

ARADHANA

Yoga of the heart ❤️

Year 3 Issue 1
Jan/Feb 2014

Rikhiapeeth, Rikhia, Deoghar, Jharkhand, India



Namo Narayan

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

Editor:

Swami Yogamudra Saraswati

Assistant Editor:

Sn. Atmajyoti

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Swami Satyananda



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

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

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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).

Sure Steps to Spiritual Life



Regularity

Man evolves quickly by regular practices. Learn your lessons from nature. Mark how the seasons rotate regularly. Mark how the sun rises and sets, how the monsoon comes, how the flowers blossom, how the fruits and vegetables crop up, how the revolution of the moon and the earth takes place, how the days and nights, weeks and months and years roll on! Nature is your Guru and guide. The five elements are your preceptor and teacher.

Have regular habits in all walks of life. Be regular in going to bed and in rising up early in the morning. Be very regular in your meals always. Be regular in your studies, in your physical exercises, in your meditation, and you will have a very successful life and a happy one too.

—Swami Sivananda Saraswati

Grace

Swami Sivananda Saraswati



However strong the individual efforts may be, it is impossible to eradicate the vrittis, subtle modifications of the mind, the subtle forms of lust, anger, jealousy, delusion, pride, etc. One may do sadhana for thousands of lives and yet, without the grace of the Lord, one will not be able to burn the roots of the thought patterns lurking in the corners of the mind from time immemorial. God selects or chooses that aspirant whom He wishes to elevate and liberate. The Kathopanishad says, "Not by spiritual discourses, not by intelligence, not by study of many scriptures is this atman attained - that man who is chosen by the Lord attains the Supreme."

All that happens has His essence as the basis. He has His own reasons for bringing everything about. Do not identify with anything. The Lord's grace will do everything, but remember that God helps those who help themselves. God's grace will descend only on those who make continuous effort to practise sadhana. The more one surrenders, the more one experiences grace at every step. Be up and doing. Give everything of oneself. Plunge into the sadhana of

selfless service. The Lord will shower His grace, as He did for Mira, who abandoned everything. She renounced kingdom, husband, relatives, friends and property. She remembered her Lord Krishna all day and night. She shed tears of divine love. She sang His praises with single-minded devotion. Her mind was ever absorbed in Lord Krishna and He showered His grace upon her.

Surrender and grace are interrelated. Surrender draws down grace and grace makes surrender complete. Surrender starts the purification of the heart, and grace completes it. Without grace, complete unification is not possible. Grace divinizes one's being in order that the inspiration to practise sadhana can be received and retained.

Surrender is not something that happens in a week or a month. The aspirant cannot surrender totally from the very beginning of his sadhana, for the very purpose of sadhana is to be able to surrender totally to the will of the divine, to be one with the highest consciousness and receive His grace by becoming a divine instrument in the service of humanity. The desire for liberation alone makes one fit to develop devotion and receive God's grace.

Release all energies for a higher purpose, for spiritual attainment. Practise self-restraint and selflessness. Practise the sadhana of bhakti yoga, supreme devotion and intense attachment to the Lord through the nine modes of bhakti – shravana, hearing the lilas of the Lord, kirtan, singing His praises, smarana, remembering God's name, padaseva, worshipping the lotus feet of God through

serving humanity and the poor, archana, offering of

flowers, vandana, prostration and prayer, dasya,

being the servant of the Lord, sakhya,

being the friend of the Lord, and

atma nivedan, identifying with the

Supreme in complete

self-surrender. The

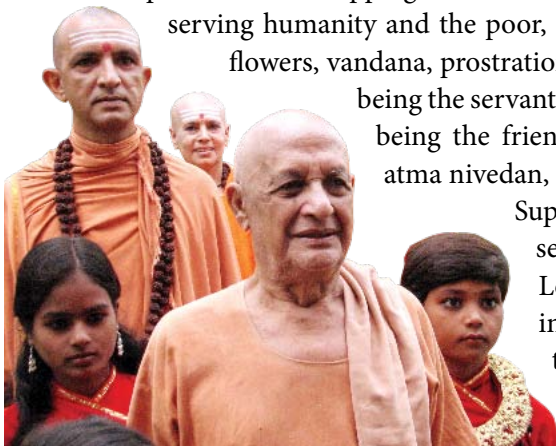
Lord's grace descends

in proportion to

the degree of

the aspirant's

surrender.



Aradhana during Paush – January

Makar Sankranti

14th January 2014

Makar Sankranti is celebrated on 14th January across India. On this day people gather together at temples, set up stoves and cooking vessels and prepare pongal. There are prayers and the traditional five instruments are played. Makar Sankranti is the only festival based on the solar calendar, because it is the day when the sun stops in the house of Capricorn and turns back towards the house of Cancer. Makar Sankranti is in fact associated with several traditions. One is eating of khichari, curd and rice flakes. The second is the ritual of bathing in the Ganga. The third is the association with the sun and astronomy, and the fourth is the association with yoga.

—Swami Satyananda Saraswati

Makar Sankranti Aradhana

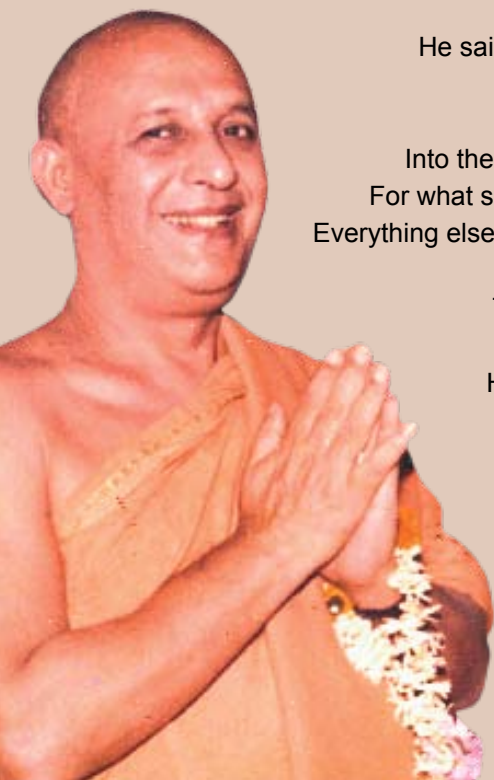
On this day people all over India pay a tribute to the sun. The sun is the sustainer of life on earth and is the source of prana shakti. Without it we could not exist. A true karma yogi, the sun shines equally on all and never fails in its duty. The sun rises every day to fill the world with light and warmth yet never asks for anything in return.

At Rikhiapeeth on Makar Sankranti, the Hanuman Chalisa is chanted continuously for 108 rounds. Hanuman is the symbol of devotion and he has the power to open your heart. With his blessings the clouds of ignorance that darken our hearts can be blown away. Then like the sun the light of Bhakti that resides in all can shine and brighten our lives.

Rise early and take a bath. Sit in a quiet place and face the rising sun. Chant the Hanuman Chalisa 11 times and then make a sankalpa.

Grace of my Guru

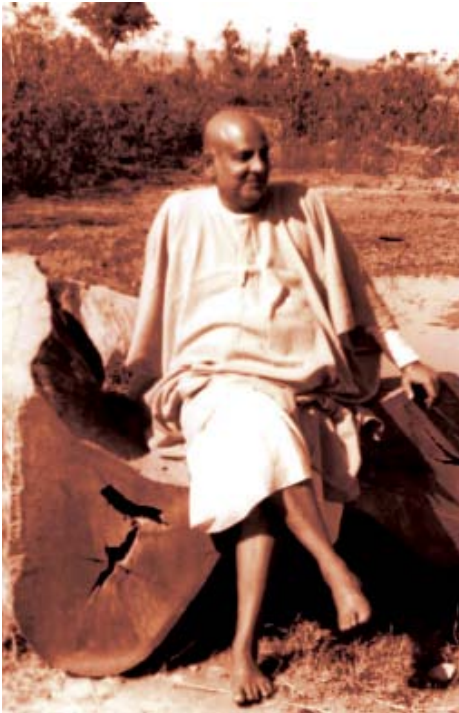
My Guru has shown me the path.
He desired my body.
I gave it to him unflinchingly.
He asked me for my prana,
I offered it, unhesitatingly.
He said, "Will you give me your mind too?"
I replied, "It is yours forever."
I was left with nothing,
Empty and desolate.
The dark blue sky dotted with stars, and the moon,
That was all I had now.
Then all at once,
The sun burst upon me with a song,
The restless ocean bathed me with its waves,
The thundering clouds burst upon me with rain,
The snow-white swan danced before my eyes,
A flash of lightning illumined my soul.
My Guru came to me once again.
He said, "Will you give me the samskaras
You have collected life after life?"
I looked into his deep brown eyes,
Into the dark and deep abyss of His Being.
For what seemed aeons, he stood before me.
Everything else began to dissolve before my eyes,
To melt and fade away.
There was unity within and without.
It is the grace of my Guru,
He who has extinguished my being,
And absorbed me into himself.
My Guru has shown me the path.



Satyanaand

Guru's Grace

Swami Sivananda Saraswati



The grace of the Guru descends upon those who are utterly faithful and obedient to him. Faith is confidence and trust in the Guru. Faith is firm conviction of the truth declared by the Guru either by way of testimony or authority, without any other evidence or proof. The disciple who has faith in the Guru is able to surrender himself totally. The disciple's self-surrender to the Guru and the Guru's grace are both connected. Surrender draws down

the grace and the grace of the Guru makes the surrender complete and perfect.

The grace of the Guru works in the form of spiritual practice in the disciple. If the disciple sticks to the path with tenacity, this is the grace of the Guru. If he resists temptation when it assails him, this is the grace of the Guru. If people receive him with love and reverence, this is the grace of the Guru. If he gets all bodily wants, this is the grace of the Guru. If he gets encouragement and strength when he is in despair, this is the grace of the Guru. If he transcends body consciousness and rests in his own Self, this is the grace of the Guru. The disciple must feel his grace at every step and be sincere and obedient to him.

God's Grace

Swami Satyananda Saraswati

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

In earth, water, fire, air and ether is Rama.
In the heart, mind, prana and senses is Rama.
In the breath, blood, nerves and brain is Rama.
In sentiment, thought, word and action is Rama.
Within is Rama, without is Rama, in front is Rama.
Above is Rama, below is Rama, behind is Rama.
To the right is Rama, to the left is Rama,
Everywhere is Rama.

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

To receive God's grace, however, His home should be kept clean. To make God dwell in your heart and to ensure He remains there, it is essential to clean your heart. You can tell what kind of a heart you have by the people you



Trayambakeshwar, 1989

attract. The heart is about feelings and the mind is about thoughts. If your heart is pure, your thoughts will be positive, free from jealousy, greed, lust, anger, vengeance, worry, fear and insecurity. Your heart and feelings make you a good person, not your thoughts. Feeling, not the mind, is the basis of bhakti too.

Bhakti cannot exist without emotion, just as anger, fear, jealousy, worry, joy and sorrow cannot exist without emotion. To experience bhakti, however, you have to change the course of the river of desires. Emotions flow



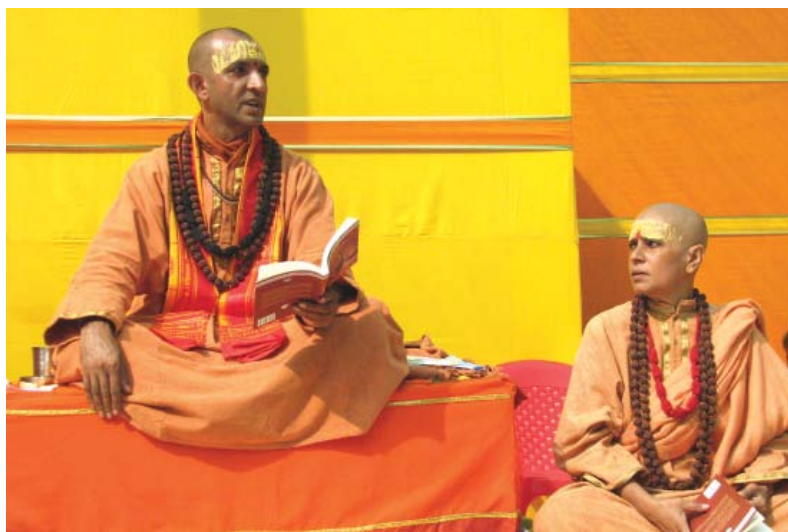
Rikhiapeeth, 1996

within us like a river. We do not see this river, but we feel it. The emotion which generates anger, passion and jealousy can be made to change its course. You cannot experience anger and bhakti at the same time. To achieve grace there needs to be a complete change of course. My Guru changed the entire direction of my emotions and life. It was God's will. God goes with those who have sublimated their emotions and cleansed their heart.

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

God is tied to you by the thread of love. Love is union between two opposite poles. Every object has a positive and a negative pole, known as space and time. When they move towards each other, they merge in the nucleus. The union achieved in dhyana or in worship of the Divine is also between two opposite elements, purusha and prakriti, paramatma and jivatma.

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

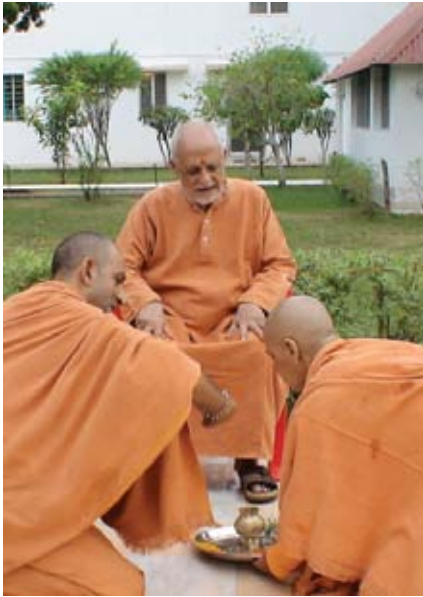


During my life with Swami Sivananda there was not one point where I was not in rapport with him. That kind of unity must be established between Guru and disciple, then the grace flows automatically.

—Swami Satyananda Saraswati

Descent of Grace

Swami Satyananda Saraswati



If one wants to enter the temple of God, in the beginning external steps such as practices and rituals are beneficial. However, the supreme temple, Shiva's real dwelling, is only found within. External shrines are built of bricks and mortar – they are merely models of what people have experienced and envisioned within themselves, only an expression of what is found within. It is very important to know the way to the inner shrine, and only by entering

can one know God as the deity dwelling there. As long as there is awareness of the external symbols, one is within the boundaries of the mind. In order to experience reality, these boundaries have to be transcended, because God is beyond the limited, finite mind.

There are many techniques which lead to the point or brink at which one has to jump over the mind. However, how to make this final jump cannot be taught. Up to this point the yoga practices given by one's spiritual guide, or any spiritual practice for that matter, can help. But beyond this point no spiritual practice can serve as a guide, and no book has ever written about it. All spiritual pursuits and religious practices take one only to the edge of this boundary of material consciousness, but to go beyond surpasses all human power of communication. The aspirant alone must find the way.

Only grace can help one transcend the mind. Spiritual life, divine life or yogic life is difficult to navigate because it is the inner



path. It is entirely and utterly dependent on God's grace. When the mind soars high in inner life, the path is uncharted, one does not know which way to go. Nothing external can help, for the unfoldment is within, not without. All the treasures and riches of the world are within. God's grace is required every step of the way. It cannot be denied that in order to achieve something effort has to be made. Many things can be done to prepare oneself, but ultimately one is completely dependent on God's

grace. It is His decision how one's life moves. If the aspirant is true to it, then he can accept whatever is given. The more self-illumination there is, the more the grace will flow. The little 'i' must go, then the big 'I' will dwell in the devotee.

Gaining Grace

The way to attain His grace is satsang, remembrance and prayer. Satsang, being where God and spiritual life are glorified, or where there is singing of bhajan and kirtan, helps to purify the self and the inner environment. Satsang must be compatible with one's inner environment. The name of the Lord is the greatest gift one can have. One should try to keep one's mind firmly anchored in the name. It is the highest sadhana, and beyond the comprehension of the mind.

To receive God's grace one must aspire for purity. The heart must be kept clean. To invite God to dwell in one's heart and to make sure that He continues to remain there and give His blessings, it is essential to clean the heart. How will the devotee know that his heart is clean? Ramakrishna Paramahansa used to say that where there is dirt, flies come, where there is wealth thieves come, but if there is a beautiful garden with a lake, blooming lotuses and chirping birds, everyone will come. Similarly, the aspirant can tell the quality of his

heart by what he attracts. If the heart is clean, it will invite grace. Yet, the paradox is that God's grace does not come – it is always there. Nothing is possible without grace. No matter how long one works to remove the rubbish, it will not be possible without higher assistance. To think that one can do it alone is speaking the language of the ego. One may make the effort, but ultimately everything has to be left to God, because when His grace showers, all the rubbish of life is instantly removed, just as darkness is removed by the first rays of the sun.

Grace falls on everybody at all times, but people do not realise it. God's grace flows not only towards a saint, but towards every being. To be worthy of God's grace, one must become aware of His grace. In order to receive God's grace, one must be prepared to live in constant communion with Him, even if it means sacrificing the very best in one's life. It may be at the cost of social prosperity, it may turn one into a beggar, but when grace fills one's life, none of that matters.

All those who come to Him with pure devotion receive His grace. The Lord of the universe and infinite plentitude has no pride. He does not see how scandalous was His devotee's past life. He looks not at the conduct, qualifications, status, prosperity or learning.





Swami Satyananda with baby Poorna outside Ganesh Kutir, 2002

All He sees is devotion. Both a deceitful merchant and debased criminal, when immersed in devotion, make God their own. No matter what one's standing according to the codes of social conduct, in the eyes of God it is devotion alone that counts. From the moment a person begins to worship God, his connection with his past, caste, family and social conduct is broken. God looks upon him only as His devotee. Samskaras from past births vanish or subside with the Lord's grace. When a devotee completely surrenders to God, all his miseries, ego and past are completely transformed. Like a servant, God protects whoever worships Him, for He is a devotee of His bhakta. He becomes the slave of the slave and applies Himself silently to his service. The way of God is such. One who realises this truth realises God's grace.

Ways of Grace

There are signs which indicate that God is accepting the devotee. This, of course, depends on the groundwork that has been done. The aspirant does not know if God will really accept him. Everybody says that they love Him, but how does one know whether He is accepting

that love? This is the weakness of any love. No matter how intensely a lover loves his beloved, a doubt always remains in the back of his mind. Does she really accept my love? Does she love me? This is the great tragedy in the life of every lover.

Sometimes the devotee may think that it does not matter whether or not God accepts and loves him. He just has to do his duty, just play his part in His divine plan. On the other hand, if one attains God's love, he gets everything. What is the form of God's love? The definition of God's love varies. The form in which grace manifests varies from person to person, especially for those immersed in worldly sorrows, who do not have the power to bear this sorrow. If a couple do not get a child they badly want, they will keep breaking their head against God's image. People sway on their swings of happiness and misery. Each person has his own desires, which are most important to him. When grace manifests, a childless person is given a child and an incurable disease is cured. People accept these instances as God's grace.

It has been said in the Srimad Bhagavatam, "One who experiences thy grace deeply, eagerly, every moment, who enjoys the pleasures and pains destined by karma, with a clear mind, and surrenders totally with a heart full of love, a body full of delight, he becomes qualified for liberation, just as a son becomes the heir to his father's property."

There are many examples which provide evidence of a higher power working in every sphere of one's life. Consider this. At night a person goes to sleep and in the morning wakes up, but in between there is a gap, a total void. When he wakes up, how does he know that he is the same person that existed yesterday? Although there is a total gap in which





there is no continuity of identity, he never loses his identity. What is this process, and who carries it out? If one listens to a speech, one is able to immediately understand the speaker. What is the process of understanding? What is it that enables this simultaneous understanding? If this is not His grace, then what is? A person who thinks he is responsible for his own existence is the greatest fool!

Divinity exists within every being. Without His grace one could never live, breathe or think. A person eats food and the bones are strengthened, without any effort being made other than swallowing the food and discarding the waste product. Who is carrying out the process of catabolism, anabolism, metabolism and assimilation? It is Him alone. This revelation in itself will humble one's ego.

Grace and Effort

Only when total surrender becomes part of one's life does one begin to live in the spirit of God. Before that one is only walking in the world and trying to be spiritual. Only by complete surrender can the grace of God be drawn down. The devotee must feel the grace at every step and surrender to it.

Nothing happens without God's grace. Whatever one receives, whatever one's successes in life, it is all His grace. Everything is an expression of that universal law. It is the supreme law. It is an

omnipotent, omniscient and omnipresent law that controls every aspect of one's life. A true devotee receives guidance every step of the way. Everything is His grace. Initially one may think it is one's inner being who is speaking, the super soul giving guidance. Who is one's super soul? God is the first and the last. Everything is the grace of God, whom one has not seen and perhaps will not even see in the future. That realisation must dawn.

Whatever is achieved in spiritual life is due not to personal effort or diligence, but to God's grace. Not external things, but that which is eternal has only been given by the Lord. When there is grace, nothing is impossible. Tulsidas has said: "I prostrate at the lotus feet of Lord Hari by whose grace, a blind person can see, a deaf person can hear, a mute person can speak, and a penniless person becomes a king."

The Bhagavad Gita, Srimad Bhagavatam, other scriptures and all philosophies discuss this question – if God is the doer, then what is an individual's role? However, no one has been able to give a final answer as yet, so it can only be discussed. People look for a conclusive answer to this question, but they will not find it because their mind is not ready for it. When one does get the final answer, the questioner will have ceased to exist.

Whatever happens in an aspirant's life is not due to his own effort, his purushartha. Even without effort it will happen. Yet he makes the effort, because that in itself is a part of the will of God. This is an important point. If God wants one to achieve, it is impossible not to make the effort. God gives the inspiration to make the effort – he gives the mind with which the effort can be made.

Everyone has to do purushartha, to exert, whether or not fate exists. The train will arrive at the station at its prescribed time, not earlier. One has to fill in time somehow. One receives



whatever has been decided by destiny. The question arises therefore, why is effort necessary? The individual has to exert because he cannot exist without action. What will he do if he does nothing? If he gets money, a house



Kirtan practice with Kanyas, 2006

and everything else that he wanted, what will he do? People work out of a sense of self, out of their ego, ahamkara, they work because life demands work, because work is inseparable part of life.

Destiny and purushartha are two different things. One will receive from destiny whatever one has to receive. The work that one does, the effort one makes in life, is the need of the ego. It is all His grace. We are dependent on grace. The aspirant may try everything possible in spiritual life. Eventually, when the desires are exhausted, he says, “God, I am tired. I can do nothing more.” Then he renounces everything that can be considered his accomplishments. He surrenders to God like a defeated soldier. He receives amnesty from God.

If one can remain without action, there is no problem. One works for as long as one needs to work. When one can live without desires, thoughts, worries, without feeling any sense of responsibility, when a person attains this state, he can give up work and depend exclusively on God’s grace.

Just as salt dissolves in water, sugar dissolves in milk and fragrance dissolves in the air, become one and not two. The water becomes salty and the salt becomes watery. They adopt each other’s qualities. That kind of unity has to be achieved, then the grace of Guru is always there.

—Swami Satyananda Saraswati



Aradhana during Magha – February

Basant Panchami

4th February 2014

Saraswati brings art, music, dance, literature and culture into our lives. The vehicle of Saraswati is the swan because the swan has the characteristic of discernment. Saraswati is the Goddess of learning, and through learning one is able to differentiate between what is right and wrong, proper and improper. Saraswati represents the quality of viveka, discrimination, discernment, analysis. According to tradition, if you give the swan one litre of milk mixed with water, it will drink only the milk and leave the water. So the ability to differentiate between essence and non-essence is the characteristic of Saraswati.

—Swami Satyananda Saraswati

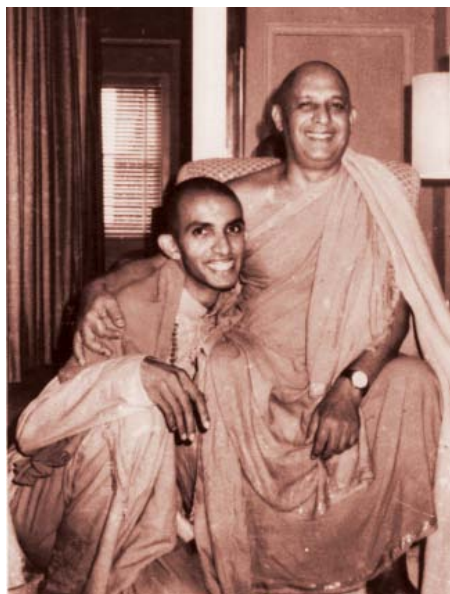
Saraswati Aradhana

Rise early and after taking a bath light a lamp in front of Saraswati and offer flowers, incense and sweets. Chanting of the Gayatri mantra 108 times on Basant Panchami is an auspicious way to honour Saraswati as she is the Goddess of learning and the Gayatri mantra is the key to realisation of the ultimate knowledge of life.

Then with a heart filled with love for the sublime beauty of Saraswati sing a kirtan dedicated to her.

Guru's Grace is Divine

Swami Niranjanananda Saraswati



USA, 1982

The grace of Guru will only last for the time you open yourself to receive the grace. The moment you close yourself, it stops. You can fill a bottle with urine, cork it and place it in the middle of the Ganges river for a thousand years, in the belief that the Ganges will purify the urine in the bottle, but when you remove the bottle and uncork it, the water inside will still taste like one thousand year old amaroli. However, if you fill a bottle with urine, leave it

uncorked and put it in the river, in one day it will be washed clean and there won't be any trace of amaroli.

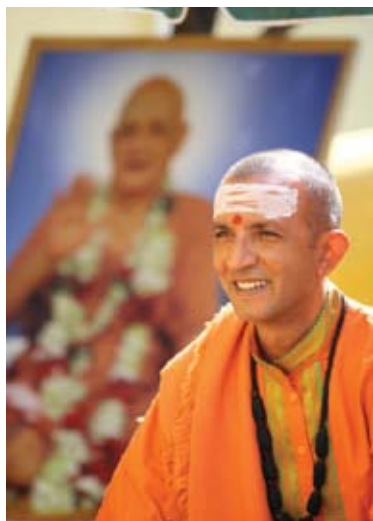
Which category of bottle person are you? Closed or open? This is not a joke. Despite our mutterings and musings, we all bottle ourselves up and we don't have the ability to uncork ourselves. It is a fact that you wish to see the Guru according to your expectations, aspirations and impressions and do not accept the Guru as the Guru is. If this is the mentality, then how can we open ourselves to accept, to receive the grace?

The relationship with God is similar. We say to God, "You are the master but become my servant and do my bidding." We order God around by praying to Him to help us with this problem, to help that person with that problem, to help with a disease or a nervous breakdown or by providing someone with a child. That is how we

relate with God. "Oh, God you are the master but please do my bidding and help A, B, C, D, my uncle, my niece, my nephew, my wife, my child, my friend, my this, my that."

By praying like this we hope for the grace to descend. Guru's grace or God's grace does not descend until there is absolute selfless projection of one's ego, ahamkara. For the selfless projection of the ego to take place, all the dross of the human nature and personality has to be removed first. It is not an easy process. People say, "Surrender". Surrendering is not easy. People say, "Love." Loving is not easy. People say, "Obey." Obeying is not easy. People say, "Have pure intentions." Even that is not easy.

Nothing is easy in life. One has to work to make things happen. One has to work to purify oneself and to open the channel by which the grace can come. The channel which opens is the channel of sincerity. The channel which opens the flow of grace is the channel of innocence. Learning to be innocent, humble, simple, uninhibited and free from the effects of ego is the sadhana, the training given to be able to receive the grace of God or the grace of Guru. It is much more complex and difficult than any yoga practice which one may perfect. We take great pride in having performed the headstand or the wheel pose or the peacock pose. Why can't we take equal pride when we are able to perform some good work with ourselves, with our mind, with our ego? Therefore, although we talk about Guru's grace or God's grace, it is a very distant reality in our lives. One has to strive to purify the mind of raga and dwesha, of the experiences which give pleasure, satisfaction and contentment, and of the experiences which give displeasure, dissatisfaction and discontent. This is the first level of purity that is demanded - not recommended, but demanded.



The second level of purity is being innocent. When you are innocent you don't apply your intellectual mind to decide things according to your choices and wishes. Rather you become like an empty flute through which new melodies can come when played by an expert player.

So Guru's grace will only last for the time that you have uncorked yourself. Sometimes we even fear removing the cork - "I will lose myself, I will lose my identity. What will happen to me?" The insecurities come forward and they bind us to this plane. If these things did not exist, then we would not exist, we would all be enlightened. So it is important that they have a say in our life, but only a say. They should not control our life - we should be able to control our life. Do that and you will see the sky burst and a ray of light fall on your head.



Lord's grace will descend in proportion to the degree of surrender.
The more the surrender, the more the grace.

—Swami Sivananda Saraswati

Transmission

Swami Satyasangananda Saraswati



Transmission is the basis of a Guru-disciple relationship. It is the Guru's method of teaching the disciple. In ordinary life we are so dependent on words. Without words, we cannot communicate. The teacher instructs the student verbally or through books and lessons. This is formal education. For those who are deaf, blind or dumb, education or instructions become a problem. This is because the system of education is so reliant on the medium of the senses to convey knowledge.

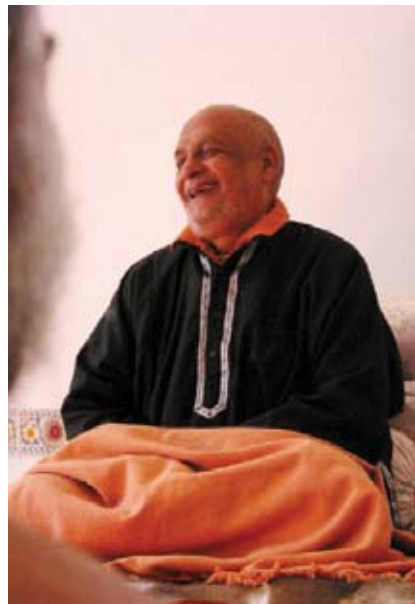
However, between Guru and disciple there exists another faculty of awareness. This dimension of awareness far supersedes any of the outer organs of knowledge which are present in everyone. It transcends the barriers of time and space. The Guru and disciple can communicate with each other even though they may be thousands of miles apart. They simply tune into the same frequency and the messages start pouring in. If you have ever seen a telex machine working, you will get an idea of what I mean. Ordinarily, we perceive through the senses. The brain assimilates and decodes

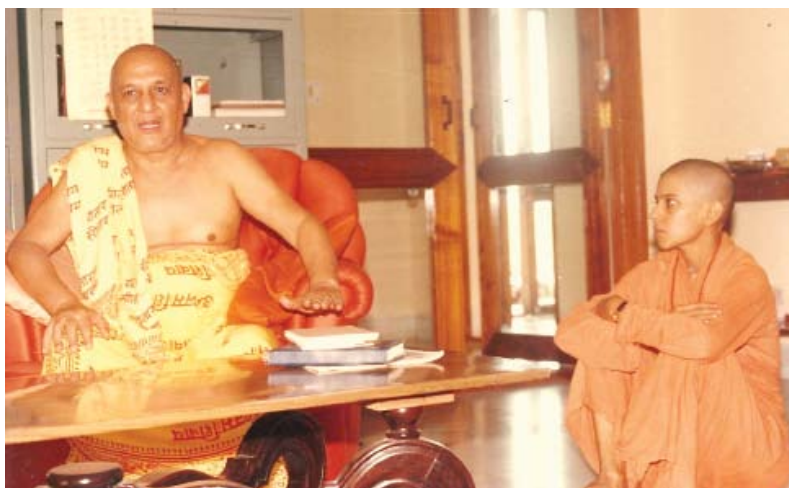
the information and certain knowledge is deducted and stored. However, the knowledge that is gained is influenced by and subject to our past impressions and the way in which we are able to perceive and comprehend. In other words, the knowledge we gain is relative to our level of perception and the quality of our intellect. If our intellect is dim, the knowledge is clouded and lacks clarity.

In the method of transmission, the disciple has to jump over the intellect. He has to live in the plane of pure consciousness. On that plane there is no logic or reasoning. In that state one plus one need not necessarily add to two. The disciple is open and receptive. His mind is not conditioned by his senses or by book knowledge. What the books say may be absolutely correct, but the disciple has transcended that knowledge. He has deconditioned the mind. One plus one may be equal to two, but he will not believe it simply because the books say so – he will believe it only after personal experience.

When the disciple has deconditioned his mind and rendered his higher awareness free of its limitations, then his intuition begins to function. Intuition is the highest form of knowledge. It is intuition that creates geniuses in every field, such as art, science and music. Therefore, from this we can see that knowledge gained through intuition and transmission is far more accurate.

In spiritual life too, it is when the intuitive faculty begins to manifest that the disciple becomes complete. It is at that time that the Guru is able to transmit higher knowledge to the disciple. It is then that he uses his disciple as a medium to spread his mission far and wide. But in order to prepare himself for this stage, the disciple has to





Total surrender and dedication to her Guru Swami Satyananda

live very closely with the Guru. He should try to raise his awareness to that of his Guru. He should make his mind empty, so that the instructions can be received. He has to become a good conductor of the Guru.

Just as electricity is transmitted from the generating station to various places, in the same way the Guru is the powerhouse, a vast reservoir of energy, transmitting this energy to various disciples. If the disciple is a good medium or good conductor, he will carry the load easily. But if he is a bad conductor, or let us say, if his channels for conducting energy are blocked or weak, he will have a breakdown due to overload. Just as the fuse blows when the voltage is too high, or if there is no fuse, the television breaks down, in the same way the disciple, who is not yet ready to receive the energy has a breakdown.

When the disciple is not sufficiently evolved, the Guru prepares his mind and emotions through a systematic way of teaching. But if the disciple is sufficiently evolved, then it is not necessary to teach him anything. Then the inner communication between both of them begins to take place spontaneously. As soon as the disciple is in tune with the Guru, the energy begins to flow towards him.

For transmission, there should not be any mental, physical or spiritual block in the disciple. Guru and disciple should operate on

the same plane. Physically, they occupy two bodies, but spiritually they are one. There is no place for individuality. The disciple's ego is completely dominated by his surrender to Guru. That is precisely why surrender is so important in the life of a disciple – so that he may commune with the Guru in higher states of awareness and receive his knowledge, grace and wisdom.

The concept of transmission is based on the theory of the universal mind. Each one of us has a mind of our own which is called the individual mind. This is linked wholly to a larger component called the universal mind. Each one of us is a part of that universal mind. The idea of individuality is present only on account of ego. Once the ego is removed, the universal mind becomes functional. If we are all a part of the universal mind, then we are all linked to each other by an unseen cord. Then I can transmit to you and you can transmit to another person without the slightest difficulty.

But due to avidya (ignorance), ego and karma, we are all bound to the sense of individuality and therefore we are not able to operate on that plane. The Guru, however, has developed the universal mind. He is not subject to laws which govern the individual mind. Therefore, he is able to transmit his thoughts anywhere, because the universal mind is able to unite with every mind at any time and in any place.

You have to understand this properly. Two individuals who are spiritually linked can always communicate with each other because they have the same mind. The disciple who has surrendered to Guru is a part of the universal mind. Therefore, he and the Guru are one. Their minds are united. Then it is not a



Kanyas & batuks at Rikhiapeeth, 2013



Sat Chandi Mahayajna at Rikhiapeeth, 2013





Sat Chandi Mahayajna, Rikhiapieth 3rd–7th December 2013







Yoga Purnima, Rikhiapeeth 13th–17th December 2013





Blessings of Sat Chandi Mahayajna at Rikhiapeeth, 2013



Kanyas invoking Guru during Yoga Purnima, Rikhiapeeth, 2013



Sri Swamiji 90th birthday celebrations at Samadhi Sthal, Yoga Purnima, 2013



matter of transmission, but of communication and inter-union.

Very often the disciple lives in the quagmire of individual mind. Every now and then the Guru sends him messages to check him out, but they fall on deaf ears. Sometimes, in a rare moment, the disciple's awareness is heightened and he becomes receptive to the Guru's transmissions. But when the awareness falls, again the receptivity is dimmed and the disciple is governed by his own

mind. Naturally, the Guru cannot rely too much on such a disciple whose state of mind is continually fluctuating. It is for this reason that the Guru is always very selective when choosing a disciple who is to be his medium. Not everybody can be a good conductor – only the disciple who can transform the Guru's thoughts into actions is fit to receive them.

When one becomes a disciple, this connection with the Guru should definitely be established. It is a much more powerful way to live with the Guru. Spiritual life does not consist of teaching alone. There should come a time in the life of a disciple when all questions and doubts should cease, and a relationship with the Guru should be developed on the basis of transmission and contact.

The Guru may or may not give lectures and satsangs. He may seldom meet the disciple, but it is important that the Guru and disciple are transmitter and receiver. This is the real relationship between Guru and disciple. Then the disciple is able to communicate with the Guru even after the Guru leaves his mortal body. He can commune with his Guru as easily as if he were still on the earthly plane. He can receive commands and instructions from his Guru, and become the medium for the Guru's mission after the Guru has gone. It is for the achievement of this purpose that every disciple should prepare. This is the highest kind of discipleship.

Sat Chandi Mahayajna & Yoga Purnima 2013



Over the past 18 years Sat Chandi Mahayajna has evolved from a sadhana performed in seclusion by Paramahansa Satyananda into the beautiful and sublime event that took place at the Patanjali World Yoga Enclave from the 3rd to 7th December 2013. This yajna invoking the blessings and compassion of the Divine Mother has become stronger and more exquisite with each passing year. It was Swami Satyananda's vision that each person should receive the grace

of the Mother. He started this annual worship to make it possible for each one of us to forge a personal connection with her.

Paramahansa Satyananda knew the importance of worshipping both the Cosmic Mother and the Cosmic Father. After Sat Chandi Mahayajna conducted in praise of Devi, the Yoga Purnima celebrations in adoration of the Universal Father Shiva, was held from the 13th to 17th December.

Swami Niranjanananda and Swami Satyasangananda presided over these historic yajnas and their luminous presence and eloquent satsang were a source of inspiration, wisdom and wonder.

Just as when Swami Satyananda was present in his physical body these yajnas continue to be guided by him and his presence was evident. 'Give Bhakti a



Chance’ became the slogan of Sat Chandi Mahayajna as each and every participant let themselves express their devotion for Devi and Guru. Yoga Purnima was aptly called ‘Festival of Unity’ as all were blessed with a glimpse of the atmic oneness that pervades creation.



Each day powerful and potent mantras chanted by the proficient pandits from Varanasi resonated throughout Rikhiapeeth and beyond. The hundreds of dedicated pathis who joined these chantings with complete sincerity and faith added to the strength of this aradhana.

In the fulfillment of Swami Satyananda’s sankalpa the kanyas and batuks of Rikhiapeeth hosted both of the yajnas. They gracefully managed all tasks at hand, from worship of Devi, Shiva and



Guru by chanting ancient Sanskrit mantras and performing moving Mangal Nritya to invoke the Divine Mother, to performing the havan, organising the prasad distribution to thousands of villagers, managing the seating and parikrama of guests in the pandal and the



giving of food prasad. Their presence brought a playful, joyful and innocent note to these events that reminded all of our beloved Swami Satyananda.

A special feature of these yajnas was the soul stirring music. Spirited



kirtans by the kanyas of Rikhiapeeth as well as the sannyasins had everybody up and dancing, and English songs that the sannyasins had written especially for the yajnas left all feeling uplifted and inspired.

The hallmark of both these events was the ceaseless giving of Devi prasad to over 10,000 people. Prasad was offered to all those who attended the yajnas and the villagers of Rikhiya and surrounding panchayats each day. Rickshaws, thelas, cows and sewing machines were given to 140 recipients. The kanyas and batuks received two meals a day at the Annapurna Kshetram Kanya kitchen, as well as many beautiful new sets of clothes, which will ensure that they will be warm for the cold winter months and also that they look super smart and fashionable.

During the Sat Chandi Mahayajna the four year anniversary and remembrance of Paramhansa Satyananda's Samadhi was honoured with Guru Bhakti Yoga on the 5th & 6th December. The kanyas of Rikhiapeeth remembered Swami Satyananda with chanting, havan, kirtan and dance. The pandits remembered



Swami Satyananda with Rudrabhishek and Sri Vidya Puja. Devotees remembered Swami Satyananda with hearts full of love and Swami Niranjanananda and Swami Satyasangananda remembered their beloved Guru with their every breath.

The feeling of happiness and joy that pervaded the entire Sat Chandi Mahayajna reached a peak on the last day with the vivah of Sri Sita Ram. The beautiful procession and puja marking the eternal union of consciousness and energy was a fitting



way to conclude this wonderful event. The wedding band that played had everybody dancing and rejoicing in the true Rikhiapeeth style. Smiles and laughter were the signature of the day. On the final day a powerful murti of Kali Devi was installed at the Samadhi Sthal.

On the final day of Yoga Purnima the auspicious birth of Paramahansa

Satyananda was celebrated. The

kanyas and batuks of

Rikhiapeeth enjoyed the morning

immensely as their parents came to the

ashram with them to receive prasad of new

clothes. The evening

Purnima program was celebrated with a

joyful birthday party and the installation of

twelve Jyotirlingams at the new Shivalaya

- a fitting tribute to Swami Satyananda as he is now cosmic and one with Shiva.



समर्पण और कृपा

स्वामी शिवानन्द सरस्वती

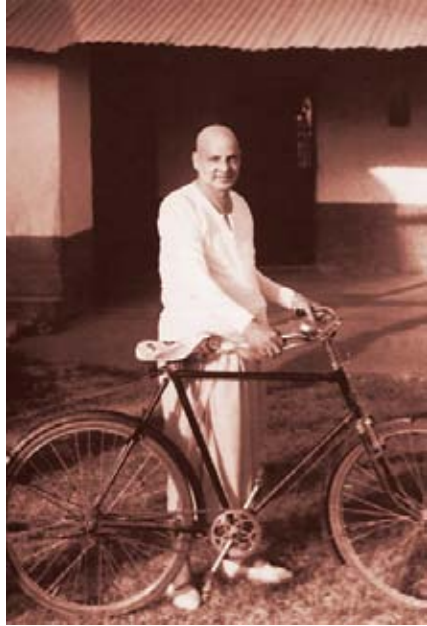
यदि आप नल से जल पीना चाहते हैं, तो आपको झुकना होगा। इसी प्रकार यदि आप गुरु के पवित्र होठों से प्रवाहित होने वाले अमरत्व के आध्यात्मिक अमृत का पान करना चाहते हैं तो आपको विनम्रता की प्रतिमूर्ति बनना होगा।

मन की निम्न प्रकृति को पूर्णतः रुपांतरित करना ही होगा। शिष्य अपने गुरु से कहता है - "मैं योगाभ्यास करना चाहता हूँ। मैं निर्विकल्प समाधि प्राप्त करना चाहता हूँ। मैं आपके चरणों में रहना चाहता हूँ। मैं स्वयं को आपके प्रति समर्पित कर दिया है।" किन्तु वास्तव में वह अपनी निम्न प्रकृति, आदतों, पुराने चरित्र, व्यवहार एवं क्रिया-कलापों को बदलना नहीं चाहता। शिष्य को अपने अहंकार, पूर्व कल्पित धारणाओं, प्रिय विचारों, पूर्वाग्रहों तथा स्वार्थपूर्ण अभिरूचियों का परित्याग करना होगा। ये सब गुरु की शिक्षा ग्रहण करने एवं उनके निर्देशों को पालन में बाधक होते हैं।

अपने अन्दर के रहस्यों को खोलकर गुरु के सामने रख दीजिए। आप गुरु से जितना अधिक खुल सकेंगे, उनकी सहानुभूति उतनी ही अधिक प्राप्त होगी। इसके परिणामस्वरूप आप अधिक शक्ति प्राप्त करेंगे तथा बुराईयों एवं प्रलोभनों का सामना करने में अधिक सक्षम होंगे।

साधक को गुरु-कृपा की अपेक्षा करने से पूर्व स्वयं को उसके योग्य बनाना चाहिए। साधक को दिव्य कृपा तभी प्राप्त होती है जब उसके अन्दर सच्ची पिपासा हो तथा वह कृपा प्राप्त करने के योग्य हो।

अति विनम्र एवं अटूट विश्वास से युक्त शिष्य के जीवन में ही गुरु-कृपा अवतरित होती है। विश्वास का तात्पर्य गुरु में आस्था रखने, उन पर भरोसा करने से है। गुरु की वाणी को दृढ़ आस्था के साथ सत्य मान लेना विश्वास है। इस सम्बन्ध में शिष्य किसी प्रमाण या साक्ष्य की अपेक्षा नहीं करता। गुरु में विश्वास करने वाला शिष्य उनके आदेश-निर्देश पर सोच-विचार, तर्क-वितर्क, चिन्तन, मनन नहीं करता। वह यथाशक्ति, निष्ठापूर्वक केवल आज्ञा का पालन करता है।



गुरु के प्रति शिष्य के आत्म-समर्पण तथा गुरु की कृपा के बीच अन्योन्याश्रय सम्बन्ध है। समर्पण से कृपा प्राप्त होती है तथा कृपा से समर्पण पूर्ण होता है।

किसी साधक में गुरु-कृपा उसकी साधना के माध्यम से कार्य करती है। यदि वह अपने साधनात्मक मार्ग पर अटल रहता है तो यह गुरु-कृपा है। जब वह प्रलोभनों के हमले का दृढ़तापूर्वक प्रतिरोध करता है, तब यह भी गुरु-कृपा है। यदि लोग सादर, प्रेमपूर्वक उसका स्वागत करते हैं तो यह गुरु-कृपा है। यदि उसकी समस्त शारीरिक आवश्यकताओं की पूर्ति हो रही है, तो ऐसा गुरु-कृपा से ही हो रहा है। जब वह अवसाद एवं निराशा की स्थिति में भी शक्ति एवं प्रोत्साहन प्राप्त करता है, तब यह गुरु-कृपा है। जब वह शारीरिक चेतना के परे जाकर अपने आनन्द स्वरूप में स्थित होता है तब यह भी गुरु-कृपा ही है। अपने जीवन के प्रत्येक कदम पर उनकी कृपा का अनुभव कीजिए तथा उनके प्रति निष्कपट एवं सत्यनिष्ठ बने रहिए।



Dancing to express their love of God, Kanyas of Rikhiapeth, 2008

तुम्हारा जन्म भगवान् की कृपा से हुआ है, तुम्हारे पिता की कृपा से नहीं। भगवान् की ही कृपा से ही तुम जीते हो। भगवान् की कृपा से ही तुमने आध्यात्मिक जीवन के बारे में, अपने जीवन को सुधारने के बारे में सोचना शुरू किया है। भगवान् की कृपा से ही तुम्हारे जीवन में अच्छी और बुरी घटनायें घटित हो रही हैं।

—स्वामी सत्यानन्द सरस्वती

स्वामी सत्यानन्द सरस्वती के साथ सत्संग



भगवत् कृपा

मनुष्य के जीवन में अच्छे दिन आयें, उस तकदीर को, उस नियति को बदलने की एक शक्ति आदमी के पास है, और वह है, भगवत् कृपा। एक बार भगवान की उस कृपा को तुम प्रेरित कर दो, फिर आदमी की नियति बदल जाती है। डाकू संत बन जाता है, कंगाल राजा बन जाता है और अंधा आदमी दुनिया को आँखें दे जाता है, जैसे सूरदास दुनिया को आँखें दे गये। ऐसा होता है। ऐसे एक-दो नहीं, हजारों लोग हुये हैं। आज तो आपको कितने ही लोगों का उदाहरण दे सकते हैं। इसलिये आप लोग अभी जहाँ हो, ठीक हो, पर भगवान के आशीर्वाद को प्राप्त करने के लिये जो उपाय हैं, उन्हें निकालो। सब से सरल उपाय है, जहाँ-जहाँ भगवान का कीर्तन-भजन हो रहा हो, शांति के साथ वहाँ जाओ, बस। और वह आपको यहाँ भरपूर मिलेगा, एकदम पक्का मिलेगा। आप को भी यह विश्वास है।

For Sri Swamiji

Amazing Grace
You poured on me
And bound my heart to you
You are my strength,
My light, my life
'Cause I belong to you Swamiji

Amazing Grace
Light of my life
You are my gift of love
My faith in you will never fail
'Cause I belong to you Swamiji

Amazing Grace
How sweet your voice
That saved a soul like me
I was never born
Nor shall I die
'Cause I belong to you Swamiji
Forever one with you Swamiji.



गुरु कृपा ही केवलम्

स्वामी सत्यानन्द सरस्वती

"गुरु कृपा ही केवलम्" का तात्पर्य यह है कि गुरु कृपा ही परम सत्ता और एकमात्र वास्तविकता है। एक शिष्य के प्रसंग में यह अभिव्यक्ति पूर्णतः लागू होती है क्योंकि अपने आध्यात्मिक जीवन और सांसारिक जीवन के बीहड़, अगाध गर्त में वह किसकी ओर देखेगा? जब जलयान बन्दरगाह के निकट पहुँचने लगते हैं तो प्रकाश स्तम्भ उनका मार्ग दर्शन करते हैं। जिस प्रकार एक जलयान चालक के लिये प्रकाश स्तम्भ अति आवश्यक है उसी प्रकार एक शिष्य के जीवन के बीहड़ों में उसके मार्गदर्शन हेतु गुरु बहुत महत्वपूर्ण होते हैं।

यदि आप ध्यानपूर्वक चिन्तन करें तो अनुभव करेंगे कि आप वास्तव में यह नहीं जानते हैं कि आप कौन हैं और कहाँ हैं। यथार्थतः हम अपने बारे में कुछ भी नहीं जानते हैं, और यदि आत्मज्ञान प्राप्त करने के लिये

हम गहराई में डुबकी लगाने का प्रयास करते हैं तो हमें डरावनी अनुभूतियों का सामना करना पड़ता है। अतः जीवन के अन्धकारमय पथ के पथिक के हाथ में एक प्रकाश उपकरण तो होना ही चाहिये। इसीलिये हम लोग कहते हैं कि "गुरु कृपा ही केवलम्" मेरे गुरु स्वामी शिवानन्द एक सन्त थे, उपदेशक नहीं। यद्यपि वे दो सौ पचास से अधिक पुस्तकों के लेखक थे, किन्तु वे बुद्धिवादी नहीं थे। वे एक बच्चे के समान निष्कपट और शुद्ध भावना से युक्त थे तथा उनके अनेक प्रतिभाशाली शिष्य थे। और आज, जिस प्रकार मैं उनकी कृपा का अनुभव कर रहा हूँ, मुझे पक्का विश्वास है कि उन सभी को भी यह प्राप्त हो रही है।

जब मैं स्वामी शिवानन्द के साथ था, अपने आध्यात्मिक विकास हेतु घोर परिश्रम किया करता था। गुरुत्व प्राप्त करने तथा आश्रम और शिष्य बनाने का मेरा कोई उद्देश्य नहीं था। आज भी यह बात मुझे ठीक-ठीक मालूम नहीं है कि मैं एक गुरु हूँ। अनेक बार मैं अपने अन्दर गुरु को ढूँढने का प्रयास करता हूँ, किन्तु मुझे वहाँ कोई गुरु नहीं मिलता। हाँ, अपने अन्दर मैं शिष्यत्व को अवश्य देखता हूँ। शिक्षक या उपदेशक बनने का मेरा कभी कोई लक्ष्य नहीं था। मैं तो हवा की दिशा में गगन में उड़ते हुए मुक्त पक्षी तथा सागर की तरंगित लहरों के समान जीना चाहता था। मेरा आदर्श था- न कुछ करना और न कुछ प्राप्त करना, न कुछ खोना और न कुछ पाना, किसी तरह अपना अस्तित्व बनाये रखना, बस, इतना ही।





और १९५६ से १९६३ तक इस प्रकार का जीवन बिताने में मैं सफल भी रहा। मैं न तो एक स्थान में ठहरा और न किसी व्यक्ति से सम्पर्क किया, एक साधारण भिखारी की तरह घूमता रहा। और यदि आप मुझे देखते तो मेरे भाग्य पर आपको दया आती। मैं पगडण्डियों पर या गलियों में रात बिताया करता तथा किसी भी स्थान का जल पी लेता था। मैं कहीं भी और किसी प्रकार के लोगों के साथ सो जाता था। मैं इस प्रकार का जीवन पसन्द करता था क्योंकि उसमें पूर्ण एवं अनिर्दिष्ट स्वतन्त्रता थी। कोई भी मुझसे धर्म या सामाजिक संहिता के अनुकरण की अपेक्षा

नहीं रखता था। इसी प्रकार कोई भी मुझसे परिवार, समाज या राष्ट्र के प्रति उत्तरदायित्व से सम्बन्धित बातें नहीं करता था।

तब, जुलाई १९६३ की एक रात में मुझे आकाशवाणी सुनाई पड़ी। संदेश स्पष्ट थे। और आज मुझे लगता है कि मैं उनका अनुकरण कर रहा हूँ, इसलिये नहीं कि मुझे सम्मान मिलता है, किन्तु इसलिये कि उन्होंने इस कार्य हेतु मुझे चुना। इसे ही कृपा कहते हैं।

यदि वे मुझे दुःख देंगे तो उसे भी मैं उनकी कृपा ही मानूँगा। केवल अच्छी चीजें तथा जीवन की सकारात्मक और अनुकूल परिस्थितियाँ ही गुरु या ईश्वर की कृपा का द्योतक नहीं हैं। कृपा के पीछे एकउद्देश्य होता है, हम उसे समझें या न समझें। वस्तुतः मेरी दार्शनिक परम्परा वेदान्त रहा है, योग नहीं। मैं योग की अपेक्षा वेदान्त के बारे में अधिक जानता हूँ क्योंकि मैंने अनेक वर्षों तक इसका अध्ययन किया। तथापि मैं योग का प्रचार कर रहा हूँ, वेदान्त का नहीं, क्योंकि वे (मेरे गुरु) सोचते हैं कि प्रत्येक व्यक्ति दुर्बल इच्छाशक्ति से ग्रस्त है और सिर्फ योग से ही उनका कल्याण सम्भव है।

जब मैं स्वामी शिवानन्द के आश्रम में रहता था, मेरे लिये किसी भी व्यक्ति को अपने सहयोगी के रूप में स्वीकार करना कठिन था। मैं यह नहीं चाहता था कि कोई मुझ पर निर्भर करे। मैं सदैव सोचता था, "मैं अकेला आया हूँ, अकेला जाऊँगा, अतः मुझे अकेला ही रहना चाहिये!" किन्तु आज आश्रम में मैं पाता हूँ कि प्रत्येक व्यक्ति मुझसे अत्यधिक जुड़ा हुआ है। लोग हमेशा मेरी कुटिया का चक्कर लगाते तथा मेरे दरवाजे के बाहर प्रतीक्षा करते रहते हैं। यह सब मेरे लिये बहुत असह्य है क्योंकि मैं एक भिन्न प्रकार का व्यक्ति हूँ। आप देखते हैं कि मैं किसी व्यक्ति के कमरे में जाकर बातें नहीं करता हूँ। यह मेरा स्वभाव ही नहीं है। अनेक बार मैंने सोचा है कि चुपचाप यह सब कुछ छोड़कर चल दूँ। किन्तु जब भी मैं ऐसा सोचता हूँ, मुझे पुनः आकाशवाणी सुनाई पड़ती है, "जारी रखो।" मैं अविलम्ब स्वीकार करता हूँ, "ठीक है", और कष्ट भोगते हुए भी चलाता रहा हूँ।

यद्यपि मैं अभी भी एक शिष्य ही हूँ, किन्तु मेरे उपर गुरुत्व आरोपित कर दिया गया है, और मुझे यह भारी वजन उठाना ही है। सोचता हूँ कि एक शिष्य के रूप में मेरे सामने कोई अन्य विकल्प नहीं है। अतः जब लोग पूछते हैं कि "क्या आप मेरे गुरु हैं?", मैं कहता हूँ, "हाँ।" मैं यह कहना अधिक पसन्द करूँगा कि, "मैं आपके जैसा ही हूँ, मैं आपका बड़ा भाई या वरिष्ठ मित्र हूँ।" किन्तु मुझे कहना पड़ता है कि "हाँ, मैं आपका गुरु हूँ", क्योंकि एक शिष्य के लिये गुरु-कृपा अत्यावश्यक होती है। और उसके पास कोई विकल्प नहीं होता। यदि शिष्य के पास कोई विकल्प होगा तो गुरु और शिष्य के बीच एक लौह दीवार खड़ी हो जायेगी। तब गुरु दीवार के एक तरफ होंगे और शिष्य दूसरी तरफ, तथा उनके बीच संचार असम्भव हो जायेगा।

मैंने अनेक महान् शिष्यों की जीवन-कथाएँ पढ़ी हैं। उनमें स्वामी विवेकानन्द की जीवनी भी एक है। गुरु-कृपा से वे सागर की लहरों की भाँति तरंगित हो गये थे। रामकृष्ण परमहंस ने अपनी कृपा से उन्हें पूर्णतः आप्लावित कर दिया था। और अपने जीवन की छोटी-सी-छोटी अवधि में वे अपने गुरु के लक्ष्यों के प्रति पूर्णतया समर्पित रहे। प्रारम्भ में उनका व्यक्तित्व बहुत नकारात्मक था और वे रामकृष्ण के बारे में कहा करते थे कि "मैं इस साधु को तनिक भी पसन्द नहीं करता हूँ।" किन्तु रामकृष्ण परमहंस ने तो उनके बारे में अन्तिम निर्णय कर लिया था। और एक बार जब गुरु निर्णय कर लेते हैं तो शिष्य के सामने कोई विकल्प नहीं रह जाता।

केवल भारत में ही नहीं, यूरोप में भी शिष्य के जीवन में गुरु-कृपा की पवित्र परम्परा सदा से कायम रही है। शिष्यों की कमी तो आज भी नहीं है, किन्तु गुरु-कृपा से युक्त शिष्य विरले ही मिलते हैं। और मुझे प्रायः आश्चर्य होता कि स्वामी शिवानन्द ने मुझे क्यों पसन्द किया। मैं सोचता हूँ की इसका सिर्फ एक ही कारण हो सकता है, मैं उनका सदैव एक उत्सुक और उत्साही अनुचर बना रहा। उनके जीवन की एक सामान्य घटना भी मेरे लिये बहुत अर्थपूर्ण होती थी। मैं उनके प्रत्येक शब्द, अभिव्यक्ति और गतिविधि का बहुत सावधानीपूर्वक अवलोकन किया करता था: वे क्या और कैसे खाते थे, कैसे और कितनी देर सोते थे, लोगों का किस प्रकार अभिवादन करते थे तथा उनके साथ कैसा व्यवहार करते थे, आदि। अनेक बार मैं यह भविष्यवाणी कर सकता था कि वे क्या सोच रहे हैं। और कभी-कभी तो किसी विषय पर उनके द्वारा निर्णय लिये जाने के पूर्व ही मैं कह सकता था कि वह क्या करने जा रहे हैं। गुरु द्वारा शिष्य के आध्यात्मिक भविष्य के बारे में निर्णय लिये जाने के पूर्व ही उसे सब-कुछ ठीक से सोच-समझ लेना चाहिये।

कुछ विशेष परिस्थितियों में आश्रम निवासी मुझसे पूछा करते थे कि स्वामी जी क्या करने जा रहे हैं, और मैं बिल्कुल सही-सही भविष्यवाणी कर देता था। जब मैं उनकी बगल में खड़ा होता था तो उनके विचार-तरंगों को स्पष्ट रूप से देख सकता था। आज भी मुझे यह विश्वास नहीं होता कि उनका देहान्त हो



गया है। यह सही है कि अब वे इस संसार में नहीं हैं, किन्तु मेरे लिये ऐसा मानना बहुत कठिन है, क्योंकि जब वे जीवित थे तो उनका जो शरीर मुझे दृष्टिगोचर होता था वह भौतिक पदार्थों से बना हुआ नहीं मालूम पड़ता था सिर्फ एक दिन के लिये ही नहीं बल्कि पूरे बारह वर्षों तक मैं उनके शरीर को इसी रूप में देखता रहा।


जब तक मैं स्वामी शिवानन्द जी के साथ रहा, प्रत्येक वस्तु एवं विषय के सम्बन्ध में उनके साथ मेरा पूर्ण तदात्म्य बना रहा। गुरु और शिष्य के बीच में इस प्रकार का एकत्व अवश्यमेव स्थापित होना चाहिये, तब गुरु की कृपा स्वतः प्रवाहित होने लगती है। इसलिये कहा गया है कि "गुरु-कृपा ही केवलम्।"।

आपलोगों के समान ही मैं भी ईश्वर में विश्वास करता हूँ। किन्तु उनके बारे में क्या विचारणीय है तथा उनके बारे में किस प्रकार विचार किया जाय? वे क्या हैं और क्या नहीं हैं? वे एक मनुष्य नहीं हैं, एक मूर्ति नहीं हैं, वे तो सम्पूर्ण हैं, समग्र हैं। मैं अपने इस लघु मस्तिष्क से उस सम्पूर्णता, समग्रता के बारे में कैसे सोच सकता हूँ? मस्तिष्क सीमित है और ईश्वर असीम, अनन्त। क्या यह विश्वसनीय है कि सीमित मस्तिष्क अनन्त, असीम ईश्वर को देख सकता है?

असीम को देखने, समझने और अनुभव करने के लिये आपको स्वयं असीम बनना पड़ेगा। अतः वर्षों पूर्व मैं इस निष्कर्ष पर पहुँचा: अपने गुरु से तादात्म्य स्थापित कीजिये, उनके साथ एकाकार हो जाइये। जिस प्रकार नमक जल में, चीनी दूध में और सुगन्ध वायु में घुल-मिल जाती है, ठीक उसी प्रकार गुरु से एकत्व स्थापित कीजिये, द्वैतता को पूर्णतया समाप्त कर दीजिये। जल नमकीन हो जाता है और नमक जलीय। वे एक दूसरे के गुणों को अपना लेते हैं। इस प्रकार का एकत्व स्थापित होना चाहिये, तब गुरु की कृपा निरन्तर प्राप्त होती रहती है। किन्तु बातें हम कितनी भी करें, व्यवहारिक जीवन के तथ्य तो भिन्न ही होते हैं। मस्तिष्क तो अति कठोर पदार्थ का बना होता है, वह जल्दी टूटता नहीं, और सत्य को जानते हुए भी हम असफल हो जाते हैं।



At the feet of grace - Swami Satyananda with baby Poorna, 2002



Aradhana during Magha – February

Shivaratri

27th February 2014

Shivaratri, the cosmic merger of Shiva and Shakti, is celebrated on the dark moon of Magha. Shiva is the eternal faculty of awareness, the unchanging, unmoving spark of the divine in each of us. Shakti gives us the mind and body that are our tools for the direct perception of this divine awareness. The union of Shiva and Shakti is the primordial symbol of eternal communion with the divine. Here there is neither purity nor impurity, neither affirmation nor denial, neither form nor formlessness, but a state of superconscious being that is beyond all duality.

—Swami Satyananda Saraswati

Shivaratri Aradhana

Throughout the day let your thoughts rest on Parvati and Shiva, the cosmic mother and father of the universe. At dawn and dusk perform puja of the Shiva lingam by chanting the mantra Om Namah Shivaya and offering bel leaves and water.

गुरु-अनुग्रह

स्वामी निरंजनानन्द सरस्वती



Aradhana at Shiva Temple, 1998

गुरु को कह देने से समस्याओं का निराकरण हो जाए और उसे हम गुरु-कृपा मान लें, वह वास्तव में कृपा नहीं है। गुरु की कृपा का रूप दूसरा होता है। गुरु के वचनों का अक्षरक्षः पालन करने से जो प्राप्ति हमें होगी, उसे हम कृपा मानेंगे। जिस व्यक्ति को हमने गुरु माना है, जिसे हम सर्वशक्तिमान तथा सर्वज्ञ भी मानते हैं और यह भी कहते हैं कि गुरु और गोविन्द में कोई भेद नहीं है, तब यह कहना कि गुरु हमें स्वीकार करेंगे या नहीं, यह बात मेरी समझ में नहीं आती।

मनुष्य भगवान् के सामने नंगा ही खड़ा होता है, वस्त्र पहनकर नहीं। नंगा खड़े होने का अर्थ भगवान् से कुछ छिपा हुआ नहीं है, तुम भले ही अपने आपसे स्वयं से छुपाने का प्रयत्न करो। अपनी हीन भावना के कारण, अपनी महत्वाकांक्षाओं, इच्छाओं और वासनाओं के कारण भले ही खुद को छुपाने का प्रयत्न करो, वह बात अलग है, लेकिन जब आप एक गुरु के पास पहुँचते है, या ईश्वर के पास पहुँचते है, तब आप कितना ही प्रयत्न क्यों न करें, उनसे कुछ छिपता नहीं है। और अगर आप सोचें कि मैंने तो बात छुपा ली, इसमें मेरी खूबी है, तो उस विचार को जानकर दोनों हँसते हैं कि ठीक है बेटा, सोच लो जितना तुम्हें सोचना है।

इसमें एक चीज है 'सामीप्य'। आपको एक दृष्टांत सुनाते हैं। गंगा दशहरा का समय था। माता यशोदा बाल कृष्ण को लेकर गंगा के किनारे पहुँचती है, और जैसी परम्परा है कि माताएँ नदी में दीये छोड़ती हैं, तो यह कार्यक्रम चल रहा था। बालकृष्ण को किसी ने देखा ही नहीं कि वे क्या कर रहे हैं। छोटे तो थे ही, कमर तक पानी में घुस गये, और जो दीया उनके पास से बह रहा



होता, उसे पकड़ कर किनारे रखते जाते थे। अचानक माता यशोदा का ध्यान बालकृष्ण की इस करतूत पर गया तो उन्होंने उन्हें डाँटते हुए कहा कि तुम यह क्या कर रहे हो, हम लोग बहा रहे हैं और तुम इन्हें निकालते जा रहे हो। बालकृष्ण बहुत ही सुलभ मुस्कान के साथ कहते हैं - "मैया क्या करूँ, यह तो मेरा स्वभाव ही है। जो मेरे नज़दीक बहता हुआ आता है उसे मैं निकाल कर रख देता हूँ, और जो दूर घाट में है, वहाँ तक मेरी पहुँच नहीं है, मैं कैसे निकालूँ?" यह है 'सामीप्य'।

अगर व्यक्ति छल-कपट छोड़कर, सरल भाव से, संसार में जैसा चाहे, वैसे रहते हुए अपने आपको गुरु और ईश्वर के सामने एक खुली किताब की तरह रख देता है तो उसका उद्धार हो जाता है। अगर मनुष्य सच्चा शिष्य है, स्वार्थी शिष्य नहीं कि मैं गुरु से सब कुछ ले लूँ और उसके बाद ऐशो-आराम की जिन्दगी बिताऊँ, तो उसे गुरु की कृपा अवश्य प्राप्त होती है। कहावत है-दुःख में सुमिरन सब करें, सुख में करे न कोई। यह सच्ची कहावत है। लोग गुरु क्यों बनाते हैं? अपनी समस्याओं को

निपटाने के लिए, अपने कष्टों से छुटकारा पाने के लिए। जब कष्ट में होते हैं, गुरु जी के पास पहुँच जाते हैं, गिड़गड़ाते हैं कि आप ही समर्थ हैं, आप ही मुझे इस कष्ट से मुक्ति दिला सकते हैं, कुछ कीजिए। और जिस दिन मुक्ति मिल जाए, उस दिन से गुरु के पास जाना बन्द। कहते हैं अभी तो काम

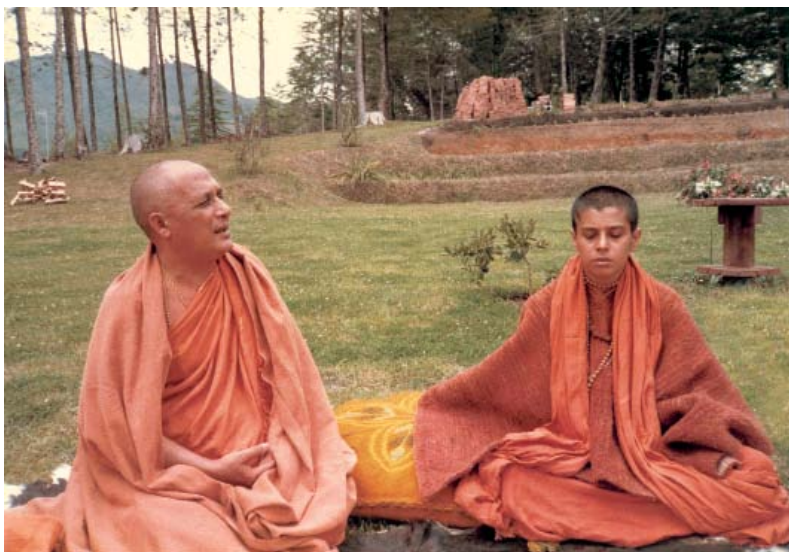


Buddha Purnima outside Tulsi Kutir, 2013

कर रहा हूँ, छुट्टी मिलेगी तब जाऊँगा गुरुजी के पास, और इस प्रकार महीनों, सालों बीत जाते हैं। तात्पर्य यह कि हम स्वार्थवश गुरु या ईश्वर से प्रार्थना करते हैं।

लेकिन मनुष्य चाहे पापी हो, चाहे कपटी हो, अगर निःस्वार्थ भाव से गुरु के पास जाता है, प्रार्थना करता है, तो उसे सहारा अवश्य मिलता है, गुरु की कृपा प्राप्त होती है। स्वार्थी को गुरु की कृपा प्राप्त नहीं होती, ईश्वर की सहायता नहीं मिलती, निःस्वार्थी को ही गुरु और ईश्वर की सहायता प्राप्त होती है। एक भजन है, जिसमें यह भाव बहुत ही सुन्दर तरीके से व्यक्त होता है -

गुरुदेव दया करके मुझे अपना लेना,
दर्शन का प्यासा हूँ, अब लाज बचा देना।
पापी हूँ या कपटी हूँ, जैसा हूँ तुम्हारा हूँ,
अपना लो मुझे स्वामी, दर-दर टुकराया हूँ,
इतना तो करो बाबा, अब शरण में आया हूँ।



Sri Swamiji's world tour in Colombia, 1982

भगवान् की कृपा पाना सबसे सरल और सुरक्षित है। भगवान् उन लोगों को मिलते हैं जो बाल हृदय होते हैं।

—स्वामी सत्यानन्द सरस्वती

गुरु कृपा

स्वामी सत्यसंगानन्द सरस्वती



Sat Chandi Mahayajna, 2007

गुरु कृपा एक ऐसी चीज है जिसे समझना सर्वाधिक कठिन है तथा उसकी विवेचना करना तो उससे भी मुश्किल है। यह मात्र उन्हीं लोगों के लिये एक वास्तविकता है जो इसके प्रति ग्रहणशील हैं। भारत में शिष्य के जीवन में गुरु कृपा के महत्व पर जोर देने के लिये प्रायः एक मुहावरे का प्रयोग होता है, "गुरु कृपा ही केवलम्"। इसका अर्थ यह है कि गुरु- कृपा ही शिष्य को मुक्त कर सकती है।

एक शिष्य, जिज्ञासु या साधक को यह अच्छी तरह समझ लेना चाहिये कि एक बार योग की किसी भी पद्धति - कर्म योग, ज्ञान योग, हठ योग या भक्ति योग में दीक्षित हो जाने के बाद उसका सबसे महत्वपूर्ण एवं सबसे कठिन कार्य अपने मन पर नियन्त्रण प्राप्त करना है। इस मार्ग पर मन सबसे बड़ी बाधा है जिसका सामना प्रायः सभी शिष्यों को करना पड़ता है। मन के उपद्रवों का मुकाबला करने में उन्हें कुछ समय के लिए सफलता मिल सकती है। किन्तु देर-सवेर वे अधिक शक्ति के साथ पुनः उनके सामने आ जाते हैं। ऐसा होने पर सर्वाधिक सजग एवं सतर्क शिष्य भी असन्तुलित होकर अपना नियन्त्रण खो सकता है। ऐसा जिज्ञासु जिसका लक्ष्य अभी भी अनिश्चित है, पूर्णतः चकनाचूर हो सकता है।

मन की प्रकृतियों, विशेषकर उसके नकारात्मक पहलुओं, जैसे क्रोध, लोभ, ईर्ष्या, वासना आदि को नियन्त्रित करना प्रायः असम्भव है। वे सभी दिशाओं से मन पर हमला करते हैं। मनुष्य के लिये यह दुर्भाग्यपूर्ण है कि वह उनके असली रूपों को नहीं पहचान सकता तथा उनका शिकार

हो जाता है। यह एक बड़ी बाधा है। आध्यात्मिक प्रगति हेतु व्यक्ति को उस पर विजय प्राप्त करने का उपाय ढूँढना ही होगा। उससे कोई भी निरापद नहीं है। कभी-न-कभी हम सभी उसकी पकड़ में आ जाते हैं। सबसे सच्चा एवं समर्पित शिष्य भी मन को उद्वेलित करने वाले आँधी-तूफानों से प्रभावित हो जाता है।

कभी-कभी हम मन के आक्रमणों को थोड़े समय के लिये टालने में सक्षम हो जाते हैं। किन्तु यदि परिस्थिति का सर्तकतापूर्वक विश्लेषण किया जाय तो हम पायेंगे कि हम सिर्फ अपने मानसिक आघातों को किसी प्रकार दबाने में सफल हुए हैं। वास्तव में वे मन के पीछे कहीं छिपे रहते हैं। एक छोटी सी चिनगारी भी उन्हें फिर से प्रज्वलित करने के लिये पर्याप्त होती है। यदि हम इन अभ्याघातों को बार-बार दबाते रहे हैं तो वे शारीरिक बीमारियों के रूप में प्रकट हो सकते हैं।

अतः समस्या यह है कि हम मन का मुकाबला कैसे करें? सिर्फ गुरु-कृपा ही हमें मन की दासता से मुक्त कर सकती है। सिर्फ गुरु ही हमें शक्ति और धैर्य दे सकते हैं जिनके बल पर हम अपनी मानसिक प्रकृतियों के हमलों का मुकाबला कर सकते हैं। उनकी कृपा ही कठिनतम परीक्षाओं में हमारी सहायता करती है। इसके बिना हम पिस जायेंगे या टुकड़े-टुकड़े हो जायेंगे। उनकी सहायता से ही हम एकबार पुनः सिर उठाकर आध्यात्मिक मार्ग पर चल सकते हैं।

किन्तु गुरु की कृपा बहुत सहजता से प्राप्त नहीं होती। इसे प्राप्त करने के लिये हमें पूर्ण निष्कपट एवं समर्पित होना होगा। हमें शरीर, मन और आत्मा से उनका हो जाना होगा। ऐसा होने पर जब भी हमारे बाह्य एवं आन्तरिक जीवन में कठिनाईयाँ आयेंगी तो वे हमारी सहायता हेतु प्रस्तुत होंगे। अन्यथा नहीं। गुरु अपनी कृपा कदापि प्रदान नहीं करेंगे यदि हम उसे ग्रहण करने योग्य नहीं हैं।

गुरु की कृपा प्राप्त करने के लिये यह आवश्यक है कि शिष्य का अपना मन नहीं हो। गुरु सोचेते हैं और शिष्य कार्य करता है। वह गुरु के विचारों की विवेचना नहीं करता। वह उन्हें अपना ही विचार मानकर स्वीकार करता है। ऐसा ही शिष्य गुरु की वास्तविक कृपा प्राप्त कर सकता है।

गुरु की कृपा की प्राप्ति के अयोग्य होने के बावजूद कुछ कठिनाईयों में वे कभी-कभी हमारी सहायता करते हैं ताकि थोड़ी मात्रा में वे दूर हो सकें। यह भी उनकी कृपा ही है, किन्तु पूर्ण कृपा नहीं। उनकी पूर्ण कृपा तो वह है जो व्यक्ति के रूप में हमारे विकास को रोकने वाले बन्धनों से हमें



During Shodashi, 2009

मुक्त करती है। हमें उसी कृपा का आकांक्षा करनी चाहिये तथा उसे ग्रहण करने हेतु स्वयं को तैयार करना चाहिये। किन्तु वह कृपा तो सिर्फ उसे मिलती है जो योग्य होता है।

हम प्रायः गुरु के पास अनेक इच्छाओं से युक्त होकर जाते हैं। इनमें से कुछ तो स्पष्ट होती हैं और कुछ गुप्त। वे स्थूल या राजसिक हो सकती हैं, जैसे

धन, नाम, यश, उत्तम स्वास्थ्य एवं प्रसन्नता की प्राप्ति। या वे अधिक सूक्ष्म या सात्विक भी हो सकती हैं, जैसे आत्मज्ञान, साधना की प्रगति, मानसिक शक्तियों एवं सिद्धियों की प्राप्ति। ये इच्छाएँ - आकांक्षाएँ कैसी भी क्यों न हों, हमें उन्हें निर्मूल करने हेतु निश्चित रूप से प्रयास करना चाहिये। तभी गुरु हमारी बाँह पकड़कर उठाएँगे तथा हमें विकास के मार्ग पर साथ ले चलेंगे।

प्रायः गुरु शिष्य पर अनुग्रह की वर्षा करते हैं किन्तु शिष्य के पास वैसी आँखें नहीं होती की वह उसे देख सके। गुरु की कृपा अनेक रूपों में प्रकट हो सकती है। यह मधुर एवं प्रिय या कठोर एवं अप्रिय हो सकती है। अधिकांश शिष्य विश्वास करते हैं कि जब गुरु सुखद एवं मधुर शब्दों का उपयोग करते हैं तब वे आशीर्वाद दे रहे होते हैं। अतः जब वे अधिक सुखद एवं आकर्षक मालूम पड़ें तो समझना चाहिये कि वे अधिक कृपा प्रदान कर रहे हैं। किन्तु यह आवश्यक नहीं है कि ऐसे विचार सत्य हों। कभी-कभी गुरु कृपा अधिक अप्रिय हो सकती है।

गुरु उस बढ़ई के समान होते हैं जो एक लकड़ी के टुकड़े को निर्दयतापूर्वक काट-छाँटकर एक निश्चित स्वरूप देता है। कार्य प्रारम्भ करने के पूर्व ही बढ़ई के सामने एक स्पष्ट चित्र होता है कि उसे क्या बनाना है। इसी प्रकार गुरु का लक्ष्य भी स्पष्ट होता है। उसकी पूर्ति के लिये वे शिष्य के अहंकार की काट-छाँट करते हैं। इस कार्य को वे निर्दयतापूर्वक तबतक करते रहते हैं जब तक कि शिष्य वैसा नहीं बन जाता जैसा कि वे उसे बनाना चाहते हैं। बढ़ई एक लकड़ी को उपयोगी, उद्देश्यपूर्ण एवं सुन्दर वस्तु के रूप में परिणित कर देता है। इसी प्रकार गुरु शिष्य को एक मुक्त प्राणी के रूप में परिवर्तित कर देते हैं ताकि वह बहुतांश का मार्गदर्शक प्रकाश बन सके। किन्तु यह तभी हो सकता है जब शिष्य लकड़ी के टुकड़े के समान शान्त, मौन एवं अहंकार रहित हो जाय ताकि गुरु को उसे पूर्ण रूप से बदलने का अवसर मिल सके।

गुरु को समझना आसान बात नहीं है। उनमें हमारे व्यक्तित्व की गहराई में प्रवेश करने तथा हम किस लायक हैं यह निर्णय करने की क्षमता होती है। वे हमारी मजबूतियों एवं मजबूरीयों को मापने में सक्षम होते हैं। हमें अपनी सीमाओं से अवगत कराने हेतु वे कठोरतम तरीकों का उपयोग कर सकते हैं। यह भी उनकी कृपा ही है। वास्तव में यदि किसी शिष्य ने इस बात का अनुभव नहीं किया है तो इसका तात्पर्य यह है कि वह गुरु को नहीं समझ सका है।

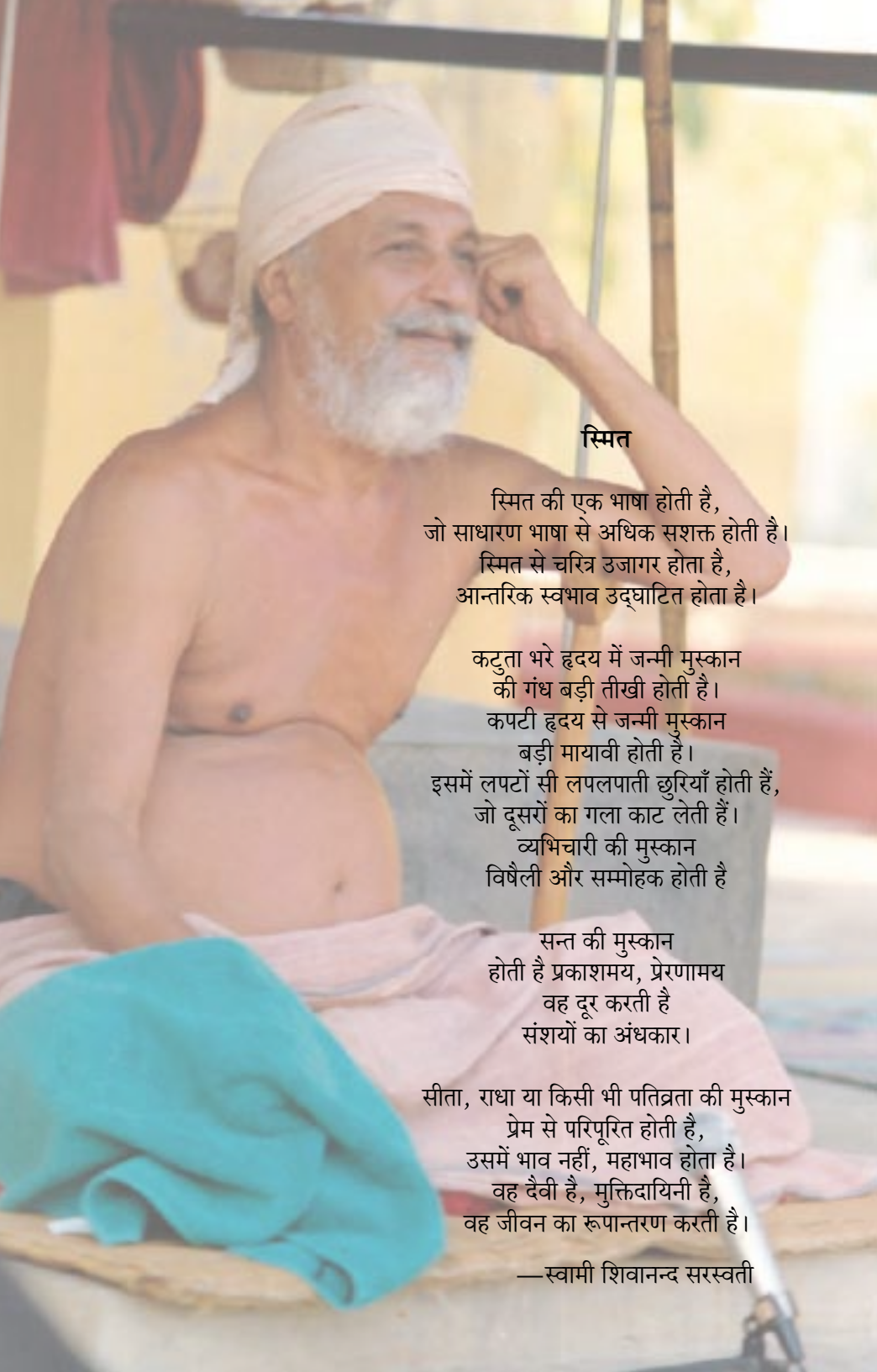




Satsang in Ganesh Kutir

गुरु की कृपा समझने तथा प्राप्त करने के लिये शिष्य को सच्चाई एवं समर्पण का भाव लेकर उनके पास जाना होगा। उसे जो कुछ मिलेगा उसे नम्रतापूर्वक स्वीकार करना होगा तथा गुरु के एकत्व स्थापित करने हेतु सदैव प्रयत्नशील रहना होगा।

इस विषय पर स्वामी सत्यानन्द जी के विचारों को यहाँ उद्धृत करना समुचित मालूम पड़ता है। उन्होंने लिखा है, "शिष्य के जीवन में गुरु-कृपा की यह परम्परा सम्पूर्ण विश्व में प्रचलित रही है। ऐसा शिष्य विरले ही मिलता है जिसे गुरु-कृपा प्राप्त है। मैं प्रायः आश्चर्य करता हूँ की मुझे स्वामी शिवानन्द जी ने क्यों चुना। मैं सोचता हूँ इसका केवल एक ही कारण हो सकता है। मैं जबतक उनके सान्निध्य में रहा, एक भी क्षण या विषय ऐसा नहीं था जब या जिस पर उनके साथ मेरा पूर्ण तादात्म्य न रहा हो। मैं सर्वदा उत्साहपूर्वक उनका अनुकरण करता था। मैं उनके प्रत्येक शब्द तथा अभिव्यक्ति पर ध्यान देता था। मैं उनके जीवन की प्रत्येक गतिविधि का अवलोकन करता था। उनका साधारण कार्य भी मेरे लिये एक भाष्य था। अनेक अवसरों पर मैं बिल्कुल ठीक-ठाक जान जाता था कि वे क्या सोच रहे हैं। कुछ अन्य अवसरों पर मैं यह भविष्यवाणी कर सकता था कि वे क्या करने जा रहे हैं। गुरु के क्रियाशील होने के पूर्व ही शिष्य को उनके विचारों को समझ लेना चाहिये। गुरु और शिष्य के बीच इस प्रकार का एकत्व स्थापित होना ही चाहिये। ऐसा करने से उनकी कृपा स्वतः ही प्रवाहित होने लगती है। अतः वर्षों पूर्व मैं एक निष्कर्ष पर पहुँचा-अपने गुरु से साथ एकत्व स्थापित करो, उनके साथ एकाकार हो जाओ, वैसे ही जैसे चीनी में दूध घुलती है। वे पूर्णतः एक हो जाते हैं, उनका भिन्न अस्तित्व समाप्त हो जाता है। दूध चीनीमय एवं चीनी दूधमय हो जाती है। वे एक दूसरे की विशेषताओं को अपना लेते हैं। इस प्रकार का एकत्व स्थापित करना ही होगा। और तब गुरु-कृपा सतत् निरन्तर उपलब्ध होती रहेगी।"



स्मित

स्मित की एक भाषा होती है,
जो साधारण भाषा से अधिक सशक्त होती है।
स्मित से चरित्र उजागर होता है,
आन्तरिक स्वभाव उद्घाटित होता है।

कटुता भरे हृदय में जन्मी मुस्कान
की गंध बड़ी तीखी होती है।
कपटी हृदय से जन्मी मुस्कान
बड़ी मायावी होती है।
इसमें लपटों सी लपलपाती छुरियाँ होती हैं,
जो दूसरों का गला काट लेती हैं।
व्यभिचारी की मुस्कान
विषैली और सम्मोहक होती है

सन्त की मुस्कान
होती है प्रकाशमय, प्रेरणामय
वह दूर करती है
संशयों का अंधकार।

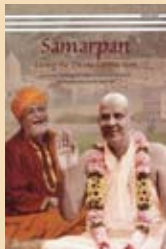
सीता, राधा या किसी भी पतिव्रता की मुस्कान
प्रेम से परिपूरित होती है,
उसमें भाव नहीं, महाभाव होता है।
वह दैवी है, मुक्तिदायिनी है,
वह जीवन का रूपान्तरण करती है।

— स्वामी शिवानन्द सरस्वती

Samarpan: Living the Divine Connection

Swami Sivananda Saraswati & Swami Satyananda Saraswati

Samarpan is the culmination of all spiritual sadhanas, and the ultimate point of human evolution. Compiled from the enlightened wisdom of two modern day sages, this book illumines every aspect of samarpan, including the transcendental concepts of supreme love, perfect contentment, detachment and equanimity, divine grace, the power of faith in God, the essence of the Guru-disciple relationship, and the subtle realities facing every devotee treading the path of self-surrender.



Rikhiapeeth Website: www.rikhiapeeth.in

The new Rikhiapeeth website is a sanctuary for all spiritual seekers so they can stay connected to the cardinal teachings of Swami Sivananda of 'Serve, Love, and Give' that are practised and lived here at Rikhiapeeth. Be inspired with satsangs, information about the tradition and Rikhiapeeth, upcoming events and courses, and more!



Events at Rikhiapeeth Jan/Feb:

Makar Sankranti and Diksha: 14th January

An auspicious day to propel aspirants forward in their journey towards the goal of life. The message of the sun is of light and unity and on this day Surya is worshipped with mantras and havans.

Basant Panchami: 4th February

On this day the kanyas and batuks invoke Goddess Saraswati, the bestower of knowledge, with traditional rituals.

Shivaratri Yoga Aradhana and Diksha: 26th–27th February

During this aradhana both the Cosmic Father and Mother, Shiva and Shakti, will be worshipped with abhishek of the Shivalingam as well as the Sri Yantra.

Courses at Rikhiapeeth Jan/Feb:

Yoga Sadhana and Ashram Life Course: 1st–15th January

Offers aspirants an opportunity to not only learn yoga but to experience and live it. The course combines an integrated experience of yogic sadhana as revealed by Swami Satyananda.

Sannyasa & Yoga Shiksha Course: 14th January–14th January 2015

This comprehensive course provides training in practical and theoretical aspect of sannyasa lifestyle and tradition based on the ancient Gurukul system. It covers all aspects of yoga and spirituality giving participants a solid foundation to embark on the spiritual path.

Yoga Teacher Training Course (English): 5th February–19th March

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

Rikhiapeeth Courses 2014

Jan 1 st –15 th	Yoga Sadhana and Ashram Life Course
Feb 5 th –Mar 19 th	Yoga Teacher Training Course (English)
Apr 25 th –27 th	Saundarya Lahari Retreat (English)
May 12 th –14 th	Building Awareness Retreat
May 12 th –Jun 1 st	Yoga Teacher Training Course (Hindi)
Jul 16 th –18 th	Havan and Swara Yoga Retreat
Sep 1 st –8 th	Kriya Yoga & Tattwa Shuddhi Course (Hindi)
Oct 6 th –16 th	Chakra Sadhana Course (English)
Oct 19 th –25 th	Prana Vidya Course (English)
Nov 29 th –Dec 5 th	Kriya Yoga & Tattwa Shuddhi Course (English)
Jan–Oct	Introduction to Ashram Life

Jan 14 th –Jan 14 th 2015	Sannyasa & Yoga Shiksha Course
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Rikhiapeeth Events 2014

Jan 14 th	Makar Sankranti
Feb 4 th	Basant Panchami
Feb 26 th –27 th	Shivaratri Yoga Aradhana
Mar 17 th	Holi
Mar 31 st –Apr 8 th	Chaitra Navaratri Aradhana
Apr 30 th –May 2 nd	Akshay Tritiya: Sri Vidya Puja
Jul 9 th –12 th	Guru Purnima
Aug 7 th –10 th	Sri Radha Krishna Jhoolan
Aug 17 th	Krishna Janmasthami
Sep 1 st –8 th	Srimad Bhagwad Katha & Swami Sivananda Janmotsav
Sep 12 th	Swami Satyananda Sannyasa Day
Sep 23 rd	Rikhia Aagaman
Sep 25 th –Oct 2 nd	Ashwin Navaratri Aradhana
Oct 23 rd	Diwali
Nov 22 nd –26 th	Sat Chandi Mahayajna / Sita Kalyanam
Dec 2 nd –6 th	Yoga Purnima
Dec 24 th	Christmas
Dec 31 st –Jan 1 st 2015	New Year

Sadhaks and devotees are welcome to the ashram events. Please enquire for timings.

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

P.O. Rikhia, Dist. Deoghar, Jharkhand 814113. Tel: 06432-290870/ 09304-488889/ 09204-080006,
email: rikhiapeeth@gmail.com, website: www.rikhiapeeth.in, blogpage: www.rikhiapeeth.net