

Chhaya Samadhi

of Sri Swami Satyananda Saraswati

श्री स्वामी सत्यानन्द सरस्वती की
छाया समाधि

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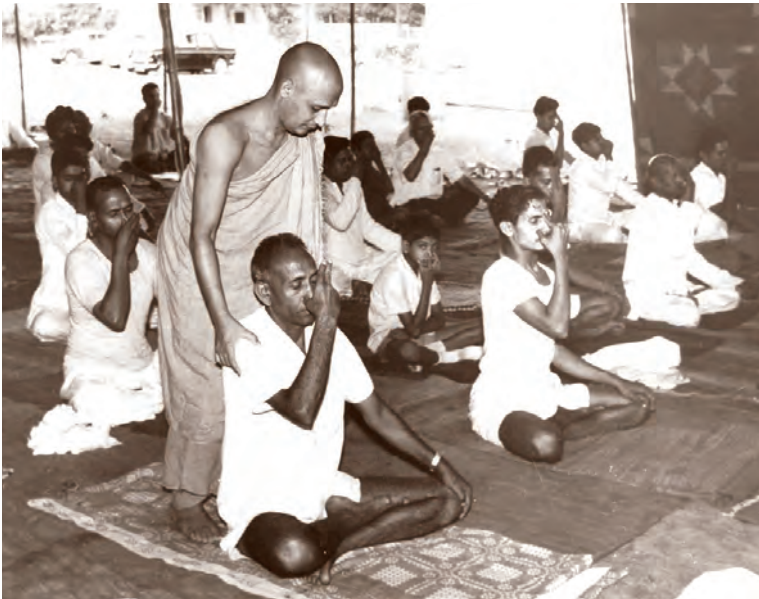


पूर्णता का प्रतीक

स्वामी निरंजनानन्द सरस्वती

जिस कृति को आप देख रहे हैं, वह है हमारे गुरुदेव की छाया समाधि। यह बिहार योग विद्यालय के प्रांगण में श्री गुरुदेव की कर्मभूमि को समर्पित है। उनकी कर्मभूमि मुंगेर रही और उनका कर्म रहा योग का प्रचार। जब वे कर्म बंधनों से मुक्त हो गए तब उन्होंने रिखियापीठ जाकर साधना एवं तपस्या की, और वहाँ पर अध्यात्म के सर्वोच्च शिखर को प्राप्त किया। दोनों समाधि स्थलों में श्री स्वामीजी की ज्योति दिखलाई देती है—एक जगह कर्म की ज्योति तो दूसरी जगह तपस्या की ज्योति।

श्री स्वामीजी के जीवन की कहानी बहुत प्रेरक है, और ऐतिहासिक भी, क्योंकि ऐसे साधु को बहुत कम देखा जाता है, जो पूरी निष्ठा के साथ शिष्य धर्म का निर्वाह करते हुए अध्यात्म की उच्च उपलब्धि को प्राप्त कर लेता है। यह छाया समाधि हमारे गुरुजी की पूर्णता को समर्पित है। शारीरिक दृष्टि से हमारे गुरुजी की समाधि रिखिया में है, लेकिन यहाँ गंगा दर्शन में गुरु के प्रति उनकी निष्ठा, सद्भावना, सम्मान और समर्पण की छवि दिखलाई देती है। उन्होंने अपने सभी चिंतनों को पीछे छोड़कर गुरु की कथनी को पूर्ण करने के लिए अपना सब कुछ न्यौछावर कर दिया। यह शिष्य के जीवन का महानतम समर्पण है।



श्री स्वामीजी रिखियापीठ में 5 दिसम्बर 2009 को योग समाधि में लीन हुए और 6 दिसम्बर 2009 को उन्हें भू-समाधि देकर धरती माँ की गोद में रखा गया। जिस दिन हमारे गुरुजी ने योग समाधि ली, उस दिन उनके शरीर की चैतन्य ऊर्जा विश्व की ऊर्जा से एकाकार हो गई। हमलोग तो केवल कहानियों में पढ़ा करते थे कि किसी जमाने में ऋषि, मुनि, योगी और मनीषी स्वेच्छा से समाधि ग्रहण किया करते थे। अपनी इच्छा से वे प्राणों का उत्थान किया करते थे और आत्मा को शरीर से बाहर निकालते थे। पढ़ने-सुनने में आता था कि जो सिद्ध है, उसे इच्छा-मृत्यु प्राप्त है क्योंकि वह तत्त्वों का स्वामी है, तत्त्व उसके अधीन रहते हैं। पढ़े तो बहुत थे और सोचते थे कि यह बीते हुए युग की कहानी है, लेकिन अपने गुरुजी के जीवन में इसे प्रत्यक्ष देखा।

उनके जीवन में शिष्यत्व, योग और समर्पण की जो पूर्णता दिखलाई दी, वह अपने आप में एक अनोखी मिसाल है। उन्होंने एक सामान्य कुल में जन्म लिया, लेकिन एक उच्च संस्कार को अभिव्यक्त किया। उनके जीवन का एक लक्ष्य था, उनके अवतरण का एक कारण था, जो आज हमें दिखलाई देता है। जिन स्वामी सत्यानंद जी को हम जानते हैं, उनका जन्म तो ऋषिकेश में हुआ। पूर्व का इतिहास अपनी जगह है, लेकिन उनका वास्तविक जन्म गुरु के आश्रम में हुआ। उनके माता-पिता, गुरु, बंधु, सब स्वामी शिवानंद जी ही रहे। उन्हीं स्वामी सत्यानंद जी को हमलोग जानते हैं, उन्हीं से हमने शिक्षा ली है, उन्हीं से प्रेरणा पाई है, उन्हीं से



दीक्षा ली है, और उनका इतिहास ऋषिकेश से आरम्भ होता है। वे विशेष संस्कारों से युक्त थे, इसलिए गुरु ने भी उन्हें तत्काल अपना माना और अपने साये में ले लिया। गुरु के साये में स्वामी सत्यानंद जी प्रतिभा के धनी और कर्मों के स्वामी बने।

पिछले वर्ष अपनी एक तीर्थयात्रा के दौरान भारत के एक महान् संत से हमारा मिलना हुआ था। जब उन्हें मालूम पड़ा कि श्री स्वामीजी अब शरीर में नहीं हैं, समाधि ले ली है, तो उन्होंने कुछ समय के लिए आँखें बंद कीं और फिर कहा, 'स्वामी सत्यानंद जी जैसा संन्यासी, जिसने अपने जीवन में सभी प्रकार के धर्मों का निर्वाह किया है और सभी प्रकार के कर्मों का संचालन किया है, इस युग में पैदा नहीं हुआ है। ऐसे लोग बहुत कम होते हैं जो जीवन के हर धर्म एवं कर्म को अपनाकर उससे न्याय करते हैं।' ये एक महात्मा के उद्गार थे श्री स्वामीजी के प्रति और यही विशेषता उनके जीवन में दिखलाई भी देती है।

उनकी कर्मठता, उनकी श्रद्धा, उनकी निष्ठा, उनका ज्ञान, उनका त्याग, उनका समर्पण, उनकी प्रतिभा, उनकी सरलता, उनकी सहजता, उनकी सौम्यता, उनका प्रेम—सूची तो बहुत लंबी-चौड़ी है। अगर मैं अपने गुरु के बारे में कहना शुरू करूँ तो शायद कृष्ण जी को भी पार कर जाऊँगा! हमारे जीवन में जो भी अच्छाई है, वह हमने उन्हीं से प्राप्त की है। हमारे जीवन में अच्छाई को प्रकट करने वाले आखिर कौन हैं? हम तो नहीं हैं। अच्छाई को प्रकट करने वाले केवल एक ही हैं—हमारे गुरु, जिन्होंने हमें अच्छाई का मार्ग बतलाया है और जिनसे हमने अच्छाई को प्राप्त किया है। उनके प्रति हम क्या कह सकते हैं? उन्होंने तो हमें वह सब कुछ दिया है जो माता-पिता नहीं दे सके, समाज नहीं दे सका, विश्व नहीं दे सका।



गुरुजी को समर्पित यह जो कृति है, यह 108 प्रतिशत मेरे मन की उपज है। इसे किसी आर्किटेक्ट ने नहीं बनाया है। कल्पना पूरी हमारी है और उसके पीछे भी एक कारण है। इसका जो स्वरूप आप देख रहे हो, वह एक हीरे का है और इस स्वरूप में कमल दल भी हैं। हीरे की विशेषता क्या है? वह पारदर्शी होता है। जो प्रकाश उस पर पड़ता है उसे वह अनेक रंगों में बिखेर देता है। इस तरह वह प्रकाश को और भी सुंदर, रंगीला, मनमोहक और आकर्षक बना देता है। यह हीरे का गुण है।

कमल का क्या गुण है? अध्यात्म में कमल चेतना का प्रतीक है। आपने देखा होगा कि प्रायः सभी देवी-देवता खिले कमल पर विराजमान रहते हैं। हमारी सभ्यता और संस्कृति में खिला कमल चेतना की जागृति का प्रतीक होता है। उस जागृत चेतना के मध्य एक दिव्य ऊर्जा का अवतरण होता है। मतलब जब चेतना का पूर्ण विकास हो जाता है, तब उसमें दिव्य शक्ति अपनी क्रीड़ा, अपनी लीला करती है। उसे आप चाहे जिस भी रूप में देखें, जानें, समझें, कल्पना करें या अनुभव करें, लेकिन उसमें एक प्रकाश का अवतरण तो निश्चित रूप से होता है।

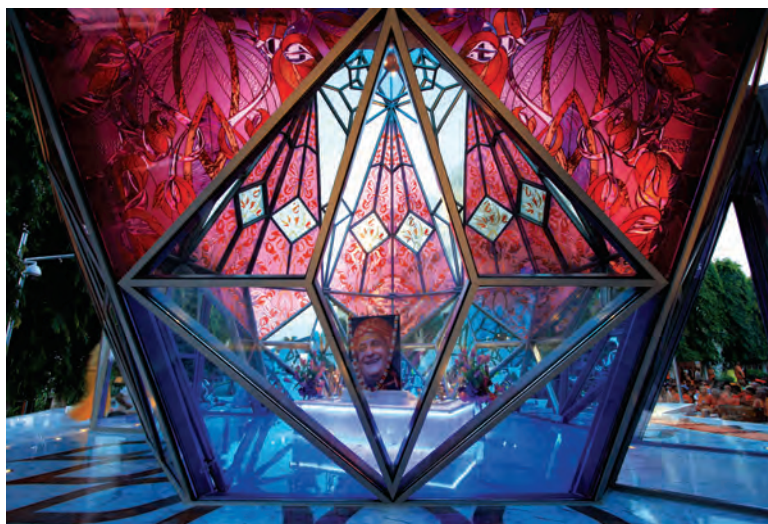
सिद्ध पुरुष की चेतना जागृत होती है। यह स्थल श्री स्वामीजी की सिद्धि और पूर्णता को समर्पित है। उनका पूर्णत्व खिले कमल की भाँति दिखलाई देता है, जो अपना सौंदर्य हमेशा बिखेरता रहता है। कमल कीचड़ में जन्म लेता है, जिंदगी भर पानी में रहता है, लेकिन कीचड़ और पानी से अप्रभावित रहता है। उसी प्रकार एक साधु भी संसार में जन्म लेता है और सांसारिक वासनाओं के कीचड़ से ऊपर उठता है। वासनाओं के कीचड़ से उभरकर वह संसार में एक कमल की भाँति



अनासक्त भाव से रहता है— *पद्मपत्रमिवाम्भसा*। कितना ही पानी क्यों न पड़े, कमल के पुष्प और पत्ते जल से अप्रभावित रहते हैं। हमलोगों ने अपने गुरुजी के जीवन में ऐसा ही देखा है। केवल हमलोगों ने ही नहीं, जिस भी व्यक्ति को उन्हें देखने का, उनके साथ रहने का, उन्हें जानने का, उनकी शिक्षाओं को सुनने और ग्रहण करने का अवसर मिला, वह इस बात का साक्षी है।

छाया समाधि श्री स्वामीजी की पूर्णता का प्रतीक है और आज इस कल्पना को मूर्त रूप देकर लोकार्पित किया जा रहा है। इस कल्पना को मूर्त रूप देने वाले अनेक लोग हैं जिनका हम तहेदिल से धन्यवाद करते हैं। उनके तो हम हमेशा आभारी रहेंगे क्योंकि उन्होंने यहाँ पर एक ऐसी कृति का निर्माण किया है जो आनेवाले दिनों में इस क्षेत्र के लिए, यहाँ के साधकों और संन्यासियों के लिए एक प्रेरणा का काम करेगा।

यह छाया समाधि एक सम्बन्ध और एक पुल भी है—मुंगेर और रिखिया के बीच। गुरुभूमि, कर्मभूमि, तपोभूमि—श्री स्वामीजी के ये तीन स्थान रहे हैं। गुरुभूमि में उनका जन्म हुआ, वहीं वे स्वामी सत्यानंद बने, कर्मभूमि में आकर अपने गुरु के निर्देशों का पालन किया और तपोभूमि में जाकर संन्यास के सर्वोच्च शिखर को प्राप्त किया। ये तीन क्षेत्र रहे, एक क्षेत्र रहा उनके गुरु का, दो क्षेत्र रहे उनके। उनके जो दो क्षेत्र हैं, उनके बीच यह छाया समाधि पुल का काम करेगी। इसकी जो ज्योति है, इसकी जो ऊर्जा है, और इसमें जो गुरु तत्त्व है, वह हमलोगों को दिशानिर्देश देगा। हम आशा करते हैं कि भविष्य में भी हमें इस गुरु तत्त्व की सेवा करने का अवसर मिलेगा। आज यह छाया समाधि श्री स्वामीजी को समर्पित है। *जय हो!*



दुनिया का आठवाँ अजूबा

स्वामी सत्यसंगानन्द सरस्वती

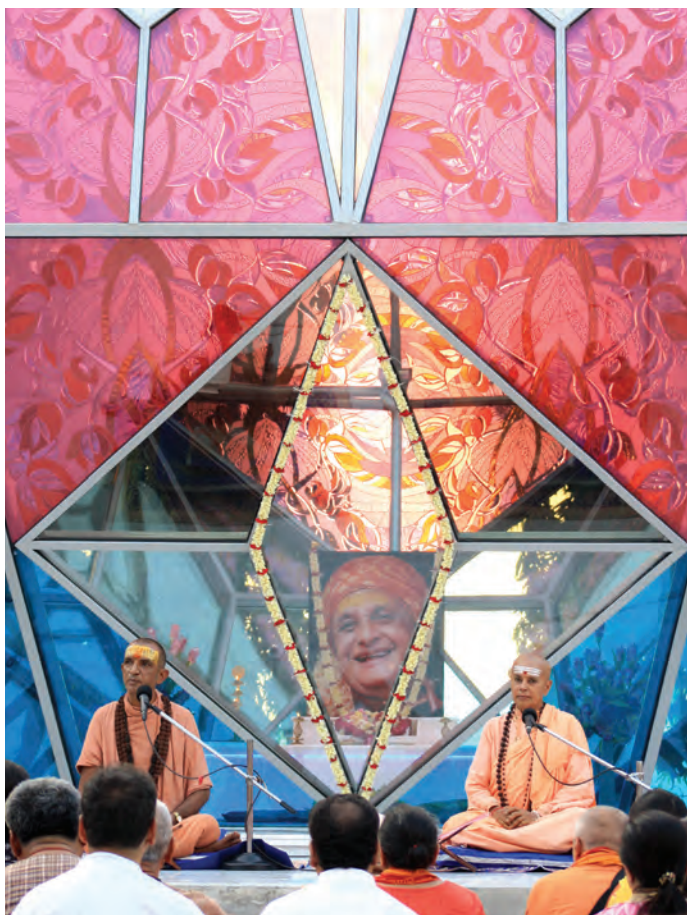
हम तो एकदम निःशब्द हैं। हमारे पास कहने के लिए कोई शब्द ही नहीं रहे। अस्सी के दशक में जब हम यहाँ गुरुदेव के साथ रहते थे, तो इस दिन की परिकल्पना भी नहीं की थी। कभी नहीं सोचा था कि ऐसे दिन रहेंगे यहाँ पर। यहीं बैठकर हमलोग कीर्तन गाते थे। कितने सुंदर दिन थे, कितने प्रेरणात्मक दिन थे, रोज कोई नई प्रेरणा मिलती थी। वे कीर्तन तो हम कभी नहीं भूल सकते, जो गुरुदेव के संग बैठकर यहाँ गंगा दर्शन के प्रांगण में हम लोग गाते थे। इसलिए यह जो क्षण है, वह ऐतिहासिक है। हमारे लिए तो है ही और निश्चित रूप से आगे जाकर सबके लिए यह एक ऐतिहासिक क्षण होगा, जब एक शिष्य ने अपनी श्रद्धा के बल पर दुनिया का आठवाँ अजूबा तैयार किया है!

यहाँ बैठकर अपने आप ही हृदय में कोमल, काव्यात्मक भाव उभरने लगे, श्रद्धा उमड़ने लगी। आखिर एक स्मारक क्या होता है? देश-काल की एक विशेष संधि में बनी कृति जो देखने वालों में एक विशेष स्मृति, एक विशेष भावना जगाती है। कितना निर्मल भाव है यहाँ! इसे देखते ही हृदय में निर्मलता, श्रद्धा, प्रेम, भक्ति और पूर्णता जागृत होती है, और यही इस स्मारक की महिमा है।



आज इस छाया समाधि का लोकार्पण बहुत महत्वपूर्ण है। हमारे गुरुदेव के संन्यास दिवस पर उन्हें समर्पित यह श्रद्धांजलि उनकी गरिमा और महिमा के सर्वथा अनुरूप है। जीवन में सत्संकल्प के अतिरिक्त निरंतरता का होना भी जरूरी है। अगर निरंतरता नहीं है तो संकल्प मुरझा जाएगा और कभी साकार नहीं हो पाएगा। यह स्मारक नैरन्तर्य का भी प्रतीक है, क्योंकि समय के साथ-साथ यह स्मारक हमें उस महापुरुष की गहरी, भावभीनी स्मृति दिलाता रहेगा, जिनकी वजह से आज यह सब कुछ मौजूद है।

इस ऐतिहासिक क्षण पर यहाँ उपस्थित होना हमारे लिए बहुत ही प्रसन्नता और गर्व का विषय है। इस अद्भुत कृति, इस अनोखे अजूबे के लिए हम स्वामी निरंजन को हार्दिक धन्यवाद देते हैं।



छाया समाधि के लोकार्पण का समापन होते-होते रात्रि का प्रथम प्रहर प्रारम्भ हो चुका था। गोधूलि बेला की रवि-रश्मियों में राजते रजकणों का स्थान नभस्थ नक्षत्रों ने ले लिया था। झिलमिलाते तारों के तले छाया समाधि का सम्मोहक स्वरूप सभी को स्तम्भित किए हुए था। बाहर पद्मदलों का सुन्दर वलय और भीतर मकरन्द-मणि का उदय—यह योगसाधना की पराकाष्ठा का ही तो परिचायक था। सब भावविभोर हो इस अद्भुत आकृति को निर्निमेष निहारे जा रहे थे। स्वामी सत्यानन्द जी के कालजयी वचन अनायास मानस-पटल पर उभर रहे थे— *आज इस अनन्त ब्रह्माण्ड के कण-कण में, चाँद-सितारों की झिलमिलाती रश्मियों में, मेरे प्राणों की मधुर रागिनियाँ गूँज रही हैं। आत्मज्ञान की जगमगाती ज्योति, यह मेरा अंतिम उपहार है। बदले में कुछ दे सकते हो तो बस ...सुमिरन।*

उन 'मधुर रागिनियों' ने श्री स्वामीजी के सुमिरन में खोए भक्तों की न जाने कौन-सी हृदयस्थ तारों को झंकृत कर दिया था कि वहाँ से प्रयाण असम्भव प्रतीत हो रहा था। प्रयाण और प्रवाह अगर था तो हृदयगत भावों का, जो उस जगमगाते हीरे से टकराकर मानो सतरंगी हो जाते। उन रंगों की आभा में छाया समाधि पल-पल रूप बदलती



दिखती। कभी लगता कि यह एक स्मारक है, श्री स्वामीजी की उन्नत उपलब्धियों का, तो अगले पल लगता कि यह एक साधन है, श्री स्वामीजी की स्मृति को संजोये रखने का। कभी महसूस होता कि यह एक सूत्र है, हम शिष्यों को गुरु-तत्त्व से जोड़े रखने का, तो कभी लगता, नहीं, यह एक समर्पण है, एक मानसपुत्र के मार्मिक मनोभावों का। शायद यह एक स्तम्भ है, पथ-प्रदर्शक प्रकाश का; अथवा एक सेतु है, श्री स्वामीजी की कर्मभूमि और तपोभूमि के बीच का, या फिर एक स्तुति है, प्रेम और मर्यादा के उन दिव्य गुणों की जो श्री स्वामीजी के जीवन में नितांत निखरकर उभरे।

सम्भवतः इन सभी स्वरूपों का समन्वय है यह छाया समाधि, जो शिष्यों, भक्तों और योग-साधकों के लिए किसी तीर्थ से कम नहीं। मणि-पद्म-मण्डित यह समाधि प्रतीक है उस चिंतामणि योगविद्या की, जिसके संरक्षण, पुनर्गठन और उन्नयन का शंखनाद स्वामी निरंजनानन्द अब कर चुके हैं। योगविद्या के पुनरुत्थान का संदेश यहीं से जाएगा और यह छाया समाधि भविष्य में एक प्रकाश-स्तम्भ की भाँति योग की नियति निर्देशित करती रहेगी।

श्री स्वामी सत्यानन्द जी द्वारा प्रसारित और प्रतिष्ठित योगविद्या को हम अपने जीवन में निष्ठा, गम्भीरता और प्रतिबद्धता के साथ आत्मसात् कर सकें, यही उनके प्रति हमारी सच्ची श्रद्धांजलि होगी।

महर्षिमणिं सत्यानन्दं नमामि।





During the summer of 2015, the corner of the Main Lawn of Ganga Darshan called ‘the Yoga Kirti Stambh Fountain’ underwent a stunning transformation in the hands of a master craftsman. It was levelled and dug up. Bricks and sand were carried to and fro. Pristine marble slabs formed a base over which a forty-foot tall steel grid was erected. An etched coloured glass was fitted into the first frame of the grid, then a second, a third . . .

The Ashoka trees that stood like sentinels around it watched in amazement. The Ganga, ever gazing upon this spot from a distance, stopped in her flow to cast a curious glance. Walking past it, the residents of Ganga Darshan asked each other, “What is it?”

The one who knew smiled. A vision held in space was manifesting in time and place.

Then, on 12 September 2015, as the sun was turning its final arc on the western horizon, the entire ashram gathered on the Main Lawn – to be witness to a momentous occasion. The Chhaya Samadhi of Sri Swami Satyananda Saraswati was being dedicated by his two chosen disciples: Swami Niranjan and Swami Satsangi.

All eyes were held in awe and wonder at the extraordinary creation before them as they tried to fathom its significance. Clearly, it was not merely the expression of creative genius; its



ingenuity must be the medium to hold a sankalpa. What they beheld was, surely, a sankalpa yantra.

Swami Niranjan handed the key to Swami Satsangi, and as the strains of *Guru Stotram* filled the air, the duo stepped inside this sanctum sanctorum of colour, beauty and perfection. They stood at the centre, and at this sacred hour of dusk, *godhuli vela*, when the dust from cows' hooves rises to sparkle in the soft rays of the setting sun, the disciples called the guru. With flowers, with vermillion, with incense, with light, they called the guru. The voices carried through koshas and lokas . . . through prithvi and akasha. And from the immortal realms the guru tattwa descended – to be enshrined. To remain and to inspire, as a diamond and a lotus. From atop the immaculate marble platform, Sri Swami Satyananda smiled gloriously.

A reverential hush fell upon all as an infinitely benevolent, infinitely auspicious presence was felt. Slowly, the sound of chants celebrating the guru tattwa rose from voices united in devotion. The intensity expanded outwards as cosmic energy and cosmic consciousness, in the forms of Sri Yantra and Shivalingam, were offered worship.

And then Swamiji spoke . . .

"The creation that you are looking at is the Chhaya Samadhi dedicated to our Gurudev, Sri Swami Satyananda Saraswati . . ."

Dedication to Poornata

Swami Niranjanananda Saraswati

The creation that you are looking at is the Chhaya Samadhi dedicated to our Gurudev, Sri Swami Satyananda Saraswati. He took mahasamadhi in Rikhiapeeth on 5 December 2009 and on 6 December he was given bhusamadhi there and placed in the lap of Mother Earth. This Chhaya Samadhi is a reflection of Sri Swamiji's Samadhi in Rikhiapeeth.

The day he took yoga samadhi, the energy of consciousness within his physical body became one with the universal consciousness and energy. We had only read about how in ages long past, rishis, seers and gurus liberated the pranas from their body at a time of their own choosing, how siddhas



had mastered control over the elements and could choose the time and place of leaving their bodies. We used to think of these as tales of times long gone and had not imagined that we would have the privilege of witnessing anything like that first-hand. However, Sri Swamiji accomplished this pinnacle of yogic attainment, and that was due to his dedication as a disciple and surrender to his guru.

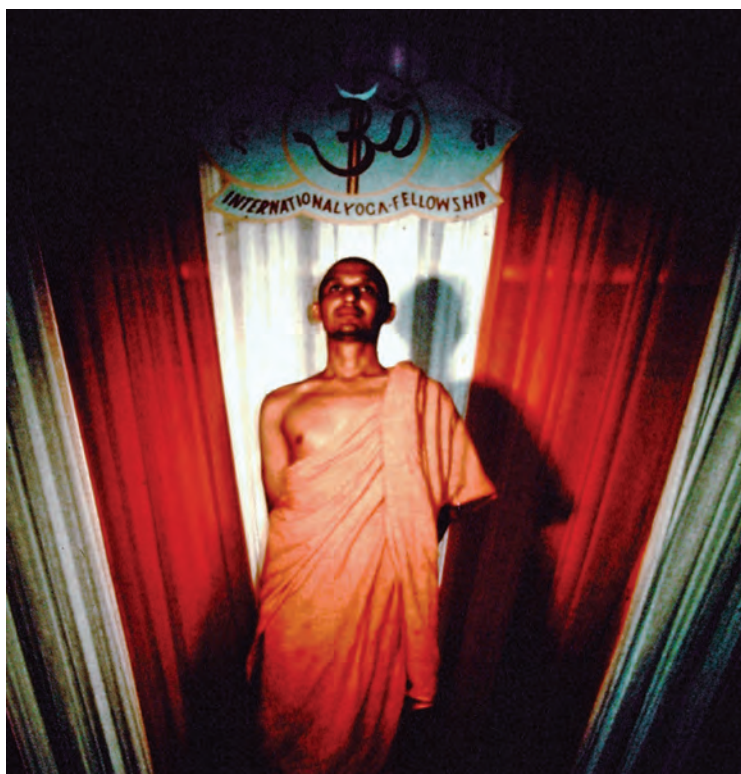
Sri Swamiji was born in an ordinary family, but he was gifted with rich samskaras and there was a definite purpose to his life. That becomes evident when we look back upon the life he led. The Swami Satyananda whom we know, took birth in Rishikesh; his guru, Swami Sivananda, was his father, mother, mentor, everything. His true life began in Rishikesh in his guru's ashram and not at the home of father and mother.



The remarkable qualities that he carried within his soul were instantly recognized by his guru, who took the special disciple under his wing. In the shelter and care of the guru his true potential unfolded and he became a *swami*, master, of karmas.

When he had completed his time in Rishikesh, Sri Swamiji moved on to begin work on the mandate given to him by Swami Sivananda to spread yoga 'from door to door and shore to shore'. His karmabhoomi became Munger where he fulfilled guru-adesha, the karma of yoga propagation. In order to do this, Sri Swamiji offered himself totally to that goal, setting aside all personal aspirations and ideals. That is the true meaning of discipleship and surrender.

After completing his mission in Munger, Sri Swamiji established himself in Rikhiapeth where he undertook





rigorous spiritual sadhanas. Leading an exemplary life imbued with the ideals of faith and surrender, Sri Swamiji ascended the crests of spiritual life. Having reached his goal, he relinquished his mortal existence in 2009, and his physical body was placed in the lap of Mother Earth in Rikhia. Thus, in the Samadhisthal at Rikhia his embodied form is enshrined. While here at Ganga Darshan it is his dedication, devotion, surrender and offering to his guru that is enshrined. In this way, the light of his karma and his tapasya are reflected at the Samadhis in both places created by him.

I had the good fortune of meeting a great mahatma during my tirtha yatra and when he heard that Sri Swamiji had taken mahasamadhi, he closed his eyes for a few moments and then said, "In this age, no other sannyasin has been able to live all dharmas and fulfil all karmas in the manner that Swami



Satyananda did. He is the only sannyasin of such calibre who has lived in the present times.” These were the words of spontaneous praise from a great saint himself.

It is true, for we have seen these attributes in his life: his hard work, his faith, his knowledge, his sacrifice, his surrender, his simplicity, his straightforwardness, his love, his gentleness . . . the list is endless. What can I say about my guru, with what words can I express my feelings about the one because of whom my entire life has meaning and purpose?

Today, on 12 September, his sannyasa day, we dedicate the Chhaya Samadhi to our beloved guru. We dedicate it to the *poornata*, the fullness and completeness, of his life.



Diamond in a Lotus

The form that you see before you is that of a diamond within a lotus. This image, this design, this idea and creation is 108 percent a product of my mind and it represents my thoughts and feelings about my guru. It is not an architect's design. No way! In this ashram no architect has made any design. Even this seven-storeyed building, if you see the architect's design and the structure that was finally built, they are two different designs altogether, as Sri Swamiji changed everything. In the same manner, everything here is an input of a sannyasin's brain, not an architect's idea. For, behind everything that you see here, there is a reason, a purpose, an intention and an interpretation.

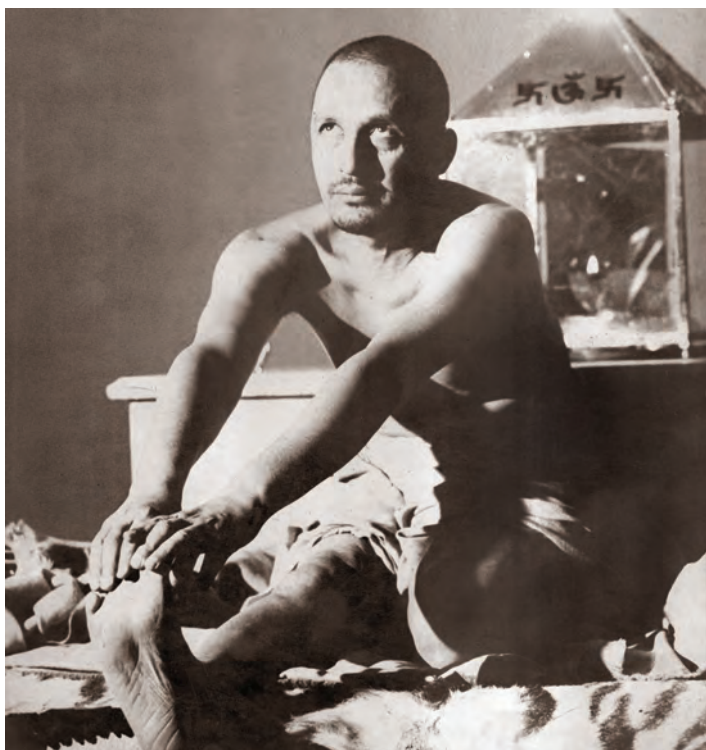
It came as a vision: the shape of a diamond covered by lotus petals. Diamond and lotus represent two completely opposite qualities. The diamond is the hardest rock and the lotus has the softest petals, and they indicate the life and achievement of a sannyasi. In Sri Swamiji's life, I saw both these qualities, the clarity of the diamond and the softness of the lotus. These were his two main traits: transparency and unconditional love, brilliance and a gentle, warm smile.

What is the quality of a diamond? It is transparent and flawless, refracting the light that falls on it, enhancing and transforming it into many colours to radiate and disperse them all around. The same light that is falling on everything equally, when it falls on a diamond becomes more beautiful, colourful, attractive, inviting, inspiring, and you see the hidden colourful beauty of the light – and that was my guru. The nature, the character, the personality of my guru is like that of a diamond. He showed us the beauty in everything. Every day we discovered



something new about his aspirations for other people and what he wanted done for future generations. All the wisdom he had was radiating in different hues and directions like a diamond, or a prism. The knowledge that was not known was suddenly made visible to everybody as it floated through him in many colours and hues. The understanding of life, of human culture, of yoga, of spiritual aspirations – all this knowledge was spread in many shades and in different areas of life by Sri Swamiji. That was his quality: to bring the unachievable within the grasp of every individual, to make one see the inherent beauty when the eyes are looking at something else. In his life, through his presence, through his teachings and thoughts, he gave us a deeper understanding, meaning and purpose to our own life. He led us to the discovery of Satyam, Shivam and Sundaram, to connect with that quality and nature within us.

The diamond represents what one can become, what Sri Swamiji became. How does a diamond come into existence? It goes through a process. First, it is just a piece of wood which becomes coal over a period of time, and as the coal is compressed more and more, it loses its blackness and becomes transparent and hard – it becomes a diamond. The journey from wood to coal to diamond is a journey of transformation,



and that is known as evolution. You change into something better and new, and when you become the new, you don't maintain your previous identity. You are immersed in that new identity, new life, new consciousness, new state of being. That is the journey of a sadhaka, an aspirant and a disciple. The disciple does not only practise and teach yoga, but also makes the effort to overcome and transcend the lower tendencies and transform them into higher, finer qualities. One is not born pure, one has to become pure. One is not born perfect, one has to become perfect. This is the actual journey that an aspirant and disciple must follow. The culmination of discipleship, therefore, is changing from wood to diamond. Sri Swamiji was able to do it, due to his surrender to his guru and submission to his will, and he became the pure diamond, the crest jewel of his guru's crown.

What is the quality of a lotus? In the spiritual traditions, the lotus is a symbol of consciousness and a lotus in full bloom represents the awakened consciousness. Within the centre of this awakened consciousness, a divine power descends, in whichever form one is able to perceive, understand or experience it; there is a manifestation of light within it.

You might have seen the depiction of divine beings as standing upon lotuses in full bloom. That represents the opening of consciousness. The lotus of the consciousness opens up only when it is freed of all the bindings that hold the petals together. There are rubber-band-like bindings that hold the petals together and do not allow the flower to open. The flower does not have the strength to fight against the binding pull of the rubber band, it is tender. Therefore, although the potential is there to come into full bloom, the rubber bands do not allow



that to be fulfilled. Once these rubber bands, the tamasic bindings, are removed, then movement takes place, and the petals begin to open up, and the beauty, the fragrance, the form, the colours emerge. In that opening, in that state of consciousness, the cosmic and universal shakti descends. The divine energy plays its *leelas*, enacts its games. That is depicted as a god or goddess standing upon a lotus: consciousness having reached its ultimate point of evolution.

The consciousness of *siddhas*, enlightened beings, is also fully awakened. Sri Swamiji attained that state, because of his dedication to yoga, his devotion to guru, and because he was sincere, serious and committed to what he felt was right. He dedicated his life to that, and it launched him from an ordinary human being to the state of a siddha where he became the master of the elements and matter, and that attainment was seen in his mahasamadhi.

The lotus represents yet another quality. Though spending its life in water and mud which try to sully it, it remains unaffected by them and instead spreads its beauty far and wide. In the same way, a sadhu takes birth in this world, rises above the mud of desires and lives with an attitude of detachment like the lotus. No matter how much water or mud splashes on it, its petals and leaves remain unaffected and reflect only beauty and light. This is how our guru lived. All those who have had the opportunity to live with him, learn from him and imbibe his teachings are a witness to this fact.

Thus the symbols of diamond and lotus were used to create this monument to honour him and what he represented in life. It is dedicated to the fullness and brilliance of Sri Swamiji. It is also a symbol of our aspiration – to become like a diamond and a lotus. And if we cannot become a diamond, we can at least become plain glass, which is as transparent as a diamond.

The idea of the Chhaya Samadhi has now taken a living form and today it has been offered to humankind. To the people who have contributed towards making it a reality, I offer my heartfelt thanks.

Birth of an Inspiration

So how did the genesis of the idea of Chhaya Samadhi take place? You know that I handed over my administrative duties to the third generation in 2008 and then, with the World Yoga Convention, concluded all my other obligations to the Bihar School of Yoga. Prior to that, however, the members of BSY said to me, "Before you leave, we would like you to create a memorial to Sri Swamiji so that the future generations can receive inspiration." I thought, 'Yes, why not?'

I discussed the subject with Swami Satsangi, and the same night both of us had similar dreams, in which one word was heard: 'chhaya-samadhi'. The next day we shared the dream; it was clearly a message from Sri Swamiji himself, "Create a Chhaya Samadhi in Munger, a reflection of the samadhi in Rikhia, so I can be present there also."

Before Sri Swamiji left Munger in 1988, he had said to me, "If I come to Munger, it will not be in the physical body and not as a guru; it will be in a different form." Therefore, when the thought and inspiration of the Chhaya Samadhi came, it was intuitively known that through this medium he will always be present in Munger, where he dedicated his life to the service of his guru and to guru's direct mandate.



Bridge between Rikhiā and Munger

I had also been thinking about how Munger and Rikhiā will be linked with each other when Swami Niranjan and Swami Satsangi are no longer here. What should link both places? The idea again came: samadhi, to have a mirror of the Samadhi of Sri Swamiji here. The word 'chhaya-samadhi' again came to my mind. *Chhaya* literally means 'shadow'. Sri Swamiji attained samadhi in Rikhiapeeth and that is where his physical body is placed, but then every physical body casts a shadow when it stands before the Sun. Therefore, the shadow of that samadhi is this, and thus the name 'Chhaya Samadhi'. It is the extension of that here.



The shapes and other details of the two Samadhis may be different; in Rikhia it is in the open, under the infinite stars as Sri Swamiji wanted, while here the crystals create the ambience of infinite stars, galaxies and suns. However, the feeling of the presence at the Samadhi in Rikhia and at the Chhaya Samadhi is exactly the same. Whenever one goes to the Chhaya Samadhi it is like being in front of the Samadhi in Rikhia. That same feeling and energy are now at both places. That will ensure the connection.

The Chhaya Samadhi is a relationship, a bridge between Munger and Rikhia. There are three places related to Sri Swamiji: gurubhoomi, karmabhoomi and tapobhoomi. He took birth in the gurubhoomi as Swami Satyananda, in the karmabhoomi he followed and fulfilled the mandate of his guru, and in the tapobhoomi he achieved the pinnacle of sannyasa. The Chhaya Samadhi will play the role of a bridge between the karmabhoomi and tapobhoomi, the two places that were created by him.



Being in the Presence

With the inauguration of the Chhaya Samadhi, it is as if Sri Swamiji has come to stay at Ganga Darshan. It is not just a beautifully-designed structure; inside you can feel him, his presence is palpable. Previously he used to come and go, and give indications of the comings and goings. Sometimes his bed would be unmade, or he revealed his form to some people, others had other experiences. Now, he has come to stay.

For me this is the most satisfying feeling, that what we have created is not just an empty shell of steel and glass, void of feeling, rather it is infused with his presence, his energy, his vibration. This gives the certainty that the light, the energy and the guru tattwa that are enshrined within will guide the direction of our paths. And I pray that I will have the opportunity to serve this guru tattwa again.



Capturing Time

An important feature of the Chhaya Samadhi is that it contains a time capsule. Inside the capsule are all the books written by Sri Swamiji, by members of the Bihar School of Yoga, and by everyone who has contributed to its growth and development; the CDs and DVDs that hold the record of Sri Swamiji's work and activities; a selection of Sri Swamiji's personal items – watch, bag, cup, mala, etc. In fact, the entire history of fifty years relating to Sri Swamiji's life and work has been put in the capsule, with the instruction that it be opened to celebrate the 100th anniversary of Sri Swamiji's mission. Then it will reveal the treasures that were accumulated in the first fifty years – the wisdom, the knowledge, the work and its growth; the personal items that belonged to our master, all still in pristine condition. The contents of the capsule will be an inspiration for the future generations who will again receive directly the items used by him, created by him and dedicated to him. It will be a most memorable moment in the lives of those present when the time capsule is opened.



This Time Capsule Contains:

- Books written by Sri Swami Satyananda, Swami Niranjanananda, Swami Satyasangananda and other members of the Bihar School of Yoga over the 50 years of its history.
- CDs and DVDs produced by the Bihar School of Yoga.
- A collection of Sri Swami Satyananda's personal belongings.

Recommitting to the Yogic Vision

With the dedication of the Chhaya Samadhi, the residents and sannyasins of Ganga Darshan Vishwa Yogapeeth and those connected with Sri Swami Satyananda and his mission, vision and inspiration will make a sankalpa.

With the World Yoga Convention the work of propagating yoga came to an end. Now we need to consolidate the work and become stable in our efforts, our life, our sadhana, our seva. We have to become serious, sincere and committed. We need to find a goal, an aim to live for and to work towards as a group, as a community, as a sangha. The sankalpa, which is based on the founding samskaras that Sri Swamiji developed for the propagation of yoga, will guide us towards this. Without a sankalpa and without adhering to it, there cannot be any direction or clarity. This sankalpa will guide the principles, the actions and the teachings of yoga at the Bihar School of Yoga from now on.



The sankalpa statement is being kept in the Chhaya Samadhi, and the residents and sannyasins will have an opportunity to go in, offer their pranams and read the sankalpa which upholds the principles Sri Swamiji lived for and dedicated his life to. They will have the choice to sign their acceptance to live that sankalpa. That will be their oath, their sankalpa as a sannyasin, to commit themselves with sincerity and seriousness, with joy and happiness, to the vision of their guru. There is no compulsion to sign, but for those who do, it will indicate their recommitment to the yogic vision of Sri Swamiji, which is manifesting and flowering at the Bihar School of Yoga, Ganga Darshan.

The present and the future generations of Ganga Darshan Vishwa Yogapeeth will follow these sankalpas, so they can live up to the yogic principles that were propagated, inspired and lived by in our tradition, by Sri Swami Sivananda and Sri Swami Satyananda. If we are to follow in their path, then let us also make the first attempt, the first effort to live according to the code of conduct they have lived. That will be the fulfilment of our discipleship.

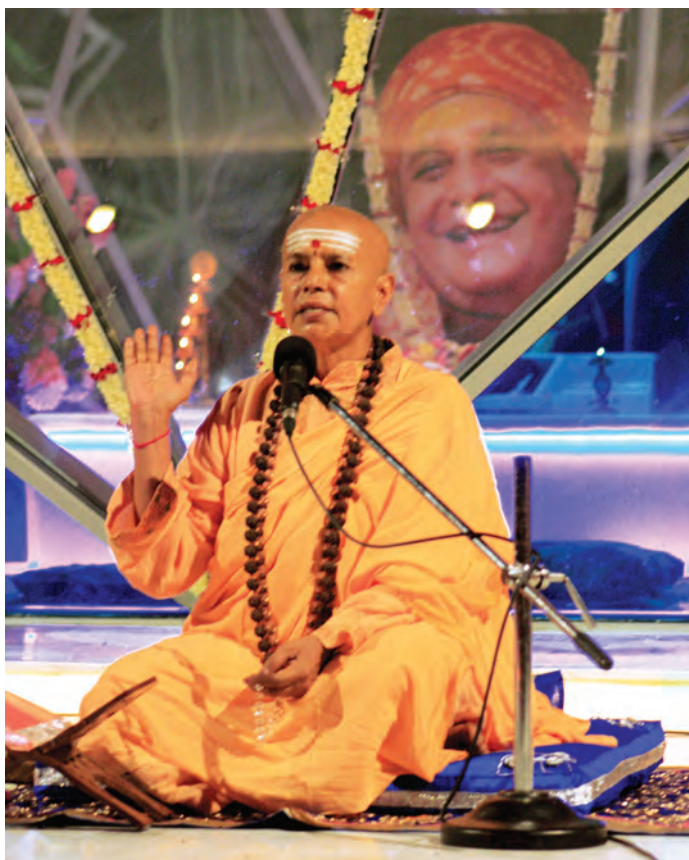


Purity Enshrined

Swami Satyasangananda Saraswati

This moment is a historic one, for me it certainly is. It will go down in history as the moment when a disciple created a wonder of the world and offered it to his guru with faith and devotion. This is the pure devotion of a disciple you see here.

Sitting here made me feel poetic, it brought out devotion in me. Drifting memories, beauty, poetry . . . it brings out tender emotions. After all, what is a monument? It is a creation in time



and evokes a certain sentiment in the people who behold it. Such pure sentiment! The purity, the devotion, the love, the perfection comes forth as soon as you behold it, and that is the importance of this monument.

It is of great consequence to have this Chhaya Samadhi at this time, a befitting offering to our Gurudev on his sannyasa day. It is important, apart from sankalpa, to have continuity. If there is no continuity, the sankalpa will just die and cannot be fulfilled. And this monument is also that – a symbol of continuity, because as the time passes and changes, this monument will act as a very deep and profound reminder of the person who brought all this about. And I am really happy and very, very privileged to be part of this moment. And we thank Swami Niranjan for this great creation.



Keeping the Flame Alive

Swami Niranjananda Saraswati

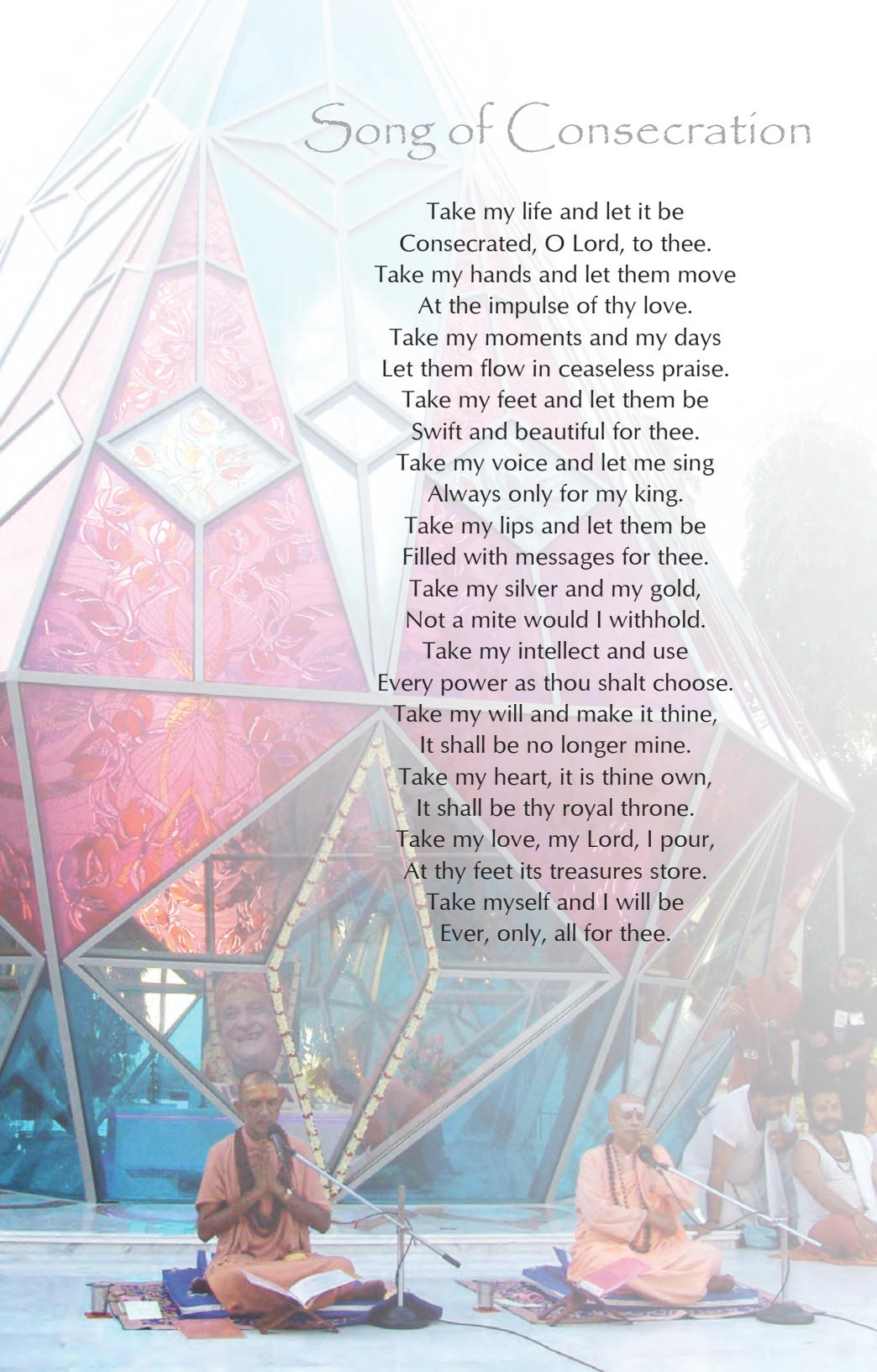
Before Sri Swamiji took mahasamadhi, he made the promise that he will return. A person who can consciously and wilfully leave the body can definitely keep such a promise too. When he will return, now or later, tomorrow or after a hundred years, that is known to him. In the meantime, we must keep alive the flame that he had lit.

When our efforts are fulfilled, when our time comes to go, and when the memories of Swami Satsangi and Swami Niranjan are fading in the minds of people, then at that time, his presence here in the Chhaya Samadhi will guide the future aspirations and hopes of sannyasins and spiritual aspirants. And we pray that when he comes again, he gives us another opportunity to serve him and the luminosity that he brings with him. This is our prayer at the Chhaya Samadhi, and with this prayer we dedicate it to our guru, Sri Swami Satyananda, who is the star of our eyes, the diamond of our heart, and the lotus of our lives.



Song of Consecration

Take my life and let it be
Consecrated, O Lord, to thee.
Take my hands and let them move
At the impulse of thy love.
Take my moments and my days
Let them flow in ceaseless praise.
Take my feet and let them be
Swift and beautiful for thee.
Take my voice and let me sing
Always only for my king.
Take my lips and let them be
Filled with messages for thee.
Take my silver and my gold,
Not a mite would I withhold.
Take my intellect and use
Every power as thou shalt choose.
Take my will and make it thine,
It shall be no longer mine.
Take my heart, it is thine own,
It shall be thy royal throne.
Take my love, my Lord, I pour,
At thy feet its treasures store.
Take myself and I will be
Ever, only, all for thee.





SATYANANDA YOGA
BIHAR YOGA



