

# ARADHANA

## Yoga of the heart ♥

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Year 11 Issue 4  
July/Aug 2022



Rikhiapeeth, Rikhia, Deoghar, Jharkhand, India

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

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

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

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

This issue of ARADHANA is dedicated to all Gurus, past and present, who shine like beacons of light to remove the negativity and ignorance from our lives.

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## Aradhana Invocation

देवान्भावयताने 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).





I heard a voice from within:

*"Siva, wake up*

*And fill the cup of your life*

*With this nectar.*

*Share it with all.*

*I shall give you strength, energy, power and wisdom."*

*I obeyed His command.*

*He did fill the cup*

*And I shared it with all."*

- Swami Sivananda Saraswati -

# The Need For a Guru

Swami Sivananda Saraswati

For a beginner in the spiritual path, a Guru is necessary. To light the candle, you need a burning candle. Even so, an illumined soul alone can enlighten another soul.

Some do meditation for some years independently. Later on, they actually feel the necessity for a Guru. They come across some obstacles in the way. They do not know how to obviate these impediments or stumbling blocks. Then they begin to search for a Master.

Only the man who has already been to Badrinath will be able to tell you the road leading to it. In the case of the spiritual path, it is still more difficult to find your way. The mind will mislead you very often. The Guru will be able to remove pitfalls and obstacles, and lead you along the right path. He will tell you “This road leads you to moksha; this one leads you to bondage.” Without this guidance, you might want to go to Badrinath, but find yourself in Delhi!

The scriptures are like a forest. There are ambiguous passages. There are passages that are apparently contradictory and others that have esoteric meanings, diverse significance and hidden explanations. There are cross references. You are in need of a Guru or preceptor who will explain to you the right meaning, who will remove doubts and ambiguities, who will place before you the essence of the teachings.

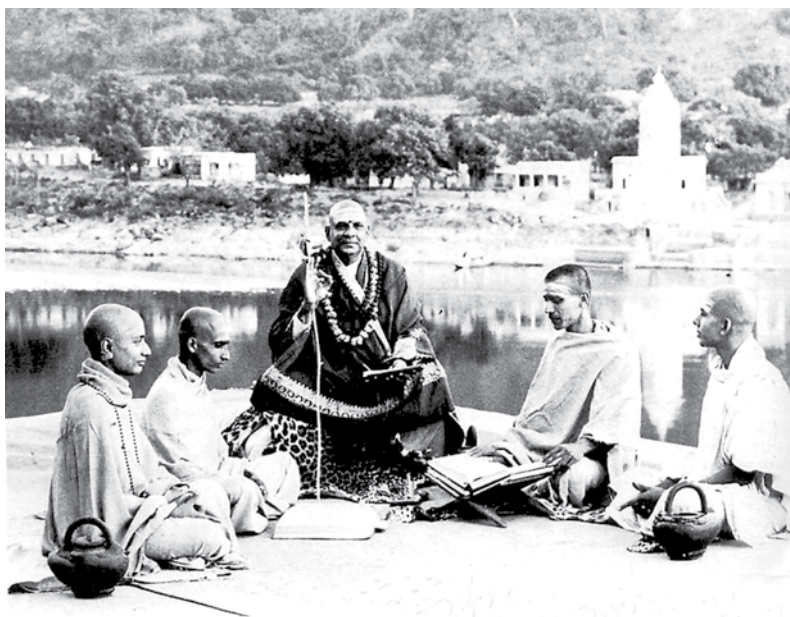
A Guru is absolutely necessary for every aspirant in the spiritual path. It is only the Guru who will find out your defects. The nature of egoism is such that you will not be able to find out your own defects. Just as a man cannot see his back, so also he cannot see his own errors. He must live under a Guru for the eradication of his evil qualities and defects.

The aspirant who is under the guidance of a master or Guru is safe from being led astray. Satsanga or association with the Guru is an armour and fortress to guard you against all temptations and unfavourable forces of the material world.

## **Guru - God Incarnate**

The Vyasa Purnima is the sacred occasion when the Vedic preceptor, Vyasa, and all the Brahmaidya-Gurus are worshipped. Spiritual seekers of all stages of life are actually the disciples of these great Gurus who have handed down spiritual knowledge through sishya-parampara. The qualities of the soul and the knowledge of God are not matters of individual caprice but facts of intuition and realization. Knowledge does not suddenly arise in the individual without any reason. It comes through purva-punya, satsang, Guruseva and vichara. Even the requisite qualities which precede knowledge are not imbibed except through contact with the perfected ones. Spiritual qualities and natures are not parts of the ordinary human conduct and hence, they cannot be had by the worldly-wise. Even if the sense of sight is healthy, no perception is possible without light. In man, however, this spiritual sense is generally not felt, because it is obscured by the sense of worldly contacts and consequent anxiety, worry and dissatisfaction. There is neither real virtue nor real knowledge in the common man, because these two are not in relationship with his natural instincts. Neither the means (virtue) nor the end (knowledge) is the property of the superficial nature. They are found only in the depth within. The external instincts constitute the flow of the downward current of the river of life, and one is given the strength to swim against this current and manifest the higher natures of virtue and knowledge by the Shakti that proceeds as the result of contact with one who has scaled the heights of spirituality. The Brahmanishtha Guru.

In fact, it is the Guru who provides the disciple with the means as well as the end, with the sense of sight as well as the object of sight. Arjuna was given both the eye to behold the glorious form (Vishwaroopa) and was shown the Form itself by his teacher, Sri Krishna. It is sometimes believed by some rationalists that no Guru is necessary, that the self can elevate itself through itself without any aid. But there is some misconception in those who hold this view. Though all knowledge and all power is really hidden in one's own self, it is not possible to make this manifest very easily. The misfortune of the common individual is that it can have no knowledge excepts through coming in to contact with an external environment belonging to some other person, place, time, thing or condition. All men are controlled by the stresses of life and the urges of the senses. Their minds cannot be diverted from their natural courses to the spiritual reality, because it is not in the habit of the mind to concern itself with unworldly



conditions. If it is so very easy to draw out knowledge from within, without the help of a teacher, why should be so many colleges on earth? Though knowledge is revealed from inside and not imported from the teacher, the latter's role is not insignificant. No doubt, aspiration, perseverance and personal ability and calibre play a very important part in the rise of knowledge. But, this does not mean that knowledge cannot spring forth automatically without effort and devotion. Cases of those who had attained perfection without study under any Guru should not be cited as authorities against the necessity for a Guru; for such great men are the anomalies of spiritual life and not the common normality. They come into existence as spiritual masters as a result of the intense service, study and meditation practiced in previous births. They had already studied under the Guru. The present birth is only its continuative spiritual effect. Hence, the importance of the Guru is not lessened thereby.

Moreover, man has got a habit of living as his whim directs him. This whim is generally the product of yielding to the ego and the senses. Surrender to the Guru, on the other hand, means the complete abstention from giving away to such lower impulses and the attempt at unearthing the potential spiritual capacities within. When a spiritual person is guiding the inexperienced sadhaka, he cannot go astray. Further, it is possible for the

Guru to train the mind of the disciple through shakti sanchara or infusing his own spiritual energy into the disciple. The Guru works in the disciple's mind and even does the sadhana for the sake of the disciple. There is nothing which a Guru cannot do for the sishya. The Guru is therefore, God himself to the disciple. The Guru purnima is the day of the worship of the Guru, the day of celebration in remembrance of the sages who have been compassionate enough to impart brahmavidya to aspirants.

On this hallowed occasion, worship your Guru and pray to him from bestowing grace upon you. Worship the great Rishis, Vasishtha, Vyasa, Suka, Dattatreya, and solicit their blessings. Control the senses. Lead an austere life. Pray. Do japa and kirtan. You shall attain immortality and eternal bliss. May the blessings of all the brahmavidya Gurus be upon you all.

### **Guru Bhakti**

The transformation of consciousness of the disciple through being influenced by the Guru is both subjective and an objective process. Mind is an objectified stress in universal consciousness and is like a ripple therein. The Guru as well as the disciple are such consciousness-stresses differing only in the degree of the subtlety and the expansiveness of their condition. Each higher, subtler and more expansive condition is more potent and inclusive than the lower. The Guru is a brahmanishtha, one rooted in the infinite truth. The mind of the Guru, being nearest to the absolute condition of changeless existence, possesses limitless powers beyond imagination. The initiation of the disciple by the Guru is a process of the infusion by the Guru of this supernormal force of spiritual consciousness into the grosser state of the disciple's mind which results in the dispelling of the darkness and the enlightening of the mind of the latter. The length of time taken by the process of the disciples spiritual illumination is directly proportional to the receptive capacity of the disciple and the consciousness-force of the Guru. No action or event is completely subjective or completely objective.

The truth is midway between the two. Effort and grace are the subjective and the objective forces simultaneously working and each depending on the other. The external and the internal are the two complementary faces of the one whole being. There is no purpose served when there is only the eye or when there is only the external luminous object. The contact of both effects the perception of the light. If entire subjectivity were the truth,



the whole world would have vanished when the first person attained self-realization. If entire objectivity were the truth, no person would have attained liberation, until the entire universe was exalted to the consciousness of the unconditioned absolute. But none of these is the complete truth. The subject and the object have equal shares in the transformation of an individual. The one is a copy of the other. The world is the materialization of the collective totality of the thoughts of all the beings constituting it, and, hence, the dissolution of the mind of one being among them requires a reshuffling in the thoughts of the others; for the sustenance of the world thenceforth is the work of only the remaining ones, thus the occurring of an event is through wending together of both the internal and the external, the subjective and the objective powers of the pure being. The Gurus unlimited consciousness invades the dark corner of the disciple who is able to bear it through the strength of truth and purity and who receives it to the extent his mind is purged of rajas and tamas. The Guru is identical with the existence itself and, hence, the help which is derived from him cannot be estimated by the faculty of thinking.

It is decided and an established conclusion that Guru is absolutely essential for spiritual progress. Even secular science, arts and all worldly undertakings need the help of a teacher, more so, is the need for guidance in the spiritual path. A seeker after truth should be blessed with the company of his Satguru so that the former may get rid of his defects and develop virtues and attain Godhead. The company of great men is very rare to be got. The attainment of a Satguru 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. If you want to be a true disciple, you should follow the instructions of your Guru to their very letter and spirit. If you make a promise you should fulfil it even at the cost of your life. A disciple without devotion to his Guru is like a flower without a fragrance, a well without water, a cow without milk or a body without 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 sacred chamber of your heart. You must make yourself perfectly blind to the human aspects of your Guru. Then you will develop true Guru-bhakti.



# Guru and Diksha Initiation

Swami Sivananda Saraswati

Yoga should be learnt from a Guru. And this is true all the more in the case of tantra yoga. It is the Guru who will recognize the class to which the aspirant belongs and prescribe suitable sadhana. Nowadays aspirants have the dangerous and wrong notion of imagining that they are highly qualified to

adopt the highest form of yoga in the very beginning of their sadhana. This is the reason for the early downfall of the majority of aspirants. This itself shows that he is not yet ready to take to yoga. The real, qualified aspirant will be humble enough to approach a Guru, surrender himself to the Guru, serve the Guru and learn yoga from the Guru.

The Guru is none other than the Supreme Divine Mother Herself, descended into the world in order to elevate the aspirant. Deify the Guru. Then only you will be really benefitted. Serve him untiringly. He will, of his own accord, bestow the supreme blessing of Diksha upon you.

Diksha is the giving of the mantra by the Guru. Initiation gives spiritual knowledge and destroys sin. As one lamp is lit at the flame of another, so the divine Shakti consisting of mantra is communicated from the Guru to the disciple. The disciple fasts, observes brahmacharya and gets mantra from the Guru.

Initiation tears the veil of mystery and enables the disciple to grasp the hidden truth behind scriptural truths. These are generally veiled in mystic language. You cannot understand them by self-study. Self-study will only lead you to greater ignorance. The Guru only will give you, by diksha, the right perspective in which to study the scriptures. He will flash his torch of self realization on the truth which you will grasp immediately.

### **Initiation**

A Bhakta will be initiated by a bhakta saint in the path of devotion. A Jnani will initiate a student of Vedanta in the mahavakyas. A hatha yogi or a raja yogi can initiate another in his particular path. But, a sage or saint like Sri Shankara or Madhusudhana Saraswati can initiate a sadhaka, in any particular path for which the aspirant is fit. The Guru will find out by close study of the aspirant his tastes, temperaments and capacity, and decide for him the most suitable path. If his heart is impure, the teacher will prescribe selfless service for a number of years. Then the Guru will find out for what particular path the student is fit and initiate him in that.

Initiation does not mean reciting a mantra into another's ears. If Rama is influenced by the thoughts of Krishna, the former has got initiation already from the latter. If an aspirant treads the path of truth after studying the books written by a saint, and imbibes his teachings, that saint has already become his Guru.



# Yoga Begins With Discipleship

Swami Satyananda Saraswati

The moment you have a yearning in your heart to follow the path of yoga, either for the welfare of your body or mind or for spiritual illumination, you must accept the fact that you are going to become a disciple first. Only then should you take up yoga.

A disciple is like an open pot; the rain showers fall and by this the pot is filled up. To be a good vessel, however, this pot must be clean and if there are any leaks they must be repaired. It is not enough to think that you are going to become a disciple now without taking care to clean the pot that you are and without repairing the great leaks in your personality. All this does not happen in one day or in a few weeks; it takes many long years to perfect the role of disciple.

To desire to become a disciple is one thing; to become a perfect disciple however, is an entirely different process. It must be remembered right from the beginning that you are not only to expect the nectarine showers to fill up the vessel. But at every moment of your life, all your effort must go into two things, cleaning the vessel and repairing the leaks.

There is an old story which will clarify this point. Once a swami went to the door of a devout businessman and asked for alms. The man was very

glad and gave him nice food, in return asking the swami to initiate him into mantra and make him his disciple. "Prepare yourself through service." Said the swami, "and I will initiate you the next time I come."

A year passed before the swami came again to the same house and asked for alms. The man was happy to see him and after putting nice food in the swami's begging bowl, he again requested a mantra. "Next time," replied the swami.

So another year went by and the swami came to the same house once more, received the alms and the request, and again gave the same reply. Thus twelve years rolled by; twelve times he came and twelve times he was asked for a mantra. Finally the householder lost patience, "When are you going to give me a mantra?" he demanded. "I have given you alms for the last twelve years and you are so unreasonable and discourteous that you won't even give me one mantra?"

Immediately the swami urinated all over the delicious cream and other special preparations which the householder had placed in his alms bowl. The man was shocked. "Why are you doing this?"

"Isn't this exactly what you want to do?" asked the swami. "Your heart is not clean and ready and you want me to initiate you and put a mantra over it. What is mantra going to do for you? First purify your heart through service, and when your heart is rendered pure, I will give you a mantra as you give me alms."

Therefore, in every religion of the world, the emphasis is laid on service first, because by service you are able to dispel the ego which is a great barrier between Guru and disciple, between God and man, between man and man. This ego has to be dispelled first.

In 1947, when I was living with my Guru Swami Sivananda, I decided to leave the ashram and lead an independent life. As soon as Swamiji heard, about my plan he called me. "Why are you going?" he asked. "I know everything now," I told him "Hatha yoga, raja yoga, kundalini yoga, and I can practice it all on my own." "No" he replied firmly, "You have to dispel your ego, the ignorance in your personality, the dross in your mind, and reduce yourself to a tiny speck. Only then will the light emanate from you."





Swami Satyananda Saraswati and Swami Satyasangananda Saraswati

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What followed is a long story. I lived in the ashram for twelve years and worked very hard, day in and day out, in order to overcome the deep-rooted passions, complexes and personality barriers. In the course of my training, I was reduced to a skeleton and everybody who came to the ashram used to count my ribs and asked me what kind of a brahmachari I was. My mind and body were so totally occupied with service that there was not a moment when I was not celibate in thought, action and dream. In order to dispel the ego, I passed so many years like this with my Guru – in absolute discipline, in suffering that brought happiness, in austerity that brought effulgence and light to the soul.

There are two types of disciples in the world - the renunciates or monks and swamis, and the lay disciples or householders. For the swamis who have renounced all ties with their family and society, total surrender and dedication to the service of Guru is the only way to become a disciple. Only when the discipline and understanding are perfect does one get bliss. It is not psychic power, scriptural learning, an act of devotion, yoga or intense sadhana that makes one a disciple, it is bliss. That is why swamis are known as anandam (blissful).

## **Stepping Stones to Discipleship**

The other type of disciples are the householders who must always remember that the life which has been ordained for them, the path which they are destined to follow, the family in which they live, the children they have and the responsibilities they face are stepping stones to discipleship. This life which has been ordained to them by their karma is not for enjoyment, accomplishment or acquisition of worldly things – these are only by-products. The primary purpose of the life which has been ordained for them and the circumstances and events that come their way is to develop the qualities and personality of a disciple.

The purpose, aim and destination of all householders should be to purify, train, prove and modify themselves from moment to moment; in whatever circumstances they have been placed. Whether it is education, marriage, a particular duty in connection with the family, the birth of a child or the death of the dearest and nearest, poverty, prosperity, love, compassion – all the things that come in this life are to make one a disciple. At every moment, whatever is happening, one must try to discipline and adjust. Therefore, the life of a householder is as important as the life of a renunciate.

When the disciple is ready, the Guru comes into the picture. Guru is not only a teacher; Guru means light, illumination, effulgence. Therefore, when you become a disciple, the Guru is already within you but you can't see it, so you project the Guru on somebody who becomes your external Guru - this is the secret. The unconscious, which at this moment is in total darkness, has to be awakened and illumined. The one who can awaken this state is the Guru and none other.

## **A Free Mind**

When the relationship between Guru and disciple is established, the only thing that is expected of the disciple is that he free his mind. Making the mind free is very difficult to explain. The mind is always engaged on either the sensory, mental, emotional or deeper planes, and often we don't even know what holds our mind. Every thought of the past, present or future, every association with pleasant and unpleasant, with a person or an object, should be separated from the mind. None of these things should hold our awareness. When the mind becomes free from these involvements, then it expresses itself as a very powerful force in the form of an experience, vision, light or revelation. This is precisely what I expect from my disciples. Two thousand years ago, when the disciples of Christ carried his teachings

from continent to continent, who were they? They were the people with free minds, and that is why they could illumine the minds of others and distribute healing energy to the sick. And this is what I expect from you.

You may be able to work in the ashram or outside as a good yoga teacher, but this is a very gross and very simple quality of a disciple. There will always be better teachers than you, just as many people have become better teachers than me. They have better power of expression and they can speak and sing better than I can.

If you are not learned, I don't care. If you have not read spiritual books, I don't mind. Even if you do not have a good power of expression, it doesn't matter. You have a mind, and you have a body and senses, and you have knowledge of the objects of pleasure and pain. And from time to time you will be drawn to pleasant things and you will withdraw from unpleasant things. This does not matter, it is the natural habitual behaviour of the mind, body and senses. However, it should not arrest the free expression of the mind.

The mind remains free whether you live amidst pleasure or pain, wealth or poverty, young people or old. The mind must not identify itself with the external circumstances and think, "I am poor", "I am rich", "I am in pain" or "I am very unfortunate". As sannyasins, we live a life of poverty by choice. Why? Because our minds must be free. Wealth, name, fame, passion, all these things hold down this great energy of man.

The disciples, particularly the younger sannyasins, should understand that they have not undertaken this particular way of life just to represent a particular sect or order. We are trying to simplify our lives on the physical, mental and emotional planes so the mind will remain free. If we can keep the mind free, awakening will take place automatically, even without any sadhana. This is simple and scientific principle.

You know what happens in physics? You take matter and you disintegrate it. In the beginning it is a composition of many elements, but when you separate those elements from matter, what remains is energy. Nowadays, they call this nuclear energy. Energy is always present in matter, but it is dormant and invisible. If you take a handful of uranium or plutonium, you can't see anything but a handful of sand. You cannot see or perceive it, but there is energy hidden in the gross matter. Just as a scientist removes



Swami Satyasangananda Saraswati, Rikhiapeeth

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those elements, one by one and finally liberates the energy, in the same way, when you free the mind from the tattwas or elements, then it becomes a power. Every disciple must awaken this energy, and then move amongst the people, giving them whatever help they need, whether it is healing, peace of mind or spiritual illumination.

Now this energy is untapped in man. It is in everybody and at any time it can come out. In sannyasa, the discipleship in which you are ordained is to facilitate this process. When this energy is at your disposal, you must be very careful not to misuse it, either consciously or unconsciously. If you have a revolver, it can kill a friend or a villain both. It depends on what is in the mind. Therefore, it is utmost importance that the mind is purified. That is the second thing that I expect from my disciples.

With an impure mind which is withdrawn or filled with anger, prejudices, passions, hatred, jealousy, greed and likes and dislikes, if this energy wakes up, then one will do more harm than good. Whatever the situation may be, the disciple should be very calm and quiet within himself. Even if he is being choked or punished, he should still have peace of mind, equal

vision, total humility, no hatred and no sense of revenge or defence. A calm, quiet and serene disciple, filled with understanding, and compassion for all, is ready to use his awakened power for the good of humanity.

I am certain that in a short time, my disciples are going to be the guiding stars of the whole of humanity. The signs are very clear. Therefore, I expect two things from my disciples: a free mind and a mind that is purified.



Ganesh Kutir, Rikhiapeeth, 2020





# Surrender

Swami Satyasangananda Saraswati

In order to unite with the Guru, the disciple has to surrender totally to him. When you surrender yourself totally, you merge completely into the Guru. In total surrender lies the answer. Then you need not practice any asanas, pranayama or kriya yoga. Who is going to practice what, because you have ceased to exist.

How does this surrender happen? How can the seeker arrive at the path of surrender? In truth, there are no methods for surrender. In the path of surrender, surrender itself is the method. In other paths there are methods and techniques. In order to progress you are required to follow these methods and techniques. You make a significant effort to manipulate and balance your energy through these methods. But in the path of surrender, there is no effort. It is spontaneous or not at all.

The moment you develop a technique for surrender, it ceases to be surrender. Because then you have created a façade, a deception, and the moment you create a deception, you separate yourself from the experience.

You are not totally involved or immersed in the act of surrendering. While using techniques, you still exist as a separate entity, but in surrender your existence is annihilated.

The moment you ask yourself, how can I surrender, you are defeating the purpose. How can you ask yourself how to love? Either there is love or there is not. You cannot teach yourself to love. It is a spontaneous ongoing process. Love is being totally open, totally vulnerable. In true love, there are no securities that you can cling to. You have given up everything for the sake of love.

The same happens in surrender. Love and surrender are deeply one. They go hand in hand; they co-exist with each other. Where there is love, there is surrender. We think that we love each other, that we love our friends and parents and husbands and wives. But if there is surrender have you ceased before the person you have surrendered to? If not, then your love is subjected to conditions, and therefore it cannot be love.

With the Guru, too, very often the disciple is deluded. He thinks that he loves the Guru and that his surrender is complete, but the conditions remain. The love is a technique and the surrender a façade. In total surrender the disciple has no mind. He loses awareness of 'I am-ness' in relation to the Guru. He is totally vulnerable, open and guileless. The disciple has no choice before the Guru. He is a servant, a slave, and he exists only for the Guru.

It is only then that the grace of the Guru begins to pour into the life of the disciple because he has emptied himself; because he is ready to receive; because he has given everything and is left with nothing. He exists like a child with no barriers of facades. The Guru, in transmitting his energy into such a disciple, transforms his life and personality. So it is good to surrender but at the same time it is difficult. It is the most difficult thing in the world. Asanas, pranayamas, japa and kriya yoga are easy because they entail method.

The question now arises, what is it that stands between the disciple and total surrender to Guru? What is this barrier? And why is it so difficult? Each of us, no matter who we are, lives with the ego, centered in the ego. We traverse life with this sense of 'I am-ness', tucked safely up our sleeves. It is a defence mechanism which we use to safeguard ourselves.



A sense of identity may be relevant in your day to day worldly life. But in relation to Guru and in relation to your spiritual life, it is the greatest obstacle. It is this ego which stands between you and total surrender. Your ego tells you not to surrender. The ego in you does not want to die, and with surrender it will be totally mutilated. Therefore, your ego will always auto-suggest to you the dangers of total surrender. And because you are so intoxicated and totally captivated by the sense of 'I am-ness', your ego gets the better of you. You surrender to the Guru and surrender to your own ego. But if you can become aware of this defence measure in you, if you can become conscious of the workings of the ego, then it automatically begins to dissolve. It begins to disintegrate because the moment you focus your awareness on a problem, it begins to solve itself. With continued awareness, this ego which is inherent in you gradually becomes weaker and weaker.

And if you are very careful not to give the ego any opportunity to strengthen itself, one day you will come to feel that you do not exist. The moment you feel 'I am not', surrender happens. Surrender happens only when you are no longer living in the realm of ego.

When you surrender to Guru, you become like a valley, a vacuum, an abyss, a bottomless pit. You acquire depth, not height. This surrender can be felt in many ways. The Guru begins to manifest in you; his energy begins to flow into you. The Guru's energy is continuously flowing, but in order to receive it you have to become a womb, a receptacle. You have to come down. You have to bow down. If you are above him, that flowing energy cannot come to you. You will miss it. So bow down to Guru.

Even in a minor surrender to Guru, energy begins to flow. Suddenly you become a vehicle of that energy. We have heard hundreds of stories about how with just a touch or a look someone became enlightened. This is possible and it has happened innumerable times in history. Even a look into your eyes from Guru can transform your whole being; but for that your eyes must be vacant, not filled with prejudices and complexes. In order to absorb the look of the Guru, you have to be empty.

Living with the Guru is perhaps the only way in which the disciple can become aware of the subtle workings of the ego. In all other situations of life, the ego is reinforced. We cannot accept injury, loss, unhappiness or misery. Besides, we do not even want to accept these afflictions because we do not feel the need to surrender to anyone. We are scared of being exploited, misused and abused by other people.

But if you are living with the Guru, he constantly prepares you for surrender. That is his work, his responsibility. He trains your conscious and subconscious mind to function, without strengthening the ego. He creates situations and events whereby the disciple is able to recognize how his ego has completely dominated him. Gradually, in time the disciple becomes more aware of this barrier of ego between him and the Guru.

The disciple, at times, is able to subjugate the ego temporarily and experiences minor surrender towards the Guru. During those moments, faith and love for the Guru are awakened. The disciple realizes that through surrender to the Guru, he has received something unbelievable,

unexpected and unknown, some greater power which he could never have dreamed of. And then he is ready for total surrender. But in order to experience total surrender to the Guru, a disciple must live in the Guru's ashram and allow the Guru to work on his ego in whichever manner the Guru considers necessary.

Very often disciples are apprehensive of being exploited by the Guru. They fear what will become of them if they surrender totally to the Guru. Will the Guru take advantage of them, ill-treat them and abuse them? These doubts should have no place in the mind of the disciple who wishes to surrender. Apart from being untrue, they will completely misguide his actions towards the Guru.

Disciples should remember that in total surrender, it is they who have the advantage. Even if the Guru wishes to exploit the disciple, a disciple who has surrendered is safeguarded by the laws of nature. His karmas will rebound on a Guru who has cheated and exploited him, and the disciple will remain untouched. Besides, a Guru will never cheat or exploit a sincere disciple.





# Kanyas Digital Education



Despite the Covid pandemic related challenges the Digital Education Seva for Rikhiapeeth Kanyas was inaugurated during Saraswati Puja, 2022 by Swami Satyasangananda Saraswati

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The Kanyas classroom has been established with state of the art equipment to facilitate online learning of computers and English language

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The Kanyas are learning computers and are competent at navigating educational online applications and software - they especially love learning through videos and multimedia platforms

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Rikhia Rocks - the Kanyas have regular dance classes and workshops via ZOOM where the teachers from around the globe share their skills.

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Guru Purnima, July, 2022





Guru Purnima, July, 2022

# Come To The House

Slowly friend,  
Slowly, slowly.  
Come to the house where I live.  
None is the way,  
And no light to guide you,  
Inside and outside only darkness.  
Full of faults from the ages past.  
Come to the house where I live.

Walk in the border of darkness,  
Walk and walk the day and night,  
Autumn, spring, summer and winter.  
You have caught hold of the robe,  
Awaken the truth.  
Slowly, slowly.  
Come to the house where I live.

Many are the pitfalls along the way.  
Many are the difficulties that you will face.  
Blind darkness envelops you on every side.  
Come to the house,  
Slowly, slowly.

Gone are the sins of the past.  
With free and fearless mind,  
Become the flower of humanity.  
Throw your petals of light  
To all those who need, but  
Slowly, slowly.

- Swami Satyananda Saraswati -



# KARMA SANNYASA SADHANA RETREAT

25th June – 25th August 2022

Rikhiapeeth opened its gates for 19 sincere aspirants from across India to reconnect with peace and harmony by participating in the Karma Sannyasa Sadhana Retreat at Sri Swamiji's tapobhumi. This retreat was open to aspirants who wished to dive deeper into the spiritual path, explore their spiritual potential and awaken their spiritual quotient.

## **Chhavi Khandewal, Shanti Priya, Raipur**

It is difficult to express the blessings I have received, they are beyond my expectations. I have been shown the path of how to live. All by the grace of Guruji I feel lighter in my life.

## **Archana Bhatia, Divyanjali, New Delhi**

My experience has been most memorable and invaluable. Swami Satyasangananda told us that we learn much more by just being here than being in a classroom and courses and this was my experience.

I do want to express my gratitude for Swamiji's unlimited generosity and love, for the retreat we had and for the time she gave to each one of us.

## **Gauri Verma, Bhagalpur, Atmasundari**

Not only my body but also my soul is feeling purer and freer by the practices of yoga. Seva has encouraged me to think selflessly. The vibrations here are so pure and powerful that all my questions have been solved. It just changed my perspective of looking at things and enlightened me to walk on the right path.

## **Tripurari Chandra, Shankarprem, Lakhisarai**

I am very thankful to Swamiji for providing me such opportunities of serve, love and give.

During these two months in the peaceful environment of the ashram, there was a beautiful blend of Yoga practices, daily seva activities, evening programs and most of all Swamiji's darshan. Words are not enough to express overall experience of peace, inner beauty and rejuvenation.

Pranam to Swamiji's feet.

## **Renu Devi, Dharmagyani, Bhagalpur**

I had many experiences, coming together with the course participants and ashram sannyasins, living in an ashram environment and participating in all activities, I really liked it.

## **Ashok Khandewal, Prakash Murti, Raipur**

There was not a day that passed without feeling that I was learning. I am very grateful for all the different things I have learnt. I pray to be able to carry the teachings and apply them in my daily life.

## **Ragini Agrawal, Bhilai**

These two months of my life have been so enriching, and I want to keep it as a part of my present not past.

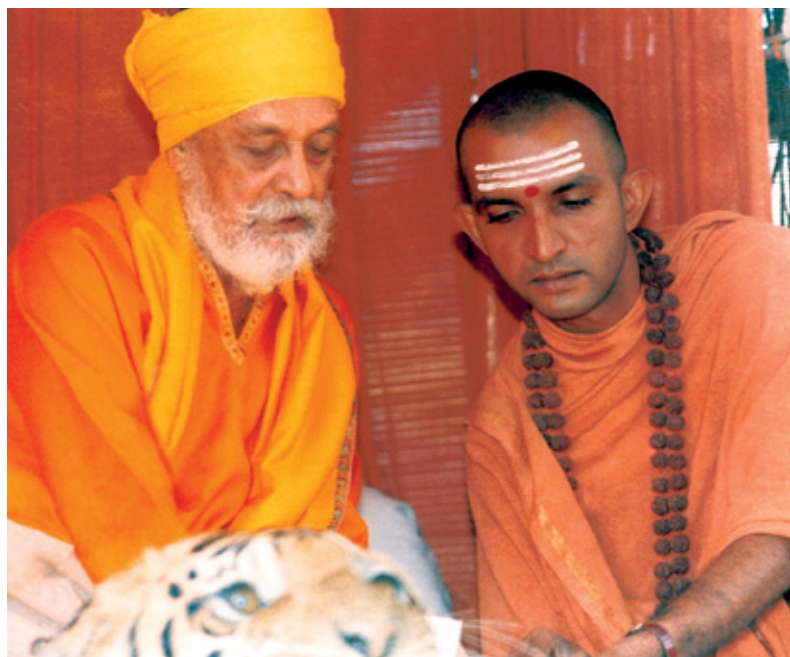
My learning from Rikhiapeeth:

Serve as much as you can

Love without expectation and attachment

Give as much as you have.





# Dharma of a Disciple

Swami Niranjanananda Saraswati

The opportunity to undergo the process and the experience of Guru-disciple relationship is definitely rare and unique. Those who are able to follow the path to its end are indeed the most fortunate, for they live their entire life in the shade of divine grace. This journey begins with understanding the role that the Guru has in our life, what should be the appropriate association with the Guru and how we can fulfil the dharma of a disciple.

The destiny of every individual is to cultivate spiritual awareness. However, it is only at a certain level of evolution that the desire to awaken spiritual awareness becomes intense. Such people are known as jignasus and mumukshus and they are the ones who eventually become disciples. The other two types of human character are aarta and artharthi and they associate with the Guru for self-oriented motives. Nevertheless, at the beginning of their association, all four types cultivate the same faith, trust and belief in the Guru and associate with truth in the company of the Guru. All go through this process.

Another level of association begins with initiation. The spiritual connection with the Guru develops with the transmission of energy which takes place at the time of initiation, not before that. When the Guru gives the mantra, the mala, the initiation, that is the first spiritual connection between Guru and disciple; it is the bond of energy, of shakti. Prior to that you may associate with the Guru for twenty years, admire him as a great, good and saintly man, but that understanding and connection will be mental and intellectual. As long as the connection is mental and intellectual, it can fluctuate. It will make you compare your Guru with others. Such an intellectual or mental connection does not indicate the pure intention of the jignasu and the mumukshu.

The intention of the jignasu and the mumukshu is what develops and nurtures the Guru-disciple relationship because both these characters are ultimately focused on spiritual awareness, on spiritual attainment. Therefore, they are eventually able to establish the appropriate relationship with the Guru and follow the dharma of a disciple to the best of their ability.

The others who follow the Guru fall in the categories of chela, thela and dhela. A chela need not be one hundred percent surrendered to the Guru; even ten percent will do. But a disciple needs to be one hundred percent surrendered, without this discipleship will not awaken. A chela may continue to follow his desires and at the same time practice contemplation. He may sometimes follow the Guru's instructions and sometimes he may not. But once you become a disciple, then you do not have the choice.

The disciple is not like an ordinary person. Once he was, but his enquiry, his faith and belief drew him closer to his inner spirit and the Guru. When this attraction becomes strong that he wants to become one with the Guru, to live in the Guru's energy field, then he has to follow certain dharmas.

### **Reflection: The First Step**

When the jignasu and the mumukshu are initiated and form a connection with the Guru and wish to deepen and explore their spiritual name, the first ability they need to acquire is of reflection, or vichara. They need to ask, "Why have I come into spiritual life, why do I wish to explore it?" If you are jignasu or a mumukshu, clarify your intention, what is it that you are looking for in your quest. Then, through reflection, protect that seed of spiritual development which you have planted within.

When a farmer plants seeds, he protects them from wild animals, birds, insects, and also from overgrowth. In the same manner, the pure intention has to be protected through continuous and constant reflection. When the disciple first come to the Guru there is a sankalpa, pure intention, and that is the most valuable thing in life. That sankalpa has to be continuously protected. The sentiment, though, faith and belief with which we first approached the Guru needs to be protected from negative elements. It is not enough to just say that my intention is to develop spiritual awareness. Be always careful about what is entering your mind and whether it is something which can damage, distort and divert your attention from your goal. A negative thought is enough to create havoc in the mind.

Protect yourself from negativity that other people or the environment project on to you, or the negativity which you express from within yourself as a response or reaction to people, situations or circumstances. In order to fulfil the dharma of a disciple, you have to have the level of meditative awareness through which you can be an objective witness to what you experience. The moment you become subjective, you lose the clarity and direction of the path. This is one thing in spiritual life which people don't realize. They allow the negative thoughts to come in, they do not have the strength to fight them, and these negative thoughts eat up the positive thought, so that the positivity which at first existed in your life turns to negativity and the creative ability becomes restricted.

Spiritual life is a very objective process; it is a process where you become the drashta, observer, at every step of the way. It is not a subjectively involved process; it is an objectively involved process. Through your sadhanas, your meditations, your efforts, you have to come to the point of continuous reflection where you can protect yourself by creating positive thoughts, where you can create an armour of positive sankalpas in your life to protect yourself from the negative influences of your own mind, your senses, the world, the environment and other people.

Once the intention is clear, through reflection, and one is able to protect the budding aspiration, then the disciple has to cultivate your basic foundations which help him progress further and faster on the spiritual path. They are like the four wheels of a car which make the car move. They carry the discipleship forward.



## **Four Wheels of Discipleship**

Viveka: the first wheel or aspect is acquisition of viveka. Viveka means knowing the difference between the appropriate and the inappropriate. This knowledge is not intellectual. It is not something that you reflect on or think about; it is more of an intuitive process of knowing the appropriate direction to walk in. One knows instinctively, there is no intellectual gymnastics in the process of discipleship, in following the dharma of a disciple. It becomes instinctive. Viveka becomes instinctive. It has to.

Viveka cannot be acquired by forcefully sitting down to think, “Is this right, is this wrong, is this appropriate, is this inappropriate, is this good, is this bad?” If you go through head trips, you may undergo such process. However, the knowledge has to become instinctive, one has to simply know. Of course there are many things that we know instinctively, but it is when the entire life comes within the fold of instinctive awareness of appropriateness that viveka can be said to have awakened. This is when viveka will always stop you from doing the wrong thing.

Viveka is what is used to reduce the grip and the influence of desires from the mind. Desires are reduced by knowing what is attainable and what is only one's fantasy and ambition. If you understand that, you will find that in fact there are very few desires which are necessary to survive in life. All other desires are superficial. The core desires are very few. Therefore, when viveka awakens, one lives only the core desires, one fulfils the core desires and eliminates the others which had been added on because of the perceived need of dependency, attachments, associations, expectations, and so on.

Vairagya: the second wheel, the second foundation is vairagya, being totally unaffected by the sense objects, the objects of attraction which pull our attention towards them, whether a living object or an inanimate object. Vairagya is a condition of the mind; it is a state of mind cultivated through meditation and reflection. It is cultivated through viveka by knowing the difference between one's dependencies and release of the dependencies. Release of the dependencies on objects and people, situations and circumstances indicate one's journey into vairagya. They indicate a level of vairagya. Vairagya is not negation; it is not leaving behind, rejecting or negating something. Vairagya is making oneself free while everything exists around, making oneself free from their attachments, influence and association with oneself. Nothing disappears, but you become free from



attachments. You become like the lotus flower which grows in water but remains untouched by the water.

When we follow the path of vairagya, then there is control over the mental attraction to pleasures. The mind which is continuously hankering for and seeking pleasures and sensual fulfilment can be channelled. That is the major achievement of vairagya. It centres your being, stills the mental behaviour and pacifies the pranic energies so that you experience quietude and peace.

With raga, attachment, there is chaos in the mind, the senses and emotions. They disturb one's whole life. Yet, we cling to these attachments, we love these disturbances. When you free yourself from them, you will relate with your environment in a different way in a more constructive, creative and dispassionate way. That is when you will become a contributor to the betterment of your environment, family, society and life.

Shat Sampatti: the third wheel or foundation of discipleship is shat sampatti, equipping yourself with the right virtues, skills and strengths which allow the cultivation of spiritual awareness. There are six items of the third wheel. Shat means six and sampatti means wealth.

This wealth is not material; it is one's internal wealth which illumines the consciousness, opens the doors of the heart and brings a balance in life. The aim of life is to acquire the six fold wealth, for these are behavioural attributes which can be achieved with personal effort.

The first is saam, which means knowing what we want and filtering out what is unnecessary, and working towards acquiring the necessary.

Become aware of your desires and ambitions and understand whether they are beneficial for you, whether they will help your growth and evolution or you are only looking for wish-fulfilment. In this way, by becoming the observer of the desires that continually arise in the mind, keep giving them up, keep emptying your bag. The bag of our desires is very heavy and we keep dragging it with us every day. If you empty it a bit, you will feel much lighter.

If you look back at your life, did all your desires get fulfilled? No, you received only that which was necessary for you and that which was not

necessary did not come to you. You may have had an ambition for it, but it was not fulfilled. Therefore why allow yourself to become anxious for that which is not in your destiny?

The second item is dam, restrain of senses. When the senses are disturbed, then the mind, the intellect, the emotions and the pranas are all disturbed. If you can pacify the senses then all these will also become quiet.

The third item is uparati, rejection, avoidance or ignoring those moments, events or objects which give temporary pleasure. If you are searching for the permanent then you need to avoid the temporary. Remember, however that this dharmas apply only to the jignasu and the mumukshu. They are already on track, they want to shun everything. So it is not difficult to say “Ok, I will not go in that direction. My role, my aim, my path is clear.” This attitude is reconfirmed through understanding, awareness and reflection, through the thought that “I am free from these minor attachments and attractions. “So, uparati cannot be perfected without viveka. You have to



Swami Satyananda and Swami Niranjanananda, Rikhia, 1992

know what you need and what you don't, and accordingly ignore that which can become a cause of bondage or disturb your peace and balance, and accept the beneficial.

The fourth is titiksha, cultivation of patience. You shouldn't be praying, "God, grant me patience" and muttering under your breath, "Immediately!" Patience is a virtue of mind; it is a quality of the mind which is still. A dissipated and distracted mind does not have patience, people hide the distracted and dissipated nature of their mind by saying "I am very busy, I have to get things done." Patience is a state of mind where the outer influences do not disturb the mental peace. You do not get swayed or carried away by the force of some thought, emotion, feeling, expectation, desire, performance or action.

Titiksha also means tolerance. Swami Sivananda used to say, "Nature throws a man into the crucible of pain in order to turn him into a sublime superman." Nature or the divine law will place you in pain, for the effort that you put in to be free of pain makes you a superman. Your mind and heart become stronger, your shoulders become strong, your mind and emotions become strong so that you are able to bear the problems, circumstances and pain that you are faced with.

One who cannot bear with difficult circumstances is a weak person, he breaks before pain. Thus, titiksha means tolerance as well as perseverance, the ability to live through whatever circumstances one is placed in.

Tolerance and perseverance are, in fact, laws of nature. Which animal looks for an air-conditioner in summer and a heater in winter apart from man? Which animal looks for hot water to bathe in and a bottled water to drink? All other creatures live by the laws of nature; if it is hot they bear with the heat, if it is cold they bear with the cold. They do not get disturbed. It is only the human animal that is spoilt. He cannot handle heat or cold. All others follow the laws of nature, for they have titiksha, tolerance and patience.

When Sri Swamiji was in Munger he could not tolerate heat, so much so that he had central air-conditioning fitted in Ganga Darshan. He could not tolerate a temperature above twenty-seven degrees. But the same person sat through temperatures up to eighty and ninety degrees while performing panchagni. Which quality made this possible? Tolerance, patience, titiksha.

The fifth item is shraddha, cultivating and intensifying the faith. This faith is in both truth and Guru. The word shraddha does not apply to faith in any other object or person. It is a faith which connected only with God, Guru and truth. This is the shraddha that needs to be cultivated and intensified.

There is a story in the Upanishads. Once there was a drought in a kingdom. There hadn't been any rain for years. Animals were dying, the fields were dry, the earth was cracking and people were migrating to other places. The king thought, "My kingdom will become empty if there is no rain; it will become a barren land, a barren kingdom." He asked his wise men what could be done. They advised him to perform a yajna to please Indra, the god of rains.

The yajna was begun. People from all over the kingdom came to participate in it. The day the yajna was scheduled to culminate, a little boy reached there, holding an umbrella over his head. Everyone stared to laugh at the sight, "What a mad boy, he has come with an umbrella while there is a drought! There is not a single cloud anywhere in the sky, only the scorching sun, and this boy stands with an umbrella!"

The boy replied, "Who are you laughing at there is a drought in your kingdom and you are performing a yajna to invoke rain, but you do not have any faith in it. If you had faith, then you would have received the fruits of the yajna by now. I have come with the faith that at a place where all the citizens of the kingdom have gathered to pray for rain, there will certainly be rain." The moment the boy uttered these words, the sky filled with clouds and there was such torrential rain that the entire yajna venue was washed away, everyone ran hither and thither soaking wet, only this boy stood dry under his umbrella.

This is known as faith. The faith of one little boy swayed the throne of the king of gods, but the yajna performed by thousands could not achieve anything because their sentiments were not connected with it. That is the reality of our lives also, we perform actions but our sentiments are not connected with them. We may have belief, but not faith. Our faith is not aflame.

Faith is an encounter with truth. The emotion, the sentiment, the thought whose basis is truth is called faith and that has to be intensified through viveka and protected through reflection.

The sixth item is samadhan, meditation on the truth, on divinity, on Guru. Allowing that connection with truth to take place is samadhan.

So, these six items constitute the third wheel. They are the six forms of internal wealth; they are qualities and attainments. If you have these six treasures in your pocket you will never experience any lack, for this is a wealth which does not diminish. It only increases if you spend it. If you spend material wealth, it diminishes but if you spend spiritual wealth it increases.



Swami Satyananda and Swami Niranjanananda, Surveying Rikhia



## गुरु पूर्णिमा का सन्देश

स्वामी शिवानन्द सरस्वती

आषाढ़ मास की पूर्णिमा का दिन परम पावन गुरुपूर्णिमा का शुभ दिवस होता है। श्री व्यास भगवान् अथवा श्री कृष्ण द्वैपायन की पावन स्मृति के इस दिवस से संन्यासी महात्मा लोग किसी एक स्थान पर रहते हुए स्वाध्याय, वेदान्तिक विचार एवं महर्षि व्यास भगवान् द्वारा रचित त्रिवार आशीर्वादित 'ब्रह्मसूत्रों' पर प्रवचन देने के लिए प्रवास करते हैं। श्री वेदव्यास जी ने चारों वेदों का सम्पादन करके समस्त मानवता के प्रति सदा के लिए अविस्मरणीय सेवा कार्य किया है। साथ ही अठारह पुराण, महाभारत एवं भागवत की रचना का अति श्लाघनीय कार्य किया है। उन्होंने इस समस्त महान कार्य के द्वारा हमारे प्रति जो गहन उपकार किया है उसके ऋण को चुकाने के लिए हमारे पास केवल एकमात्र उपाय यही है कि हम उनकी रचनाओं का सतत स्वाध्याय करें और इस कलियुग में मानवता के पुनरुद्धार हेतु दी गयी उनकी शिक्षाओं को जीवन में उतारने का अभ्यास करें। इस दिव्य विभूति को श्रद्धा-सुमन समर्पित करने के लिए सभी साधक एवं भक्त इस दिन व्यास पूजा करते हैं, जिज्ञासु साधक एवं शिष्य अपने गुरु की पूजा, महात्माओं एवं साधुओं की सेवा



सम्मान करते हैं तथा गृहस्थ लोग अत्यन्त श्रद्धापूर्वक साधु-संन्यासियों को भोजन-वस्त्र इत्यादि का दान करते हैं।

इस महान दिवस की महिमा को अच्छी तरह से समझें! आषाढ़ पूर्णिमा चातुर्मास अथवा दीर्घकालीन प्रतीक्षित वर्षाकाल के आगमन की पूर्व-घोषणा है। ग्रीष्मकाल में एकत्रित करके बादलों के रूप में संग्रहित किया गया जल अब घनघोर वृष्टि के रूप में प्रकट हो कर चारों ओर नव-जीवन का संचार करने लगता है। इसी प्रकार आप सब भी, अब तक जो सैद्धान्तिक एवं दार्शनिक ज्ञान धैर्यपूर्वक अर्जित एवं संग्रहित किया है, उसे अब व्यावहारिक रूप से उपयोग में लायें। आज ही के दिन से व्यावहारिक रूप से आध्यात्मिक साधना प्रारम्भ कर दें। अब तक आपने जो कुछ पढ़ा, श्रवण किया, देखा और जाना है, उसे साधना करके अपने में संग्रहित किया है, उसकी वैश्व प्रेम, निरन्तर प्रेमपूर्ण सेवा और समस्त प्राणी मात्र के हृदयों में विराजमान परमात्मा के प्रति सतत प्रार्थना एवं पूजा के रूप में वृष्टि कर दें।

गुरु-पूजा के रूप में यह दिवस सच्चे साधक के लिए एक पवित्र आनन्दोत्सव का दिन है। अपने श्रद्धास्पद गुरु को प्रेमपूर्ण श्रद्धा-सुमन समर्पित करने की आशा में रोमांचित हुए शिष्य इस पावन अवसर की प्रतीक्षा अत्यन्त उत्कण्ठा एवं भक्ति-भावना से आपूरित हृदय से करते हैं। यह केवल गुरु ही है जो साधक के बन्धनकारक आसक्ति के पाश को तोड़ कर उसे संसार के जाल से मुक्त करवाता है। गुरु स्वयं भगवान ही हैं। वह आपके अन्तरतम से आपको प्रेरित और निर्देशित करता है। वस्तुतः वह परमात्मा ही है। वह सर्वत्र व्याप्त है।

नया दृष्टिकोण अपनायें। समस्त विश्व को गुरु-स्वरूप देखें। इस सृष्टि की प्रत्येक वस्तु में अपने गुरु के निर्देश देने वाले हाथ, जागरूक करने वाली वाणी, प्रकाश प्रदान करने वाले स्पर्श को अनुभव करें। आपके इस परिवर्तित दृष्टिकोण के सम्मुख अब सारा का सारा जगत परिवर्तित रूप में दिखायी देगा। विराट गुरु अब जीवन के अनमोल रहस्य आपके समक्ष उद्घाटित करेगा और विवेक प्रदान करेगा। प्रकटित प्रकृति के रूप में, परम गुरु अब आपको जीवन की बहुमूल्य शिक्षाएँ प्रदान करेंगे। गुरुओं के इस गुरु, जिन्होंने अवधूत दत्तात्रेय को शिक्षित किया, की नित्य पूजा करें। अपनी उदात्त सहनशीलता से सब कुछ धैर्यपूर्वक एवं मौन रह कर सहन करती हुई धरती, स्वेच्छा से आत्म-त्याग करते हुए छायादार और फलों से लदे वृक्ष, विशाल वटवृक्ष को अपने भीतर धैर्य सहित सँजोये हुए नन्हा सा बीज, चट्टानों तक को चिकना कर देने वाले सतत गिरते हुए जल-कण, नियमबद्धता से सतत चलते रहने वाले सितारे एवं नक्षत्र, यह सब उस व्यक्ति के लिए दिव्य गुरु हैं, जो इन्हें देखता, सुनता और शिक्षा ग्रहण करता है।

ग्रहणशीलता की साकार प्रतिमा बन जायें। अपने तुच्छ अहं-बोध से स्वयं को रिक्त कर दें। प्रकृति के वक्ष में संचित समस्त निधि आपकी हो जायेगी। आश्चर्यजनक एवं थोड़े से ही समय में आप उन्नत हो कर परिपूर्णता प्राप्त कर सकेंगे। पर्वतीय पवन के समान शुद्ध एवं अलिप्त हो जायें।

जिस प्रकार नदी निरन्तर, अबाध एवं हर क्षण अपने लक्ष्य सागर की ओर प्रवाहित होती रहती है, इसी प्रकार से आप अपने जीवन को हर पल सत्-चित्-आनन्द की परम अवस्था की ओर अग्रसर करते हुए अपने मन, वचनों और कर्मों को केवल ऊपर 'परम लक्ष्य की ओर निर्देशित करते रहें।

चन्द्रमा, सूर्य के प्रकाश को प्रतिबिम्बित करते हुए उसके द्वारा चमकता है। पूर्णिमा का यह पूर्ण चन्द्रमा, इस दिन सूर्य के भव्य प्रकाश को पूर्णरूपेण प्रतिबिम्बित करता है। यह सूर्य को महिमान्वित करता है। सेवा और साधना की अग्नि से स्वयं को शुद्ध करें और पूर्णिमा के चन्द्रमा की भाँति निज आत्मा के प्रकाश को प्रतिबिम्बित करें। ब्रह्मीय भव्यता के पूर्ण परावर्तक, प्रकाशों के प्रकाश के पूर्ण परावर्तक बनें, दिव्यता के समस्त सूर्यों के सूर्य के जीवन्त साक्षी बन जाना ही अपने जीवन का लक्ष्य बनायें।

परम पवित्र गुरुपूर्णिमा के इस पावन अवसर पर आप सबके लिए मेरा यही सन्देश है कि सम्पूर्ण सृष्टि को गुरु-स्वरूप देखें, आध्यात्मिक परिपूर्णता के पूर्ण चन्द्रमा बनें! आप सब अविद्या की ग्रन्थि को काट फेंके और परम धन्य जीवन्मुक्त बन कर शान्ति, आनन्द और प्रकाश को सर्वत्र प्रसारित करें।



# कामनाओं का परित्याग

स्वामी शिवानन्द सरस्वती

आत्म-साक्षात्कार के मार्ग में कामना बहुत बड़ी बाधा है। मन के निग्रह का अर्थ है कामनाओं का परित्याग। यदि मनुष्य मन को नियन्त्रित करना चाहता है, तो उसे अशेषतः सारी कामनाओं का, सांसारिक वस्तुओं के लिए सारी तृष्णाओं का तथा मन की सारी कल्पनाओं का परित्याग करना होगा। बन्दर के समान मन सदा अशान्त रहेगा। जिस तरह मछली जल से बाहर निकल जाने पर पुनः जल में किसी-न-किसी तरह प्रवेश करना चाहती है, उसी तरह मन भी बुरे विचारों के बिना चैन नहीं लेगा। सारी कामनाओं को मार कर, मन को वशीभूत कर, बुलबुलाती वृत्तियों तथा उफनते आवेगों से मुक्त मन ही एकाग्रता प्राप्त कर सकता है। ऐसा मन निर्वात स्थान में रखे हुए दीपक की भाँति स्थिर रहेगा। इस अवस्था को प्राप्त मनुष्य बहुत काल तक ध्यान कर सकता है। ध्यान स्वतः ही लगने लगेगा। यदि मनुष्य अपने मन को सांसारिक वस्तुओं में स्वेच्छापूर्वक भटकने देगा तथा अपवित्र विचारों एवं कामनाओं को प्रश्रय देगा, तो अन्त में उसे विनाश की प्राप्ति ही होगी। अतः कामनाओं का परित्याग कर दीजिए। सदा परम धाम- सुख, शान्ति, आनन्द तथा अमृतत्व के धाम को प्राप्त करने के लिए एक ही विचार को बनाये रखिए। साधना का अभ्यास कीजिए। अपनी योग-साधना में नियमित रहिए। उस लक्ष्य की प्राप्ति के लिए प्रयत्नशील बनिजिए। आप सदा आनन्दित रहेंगे।



Rainbow over Samadhi Sthal, Rikhiapeth, 2021

## बम् लहरी

गुरु शिष्य का सम्बन्ध बहुत ऊँचा होता है,  
विशेषकर उस शिष्य का  
जिस पर गुरु की पूर्ण दृष्टि होती है।  
तपोमय अनुशासन से हत-शिष्यत्व को  
पुनर्जीवित करना है,  
मानवी शासन से उठना है,  
गुरु गोरखनाथ की तरह  
गुरु मत्स्येन्द्रनाथ की अलख जगाओ,  
अहोरात्र कर्मपरायण रहो,  
जो हुआ, हुआ  
भूतकाल असत्य है  
वर्तमान क्षणिक  
भविष्य अनन्त है,  
नव जीवन की हरियाली में रहो।  
दोनों हाथ उठा कर आशीर्वाद देता हूँ  
प्रसन्नमुख, विनय, निश्छल मानस  
के साथ अपने को विकसित करो।

*Satyans*







## सत्संग

स्वामी सत्यानन्द सरस्वती, 1984

**आध्यात्मिक जीवन में गुरु का क्या महत्त्व है? बिना गुरु के क्या वही परिणाम नहीं प्राप्त किये जा सकते हैं?**

यह बड़ा पुराना प्रश्न है। हजारों वर्षों के इतिहास में लोग यह समझने की चेष्टा करते आ रहे हैं कि बिना बाहरी मदद के क्या आत्मसाक्षात्कार प्राप्त किया जा सकता है। लोगों के मन में जब भी यह सवाल कुलबुलाता है तो मुख्य रूप से उसका कारण रहा है उनका सबल अहंकार। जिनका अहंकार मजबूत नहीं है, वे बड़ी आसानी से गुरु स्वीकार कर लेते हैं।

यदि इस समस्या पर व्यावहारिक दृष्टि से विचार करेंगे और जीवन की अन्य समस्याओं से इसकी तुलना करेंगे तो आप निश्चित रूप से इस निष्कर्ष पर पहुँचेंगे कि जो व्यक्ति आत्मसाक्षात्कार के मार्ग पर अग्रसर होना चाहता है उसके जीवन में गुरु की आवश्यकता और महत्त्व है। यदि हर विज्ञान के लिए, हर विद्या के लिए शिक्षक की आवश्यकता



है, तो अध्यात्म विद्या के लिए क्यों नहीं? ऐसा प्रश्न आपके मन में क्यों उत्पन्न होता है, “क्या मुझे गुरु की आवश्यकता है?” क्या यह सवाल आपके मन में उस समय भी उठा था जब स्कूल और कॉलेज में गणित, भौतिकी, भूगोल, रसायन शास्त्र, खगोल विद्या अथवा जीव विज्ञान पढ़ने आप गये थे? बिल्कुल नहीं! क्योंकि वहाँ पाठ्य-विषय बिल्कुल बौद्धिक था, आपका व्यक्तित्व उसमें लिप्त नहीं था।

बौद्धिक रूप से आत्म-समर्पण करना बड़ा आसान है, क्योंकि आत्म-समर्पण करते समय हम महसूस करते हैं कि हम कुछ त्याग नहीं कर रहे हैं। हम यह जानते हैं कि बौद्धिक समर्पण में डरने की कोई बात नहीं है, क्योंकि असुविधाजनक होने पर हम उसे रद्द कर सकते हैं, उसे वापस कर सकते हैं। यही वास्तव में हमारे वैवाहिक संबंधों में होता है। हमारे वैवाहिक रिश्ते टूट जाते हैं, क्योंकि वे बौद्धिक तल पर आधारित होते हैं और जब सब कुछ मनोनुकूल नहीं हो तो हम उसे झटक कर तोड़ दे सकते हैं।

परमात्मा में हमारा विश्वास भी बौद्धिक होता है। मैं उस विश्वास, समझदारी और ज्ञान की ओर संकेत कर रहा हूँ जो हमने अपने धर्मोपदेशकों से सीख कर प्राप्त किया है। यदि ईश्वर या परमात्मा संबंधी अवधारणा आपमें स्वाभाविक रूप से होती, यदि उस अवधारणा की उत्पत्ति आपके अंतर से होती और उस पर शास्त्रों, उपदेशकों अथवा माता-पिता की छाप नहीं होती तो वह बौद्धिक नहीं होती।

जब आप इस निर्णायक बिन्दु पर पहुँचते हैं कि आध्यात्मिक जीवन के लिए गुरु की आवश्यकता है कि नहीं तो आप निश्चित मानिये कि आत्म-साक्षात्कार के लिए किसी मार्ग से ही आगे बढ़ना होगा। यदि आप उच्च स्तरीय अनुभूतियाँ प्राप्त करना चाहते हैं तो आपको एक मार्ग का अनुगमन करना ही होगा। ऐसा नहीं है कि आप आंतरिक अनुभूतियों की गहराई में सीधे छलांग लगा जायेंगे। यह अचानक नहीं घटित होता। आपको रास्ते पर चलना होगा। मार्ग पर आरूढ़ होने के पूर्व आपको अपनी यात्रा किसी बिन्दु से आरंभ करनी होगी और इस कार्य में गुरु एक महत्वपूर्ण घटक है।

अब वास्तविकता पर आये। गुरु आपके भीतर है। गुरु कोई बाह्य घटक नहीं है। वह कोई बाहरी प्राणी नहीं है। वह आपका आंतरिक शिक्षक है, आपकी अविद्या को मिटानेवाला, अज्ञान को दूर करनेवाला। यद्यपि सद्गुरु आपके भीतर है, आपके बहुत निकट है, पर आप उसकी आवाज सुन नहीं सकते। यदि सुन भी लिया तो उस आवाज को समझ नहीं सकते, क्योंकि सद्गुरु की भाषा हमारी समझ में आने वाली भाषा से भिन्न है।

इसलिए अंतर में स्थित सद्गुरु की पहचान कराने के लिए, जो आपको आत्म-ज्ञान के मार्ग पर ले चलेगा, एक बाह्य गुरु की आवश्यकता है जो आपको शान्ति, अनंत, असीम एवं शाश्वत की भाषा समझाने में मददगार हो। बाह्य गुरु के मार्गदर्शन में ही सारी प्रक्रिया से गुजरना होगा। यह बाह्य गुरु एक पलीते की तरह होगा, जैसे बम को पलीता लगाकर उसमें विस्फोट पैदा करते हैं, उसी प्रकार बाह्य गुरु आपके भीतर विस्फोट पैदा कर आपके आंतरिक गुरु को जाग्रत करता है।

गुरु का प्रश्न उस व्यक्ति के लिए एक महत्वपूर्ण प्रश्न है जो आंतरिक जीवन के अन्वेषण में लगा हुआ है, जो शरीर और मन के परे कुछ अनुभूति प्राप्त करना चाहता है, लेकिन पता नहीं है कि इसमें क्या होता है। मैं कई लोगों को जानता हूँ जो बिना किसी गुरु की सहायता के अपने भरोसे ध्यान करते हैं, क्योंकि उन्हें यह जानकारी है कि ध्यान का मतलब मन को खाली करना है। विचार शून्य करना है। इस बात को हर व्यक्ति समझता है। उन लोगों ने ऐसे बड़े-बड़े विद्वानों द्वारा लिखित पुस्तकें पढ़ डाली हैं जिन्होंने स्वयं कभी ध्यान की साधना नहीं की।

हम लोग इन पुस्तकों से प्रेरित होकर जब ध्यान करते हैं तो हमें प्रकाश दिखने लगता है, सूक्ष्म शक्तियों के दर्शन होने लगते हैं। हम लोग गहरे अंतर में प्रवेश करने लग जाते हैं और फिर भयाक्रान्त होकर ध्यान छोड़ देते हैं। यदि ऐसे समय में आपके पास आपके गुरु हों तो वे आपको बता सकेंगे कि ध्यान के दौरान इस प्रकार की अनुभूतियाँ आती हैं और ये



Swami Satyananda and his Guru Swami Sivananda



Diksha by Swami Satyasangananda, Rikhiapeth, 2011

हमारे व्यक्तित्व का एक भाग हैं। ये शक्तियाँ ऊर्जा-क्षेत्र हैं जो हमारी अनुभूतियों में आते हैं। अतएव हमें यह करना चाहिए और वह नहीं करना चाहिए। हमें इसी प्रकार रहना चाहिए, हमें इसी प्रकार चिन्तन करना चाहिए और हमें इसी प्रकार काम करना चाहिए।

इसलिए दीक्षा के लिए, शिक्षण के लिए और बाद में चलकर जब कुण्डलिनी जागृत होने लगती है तब के लिए गुरु की आवश्यकता है। इस संदर्भ में मेरी “गुरु शिष्य संबंध पर प्रकाश” नामक पुस्तक आपको पढ़नी चाहिए। यह बहुत ही महत्वपूर्ण संबंध है जिसे हर किसी को समझना चाहिए गुरु-शिष्य संबंध हमारे जीवन की अभीप्साओं की पूर्ति का मार्ग प्रशस्त करता है। हर प्रकार का संबंध, चाहे वह पैतृक हो, या कौटुम्बिक हो अथवा वैवाहिक हो, उससे कुछ तृप्ति मिलती है।

जब इन संबंधों से आप गुजरते हैं, आप को कुछ तृप्ति, कुछ अनुभूति प्राप्त होती है। उसी प्रकार गुरु और शिष्य के बीच उच्चतर संबंध है जिससे बड़ी तृप्ति और बड़ी अनुभूतियाँ प्राप्त होती हैं। किन्तु याद रखें, यदि आप निष्ठावान् नहीं हैं, और आपका आध्यात्मिक जीवन आकस्मिक है, तो आपको गुरु की आवश्यकता नहीं है। गुरु की आवश्यकता आपके जीवन में तभी है जब आप सच्चे अर्थों में साधक है, साधना के पथ पर आगे बढ़ना चाहते हैं।

# SANNYASA LIFESTYLE RETREAT

25th July 2022 to 25th July 2024

This Sannyasa Lifestyle Retreat provides the ideal training ground for spiritual aspirants to experience the true aspects of sannyasa - based on the ancient Gurukul system, as established by Paramahansa Satyananda for the modern day and age. The retreat will be held at the serene and sanctified tapobhumi of Paramahansa Satyananda, that will also be hosting the historic 'Satyam Centenary' celebrations, a series of events throughout the entire year 2023, to commemorate the 100th birth anniversary of our beloved Gurudev. These events will come to a culmination on the 26th of December, 2023, on the most auspicious occasion of Margh Sheers Purnima, when Sri Swamiji was born 100 years ago.

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

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

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

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

For further information please contact us at [Rikhiapeeth@gmail.com](mailto:Rikhiapeeth@gmail.com)

## Rikhiapeeth Website: [www.rikhiapeeth.in](http://www.rikhiapeeth.in)

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

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

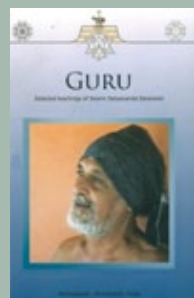


## Read This...

### 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.



## Upcoming Retreats at Rikhiapeeth

### ASHRAM LIFE RETREAT :

21st September - 21st December 2022

Sri Swamiji's tapobhumi at Rikhiapeeth offers the ideal grounds where one can purify through selfless acts of kindness, participate in seva, and for a period of time, lead a life in tune with nature. This Ashram Life Retreat provides aspirants from all walks of life, with the opportunity to awaken their spiritual potential and add a new dimension to their vision of life. This period is especially sacred and powerful as it will allow you to participate in the Sat Chandi Mahayajna and Yoga Purnima – Maha Mrityunjaya Homa, which are conducted to further the tradition laid by Paramahansa Satyananda, for universal peace, plenty and prosperity.

## Important Message:

As a result of the current restrictions in place due to the pandemic we are unable to dispatch Aradhana Magazines by post. Until dispatch can resume, please feel free to read and download the latest issues of Aradhana which are available online free of cost at [www.rikhiapeeth.in](http://www.rikhiapeeth.in)





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