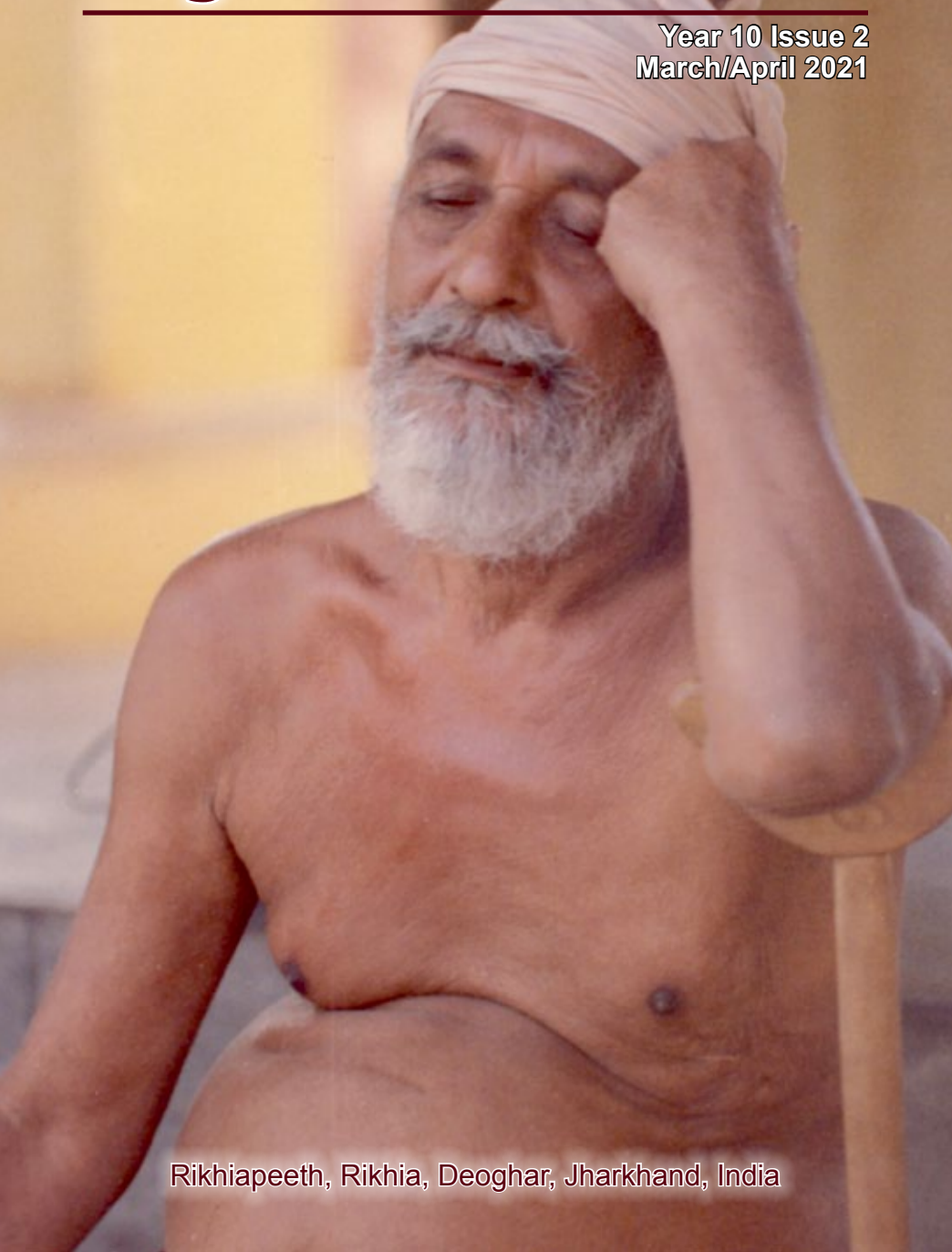


ARADHANA

Yoga of the heart ❤️

Year 10 Issue 2
March/April 2021



Rikhiapeeth, Rikhia, Deoghar, Jharkhand, India

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

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Swami 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 shares the teachings of our spiritual heritage of Guru Bhakti Yoga - the Yoga of Remembrance.

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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).

Guru Is The Boat

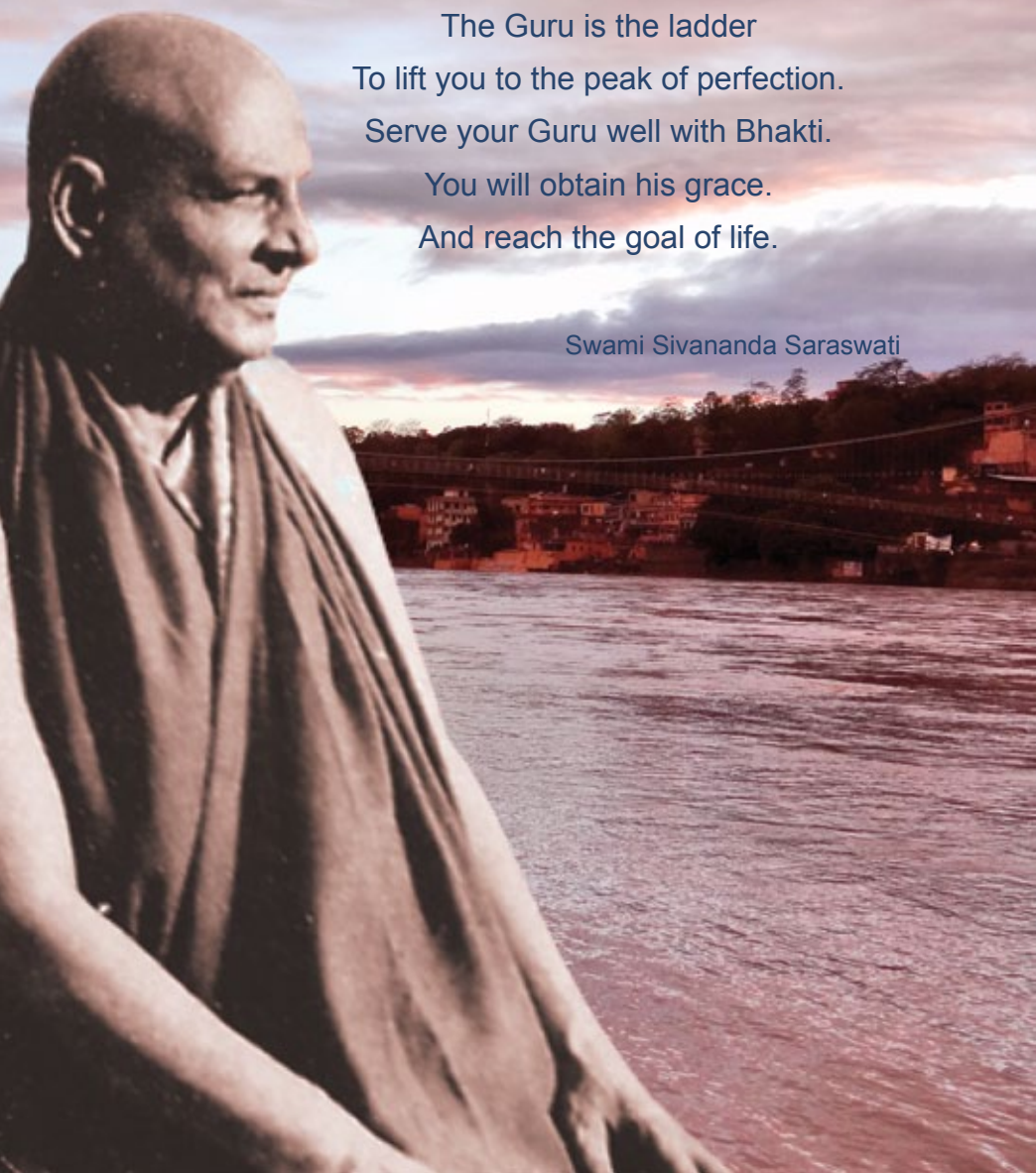
The Guru is the boat
To cross this ocean of Samsara.

The Guru is the passport
To the kingdom of Eternal Bliss.

The Guru is the ladder
To lift you to the peak of perfection.
Serve your Guru well with Bhakti.

You will obtain his grace.
And reach the goal of life.

Swami Sivananda Saraswati



Guru Bhakti Yoga

Yoga of Remembrance

This issue of Aradhana is dedicated to the teachings and tradition of Guru Bhakti Yoga that was enshrined in our Param Guru Swami Sivananda and exalted by Swami Satyananda throughout his life. The teachings of Guru Bhakti Yoga continue to be practiced and lived at Rikhiapeeth each and every day, however the 5th and 6th of each month are dedicated to our spiritual heritage of Guru Bhakti Yoga - the Yoga of Remembrance.

When Paramahansa Satyananda abandoned his body in Rikhiapeeth on the 5th of December 2009, he left a legacy of tremendous tejas, spiritual strength, that seekers can continue to benefit from for generations to come.

The monthly Guru Bhakti Yoga Aradhana dedicated to Swami Satyananda is conducted on the 5th and 6th of every month, and has become an opportunity for people of all nations and traditions to connect through remembrance and experience the divine presence of Guru and receive his eternal blessings. On the 5th is the day Swami Satyananda attained Maha Samadhi here in Rikhiapeeth and on the 6th tribute is offered to the day he was given Bhu Samadhi, sacred burial, by the Panchagni Vedi.





Reflections On Guru Bhakti

Swami Sivananda Saraswati

The company of great men is very rare to be got. The attainment of a Sadguru is the result of the full grace of God. A true spiritual Guru is God himself. A disciple should not act against the wishes of his Guru. He should not speak displeasing words to his Guru. He should view everyone with Guru-Bhava. This is the culmination of Guru Bhakti.

A disciple without devotion to his Guru is like a flower without fragrance, a well without water, a cow without milk or a body without life. If you want to be a true disciple, you should follow the instructions of your Guru to the very letter and spirit. If you make a promise to your Guru you should fulfil it at the cost of your life.

The treasure of Guru Bhakti is not acquired in a day. The disciple has to cultivate it gradually and painstakingly. He must increase it day by day. It develops through constant earnest prayers in the secret chamber of your heart. You must make yourself perfectly blind to the human aspects of your Guru. Then you will develop true Guru Bhakti.

Deification of the Guru is a mysterious and powerful method of having his grace. When you deify him you see only the storehouse of perfection in him. Even if you cannot understand his actions, do not misunderstand them. Be humble and silent. Wait patiently. You will be rewarded with light, later on.

Guru-Bhakti is the magic wand in the hands of the disciple to cross the ocean of Samsara. Guru-Bhakti will make possible for you all that is impossible. The unattainable can be attained by Guru Bhakti.

The true disciple is concerned only with the Divine Nature of the Guru. The Guru's actions as man, is not the disciple's concern. He is totally oblivious to it. To him the Guru is Guru, even if he acts unconventionally. Always remember that the nature of a saint is unfathomable. Judge him not. Measure not his divine nature with the inadequate yardstick of your ignorance.

A sincere disciple, who is living with his Guru, should not foolishly sit idle, waiting for verbal instruction from the Guru every day. The day-to-day conduct of the Guru is in itself a living ideal to him who is observant. He must eagerly deserve and learn precious lessons of life from the personality and actions of the Guru. The life of Guru is a living sermon to the sincere disciple. The Guru teaches through personal example. The disciple learns through devout observation.





Remembering Guru

Swami Satyananda Saraswati

There is a state of experience, a little beyond the mind, in which you can see a person or an object that you love very much. Then you can materialise it on your inner plane of awareness as clearly as reality. Of course, this only happens when your consciousness is raised. Then the image appears and becomes clear. In this elevated state you can see Swamiji the same as if you were sitting in front of him and he were talking to you. So try to develop this a little every day, for half an hour or one hour.

The Guru's relationship with all disciples is very clear. Whatever he does is only to impress their consciousness. A Guru does not have disciples for any other purpose. Most disciples do not understand. So what happens is that emotional imbalance often develops. Sometimes you think, 'Swamiji loves me too much', and at other times, 'Oh, now he does not love me at all.' This is a mistake. The Guru never loves anyone. Whatever he does is solely to change the quality of the mind.

Just as adding sugar changes the quality of milk, if you put tea you change the quality of water. In the same way, once the Guru gets into your mind, he changes its whole quality and structure. It is a very simple process. There

are so many ways available in which he can do it by mantra, sadhana, lectures, singing, thinking. When the Guru comes into your mind, then the sadhana has to begin, but never think that the Guru is attached or loves anyone in any personal way.

At a certain point the disciple should be able to develop his own awareness, then he does not need the Guru physically at all. There is no difference between that state of awareness and physical contact. It is exactly the same. Maybe even that state of awareness is more tangible than this one. If you can visualise or feel me in moments of solitude, that is far more fulfilling and satisfying than communicating with this physical form. You can try.

Many disciples work very hard in spiritual life. They develop some experience, but afterwards they go back to normal. Because they have no Guru they do what they like; they go on talking and talking about useless things. If I ask you not to sleep, to keep quiet, not to argue with me, you must obey without any thinking or hesitation.

So, you have all the elements with you. Work hard. Once in a month, once in a week, once in a day practise this. Develop the inner awareness. Have communion with your Guru, inner communion. That is more tangible, satisfying, potential and real than the outer one. You will know it. After a few times you will get used to it. It is not unreal. Perhaps this seems real and that unreal, but it is only because that is a higher awareness.





Guru Bhakti Yoga

Strengthening the Connection

Swami Satyasangananda Saraswati

Guru Bhakti Yoga, 5th January 2021

Guru Bhakti Yoga is a celebration. In Rikhiapeeth we have anusthan, we have utsav, we have aradhana. There are different kinds of worship that we do, but Guru Bhakti Yoga is different. Guru Bhakti Yoga is a celebration. It is a celebration of the most beautiful time that we have lived with our Guru. That is the essence of Guru Bhakti Yoga, and it is to connect with the Guru Tattwa that the Guru Bhakti Yoga has been invoked.

Sri Swamiji never considered himself a Guru. He always used to say, "I am a disciple." But everybody considered him to be a Guru, and after his Mahasamadhi, the Guru Tattwa that was in him became all-expansive. It became vyapak, all-pervasive. Everybody started to feel his expansiveness. We hear the words 'omnipresence, omnipotent', and suddenly everyone started to experience him like that. He was omnipotent. And not just to one person, everyone started to experience him like that. And so I began to want to know more about his Guru. I thought, 'If Sri

Swamiji is like this, then what must his Guru be like?' Because Sri Swamiji gave credit to his Guru for everything that he was in his life. That was his humility, his greatness. He gave all the credit to his Guru.

The Most Wonderful Yoga

I started to read all the books by Swami Sivananda and I came across his book *Guru Tattwa* which introduced me to the subject of *Guru Bhakti Yoga*. And I realized that Swamiji practiced *Guru Bhakti Yoga* all his life. That was the yoga he practiced. He may have taught other forms of yoga, but the yoga he practiced all his life was *Guru Bhakti Yoga*. And *Guru Bhakti Yoga* is, according to Swami Sivananda, the most wonderful yoga. It is the yoga of remembrance. You just have to remember Guru, and as soon as you remember you are connected.

Even if you remember ordinary objects, your thoughts, your memories, your experiences in life, whatever you remember you get connected to that. So it's based on a very simple principle, which all of us know very well how to do. Nobody has to teach you how to remember, you are all the time remembering something. So you already know the technique, now you just have to connect it to Guru. That is the yoga, *Guru Bhakti Yoga*. 'Guru' means remover of darkness and 'bhakti' means a specialized awareness and 'yoga' means union. So this is the union of that specialized awareness with the *Guru Tattwa*.



Connecting to Positivity

Everything we do in life has a purpose, at least it should have a purpose. And in that way, Guru Bhakti Yoga also has a purpose. That purpose is to strengthen our connection with the Guru Tattwa, to strengthen both the inner connection and the outer connection. Guru Tattwa is not only experienced with closed eyes. Even with open eyes you should be able to experience it – in your words, in your actions, in your thoughts, in your speech, in your feelings. It is something very tangible, and when you do it, you will know because the Guru Tattwa will transform your whole life, it will transform everything around you.

We connect with the Guru Tattwa through a very simple method – remembrance, Sumiran. That is what Sri Swamijii came to Rikhia for. His sadhana here was Sumiran, remembrance of the mantra with every breath, remembrance of the name with every breath. That was his sadhana here, and the Guru Bhakti Yoga Aradhana connects us with the sadhana Gurudev did in this very spot, the sadhana of remembrance. And it has great power.

You immediately get connected to what you remember through the medium of your emotions. Emotions are energy, and it is that energy which connects you with what you are remembering. So the question arises, 'With what do I want to get connected?' It's not a question of what you want to remember, it's a question of what you want to connect with. Do you want to connect with negative thoughts and emotions, live in hatred, anger and jealousy? Or do you want to connect with uplifting emotions like unity, peace, balance, love and empathy? The purpose of Guru Bhakti Yoga is to connect and the sadhana of Guru Bhakti Yoga is remembrance – remembering and connecting with the Guru Tattwa.

An Offering of Love

The fifth and sixth of every month are very important days for us disciples, because we are invoking the Guru Tattwa through our love, through our dedication, through our faith, and allowing the possibility of a connection to take place. And you can employ many means of remembering. You can remember through the teachings, you can remember through your own experiences, you can remember by just looking at a picture of Gurudev. On these two days here in Rikhiapeeth Sri Swamiji's chanting of the Mahamrityunjaya mantra is played, and that itself reminds us as soon as we hear his voice. And we also do the seva collectively in the places

where Sri Swamiji lived and did his tapasya. We do the karma yoga as an offering to Gurudev. That is the sadhana, and while doing it flashes of remembrance may come. Even if you get one flash of remembrance that's enough to connect, and once you have connected you're one the highway and then the force of the Guru Tattwa will guide you and protect you.

A World-wide Celebration

Gurudev took Maha Samadhi in December 2009, and the Guru Bhakti Yoga was started in January 2010. In 2019 we completed one full mala, that is 108 rounds of Guru Bhakti Yoga, and now we are on to the second mala. It was a very simple beginning, but from the very start it brought immense solace and grace, and the connection between Guru and the place and the people who live here has become stronger and stronger.

Month by month it has strengthened and every Guru Bhakti Yoga is a different experience. Sometimes we celebrate it with only ashram residents and other times people have come from different parts of the world, different parts of the country. Pandits, kanyas, sannyasins, visitors, guests and bhaktas – everyone has joined in the celebration. And that is the force of Guru Tattwa, which brings light into our lives and removes the darkness.





Connecting with Inspiration

Swami Niranjanananda Saraswati

Guru Bhakti Yoga, 5th January 2021

It is always a privilege for me to be present in Rikhia during the Guru Bhakti Yoga, something which is very dear, close to the hearts of people who are devotees of Sri Swamiji. Sri Swamiji attained Yoga Samadhi, Maha Samadhi, on 5th December 2009. The Shodashi was then conducted in Tapowan, and for sixteen days the place was filled with people coming to have darshan of Swamiji's Samadhi. In January, on the occasion of the first month anniversary, Swami Satsangi began the Guru Bhakti Yoga Utsav here. The fifth and sixth were celebrated in January, and on the seventh we left for our Tirtha Yatras. I was a participant and a witness to the first Guru Bhakti Yoga here. And one year later, in 2011, the tradition of Guru Bhakti Yoga also got established in Munger Yoga Peeth.

Guru Bhakti Yoga has become a very strong bridge, a powerful means of connecting with Sri Swamiji through memories that guide the purity of our hearts and minds. People access the memories all the time, but those memories are not always positive or beautiful. They are usually connected with desires and needs, worry, stress and strife. But memories of the beauty, bliss, peace, joy, and happiness we have experienced in life will take us much further.



According to the tradition for Paramahansas a shodashi puja (sixteen day ritual) was observed at Rikhiapeeth for Paramahansaji from 7th - 22nd December 2009 which was attended by innumerable devotees, aspirants and well-wishers of Sri Swamiji.

Guru Bhakti Yoga is an utsav that connects me with the inspiration of my master, Sri Swamiji, remembering his teachings and reliving the memories, of which there is no shortage. It is reviving the commitment which I made to my master. Because it is my master who gave me the inspiration and the will to walk the path of betterment and goodness in life, and that connection is much stronger than any negative connection that the world can throw. That is the source of strength, inspiration and connection. The energy of Sri Swamiji, his presence, has become universal. And people across the globe have experienced it.

If we can, as his disciples – I'm not using the words aspirant or student, but disciples, followers – connect with the inspiration which he provided to us all the time, and not look at the failures of others and our own expectations and desires for our own gratification, then our connection will become better and deeper, our wisdom will become clearer and purer, and our actions will become more selfless. That is the life that our masters lived, and that is the inspiration that we receive from their presence, lives and teachings.

Guru Bhakti Yoga Utsav, conducted every month, is probably the most important time in the ashram for disciples to connect with that purity, conviction and faith, and to live the teachings and to become serious. In doing so we will enjoy the happiness and joy of being part of our Guru's vision.

Guru Bhakti Yoga Prayer

Together, on these hallowed grounds of Sri Swamiji's tapasya, we pray for positivity in everyone, for optimism and unity in everyone, for conviction and faith in everyone, for connecting with the Guru element in life and for becoming the recipient of Guru's grace. We pray for keeping the head and heart open so that we bring goodness, unity, clarity and commitment to the mission and the vision of our masters. We pray for peace, plenty and prosperity for all. We pray that the sankalpa of Sri Swamiji manifests through our own actions, thoughts and behaviour.

Look at your body and see the two legs on which you stand. One leg is kartavya, fulfilment of one's duties, and the other leg is nishta, commitment. The two hands are rachanaatmakata, creativity, and sakaaraatmakata, positivity. One eye is raga, attraction, the other eye is dwesha, repulsion. Make the effort to become more humble, positive, creative, committed, supportive and disciplined in life. Use the two legs to commit to your obligations. Use the hands to create something beautiful. Look at the world with your eyes, like or dislike, and then look away. Maintain a balanced vision, conditioned by the qualities of sattwa and positivity, unity and luminosity.

These are the traits, the qualities that we pray for in our lives. In these hallowed grounds of tapasya and Samadhi, we pray for the attainment of purity and harmony within and in all expressions. May our Guru guide us, lead us and inspire us to continue walking the path of dharma so that our actions are correct and our lives are proper and simple.

Hari Om Tat Sat! Namo Narayan! Jaya Ho!



Transcendental Love

You are anxious to see me. That alone is your sadhana. See me in you and yourself in me, then alone will I be visualized in your meditation and you will be able to see me. We shall converse in that state, the fourth stage where divine consciousness remains. It is like the dream world but different from it. It is the plane of savikalpa. By transcendental love you will reach this region and meet me.

A Guru may leave his body, but he will continue to live in the heart of every disciple. His spirit remains forever if the disciple can remain in tune with him. Then he guides him at all times, in thought and emotion, and in actual life. Disciples may go away but the Guru's grace follows them.

I do not feel that I have done anything because my simple philosophy is that everything is an expression of Guru's will. If you are a disciple, you should be dedicated and devoted to your Guru. And you should direct your effort and endeavor to carrying out and furthering his work, whatever it may be. For you are merely an extension of your Guru, in body, mind and consciousness.

Swami Satyananda Saraswati



One Precious Moment

Swami Satyasangananda Saraswati

Guru Bhakti Yoga, 6th May 2020

Time is fleeting. Yesterday has gone and who knows whether we will see tomorrow? Nothing is permanent, everything changes – the seasons change, the weather changes, our moods change, the mind changes. You yourself can observe this, second by second, everything changes. Time is very precious, and one should not waste it. Those who waste time are ignorant of the reality of life. A moment passes and it is gone forever, it is lost. And if you are not aware, you may have lost the most important moment, the chance to connect with the Self, with the divinity which is all around you.

Every moment of your life is important, but there are some moments in time that are rare and very precious. It is precisely this particular type of moment that we observe during Guru Bhakti Yoga at Rikhiapeeth. On these two special days we remember the moment a great yogi, Gurudev

Paramahansa Satyananda, attained Yoga Samadhi. Every month we honour that moment, and in doing so we connect with that higher, all-pervading power. This is how we evolve.

We speak about evolution, we speak about growth, about development, but do we understand what that means? Do you ever ask yourself, "How will I grow, how will I develop?" To evolve you must invest time in the correct way. You invest your money, you think about the many ways in which you can grow richer. But how do you invest your time? I am not speaking about your external life. For the growth of the intellect your work, your studies, your academics are all important. But you have to invest your time in the inner growth as well. That is evolution, and it is for this purpose that we observe Guru Bhakti Yoga on the 5th and 6th of every month. We connect with the moment when this great event took place here at Rikhiapeth. Yoga Samadhi is an exceptionally rare achievement, and when we align ourselves with that moment in time then we are uplifted, and we can receive the Grace.

We all want the Grace, but do we qualify for it? Just as you have to qualify to become a doctor or an engineer or a lawyer or a teacher, and it takes many years of effort, in the same way you have to qualify to receive the Grace. Even if Guru wants to shower Grace on you, he cannot do it until you are worthy of it, until you deserve it. That is the cosmic law. You become worthy of receiving the Grace by making an effort and by being sincere. You must be dedicated and committed, and you cannot swerve from the path. Many things come in life to distract you, to dissipate your mind.



The mind suggests to you many things which distract you from the path that you have chosen. And they're so tangible, so attractive to you because the mind is ever-powerful. But as long as you make the effort, as long as you are sincere and dedicated, and very serious about it at all times, you will stay on the path, even in times of challenge and difficulty. No matter what situation you face, don't lose your peace of mind. Hold onto your joy and your happiness.

Difficulty comes into everybody's life. Whether it is physical, mental or emotional, psychic, spiritual or karmic, everybody has to face challenges, and the teaching of Sri Swamiji was that in every situation one should remain calm, peaceful and happy. You may be very sick or be financially depleted, you may have no future prospects, but even that is not the end of the world. The end of the world is when you have lost your faith and your hope, when you have lost sight of your goal. When this happens you can consider that the end of the world has actually come. If you lose your job, if you fall sick, if you're tired or angry, you should not become despondent. You should hold on tight to your faith and remain committed. If you can do that even in the most challenging situations, then the Grace will surely shower on you.

We live in the world, so we must interact with others all the time. But how should we live in this world? Right now we live like ordinary people, experiencing anger, frustration, sorrow and joy. There is no use asking



Spontaneous satsang with Swami Satyasangananda and residents of Rikhia

for Grace until we can change the way we think and respond in our daily interactions. To do this, we have to live like a yogi. How does a yogi live in the world? A yogi lives like a lotus flower, which is born in mud, grows in mud and dies in mud, but is never touched by mud – it is always beautiful and pure and it gives joy to others. That is how you have to live in the world, like a yogi who is unaffected by the circumstances of life. We are very much affected by our mood swings, by criticism and praise, by joy and sorrow. Our minds are always going up and then down, but mind has to be balanced in all circumstances.

On this occasion we commemorate the Samadhi of Gururji and in doing so we strengthen our faith and our efforts and align with the purity of a great yogi who freed himself from the shackles of the body and returned to the lap of prakriti, to Mother Nature. We will worship the Shiva Lingam, the symbol of cosmic consciousness into which everything finally disappears. And we will perform the Sri Vidya Pooja, because Sri Yantra is the symbol of that cosmic prakriti. At the same time we will chant the mantra Aum because everything originates from Aum, and everything eventually returns back to Aum. Aum is the beginning and also the end of creation. I wish all of you the auspicious blessings of Paramahansa Satyananda. May He guide you in your inner journey.



Rudra, loving companion of Swami Satsangi during Panchagni 2013-2018

It's Raining Guru Bhakti Yoga

Today it is raining Guru Bhakti Yoga.
So let us fill our hearts, minds and emotions
with the beautiful, the calm,
the serene waves of Guru Bhakti Yoga.

Nature is kind. It always seeks to restore the balance.
When it gets too hot, nature sends the cooling rain.
When it gets too cold, nature sends the warm sun rays.
Nature always restores the balance.

Today let us understand our role
in creating balance, harmony and peace.
The Guru Bhakti Yoga rain which is showering on us should fill our hearts
with this idea, that we must contribute to maintaining balance, peace, and
harmony.

And how can we do that? By fulfilling our duty, whatever it is.
Just as nature is fulfilling her duty, we have to fulfill our duty.

When we cease to do our duty, there is imbalance.
And when we fulfill our duty, the balance is restored.

And what is our duty? To contribute to peace, harmony
and balance, no matter what we are doing.

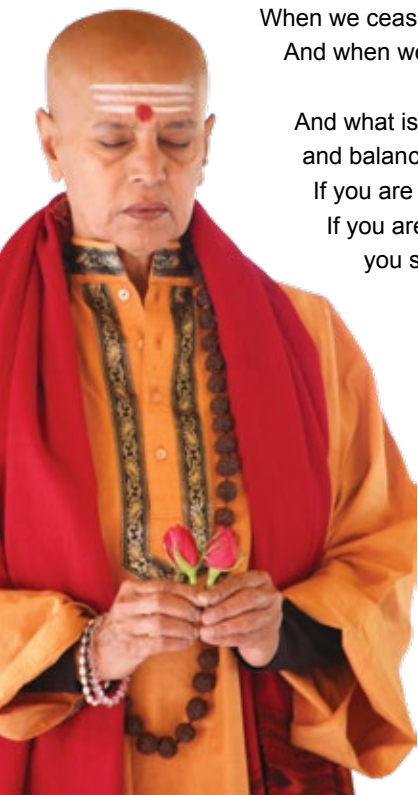
If you are sweeping the floor, If you are cooking food,
If you are reading or writing or working or playing,
you should do it with that feeling.

Whatever you are doing, do it with the
feeling that you are contributing to creating
balance, harmony and peace.

The more you do this, the more the
peace, balance and harmony within you
will grow.

Let that be our sankalpa for Guru Bhakti Yoga.

Swami Satyasangananda Saraswati





You Have to Feel

You can't see good, you have to feel it. Can you see anger? No, but you feel it. You can't see jealousy, but you feel it. Ah! You can't see fear, but you feel it. Similarly, you can't see God, but you feel it.

You should feel God. You may not see him, but as you feel anger, as you feel frustration, as you feel fear, as you feel love, as you feel hatred, as you feel jealousy, similarly you have to feel God. Don't worry about seeing him.

This is what man is like. He prays to God but he doesn't feel him. He worships God but he doesn't feel him. He talks about him and he doesn't feel him. This is man's tragedy.

Swami Satyananda Saraswati

Panchagni Sadhana 2021

On the 14th of January 2021, the auspicious day of Makar Sankranti, Swami Satyasangananda once again embarked on a month-long journey into panchagni sadhana, a tradition established here at Rikhiapeth by her Guru, Swami Satyananda. With the chanting of ancient Vedic mantras, the four panchagni vedis of Sri Swamiji's original panchagni were ceremoniously lit, signalling the commencement of this historic undertaking.

As in the previous six years, 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. She completed her sadhana on Basant Panchami, making her poornahuti – final offering – to Guru and Agni by once again lighting and feeding the sacred fires of Swami Satyananda's panchagni vedis.



In the true sense you can say panchagni is the vidya for connecting the gross awareness with the higher awareness, the vidya of connecting heaven with earth.

Swami Satyasangananda



Panchagni should be done in burial grounds. According to the traditions in India, there are two places that are known as burial grounds. One is this, Deoghar and another is Varanasi. That is also called Chitabhumi and this is also called Chitabhumi. This is the burial ground of Sati and that is the burial ground of Shiva. Deoghar is one of the two places where panchagni has to be done.

Swami Satyananda Saraswati



I did panchagni only to continue and maintain a tradition. In this way, I am expressing my love for my beloved, through the medium of panchagni, which is the tradition Gurudev Paramahansa Satyananda started here.

Swami Satyasangananda



Everything is cleaned by fire, and not just cleaned, it is also tranformed.

Swami Satyasangananda



Agni, you are the pathfinder, you are the illuminator and you are the harbinger of a new dawn of awareness.

Swami Satyasangananda



A new path of exploration opens before me. This exploration is an inner one and one that I have been waiting for. Welcome! The exploration has begun with the tranquil presence of fire!! I start this exploration with the steadfast faith in the Vedas, realising intuitively that it is my path and nothing or no one can deter me from that path. My guide is my beloved Guru and my friend is Agni. Krishna is there as the symbol of sweetness that I feel incomplete without. There has to be sweetness, for without it, life is tasteless, dry and monotonous. I want to taste sweetness and melody, laughter and joy, love and devotion, surrender and ecstasy.

Swami Satyasangananda



Daily worship of Burha Burhi (the most ancient ones)



If life has to be defined in one word, then that word is endurance. The whole life is a journey of endurance and through that we polish and refine ourselves in order to shine and glow and more.

Swami Satyasangananda





*Immovable you sit, timeless, ageless.
Extended far beyond form - radiating beauty and grace.
Past forgotten, future an illusion.
Nothing but this moment.*

*An infinite bubble, veiled from the world.
Surrendered to the flames, the ultimate sacrifice.
Immune to everything, untouchable.
A tradition honored.*

*The flames dance for you, captivated by your attention,
Sustained by your offerings, they exist for you alone.
Upholding a tradition, exalting an inheritance.
A moment in time, irreplaceable, unrepeatable.*

*You say panchagni is veritable suicide,
A wave of sadness surges - don't leave us.
A futile plea of a limited mind.
You are already gone... You as always are with HIM*

- Swami Kriyabhava

The Fires of Swamiji's Panchagni

Swami Suryaprakash

On 14th January 2021, both Peethadhishwari Swami Satyasangananda Saraswati, at Rikhiapeeth, as well as Paramacharya Swami Niranjanananda Saraswati, at Ganga Darshan, lit the fires of their panchagnis and commenced their sadhana. This rigorous tapasya that some of us are so extremely privileged to witness, is no ordinary event, nor is it a personal sadhana, which two individuals are performing.

As one amongst those blessed to glimpse this incredibly ancient and sacred sadhana, it definitely evokes a feeling of deep awe, reverence and gratitude. For this is a tradition which Paramahansaji started in Rikhia, repeating his Guru mantra with every breath, surrounded by four lively fires and the scorching sun above, during the hottest months of the year. Sri Swamiji performed this arduous sadhana from 1990 (at the age of 67!) to 1999, for a total period of nine years. This year in 2021, Swami Niranjanananda and Swami Satyasangananda have lit their panchagni fires for the 7th year.

This fire, which is rekindled on every Makar Sankranti, is a very strong and powerful symbol, as it represents the tapasya, or austerity, which Sri Swamiji endured. The beauty of it is that he did not perform this sadhana





Swami Satyasangananda lighting the fire in worship of the sacred Maha Kaal Chita Dhuni

for his own spiritual evolution. That simply came as a natural outcome of the life that he lived. The real purpose or intention behind it, which we have often heard Swami Satyasangananda tell us, was for the upliftment of others. It was an act of pure selflessness, for the evolution of mankind.

Over the course of time, Sri Swamiji's tapasya became the very strength of his sankalpa, like the power behind his will, to the point that he was able to feel the needs and experience the suffering of people, whom he had never even met before. That is how in tune he was with his surroundings. Whatever opportunities he envisioned for his deprived and poverty-stricken neighbours actually became a reality. This is how his tapasya became the strength of his sankalpa, for universal peace, plenty and prosperity.

This in turn gave birth to an entire movement, fulfilling the teachings of his Guru Swami Sivananda: 'Serve, Love, Give', a movement in which Swami Satyasangananda became a medium, an instrument through whom Sri Swamiji's sankalpas were brought to life at Rikhiapeeth. Similarly, Swami Niranjanananda became a medium, an instrument through whom today, we continue to receive the inspiration, wisdom and grace of Sri Swamiji.



Swami Niranjanananda and Swami Satyasangananda at Ganga Darshan, Munger during Panchagni 2016

Paramahansaji's vision, teachings and sankalpas are being transmitted to us through Swami Satyasangananda and Swami Niranjanananda. They both maintain the tradition, keeping it alive and vibrant and they inspire and uplift us, as they continue to carry forward the visions, the missions, and the legacy of Paramahansa Swami Satyananda. And the tapasya which they are now performing, this sadhana of endurance, is undoubtedly a blessing to all of us, as it symbolizes the nourishment and continuity of a spiritual tradition and lineage, to which we are all in different ways connected – whether as sannyasins, householders, devotees, disciples, or spiritual aspirants.



It is said that only one who has conquered the five internal fires qualifies to attempt this rigorous sadhana of panchagni. The internal fires are those of desire, anger, greed, envy and attachment – the five fires that burn and torment every individual. And therefore our Gurus call it the sadhana of endurance. They teach us how endurance, is in reality the ability to maintain our focus in life. In order to maintain our focus and

clarity amidst all the challenging situations and turbulence we face, requires endurance. It is the ability to not lose sight of our goals and objectives at any cost. No matter what adversity we have to face, not allowing ourselves to feel intimidated by it, is an act of endurance. Or if we find ourselves surrounded by distractions, not allowing ourselves to be influenced by them, is an act of endurance. Similarly, not giving in to our fears and insecurities, is also an act of endurance.

It is this strength of character and unswerving commitment to their Guru's teachings, which radiates and shines through them. This is the life that Swami Satyasangananda and Swami Niranjanananda have lived their entire lives and exemplified as disciples and sannyasins. Having faced and conquered their internal fires, they have embarked on a journey following their Guru's footsteps, leading the life of a Paramahansa sannyasin. We are indeed fortunate to be the recipients of the fruits of their tapasya, which are nothing less than the blessings of peace, plenty and prosperity.

JAI GURUDEV! HARI OM TAT SAT! NAMO NARAYAN! JAYA HO!



Swami Niranjanananda and Swami Satyasangananda at Rikhia symbolically lighting the Panchagni fires, on 5th January 2021 for Guru Bhakti Yoga

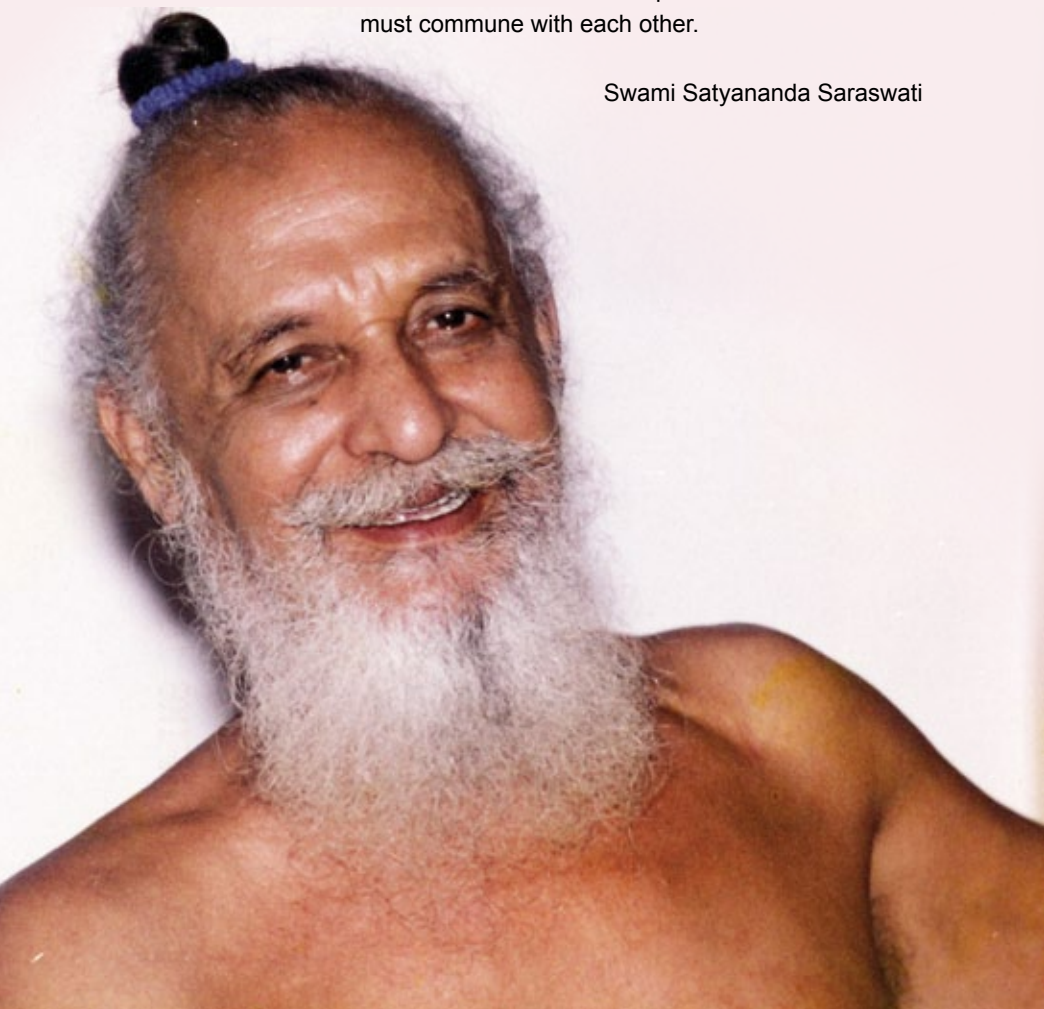
Nothing But The Guru

Where do Guru and disciple unite?
Not on the physical and emotional plane.

They unite in total darkness
when everything is finished,
in the innermost chamber
where everything is dead.

There you do not hear a sound
or see any form or vision.
You are aware of nothing but the Guru,
shining like a lofty light.
That is how Guru and disciple
must commune with each other.

Swami Satyananda Saraswati





The Dance of Shiva

When Paramahansa Satyananda abandoned his body in Rikhiapeeth on the 5th of December 2009, he immortalised this sacred place and left a legacy of tremendous tejas or spiritual strength that seekers will continue to benefit from for generations to come.

Throughout 2021 - 2022 the reconstruction of the Samadhi Sthal of Paramahansa Satyananda will be undertaken as an offering of love to Guru. Swami Satyasangananda has named this project 'The Dance of Shiva'.

This massive structural and architectural feat will ensure that the sanctity of this sacred site is maintained for the future. It will also ensure that the Samadhi Sthal of Paramahansa Satyananda is preserved to enable the thousands of devotees, seekers and well-wishers to continue to come to Rikhiapeeth each year to seek the darshan of his Samadhi Sthal.

By abandoning his body at his Tapobhumi Paramahansa Satyananda has transformed Rikhiapeeth into an abode of divine beauty where his enlightened and luminous energy is forever enshrined. The planned developments are intended to encapsulate and honour that beauty and cosmic energy as a spiritual inheritance for humanity.

The dismantling, demolition and construction planned throughout 2021 - 2022 will ensure that all can continue to experience that the luminosity, warmth, joy, compassion, kindness and spiritual strength of Swami Satyananda is as strong as ever in the place he loves, Rikhiapeeth.



गुरु-तत्त्व के साथ तारतम्यता

स्वामी सत्यसंगानन्द सरस्वती

रिखियापीठ में होनेवाली उपासनाएँ अनुष्ठान, उत्सव एवं आराधना के रूप में मनायी जाती हैं। परन्तु गुरु-भक्ति योग इन सभी से सर्वथा भिन्न है। गुरु-भक्ति योग एक महोत्सव है। अपने गुरु के सान्निध्य में बिताये गए अनमोल क्षणों को आत्मसात करने का प्रयास ही गुरु-भक्ति योग है। गुरु-भक्ति योग का यही परम उद्देश्य है। गुरु तत्त्व के साथ एकाकार होने के लिए गुरु-भक्ति योग एक सशक्त माध्यम है।

श्री स्वामीजी ने स्वयं को गुरु के रूप में कभी नहीं देखा। वे हमेशा कहा करते थे- मैं एक शिष्य हूँ। लेकिन सभी लोग उनको गुरु के रूप में ही देखते हैं। महासमाधि के पश्चात् वे सर्वव्यापक हो गए। सर्वव्यापकता, सर्वशक्तिमान और सर्वज्ञता जैसे गुणों का हमें केवल शाब्दिक परिचय था, परन्तु महासमाधि के पश्चात् कुछेक लोग ही नहीं अपितु प्रायः सभी लोगों ने स्वामीजी के इन गुणों का अनुभव किया। श्री स्वामीजी ने अपने जीवन की

सभी उपलब्धियों का श्रेय हमेशा अपने गुरु को ही दिया। इसलिए हमने सोचा- अगर श्री स्वामीजी की उपलब्धियाँ ऐसी हैं, तो उनके गुरु कितने महान होंगे। अतः स्वामी शिवानन्दजी के प्रति हमारी जिज्ञासा तीव्र हो गई।

हमने स्वामी शिवानन्दजी के सभी पुस्तकों को पढ़ना प्रारम्भ किया और इस क्रम में 'गुरु-भक्ति योग' और 'गुरु तत्त्व' का भी अध्ययन किया। तब हमें समझ में आया कि श्री स्वामीजी ने जीवनपर्यन्त गुरु-भक्ति योग का ही अभ्यास किया। उन्होंने जनमानस को योग के विभिन्न पहलुओं की शिक्षा दी परन्तु वे आजीवन गुरु-भक्ति योग का ही अभ्यास करते रहे। स्वामी शिवानन्दजी के अनुसार गुरु-भक्ति योग सबसे अद्भुत और अनुपम योग है। गुरु-भक्ति योग में आपको मात्र गुरु का स्मरण करना है और जैसे ही आप उनका स्मरण करते हैं आपके तार उनसे जुड़ जाते हैं।

जब कभी आप सांसारिक विषयों का स्मरण करते हैं तब आपके विचार, आपकी स्मृतियाँ, जीवन के अनुभव इत्यादि उन विषयों से जुड़ जाते हैं। स्मरण की अवधारणा बहुत ही साधारण है, जिससे सब लोग अच्छी तरह से परिचित हैं। इसके लिए किसी भी तरह के प्रशिक्षण की आवश्यकता नहीं है। आप हर समय कुछ न कुछ स्मरण करते ही रहते हैं। स्मरण की तकनीक आपको स्वाभाविक रूप से आती ही है, आपको मात्र इसमें गुरु का समावेश करना है ताकि आप उनसे जुड़ सकें। और यही गुरु-भक्ति योग है। 'गुरु' का



तात्पर्य अंधकार को दूर करने से है, 'भक्ति' का तात्पर्य सूक्ष्म चेतना अथवा सजगता से है तथा 'योग' का तात्पर्य जुड़ने से है। अर्थात् गुरु-भक्ति योग का तात्पर्य गुरु-तत्त्व के साथ अपनी सूक्ष्म चेतना को जोड़ना है।

जीवन की सभी गतिविधियों का एक उद्देश्य होता है। उसी प्रकार गुरु-भक्ति योग का भी एक निश्चित उद्देश्य है। और यह उद्देश्य है गुरु-तत्त्व के साथ स्थापित अपने बाह्य व आंतरिक संबंध को सुदृढ़ करना। केवल बंद आँखों से ही नहीं बरन् खुली आँखों से भी गुरु-तत्त्व के अनुभूति की क्षमता हममें होनी चाहिए जो हमारे वाणी, विचार एवं व्यवहार में परिलक्षित हो सके। जब आप इसका अभ्यास करते हैं, आप इस तथ्य की यथार्थता का अनुभव करेंगे क्योंकि गुरु-तत्त्व आपके सम्पूर्ण जीवन में परिवर्तन लाता है।

गुरु-तत्त्व के साथ जुड़ने का एक सरल माध्यम है - **सुमिरन**। श्री स्वामीजी के रिखिया आगमन का उद्देश्य भी यही था। यहाँ सुमिरन ही उनकी साधना थी, हर श्वास-प्रश्वास के साथ मंत्र और नाम का सुमिरन। इस तपोभूमि में गुरुदेव द्वारा किए गए साधना के साथ जुड़ने के लिए गुरु-भक्ति योग एक सशक्त माध्यम है।

जिस विषय का आपको स्मरण होता है, उससे जुड़ी भावनाओं से आप प्रभावित हो जाते हैं। भावनाएँ ऊर्जा हैं, यही ऊर्जा आपको स्मरणीय विषयों से जोड़ती है। तो प्रश्न उठता है कि हम किससे जुड़ना चाहते हैं? प्रश्न यह नहीं है कि आप क्या स्मरण करना चाहते हैं, प्रश्न यह है कि आप किससे जुड़ना चाहते हैं? क्या आप नकारात्मक विचारों व भावनाओं से जुड़कर काम, क्रोध, लोभ, मोह, मद, मात्सर्य आदि के साथ अपना जीवन बिताना चाहते हैं? या प्रेम, एकता, सुख, शान्ति, सामन्जस्य आदि जैसे सकारात्मक और उर्ध्वगामी भावनाओं के साथ जुड़ना चाहते हैं? गुरु-भक्ति योग का उद्देश्य गुरु-तत्त्व के साथ जुड़ना है और सुमिरन इसकी साधना है।

इस परम्परा के सभी शिष्यों व अनुयायियों के लिए हर महीने के पाँच और छः तारीख, जो हम गुरु-भक्ति योग दिवस के रूप में मनाते हैं, बहुत ही महत्वपूर्ण हैं क्योंकि ये दो दिन हम गुरु-तत्त्व का आवाहन श्रद्धा, भक्ति और प्रेम के साथ करते हैं ताकि हमारे तार गुरु-तत्त्व के साथ जुड़ सकें। गुरु-स्मरण के अनेक उपाय हैं। उनकी शिक्षाओं को आत्मसात कर या उनके साथ बिताए क्षणों की स्मृति में जाकर या केवल गुरुदेव की तस्वीर देखकर।

गुरु-भक्ति योग दिवस के सुअवसर पर रिखियापीठ में श्री स्वामीजी की मंत्रमुग्ध कर देने वाली ओजपूर्ण वाणी में महामृत्युन्जय मंत्र सुनने को मिलता है जिससे तत्क्षण उनकी स्मृति हमारे मानस-पटल पर छा जाती है। इस अवसर पर हम सब श्री स्वामीजी की तपोभूमि में उनको समर्पित सामूहिक कर्म-योग करते हैं। इस सामूहिक कर्म-योग साधना के दौरान उनके यहाँ बिताए हुए पलों की झाँकियाँ मानो सदृश्य हो जाती हैं। ऐसी मात्र एक झलक भी गुरु-तत्त्व के साथ जुड़ने के लिए पर्याप्त है। और जैसे ही आप गुरु-तत्त्व के साथ जुड़ते हैं उनकी अपार-शक्ति आपका संरक्षण एवं मार्गदर्शन करती है।

गुरुदेव ने दिसम्बर 2009 में महासमाधि ली और जनवरी 2010 से गुरु-भक्ति योग दिवस की परम्परा शुरू हुई। 2019 में हमने गुरु-भक्ति योग दिवस की एक माला पूरी की। इस परम्परा के शुरुआत से ही हमें अनुग्रह स्वरूप उनके उपस्थिति की अनुभूति होती रही है। हर गुरु-भक्ति योग दिवस के साथ गुरुदेव के साथ हमारे संबंधों में प्रगाढ़ता बढ़ती जा रही है। प्रत्येक गुरु-भक्ति योग दिवस हमारे लिए एक अनुपम और अद्वितीय अनुभव लेकर आता है। इस मासिक महोत्सव में आश्रम के अन्तःवासियों के अतिरिक्त अन्य प्रतिभागी भी आते हैं, जिनमें कन्या-बटुक, ग्रामीण, देश-विदेश के श्रद्धालु भक्त गण, नवागन्तुक गण, पंडित आदि सम्मिलित होकर गुरु-तत्त्व की ऊर्जा से ओत-प्रोत होते हैं। और गुरुदेव की यह अपार-शक्ति हम सब में नई ऊर्जा का संचार कर हमारे जीवन के अंधकार को दूर कर उसे प्रकाशमय बना देती है।



Swami Satyananda was given Bhu Samadhi, sacred burial, at Parna Kutir by his Panchagni Vedi and Sanatan Dhuni on 6th December 2009



गुरु कृपा ही केवलम्

स्वामी शिवानंद सरस्वती

गुरु के प्रति श्रद्धा रखने की अपेक्षा उनकी आज्ञाओं का पालन करना श्रेष्ठतर है। आज्ञाकारिता एक मूल्यवान् सद्गुण है; क्योंकि यदि आप आज्ञाकारिता के गुण का विकास करने का प्रयास करेंगे, तो आत्म-साक्षात्कार के पथ के कट्टर शत्रु अहं का शनैः-शनैः उन्मूलन हो जाएगा।

जो शिष्य अपने गुरु की आज्ञाओं का पालन करता है, केवल वही अपनी निम्न आत्मा पर आधिपत्य रख सकता है। आज्ञाकारिता अत्यन्त व्यावहारिक, अनन्य तथा सक्रिय अध्यवसायी होनी चाहिए। गुरु की आज्ञाकारिता न तो टाल-मटोल करती है और न सन्देह ही प्रकट करती है। दम्भी शिष्य अपने गुरु की आज्ञाओं का पालन भयवश करता है। सच्चा शिष्य अपने गुरु की आज्ञाओं का पालन प्रेम के लिए प्रेम के कारण करता है। आज्ञा-पालन की विधि सीखिए। उस स्थिति में ही आप आदेश दे सकते हैं। शिष्य बनना सीखिए, तभी आप गुरु बन सकेंगे।

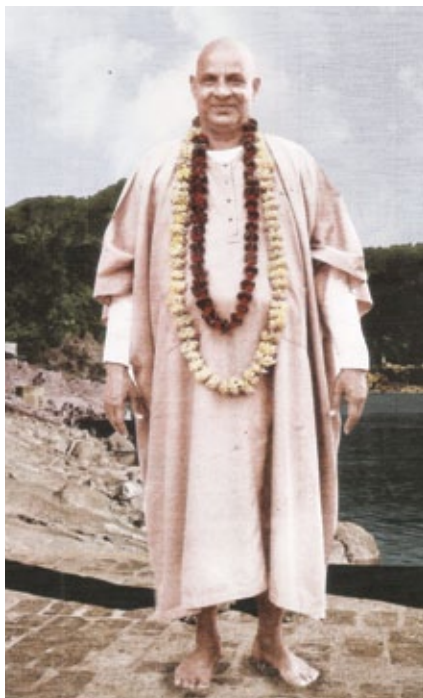
इस भ्रामक धारणा को त्याग दीजिए कि गुरु की अधीनता स्वीकार करना, उनका आज्ञानुवर्ती होना तथा उनकी शिक्षाओं को कार्यान्वित करना दासता की मनोवृत्ति

है। अज्ञानी व्यक्ति समझता है कि किसी अन्य व्यक्ति की अधीनता स्वीकार करना उसकी गरिमा के प्रतिकूल तथा उसकी स्वाधीनता के विपरीत है। यह एक बड़ी गम्भीर भूल है। यदि आप ध्यानपूर्वक चिन्तन करें, तो आप देखेंगे कि आपकी वैयक्तिक स्वतन्त्रता वास्तव में आपके अपने ही अहं तथा मिथ्याभिमान की नितान्त घृणित दासता है, यह विषयी मन की तरंग है। जो अपने अहं तथा मन पर विजय प्राप्त कर लेता है, वास्तव में वही स्वतन्त्र व्यक्ति है। वह शूरवीर है। इस विजय को प्राप्त करने के लिए ही व्यक्ति गुरु के उच्चतर अध्यात्मीकृत व्यक्तित्व की अधीनता स्वीकार करता है। वह इस अधीनता-स्वीकरण द्वारा अपने निम्न अहं को पराजित करता तथा असीम चेतना के आनन्द को प्राप्त करता है।

यदि आप नल से जल पीना चाहते हैं, तो आपको अपने को झुकाना पड़ेगा। इसी भाँति यदि आप गुरु के पवित्र ओष्ठों से प्रवाहित होने वाली अमरत्वप्रदायक आध्यात्मिक सुधा का पान करना चाहते हैं, तो आपको विनीतता तथा विनम्रता का मूर्त रूप बनना होगा। मन की निम्न प्रकृति का पूर्णतया नवीकरण करना चाहिए। साधक अपने गुरु से कहता है : “मैं योगाभ्यास करना चाहता हूँ। मैं निर्विकल्प-समाधि में प्रवेश करना चाहता हूँ। मैं आपके चरणों में बैठना चाहता हूँ। मैंने आपको आत्म-समर्पण कर दिया है।” परन्तु वह अपनी निम्न प्रकृति और स्वभाव को पुराने चरित्र, व्यवहार और आचरण को परिवर्तित करना नहीं चाहता।

व्यक्ति को अपने वैयक्तिक अहं, पूर्वावधारित धारणाओं, प्रिय विचारों, पूर्वाग्रहों तथा स्वार्थमयी अभिरुचियों को त्याग देना चाहिए। ये सब गुरु के आदेशों और उपदेशों के कार्यान्वयन में बाधक हैं। अपने हृदय के भेद को अपने गुरु के सम्मुख अनावृत कर दें। आप जितना ही अधिक ऐसा करेंगे, उतनी ही सहानुभूति अर्थात् पाप तथा प्रलोभन के विरुद्ध संघर्ष में आपको शक्ति की प्राप्ति होगी।

सद्गुरु बार-बार अनुनय-विनय करने तथा कठोर परीक्षा लेने के पश्चात् ही



अपने विश्वस्त शिष्यों को उपनिषद् के गूढ़ रहस्यों को बतलाते हैं। गुरु कभी-कभी अपने शिष्य को प्रलोभित कर सकते हैं; किन्तु शिष्य को चाहिए कि गुरु में दृढ़ निष्ठा के द्वारा इसे पार कर जाए।

प्राचीन काल में बहुत ही कठिन परीक्षाएँ ली जाती थीं। एक बार गोरखनाथ ने अपने कुछ शिष्यों को एक ऊँचे वृक्ष पर चढ़ने तथा उनसे सिर के बल नीचे एक तीक्ष्ण त्रिशूल के ऊपर कूदने के लिए कहा। अनेक अविश्वासी शिष्य निश्चल खड़े रह गए; किन्तु एक निष्ठावान् शिष्य तत्काल विद्युत्-गति से वृक्ष पर चढ़ गया और वहाँ से नीचे त्रिशूल पर कूद गया। गोरखनाथ के अदृश्य हाथों ने उसकी रक्षा की। उसे तत्काल आत्म-साक्षात्कार प्राप्त हुआ।



एक बार वैशाखी के अवसर पर गुरु गोविन्द सिंह ने अपने शिष्यों की परीक्षा ली। उन्होंने कहा : “मेरे प्रिय शिष्यों! है कोई ऐसा जो धर्म के लिए अपने प्राण दे सके?” सुनते ही सभा में सन्नाटा छा गया। परन्तु पहले एक शिष्य खड़ा हो गया। उसे गुरु अपने खेमे में ले गए। वहाँ पर एक बकरे की बलि दे कर खून से सनी तलवार ले कर बाहर आए और बोले - “और कौन धर्म के लिए शीश देने के लिए तैयार है?” तत्पश्चात् एक के बाद एक चार शिष्यों ने अपने को प्रस्तुत किया और चारों बार वही हुआ जो पहले शिष्य के साथ हुआ था। तदुपरान्त गुरु पाँचों शिष्यों को खेमे से बाहर ले कर आए और उन्हें ‘पंच प्यारे’ कह कर सम्मानित किया।

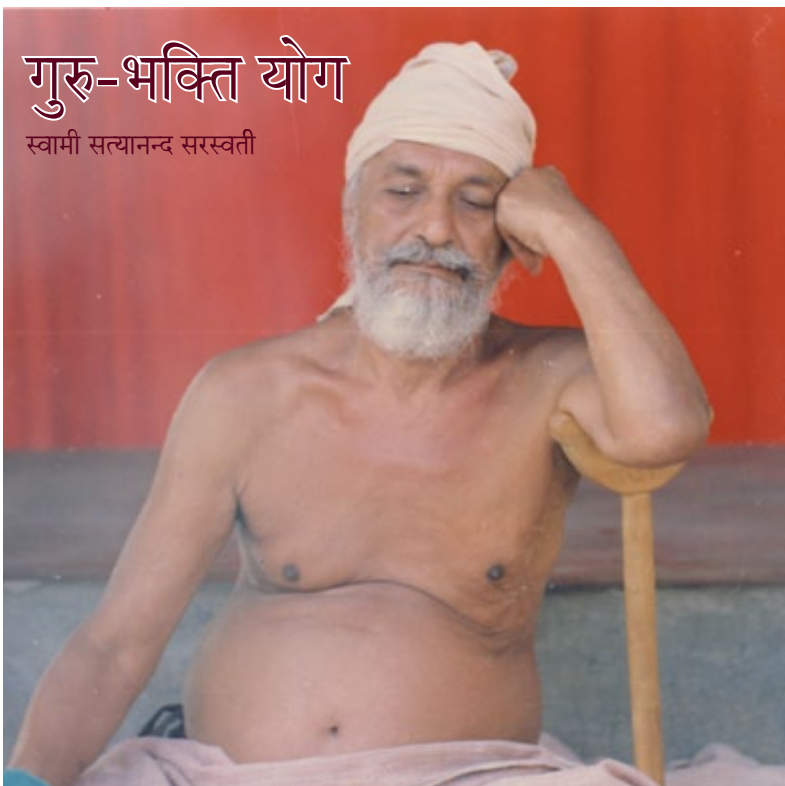
गुरु शिष्यों की विविध प्रकार से परीक्षा लेते हैं। कुछ शिष्य उन्हें गलत समझते हैं और उनमें अपनी निष्ठा खो बैठते हैं। अतः वे लाभान्वित नहीं होते। गुरु की कृपा की आकांक्षा करने से पूर्व साधक को उसका पात्र बनना चाहिए। दिव्य कृपा की आपूर्ति तभी होती है, जब साधक में सच्ची पिपासा हो और जब वह उसे ग्रहण करने योग्य हो।

गुरु की कृपा उन्हीं पर अवतरित होती है, जो उसके प्रति पूर्णरूपेण विनम्र तथा निष्ठावान अनुभव करते हैं। निष्ठा गुरु में विश्वास तथा सम्प्रत्यय है। गुरु साक्ष्य अथवा प्राधिकार के रूप में जो घोषित करता है, उसकी सत्यता पर बिना किसी अन्य साक्ष्य अथवा प्रमाण के दृढ़ विश्वास करना निष्ठा है। जिस शिष्य की गुरु में निष्ठा है, वह वाद-विवाद नहीं करता, सोच-विचार नहीं करता, तर्क-वितर्क नहीं करता तथा चिन्तन नहीं करता। वह उनकी आज्ञाओं का मात्र पालन करता है।

शिष्य का गुरु के प्रति आत्म-समर्पण तथा गुरु की कृपा में पारस्परिक सम्बन्ध है। समर्पण गुरु की कृपा को नीचे की ओर आकर्षित करता है और गुरु-कृपा समर्पण को पूर्ण बनाती है। गुरु-कृपा साधक में साधना के रूप में कार्य करती है। यदि साधक अपने पथ में दृढ़ता पूर्वक संलग्न रहता है, तो यह गुरु-कृपा है। यदि प्रलोभन के अभ्याक्रमण करने पर वह प्रतिरोध करता है, तो यह गुरु-कृपा है। यदि लोग प्रेम तथा सम्मान के साथ उसका स्वागत करते हैं, तो यह गुरु-कृपा है। यदि उसे सम्पूर्ण शारीरिक आवश्यकताएँ सुलभ हैं, तो यह गुरु-कृपा है। यदि नैराश्य तथा अवसाद के समय उसे प्रोत्साहन तथा बल प्राप्त होता है, तो यह गुरु-कृपा है। यदि वह शरीर-चेतना का अतिक्रमण कर जाता है और अपने आनन्द-स्वरूप में विश्राम करता है, तो यह गुरु-कृपा है। प्रत्येक पग पर उनकी कृपा का अनुभव कीजिए तथा उनके प्रति निष्कपट तथा सत्यनिष्ठ रहिए।



Yoga Purnima 2009



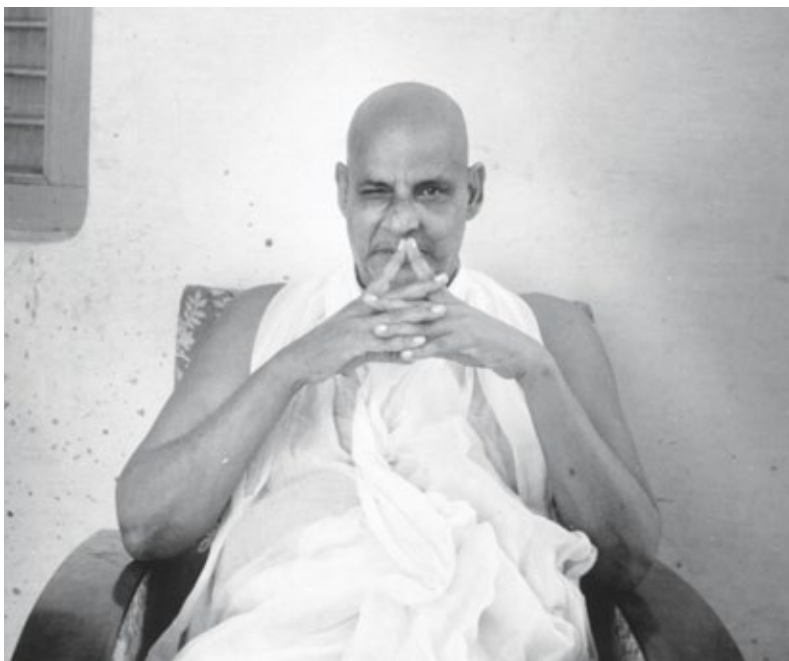
जिस प्रकार कीर्तन-साधना कलियुग में ईश्वर-साक्षात्कार की विशेष साधना मानी गई है, उसी प्रकार मैं आपके लिए यहाँ एक ऐसा योग प्रस्तुत कर रहा हूँ जो संदेह, शंका, अविश्वास और अहंकार से व्याप्त इस युग के लिए विशेष रूप से सुयोग्य है। यह अद्भुत योग है गुरु-भक्ति योग। इसकी शक्ति असीम है और प्रभाव अमोघ।

कठोर राजसिक अहंकार साधकों का सबसे बड़ा शत्रु है। गुरु-भक्ति योग इस अहंकार को नष्ट करने का सर्वोत्तम उपाय है। जिस प्रकार एक विशेष प्रकार के कीटाणु को खत्म करने के लिए एक विशेष प्रकार की रासायनिक दवा प्रयोग में लाई जाती है, उसी प्रकार अविद्या और अहंकार रूपी रोगों के निवारण के लिए गुरु-भक्ति योग एक अचूक नुस्खा है। इस नुस्खे के प्रयोग से अविद्या और अहंकार क्षीण पड़ जाते हैं और फिर वे साधक को किसी भी प्रकार का कष्ट देने में अक्षम हो जाते हैं। सच मुच धन्य हैं वे लोग जो इस योग को अपनाने हैं, क्योंकि उन्हें अन्य योग मार्गों में भी सिद्धि मिलती है। उन्हें कर्म, भक्ति, ध्यान और ज्ञान योग के सर्वश्रेष्ठ फल स्वतः ही प्राप्त हो जाते हैं।

गुरु-भक्ति योग की साधना

इस योग को अपनाने के लिए केवल तीन गुणों की आवश्यकता है-ईमानदारी, श्रद्धा और आज्ञाकारिता। सबसे पहले अपना लक्ष्य प्राप्त करने के प्रयास में पूरी ईमानदारी से जुट जाओ। आधे-अधूरे और श्रद्धा-रहित प्रयासों से कुछ नहीं होगा। फिर उस व्यक्ति के प्रति, जिसे तुमने अपना गुरु माना है, पूर्ण श्रद्धा और विश्वास रखो। शंका या संदेह की परछाई तक अपने पास मत फटकने दो। एक बार जब गुरु के प्रति अपना विश्वास जमा लिया तब हमेशा ऐसा मान कर चलो कि गुरु जो कुछ भी कहते हैं वह तुम्हारे भलाई के लिए ही है। गुरु की आज्ञा का अक्षरशः पालन करो। उनकी शिक्षाओं को अपने जीवन में उतारो। **इस साधना को अगर ईमानदारी से करोगे, तो मैं डंके की चोट पर कहता हूँ कि तुम अवश्य अपना लक्ष्य प्राप्त करोगे।**

गुरु-भक्ति योग सद्गुरु के प्रति पूर्ण समर्पण है। इस योग का अभ्यास करने के लिए साधक में निरन्तर और अडिग लालसा होनी चाहिए। साधक को बिना किसी फल की इच्छा रखे गुरु की हर प्रकार से सेवा करनी चाहिए, उनके चरण-कमलों का प्रतिदिन भाव और भक्ति के साथ पूजन करना चाहिए और तन-मन-धन से गुरु के दिये लक्ष्य में अपने आपको समर्पित कर देना चाहिए।



गुरु-भक्ति योग अपने आप में एक सम्पूर्ण योग है। साधक के लिए आध्यात्मिक जीवन में प्रवेश तब तक सम्भव नहीं जब तक वह गुरु-भक्ति योग की साधना नहीं कर लेता। इस जीवन के परम लक्ष्य, आत्म-साक्षात्कार की प्राप्ति तभी सम्भव है जब साधक गुरु-भक्ति योग में पारंगत हो जाए। यह साधना अत्यन्त सुगम्य है जिसके अभ्यास में किसी प्रकार के भय या संकोच का कोई स्थान नहीं है।

गुरु-भक्ति योग का लक्ष्य व्यक्ति को प्रकृति और विषय-भोगों के जंजाल से विमुक्त कर, उसे अपने वास्तविक आनन्दमय स्वरूप का ज्ञान प्राप्त कराना है। गुरु-भक्ति योग मानसिक शान्ति और स्थिरता प्रदान करता है। इस योग का सच्चा साधक अपने अहंकार का निर्मूलन कर, आसानी से इस संसार रुपी दलदल को पार कर जाता है।

हे साधक ! सद्गुरु के वन्दनीय चरण-कमलों के समक्ष साष्टांग प्रणाम करो, उनकी पूजा-आराधना करो, उन पर ध्यान करो, उन्हीं की शरण ग्रहण करो और उन्हीं की सेवा में अपना जीवन न्यौछावर कर दो। अपने आप को सद्गुरु के चरणों की धूलि बन जाने दो। यही गुरु-भक्ति योग का गृह्यतम रहस्य है।

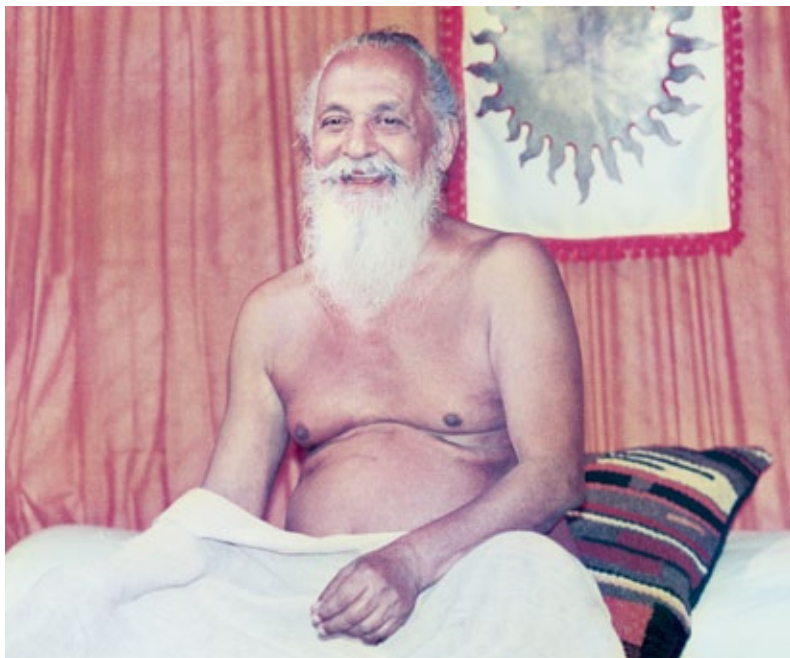
गुरु-भक्ति योग विज्ञानों में विज्ञान है। इसका मुख्य सिद्धान्त है गुरु को साक्षात् परमेश्वर के रूप में देखना। गुरु और इष्ट के ऐक्य का अनुभव ही इस सिद्धान्त का व्यावहारिक पहलू है। गुरु-भक्ति योग कोई ऐसी प्रणाली नहीं जिसे व्याख्यान या पत्राचार के माध्यम से सिखाया जा सके। साधक को कई वर्षों तक अपने गुरु की निगरानी और देख-रेख में रहना पड़ता है एवं अनुशासन, तप, ब्रह्मचर्य एवं ध्यान युक्त जीवन यापन करना पड़ता है। गुरु-भक्ति योग के अन्तर्गत वे सभी- शारीरिक, मानसिक, नैतिक और आध्यात्मिक अभ्यास सम्मिलित हैं, जो आत्म-नियंत्रण और आत्म-साक्षात्कार की दिशा में अग्रसर करते हैं।

गुरु-भक्ति योग अमरता, पूर्णता और शाश्वत् शान्ति प्रदान करता है। यह आनन्द के साम्राज्य की कुँजी है। इसके अभ्यास से भय, अविद्या, निराशा, दुविधा, दुःख, चिन्ता, व्याधि या विषाद का नामों निशान तक नहीं रहता। इससे सांसारिक विषयों के प्रति वैराग्य और अनासक्ति की प्राप्ति होती है। शिष्य अपनी वासनाओं और भावनाओं को नियंत्रित कर, सभी प्रलोभनों का सामना करने का सामर्थ्य प्राप्त कर लेता है। वह अपने मन से सभी व्यवधानों और दुविधाओं को हटाने में सक्षम हो

कर गुरु-कृपा प्राप्त करने का अधिकारी बन जाता है। गुरु-कृपा ही साधक को अंधेरे से उजाले तक लेकर जाती है।

कुछ लोग गुरु-भक्ति को निम्न कोटि का योग मानते हैं। लेकिन वास्तव में यह अन्य सभी प्रकार के योग-मार्गों - कर्मयोग, भक्तियोग, हठयोग इत्यादि का आधार है। गुरु-भक्ति योग, गुरु-सेवा योग, गुरु-शरण योग - ये सभी समानार्थी शब्द हैं। यह योग सभी योग मार्गों का राजा है। यह वेदों और उपनिषदों की भाँति प्राचीन है। इस मार्ग के द्वार सबके लिए खुले हैं। इस योग में आचार्योंपासना द्वारा गुरु-कृपा प्राप्त करने पर विशेष बल दिया गया है। इस योग का शीघ्र फल योग्य, समर्पित शिष्य को ही मिलता है। गुरु-भक्ति योग सभी मायनों में सर्वोत्तम योग है।

गुरु-भक्ति योग की साधना के मार्ग में मुख्य बाधा शिष्य का अहंकार ही है। इसके अलावा गुरु के पवित्र चरणों में दण्डवत् होने में हिचकना, लोभ, मोह, काम, मद, मत्सर्य, बेईमानी और गलत संगति का होना भी इस मार्ग की प्रमुख बाधाएँ हैं। मन ही इस संसार रूपी वृक्ष की जड़ है। यही सुख और दुःख, बन्धन और मोक्ष का कारण है। इसका नियंत्रण केवल गुरु-भक्ति योग द्वारा सम्भव है।





Swami Satyananda was given Bhu Samadhi on 6th December 2009

Rikhiapeeth Website: www.rikhiapeeth.in

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

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



Guru

Selected teachings of Swami Satyananda Saraswati

Since ancient times, the importance of Guru on the spiritual path has been held in the highest regard. This book presents a diverse collection of talks on the subject of Guru by Swami Satyananda Saraswati, illuminating the necessity of Guru in the life of every seeker. In honour of Guru, it was presented as prasad on the sacred occasion of Guru Purnima at Rikhiapeeth, 2014.



Form IV (See Rule 8)

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

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