

ANTARNAAD

THE RHYTHM DIVINE
JULY 2022 | ISSUE 15

HAPPY GURUPOORNIMA... CELEBRATING DISCIPLEHOOD

Dear Seekers,
Special Pranam for upcoming Gurupurnima
This edition of Antarnaad is dedicated to the journey of disciplehood and brings you the essence of Guru tattva from the eyes of a disciple. Enjoy reading our special article, "**Guru & Disciple: A perfect Love Story**"

Coming month brings in lot of important festivals and days of spiritual & historical significance like Jaggananth Ratha Yatra from July 1st, Swami Vivekananda's Mahaprayan diwas on July 4th, Guru Purnima, July 13th, Hariyali amavasya on 28th July & Mohorram on 31st

MORE GOOD NEWS IN THIS ISSUE

Readers can find interest in some reads like-

- Understanding Importance of Deeksha
- 5 Dimensions of a Disciple
- Guru & Disciple- a Perfect Love Story
- Lessons from Swami Vivekananda's life, etc

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GURU AND DISCIPLE.... A PERFECT LOVE STORY



In the abode of Guru, there is no place for students; Students deserves Teachers. All a Guru seeks forward to, is a Disciple, to whom the legacy can be transferred. A disciple is a higher degree of learner; a learner who doesn't want to accept mere bookish knowledge, or just learn from secondary sources, he is the one who follows the highest levels of discipline; tests the standards, checks even the master, and find the truth through self experimentation. The master is the Guru here, and not merely a teacher who shares acquired knowledge. A true master always facilitates the student to Invent, Investigate, and Inquire; he allows the disciple to commit mistakes and learn the important lessons the harder way; he doesn't believe in preaching, rather he emphasizes on practices; as he is tender like the morning dew, so is he strict like the thunderbolt. With an eye for love and another for development, the master makes sure that the disciple attains the higher levels and realizes the truth by himself.

With a true master comes the promise. He ensures that the disciple, once boarded in his boat, sails through the toughest winds. He confirms that the way I am asking you to follow is safe and sure and leads it like a watchman. He unlaces the mind of the disciple and removes the dust of previous births and creates a yearning in the disciples mind for the supreme. In a way, he gives a second birth to the disciple; and as he does so, he cares for the disciple like a mother. He bestows unconditional love and care upon the disciple and caters to even the smallest spiritual need. This is the relation of trust, faith and internal bonding, which gets nurtured even when the disciple doesn't know to speak the spiritual language after the rebirth, when he is stubborn, argumentative, demanding, and muddled with the worldly things. Like a loving mother, he handholds the disciple and teaches him to take the small steps towards Self Realization.

As the master promises and ensures a strong relation, so he demands. A great amount of discipline, transparency, longing for truth, and highest degree of devotion is the least necessity. Remember, a true master is not a teacher, and hence it doesn't come that easy. It's not about knowledge transfer, it's about experiential sharing, not a dictating expression, but a transcendental attempt, it's a mutual agreement, a give and take relation, a partnership where the disciple joins in as a stakeholder and shares common interests with the master. The master is always on the giving end, supplying the divine, the cosmic to the student who is on the receiving or rather demanding side



All it needs from the disciple is unconditional surrender; surrender to the plan of the master and pass through the ups and downs of the spiritual journey to get his special grace. This 'let go' attitude of the disciple, helps the ego to melt away, and then comes that soft guidance, that tender touch, that silent help to alleviate further. The presence of the master is there, like a million suns lighting and guiding the disciple towards the righteous path. All one needs to do is to open up the eyes and see.

Being a disciple is a rare phenomenon. It is unlike the journey of the student who wants to meet the teacher. A disciple seeks for the Guru, the master. The student gathers more and more knowledge and becomes more knowledgeable and finally becomes a teacher to someone else, based upon this borrowed knowledge. While a disciple experiments and lives in a state of being and hence transforms. For him there is no acquiring of knowledge, for him it is all about living in that moment of ecstasy. The more the disciple surrenders, the better it is. Layer by layer the peeling is done by the master.



Ego, greed, lust, desires, anger, jealousy and many such weaknesses are removed as the time progresses. Dedication (Samarpan) – Devotion (Visarjan) –& Annihilation (Vilaya) are the stages through which one day the disciple effaces himself into the master. He certainly evaporates, there is no disciple left in the end; it is the same soul, same conscious that prevails thereafter. It happens when Thakur meets Narendra, when Buddha meets Sariputta, when Arjuna meets Krishna, when John meets Jesus, or Hanuman meets Rama. Where doubt becomes a method of learning between the student and the teacher, faith is basis of relation between the disciple and the master. Where teacher expect a selfish return from the student, the guru demands for a GuruDakshina for the welfare of the disciple. There are no personal hidden benefits for the guru behind this ritual. It is for the upliftment of the disciple that this ritual is practiced. Jesus knew he will be betrayed by his disciples; still he served them with the last supper. No guru demands or expects from the disciple. It is only giving, a one way flow. Even if the disciple suspect, the guru undergoes the test with. RamKrishna Paramhansa use to tell his disciples- “Test me before accepting me”. Narendra suspected that he is divine incarnated even when Thakur was on death bed; but Thakur responded to his doubt with a smiling gesture.

If a disciple annihilates in true sense, then there is no two entities. It is only one conscious now. The bodies might be different, the guru might have left the prison of body, but it's the same consciousness that flows through. Pandit Kishore Prasad Vijay shared his grief with Swami Brahmananda (Rakhal, the spiritual son of Thakur) of not seeing Ramkrishna during his visit to Dakshineswar when he was a student. He did visit Alambazar to meet Thakur, but his fear of embarrassment that Thakur knows everything and will read my mind, stopped him from seeing Thakur.

Remembering his bad luck Pt. Kishore bent his head and began to sob. As soon as he lifted his face, he saw Swami RamKrishna seated in Swami Brahmananda's place. This oneness of the master and disciple is the reward of the hardship through which the disciple undergoes. This fusion is sheer ecstasy. This is the most desired state for a disciple; to be merged with the conscious of the guru and become one.

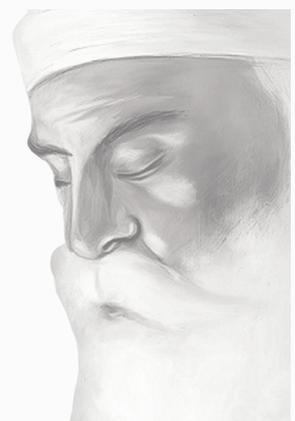


The master affects the state of the disciple by his being. It is the relation of Chetna with Chetna (consciousness). Once Thakur decided to test Narendra and hence he changed his attitude towards Narendra during the early days of his visit to Dakshineswar. For some days the master received him with the apparent indifference. Finally after more than a month, the master asked Narendra, "Why do you come here, when I don't speak a single word with you?" "Do you think I come here just to have you speak to me?" Narendra answered. "I love you. I want to see you. That's why I come." Such is the dedication of the disciple.

Once, Samarth guru Raidas wanted to test his best disciple. He declared that he is suffering from a serious ailment and only the milk of lioness can save him from death. While all the other disciples were thinking the possible dangers involved in it, his best disciple got up and ran to the forest. There he found a lioness with her cub, and first requested her for milk, and then became ready to fight with her. As the fight was about to begin, the master appeared and praised the disciple. The disciple later became one of the best rulers of Indian history, Chattrapati Shivaji.

So was done by Guru Nanak Dev ji, when he wanted to chose his successor. Lehna, who later became famous as Guru Angad, was the disciple of Guru Nanak ji and was sincere, obedient and reflected the highest degree of devotion. Even Guru Nanak's own sons were deprived of these qualities. Sensing his end was near, Guru Nanak decided to test his disciples' devotion and obedience with a view to selecting his successor. The nature of the tests and Lehna's responses were centred on the virtue of obedience and he emerged as the most appropriate candidate to carry the burden. His obedience was unqualified and unquestioning as he devotedly obeyed the Guru's orders. Several anecdotes figuring prominently in the Sikh tradition indicate that Lehna ji acquired the attributes of a true disciple, which were later explained by Bhai Gurdas in his 'Vaars':-

To become a disciple is, as it were, to become dead. It cannot be done by words. A disciple must be patient, faithful, possess a martyr's spirit, and free himself from the superstition and fear. He must be like a purchased slave fit to be yoked to any work, which may serve his Guru. He must never be hungry, and never require sleep. He must be ready to grind and bring fresh water for his Guru. He must be ever prepared to fan and wash his Guru's feet. He must be a sedate servant and never laugh or cry.

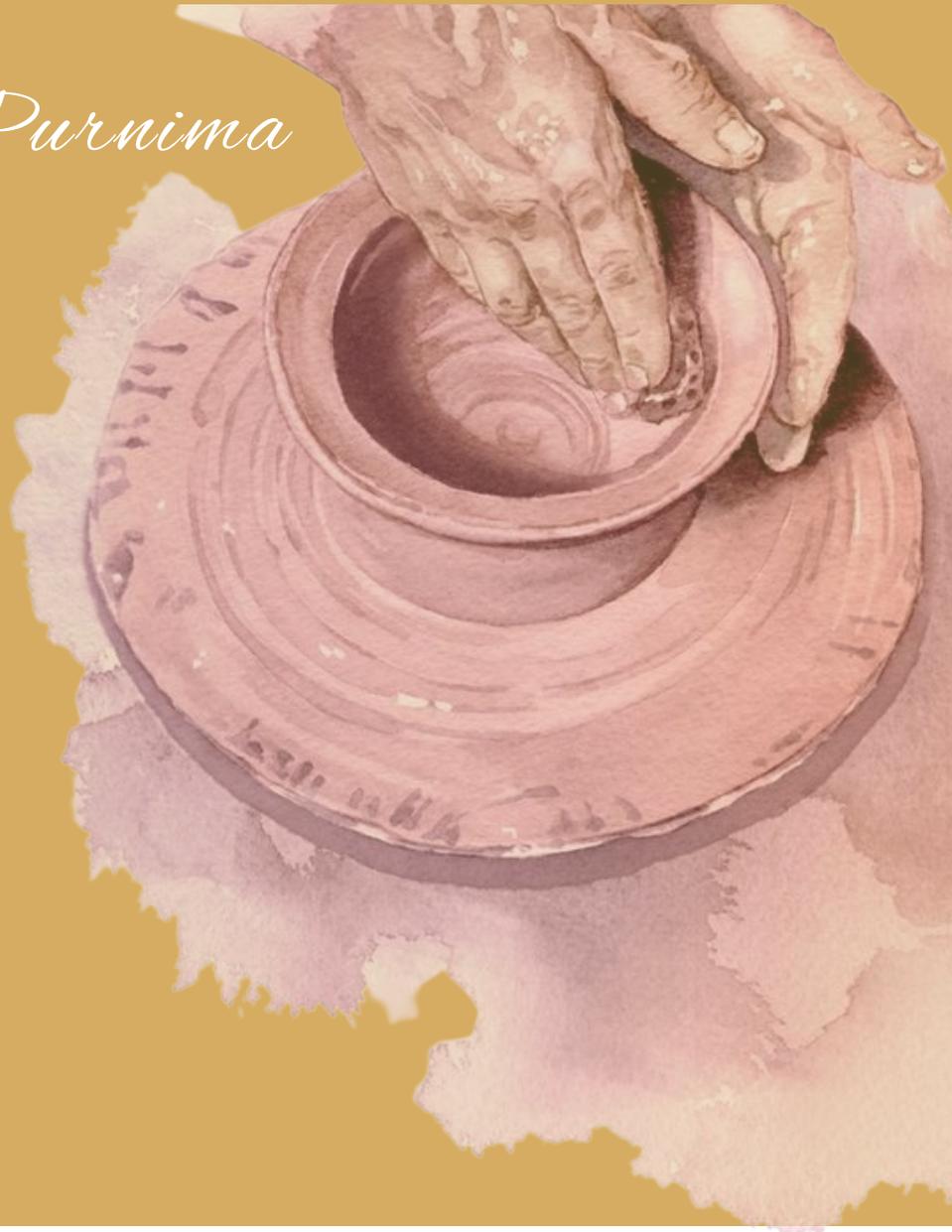


In another story from the Indian scriptures, Guru Vishwamitra was sitting in the court of devtas, where all were proclaiming their selfless devotion and were criticizing that there is no one human on earth who can match them. Over this, Guru Vishwamitra challenged the court and asked for a test. He confidently said that his best disciple can be tested now a here to prove the assumption of devtas wrong. The great disciple was King Harishchandra, who was a testimony of truth and rightfulness. What happened next, we all know and the disciple emerged as a winner from the harsh test of the devtas and proved his Guru true.

Narendra showcased the same dedication and cleared the test to become Vivekananda; Shivaji underwent the same process under the fire of test given by Samarth Guru Ramdas. Such illustrations teach us the deep bond of a Guru-Disciple relation. A relation founded upon the virtues of faith, unconditional love, care, compassion, selflessness, dedication, devotion, surrender, dutifulness, obedience, transparency and many more. That's why it was said that being a Disciple is a rare phenomenon. The guru works like a sculpture; like a potter he uses one hand to hit hard with the hammer, and keeps the other hand of support to give shape to the character of the disciple. Blessed are the souls who find an able Guru, and dare to become a true disciple.

Happy Guru Purnima

**Let His Holy Hands
shape you**



THE FATHER AND MOTHER GIVE ME THIS BODY; BUT THE GURU GIVES ME REBIRTH IN THE SOUL- SWAMIJI

भारत में गुरु परंपरा का बहुत महत्व है। जहां एक ओर माता-पिता के माध्यम से शरीर का जन्म होता है वहीं इस देह में चेतन तत्व का परिष्कार कर उसे नया जन्म देने का कार्य गुरु करते हैं। गुरु से जुड़ने की इसी असाधारण प्रक्रिया को द्विज होना कहते हैं। द्विज अर्थात नया जीवन। गुरु के जीवन में आने से, अंतःकरण के परिशोधन से शिष्य के अंतःकरण में नवजीवन का संचार होता है।

नया जीवन क्यों? चेतना की दृष्टि से मनुष्य को परमात्मा की सर्वश्रेष्ठ कृति कहा गया है। अतः उसमें सर्वश्रेष्ठ होने के गुण भी परिलक्षित होने चाहियें।

व्याकरण की दृष्टि से पक्षी को भी द्विज कहा गया है। उनका भी दो बार जन्म होता है एक बार मां के पेट से अंडे के रूप में बाहर आना। जीव का सच्चा आकार सच्चा स्वरूप अभी प्रकट नहीं होता है बाहर से देखने पर अंडा समान ही लगता है। भीतर में बैठा जीव भी उस अंडे के सीमित दायरे को ही अपना जीवन मान लेता है। लेकिन धीरे-धीरे मां उससे अपनी गर्मी से पकाती है और जब वह अपना सही स्वरूप ले लेता है तो वह अपनी भीतरी शक्ति से अंडे के खोल को तोड़ देता है। यह होता है उसका दूसरा जन्म जिसमें वह अनंत आकाश की ऊंचाइयों को छूने की प्रबल पुरुषार्थ करता है।

ठीक इसी प्रकार गुरु अपने तप की गर्माहट से भीतर की मनुष्यता को, भीतर के तत्व को जागृत करके इसी देह में एक नया जीवन प्रदान करता है।

मां के गर्भ से मिला पहला जन्म और गुरु के सानिध्य से मिला दूसरा जन्म इस कारण द्विज की संज्ञा प्रदान की गई है। तो गुरु का काम मनुष्य की गरिमा के अनुरूप भीतर की मनुष्यता को जागृत कर देना है।

इस नाते गुरु और शिष्य का एक आत्मिक संबंध स्थापित होता है जिसे दीक्षा के माध्यम से सुदृढ़ किया जाता है।

जब हमें किसी विषय की पढ़ाई करनी होती है तो हम उसका इंस्टिट्यूशन खोजते हैं प्रवेश प्राप्त करके आगे का पाठ सीखते हैं। यह प्रवेश लेना ही दीक्षा है लेकिन केवल प्रवेश मात्र से सीखने का क्रम पूर्णता तक नहीं पहुंचेगा। प्रवेश तो केवल पहला चरण है। आगे गुरु द्वारा बताए सूत्रों को पढ़ना, समझना व जीवन में उतारना पड़ता है। जैसे-जैसे शिष्य सूत्रों को सीखता व उनका अनुसरण करता चलता है, वैसे वैसे गुरु अगला पाठ सिखाता जाता है।

जिस प्रकार केवल प्रवेश पाने मात्र से कोई विद्वान नहीं बन सकता ठीक उसी प्रकार केवल गुरु का वरण कर लेने मात्र से भीतर का परिष्कार नहीं हो जाता। यह आत्मिक अनुबंध दोनों ओर से निभाए जाने वाले अनुशासन पर और शिष्य द्वारा किए गए पुरुषार्थ पर निर्भर करता है। शिष्य को निरंतर अभ्यास करते रहना होता है। इसी कारण हमारे यहां दीक्षा के साथ व्रत शीलता को जोड़ा गया है, दक्षिणा को जोड़ा गया है।

दीक्षा और दक्षिणा का जोड़ा मिलकर ही आत्म परिष्कार की यात्रा को आगे बढ़ाता है। जहां एक ओर गुरु अपने प्राण का अंश देकर शिष्य को आगे के सूत्र सिखाता है वहीं दूसरी ओर शिष्य भी दक्षिणा के रूप में अपने पूरे प्राण प्रण से उन सूत्रों को अभ्यास में लाने का श्रम करता है। इस क्रम को आगे बढ़ाने हेतु लिए गए व्रत को व्रत शीलता कहते हैं, संकल्प कहते हैं। इच्छा और व्रत में यही आधारभूत अंतर है के व्रत में संकल्प जुड़ा होता है। संकल्प अर्थात शिष्य ने अपने सामर्थ्य को जान लिया और व्रत लिया कि न्यूनतम इतना तो मैं करूंगा ही। संकल्प सूत्र धारण करते समय भी यही उद्घोष किया जाता है-

**ॐ व्रतेन दीक्षामाप्नोति, दीक्षया ऽप्नोति दक्षिणाम
दक्षिणा श्रद्धामाप्नोति, श्रद्धया सत्यमाप्यते**

यदि प्रवेश लिया है तो इतने व्रत का पालन तो करना ही पड़ेगा 1 वर्ष में एक कक्षा उत्तीर्ण करनी ही होगी। गुरु अपने सभी शिष्यों को एक समान ज्ञान प्रदान करता है किंतु जो उसे सही मायने में व्रत शीलता से धारण करता है अपने जीवन का, अपने व्यक्तित्व का, अपने अस्तित्व का अंग बना लेता है वह दूसरों की तुलना में श्रेष्ठ बन जाता है।

गुरु पूर्णिमा पर्व शिष्य को इस बात का बोध कराता है कि अपने व्रत को पूर्णता तक पहुंचना है जिसके लिए वर्तमान में हम कहां खड़े हैं इसका मूल्यांकन होना अति आवश्यक है। आत्म विकास कल्पना के आधार पर नहीं यथार्थ बोध एवं सुनियोजित योजना के आधार पर किया जाना चाहिए। मानसिक कल्पना को संकल्प के साथ जोड़कर सामर्थ्य का संयोजन कर आत्मिक प्रगति के पथ पर समर्पण के भाव से बढ़ते चले जाना होगा। तभी क्षमता का विकास होगा और आंतरिक उपलब्धियां अर्जित होंगी, जिन्हें फिर से गुरु कार्य में लगाकर उनकी योजना का हिस्सा बनने का, उसमें अग्रिम भूमिका निभाने का सौभाग्य, शिष्य को प्राप्त होता है।

दीक्षा के तीन प्रकार

दीक्षा अर्थात गुरु के साथ आत्मिक अनुबंध

भारतीय मनीषियों ने दीक्षा के तीन स्वरूप बताए हैं

मंत्र दीक्षा, प्राण दीक्षा एवं अग्नि दीक्षा

मंत्र दीक्षा में गुरु शिष्य को मंत्र के साथ में सलाह भी देता है। यहां गुरु दक्षिणा भी सिर्फ इतनी ही है कि हम आप द्वारा बताए गए अनुशासन का सुनिश्चित रूप से पालन करेंगे, दिए गए सूत्रों का अभ्यास नियत समय में पूर्ण करेंगे। शिष्य अपनी कमियों को गुरु को बताता चलता है गुरु आगे का पाठ सिखाते चलते हैं और वह मनुष्योचित जीवन जीने लगता है इससे आगे की दीक्षा में गुरु, मंत्र से ज्यादा अपना प्राण, अपने तप की अग्नि शिष्य को प्रदान करता है। यह अनुदान तभी संभव है जब मंत्र दीक्षा के अनुशासन का शिष्य ने पूर्ण मनोयोग से पालन किया हो।

यहां गुरु दक्षिणा की शर्त भी बड़ी है। केवल गुरु बताते चलें हम करते चलें इतने मात्र से बात नहीं बनेगी। शिष्य को मनुष्योचित जीवन से ऊपर उठकर भीतर में छुपी हुई देव शक्तियों का जागरण करने के लिए अर्थात मनुष्य से देवत में रूपांतरण के लिए परिमार्जन की प्रक्रिया से गुजरना होगा। गुरु के प्राण अथवा अग्नि को धारण करने के पश्चात शिष्य का रूपांतरण क्रम ठीक उसी प्रकार होता है जैसे गुनगुने दूध में खट्टा डाल देने से उसका रूपांतरण दही में हो जाता है। अभिप्राय यह हुआ कि जहां दक्षिणा बड़ी वहां व्रत शीलता भी बढ़ानी होगी। गुरु पूर्णिमा का पर्व हमें अपनी व्रत शीलता को बढ़ाने का संकेत देता पर्व है, अपनी दीक्षा को आगे बढ़ाने का पर्व है।



SOME LESS KNOWN FACTS ABOUT SWAMI JI

- Swami Vivekananda was considered a "shrutidhara", a person with prodigious memory.
- Swami Vivekananda was born on 12 January 1863, 6 minutes before sunrise, at 6.33 minutes 33 seconds.
- The family members expressed the desire to name the boy Durgadas, but on the basis of the dream seen by the mother, the child's house was named Veereshwar while his official name was Narendra Nath
- When Swami Ji use to get angry as a kid, his mother Bhuvaneshwari Devi would pour cold water on him and say "Om Namah Shivaya to calm him down
- He loved animals and birds, he kept cows, monkeys, goats, and peacocks in his childhood
- Swamiji loved eating khichdi
- He returned to India in 1897. He also gave many speeches in India. He also lectured on social issues. At that time his speeches had a great influence on leaders like Mahatma Gandhi, Subhash Chandra Bose.



4 JULY, 1902

Swami Vivekananda

5 Dimensions of a disciple

Being a disciple is a rare and great phenomenon. It's the journey of a drop which got separated from its ocean and is now wavering in the clouds, streams, rivers, and water bodies. It's a journey of transformation; a journey that grows in a phased manner from one dimension to other. While treading the path of disciple hood, the disciple alleviates from one level to another. It is these landmarks of the journey which indicates the growth so far and boosts the disciple to play for the level next. The master keeps an eye, supports the walk, ensures that there are enough hurdles to make the disciple strong, and at times push the disciple forward when he is stuck.

The first phase is to reach a stage of "**DISCIPLINE**". It is this level that is the minimum requisite for every disciple to reach the final destination. We may call it the first Station. Unless there is discipline, the disciple does not exist. Remember, a disciple is not a student. A student needs Teacher, but a disciple urges for Guru. A teacher merely transfers knowledge and the job is done, while a Guru handholds his disciple and make him progress from one level to another. A disciple is a higher degree of learner; a learner who doesn't want to acquire secondary bookish knowledge or just learn from secondary sources; he is the one who follows the highest levels of discipline. Unlike a student, he is allowed to Investigate, Inquire and Invent. Discipline is the pre-requisite to be a disciple. But here the individuality of the disciple strongly remains

The next dimension is of '**DETACHMENT**'. Without detachment with what we are doing, we can't move forward. The attachment with work, family, belief system, practices, etc should be detachable. If one remains attached with his success, achievements, relations, believes, then he is bound to be stuck; he will remain caught in the vicious circle of I, me and mine and therefore will never be able to elevate further. Spiritual path is termed as 'Kshurasya Dhara', the doubled edged sword, on which one has to be very cautious and vigilant. If one gets attached with good and bad, it will hurt the growth. A disciple should alertly detach from false ego, anger, jealousy, hatred, and all such weaknesses and move on to the next station. Remember- '**ATTACHMENT BLOCKS PROGRESS**'

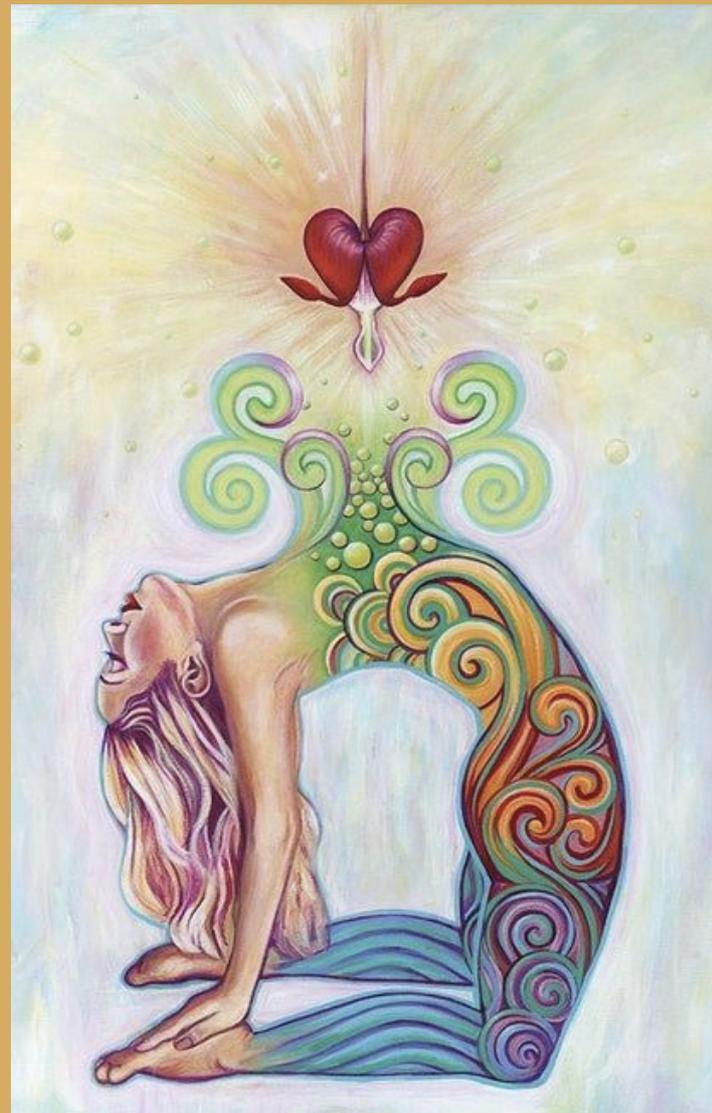


Further on from here, the path becomes more intensified and difficult. The disciple is expected to achieve difficult yet attainable heights. If the disciple does as guided by the master, then the sailing becomes smooth. The 3rd crucial juncture is **DEDICATION** (SAMARPAN). Dedication pulls. With discipline and dedication, the disciple starts becoming bond free and focused for reaching the goal set by the master. The questions start mellowing down; it is all action now, all doing, arguments start dissolving and whole effort is put in moving ahead the path of ultimate realization. Dedication demands getting rid of personal desires, wishes and melting down of pride and ego. Dedication is an act of binding yourself with a course of action. It means working for a cause, and the binding happens at intellectual and emotional level.

Next comes **DEVOTION**, a stage of pure and selfless affection; in Hindi, we call it VISARJAN. Here the self also melts away. It is like the wood is now covered with fire, it is engulfed all around and now the wood has started losing its identity. The disciple at this stage loses his individuality and has now been transformed into a devotee. Then, the guru and disciple can't be seen individually. The talk about one is incomplete without other. It never happens that we think of Swami Vivekananda and don't speak of Thakur Ramkrishna and vice versa. They are nearing to one now. One becomes the representation of the other; almost a mirror image; inseparable and non-existent. There is no individual existence then. It is this level when the bodies of the master and the disciple are different but the souls are same.

The outcome of these 4 stages is the final stage, the 5th dimension- **DISSOLVE** (VILAYA), the disciple's destination. This is the final destination. The journey comes to an end here. The bodily separation also melts away and the unison of two happens. Now the sweetness can't be separated from the milk. It is one now, and at this stage there is no Karma left. No action remains to be done. Swami ji during here later days reached this stage and then gave upon all the required work of the Math. This is complete renunciation; being away from even the good desires, nothing remains to be done. As in Geeta Shri Krishna says, to reach me you have to first quit Adharma and then even the Dharma needs to be shed off.

Each one of us are learners in this journey; may we all find the right masters and be guided to the righteous path so as to become a disciple and thereon climb the ladder of spirituality from discipline to dissolution.



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