into the villages to give. Now the villagers come here but at that time we used to load the tractor, go out into a village and call out the names of the recipients. As soon as the tractor arrived everyone would come running. We used to sing kirtan. The villagers were only looking at the tractor and all the goodies there, not much interested in

kirtan, because they were desperate, their need was dire. They did not care about kirtan or anything else, just could I have that bag, I need it so badly. There were some cases where people didn't get what they wanted. Whatever people sent we gave out and sometimes it was old clothes and there were people who did not want old clothes. So they returned the bag to us and I used to get furious. I would say, "Look, we are helping these people and they don't even have gratitude." Swamiji would reprimand me about it. He said, "You have to give it with goodwill and if a person does not accept it, that's not your concern, it should not alter your inspiration or affect your effort to give." Gradually, through the service, I overcame the irritation and the anger. I remembered my Guru's words and was able to retain the inspiration and the goodwill. Within the service is a tremendous transformative power. And those same people who used to return what we gave them came back to us in later years and apologetically said, "We made a mistake and we really do want to be included."

Transformation occurs in the environment through the acts and attitudes of goodwill. Transformation does not occur through acts of hatred or attitudes of animosity. No government can transform and neither can any political system, but one individual can transform through the good he or she generates and keeps intact despite the obstacles or difficulties. Difficulties will certainly come. When we started making houses and giving cows and bulls, thelas and rickshaws, etc., people came to me and said, "Look, Swamiji, you will make the house and they will dismantle it and sell the nuts and bolts." I heard people were selling the cows we gave them to go and drink with the money. Again I went running to Swamiji and said, "Imagine, all that you are doing for them and they don't even value it!" So he said, "That is not the way to think. Think about all that God has given you. He has given you a body, He has given you a mind, He has never said or done anything about the many things in your life that were given to you in gratis and you misused." The misuse of mind, body and talent is rampant. You misuse all the things that God has given you including your wealth and status. Swamiji said, "Don't worry about that, you keep doing what you are doing with the same inspiration and goodwill." Eventually the villagers used to catch the people who sold the cows and say to them, "Look, if you don't want the cow, return it to Swamiji and then Swamiji will give it to somebody else who needs it more than you. It seems you don't need the cow because you're planning to sell it." It was amazing to witness this transformation – they were developing the sense of gratitude. They were developing an awareness that somebody had come

here and was caring for them without wanting anything from them in return, it was out of pure love.

Bond of Love

A bond of love began to grow between the villagers in the local community and the ashram. It was an incredible achievement and an aim of this whole effort. When you serve selflessly, when you are not distracted by all the difficulty and stumbling blocks, over time, the love develops between the receiver and the giver. If you just gather a whole bunch of things and go sit in a car out on the road and give the stuff out as dole, no bond will develop. Many people do that or lay conditions on their services. Usually in service projects there is always a condition like they will make a house for someone but the intended receiver has to leave the house and community they are living in to go live in the new house. That is what the government does. The government makes a new house far from the neighborhood and land they have been a part of for many generations so they never go and live there. How can they leave all their cattle and their fields and everything that belongs to them and go and live in some other house? Swamiji said, "You have to do it unconditionally. It has to be what they want, and you have to go into the depth of it. Don't do it superficially. Their difficulty has to become your difficulty. Don't think of your difficulties, think of their difficulties. If you have worry, worry, but don't worry about yourself; worry about them. If you have desires, okay, but don't desire for yourself; desire for them. If you have anxiety, okay, you can't get rid of anxiety overnight, but you can channel it. You can transfer your anxiety to them – feel anxious that they have no shoes to wear." That is how Swamiji guided me and that is how things started progressing for the mission to fulfill the mandate and for my own evolution.

As the bond of love began to grow more deep, these children and villagers started becoming more confident and secure. They knew somebody was caring for them and positive vibrations started developing. Now when they sleep in their house, they feel protected and secure. The gatekeeper here was a local man named Narayan. He was an elderly man maybe in his late seventies or early eighties. Half of the time he used to sit on the chair and sleep but Swamiji said he will be the gatekeeper. He was good for nothing but Swamiji said he had to be given a job, so there was nothing else he could do but sit at the gate. One day Narayan invited me to his house and I went. I went into a state of total shock, it was culture shock. Although I'm born in India, I'm an Indian, I had never seen anything like that so close.

Yes, when you're driving past in the car you see poverty on the streets, but you don't see it so close. In his house there was nothing. It was just a room where about twelve people lived. There were no windows and they cooked in there, the fumes and smells were overwhelming. When I went inside it was so dark I couldn't see a thing. They didn't have windows because they were scared that if anybody saw what little possessions they did have there would be a theft. In that dingy room, in that squalour, along with the twelve people, there lived children, goats and cows, everything was in there. I went into a state of shock and upon returning to the ashram I proclaimed that I was going to make houses for each and every one here. Swamiji laughed and said, "Yes, when I was young, I also used to say I'll sweep the whole of India; I'll make everything clean. So that's your youth talking, but you try." And we did it. We worked so hard and we made so many houses here. We provided people with a better place to live and gave them sanitation. Then we went into agriculture. We explored many areas and people started to come forward saying they needed help with this or that, so following their lead, that is the direction we took. We also provided training and expertise in order for them to start relying on themselves and gain employment. Rikhiapeeth evolved right along with those we were serving.

Rikhiapeeth is still evolving because evolution implies motion. We don't have to make houses forever if that ceases to be the need. We don't have to give what we are currently giving life-long. The needs of the villagers and kanyas and batuks dictate what we give. Today they need education.





Less and less people come for shelter and more and more come to us for education. This is evidence that their awareness is growing and continuing to expand. Always the visionary, I remember Swamiji asking me, "How long are you going to keep giving blankets and food?" He knew that eventually there would be expansion of awareness. There has to be expansion of awareness. The people here have to move with the times because this is the 21st century; the world is moving so rapidly and they're going to get left behind. What will they do then? They have to start dreaming and hoping and keep pace. Swami Satyananda's vision was not just limited to houses and medicine; it was expansion of awareness, which is yoga. What is yoga? Yoga is expansion of awareness. Yoga is not just to keep the body fit. Yoga is not just to know what's going on in the mind and what you are thinking and dwell on that. Yoga is expansion of awareness. If you have two children, think about a third child who is not yours. That is yoga and expansion of awareness. Until that happens the yoga you practise, I'm sorry to say, is not expanding and will not expand your awareness. The day that you begin thinking about others, you can say that the yoga you practise is becoming fruitful in your life. If the yoga you practise is making you more introverted and more self-introspective, and you're living in your own little shell, then that is not the yoga of Swami Satyananda. For him yoga was not the end, it was the means.

Rikhiapeeth Medical Camp: Extending Care and Compassion

14th - 17th June 2023

In commemoration of Sri Swamiji's birth centenary, the Amrit Lahari celebrations at Rikhiapeeth featured a Health Camp held in June 2023. This marked a significant occasion as the ashram welcomed surrounding villagers for onsite health care for the first time since the pandemic's outbreak in 2020.

Pre-Camp Medical Outreach

Leading up to the Health Camp, a series of weekend Outpatient (OPD) consultation days were conducted throughout May, extending crucial health services to the villagers. Over 2500 residents of Rikhia panchayat and surrounding areas benefited from basic health checkups during these weekends. Approximately 200 patients requiring specialized tests were identified. Some tests were carried out within the ashram premises, while others were referred to Deoghar. In total, over 700 patients were registered for the upcoming Health Camp. A dedicated team of doctors, pharmacists, and nursing staff, including Dr. S.K. Karan, Dr. Sangeeta Karan, Dr. Shreya Karan, and Dr. Gaurav Prakash from Park Clinic Dhanbad, along with Dr. Talpatra from Dhanbad, Dr. Jitendra Kumar from Deoghar and Dr. Shashwat from Dhanbad selflessly participated in these pre-camp outpatient clinic days.

The Multifaceted Health Camp

Originally designed to address Gynecology, Pediatrics, General Medicine, Ayurveda, and Cancer screening, the Health Camp's scope expanded significantly after evaluating patients during the OPD phase. Ophthalmology, ENT, Dental, and General Surgery were added due to identified needs. Thus, a simple health camp evolved into a comprehensive multi-specialty event.

A Beacon of Hope

Despite the scorching heat of the summer season, patients arrived in substantial numbers at the ashram, buoyed by hope and faith in receiving much needed health care. The sight of relief and happiness in their eyes



upon entering the ashram premises was heartening. Over the four-day camp, around 2500 patients were attended to, thanks to the dedication of a compassionate team comprising doctors, pharmacists, paramedical staff, volunteer sevaks, kanyas, batuks, workers, and ashram residents. No patient was turned away or left unattended.

Healing Mantras and Best Wishes

The commencement of each day at the health camp was marked by the collective chanting of the Mahamrityunjay mantra, accompanied by prayers for health, vitality, and immunity. This was followed by the singing of “Serve, Love, Give,” a kirtan of Swami Sivananda, which served as the guiding principle for this seva initiative. Patients’ registration was followed by a basic physical examination of vital signs, an educational video presentation, and consultations with doctors. As patients waited for their consultations, they were offered refreshments and sugarcane juice. After receiving

consultations, patients were given medications and well wishes before departing the ashram. Throughout this period, the ashram's environment resonated with healing vibrations, enhanced by the continuous playing of the Mahamrityunjay mantra in Sri Swamiji's voice.

Serve, Love, Give

The Health Camp facilitated around 100 pathology and radiology tests. 50 individuals with hearing impairments were provided hearing aids, while another 50 cases were referred to advanced treatment centers. In addition to the doctors who participated in the pre-camp OPDs, Dr. Rajesh, Dr. Amitabh, Dr. Alka, Dr. Pranav (Sn. Adwait), Dr. Nilesh, Dr. Adarsh Shetty (Sn. Atmabhav), and Dr. Mrinal generously joined the service efforts. Volunteers hailing from various corners of the world and across India, including Bulgaria, Mumbai, Bangalore, Bihar, Indore, Varanasi, Kolkata, and Gondia, collaborated with ashram residents to experience the joy of selfless service. The camp's execution was supported by Park Clinic from Dhanbad, N.K. Dhabar Cancer Foundation, Mumbai, and F.E. Dinshaw Charities, Mumbai.

Culmination and Blessings

The Health Camp reached its culmination with a special blessing as Swami Satyasangananda graced the event's participants. Swami Satyasangananda expressed her joy at the resumption of this vital activity post-pandemic and extended her heartfelt appreciation to everyone who contributed to this seva yajna. She reiterated Rikhiapeeth's unwavering commitment to promoting peace, abundance, and prosperity for all. In conclusion, she conveyed the auspicious blessings of Sri Swamiji, proclaiming, "Today, Sri Swamiji is very happy."





रिखियापीठ के संकल्प

स्वामी सत्यसंगानन्द सरस्वती

जब भी कोई महान कार्य आरम्भ होता है, तो सबसे पहले वह एक बीज के रूप में प्रकट होता है। कहाँ प्रकट होता है? अपने हृदय में, अपनी अभिलाषा में, अपनी इच्छा में, अपने संकल्प में। फिर वो एक कार्य बन जाता है, मन में उतरता है, और फिर हमारे जीवन में उतरता है। जिस बीज को आप बोते हैं, यह जरूरी नहीं कि आप ही उसका फल भोगेंगे, और वहीं हम गलती करते हैं। जैसे ही हमको पता चलता है कि अगर हम बीज बोएँगे और फल हमको नहीं मिलेगा तो सोचने लग जाते हैं कि क्यों बोएँ? क्यों इतना संघर्ष करें? क्यों इतनी ताकत लगाएँ, क्यों इतनी ऊर्जा खर्च करें? इसका फल तो मुझे मिलने वाला ही नहीं है। हो सकता है कि जो संघर्ष मैंने किया था, उसका फल 10 पीढ़ी आगे मिले। पर यह बहुत अनिवार्य है कि हम इससे ऊपर उठें और इसको अच्छी तरह से समझें नहीं तो जब हम संघर्ष करते हैं, और उसका फल नहीं मिलता है तब निराश हो जाते हैं।

इसीलिए यह स्थान बहुत ही हमारे लिए उत्तम है, शुभ है, क्योंकि यह स्थान हमारे गुरुदेव ने चुना है। यह उन्हीं का चयन किया हुआ है। किस चीज के लिए? उनके संकल्प की पूर्ति के लिए। उन्होंने ही यहाँ बीज बोया, उस संकल्प की पूर्ति के लिए। वह संकल्प क्या था? वह संकल्प था कि हर-एक के जीवन में सुख, शान्ति और समृद्धि के लिए रास्ता बने। कठिनाईयों का तो सबको सामना करना पड़ता है। पर उसके साथ-साथ, जीवन में खुशहाली होनी चाहिए, सुख होना चाहिए। हमारा जीवन खुशहाल बने, यही उनका संकल्प था।

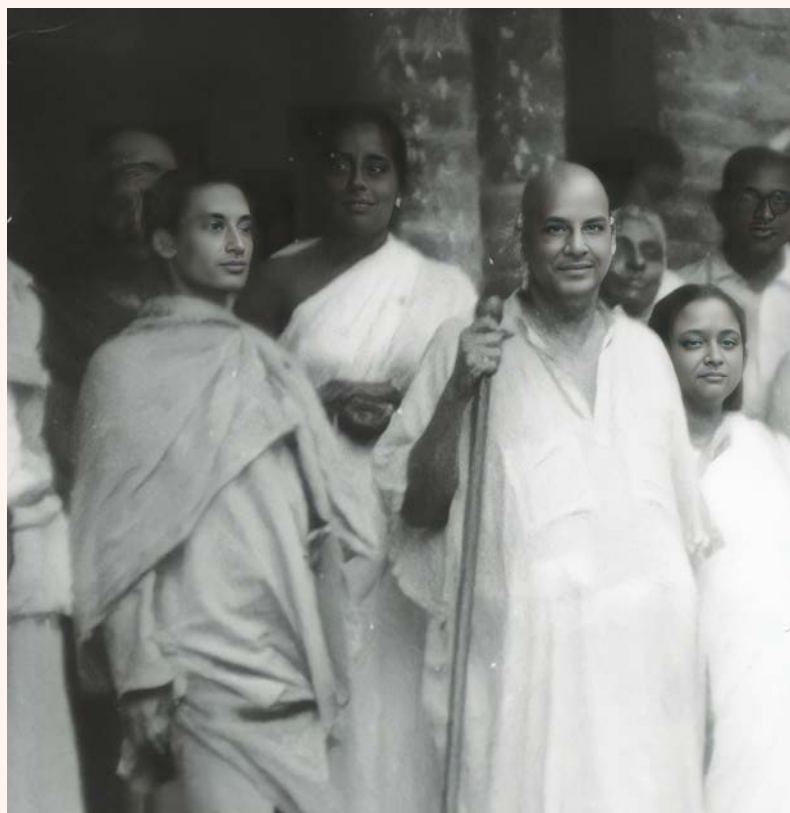
यही बीज उन्होंने यहाँ रिखियापीठ में बोया। इसलिए यह स्थान बहुत उत्तम है। यहाँ हर एक कोने में उनका चरण-स्पर्श हुआ है। यहाँ का पूरा स्थान ही पवित्र है, क्योंकि सब जगह उनका चरण-स्पर्श हुआ। यहाँ का पूरा निर्माण उन्हीं की दूर-दृष्टि है। उन्होंने जिस बीज को यहाँ बोया कि हर-एक के जीवन में सुख, शान्ति, समृद्धि हो, उसके ऊर्जा की लहरें, बाहर की ओर बहती जाएँगी। क्योंकि उन्होंने यहाँ की धरती पर शिक्षा दी कि सेवा करो, प्रेम करो, दान देना सीखो, शुभ-कार्यों के साथ अपने आपको जोड़ो, शुभ-चिंतक बनो और अपने जीवन में नकारात्मक सोच को जीतने की कोशिश छोड़ कर सकारात्मक सोच को बढ़ाओ। नकारात्मक सोच को आप नहीं जीत सकते हैं। अगर आप सोचते हैं कि

एक दिन आएगा कि जब मैं नकारात्मक सोचूँगा ही नहीं, झगड़ा होगा ही नहीं, मैं उदास होऊँगा ही नहीं, मुश्किलें होंगी ही नहीं, तो आप भूल कर रहे हैं, आप नासमझ हैं क्योंकि ऐसा दिन कभी आएगा ही नहीं।

पर यदि आप सकारात्मक सोच बढ़ाते हैं, तब उसके प्रकाश में नकारात्मक सोच रह ही नहीं सकता है, वह मिटने लगता है, वह कमजोर और दुर्बल होने लग जाता है। अभी तो वह बहुत बलवान है क्योंकि हमेशा मन नकारात्मक सोच में जाता है। हमेशा मन नकारात्मक चीज ही सोचता है, चाहे वो अपने सगे ही क्यों न हो। जिनको हम सबसे ज्यादा प्रेम करते हैं, चाहते हैं, उनके बारे में भी हम नकारात्मक सोचते हैं, दुश्मन की तो दूर की बात है क्योंकि उसके बारे में तो पूरा समय नकारात्मक ही सोचते हैं। इस नकारात्मक सोच से कैसे हम ऊपर उठें? इसी के निवारण के लिए यहाँ पर हमारे गुरुदेव ने बीज बोया है। लेकिन बीज बोने के बाद उसका पोषण करना, फिर उसमें फल-फूल खिलें, यह देखना, उसकी रक्षा करना, उसको फैलाना और उसकी सुगन्ध बिखेरना, यह कार्य हम सबको मिलकर करना है। यह हमारे गुरुदेव का संकल्प जो बीज के रूप में उन्होंने यहाँ बोया है, उसको आगे बढ़ाने का कार्य अब आरंभ हो गया है।



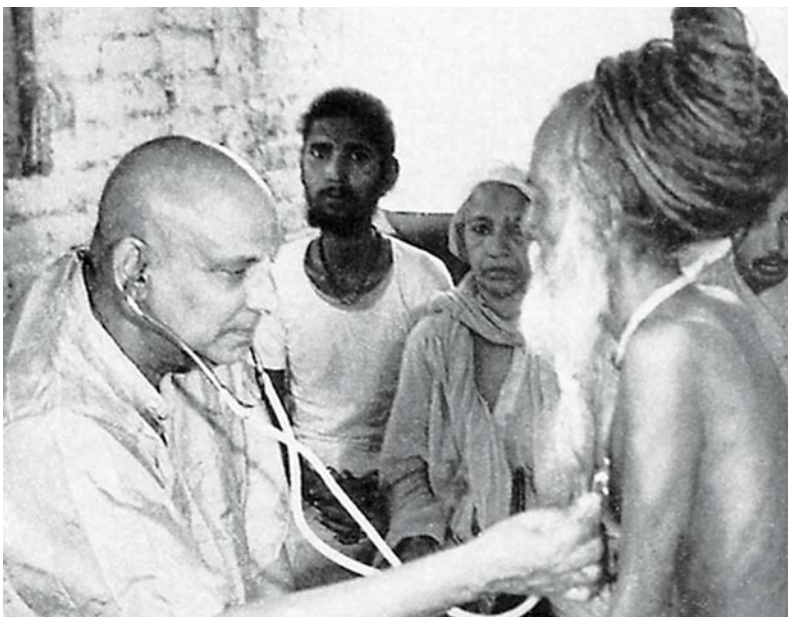
Satsang with Swami Satyasangananda in Sivananda Sarovar, Rikhiapeeth



It is selfishness that has deplorably contracted your heart. Selfishness is the bane of society. Selfishness clouds understanding. Selfishness is petty-mindedness. Bhoga increases selfishness and selfish Pravritti. It is the root-cause for human sufferings. Real spiritual progress starts in selfless service. Serve the Sadhus, Sannyasins, Bhaktas and poor and sick persons with Bhava, Prema and Bhakti. The Lord is seated in the hearts of all.

The spirit of service must deeply enter into your very bones, cells, tissues, nerves, etc. The reward is invaluable. Practise and feel the cosmic expansion and infinite Ananda. Tall tales and idle gossip will not do, my dear friends! Evince intense zeal and enthusiasm in work. Be fiery in the spirit of service.

- Swami Sivananda Saraswati -



सेवा- हृदय शुद्धि का माध्यम

स्वामी शिवानन्द सरस्वती

कॉलेज के समय से मैंने चिकित्सा मार्ग को अपनाया तथा त्रिचिनापल्ली में तीन वर्षों तक 'अम्ब्रोसिया' नामक एक चिकित्सा पत्र चलाया। घर में माताजी और भाई मुझे किसी अन्य विभाग में अध्ययन तथा नौकरी करने के लिए आग्रह करते, परन्तु मैं चिकित्सा क्षेत्र में ही लगे रहने के लिए दृढ़ प्रतिज्ञ था क्योंकि यह क्षेत्र मुझे बहुत अधिक पसन्द था। मैं अत्यन्त श्रमशील लड़का था। तंजोर मेडिकल इन्स्टीट्यूट में अध्ययन करते समय मैं छुट्टियों में भी घर नहीं जाता था। मैं अपना सारा समय अस्पताल में ही बिता देता था। मुझे शल्य गृह में कभी भी प्रवेश की अनुमति प्राप्त थी। मैं उसमें घूम कर शल्य चिकित्सा का ज्ञान प्राप्त करता था जो उच्च कक्षा के विद्यार्थी को ही होता था। एक पुराना सहायक सर्जन वैभागिक परीक्षा देने वाला था, वह मुझसे अपनी पाठ्य पुस्तकों को पढ़वा कर सुनता था। इसके द्वारा मुझे चिकित्सा सिद्धान्त में दक्षता मिली। मेडिकल स्कूल के प्रथम वर्ष के अध्ययन के समय ही मैं उन प्रश्नों का उत्तर दे सकता था जिनके उत्तर अंतिम वर्ष के छात्र भी नहीं दे सकते थे।

अध्ययन के बाद मैं अपने लिए तथा पत्रिका को स्थायी बनाने के लिए कोई नौकरी करना चाहता था। अतः मैं त्रिचिन्नापल्ली को छोड़ कर मद्रास में डा. हालर्स फार्मसी में काम करने चला गया। यहाँ पर औषधियाँ बाँटना तथा रोगियों की सेवा सुश्रूषा के साथ-साथ लेखा का भार मुझ पर ही था। मुझे बहुत ही परिश्रम करना होता था। मैं यह सब करने के पश्चात भी 'अम्ब्रोसिया' के लिए सम्पादकीय तथा उसके व्यवस्थापन के लिए समय निकाल लेता था। लेकिन मैं अन्यत्र कहीं अच्छी परिस्थिति को प्राप्त करने के खोज में था। अन्ततः मैंने मलाया के स्टेट्स सेटिलमेन्ट्स में अपना भाग्य आजमाना चाहा।

मलाया में मानव सेवा के प्रथम पाठ

मलाया में उस समय ए.जी. रोबिन्स, स्टेट के अस्पताल के लिए एक सहायक की खोज में थे। उन्होंने मुझे पूछा, “क्या तुम स्वयं भी एक अस्पताल को चला सकते हो?” मैंने कहा, “हाँ, मैं तीन अस्पताल चला सकता हूँ।” मुझे तत्काल ही काम पर रख लिया गया। वहाँ पर मैं लगभग सात वर्षों तक रहा। मलाया में मैं गरीब जनता, सैकड़ों मजदूरों और नागरिकों के सम्पर्क में आया। मैंने मलाया की भाषा सीखी तथा वहाँ के निवासियों से उसी भाषा में बात की। मैंने स्टेट के श्रमिकों की अच्छी प्रकार से सेवा की तथा उनके प्रेम का पात्र बना। मुझे सेवा में अत्यधिक रुचि थी।

मैंने अनुविक्षणीय अध्ययन तथा उष्णकटिबन्धीय औषधि के क्षेत्र में विशेष दिलचस्पी ली। इसके बाद मैं सिंगपुर के निकट जोहोर बारू में गया तथा वहाँ तीन वर्षों तक रहा। मैं सुखी, प्रसन्न तथा सन्तुष्ट था। मैं सभी रोगियों की सेवा सावधानी के साथ किया करता था। मैं कभी उन लोगों से फीस आदि नहीं लेता था। उनके रोग तथा कष्टों को दूर होते देख मुझको हार्दिक प्रसन्नता होती थी। लोगों की सेवा करना तथा जो कुछ भी मेरे पास हो, उसमें से दूसरों को हिस्सा देना ही मेरा जन्मजात स्वभाव था।

मैं अपने विनोद से लोगों को प्रसन्न रखता था तथा रोगियों को प्रिय तथा सहसपूर्ण शब्दों के द्वारा प्रोत्साहित करता था। इस तरह रोगी नव-स्वास्थ्य, शक्ति, आशा तथा स्फूर्ति का तुरन्त ही अनुभव करने लगते थे। रोगियों के चमत्कारिक उपचार के कारण लोगों ने यह सर्वत्र घोषित कर दिया कि मुझे ईश्वर का विशेष वरदान प्राप्त है तथा आकर्षक एवं भव्य व्यक्तित्व से विभूषित बहुत ही दयालु तथा सहानुभूतिपूर्ण डॉक्टर के रूप में सराहना की। उग्र रोगों के इलाज में मैं रात को भी जागरण करता था। रोगियों के साथ रह कर मैं उनकी भावनाओं को समझता तथा उनके कष्टों को दूर करने के लिए अपनी ओर से पूरी-पूरी कोशिश करता था।

मैं रॉयल इन्स्टीट्यूट पब्लिक हेल्थ, लन्दन; रॉयल एशियाटिक सोसायटी, लन्दन तथा रॉयल सैनेटरी इन्स्टीट्यूट का भी सहयोगी बन गया। मलाया में मैंने कई औषधि सम्बन्धी पुस्तकें प्रकाशित कीं जैसे 'घरेलु दवाईयाँ', 'फल तथा स्वास्थ्य', 'रोग तथा तामिल नाम', 'जन स्वास्थ्य पर चौदह भाषण' आदि। मैंने बहुत से लोगों को आश्रय दिया तथा उनको भोजन, वस्त्र इत्यादि देकर नौकरी दिलवायी।

मैं अपने विचारों में उदार था। संन्यास की चेतना मुझमें गहरी गड़ी हुई थी। संकीर्णता और कुटिलता से मैं बहुत दूर था। मैं बहुत ही सरल, स्पष्टवक्ता तथा खुले हृदय का था। मैंने अस्पताल में बहुत से युवा व्यक्तियों को ट्रेनिंग दी तथा उनको बहुत से स्टेट अस्पतालों में भर्ती करा दिया। मैंने अपनी सारी शक्ति दिन-रात लोगों के दुःख दूर करने में, रोगियों तथा गरीबों की सेवा करने में लगा दी। इस प्रकार की निष्काम सेवा से मेरा मन तथा हृदय दोनों शुद्ध हो गए तथा मेरा आध्यात्मिक मार्ग प्रशस्त हो चला। निष्काम कर्म के द्वारा हृदय की शुद्धि के अनन्तर मुझमें नयी दृष्टि का उदय हुआ। मुझे पक्का विश्वास हो चला कि ईश्वरीय वैभव, शुद्धता तथा दिव्य महिमा का पवित्र धाम अवश्य होगा जहाँ मनुष्य परम सुख, सुरक्षा, पूर्ण शान्ति तथा चिरन्तन सुख को आत्मसाक्षात्कार के द्वारा प्राप्त कर सके। 1923 में मैंने अर्थोपार्जन तथा विलासमय जीवन का परित्याग कर संन्यास जीवन को ग्रहण कर लिया और सत्य का सच्चा अन्वेषक बन गया। 1924 को परमहंस स्वामी विश्वानन्द सरस्वती के पवित्र हाथों से गंगा के किनारे मैंने संन्यास दीक्षा ग्रहण की और ऋषिकेश में ही अपनी साधना चालू किया।



Sunset over Sivananda Sarovar, Rikhiapeeth

समन्वय साधना की विधि

ऋषिकेश में महात्माओं की साधना के रूपों के गम्भीर अध्ययन से मेरी आँखें खुल गयीं तथा आध्यात्मिक मार्ग में तीव्र तथा उग्र साधना के लिए प्रेरणा मिली। मैंने ईश्वर कृपा की अनुभूति की और अन्तर्मन से बल तथा पथ प्रदर्शन प्राप्त किया। मैंने सर्वांगीण विकास का मार्ग ढूँढ़ निकाला और अपनी सारी शक्ति और समय अध्ययन, सेवा तथा साधना में लगा दिया।

रोगियों, निर्धनों तथा महात्माओं की सेवा करने से हृदय शुद्ध होता है। करुणा, दया, सहानुभूति, उदारता आदि जैसे दैवी गुणों के विकास के लिए यह सुन्दर क्षेत्र है। इससे अहंकार, स्वार्थ, घृणा, लोभ, काम, क्रोध, द्वेष इत्यादि दुर्गुणों एवं विकारों को नष्ट करने में सहायता मिलती है। महात्माओं तथा निर्धन ग्रामीणों को उचित उपचार की सुविधा प्राप्त नहीं थी। बद्रीनाथ तथा केदारनाथ जाने वाले सहस्रों यात्रियों को औषधि की आवश्यकता भी होती थी। अतः मैंने “सत्य सेवाश्रम” नामक एक छोटा सा औषधालय चलाया जो लक्ष्मण झूला में बद्री-केदार के पैदल रास्ते में पड़ता था। मैं बड़े प्रेम और श्रद्धा के साथ महात्माओं की सेवा किया करता था। मैंने गम्भीर रोगियों के लिए दूध तथा अन्य विशेष आहार का भी प्रबन्ध किया था। समुचित निष्काम सेवा भाव से आध्यात्मिक उन्नति शीघ्र ही हो जाती है।

साधकों के लिए संदेश

जीवन की प्रारम्भिक अवस्था में एकान्त में रह कर उग्र साधना करें। महात्माओं, गरीबों तथा बीमारों की यथा शक्ति सेवा करें। दूषित प्रकृति तथा सांसारिक संस्कारों को दूर करने के लिए मैं साधकों को कुछ महीनों या वर्षों के लिए सक्रिय सेवा कार्य में निमग्न रहने का निर्देश देता हूँ। इससे वे भूत को एकदम भूल कर अपने सारे समय तथा शक्ति को आध्यात्मिक खोज में लगाने में समर्थ होंगे। वे अपने शरीर तथा वातावरण को भूल जायेंगे। वे अपने मन को स्वतः ही सभी नाम रूपों से परे सत्य को पहचानने के लिए योग्य बना लेते हैं। प्रगति तथा साधकों के विकास एवं स्थिति के अनुसार प्रशिक्षण के अवधि में भिन्नता रहती है।

मेरी प्रणाली के अनुसार हर साधक को भोजन बनाना, कपड़े धोना तथा साधुओं, महात्माओं तथा बीमारों की हर प्रकार से सेवा करना जानना चाहिए। उन्हें गम्भीर अध्ययन, ध्यान, जप तथा प्रार्थना में समय व्यतीत करना चाहिए। काम करते समय भी उन्हें मानसिक जप करते रहना चाहिए। उन्हें विविध परिस्थितियों तथा व्यक्तियों के अनुकूल बनना चाहिए। उन्हें टाइप राइटिंग तथा प्राथमिक चिकित्सा भी जाननी चाहिए।



Creative Art and Craft Workshop conducted for Rikhia Kanyas, May 2023



प्रेम की परिभाषा

स्वामी सत्यानन्द सरस्वती

बहुत कम लोग जानते हैं कि प्रेम कैसे करना चाहिए। सच्चा प्रेम पावन भाषा में तुम्हारे अन्तरात्मा की अभिव्यक्ति है, हृदय का प्रकाश है। इसलिए ईसा मसीह, भगवान् बुद्ध, पैगम्बर मोहम्मद तथा अन्य साधु-संतों ने जो प्रेम की परिभाषा दी है, उसको व्यवहार में लाना बहुत कठिन है। और सबसे कठिन है अपने पड़ोसी से प्रेम करना। तुमको तो अनुभव हुआ होगा कि तुम्हारा पड़ोसी ही तुम्हारा सबसे बड़ा शत्रु होता है। किन्तु सन्त महान शक्तिशाली व समर्थ लोग होते हैं। उन्होंने तुमको दूरी पर रहने वाले पड़ोसी से प्रेम करने को नहीं कहा, एकदम बगल में रहने वाले पड़ोसी से प्रेम करने को कहा, क्योंकि वे जानते थे कि वही तुम्हारे लिए सबसे अधिक परेशानियाँ खड़ी करता रहता है। वह तुमसे सदैव लड़ता रहता है, छोटी छोटी बातों पर कोर्ट-कचहरी करना चाहता है।

इसलिए ऐसे पड़ोसी से प्रेम करने का उपदेश ईसा मसीह तथा अन्य सन्तों ने दिया है। प्रेम करना बहुत कठिन है, क्योंकि तुम जानते ही नहीं कि प्रेम कैसे किया जाता है। तुमको प्रेम का क, ख, ग भी मालूम नहीं। प्रेम याने क्या? मैं तुम्हारी, तुम मेरे हो? नहीं, यह प्रेम नहीं। सच्चा प्रेम कैसा होता है, हम जानते ही नहीं। प्रेम एक कला है, जिसे हमें सीखना चाहिए। प्रेम एक विज्ञान है, जिससे हमें अवगत होना चाहिए। तुम्हारी भावुकता को प्रेम नहीं कहते, तुम्हारे कामोद्दीपन को प्रेम नहीं कहते। यदि तुम अपने प्रेमी या प्रेमिका को कहते हो, 'मैं तुमसे प्रेम करता हूँ, तो इसका मतलब यह नहीं कि तुम सचमुच उससे प्रेम

करते हो। हृदय के पवित्रता की अभिव्यक्ति है प्रेम, जो तब प्रकट होता है, जब अपने में तुम पूर्ण सशक्त हो जाते हो। इसलिए संतों ने प्रेम पर इतना बल दिया है। अपने आपको प्रेम के लिए तैयार कैसे करना है? छोटे-छोटे दयापूर्ण कृत्यों से। प्रेम में भी कुछ प्रारम्भिक प्रशिक्षण आवश्यक है। यह प्रारम्भिक प्रशिक्षण, प्रेम का क, ख, ग है, दयापूर्ण छोटे-छोटे कृत्य।

दया के छोटे-छोटे काम कौन से हैं? स्वामी शिवानन्द जी कहते थे, अपमान सहो, आघात सहो, यही सबसे ऊँची साधना है। यदि तुम अपनी ओर चोट सह सकते हो, तो इसका मतलब तुम बहुत मजबूत व्यक्ति हो। साथ ही वे यह भी कहते थे, सेवा करो, प्रेम करो, दान दो, पवित्र बनो, ध्यान करो, अनुभूति प्राप्त करो, अच्छे बनो, सत्कर्म करो, दयालु बनो, करुणावान बनो। वे इन दस अर्थपूर्ण शब्दों का उपदेश सबको देते थे। वे कंजूस नहीं थे। जो भी उनके पास आकर जिस भी चीज की याचना करता था, सबके लिए वे बोलते थे, 'दे दो उसे। एक बार उन्होंने पूरा आश्रम खाली कर दिया, हम लोगों के लिए एक कम्बल भी नहीं बचा।

वे हमेशा दूसरों की भलाई ही सोचते रहते थे। सत्संग में उन्होंने कभी हम लोगों के जैसा आध्यात्मिक उपदेश नहीं दिया। वे सबकी तारीफ करते और सबको कपड़े, अन्न, दवाई आदि देते रहते थे। उन्हें अपने सम्पर्क में आने वाले हर व्यक्ति का नाम याद रहता था, यहाँ तक कि जो व्यक्ति उनसे पैंतीस-चालीस साल पहले मिला था, उसका नाम भी उन्हें याद रहता। वह परिचित व्यक्ति यदि बूढ़ा हो गया होता, तो उससे पूछते थे, तुम्हारा पोता कैसा है? वह आठवीं कक्षा में था। अब कहाँ है? क्या कर रहा है? उसके यहाँ तिल हुआ करता था न? क्या अब भी है? जिस व्यक्ति से तुम प्रेम करते हो, उसको तुम्हें जानना चाहिए। यदि मैं तुमसे प्रेम करता हूँ तो तुम्हारे बारे में मुझे सब कुछ मालूम होना चाहिए, खासकर तुम्हारी मुसीबतें, तुम्हारी समस्याएँ, तुम्हारी महत्वाकांक्षाएँ, तुम्हारी इच्छाएँ। यदि मैं तुम्हें जानता ही नहीं, तुम्हारे विषय में मुझे कुछ मालूम ही नहीं, तो मैं तुम्हारी मदद नहीं कर सकता।

इसलिए प्रेम बहुत कठिन चीज है। यह बहुत गहन विषय है। प्रेम और भक्ति का तत्त्वज्ञान ठीक तरह से समझ लेना चाहिए। जिस दिन दुनिया के तमाम लोग इसको समझ लेंगे, उस दिन इस धरती पर देवता उतर आएँगे। स्वर्ग में रहने वाले देवता कहेंगे, 'चलें उस धन्य पृथ्वी तल पर जहाँ है प्रेम अपार। किन्तु आज तो वे सब यही कहते हैं, 'नहीं, नहीं जाना पृथ्वी पर जहाँ लोग मेरा सामान उठा लेंगे या बटुवा छीन लेंगे, या मुझे बन्दूक से मार डालेंगे। राह में बारूद बिछा देंगे। वे पृथ्वी को धन्य पृथ्वी माता नहीं बोलते, वे कहते हैं, 'अधः पतित धरती। अतः जब मनुष्य परस्पर प्रेम करना, सेवा करना, दयालु और

परस्पर सहिष्णु होना, दूसरों की सहायता करना और उनकी समस्याओं, परेशानियों और विचारों में शामिल होना सीख लेगा, तब तुम्हारा परिवार, समाज और तुम्हारी दुनिया रहने की अच्छी जगह बन जाएगी।

सबके लिए करुणा

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

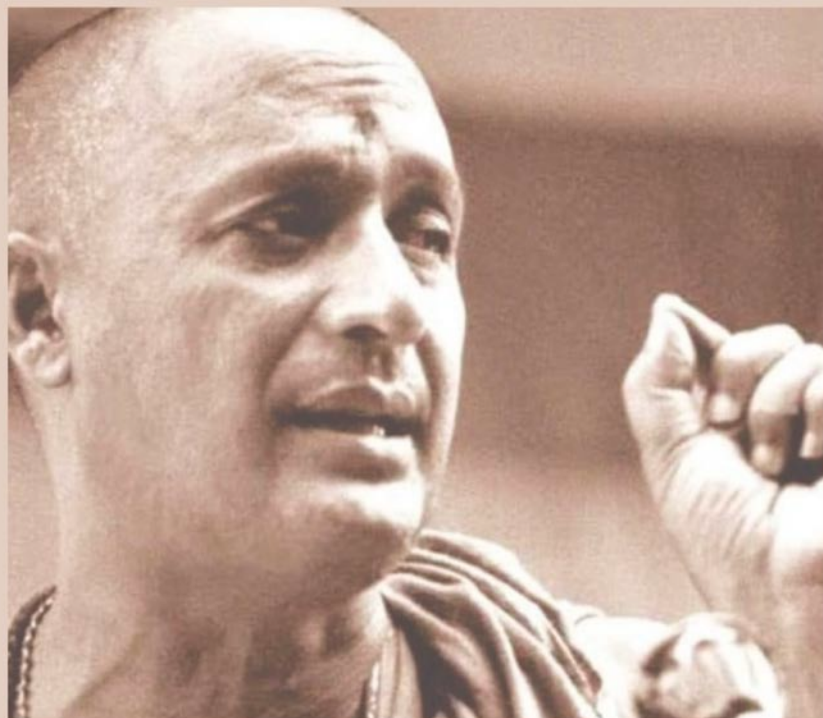
प्रेम में कोई शर्त नहीं रहती, कोई कामना नहीं रहती। तुम मुझसे प्रेम करते हो, इसलिए मैं तुमसे प्रेम करता हूँ, इस प्रकार का गणित अध्यात्म में नहीं चलता। सन्त कहता है, 'तुम मुझसे नफरत करते हो, फिर भी मुझे तुम अच्छे लगते हो। तुम मुझे आघात पहुँचाते हो, तो भी मैं तुम्हें मलहम पट्टी लगाता हूँ। किन्तु यह बहुत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

प्रेम का अर्थ है त्याग

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

पति-पत्नी, माँ-बेटे, भाई-बहन, दोस्त-दोस्त के बीच प्रेम बहुत गहरा हो सकता है, किन्तु भक्त और भगवान या गुरु और शिष्य के बीच जो प्रेम होता है, जिसमें दो हृदयों का मेल होता है, वह पूर्ण प्रेम है। परन्तु जब दो मन एक-दूसरे के प्रति तिरस्कार का भाव रखते हैं तो वह द्वेष हो जाता है। जब भी ऐसे द्वेषपूर्ण विचार मन में आने लगें, तब तुम्हें अपने मन को समझाना चाहिए - 'नहीं'। वह नहीं जानता कि मैं क्या कर रहा हूँ। ईसा मसीह को जब दुष्ट लोगों ने सूली पर चढ़ाया था, तब उन्होंने यही कहा था, 'हे प्रभु! इन्हें क्षमा कर दो, ये नहीं जानते कि ये क्या कर रहे हैं'। बस यही दृष्टिकोण होना चाहिए। हो सकता है तुमको यह बात समझ में आ जाए, फिर भी इसको व्यवहार में उतारना बहुत कठिन होता है। प्रेम के बारे में बोलना बहुत आसान है, किन्तु मैंने अभी जो कुछ पाँच मिनट में कहा है, उसको व्यवहार में उतारने के लिए जन्म-जन्मान्तर लग जाते हैं। जो लोग सचमुच प्रेम करना चाहते हैं, उनको त्याग करने के लिए भी तैयार रहना चाहिए। क्योंकि प्रेम का अर्थ है त्याग। प्रेम में लेना नहीं, केवल देना ही देना होता है। बिना शर्त देना, अपने आपको पूरा मिटा देने की सीमा तक देना। कौन जानता है तुम खुद भी खो जाओ। यदि तुम प्रेम की बाजी हार भी जाओ तो कुछ नहीं बिगड़ता। परन्तु तुमको प्रेम में यदि केवल जीतना है, तो फिर उसमें उतरो ही मत, क्योंकि यदि तुम सच्चे प्रेमी हो तो उसमें हार ही जाओगे। सच्चा प्रेम हृदय की ज्योति है, चित्त की प्रभा है।





I don't want a kingdom,
pleasures and comforts, freedom
from birth and death. I just want
to be able to help people who
are in distress.

- Swami Satyananda -

ASHRAM LIFE RETREAT

To make spiritual life accessible and approachable to all, irrespective of nationality, religion, cast, gender and creed, Paramahansa Swami Satyananda, throughout his life, created and developed many different kinds of spiritual practices. Through his teachings, not only did he give the modern world a vast ocean of knowledge, but also revived numerous spiritual traditions that today continue to attract countless numbers of seekers from across the world.

Among these, one is the Gurukul Ashram tradition, which is one of the most ancient traditions. The basis of ashram life is selfless service. The ashram lifestyle reveals to us how to become free from the dictates of the mind and regain control over our life.

In today's day and age this has become most relevant, as the ashram lifestyle makes us aware of our immense potential and enables us to give that a constructive direction. We learn to direct and expand the mind by adopting the spirit of selfless service, which in turn blossoms in our life as creativity and excellence in thought, word, and deed.

This Ashram Life Retreat at Sri Swami Satyananda's tapobhumi has been conceived to offer sincere seekers an opportunity to live the ashram lifestyle for a minimum period of one month according to their convenience and participate in the various activities taking place at the time. To choose the period during which to come you may also download the 2023 calendar available on the Rikhiapeeth website and refer to the scheduled activities and events, being conducted throughout the year as part of 'Amrit Lahari – Waves of Nectar,' Sri Swamiji's centenary birth anniversary celebrations.

There are no qualifications required to enrol. Before starting a new chapter of life, this retreat offers an ideal stepping stone towards a brighter future. Participate in this retreat to purify yourself, cultivate a positive outlook of life, and awaken your inner potential by immersing yourself in selfless service.

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

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



सेवा, प्रेम और दान

स्वामी निरंजनानन्द सरस्वती

गुरुजी ने संकल्प लिया था कि रिखियापीठ में सकारात्मक ऊर्जाओं का, सकारात्मक शक्ति का आवाहन होगा। और वह यज्ञों के माध्यम से, आराधना के माध्यम से, लोगों के जीवन में प्रेरणा लायेगी। सेवा, प्रेम और दान द्वारा समाज का, मनुष्य जाति का, और संसार का कल्याण हो सके, और साथ ही साथ मनुष्य आध्यात्मिक प्रवृत्ति को, एक सकारात्मक प्रवृत्ति को, एक ईश्वरमय प्रवृत्ति को, अपने भीतर में, अपने जीवन में धारण कर सके। श्री स्वामीजी ने तीन आदेश रिखियापीठ को दिये हैं- सेवा, प्रेम और दान। यह आदेश रिखियापीठ के आधार बने। पहला आदेश है सेवा, दूसरा आदेश है प्रेम और तीसरा आदेश है दान।

अब गणेश किसके देवता हैं? गणेशजी स्वामी जी के गुरु भाई हैं। और गणेशजी शुभता के प्रतीक होते हैं। आप लोग तो केवल विघ्न हरण करने वाले बोलते हैं, क्योंकि आपके जीवन में हमेशा विघ्न आते रहते हैं। आप लोग बुद्धि प्रदान करने वाले बोलते हैं क्योंकि आपमें बुद्धि की कमी है। इसलिए जिस व्यक्ति के जीवन में जो कम रहता है, जो अभाव रहता है, वह उसी के अनुसार ईश्वर को देखता है। अगर जीवन में प्रतिभा का अभाव हो तो गणेशजी प्रतिभा के देवता हो जाते हैं, अगर जीवन में दूसरा कुछ अभाव हो गणेश जी उसके देवता हो जाते हैं, क्योंकि व्यक्ति अपने आराध्य को उसी भाव से जोड़ता है। लेकिन वास्तव में गणेश जी शुभता के देवता हैं। शुभता का मतलब होता है, हर चीज को शुभ बना देना, हर चीज को मंगल कर देना और जब हर वस्तु, हर परिस्थिति, हर क्षण शुभ और मंगलमय हो जाता है, तब उसी से ही जीवन में सुख की, आनन्द की, शान्ति की शुरुआत होती है। जब जीवन में दुःख होता है, तब उस समय शुभ नहीं होता है, मंगल नहीं होता है, और दुःख के प्रवाह में हम बह जाते हैं इसलिए गणेशजी शुभता के प्रतीक माने गये हैं, जिनकी आराधना से हमेशा शुभ ही होता है। उस शुभ में अगर जीवन के कंकड़ हट जाते हैं और विघ्न दूर हो जाते हैं तो वह एक परिणाम है। अगर बुद्धि की प्राप्ति हो जाती है तथा कर्म के दरवाजे खुल जाते हैं और हवा का प्रवाह होने लगता है तो वह एक परिणाम है। आप परिणाम को देखकर अपने देवता से अपने आपको मत जोड़िए, आप उनके उद्देश्य को समझकर अपने आपको जोड़िए। गणेश जी का सम्बंध रहता है सेवा के साथ, क्योंकि जहाँ पर शुभ होता है, मंगल होता है, वहाँ पर सेवा होती है, निःस्वार्थ कर्म होता है, परिश्रम होता है। शुभता के साथ कर्म में भी शुभता आती है। जीवन में शुभता के साथ, कर्मों में जब शुभता आती है, तब कर्मों का रूप होता है सेवा। गणेश जी का सम्बंध है सेवा के साथ।

लक्ष्मीजी किसकी देवी हैं? ठन-ठन गोपाल की। आप लोग वही बोलेंगे कि लक्ष्मीजी अर्थ की देवी हैं क्योंकि आप के पॉकेट में हमेशा छेद रहता है न? जो भी डालते हैं, निकल जाता है इसलिए लक्ष्मी जी को आप धन की देवी मानते हैं, समृद्धि की देवी मानते हैं। लेकिन एक चीज याद रखना कि लक्ष्मी जी का सम्बंध है प्रेम के साथ क्योंकि जब माँ अपने सन्तान से प्रेम करती है तो सन्तान के जीवन में कोई भी अभाव को उत्पन्न नहीं होने देती है। अगर सन्तान के जीवन में अभाव है, कमी है, दोष है, तो माँ उस दोष को, कमी को, अभाव को दूर करने के लिए सन्तान का साथ हमेशा देती है। यह प्रेम की परिभाषा है। और माँ के प्रेम से ही जीवन समृद्ध होता है। मन को सुख और शान्ति मिलती है। प्रेम में सुख है, प्रेम में शान्ति है और प्रेम में अभावों का अभाव है। लक्ष्मीजी प्रेम करती हैं और उनको तो प्रेम करना ही है क्योंकि नारायण जीवन के सार हैं और लक्ष्मीजी नारायण की



सहयोगी हैं। अगर नारायण तत्त्व जीवन से जुड़ा है तो लक्ष्मीजी का भी सम्बन्ध जीवन से रहता है। इसलिए लक्ष्मीजी प्रेम की प्रतिमूर्ति हैं।

और माँ अन्नपूर्णा का क्या काम है? वे सभी को देती हैं। उनके सामने भगवान शंकर भी अपनी झोली फैला कर गए और माँ अन्नपूर्णा ने भगवान शंकर को खीर खिलाई। यहाँ भी कन्या किचन के सामने जो अन्नपूर्णा जी का मंदिर है, वहाँ उनके गोद में खीर है। खीर का मतलब है मिठास। ईश्वर या शक्ति जो देती हैं उससे आपके जीवन में मिठास आता है और तृप्ति होती है। और वही उपलब्धि है, वही कृपा है, वही अनुग्रह है, वही प्राप्ति है।

जो तीन संकल्प हमारे गुरुजी ने रिखियापीठ के लिए दिया सेवा, प्रेम और दान, इन्हीं के तीन स्वरूपों की आराधना यहाँ पर गणेशजी, लक्ष्मीजी और अन्नपूर्णाजी के रूप में होती है। श्री स्वामीजी ने जो संकल्प लिया था आज उस बीज से एक अंकुर निकला है और यह जो अंकुर निकला है यही अंकुर आज देव आवाहन के लिए तत्पर है। एक सिद्ध के संकल्प के साथ जुड़ कर, सिद्ध के संकल्प को फलीभूत और अंकुरित होते देख उसमें सभी अपना कुछ योगदान, सेवा प्रदान कर सकें तो सभी का कल्याण होगा, सभी का मंगल होगा।



A month long series of Yoga classes was conducted for the Kanyas of Rikhia which culminated in a Yoga demonstration on World Yoga Day, 21st June 2023



AMRIT LAHARI

- WAVES OF NECTAR -

SRI SWAMIJI'S CENTENARY BIRTH ANNIVERSARY

We are pleased to announce that Rikhiapeeth will host a series of events throughout the year 2023, as tribute to pay homage to the life and teachings which Sri Swamiji lived and inspired at Rikhiapeeth. These events will come to a grand culmination on 26th December 2023, when we will celebrate the 100th birth anniversary of Paramahansa Swami Satyananda. Furthering Sri Swamiji's vision for Rikhiapeeth and the mandates of Serve, Love & Give, the events will include medical camps for the villagers, workshops for the kanyas and batuks, kanya bhoj, as well as many different aradhanas and sadhana retreats, all being conducted as part of the year-long centenary celebration of 'Amrit Lahari – Waves of Nectar'. This series of events will conclude with the annual yajnas of Sat Chandi Mahayajna (13th to 17th December), Ananda Utsav (19th & 20th December) and Yoga Purnima (22nd to 26th December).

For further information on 2023 events and retreats please visit our website: www.rikhiapeeth.in

For any queries please contact us at: rikhiapeeth@gmail.com

अमृत-लहरी

श्री स्वामीजी की जन्म-शताब्दी जयन्ती

सन् 2023 रिख्यापीठ के लिए एक ऐतिहासिक वर्ष होगा जिसे अमृत-लहरी वर्ष के रूप में जाना जाएगा। हमें यह सूचित करते हुए अपार हर्ष और प्रसन्नता हो रही है कि रिख्यापीठ अमृत-लहरी वर्ष में अनेकानेक कार्यक्रमों व आराधनाओं की अमृत-वर्षा का आतिथेय करेगा। श्री स्वामीजी की परिकल्पना और उनकी मूल शिक्षाओं को समर्पित जन्म-शताब्दी जयन्ती में आयोजित अमृत-लहरी के विभिन्न आराधनाओं की श्रृंखला उनके जन्मशती समारोह 26 दिसम्बर 2023 को समस्त शिष्यगण के द्वारा भावपूर्ण श्रद्धांजलि अर्पण के साथ अपनी पूर्णता को प्राप्त करेगी। ग्रामवासियों के लिए स्वास्थ्य चिकित्सा शिविर, कन्या-बटुकों के लिए कौशल-विकास कार्यक्रम, प्रदोष भोज आदि के साथ-साथ श्रद्धालुओं के लिए साधना सत्र एवं आराधनाओं की श्रृंखला जन्म-शताब्दी जयन्ती अमृत-लहरी वर्ष के अंग बनेंगे। अमृत-लहरी वर्ष के इन लहरों पर थिरकने व अमृत-वर्षा की फुहारों में सराबोर होकर इनकी बूंदों के रसपान के लिए आपका हार्दिक अभिनन्दन है।

अमृत-लहरी वर्ष 2023 के सत्रों की और अधिक जानकारी के लिए:

www.rikhiapeeth.in

सम्पर्क-सूत्र:- rikhiapeeth@gmail.com

SRIMAD BHAGWAD SAPTAH 5TH TO 12TH SEPTEMBER 2023



AWAKEN THE POWER OF BHAKTI:

JOIN THIS SPECTACULAR CELEBRATION OF LOVE, DEVOTION,
AND JOY AT RIKHIAPEETH. MARK YOUR CALENDAR NOW AND
BE PART OF AN UNFORGETTABLE JOURNEY!

We are delighted to extend our heartfelt invitation to you on the auspicious occasion of the Srimad Bhagwad Saptah 2023, which is being hosted at Rikhiapeeth. This grand undertaking is part of the year-long Amrit Lahari, celebrating the 100-year birth centenary of our beloved Sri Swami Satyananda.

We are thrilled to announce that the Srimad Bhagwad Katha during this event will be conducted by the esteemed Swami Girishananda Saraswati. With profound knowledge and spiritual wisdom, Swami Girishananda Saraswati will illuminate the sacred verses of the Srimad Bhagavatam, offering profound insights into its timeless teachings. The Srimad Bhagwad Saptah aims to create an enriching experience for all participants and provide a unique opportunity to embark on a transformative journey of self-discovery, through the magical path of love.

During the Srimad Bhagwad Saptah, we will commemorate the auspicious occasions of the birthday anniversary of Swami Sivananda Saraswati on 8th September, as well as the Sannyasa Diwas or Samarpan Diwas of Swami Satyananda on 12th September. This auspicious convergence will invoke the blessings of both Swami Satyananda as well as Paramguru Swami Sivananda, creating an atmosphere of divine grace and spiritual upliftment.

You are cordially invited to the divine Srimad Bhagwad Saptah, an extraordinary event that holds the power to awaken Divine love or the spirit of Bhakti within you. Swami Satyananda had said, "**Bhakti marga will be the science of the 21st Century**". Swami Satyananda's vision is fast becoming a reality, and this is your golden opportunity to experience the power of bhakti to fill your life with purpose, joy, and spiritual fulfilment.

Please do confirm your attendance at the earliest, as limited seats are available for this auspicious gathering. For information contact us at rikhiapeeth@gmail.com

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



Amrit Lahari - Waves of Nectar

Sri Swamiji's Centenary Birth Anniversary

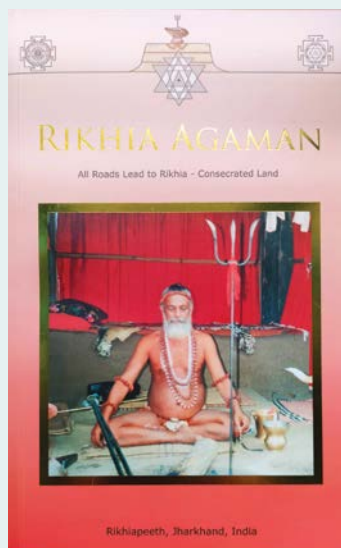
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For further information on 2023 events and retreats please visit website: www.rikhiapeeth.in

Rikhia Agaman

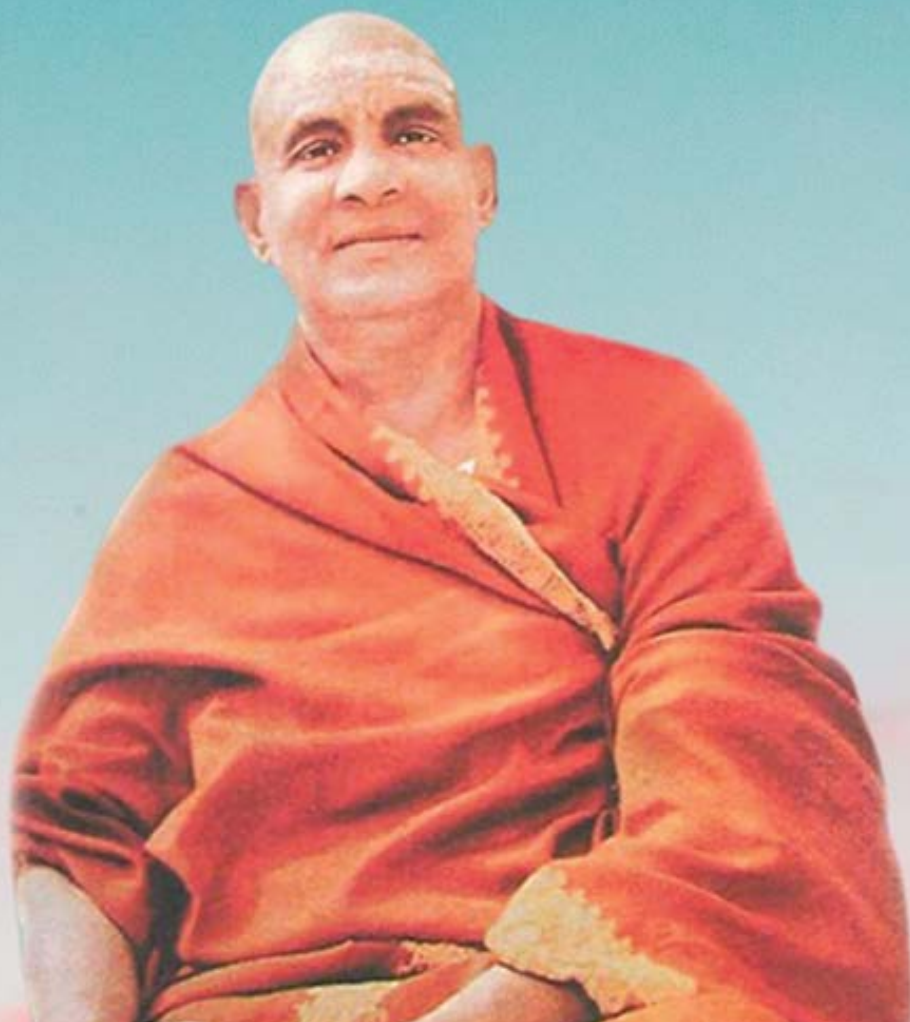
NEW RELEASE - Available on website

'Rikhia Agaman' unveils the historic moments surrounding Swami Satyananda's arrival at Rikhia on 23rd September 1989. This book weaves together the rich tapestry of that auspicious moment of Rikhia Agaman, offering an immersive journey into its past, the mandates that shaped its destiny, and the pivotal moments of inception of the spiritual haven that is Rikhiapeeth today. Through vivid narratives, 'Rikhia Agaman' illuminates the profound impact of Swami Satyananda's arrival at Rikhiapeeth. A tribute to history, spirituality, and the power of a single moment to shape destinies. This book captures the essence of Rikhia's founding moments and its enduring legacy.



Important Message:

Please feel free to read and download the latest issues of Aradhana which are available online free of cost at www.rikhiapeeth.in



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