

ARADHANA

Yoga of the Heart

Year 13 Issue 5
Sept/Oct 2024
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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Cover photo: Swami

Satyananda and Sri Yantra at Rikhiapeeth



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 Sri Yantra and the tradition of invocation of divine powers through the science of yantra. This issue aims to highlight its significance not only in ancient text but as a living tradition upheld and exalted at Rikhiapeeth.

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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).



Sri Yantra:

A Gateway to Divine Consciousness

In the vast landscape of spiritual symbols, few hold as much significance as the Sri Yantra. Known as the “queen of all yantras”, it is a powerful geometric representation of the cosmos and the divine feminine energy, or Shakti. The Sri Yantra is a powerful tool that maps the journey of the individual soul from worldly existence to the ultimate union with higher consciousness. Its intricate geometry, consisting of interlocking triangles, encapsulates profound esoteric wisdom rooted in ancient spiritual traditions.

At Rikhiapeeth, the Sri Yantra occupies a central place, not just as a symbol, but as a living embodiment of the spiritual mission of Rikhiapeeth, as Swami Satyananda had declared the Sri Yantra as the presiding yantra for Rikhiapeeth. The Sri Yantra, with its perfect balance of form and energy, is a key to unlocking the spiritual wealth that Rikhiapeeth offers. It aligns with the teachings and inspiration of Sri Swamiji, which encourage seekers to transcend material limitations and discover the infinite potential within. Swami Satyananda was deeply attuned to the power of the Sri Yantra. He saw it as an invaluable tool for inner transformation, a path for seekers to connect with their own divinity.

Rikhiapeeth was established by Swami Satyananda with the guiding vision and mandate of “Serve, Love, Give.” This spirit of selfless service and devotion to the divine has continued to flourish under the guidance of Peethadhishwari Swami Satyasangananda, who carries forward her Guru’s legacy.

At Rikhiapeeth, the sacred Sri Yantra now holds a particularly revered position, having been enshrined directly above the Samadhi Sthal of Sri Swami Satyananda Saraswati. This powerful 3D yantra not only sanctifies the spiritual resting place of Sri Swamiji in the lap of the Cosmic Mother, but also serves as an eternal beacon of his profound spiritual legacy. The placement of the Sri Yantra above the Samadhi symbolizes the continuous flow of divine energy and wisdom that Swami Satyananda embodied throughout his life, linking his teachings with the transformative power of this ancient geometric symbol. At the Samadhi Sthal devotees and

seekers alike are invited to connect with the spiritual energy of the Guru and the Cosmic Mother in the form of Sri Yantra, experiencing the timeless connection between the master and the divine cosmic energies.

The importance of the Sri Yantra at Rikhiapeeth and its central place within spiritual traditions continues to be upheld at Rikhiapeeth. This was most evident in the Saundarya Lahari retreat, conducted in September 2024 at Rikhiapeeth by Swami Satyasangananda. This retreat is based on the teachings of the Saundarya Lahari, attributed to the great sage Adi Shankaracharya. The text extols the beauty and power of the Divine Mother, while also serving as a practical guide for invoking the energy of the Sri Yantra into our lives. In this retreat, Swami Satyasangananda masterfully wove together the teachings of her Guru Swami Satyananda, and the wisdom of the ancient scriptures, making the Saundarya Lahari and the Sri Yantra accessible and relevant for modern seekers.

The Saundarya Lahari retreat offered participants the rare opportunity to immerse themselves in ancient tantric practices that have been preserved through the ages. Through guided meditation and the use of yantra, mantra and mandala, Swami Satyasangananda introduced seekers to the dynamic interplay of energy within Saundarya Lahari and the Sri Yantra. This helps spiritual aspirants to awaken to their own spiritual potential, harmonizing the forces of creation, preservation, and dissolution that are at work both within and around us all.

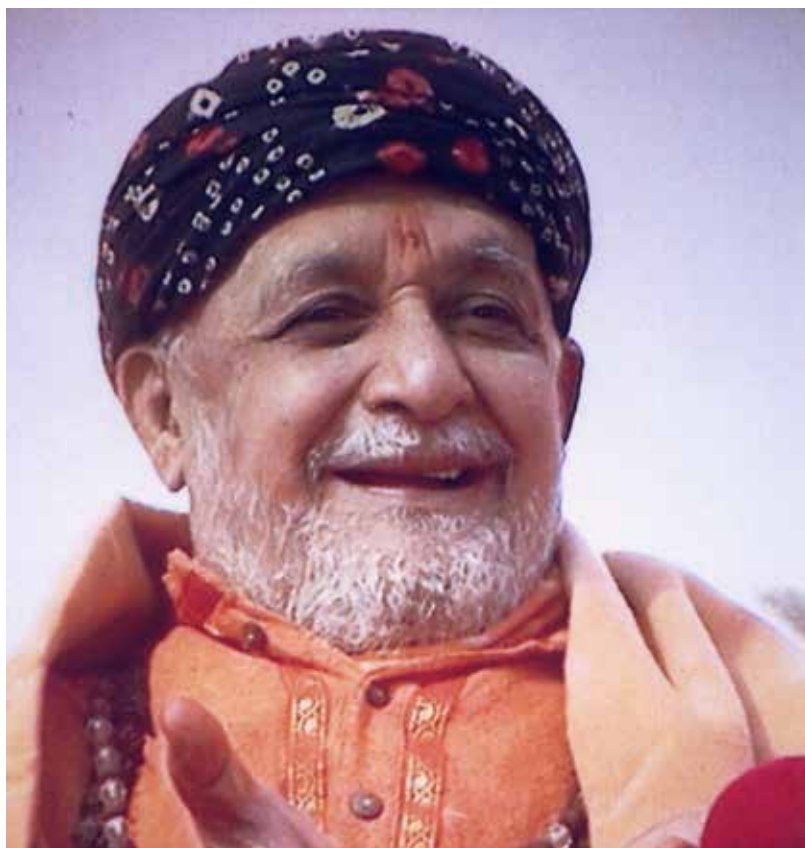


What makes the retreats conducted at Rikhiapeeth particularly significant is their focus on applying ancient wisdom in today's context. Swami Satyasangananda ensured that the teachings are not confined to scholarly study or abstract philosophy. Instead, they are lived experiences that speak directly to the needs of modern humanity. In this way the Sri Yantra with its timeless power becomes a tool for healing, personal growth, and spiritual awakening, accessible to all who come to Rikhiapeeth seeking light and guidance.

As Rikhiapeeth continues to evolve as a spiritual epicentre, the Sri Yantra remains a beacon of its deeper purpose and destiny. It is a symbol of the sacred union of energy and consciousness, a reminder that each individual holds within them the potential to realize their highest self. Through the compassionate guidance of Swami Satyasangananda and the vibrant spiritual environment of Rikhiapeeth, the ancient wisdom of the Sri Yantra is being kept alive and made relevant for the present and future generations.

In the heart of the sacred Sr Yantra lies a promise: a pathway to inner peace, spiritual fulfillment, and the realization of the ultimate truth and purpose of life.





The Fantastic Science Of Yantra

Swami Satyananda Saraswati

April 14th 1977, Stockholm, Sweden

In the tantric system you must have seen the geometrical diagrams of upright and inverted triangles, quadrangles and many other geometrical figures known as yantras. How are these geometrical figures associated with human beings? Sri Yantra is nothing but a combination or a confluence of triangles. It is supposed to be one of the most powerful yantras, symbolizing the process of creation, the manifestation of energy from the dormant potential state. Even as a plant sprouts out of a seed, in the same manner the whole manifestation of the macrocosmic universe has come out from a state of unmanifested reality. What you perceive now in the form

of time, space, objectivity, past, present and future is manifested reality.

Sri Yantra is supposed to represent this process of manifestation where life, names, forms, time, all of space and the different dimensions have been evolving. This yantra has been taken as a symbol of our unconscious mind. It is difficult to explain the exact nature and relationship of the unconscious state of existence. In Vedanta and Samkhya philosophy, it is known as the causal body.

This unconscious state can be experienced by the practice of kundalini yoga, laya yoga, pure pranayama and also kriya yoga. When a yoga aspirant practises these different yogic systems, then the whole consciousness, the whole personality is completely extinguished just as you blow out a candle, nothing remains of what you are. It is not a state of shunya (void) or a state of completeness, it is a state of nothingness. That is the unconscious.

In vedic texts, the oldest books written by humanity, we use the words hiranya and garbha. Hiranya means 'golden' and garbha means 'womb', so this unconscious mind, unconscious body or the causal body of the laya state of experience is like a golden womb. The shape and the form of this manifestation is geometrical. Therefore geometry defines the process of the universe.

I am not a student of physics but I can tell you that the whole universe, the whole creation is nothing but circles and triangles, not men, women or children! The creation is a science of mathematical numbers and geometrical figures.

The yantras in tantra are supposed to be very powerful. Take a yantra designed for yourself by an expert who knows the science, put it here, and it starts working positively and negatively. The people who have experienced the miracle of yantras will not be able to explain the modus operandi of it. The ordinary yantra, and there are plenty of them, is a receptacle for and a transmitter of powerful energies.

The moment a yantra is placed near the unconscious body, they come into association, into communion with each other and start working. Therefore in the system of kriya yoga we have the yantras of each chakra. Mooladhara has the inverted triangle and anahata has two intersecting triangles. The

inverted triangle is the symbol of Shakti, the straight triangle represents Siva, and when they intersect or embrace each other, that is the union of Siva and Shakti.

Therefore the practitioner of kundalini yoga concentrates on the yantra. I am not talking about bija mantra, my subject is now only confined to yantra in relation to the awakening of the unconscious forces in man.

In order to awaken your great personality or higher personality which we call anandamaya kosha, the blissful sheath, you concentrate on each chakra by means of the yantra of each. The students of kundalini yoga should take care to learn, investigate and concentrate on the yantra, then go from one chakra to another, to the third, fourth, fifth, like this, in order to bring the consciousness from the material plane to a different plane where it is more powerful, stretched and expanded.

It is necessary that while you do this you must have a basis. Without a basis the consciousness cannot function. There are certainly very few people among us who can be aware of pure consciousness, who can be aware of pure mind. Most of us cannot think of mind without a thought. We cannot think of consciousness without a symbol, we cannot think of existence without any basis. Therefore, there must be some type of concrete symbolism.

In the context of kundalini yoga there are various forms, right from the bottom to the top. They are encased in the yantra. Within the form of a circle you have a crocodile, within the form of an inverted triangle, you have an elephant. That is the symbol, the basis.

Remember again that the mind cannot be comprehended without a thought; we know the mind because we know the thought. If you want to know the mind only, it is not possible because it is formless, and the comprehensibility of something formless is an impossibility.

Therefore in kundalini yoga they have the symbolic representation of the forces of the unconscious in the form of yantra. Yantras have an immediate effect on the unconscious body. Whatever you have experienced in your childhood is deeply embedded in the depth of your personality. Later when you grow this can become a problem, an ailment or an emotional crisis. It is



not easy for a psychoanalyst to bring an individual back to his childhood and put him in touch with an experience which he had during his unconscious period. It is not possible for us to do this. So what do you have to do? You have to design something which will explode the unconscious quietly.

Many years ago, I used to wander as a mendicant from place to place. I was lean and thin. Once I was living in a village during a very scorching summer. After some time I developed a really high temperature, something like 106 F, or 107 F. Somebody took mercy on me and called a doctor. The village doctor gave me some medicine but it did not work. For two full days I was unconscious, nothing existed for me. After the third or fourth day a very old man came to know that a swami who had come to his village was having a very high fever. He came and looked at me, went back and brought a small piece of copper. On the copper was inscribed only two petals and one circle, that is ajna chakra. He just hung it on my neck, and within half an hour the fever was finished. In the evening I left the village.

This simple but very significant example shows the influence of a yantra. This influence was not conscious; if it has been you could say this is a psychological process. However, it was not a process taking place via the mind but directly into the mind. The yantra does not work through the mind or through faith because you may not believe and still it will work. It is like a bullet, whether you believe in it or do not believe in it, it is still going to act upon you. What I experienced when he put that yantra on me something



was released and within a few hours I was up and in the evening I left the village. So I am giving you my experience. When I was unconscious what I felt was that somebody was putting a big triangle on my neck and pulling me up and up and out.

This is not the experience of a solitary individual; it has been experienced by our ancestors and it is a part of our culture. What is that culture? To awaken the unconscious directly. The process of self-analysis, of psychoanalysis has its own merits; we are not trying to discredit it. But to alleviate the suffering of mankind and in order to mitigate the possibilities of further suffering it is very necessary that tantra has to come to our rescue.

I was just nineteen when I entered the monastery of my Guru, I was young when I joined Swamiji's ashram; I was in my budding state, and I had to work as a plumber, a labourer, a water carrier, chop the fire logs, cook the food, carry all kinds of things five or six miles. There were no cars, no Volkswagens, nothing like we have today. I used to carry everything in my hands. Tired in the evening by nine or nine thirty I used to sit on the banks of the flowing Ganga in Rishikesh, surrounded by the glorious mountains of the valley. Since I was not yet a sannyasi, I was still a brahmachari, my mantra was Gayatri. It is the mantra for children, the mantra of intuition. So I used to recite Gayatri and while I was reciting it, I used to see peculiar geometrical figures. I always thought that these were coming up because I

was so bad in mathematics. Maybe I was lost in unconsciousness and came face to face with the yantra, but ignorant that I was, I thought that they were the repressions of my mathematical phobia. Later the geometrical figures gained terrifying momentum, sometimes I used to see the whole play of geometry. I asked many swamis, mahatmas and wise men including my guru Swami Sivananda about this and they gave me one simple answer, 'It is your causal body, your unconscious body and your deeper self.' I said 'Why do I not see my guru, why do I see these triangles, circles, hexagons and quadrangles?' They said 'That is the creation, the great Prakriti.' Prakriti means the creation of the whole fantastic drama.

So coming to the point of conclusion, the yantras that you see here and there are a blast of the unconscious. No artist, no painter, no poet can ever create that language of the triangle unless the unconscious is blasted completely through. Where there is no time, no space, no form and no name, where there is no I and no you, there are no numbers, it is just one homogeneity, no Scandinavians, no Indians, no French people, no man and no woman, just one homogenous consciousness. This mass of consciousness, is a totality of existence, as one not as two.

Therefore the yantra in tantra is a very powerful system of self culture. It is a very powerful system for redeeming the diseases of the unconscious and also for the formation of our personality.





Mechanics of Yantra

Swami Satyasangananda Saraswati

Mantra and yantra are totally inseparable, like two sides of the same coin. Every mantra has a corresponding yantra, which is utilized for focusing the consciousness when it is released from the matter of the body through the practice of mantra. If this is not done, the consciousness has no direction and begins to dissipate; it may even regress or enter into darkness. The word yantra is derived from the root yam, which means to stop, to control, to balance, to contain, to focalize a powerful energy at one point or place.

The molecules and atoms that compose matter can be conceived as yantras, because they are perfectly designed storehouses of nuclear energy. Within each atom there is endless energy and the aim of tantric sadhana is to awaken this dormant energy. The point where the energy is contained in atomic or molecular form, and where it manifests, is known as yantra. In that sense the chakra centres along the spinal column in the human body are also yantras. By focusing the awareness on these centres, one can attain great supernatural powers. For example, if one is successful

in focusing the awareness on the centre which controls the eyesight, then one can have visions of far away events and places. In the same way, the indriyas, or senses are also yantras which can be expanded to release the inherent energy within them, so that one may taste, touch, see, hear or smell in the absence of objects.

There is a cosmic dance taking place within each and every atom which constitutes the body and all matter. The partners in the dance are Shiva and Shakti, but one is unaware of this phenomenon, because they are perfect dancers and never miss a step. So, one sways to their rhythm without knowing it. Even science is not fully aware of this cosmic phenomenon which exists in each and every part of one's being. Tantra says, why search outside, when the real source is lying within? One's whole body is a yantra in which the tremendous energy of the cosmic superpower resides.

Without the aid of yantra, it is impossible to focus and direct the awakened energy for higher purposes. A yantra is composed of a combination of geometrical shapes, such as line, square, triangle, circle and point, or bindu. The focal point of a yantra is always the bindu, which is the nucleus, representing the seed from which creation has sprung and into which it will return. In the scheme of evolution, according to Tantra and Samkhya, the interplay of nada, bindu and kala gives rise to creation. Bindu is the point from which a spandan or vibration gives rise to nada, sound, and kala, waves and particles of light. Just as nada gives rise to mantras, kala, which emanates as rays of light, gives rise to yantra. This world is a result of sound and light interacting upon each other. Science also says the same.

The visual concept of yantra, although symbolic, has vast significance in terms of spiritual experience. The internal consciousness that one tries to tap is a world of signs and symbols, not of words and logic. As the saying goes, one should use a thorn to remove a thorn. In the same way these esoteric and occult symbols relate to the inner being, which is also a world of symbols. This process may be difficult to understand with the conscious mind, but that is irrelevant because the process takes place anyway, even if one does not understand what is going on.

In French schools, yantras have been utilized to improve the memory, performance, intelligence and inherent potential of children from the ages of six to twelve. The yantras were placed on the walls of the classroom for

a period of time. Sometimes the children were asked to copy the yantras in their drawing classes, but other than that, the conscious attention of the children was not drawn to the yantras. The subliminal influence was entering the children's brain, as the yantras were in their indirect view all the time. Those children who were exposed to yantras in the classroom showed significant improvement in their aptitude, behaviour, attention and memory. They became quiet, peaceful and happy, as opposed to the earlier restless and disturbed state which was blocking their learning potential.

Sri Yantra

Yantras influence the creative and intuitive intelligence, but their true purpose is the flowering of spiritual experience. This is accomplished through a gradual unfoldment of the multiplicity of layers that comprise one's entire being from gross to transcendental. Yantras can be made of sand, clay, silver, copper, bronze, gold, crystal or even drawn on paper, with each medium having its own efficacy. The most versatile and efficacious of all yantras is Sri Yantra, which is complete in itself, as it houses the entire energy of the pindanda, or microcosmos, and reveals the connection with brahmanda, the macrocosmos, as well. This yantra is the abode of the entire manifest universe, its creation, sustenance and dissolution, and also contains the missing link to its source, the unmanifest. Sri Vidya forms the basis of tantric worship according to Samaya tantra and its esoteric potential is revealed by Adi Shankaracharya in Saundarya Lahari.

Sri Yantra is constructed around the bindu at the centre, which is enclosed in forty-three triangles that are formed by the intersection of four upward facing triangles and five downward facing triangles. These intersecting triangles are further surrounded by three circles, the first of which has eight petals on its outer rim, the second has sixteen petals and the third has three rims. This entire complex structure of bindu, triangles, circles and petals is surrounded by an armoury or protective outer layer which has four gates or points of entry.

Sri Yantra represents the body of Shiva and Shakti. It is the place where they are eternally seated. It is a depiction of the totality of energy abounding in the universe in all its different forms, as well as its interrelation with consciousness. In this way it depicts both Shiva and Shakti. According to the Shaktisutra, an important tantric text by Rishi Agastya, this body is the Sri Chakra. Just as nine triangles or chakras enclose one bindu, in the same way, one bindu, located in sahasrara, is the central point of the six chakras located in the body.



Saundarya Lahari Sadhana Retreat, September 2024, Rikhiapeeth



Sri Yantra

Swami Niranjanananda Saraswati

Sri Yantra is the yantra of Tripura Sundari. The yantra is the body of the Devi, and more precisely, her abode is the bindu or point in the centre of the yantra. Just as brahmarandhra is the abode of the soul within the physical body, the bindu in the body of the yantra is the abode of the devi. This point is the symbol of the first vibration, the first desire as well as symbol of kriya shakti. The yantra is the centre of the Devi's unlimited power, talent and personality.

The Sri Yantra appears to be quite complex, however it is actually very simple. It consists of nine triangles, five of Shakti and four of Shiva, and the point in the centre where the abode of Shakti is located. Each Shakti triangle stands for one of the five tanmatras, five jnanendriyas, five karmendriyas and the five pranas. The four Shiva triangles, which are superimposed on the Shakti triangles, symbolize the different states of consciousness: conscious, subconscious, unconscious and superconscious or waking, dreaming, sleeping and turiya. Different lokas are created with the combination of these nine triangles.

The interlaced triangles are within a circle surrounded by an eight-petalled lotus. The eight petals represent the five tanmatras and the three forces of attraction, repulsion and equanimity. This eight-petalled lotus is known as sarvasankshobhana chakra. Surrounding this lotus is a sixteen-petalled lotus representing the five tattwas, five karmendriyas, five jnanendriyas and the antahkarana. The process of creation begins with the five tattwas, while the functions of creation are performed with the aid of the ten indriyas. The antahkarana acts as a contact, a link between the manifest existence and the unmanifest existence.

The sixteen-petalled lotus is surrounded by a square with four doors, known as trailokya mohana chakra, meaning that it has the capacity to attract or captivate the three lokas. Here, attraction or captivity implies keeping others under its control, in its bond or within its area of influence. When the sadhaka enters into this trailokya mohana chakra, he is entering into the subtle cosmic world. If he comes out through any of the four doors, it means he has eliminated attachment and delusion. The three bija mantras used in this yantra are Aim Kleem Sauh.

The square around the yantra is also known as chintamani griha, literally 'the house of the wish-fulfilling gem'. All one's desires are fulfilled merely by being in proximity of this yantra. Simply thinking of and contemplating upon the chintamani griha fulfils one's desires and ambitions. Together with her in the confines of the chintamani griha are the panchadevas and panchapretas. The panchadevas or five gods within the yantra include: Brahma, Vishnu, Rudra, Ishana and Sadashiva. Brahma is the creative power of consciousness and Vishnu is the sustaining or maintaining power of consciousness.

The name Rudra is derived from two roots: rudana and raudra. Rudana means wailing or sorrow, while raudra means dreadful or wrathful. This form of Rudra is seen as wrathful, while also weeping and wailing. Rudana means transformation within a state. When transformation takes place and the process of destruction and dissolution occurs, these two actions of rudana and raudra come into force. This is the power of dissolution of the purusha tattwa.

While Rudra is the terrifying form of the Shiva tattwa, Ishana is its subtle form. He is the form of consciousness that is inherent in the entire universe, in all the ten directions and in both gross and subtle dimensions.

Next comes the form of Shiva himself. Shiva means auspiciousness and the prefix sada implies constancy. Therefore, Sadashiva is one who is ever auspicious in all states, conditions, situations and times. This state of Sadashiva is inseparable from the state of Shakti. These five gods reside in the chintamani griha of the Sri Yantra, and on Tripura Sundari's command, perform the functions of creation, maintenance, dissolution, illusion and grace.

Panchapretas are the five spirits that pervade the universe. They are the pancha tattwas or the five elements: ether, air, fire, water and earth. Each of them has its own separate state and thus has been given the form of preta or spirit. The functions of these pretas are determined by the panchadevas or the Devi herself. In each context of creation, one tattwa will be predominant; however, each variation of form existing within creation is a result of the permutation and combination of the patterns of these pretas.

Shiva and Shakti reside in the Sri Yantra in the form of Kameshwara and Kameshwari. While Kameshwara is the consciousness that has some kamana or desire, Kameshwari is the Shakti that implements it. In the first mantra of Saundarya Lahari, one finds mention of the combination of Shiva and Shakti: Shivah shaktyayukto yadi bhavati shaktah prabhavitum "Shiva, when united with Shakti, has the power to create, sustain and destroy the entire universe." When they unite into a single state, their forms are that of Kameshwara and Kameshwari.





Swami Sayananda established the tradition of Sri Yantra worship at Rikhiapeeth. He inaugurated several annual anusthans and worships including the annual Akshay Tritya Aradhana and Satchandi Mahayajna to invoke the benevolent grace of Devi for one and all.



यन्त्र गूढ़ चित्र

स्वामी सत्यानन्द सरस्वती

मन्त्र विज्ञान के अनुसार प्रत्येक ध्वनि स्पन्दन का एक विशेष स्वरूप होता है, जिसे यन्त्र कहा जाता है। यन्त्र एक ज्यामितीय चित्र होता है, जो एक ऐसा जीता-जागता ऊर्जा क्षेत्र निर्मित करता है जिसमें दिव्य शक्ति का आवाहन किया जा सकता है। भौतिक रूप के पीछे एक गूढ़, सूक्ष्म स्वरूप होता है और इस रेखीय स्वरूप को ही यन्त्र कहते हैं। वास्तव में, प्रकृति की सभी वस्तुओं को उनके मूल स्वरूप में अनुभव किया जा सकता है, जो कि उनका यन्त्र होता है।

यन्त्र एक शक्तिशाली प्रतीक होता है, जिस पर ध्यान करने से उसका गहनतर ज्ञान प्राप्त हो सकता है। संस्कृत में यन्त्र शब्द का अर्थ होता है उपकरण, साधन या औज़ार। यन्त्र चेतना से समस्वरित होने के लिए एक उपकरण है, हालाँकि यह किसी विद्युतीय या यांत्रिक मशीन की तरह नहीं होता। यह ध्यान की गहन अवस्थाओं में ले जाने वाला साधन है। यन्त्र पर एकाग्रता का अभ्यास करके आप अपने अन्दर उस यन्त्र से सम्बन्धित ऊर्जा का जागरण कर सकते हैं।

यन्त्र में विभिन्न ज्यामितीय आकृतियाँ होती हैं, जैसे, बिन्दु, वृत्त, त्रिकोण, वर्ग और षट्भुज, जो हमारे अस्तित्व के दिव्य पहलुओं का प्रतिनिधित्व करते हैं। किसी यन्त्र का केन्द्र हमेशा बिन्दु पर या चित्र के बीच में होता है। बिन्दु उस बीज का प्रतीक है जिसमें से सृष्टि की उत्पत्ति हुई है और जिसमें सृष्टि समाहित हो जाएगी। साधक ध्यान के समय यन्त्र के बाह्य बिन्दु पर एकाग्रता का अभ्यास करता है और अपने भौतिक शरीर के बिन्दु में देश और काल के सिमटने का अनुभव करता है।

किसी भी आकृति के निर्माण के लिए कम-से-कम तीन रेखाएँ आवश्यक हैं, इसलिए त्रिकोण को सृष्टि में उत्पन्न होने वाला प्रथम स्वरूप माना गया है। इस त्रिकोण को मूल त्रिकोण के नाम से जाना जाता है। नीचे की ओर इंगित करने वाला त्रिकोण सृष्टि या प्रकृति का प्रतीक है और ऊपर की ओर इंगित करने वाला त्रिकोण पुरुष या चेतना का प्रतीक है। इन त्रिकोणों का आपस में मिलना अनेक यन्त्रों में दिखाई पड़ता है, जो पुरुष और प्रकृति के योग को दर्शाता है।

वृत्त समय की अनंतता का प्रतीक है, जिसका न कोई आदि है न अन्त। केवल निरंतरता है, जो जन्म और मृत्यु के अनंत चक्र को दर्शाती है। वर्ग वह आधार है जिस पर यन्त्र स्थित होता है। यह भौतिक संसार का प्रतीक है, जिसे अन्ततः पार करना पड़ता है। यन्त्र का स्वरूप प्रतीकात्मक होते हुए भी बाह्यजगत् से अन्तर्जगत् तक जाने का मार्ग प्रशस्त करता है।

श्रीयन्त्र सबसे प्रसिद्ध यन्त्र है और ध्यान साधने के लिए एक शक्तिशाली साधन है। यदि आपकी एकाग्रता तीव्र है, तो इसके द्वारा आपको उच्चतर ज्ञान की प्राप्ति हो सकती है। देखने में यह मात्र एक ज्यामितीय आकृति प्रतीत होती है, परन्तु इस पर एकाग्रतापूर्वक ध्यान करने से चेतना बिन्दु में समाहित हो जाती है। इस प्रकार साधक को स्वयं तथा यन्त्र की प्रकृति का ज्ञान एक साथ हो जाता है। आपको केवल यन्त्र पर ध्यान करते हुए बिन्दु की ओर बढ़ते जाना है।

यह देखा गया है कि जो बच्चे अनजाने में भी यन्त्र और मण्डल के सम्पर्क में आए हैं, उनकी बौद्धिक प्रतिभा और मानसिक सजगता में वृद्धि हुई है। यन्त्र हमारी बुद्धि, भावना और प्रज्ञा को प्रभावित करते हैं। परन्तु इनका वास्तविक उद्देश्य है, आध्यात्मिक अनुभूति का जागरण। धीरे-धीरे यन्त्र हमारे व्यक्तित्व के सभी स्तरों को उजागर करता है।

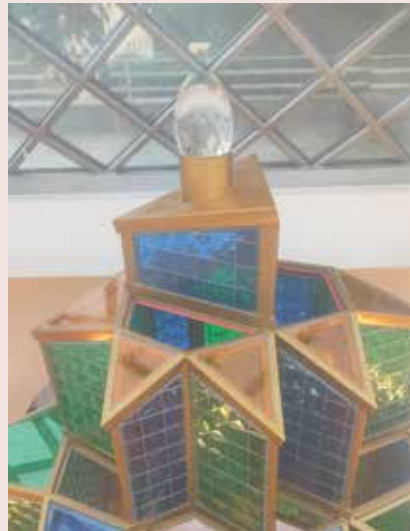


A Union of Sacred Geometry and Divine Grace

The Samadhi Sthal of Paramahansa Satyananda at Rikhiapeeth, already a revered space where spiritual seekers gather to connect with his profound legacy, has undergone a transformative renovation during the past several years. As a highlight of the Centenary tributes conducted throughout 2023, to honor the 100th year since the birth of Swami Satyananda, an extraordinary 3D Sri Yantra was installed at the heart of this sacred site suspended above the Samadhi Sthal itself. This installation, a harmonious blend of intricate geometry and sacred symbolism, marks a place of profound spiritual significance.

Constructing such an intricate Sri Yantra on a large scale presented not just logistical challenges, but was also a spiritual endeavour overseen at each and every stage from conception to completion by Peethadhishwari Swami Satyasangananda. The geometry of the Sri Yantra, consisting of nine interlocking triangles, requires precise alignment, where any slight deviation could impact both its structural integrity and spiritual efficacy.

The installation of this large 3D Sri Yantra above Paramahansa Satyananda's Samadhi was a feat of engineering mastery, involving meticulous planning to ensure that the design remained true to its ancient, sacred proportions. Bringing the intricate geometry of the Sri Yantra to life on such a monumental scale meant that each line and angle had to be perfectly calculated to maintain harmony and balance. However, it was not only a question of mathematical precision but also an act of devotion, and it was clear at each step that its design, construction and installation was guided by the grace of Devi Ma and Guru.



The process of installing this multi-dimensional Sri Yantra in the remote and rural setting of Rikhiapeeth came with its own unique challenges. The logistics involved in transporting materials and assembling this intricate structure in such an isolated location seemed daunting, yet every obstacle was overcome, as though blessed by divine intervention. Many involved in the project remarked that only through the blessings of Devi Ma and Paramahansa Satyananda could such a task have been accomplished with such seamless coordination, success and beauty. This feat was also a testament to the blessings of Devi which shower on Rikhia as it hosted the 29th consecutive Sat Chandi Mahayjna in 2023.



Now, this multi-dimensional Sri Yantra adorns the Samadhi Sthal like a radiant beacon of divine energy. With its arrival, there is an unmistakable feeling that Devi Ma herself has taken residence at this sacred site. The Sri Yantra not only enhances the beauty and sanctity of the Samadhi area but also creates a powerful spiritual vibration and the experience of the benevolent embrace of Divine Mother.

This remarkable addition has further established the Samadhi Sthal as a focal point for spiritual awakening. Encased within the geometry and beauty of the Sri Yantra, Paramahansa Satyananda's Samadhi has become a profound space for experiencing the Guru's eternal presence.

With the installation of this Sri Yantra, Rikhiapeeth has become a unique place where sacred geometry, devotion, and divine grace converge. This Sri Yantra, positioned above Sri Swamiji's final resting place, acts as a bridge between the earth and the divine, inviting all who come to experience the unity of form and formlessness, the merging of the finite and infinite, and immerse themselves in the dual powerful energies of Guru and Devi.

Sri Yantra Installation: Devi Resides at the Heart of Rikhia

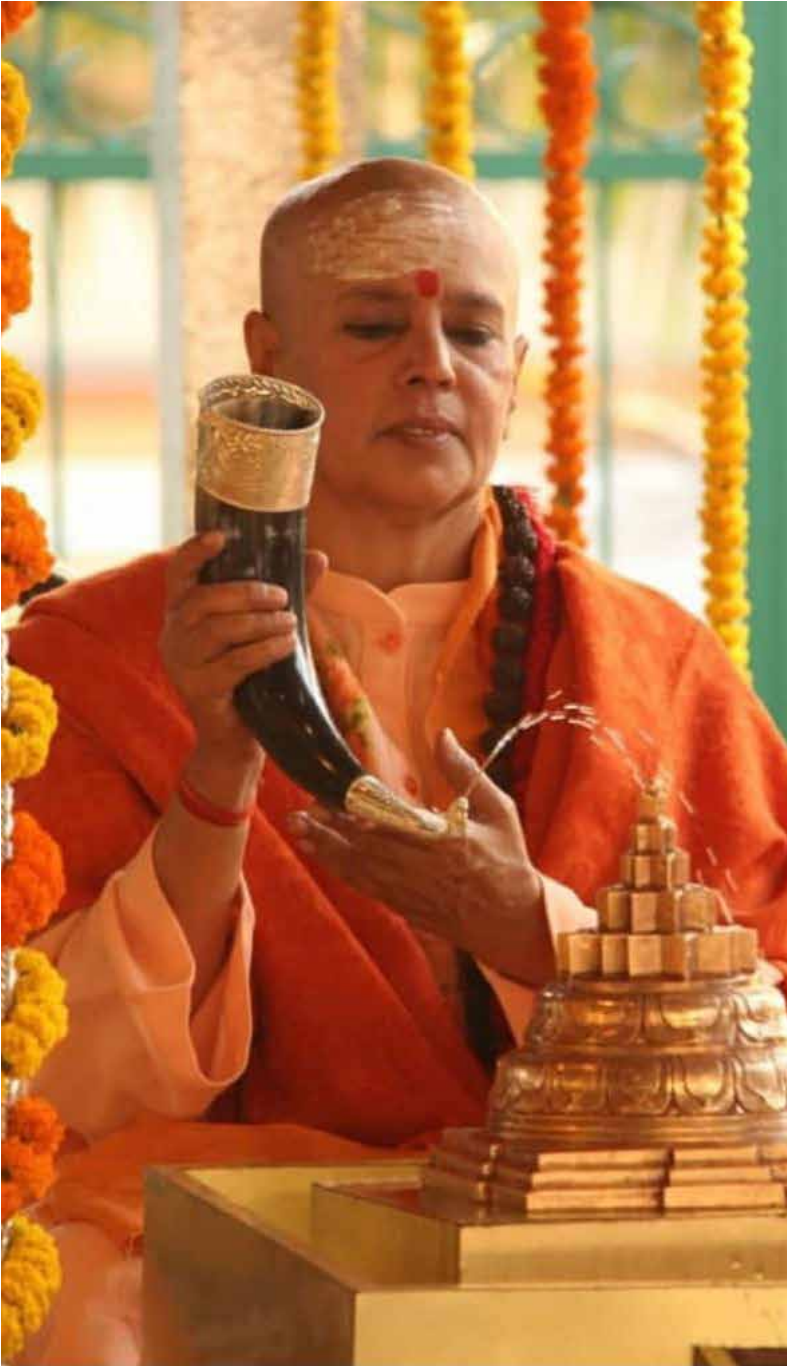


The construction and installation of the 3D Sri Yantra above the Samadhi Sthal of Swami Satyananda was a mammoth undertaking at every stage, from conception, transportation, installation through to completion.









श्री यंत्र

स्वामी सत्यसंगानन्द सरस्वती

यंत्र सृजनात्मक और सहजज्ञान सम्बन्धी बुद्धि को प्रभावित करते हैं, परन्तु उनका वास्तविक प्रयोजन आध्यात्मिक अनुभव का प्रस्फुटन है। व्यक्ति के सम्पूर्ण अस्तित्व की स्थूल से लेकर (ट्रान्सेडेंटल) अनुभवातीत परतों के धीरे धीरे खुलने से इसे पाया जा सकता है। यंत्रों को बालू, मिट्टी, चाँदी, ताँबा, पीतल, सोना, शीशा या कागज पर भी बनाया जा सकता है। हरेक माध्यम का अपना महत्व है। इन सब यंत्रों में सबसे प्रभावशाली और सर्वतोमुखी है 'श्रीयंत्र' जो स्वयं में पूर्ण है, क्योंकि यह 'पिण्डाण्ड' (Microcosm) की सम्पूर्ण ऊर्जा का निवास स्थान है, जो ब्रह्माण्ड (Macrocosm) के साथ हमारे सम्बन्ध को प्रकट करता है। यह यंत्र सम्पूर्ण प्रकट ब्रह्माण्ड, उसके उद्भव, पोषण, विनाश और उनके स्रोत की लुप्त कड़ी, जो अप्रकट है, को भी अपने भीतर समाविष्ट करता है। समयत्र के अनुसार श्रीविद्या तांत्रिक आराधना का आधार है और इसकी गोपनीय क्षमता आचार्य शंकर द्वारा 'सौन्दर्य लहरी' में व्यक्त हुई है।

श्रीयंत्र, एक बिन्दु को केन्द्र में रखकर उसके चारों ओर बनाया जाता है, जो तैंतालीस त्रिभुजों में बन्द रहता है। यह चार ऊपर की ओर उन्मुख त्रिभुजों और पाँच नतमुख त्रिभुजों के कटान से बना है। ये कटानवाले त्रिभुज फिर से तीन वृत्तों से घिरे हैं। जिसमें से पहले के बाहरी किनारे पर आठ पंखुड़ियाँ होती हैं। दूसरे पर सोलह पंखुड़ियाँ हैं और तीसरे के तीन किनारे हैं। यह बिन्दु त्रिभुज, वर्गों और पंखुड़ियों का सम्पूर्ण जटिल ढाँचा एक कवच या सुरक्षात्मक बाह्य परत से घिरा हुआ है, जिसके चार दरवाजे या प्रवेश द्वार हैं।

श्रीयंत्र शिव और शक्ति के शरीर का प्रतिनिधित्व करता है। यही वह स्थान है, जहाँ वे दोनों नित्य और सनातन रूप से स्थित हैं। यह ब्रह्माण्ड में फैली सम्पूर्ण ऊर्जा को विभिन्न रूपों में व्यक्त करता है और चेतना के साथ इसके अन्तर्सम्बन्ध को दर्शाता है। इस प्रकार यह शिव और शक्ति को दर्शाता है। ऋषि अगस्त्य की एक महत्वपूर्ण तांत्रिक पुस्तक 'शक्तिसूत्र' के अनुसार यह शरीर श्रीचक्र है। जैसे नौ त्रिभुज या चक्र एक बिन्दु को घेरते हैं, ठीक उसी प्रकार सहस्रार में स्थित एक बिन्दु शरीर में स्थित छः चक्रों का केन्द्रबिन्दु है।

यद्यपि यंत्र और मंत्र 'सौन्दर्य लहरी' में महत्वपूर्ण भूमिका निभाते हैं, सबसे महत्वपूर्ण

बात जो शंकर बताते हैं, वह है मण्डल का महत्त्व। हमें याद रखना चाहिए कि शंकर सोच नहीं रहे थे, बल्कि देख रहे थे। विचार और मानस दर्शन दो पूर्णतः भिन्न प्रक्रियाएँ हैं। पहला पूर्णतः मन पर निर्भर है और दूसरा केवल तब शुरू होता है, जब हम मन के परे जाते हैं। जब तक मन क्रियाशील रहता है, व्यक्ति सोच सकता है, परन्तु मानस-दर्शन नहीं कर सकता। मानस-दर्शन प्रारम्भ होता है, जब मन धीमा पड़ जाता है और विचार कम होने लगते हैं।

मानस-दर्शन बहुत रचनात्मक प्रक्रिया है। एक व्यक्ति जो स्पष्ट रूप से मानस-दर्शन कर सकता है, उसकी समझ का स्तर निश्चय ही उच्चतर होगा, जो आन्तरिक अनुभव की पूर्णता के लिए बहुत उपयोगी है। मानस-दर्शन की प्रक्रिया द्वारा बुरी से बुरी बीमारी ठीक हो जा सकती है। मानस-दर्शन में निपुणता हासिल करने के लिए व्यक्ति को सबसे पहले विचारों के प्रवाह को कम करना सीखना होगा। विचार बिखरी हुई ऊर्जा है, जो व्यक्ति को अन्दर देखने से रोकती है। यदि व्यक्ति इस बिखरी हुई ऊर्जा को एकाग्र कर सके, जो लाखों विचारों के रूप में जागती है, तब मानस-दर्शन होता है।

दृश्य और देखने की प्रक्रिया रूप से सम्बन्धित है और इस प्रकार मण्डल, जो कि मुख्यतः रूप ही है, वह 'सौन्दर्य लहरी' की एक प्रमुख विशेषता है। आचार्य शंकर देवी के अद्भुत और सम्मोहक मण्डलों की एक विशाल सरणी को देख रहे थे, जो आत्मा को छू लेने वाली सुन्दरता थी। वह न यंत्र देख रहे थे, न मंत्र सुन रहे थे, बल्कि उनके आन्तरिक प्रबोधन के क्षणों में जो रूप प्रकट हुआ उसे देख रहे थे। यद्यपि यह उनके सबसे बड़े अनुयायी वेदान्तियों को भी अपकर्ष जैसा लगा होगा, परन्तु यह उनके दृष्टिकोण की विशालता को दिखाता है तथा साकार और निराकार की गुथी को इतने उत्कृष्ट ढंग से सुलझाने की उनकी क्षमता को भी।

व्यक्ति जो कुछ देखता है, वह उसके मन की गुणवत्ता पर निर्भर करता है। यही कारण है कि ध्यान की सब पद्धति या परम्परा में शुद्धि एक आवश्यक शर्त है। अन्यथा व्यक्ति मन के पैन्डोरॉ बॉक्स के अन्दर गड़े हुए भूतों और दानवों को देखेगा। शंकर पवित्र, निष्कलंक और ज्ञानी थे। अतः उनको देवी के अद्भुत रूप के दर्शन हुए। और फिर यह सिर्फ एक दर्शन नहीं था, बल्कि एक अनुभव था जिसने उनके अस्तित्व की गहराईयों को छुआ। इस प्रकार वो देवी से ऐसे वार्तालाप करने लगे जैसे कमरे में प्रवेश करने वाली एक सुन्दर नारी से कोई करेगा। उन्होंने उनकी प्रशंसा की और उनकी सुन्दरता, लावण्य और कान्ति तथा आपादमस्तक, यानि उनके शरीर के हर अंग की सुन्दरता का वर्णन किया। याद रखना चाहिए कि वो सिर्फ एक नारी को नहीं देख रहे थे; बल्कि अपनी आत्मा को अपने ही समक्ष उच्चतम शक्ति के रूप में प्रक्षेपित देख रहे थे।



3D Sri Yantra installed above the Samadhi Sthal of Paramahansa Satyananda, Rikhiapeth



Devi Aradhana at Rikhiapeeth

Swami Satyasangananda Saraswati

Swami Satyananda left behind the legacy of Devi Aradhana. It was he who introduced us to Devi and lovingly taught us how to adore, worship and invoke her so that she, becoming pleased, may bless us with the higher intelligence to solve our difficulties. Since 1995, each year through the medium of the Sat Chandi Mahayajna he made us aware of the infinite power of Devi and taught us to love her, not as a remote Goddess, but as our very own Mother.

Even prior to that in many ways he emphasized Devi Aradhana by revealing the importance of Saundarya Lahari and its system of sadhana as well as initiating the ancient rituals of Sri Vidya puja and Tripura Sundari upasana.

This tradition of Devi Aradhana has been instilled in the minds of the people by rishis and munis, saints and sages, sannyasins and siddhas since time immemorial. Adi Guru Shankaracharya established it as the mukhya aradhana (foremost worship) in the four peethas that he established, which is continuing for the last 2500 years till today.



Swami Sivananda extolled the virtues of Devi Aradhana proclaiming that without the help of Devi spiritual progress was not at all possible, and spiritual attainment is achieved only through her divine grace and when she wants it.

Quite naturally then Devi Aradhana is not just an important feature of Rikhiapeeth but its heart and soul. Daily the kanyas of Rikhia perform Sri Vidya puja of the Sri Yantra established by Swami Satyananda at Rikhiapeeth in 2008 just after the culmination of the Raj Sooya yajna.



From September 4th to 6th, Rikhiapeeth hosted the transformative Saundarya Lahari retreat under the guidance of Swami Satyasangananda Saraswati. Participants immersed themselves in the profound teachings through mantra chanting, yantra drawing, meditations, and insightful satsangs. The retreat masterfully interwove the ancient tools of tantra of mantra, yantra, and mandala - creating an elevated experience of spiritual awakening and inner harmony. This journey into the essence of the Saundarya Lahari offered participants both inspiration and deep insights into the beauty of ancient wisdom.







Upholding the Legacy: Swami Satyasangananda's Sadhana at Rikhiapeeth

At Rikhiapeeth, Peethadhishwari Swami Satyasangananda is devoted to upholding the spiritual traditions established by her Guru, Swami Satyananda Saraswati. Her commitment to maintaining the legacy of Paramahansa Satyananda not only honours his life and example, but also keeps alive the essence of his teachings and the tradition of profound tapasya, or spiritual austerities.

Swami Satyananda's life was illumined by deep sadhana and selfless service, focusing on uplifting humanity through spirituality and selfless service. Through intense tapasya, he exemplified the spiritual journey, paving a path that went beyond rituals and formalities, embracing the essence of true sadhana and spiritual life. His spiritual journey and enlightened vision led to the development of Rikhiapeeth as a place of divine energy, peace, and spiritual evolution.

Recognizing the magnitude of this legacy, Swami Satyasangananda has undertaken an enduring sadhana to carry forward the depth of her

Guru's vision. Her approach reflects her dedication to not only maintaining Rikhiapeth as a place of spiritual refuge but also ensuring it remains a living testament to the transformative power of Swami Satyananda's life and teachings. This effort is an immersion in the same spiritual values, practices, and ideals that her Guru embraced, highlighting her role as an active upholder of this living tradition.

One of the most remarkable facets of her sadhana is her adherence to the principles and practices that Swami Satyananda himself exemplified. She has ensured the continuity of the daily rituals, spiritual observances, and austere disciplines that are essential to the ashram's spiritual foundation. Through these practices, she nurtures the spiritual energy that resonates within Rikhiapeth, ensuring that it remains vibrant and accessible to seekers and devotees who come to experience the peace and transformative influence of this sacred space.

Swami Satyasangananda has also undertaken panchagni sadhana at Rikhia, a tradition established here by Swami Satyananda. Swami Satyasangananda meticulously followed the guidelines for this most demanding tapasya as laid out in the ancient scriptures, daily offering herself over to the elements and feeding the four flaming fires as the sun



climbed to its zenith. When not sitting in panchagni, she spent her days in ekant, isolation, immersed in mantra sadhana, pujas and anusthan.

Swami Satyasangananda's profound dedication was encapsulated this year in her completion of the Ashtottarshatlaksh Mantra Purashcharana, involving the repetition of 108 lakh mantras in honor of her Guru. This intense mantra sadhana echoed the practice that Swami Satyananda himself undertook in Rikhia. It encapsulates Rikhiapeeth's essence, where every mantra, ritual, and seva activity reverberates with Sri Swamiji's vision of elevating humanity and spiritual growth. The practice culminated with a month of daily havans, offering the mantra swaha eleven lakh times into the sacred fire, creating a powerful resonance that infused every corner of Rikhiapeeth with spiritual potency. Swami Satyasangananda completed the Ashtottarshatlaksh Mantra Purashcharana in 2023 and again in 2024, making her a spiritual billionaire twice over!! This demanding sadhana tested not only her physical endurance and mental fortitude, but also the strength of her sankalpa which proved resolute.

Swami Satyasangananda's devotion to her Guru's vision is also visible in her dedication to selfless service, which forms a cornerstone of the spiritual legacy at Rikhiapeeth. The establishment of various and multifaceted seva projects represent her enduring commitment to upholding the spiritual teachings of her Guru, Swami Satyananda Saraswati, by embodying his ideals through personal practise, tireless service, and devotion.

Each milestone at Rikhiapeeth, whether the activities conducted for the kanyas and batuks, organizing medical camps, or conducting retreats and aradhanas for spiritual seekers and aspirants are a manifestations of Swami Sivananda's teachings of "Serve, Love, and Give."

Through Swami Satyasangananda's sadhana and unyielding commitment to the vision of Sri Swamiji, Rikhiapeeth remains a vibrant spiritual epicentre and a place of living traditions, carrying forward the spirit of her Guru's vision, and offering seekers a place to experience the timeless wisdom and transformative power of yogic living.



Transforming Lives through Seva

Medical Eye Camp at Rikhiapeeth

3rd to 6th September 2024

This September, Rikhiapeeth became the sanctuary of sight and healing as it held its annual Medical Eye Camp, a beacon of hope for the surrounding villages. Organized with unwavering dedication, this initiative echoed the vision of Swami Satyananda Saraswati, who believed that “Where there is goodwill, everything is possible.” True to his words, this camp broke barriers of space, time, and resources to deliver high-quality healthcare to those in need, exemplifying the profound spirit of seva that forms the cornerstone of Rikhiapeeth.

The camp wasn't just a series of medical interventions, it was a profound expression of unity, devotion, and selfless service. From the first step of registration to the last moments of discharge, each step of the process was a testament to the meticulous attention and compassion extended to each patient. In every interaction, Sri Swamiji's sankalpa was evident: to bring world-class healthcare to his beloved 'neighbours', the humble villagers surrounding Rikhiapeeth.

In addition to eye care, the Medical Camp at Rikhiapeeth provided comprehensive services, addressing dental and maxillofacial issues as well. The camp saw an impressive turnout, with approximately 1,000 villagers registering for assistance. Among these, over 400 patients received eyeglasses to improve their vision. Diagnoses of cataracts and other serious eye ailments were given to around 200 patients, who were then referred to advanced centers for further treatment. A group of 95 patients were sent to Tarapur for surgeries, 85 patients were directed to Shankar Netralaya in Kolkata, and 10 patients received care at AIIMS in Deoghar.

Additionally, the camp provided 40 dental procedures, ensuring that patients received essential treatment for oral health. This outreach underscored the camp's commitment to holistic healthcare, addressing various needs to uplift the physical well-being of the local community.

During the camp, patients who had once lived in silent suffering found themselves transformed by the skilled hands and caring hearts of the medical staff. For many, the procedures they received were life-changing, restoring vision that had long been lost and allowing them to see the world anew. This gift of sight was not just a physical restoration but also a rebirth of hope, as those once bound by the darkness of visual impairment now experienced the light of day with renewed clarity and joy.



The success of this year's Medical Camp at Rikhiapeeth was made possible by the generous contributions of a dedicated medical team, whose members travelled from across India and abroad to offer their time, expertise, and compassion. Doctors and medical professionals united in the spirit of seva, bringing together expertise from esteemed institutions and personal practices to ensure that every patient received the best possible care. Contributors included renowned centres and specialists such as Shankar Netralaya, Kolkata, Dr. Jyoti Raina from the UK, Dr. Rajul from Delhi, Dr. Rajesh from Tarapur, Dr. Sanatan from Bhagalpur, Dr. Richa from Prayagraj, and Dr. Harsh from Deoghar.

Despite the complexities of many cases, every detail was addressed with precision and devotion, reflecting a level of care that went far beyond mere medical treatment. Each surgery, procedure, and follow-up interaction was an act of love and commitment, embodying the timeless ethos of Swami Sivananda's teaching: "Serve, Love, and Give." In fulfilling this vision, the camp became not only a celebration of service but also an experience of deep personal growth and fulfilment for all those involved.





Patients gathered in large numbers for registration, where each received a comprehensive health screening to identify cases of cataract and other serious eye ailments.



Patients selected for cataract surgery were guided to higher centers for their procedures. Individual care, follow-up, and medication and nutritional support were provided to ensure a smooth and supportive recovery.



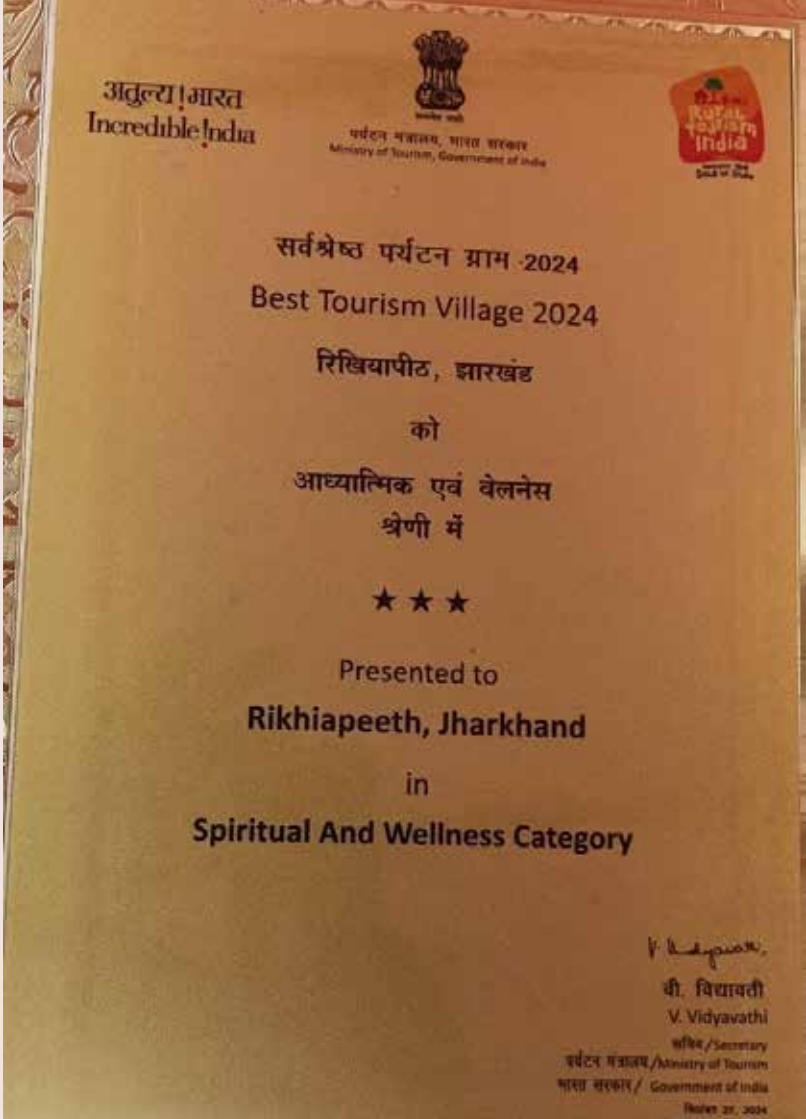
The lives of hundreds of both young and old were transformed, from interventions as simple as issuing a pair of glasses, to cataract surgery, through to cleft palate surgery of the youngest patient.



In September 2024, Rikhiapeeth organized a special cooking workshop for the Kanyas and Batuks, aimed at equipping them with valuable culinary skills. The workshop emphasized hygiene, safety, and food preparation while introducing participants to diverse techniques, styles, and flavors, including Chinese and South Indian cuisines. By participating in this practical training, the young participants not only gained confidence in the kitchen but also learned the importance of cleanliness and mindful practices in daily life. The workshop was both educational and memorable, leaving a lasting impact on the young learners. And who knows, there may just be a Michelin star chef amongst them!



देश के सभी गाँवों में रिखियापीठ को अध्यात्म और वेलनेस श्रेणी में मिला सर्वश्रेष्ठ ग्राम का पुरस्कार।



Rikhiapeeth Website: www.rikhiapeeth.in



The Rikhiapeeth website serves as a haven for spiritual seekers, offering a timeless connection to the profound teachings of Swami Sivananda, which are practised and lived at Rikhiapeeth under the timeless mantra and mandate of 'Serve, Love, and Give'. Explore and immerse yourself in the enriching experience of satsangs, delve into the knowledge about the tradition, and discover the heart and soul of Rikhiapeeth.

Saundarya Lahari - The Descent **श्री सौन्दर्य लहरी - अवतरण**

NEWLY RELEASED in HINDI

Dive deep into the mystical and profound verses of the Saundarya Lahari with Swami Satyasangananda Saraswati's enlightening commentary, now available in Hindi. This timeless classic, revered in Indian spiritual literature, explores the divine beauty and power of the goddess Shakti. This Hindi edition makes the wisdom of the Saundarya Lahari accessible to a wider audience, providing a gateway to spiritual awakening and a deeper connection with the divine feminine.



Watch this!

Watch the videos uploaded on the Rikhiapeeth website "Like a Lotus In A Water Pond". This is a humble offering of devotion to Pujya Gurudev.

To watch this video or any of the regularly uploaded newly released films, go to www.rikhiapeeth.in



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