

# Satya ka Avahan

*Invoking the Divine*

सत्य का  
आवाहन

Year 4 Issue 6 November-December 2015  
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Sannyasa Peeth, Munger, Bihar, India



**Hari Om**

**Avahan** is a bilingual and bi-monthly magazine compiled, composed and published by the sannyasin disciples of Sri Swami Satyananda Saraswati for the benefit of all people who seek health, happiness and enlightenment. It contains the teachings of Sri Swami Sivananda, Sri Swami Satyananda and Swami Niranjanananda, along with the programs of Sannyasa Peeth.

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## SATYAM SPEAKS – सत्यम् वाणी

If I believe I have strength to hold back seas, to move mountains, and the determination to live life, it is because I have felt and seen an image of inspiration visible to my unseeing eyes.

—Swami Satyananda

अगर मुझमें यह दृढ़ विश्वास है कि मैं समुद्र के वेग को थाम सकता हूँ, पर्वतों को डगमगा सकता हूँ, जीवन को पूरे उमंग और उत्साह के साथ जी सकता हूँ, तो केवल इसलिए कि मैंने प्रेरणा की एक अगोचर छवि का प्रत्यक्ष दर्शन और अनुभव किया है।

—स्वामी सत्यानन्द

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न तु अहं कामये राज्यं न स्वर्गं न पुनर्भवं । कामये दुःखतप्तानां प्राणिनां अतिनाशनम् ॥

"I do not desire a kingdom or heaven or even liberation. My only desire is to alleviate the misery and affliction of others."

—Rantideva

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This issue of *Avahan* pays tribute to the Chhaya Samadhi of Sri Swami Satyananda Saraswati, which was dedicated on 12th September 2015 at Ganga Darshan Vishwa Yogapeeth by Swami Niranjanananda Saraswati and Swami Satyasangananda Saraswati.

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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 vermilion, 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 sannnyasin 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

*Swami Niranjanananda Saraswati*

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.

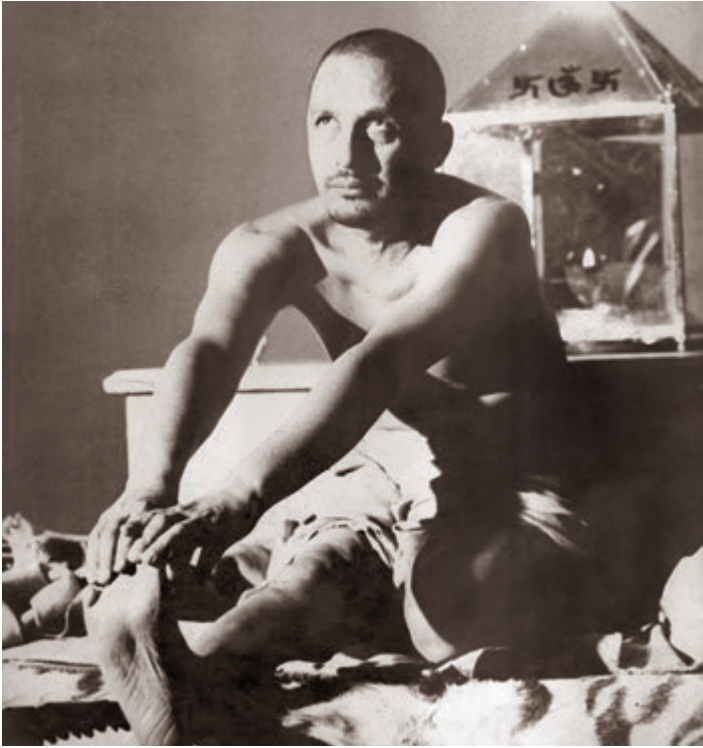
It came as a vision: the shape of a diamond covered by lotus petals. Diamond and lotus represent two completely opposite qualities. The diamond is the hardest rock and the lotus has the softest petals, and they indicate the life and achievement of a sannyasi. In Sri Swamiji's life, I saw both these qualities, 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

*Swami Niranjananda Saraswati*

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

*Swami Niranjanananda Saraswati*

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

*Swami Niranjanananda Saraswati*

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

*Swami Niranjanananda Saraswati*

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.*

# The Yogic Vision

*Swami Niranjanananda Saraswati*

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. With the dedication of the Chhaya Samadhi, a sankalpa is also being taken, which is based on the founding samskaras that Sri Swamiji developed for the propagation of yoga. 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. It will guide us to live the mission, vision and inspiration of Sri Swamiji.

The sankalpa statement is being kept in the Chhaya Samadhi, and it upholds the principles Sri Swamiji lived for and dedicated his life to. It reflects 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. ■

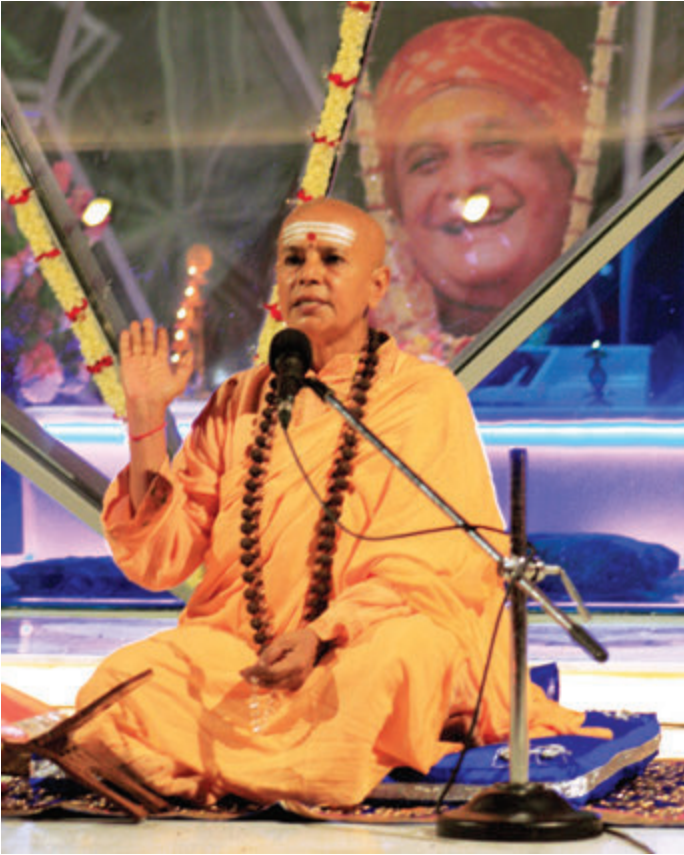


# Purity Enshrined

*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 Niranananda Saraswati*

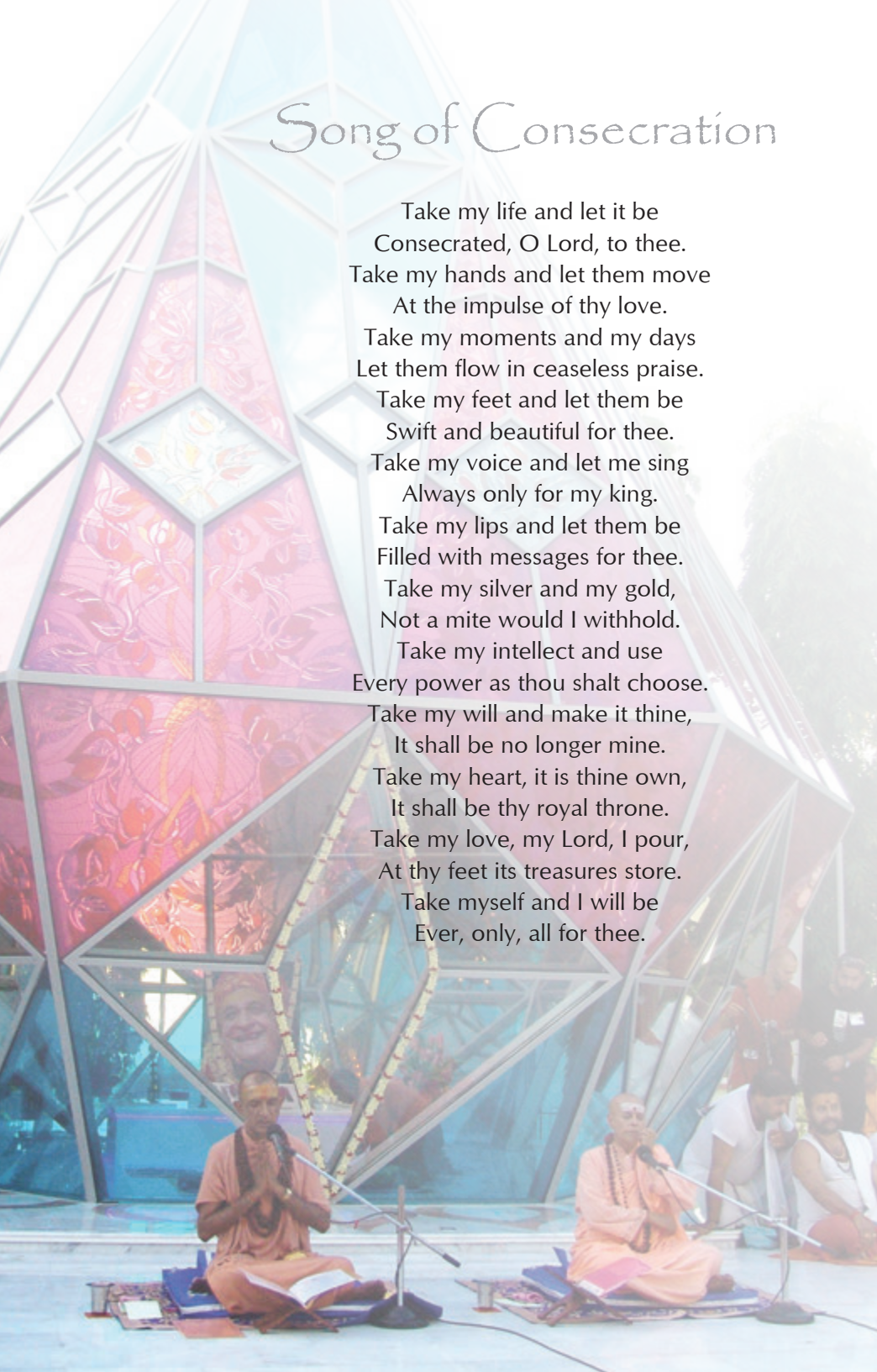
Before Sri Swamiji took mahasamadhi, he made the promise that he will return. A person who can consciously and wilfully leave the body can definitely keep such a promise too. When he will return, now or later, tomorrow or after a hundred years, that is known to him. In the meantime, we must keep alive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

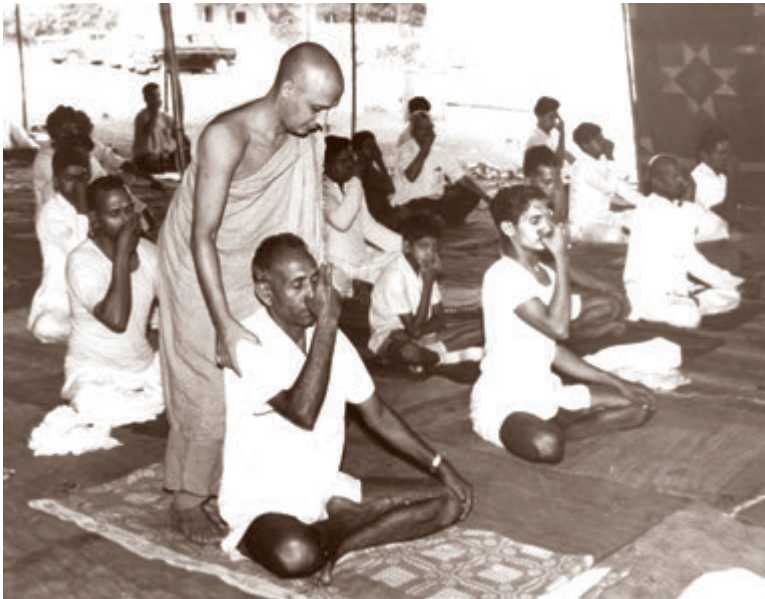


# पूर्णता का प्रतीक

स्वामी निरंजनाब्द 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 सत्यसंगाजब्द 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 अब्दुत 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।*



# A Wondrous Creation

*Sannyasi Sivadhara*

There seem to be so many facets the Chhaya Samadhi holds within itself, at the perceptible as well as imperceptible levels. The more one 'tunes in', the more is revealed.

During the Lakshmi-Narayana Yajna this year, the theme of Swami Niranjan's satsangs was *atma shuddhi*, the attainment of inner purity as the purpose of spiritual life. On the culmination of the yajna, the Chhaya Samadhi was dedicated - a shrine of purity. And how unusual that the diamond and the lotus come together here, both symbolizing purity in essence but in almost opposite qualities! The diamond is the hardest known substance in nature - it is indestructible matter, while the lotus is a soft flower, easily crushable. Yet this gentle flower enfolds the diamond at the Samadhi, which shines brilliantly from within the petals. Does this not hint at something else as well?

Swami Niranjan spoke about the two most well-known avatars, Sri Rama and Sri Krishna, as being perfect symbols of *maryada* and *prem*. These two seemingly different qualities come together in the manifestation of purity, as the strong structure of propriety and the soft gentleness of love. And it is the all-embracing nature of *prem* that is the support within which *maryada* stands tall and strong: the diamond held within the lotus.

The union of the diamond and the lotus also points out the balance in perfection: the form that is created when the seed takes birth in a pure heart and its fruit is offered in love and dedication to the Master.

There is more. Though the Chhaya Samadhi shines in blue and pink when viewed from the outside, upon entering it one is dazzled by a pure white-gold light. Sri Swamiji's undeniable presence within the diamond-lotus pulsates waves of light and joy. Walk past it and it seems as if the structure floats a

little above the ground, giving the impression of a circular movement, even while Sri Swamiji smiles from every angle.

The Chhaya Samadhi continues to reveal new shapes and forms within itself with every play of light and shade, as colours and images appear and disappear from its glistening surfaces. During the yajna, Swamiji spoke of seven levels of purity: shuchi, nirmal, vimal, shuddhi, vishuddhi, pavitrata, ujjwal. And at the Chhaya Samadhi, the lotus is seven-petalled and the diamond is seven-sided! In fact, the presence of seven here could easily be correlated with many other eternal ideas. Seven has a special significance in almost all spiritual traditions as also in nature. There are seven chakras, seven *lokas* or realms, *saptadhatu* or seven elements, *saptamatrikas* or the seven manifestations of Shakti, *sapta swaras* or seven musical notes, seven *dwipas* or continents, seven colours of the rainbow, seven steps in Jacob's ladder, seven veils in the dance of Salome, seven stars of the Pleiades . . . And the planet that rules the number seven is Saturn, whose energy brings about transformation of old, unnecessary structures, patterns and habits to create space for new growth – the process of spiritual evolution. The number seven also represents the steadfast search for Truth. It resonates with the vibration and energy of the collective consciousness, symbolizing man's inner need to find meaning in life through spiritual awareness and awakening.

It will not be an exaggeration to say that all these ideas are contained within the Chhaya Samadhi; the extraordinary feeling one experiences inside it and around it is the human experience of the cosmic dimension.

Clearly, the Chhaya Samadhi is not merely a beautiful structure. Perhaps the minds that created the Pyramids or the Stonehenge attained what has been attained here – a physical structure that holds the mysteries of the universe, an energy grid for mastering the elements. It is a matchless gift by a visionary and a seer to the future generations of yoga-pilgrims. As they say, those who have the eyes shall see, those who have the ears shall hear . . . ■

## छाया समाधि लोकार्पण दिवस



हे गुरुदेव! श्री छाया समाधि के दर्शन कर,  
चर अचर हृदय पिघल एकाकार  
हो गये, बड़े गुरु से।  
उस दिव्य क्षण ने बना दिया उन्मत्त,  
और जगा दी दिव्य स्मृति,  
कि वे प्रकाश, सुख, शान्ति, प्रेम  
के स्पन्द बन समाहित हैं कण-कण में।

गोधूलि वेला, निरभ्र गगन,  
देव-ऋषि-गन्धर्व-यक्ष गण,  
करें झर-झर पुष्प वर्षा और मधुरगान,  
शुभ्र हंस ने ली उड़ान,  
गहन मौन में स्पन्दित हो उठा गौरव गान।  
विस्मित चकित सब कि यह कौन महान्?

उषालाली-सा विकसित कमल,  
जिसके पराग-कण जगमगाते शुभ्र हीरे।  
धरती माँ का कोमल अंक,  
गंगा के लहराते आंचल,  
अरु मुद्गल ऋषि की छत्रछाया में,  
गहन लटपटाती लाली से गर्भित,  
शुभ्र उज्ज्वल, प्रकाशमान,  
'नक्षत्र नव' यह कौन महान्?

जिनसे अजस्र मधु प्रेम बहा,  
अरु करुणा शुचि सुख स्नेह बहा  
उन जप तापों के पुंजीभूत,  
सत्संकल्पों के मूर्तरूप  
सार्वभौम योग के सार अहो  
युग धर्म के नूतन सूर्य, अहो  
यह उनकी छाया समाधि है,  
यह उनकी अमर समाधि है।

गुरुहृदय से उपजी महासुकृति,  
उभरी शुचि मानस दर्पण में।  
शिक्षण-दीक्षण-सी पंखुड़ियाँ,  
हो कीर्तिमान विकसित दिग दिग,  
शतरंग बिखरे है हीरा  
हो ऊर्ध्वमान विचरे नभ में।

मंगल स्मृतियों की शुभ सुगन्ध  
कुल कीर्ति समेटे मध्य अहो,  
महाकाल प्रवाह में स्थापित होकर  
जन-जन पर आशीष करे,  
जन-जन पर आशीष करे।

—संन्यासी आत्मकीर्ति, राँची

# Connecting with the Friend of Our Spirit

*Swami Niranjanananda Saraswati*



On Monday and Thursday evenings at Ganga Darshan, we meet in front of the Chhaya Samadhi, to offer our respect and love to Sri Swamiji and receive his inspiration and guidance. The Chhaya Samadhi is a reflection or shadow of the Samadhi in Rikhia where the physical body of Sri Swamiji is. For, any person will always cast a shadow when standing in front of the light, and the shadow reflects the identity of the person.

The life of our master, Sri Swami Satyananda, depicts many identities, many lives. He lived the life of a disciple in Munger. That was his personal life and he excelled in it; that was his personal achievement. He propagated yoga. That was his professional life and he excelled in it; that was his professional achievement. He lived the highest principles of sannyasa. That was his aspiration in life and he attained it effortlessly. He did not live one life like most people do with confusion about their identity and about how they must live

and be. Whatever role he played, whatever life he lived, he lived it to utmost perfection.

Munger represents Sri Swamiji's commitment to his guru as a disciple who has nothing else in mind except to fulfil the mandate imparted by the guru. Setting aside all personal aspirations and choices, he plunged into the work of propagating the wisdom of yoga from Munger.

Then there came a time in his life when he realized that his work in relation to yoga was over. As per the prophecy made by Swami Sivananda, he had overcome the karmas that bind an individual to selfish needs, aspirations and ambitions. Now he was free to live the life of a sannyasi, to imbibe the sannyasa ideals and be an example of how these spiritual ideas can be lived if there is sincerity, seriousness and commitment in life. He lived the life of a renunciate sannyasi as well as that of a *tapasvi*, one who performs austerities, and what he did was visible to everybody. He did not practise in the confines of his room and come out with great stories of what was done. Whatever he did, whatever process he underwent, whatever sadhana he did, was before everyone's eyes, whether it was an anusthana, tapasya, panchagni, or any other sadhana. He lived that life to its completion and that was the second part of his life. The first part was dedicated to the fulfilment of his guru's wish and the second part was dedicated to experience and walk the path for which he had taken a decision to be a sannyasin. These are the two clear thoughts that we see in his life.

His purpose was not to become famous and recognized. This was seen when one day he simply left the Munger ashram, casting aside all his associations and connections, with nothing on his body except two dhotis and 108 rupees given to him. Once again he became a wandering sannyasin. That a person who brought yoga to its highest peak, decides to leave everything and walk out at the pinnacle of his success, indicates that his intention was never to become a leader of men or the head of an institution and ride on the waves of





successes and failures. That simple act indicated that he was totally committed to what he believed in, everything else was incidental. His real life was his discipleship and the path of sannyasa. That is what he lived.

Today, as the Bihar School of Yoga begins the second chapter in its history, it is appropriate that a monument to the qualities that Sri Swamiji represents be made in the campus of BSY, where his spirit of dedication to yoga and renunciation can be visible and act as an inspiration to future generations. The Chhaya Samadhi is a reminder of the inspiration and the wisdom emanating from Sri Swamiji that is guiding us. It will allow us to maintain our connection, faith, belief and vision of yoga – bringing out the best in everyone, connecting people with people, and inspiring happiness.

It is with this attitude and understanding that we come here every Monday and Thursday to connect with the friend of our spirit. Just as you go to someone's room to talk to the friend of your mind, we come here to connect and have a chat with the friend of our spirit twice a week. We come here to be in the presence of the inspiration and the yogic vision that Sri Swamiji freely imparted. ■

# The Journey . . .

*Swami Niranjananda Saraswati*



The symbology of the Chhaya Samadhi represents the journey in spiritual life, the journey towards perfection. After all, when is the value of a diamond recognized? When it is cut. As a piece of clear rock it has less value, but when it is cut and given a shape the value goes higher. So, even a diamond is not born

perfect. In the same manner, a human life takes on a different value when it is cut and chiselled.

A *shishya* is a disciple who allows that cut to take place. A shishya shares the same aspiration and vision as the teacher, the master. However, the majority of disciples are not shishyas, they are *chelas*, who hold on to their needs, expectations and desires, and wait for the right opportunity to get a sanction to their thoughts from the teacher and master.

There is a difference between the understanding and the expression of discipleship. Chelas feed their own ego: 'I have to be good in front of the teacher, but I can be obnoxious behind his back and scream at the person in the kitchen.' They apply the teaching conveniently in order to create an impression on people, but in personal life the teaching, the connection to vidya, is absent. They like to put on an appearance but they do not live what they project. In front of other people they are saints, but there is no change in the mind.

The shishya, who has come to a level of oneness and understanding, identifies with the mission and the vision and wants to become another burning log in the bonfire which is lit in the darkness to provide light and warmth. Those who come to appreciate the warmth of the fire and say, "Fire protects life, let us worship fire", are chelas, while a shishya is the log that becomes a part of the fire.

Burning like a log is the journey of a sadhaka, for just as the diamond has to be cut, the log has to be burnt. When the log burns, fire emerges, and fire is the guru tattwa – the luminous, the bright, that which gives warmth and spreads light. The log contains this tattwa, this essence, but it is not visible. It has to manifest, and in order for it to manifest, it has to go through a process.

You may have heard of Sage Valmiki. He was one of the most prominent sages of the time of Rama who wrote the *Ramayana*, the life-story of Rama, before it actually happened. He was a visionary of that calibre. However, he started his life as a thief, robber and murderer who used to loot people

travelling through the forest. He would kill them and take their wealth for his family – his wife and children. That was how he lived his life.

One day he encountered Sage Narada going through the forest and tried to rob him. Narada had nothing except his vina, his musical instrument, and Valmiki demanded that. Narada panicked as it was one of its kind, so he thought of an idea. He said to Valmiki, “Okay, I will give it to you, but tell me, what will you do with it?” Valmiki said, “I will sell it and use the money for my family.” Narada said, “Fine. So you share the wealth earned by robbing with your family?” Valmiki said, “Yes.” Narada continued, “Tell me, do you also share the burden of your sins incurred by robbing and murdering with your family?” Valmiki started to think. He said, “Let me ask them.”

He went home and asked his son, “Son, in order to bring you up and educate you, I rob and murder. Tell me, are you happy?” The son said, “Yes, very happy Dad, really happy.” Then he asked the boy’s mother the same question, “Are you happy with what I do to support, feed and look after you?” His wife also said, “Yes, very, very happy. Keep on bringing as much as you can, I love the gold ornaments.” Then Valmiki asked, “Okay, since you share the loot, do you also share the sin of my actions?” The son said, “For what? I am not the culprit. I am not the one who is doing it. It is you. So why should I share the sin?” His wife said the same thing.

This started a thinking process in the mind of this robber and murderer: ‘My intention was to make my family happy through whatever I did, appropriate or inappropriate. However, the family wants to enjoy my gain but not share in my sin.’ He returned to Narada and said, “What do I do to change my *vriddhi*, my tendency, my thinking, my action, my behaviour?” Narada said, “Immerse yourself in mantra.”

Valmiki sat down, closed his eyes, disconnected from everything and started chanting the mantra. It was not even a mantra, it was the opposite of the mantra. Valmiki was so

negative in his thinking, so disturbed and distraught, that he could not say the name 'Rama'. He could not even say the name 'Rama' coherently, so what could he say? He could only say *Mara*, which means 'dead', and is the reverse of 'Rama'. Narada said, "Okay, go on and chant *Mara . . . Mara . . . Mara . . . Mara . . .* say it continuously without a break in between." He gave him the instructions of meditation and Valmiki sat down and started saying, "*Mara . . . Mara . . . Marama . . . Marama . . . Maramarama . . . Rama . . . Rama.*" 'Mara' became 'Rama' and it started a process in his brain, his mind, his heart – the process of purification, elimination of the negative and the destructive.

Valmiki became so absorbed in the contemplation of the mantra 'Rama' that he lost his body consciousness. Mud gathered on his body and termites made their home in it, but he did not even feel that. When he went through this purification, this psychological, psychic and spiritual purification, he emerged as *Valmiki*, 'one interred in a termite mound'. He became a most respected and honoured sage, able to see the whole life of Rama before it happened. He wrote it all down and also the events that followed. It was as if Rama was following the script that was written in the *Ramayana*. Sage Valmiki had predicted every moment, every minute, every hour, every day of Rama's life, and he was recognized as the greatest siddha.

This is the journey of a sadhaka. Ultimately, the transformation has to take place in the lower *vrittis*, the *samsaric vrittis*, the worldly *vrittis*, and the *adhyatmic vrittis*, the spiritual *vrittis*, have to be cultivated. The story of Valmiki shows that a person with no luminosity in life can become a bright fire to inspire others. A person with no spark in life can become a bonfire by following a discipline. A person in *avidya*, ignorance, can attain *vidya*, spiritual wisdom, by following a discipline.

That is the journey of a sadhaka: from impure to pure, from limited to unlimited, from gross to transcendental. Nobody is born pure. The progression is to move from the state of impurity towards the state of purity, dealing with

everything, managing everything, recognizing and being aware of the aspiration and the aim. The aim is the attainment of the good. Samadhi, moksha, nirvana, realization, these are all by-products, not the aim. The aim is to change the nature, the quality; the aim is to prepare the ground.

You may say the aim is eating and satisfying your hunger, but in order to do that it is necessary to prepare the ground, plant the seed and harvest the first crop, only then can you feed yourself. So, your efforts are different from what you aspire for. Your efforts have to be practical, and that practical wisdom has to evolve by understanding the behaviours and conditions in life and the way to manage them. This is a journey that very few can make.

Sri Swamiji was able to make that journey. From an ordinary human being, he became extraordinary. He became an inspiration for each one in their own manner. He touched some people on the surface, he touched some people deeply. Those who came in contact with him and were touched on the surface saw the external, the yoga aspect of his life. Those whom he touched deeply connected with his inspiration and mission, and became part of the effort to spread the vidya - the vidya whose final symbol is the diamond and the lotus in the Chhaya Samadhi. ■



# छाया समाधि के आलोक में

जिज्ञासु प्रेमसागर

छाया समाधि का उद्घाटन यद्यपि श्री स्वामीजी के संन्यास दिवस, 12 सितम्बर को किया गया, लेकिन इसका निर्माण पिछले कई महीनों से चल रहा था और मैं इसके निर्माण कार्य और क्रम का साक्षी भी रहा हूँ। प्रारंभ में मुझे यह ज्ञात नहीं था कि वास्तव में क्या बनाया जा रहा है, इसलिए जब कभी इसके निर्माण कार्य को देखता तो मुझे यह जानने की बहुत उत्सुकता होती। एक बार मुझे इसके प्रारंभिक ढाँचे को देखकर हीरे की आकृति की झलक मिली और ज्योंही मैंने वह झलक देखी, मेरे मानस पटल पर कुछ स्मृतियाँ उभर आईं।

मैं 15 जनवरी 2012 को त्रिवर्षीय संन्यास प्रशिक्षण सत्र में भाग लेने के लिए गंगा दर्शन पहुँचा था। यहाँ आने के पूर्व मेरे मन में अपने भविष्य को लेकर बहुत द्वंद्व चल रहा था। युवा होने के कारण शायद यह द्वंद्व स्वाभाविक भी था। मेरे सामने अनेक विकल्प खुले थे जिनके विषय में चिंतन-मनन कर रहा था, योजनाएँ बना रहा था और सूचनाएँ एकत्रित कर रहा था, लेकिन यह निश्चित नहीं कर पा रहा था कि आखिर मैं अपने लिए कौन-से क्षेत्र का चयन करूँ जिसमें मैं अपनी संपूर्ण प्रतिभा का सर्वोत्तम उपयोग कर सकूँ और जीवन की सार्थकता को प्राप्त कर सकूँ।

मैं एक व्यवसायी परिवार से संबंध रखता हूँ। अभी भी हमारा पारिवारिक व्यवसाय है जिसमें मैं संन्यास प्रशिक्षण के पूर्व अपना सहयोग देता था। लेकिन अधूरे मन से, क्योंकि मेरा मन और मेरी अंतरात्मा किसी और चीज की तलाश कर रहे थे, जो उस समय तक मुझे मिली नहीं थी।

उस समय उपलब्ध अनेक विकल्पों में से दो प्रमुख थे। पहला विकल्प था हीरा प्रौद्योगिकी (डायमण्ड टैक्नोलॉजी) की पढ़ाई, जिसके अंतर्गत हीरों को तराशना, उनसे गहने बनाना और फिर उनके राष्ट्रीय एवं अंतर्राष्ट्रीय स्तर पर व्यापार के प्रबंधन की शिक्षा दी जाती है। दूसरा मुख्य विकल्प था त्रिवर्षीय संन्यास प्रशिक्षण में शामिल होना। मैंने दोनों विकल्पों के बारे में पर्याप्त जानकारी एकत्र कर ली थी। मैंने यह अंदाज लगा लिया था कि संन्यास प्रशिक्षण में तीन वर्षों का समय व्यतीत करने के पश्चात् मेरे पास अन्य किसी भी क्षेत्र में जाने के लिए समय शेष नहीं बचेगा और तब मुझे अपने भविष्य का निर्माण संन्यास क्षेत्र में ही करना होगा। मैं दुविधा में था कि हीरा प्रौद्योगिकी की पढ़ाई के लिए जाऊँ या संन्यास प्रशिक्षण के लिए। मेरे मन में दिन-रात, सोते-जागते बस यही द्वंद्व चलता रहता था।

एक दिन मैं अपने घर में सुबह के लगभग चार बजे अपनी आँखों को बंद करके ध्यान का अभ्यास कर रहा था। तब भी मन में वही द्वंद्व चल रहा था कि

आखिर जाऊँ तो किधर जाऊँ। ध्यान के अभ्यास के दौरान मेरी अंतरात्मा से अचानक एक आवाज आई—‘तुम जिस डायमण्ड टैक्नोलॉजी के बारे में सोच रहे हो वह तुम्हें ऐसे हीरों से जोड़ेगा जो तुम्हें भौतिक रूप से समृद्ध तो अवश्य बना सकते हैं, लेकिन तुम्हारे जीवन का लक्ष्य वह नहीं। एक हीरा तुम्हारी हृदय-गुहा के अंतरतम में भी स्थित है, पर वह घोर अज्ञान एवं अंधकार के अनेक आवरणों से आच्छादित है। तुम्हें इसी की तलाश करनी है। अंधकारमय मार्ग से गुजरते हुए अपने आंतरिक हीरे तक पहुँचना है और उस पर पड़े अज्ञान के सभी आवरणों को हटाकर, उसे तराशकर उसकी चमक को पुनः वापस लाना है और उस प्रकाश से स्वयं को आलोकित करना है। यही तुम्हारे जीवन का लक्ष्य है जिसकी प्राप्ति के लिए तुम्हें संन्यास प्रशिक्षण में भाग लेना है क्योंकि संन्यास का मार्ग ही तुम्हें इस खोज में आगे बढ़ने के लिए दिशा और प्रेरणा प्रदान करेगा।’

अपनी अंतरात्मा की इस आवाज को सुनने के तुरंत बाद मेरी आँखें खुल गईं और मेरे मन में चल रहे सभी द्वंद्व समाप्त हो गए। उसी समय मैंने यह निश्चय किया कि मुझे संन्यास प्रशिक्षण में भाग लेना है।

संन्यास प्रशिक्षण में आने के बाद सन् 2012 के श्रीलक्ष्मीनारायण यज्ञ में मैंने मंत्र दीक्षा प्राप्त की और प्रतिदिन सुबह गुरुमंत्र का जप करने लगा। एक दिन जप करते समय मुझे अपने हृदयाकाश में एक तीव्र प्रकाशपुंज दिखलाई दिया। मेरी आँखें तो बंद थीं, लेकिन वह आंतरिक प्रकाशपुंज इतना स्पष्ट था मानो अपनी खुली आँखों से देख रहा हूँ। उस प्रकाशपुंज की किरणों मेरे संपूर्ण आंतरिक आयाम को आलोकित कर रही थीं।





इस तीव्र प्रकाशपुंज के अचानक मेरे अन्दर प्रकट होने से मुझे थोड़ी घबराहट भी हो रही थी जिसके कारण मैंने अपनी आँखें खोल दीं। मेरे एक हाथ में माला थी और दूसरा हाथ अनायास ही हृदय पर आकर टिक गया था। मन में मंत्र भी चल रहा था और यह विचार भी आ रहा था कि मेरे अन्दर यह सब क्या हो रहा है। मैंने जब अपनी आँखें खोलीं तब वह प्रकाशपुंज दिखना बंद हो चुका था, लेकिन हृदय पर आकर टिके हाथ के माध्यम से मैं स्पष्ट अनुभव कर रहा था कि मेरी हृदय गति कितनी तीव्र चल रही थी। कुछ क्षणों के पश्चात् मेरा मंत्र जप समाप्त हुआ, हृदय गति भी सामान्य हो गई। मैंने माला को उसके स्थान पर रख दिया और जब घड़ी में समय देखा तो सुबह के लगभग साढ़े चार बज रहे थे। घड़ी में समय देखते ही मुझे उस घटना की स्मृति आ गई जब मैंने लगभग चार वर्ष पूर्व सुबह की इसी बेला में अपने घर पर ध्यान के अभ्यास के दौरान अपनी अंतरात्मा की आवाज सुनी थी कि तुम्हें अपने आंतरिक हीरे की खोज करनी है। अपनी अंतरात्मा की उस आवाज के कारण ही मैंने संन्यास प्रशिक्षण सत्र में भाग लेने का फैसला किया था।

12 सितम्बर 2015 को जब मैंने छाया समाधि के विशाल हीरे में प्रवेश किया तब उसके अन्दर रखी श्री स्वामीजी की तस्वीर को देखकर मेरे चेहरे पर भी मुस्कान आ गई। मैंने उनसे मन-ही-मन पूछा, 'यह कैसा अद्भुत संयोग है? एक छोटा-सा हीरा मेरे अंदर और मैं इस बड़े हीरे के अंदर! इसका क्या अर्थ है?' तो उन्होंने मुस्कराते हुए जवाब दिया कि तुम अपनी अंतरात्मा की आवाज सुनकर जिस आंतरिक हीरे की तलाश में आए थे, यह बड़ा हीरा उसी का बाह्य, प्रतीकात्मक स्वरूप है। अब तुम इस विशाल, रंग-बिरंगे हीरे के लघु रूप को अपने हृदय में हमेशा अनुभव कर सकोगे। यह सुनने के बाद मुझे ऐसा लगता है कि मैंने सचमुच इस विशाल, रंग-बिरंगे हीरे के लघु स्वरूप को अपने हृदय में धारण कर लिया है, क्योंकि जब कभी मैं अपने हृदय के अंदर झाँकता हूँ तब मैं सहज रूप से उस लघु हीरे को देख पाता हूँ।

यह सब हमारे गुरु, स्वामी निरंजनानन्द जी के अनुग्रह के कारण ही संभव हो पाया है। उनके अथक प्रयास से निर्मित यह रंग-बिरंगी छटा बिखेरता विशाल हीरा भौतिक रूप से तो नयनाभिराम दृश्य प्रस्तुत करता ही है, साथ-ही-साथ यह आध्यात्मिक प्रकाश से भी अलंकृत किया गया है। वह आध्यात्मिक प्रकाश उन 'संकल्पों' में निहित है जो योगविद्या को जीवनशैली के रूप में आत्मसात् करने के लिए स्वयं गुरुजी द्वारा सुनिश्चित किए गए हैं। मैं इन संकल्पों को आध्यात्मिक प्रकाश कहना इसलिए उचित समझता हूँ क्योंकि स्वामीजी के अनुसार अब ये संकल्प ही आने वाले वर्षों में आध्यात्मिक जिज्ञासुओं का दिशा-निर्देशन करेंगे। योगविद्या संबंधी इन संकल्पों को अपने जीवन में धारण करने वाले साधक निश्चित रूप से अपने अन्दर आध्यात्मिक जागृति का अनुभव कर पाएँगे। गुरुजी द्वारा हम सभी आध्यात्मिक साधकों के लिए सृजित इस अनमोल उपहार के लिए हार्दिक नमन। ■



# Where is My Path?

What is the source  
And where does it end?

What is this journey  
And where is my path?

Constantly moving,  
Unceasingly yearning,  
Wondering, wandering,  
Watching and searching.  
The dawn brightens slowly.

The road lies before me.

I cannot look back,  
For the sun draws me forward.

My feet walk despite me.

Time has no bearing  
And the light is ever increasing.

Thoughts of the past  
And hopes for the future

Fade in the distance  
But the centre shines brightly.

As the waves rise higher,  
There is no sense of feeling.

Just an awareness of now  
And the stillness of being.

—Swami Satyananda



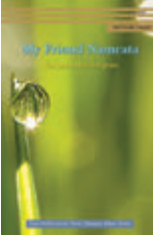
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हरि ॐ

## Satyam Tales

*Satyam Tales* depict the life and teachings of our beloved guru, Sri Swami Satyananda Saraswati. Through the medium of these simple narratives, we hear the voice of Sri Swamiji inspiring one and all. The stories are a delightful read for children, adults and old alike, conveying an invaluable message for those engaged in the world and for those seeking the spirit. These tales will touch your heart and give you joy, hope, conviction and, above all, faith.



**आवाहन** एक द्वैभाषिक, द्वैमासिक पत्रिका है जिसका सम्पादन, मुद्रण और प्रकाशन श्री स्वामी सत्यानन्द सरस्वती के संन्यासी शिष्यों द्वारा स्वास्थ्य लाभ, आनन्द और प्रकाश प्राप्ति के इच्छुक व्यक्तियों के लिए किया जा रहा है। इसमें श्री स्वामी शिवानन्द सरस्वती, श्री स्वामी सत्यानन्द सरस्वती एवं स्वामी निरंजनानन्द सरस्वती की शिक्षाओं के अतिरिक्त संन्यास पीठ के कार्यक्रमों की जानकारीयाँ भी प्रकाशित की जाती हैं।

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थॉमसन प्रेस इण्डिया लिमिटेड, हरियाणा में मुद्रित।

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