

**I'm not robot!**







in different states of consciousness, in different stages of evolution. The earliest savage worshipped anything that was awesome, and fearful, that appeared to him over and over, e.g. thunder, fire, sun, ocean, mountain and fire. At a later time, man created fanciful objects and endowed them with qualities and a glorified personality with his own imagination and tried to worship these objects-anything beautiful, even smooth stones. At a still different stage of evolution the conception of a higher power, a supreme intelligence at the back of all phenomena, came to be slowly grasped. It resulted in Saakara worship, because even though the human mind was able to grasp this conception of a Supreme Power, that stage had not yet been reached when this power in its formless, nameless, attributeless, transcendent aspect was understood. It was the Personal God aspect of this Impersonal Being that was worshipped. The Avatars were there. Images were made of the different deities, and elaborate ritualistic worship of these deities with flowers, sweet smelling sandal paste, waving of lights and offering of delicious Naivedya was undertaken. A vast majority of persons still prefer and feel inclined to this sort of formal worship of the personal deity. There are still others who conceive of this deity, not as an objectified physical material form; but they regard it as being enshrined in their own hearts, with form, perhaps, but yet as seated in the heart-lotus. They sit in silence and try to do Manasic Puja. There are yet others who, with their mystic sense opened up, dispense with the elaborate ritual even in their Manasic Puja. Their worship, consists of the mere repetition of the Divine Name. That itself, they feel, is a sufficient and a comprehensive, integral worship. They conceive it to be an even higher form than elaborate worship with different Angas. Japa is a much simpler and more direct form of worship. The worship of others takes a still higher form where even the Japa is eliminated and they concentrate upon Divinity alone- to think of It continuously in an unbroken stream of remembrance. They find delight in this sort of worship alone. Still higher up in the ladder of evolution, the sages declare that the best form of worship is direct perception of the Divinity, in Samadhi, to rise beyond the mind (and, therefore, concentration and meditation which are after all mental processes), to go into the supra mental state of intuition, and to be intensely conscious of the Deity while in direct communion with It. Thus we have numerous conceptions of the selfsame processes of offering our adoration, love, reverence and worship to the Supreme Being from the most externalised one to the highest subtle purely subjective type, culminating in the transcendental worship of direct perception or Samadhi. What is the type of worship that we, as disciples at the feet of a Sat-Guru, should try to offer unto him? How is our worship of the Guru classified? What is the peculiarity of the worship offered by the individual soul to the enlightened soul, so that through this worship the bound individual soul may draw the strength of the enlightened soul, draw the Grace of the Supreme Satchidananda and attain release from birth and death? I shall remind you of two statements: (1) Devo Bhutvaa Devam Aaraadhayet-having become God one should worship the Deity, having become divine one should worship divinity; (2) Brahmavid Brahmaiva Bhavati-One who realises the Supreme Being himself becomes That. If we are to offer our adoration and worship to the Sat-Guru in the most effective and worthy manner, then we have to consciously, earnestly and determinately strive to the best of our ability to make ourselves into the same nature as he is. It is the great duty of every disciple to do all that he can to try his utmost to develop within himself those divine qualities which shine in all their resplendence through the spiritual personality of the divine master. This is the highest form of Sadhana-the one important and most effective form of Sadhana, which the great monk Thomas A. Kempis of Europe has referred to when he speaks about the imitation of Christ. He was a follower of Jesus the Christ and he has given a memorable work of worshipping and following the teachings of Jesus in the form of the Imitation of Christ. It is this endeavour to grow into the likeness of the idealistic personality of the Sat-Guru in all its beautiful aspects which is the first and foremost duty of the disciple-Sadhana. To the extent to which we succeed through our sincerity, humility, constant unbroken endeavour in thus gradually transforming ourselves into the master's divine personality, to that extent will we be worthy of worshipping the master. Sat-Guru Puja can best be done by our trying to image within ourselves the Sat-Guru Svaroopo. All the Divya-Sadgunas that emanate as the fragrance of the Guru's personality must become a part and parcel of our struggling personality. Then alone will we approach that state when we will be fit to offer our adorations to the Sat-Guru. We should constantly meditate upon his superhuman personality. We should try to emulate his example by devoutly observing his day-to-day activities and his actions. We should try to grow into his likeness by constantly praying to him to reveal to us more and more the glory of his nature and to bless us with the ability to approach him closer and closer, by practically living the ideals which he holds before us and by actively carrying out the teachings that he gives us. This is done because of the law that he whom we worship and through such worship realise, that we ourselves become. Even so, one who worships and realises the true glory of an illumined and emancipated personality such as the divine Sat-Guru is, himself in turn becomes illumined and emancipated. We know that the very aim of our discipleship, the very purpose of spiritual life is to attain illumination and attain eternal emancipation from birth and death. Therefore, we must strive our sincere best to live this law. Through making ourselves by devout emulation and imitation fit to worship the divine master, we must worship him. And thus, through that worship we should realise him. And, realising him we shall for ever be free and attain to the glorious state of Jivanmukti which is exemplified in the living personality of the divine master. This Guru Puja, this worship of the Divine Master, is on a par with the Supreme type of worship with direct perception in Samadhi already referred to. For the Guru is actually God himself in visible manifest form. The Sat-Guru is not merely like God, but HE IS God. "Guruh saakshaat Para Brahma" is the great and deeply significant Truth. The correct grasp of this truth is the key to real discipleship. This correct grasp and understanding comes to the seeker mainly through Guru-Kripa or the Grace of the Divinity that is the Satguru. To draw down this indispensable grace is the central purpose and aim of adoration and worship of the Master. Guru Puja is for Guru-Kripa by which alone it becomes possible for you to realise the Guru as Supreme Akhanda Ekarasa Satchidananda. Guru Puja is, therefore, Para Puja. It is the Highest Worship of the Supreme Being direct and face to face. Such worship is the surest means to illumination. This is the Truth. We pray to the great Adi Gurus and the divine feet of Sat-Gurudev that they may give us the necessary strength, the illumination and the inspiration to day by day grow more and more into his divine likeness. We pray that he may bless us to thus make ourselves fit for his worship and through his worship, to attain illumination. May the blessings of Sat Guru be upon you all. And, let us hope that in this very life, we may fulfil the supreme purpose of this rare and precious human birth, and attain Self-realisation. May we make the best use of this unique blessed opportunity that has been given to us in the form of discipleship to Sat Guru Bhagavan Sri Swami Sivanandaji Maharaj and thus may our life soon flower into bliss, illumination and blessedness. INVITATION (Sri Swami Satchidananda) 1. Come, come O traveller, to the abode of bliss. Pay homage to Siva the Lord of love, never miss; Who saveth even once, "O Siva, I am thine," Siva becomes his, Delay not brother, come to the holy feet of Siva, to kiss. 2. On the lap of Ganga, Siva welcomes one and all, To take to the goal ultimate, hear the sweet call. To hear, O seeker, rush to the Diamond Jubilee Hall. Where sings Siva "serve all, love all, be kind to all." 3. Wisdom great to one and all, Siva gives and gives, Expecting nothing, accepting anything, he lives; Without distinction of caste, creed, sex, like a little boy, To all Siva, the Lord of the universe, radiates great joy. 4. Siva is love incarnate cum servant cosmic, Siva is embodiment of bliss and full of comie, Surrender thy ego, at the holy feet of Siva the great, Come O, seeker, to the abode of bliss the holy retreat. ALL ABOUT GURU 1. Guru: Preceptor; one who initiates into the mysteries of the Self. 2. Parama-Guru: Preceptor's preceptor; grand-preceptor. 3. Paratpara-Guru: Great-great grand-preceptor (A preceptor is looked upon as being identical with the Absolute Reality). 4. Parameshji-Guru: Great Great grand-preceptor. 5. Kula-Guru: Family teacher or preceptor. 6. Vidy-Guru: A preceptor who teaches scriptures. 7. Jnana-Guru: A preceptor who teaches or transmits highest knowledge. 8. Siksha-Guru: A preceptor who trains and moulds the character of a disciple. 9. Deeksha-Guru: A preceptor who initiates into the order (Brahmacharya, Sannyasa, etc.). 10. Adi-Guru: The original or the first preceptor. 11. Jagad-Guru: World preceptor (one whose teachings can be followed universally). 12. Sat-Guru: Real, not false or pseudo, preceptor; or one knowing the Truth. 13. Maha-Guru: The great preceptor. 14. Advaita-Guru: A preceptor who propagates the doctrine of Non-duality. 15. Ananta-Guru: Infinite preceptor-one who is beyond all limitations, being the very embodiment of Brahman. 16. Gurudev: The Divine preceptor; super-human preceptor. 17. Guru-Maharaj: Sovereign preceptor. 18. Guru-Bhai: Brother-disciple. 19. Guru-Patni: Preceptor's or mostly teacher's consort. 20. Guru-Putra: Teacher's son. 21. Guru-Mata: Preceptor's mother (sometimes his wife, too) 22. Guru-Seva: Service of the preceptor. 23. Guru-Susrusha: Service of preceptor. 24. Guru-Bhakti: Devotion to preceptor. 25. Guru-Mantra: A mystic hymn or chant relating to the preceptor. 26. Guru-Kripa: Grace of the preceptor. 27. Guru-Vara: The best preceptor; preceptor par-excellence. 28. Upa-Guru: Subsidiary or secondary preceptor. 29. Guru-Prarthana: Prayer addressed to preceptor. 30. Guru-Mantra Japa: The repetition of the mystic formula given by or pertaining to the preceptor. 31. Guru-Pada: Feet of the preceptor. 32. Guru-Prasada: Anything (sweets, etc.) tangible through which the grace of Guru is transmitted to the disciples. 33. Guru-Chintana: Reflection or meditation on Guru. 34. Guru Bhajan: Singing the glories of the preceptor. 35. Guru-Janmotsava: The Birthday-Celebrations (lit. feasting) of the preceptor. 36. Guru Aradhana: Worship of the preceptor. 37. Guru Puja: Worship of the preceptor. 38. Guruseva-durandhara: One devoted to and delighted in the service of his preceptor. 39. Guru-kripapatra: One who deserves the grace of the preceptor. 40. Guru-sishya Samadhana: The sacred relation between the disciple (s) and preceptor. 41. Guru-charana-kamala: The Lotus-Feet of the preceptor. 42. Guru-sevasakta: Inclined to or desirous of the service to preceptor. 43. Guru-padapuja: Worship done to the feet of the preceptor. 44. Guru-uccishita: The leaving of a preceptor, which are believed to be purifying the mind of the eater. 45. Guru-Paduka: Sandals of the preceptor. 46. Guru-Stuti: An expression of One's devotion through the praise of one's preceptor. 47. Guru-Stotra: A poem or a collection of poems extolling the preceptor. 48. Guru-Bhakti-prabhava: The saving influence of devout devotion to preceptor. 49. Guru Mahima: The mysterious power of the preceptor. 50. Guru-Charitram: An account pertaining to a preceptor's life & personality. 51. Guru-Leela: The inscrutable deeds of the preceptor. 52. Guru-Katha: A biography on preceptor. 53. Guru Maharaj ki Jai: Glory to the preceptor. 54. Guruji: The revered preceptor. 55. Guru-gita: A song (short or long) depicting the nature and deeds of a preceptor. 56. Guru-dwara: A temple of the Sikhs (Lit. The gateway leading to the preceptor or Reality). 57. Guru mukhi Sadhana: Spiritual practices carried on under the guidance of a preceptor. 58. Guru-poomima: The sacred full-moon day dedicated to the worship all the preceptors. 59. Guru-Saranam mama: Taking refuge in or paying homage to the preceptor. 60. Guru-grantha: A book embodying the teachings of a preceptor or preceptors. 61. Guru-Charanamrita: The liquid (considered as divine elixir since it bestows immortality, Amritatvam) with which preceptor's feet are washed. 62. Guru-moorti: The physical figure of preceptor. 63. Guru-dhyana: Meditation on the Guru. 64. Guru-ajna: The commandments of the preceptor. 65. Guru pada-dhooli: The (holy) dust of the feet of preceptor. 66. Guru padarenu: The sand particle (s) sticking to or under the feet of the preceptor. 67. Guru-charanadasa: A servant of the feet of the preceptor-greatly devoted. 68. Guru-padasevaka: A servant of the feet of the preceptor-greatly devoted. 69. Guru-premi: The beloved of or one who loves the preceptor. 70. Guru-charana raja: Dust or tiny particles under the feet of Guru. 71. Chid-Guru: Guru who is an embodiment of knowledge or consciousness. 72. Chidghana-Guru: Guru who is an embodiment of knowledge or consciousness as it were, a solid mass of knowledge. 73. Chinmaya-Guru: Preceptor who is identical with the Supreme Consciousness. 74. Mauna-Guru: Preceptor who remains speechless-serene and self-composed. 75. Jaya-Guru: Victory to the preceptor. 76. Guru-guna-guna: A number of noble qualities of a preceptor. 77. Guru-parampara: The infinite succession of Gurus. 78. Gurorangri: The feet of the preceptor. 79. Guru ashtottara sata namavali: A list of 108 epithets of the preceptor. 80. Guru-ashtottara sahakra namavali: A list of 1008 epithets of the preceptor. 81. Guru-Raja: The king among preceptors-highly qualified. 82. Guru Pradakshina: Circumambulation of the preceptor. 83. Guru-Bhakti Yoga: The unification or identification of the finite soul with the infinite Spirit achieved through devotion to the preceptor. 84. Guru-Seva Yoga: The unification or identification of the finite soul with the infinite Spirit achieved through service to the preceptor. 85. Guru-nivedhana: Self-surrender to the preceptor. 86. Gurunatha: Lord Guru-Preceptor who is the support or the lord to his followers. 87. Guru-dakshina: Offering of anything (as, fruits, cloths, etc.) to the Guru as a token of one's gratitude & love. 88. Guru-upasana: Meditation on or the worship of the preceptor. 89. Guru-upasaka: One who meditates on or worship the preceptor. 90. Brahma nishtha-Guru: A preceptor who is established in the Consciousness of the all-pervading Reality. 91. Guru-upadesha: Instructions of a preceptor. 92. Guru-seva-tatpara: Devoted to the service of the preceptor's feet. 93. Guru-peetham: The raised seat on which the Guru sits. 94. Guru-Bhakti prabhava: The mighty power manifesting itself (in the disciple) as a result of devotion to preceptor. 95. Guru-padamujja: The Lotus-Foot of the preceptor. 96. Guru-seva magna: Immersed in the service of the preceptor. 97. Guru-seva kushala: Efficient in waiting on the preceptor. 98. Guru-seva vrata dhar: One who has endowed or pledged himself to the service of the preceptor. 99. Guru-bhakti-ratna: A pearl (the best) among those devoted to Guru. 100. Guru-devata-archana: Worship of the Divine Preceptor. 101. Guru sesha vastra: The used clothes of the preceptor. 102. Guru-vandana: Saluting or prostrating oneself before the Guru. 103. Guru seva agra ganya: The foremost among the attendants of the Guru. 104. Guru-aajnaanukari: One who carries out the behests of the preceptor. 107. Deva-Guru: The preceptor of the gods-Brihaspati. 108. Asura-Guru: The preceptor of the demons or Rakshasas-Sukraacharya. 109. Brahma-Vidya Guru: Preceptor who imparts the knowledge of the highest Truth. 110. Brahma-Srotriya Guru: A preceptor who is master of the theoretical knowledge of the Reality. 111. Guru-saranagati: Taking shelter under protecting care of the Guru. 112. Gurvakaara-Vritti: A mental modification which has taken the form of the preceptor. 113. Guru-Pada Mudra: The foot-impression of the preceptor. 114. Guru-Namavali: A list containing the epithets of the preceptor. 115. Guru-Kateksha: The side-glance (compassionate look) of the Guru. 116. Gurvanugraha: The blessings or grace of the preceptor. 117. Gurusarivada: The blessings or grace of the preceptor. 118. Guru-Tatva: The characteristic nature of the Guru; or the Entity or the essential Principle in Guru. 119. Guru-Charanaravinda: The Lotus-Feet of the preceptor. 120. Guru-Padaravinda: The Lotus-Feet of the preceptor. 121. Guru-Mahatva: The mighty power or influence of the preceptor. 122. Guru-seva-dhurandhara: An adept who bears the brunt of the service to the Guru. 123. Guru-Sishya Samvada: The dialogue between the disciple and his Guru. 124. Loka-Prasiddha Guru: The world-renowned preceptor. 125. Jagad Prasiddha Guru: The world-renowned preceptor. 126. Guru-Droha: Disloyalty towards one's preceptor; deceiving him. 127. Guru-Drohi: One who is disloyal to or cheats one's own Guru. 128. Guru-Ninda: Criticism or vilification of one's own Guru. 129. Guru-Sannidhana: Proximity to the preceptor. 130. Guru-Kulam: Preceptor's abode or residency. 131. Guru-Vakyam: The words or injunctions of the preceptor. 132. Guru-Nivasa: The abode of the Guru. MANTRAS FOR JAPA OR MEDITATION OM Sri (Gum) Gurubhyo Namah. OM Sri Satguru Paramatmane Namah. OM Sri Gurave Namah. OM Sri Satchidananda Gurave Namah. OM Sri Gurusharanam Mama. OM Sahanaavavatu Saha nau bhunaktu Saha veeryam karavaavahai Tejasvinaavadheetamastu Maa vidvishaavahai OM Shantih Shantih Shantih! OM Gurur Brahmaa Gurur Vishnuh Gurur Devo Maheshvarah Guruh Saskshaat Param Brahma Tasmai Sreegurave Namah Kaarpanyadoshopahatasvabhaavah Pricchaami tvaaam dharmasammudhachetaah; Yacchreyah syaannischitam broohi tanme Sishyaste'ham saadhi maam tvaaam prapannam.





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