

*Tributes to our revered guru  
Puja Sri  
Swami Dayananda Saraswati*

*Tributes to our revered guru  
Pujya Sri  
Swami Dayananda Saraswati  
The Teacher of teachers*

Arsha Vidya  
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**Pujya Sri Swami Dayananda Saraswati**

15 August, 1930 - 23 September, 2015



## Preface

I am very happy to place before you this precious book 'Tributes to Pujya Sri Swami Dayananda Saraswati, the Teacher of teachers'. This is a compilation of write-up by the disciples of Pujya Swamiji on their unique and intimate experiences and admiration of their guru. It was waiting to see the light of the day since 2011, the year of Satabhishekam celebration of Pujya Swamiji. The articles have been updated, supplemented and re-edited for publication in 2025 on the occasion of Decennial Aradhana celebrations of Pujya Swamiji. Amongst thousands of Pujya Swamiji's disciples, these Acharyas/teachers across the world are walking in his footsteps, sharing the glory of the Śāstra and Sanātana Dharma.

Many of our students/disciples often ask us, 'Please share about your time with Pujya Swamiji'. I believe this deeply enriching collection of reminiscences will elevate, inform and inspire the students of our Arsha Vidya Parampara as well. The tributes of each disciple reveal more and more glories of Pujya Swamiji. As we read these tributes, our hearts and mind once again experience and revel in the blessed wisdom and presence of our beloved guru.

I wish to thank Smt. Vijaya Kannu Rao for collating the articles for the book in a very short time. I am sure this will be a wonderful book to reminisce the great times spent by us with Pujya Swamiji.

Arsha Vidya Research and Publication Trust is very happy to publish this book for release on 23rd September 2025.

Our koti koti pranams to Pujya Sri Swami Dayananda Saraswati.

Swami Sakshatkrtananda Saraswati

Chief Acharya

Swami Dayananda Ashram, Rishikesh

Trustee, AVR and PT, Chennai

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## Pujya Swamiji's Deep Vision

Pujya Swami Dayanandaji told me to come to Biche in France where he was invited to teach during the Yoga summer camp organized by late Dr. Mahesh in July 1990. I was the happiest man in the world because I would be able to be with Pujya Swamiji almost alone for a few days. Though France is 11 hours flight from Reunion Island, I flew there to be with him, my guru.

I met him for the first time in Sandeepany Sadhanalaya, in Mumbai, in 1981. I remember when I was sitting in the classroom there, I could feel the hypnotizing look of Pujya Swamiji delving deep in me with his pure vision. I did not know where to hide. I felt that he could, in a second, read my deepest personality. Nothing to hide. All my past, all my secrets, it seemed he knew everything. That look, full of wisdom and compassion.

I heard about him from Swami Pranavananda (then Br. Pranava Chaitanya) and Br. Chandramauliji, who came specially from India to prepare us for the 3 years course in Mumbai, when I was studying in Terre-Rouge (Mauritius). The Brahmacharis used to tell us that Swami Chinmayanandaji is as tough as a father and Swami Dayanandaji is as sweet

as a mother. So, we used to be scared of Gurudev's wrath and felt safe in Pujya Swamiji's hands.

Now that I was going to be more or less alone with him to translate his discourses in Biche and to do *sevā* for my guru for the first time because in India I did not have this opportunity, it was a great privilege for me. I was so happy. But things did not go the way I planned. The team had planned to have someone else for the translation. Still, I was happy to do the remaining *sevā* (serving his food, washing his clothes etc) and be with him.

At the end of our stay in Biche, Pujya Swamiji asked me if I was coming to Rishikesh for his 60th birthday. I had to tell him that I could not because all my money had been spent in coming to France. Without hesitation, he gave me 5000 French francs for my ticket to Rishikesh and never asked me when I would pay back. He knew the work I was doing here, in Reunion Island. This is one of the numerous incidents where Pujya Swamiji taught me this greatness full of *jñāna* and wisdom.

Of course, my main relationship with Pujya Swamiji is the *sampradāya*. The clarity of this teaching has given me the opportunity not only to learn but also to teach here in Reunion and take people beyond their beliefs and their primary level of understanding Sanātana Dharma.

*Tasmai śrī gurave namaḥ*

Swami Advayananda Saraswati  
Ārṣa Vidyā Āśram-Le Port, Reunion Island





यस्य तत्त्वोपदेशेन संसारस्य विनाशनम् ।  
यो मद्गृह्णस्थो दयानन्द तुभ्यं मे गुरवे नमः ॥

*yasya tattvopadeśena saṁsārasya vināśanam ।  
yo madgṛhṭstho dayānanda tubhyaṁ me gurave namaḥ ॥*

Salutations to you, my guru, Oh Dayānanda, who abides in my heart, through whose teaching of reality there is the annihilation of worldly suffering.

विद्यारूपानुकम्पायाः शुष्कदुःखोऽस्मि यस्य हि ।  
यो मद्गृह्णस्थो दयानन्द तुभ्यं मे गुरवे नमः ॥

*vidyārūpānukampāyāḥ śuṣkaduḥkho'smi yasya hi ।  
yo madgṛhṭstho dayānanda tubhyaṁ me gurave namaḥ ॥*

Salutations to you, my guru, Oh Dayānanda, who abides in my heart, because of whose compassion in the form of knowledge alone I am one whose distress has evaporated.

यस्य संश्रावका बुद्धा आरमन्त्यद्वयात्मनि ।  
यो मद्गृह्णस्थो दयानन्द तुभ्यं मे गुरवे नमः ॥

*yasya saṁśrāvakā buddhā āramantyaadvayaātmani ।  
yo madgṛhṭstho dayānanda tubhyaṁ me gurave namaḥ ।*

Salutations to you, my guru, Oh Dayānanda, who abides in my heart, whose enlightened disciples revel in the Self from which nothing is separate.

Swami Advayatmananda Saraswati  
(arshadrishti.org)  
San Diego, California, USA





It is certainly pre-destined that a disciple gets the golden and auspicious opportunity to come into the fold of Pujya Swamiji. My coming to the lotus feet of Pujya Swamiji was nothing but Bhagavān's grace. I was barely 14 years of age when I was introduced to an enlightened and scholarly Saint in Apegaon (Birthplace of Saint Jnaneshwar) on the banks of the Godavari. Impressed by his scholarly knowledge, I was determined to follow his example. Driven by this quest for knowledge I went to Rishikesh. Again, by the grace of Bhagavān I got an opportunity to have *darśanam* of Pujya Swamiji and that completely changed the course of my life. Instantly my little ego was quashed and my objective to attain knowledge was also fulfilled.

In my first interaction with Pujya Swamiji, he asked me as to what I was currently doing, my objective in life and so on. I promptly told him that I was studying Sanskrit grammar, Nyaya and Mimamsa, but my ultimate objective was to be a great scholar. Swamiji then asked me why I wanted to be a scholar and whether I was attending any Vedanta class. When I replied in the negative, Swamiji most convincingly and beautifully said that becoming a scholar is fine, but scholarship should be for learning Vedanta. He added that in a spiritual seeker's life the study of Vedanta is obligatory.

After a few months when I met Swamiji again, Swamiji advised me to stop the Nyaya-Mimamsa study and switch over to the study of Vedanta. Swamiji probably knew that unless I gave up the study of Nyaya etc. my commitment to Vedanta will not happen.

Later some senior disciples of Pujya Swamiji advised me to attend the first residential Vedanta course to be conducted by Pujya Swamiji himself at Coimbatore. I was afraid to go there as, at that time, I knew very little English having studied only up to the 8th standard, that too, in Marathi. Pujya Swamiji said, 'Do not worry, you will be able to do it. But, if you want to be in Rishikesh be there, study Vedanta and also do seva to Swami Taranandaji. He is a great Mahatma it will be very good for your spiritual growth.'

When I went for the second Vedanta course at Coimbatore, Swami Taranandaji advised me that while studying, I must also try to do some Guru-Seva to Pujya Swamiji which I was fortunate enough to do. In the classes whenever the topic of Nyaya-Mimamsa came, Pujya Swamiji always used to show their limitations; that used to remove my feelings that I had not continued the study of Nyaya-Mimamsa, and at the same time my commitment to Vedanta used to get stronger. Before studying with Pujya Swamiji, I had a great ego that I was very spiritual, my spiritual life was nothing but to impress people. But after being an *antevāsin*, disciple of Pujya Swamiji one very important change took place in my life, I came to know that unless one values the value-structure in one's life there will never be spiritual growth and satisfaction. Another important thing is Pujya Swamiji's life itself gave me a clear message as to what are

the disciplines I would have to follow as a sannyasi. So, without hesitation I will say that Pujya Swamiji has given me the true spiritual wisdom and made the purpose of life clear to me.

Swami Aiswaryananda Saraswati  
Indore





## Amalgamation of Tradition with Modernity

The tradition of teaching Vedanta has a glorious and hoary past. We can see this tradition in three different time frames during the past, the Upanishad period of more than six thousand years ago, the period of Bhagvan Veda Vyas, about five thousand years ago and the period of Bhagvadpada Adi Sankara, about more than eight hundred years ago. During Upanishad period Rishis taught this knowledge in the Gurukulams located in forest away from towns. Veda Vyas taught on the bank of the Holy River Yamuna and Sankara taught in the Ashrams in the forest or near a riverbank. During all these three periods, the knowledge was taught in Sanskrit.

Now let us turn to our times, this early part of 21st century and earlier 20th century. In this modern age, the same tradition of yore is maintained in its pristine glory by some eminent teachers of Vedanta. Among these teachers Guru Maharaj H.H. Swami Dayananda Saraswati is prominent. In the Arsha Vidya Gurukulam (AVG), Coimbatore, Guru Maharaj taught Vedanta to his about hundred disciple students. He communicated the same oriental wisdom in chaste English. The medium of communication has changed, but

its content has maintained its pristine purity. Further the discourse is not given under a tree or in the forest but in a modern lecture hall with proper acoustics and facilities. Also, the students in this lecture hall are not only from Bharat but many from western countries. One can say it is a great conglomeration of a unique nature. Guru Maharaj has a sound background of Sanskrit and Panini grammar, so the purity of teaching was maintained.

Let us go back to the 1990s and take a sample of this teaching tradition by Guru Maharaj in actual classroom environment and try to see amalgamation of tradition with modernity.

The discourse is on operation of *pramāṇa* or means of knowledge. One is led to the study of epistemology i.e., how the knowledge is gained by the mind through the five sense organs. It is explained that there are six means of knowledge namely, 1) Perception 2) Inference 3) Presumption 4) Analogy 5) Absence 6) Word.

How knowledge is gained by each of the above six means of knowledge is a big topic and so the discussion is restricted to perception which is basic to all other means of knowledge. The precision of choosing the right word by Guru Maharaj to convey the knowledge is extraordinary. Further, we see that he uses many words from modern sciences and psychology to convey traditional knowledge. How an external object is perceived by the eyes and what are the physical operations involved in visual perception. Guru Maharaj informs that four distinct events take place when we see an object.

1. Eyes receive light rays onto light-sensitive retina.
2. Cells in the retina convert the light rays into electrical signals.
3. These electrical signals are carried to the brain by neurons via the optic nerve.
4. The visual cortex in the brain processes this information and we somehow perceive an image of the external object.

The topic is not as simple as it appears. The reality of perception is questioned. In the case of sense of touch, suppose we press our fingertips against a hard table. What actually happens in this event of pressing? The physicist says the fingertips and table consist in general of vast numbers of electrons and protons. We think that we are touching a table but actually repulsions are set up between the small areas of fingertips and small areas of table. However, no electrons or protons of the fingertips ever touch the electrons or protons of the table. The act of touching sets up current in the nerves and its precise nature is not known to physics or science. This current travels up to the brain and we call it a sensation of touch. So, our confidence that the sense of touch affords evidence of the table at the place we place fingertips is misplaced. Similarly, the perception of the sense of hearing, tasting and smelling is not easy to explain. In order to lighten the rigorous teaching, Guru Maharaj uses anecdotes, tells stories to communicate the knowledge. Further he uses many words from psychology like transference, anima, animus and much more to help us understand.

Guru Maharaj teaches in detail about other five means of knowledge and makes the student ponder about reality of

observation and impressions about external objects and our subjective impressions of the events perceived. It is explained that word of shruti or Veda as ultimate *pramāṇa* and there is sound reasoning behind it.

Further the life in AVG was active and lively. Staying with students from different background had its own charm and merit. I do not know whether the mundane happenings of the Gurukulam can be like Gujarati pickle, hot and sweet or like Madrasede sambhar & rasam, hot and sour. Any way staying together with many students helped in gaining maturity. Also staying for the long period of three years, created an invisible but strong bond between the teacher and the student.

The daily schedule at AVG is somewhat rigorous. There are daily three Vedanta classes, two Sanskrit classes plus homework. One has to work hard to keep pace with the accelerated momentum of study with the passage of time. Besides classroom study and homework, one important activity for me was to go to the Lord Dakṣiṇāmūrti temple in the morning at 5.15 A.M. I have attended morning puja for my entire stay at AVG except for few days in a year. In the evening, I was regularly going to temple up the hillock of Lord Subramanian with consorts Mata Valli and Devasena. In this way, life was going on at AVG at fast pace, days passed, weeks passed, months passed, years passed. Sometimes it appeared to me what is my net achievement in living this simple austere and busy life? What is the actual gain in three and half years of study of Vedanta and Sanskrit?

Ultimately the cumulative effect of daily going to the temples, focused study and only little exposure to mundane

activities of the world created unthinkable metamorphosis. The greatness of Guru Maharaj was palpably visible in the mind. Pujya Swamiji said, 'Pramāṇa works when the mind is ready.' I do not understand fully what the nature of complete preparedness is. But whatever little I did at AVG, has created nothing short of magic! After the end of the course, I had an indescribable sense of fulfilment. The best period of my life was the time I spent at the AVG. It has totally transformed my attitude in handling big and small events of life. How can I express my gratitude to Guru Maharaj Pujya Swamiji for giving me this great gift of timeless teaching? I quote a verse from Vivekcudamani to express my feelings:

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं नित्यानन्दस्वरूपोऽहं  
पूर्वोऽहं त्वदनुग्रहात् ॥ ४८९ ॥

*dhanyo'ham kṛtakṛtyo'ham vimukto'ham  
nityānandasvarūpo'ham pūrṇo'ham tvadanugrahāt || 489 ||*

Due to your grace, I am blessed, I am one who has accomplished all that is to be accomplished, I am released from the hold of *samsāra*. I am of the nature of *ānanda*, free from lack, I am whole.

Swami Aparokshananda Saraswati (Brahmaleen)  
Rishikesh





यस्य प्रसादादहमेव विष्णुः मैय्येव सर्वं  
परिकल्पितं च ।  
इत्थं विजानामि सदात्मरूपं तस्याङ्घ्रि  
पद्मं प्रणतोऽस्मि नित्यम् ॥

*yasya prasādādahameva viṣṇuḥ maiyyeva sarvaṁ  
parikalpitaṁ ca ।  
itthaṁ vijānāmi sadātmārūpaṁ tasyāṅghri  
padmaṁ praṇato'smi nityam ॥*

This serendipitous and most cherished association with my venerable guru started very early in my life. Pujya Swamiji has been a singularly significant influence throughout my life.

Knowing the truth has been the love of my life. Pujya Swamiji made this dream come true for me by accepting me as his student and teaching me the *śāstra*. I am thankful to the Lord in leading me to Swamiji and I am eternally indebted to Swamiji for taking me to the Lord. In fact, Pujya Swamiji and Īśvara are one, not two in my understanding. Today, my life's fulfilment and joy are in sharing the knowledge of the *śāstra* with others.

On this auspicious occasion of Shatabhishekam my heart is full of prayers for Pujya Swamiji's continued good health and long life. I seek his blessings.

I remain saluting ever at his lotus feet.

Swamini Atmalinananda Saraswati  
Secunderabad





## My Impressions about Pujya Swamiji

I met Pujya Swamiji in Muscat in April 1996, by an act of Providence, as a result of my *Gāyatrī laghu-puraścaraṇa*. I had just completed a *laghu-puraścaraṇa* of having chanted 24,000 *Gāyatrī* in nine days during Navaratri and went to the local Siva Temple to offer my *udyāpana*. I saw a small leaflet on the tree about Swamiji's talk in the local Krishna temple. I missed the inaugural talk to attend Yehudi Menuhin's concert. Next day morning, I attended his meditation class. I was floored. Though I had been doing *pūjā* regularly, I could not get a hang about meditation. Swamiji's one guided meditation class put me on the track.

That was 1996. I attended all his talks. I could not get the opportunity to call him for *bhikṣā*. Meanwhile I collected all the cassettes that were available in Muscat and listened to them all. I also started reading his *magnum opus* 'Gita Home Study.' I was attending the local Panini classes. In March 1997, I wanted to visit him at Rishikesh and called him. 'Come Ma, I will send the car.' In fact, I was picked up from Delhi to Rishikesh. He gave me personal audience.

I visited him again in September 1997, for a week in Anaikatti. By then I had completed around 100 *sūtras* of Panini in Muscat and wanted him to give me an orientation to Panini. You would not believe this, he taught me Panini every day for an hour or so, besides arranging Swami Brahmaidyananda to take a special class for me every day.

I followed him to Kuwait in 1998, to Saylorsburg, in 1998, 1999, 2000, 2001. In December 1999, I could manage to arrange for his talks in Muscat. Subsequently I arranged for his talks in my hometown Bhubaneswar in March 2001, through a close friend, since I was still based at Muscat.

I would have followed him everywhere in the globe if Swami Siddhabodhananda had not given me a bang 'How long will you follow Swamiji? When are you going to study?' That was a path-changing statement.

I resigned from Banking Service in December 1997 to prepare myself for the next 3-year course. I continued to attend all short-term courses camps in Anaikatti (1999, 2000, 2001), Rishikesh (2000, 2001, 2002), and Saylorsburg (1998, 1999, 2000, 2001). Meanwhile the third 3-year course in Anaikatti was announced and I joined.

What is my impression about him? '*Īśvara-anugrahād eva puṁsām advaita vāsanā.*' I admire the scholarship in him and the way he presents the dialectical system of the teaching. It is a challenge to go along with him through the *bhāṣyam* and see the fallacy of the opponent. There are many other disciplines that I learnt from him, besides Vedanta. Say my love for Panini, our Culture, Psychology, the Big Bang Theory, Classical Music, Dance, Temple Architecture etc.

Later, I studied all these disciplines, some formally as a degree, some as a passion. However, he definitely broadened my horizon and made my world quite full. My exposure to him made me more intelligent, induced me to be with a subject for a length of time, to be able to think logically, to find out a fallacy in a statement.

His classes on Guided Meditation are invaluable. He does not resort to visualization and sticks to 'Reality Meditation.' Years later, I collected his meditation cassettes picked up by Swamini Sadvidyananda, which are collector's items.

His emphasis for relating to Īśvara through *pūjā* cannot be overstated. Those who have attended the Śrī Medhā Dakṣiṇāmūrti Temple at Anaikatti can vouchsafe this. Swamiji says, 'You must have lots of *adr̥ṣṭa* under your belt.' His establishment of Temples is a great contribution. The way he has made Śrī Medhā Dakṣiṇāmūrti Temple at Anaikatti can be compared to Ramanuja's role in shaping Tirupati Balaji Temple. It is as alive and powerful as Balaji's. All because of his knowledge of the esoteric value and relating to Īśvara. And his insights into modern psychology! It became so much easier to look at myself, understand, accept and self-validate what is happening in my mind, and why the other person behaves the way he does.

His model of presenting Vedanta has also changed. Earlier, he was apologetic about the rope-snake example. Since 2009, he vehemently criticizes rope-snake example used by the past ācāryas. This time he was critical of the

term '*adhyāsa*'. Swamiji's model of '*Satyam-Mithyā*' surpasses all traditional models of *adhyāropa-apavāda*, *anvaya-vyatireka*, *kārya-kāraṇa*. To my question in a *satsaṅga* he said, models should be *lāghava*, not heavy. God willing if I have time, I want to do a study in his '*Satyam-Mithyā*' model. This time he brought in more words under the definition of *mithyā*, *vyāvahārika*, *prātibhāsika* as well as *tuccham*, which was a big jump for me in clarity.

He could see the challenging times for our culture and formed Acarya Sabha and 'AIM for Seva' to unify our culture. That AIMS could get the special consultative status with UN within five years, in 2005, is a great honour and achievement for all of us.

His compositions received a second dimension, became '*Śruta-Kāvya*', when it was sung by artists. Some of them have become three-dimensional - '*Dṛśya-Kāvya*' like '*Bho Śambho*.' I have seen '*Bho Śambho*' being presented in 'Konark Dance Festival', and a Kathak representation of the same by a couple that continued for half an hour. These people may not have heard of Pujya Swamiji but have been impressed by the lyric and rhythm of his composition.

His bringing the scholars to present history and culture of India is remarkable. Especially his Seminar on 'Saraswati Valley Civilisation.' His exposure to Western Culture, Psychology has made him give attention to these details.

He understands the role and power of media in the current time. He was explicit when he told in the Acarya Sabha that, 'All of you prepare your successor who should be comfortable in the latest technology and in facing the media.'

They say, 'A prophet is not honoured in his own country.' That is not true in case of Swamiji. Manjakkudi has given him tremendous love and affection, and he has reciprocated by transforming his village, so much so that it is a case study in Delhi – 'The Manjakkudi Experiment'.

Incidentally, the *R̥gveda* has ten *maṇḍalas*, of which *maṇḍala* II to VII are known as *vaṁśa-maṇḍalas*, since the *ṛks* are contributed by a particular *Ṛṣi* and his descendants. I once suggested to Swamini Brahmaprakashananda, that the works of Pujya Swamiji's disciple-students' should also be brought under 'Ārṣa Vidyā' umbrella, then it becomes huge like 'the Ramakrishna umbrella'. I hope someone listens to this suggestion. A '*vaṁśa-maṇḍala*' brings more glory to the lineage. Similarly, *Ārṣa Vidyā* or *Dayānanda-paramparā* should become famous by the scholarship of his disciple-students. Say like Nrsimha Ashrama, whose disciples were Appaya Dikshita (of *Parimala* and *Siddhānta-leśa-saṅgraha*), Dharmaraja Advarindra (of *Vedānta-Paribhāṣa*) and Narayana Ashrama (commented on *Bheda-Dīpikā* and *Advaita-Dīpikā* of his Guru Nrsimha Ashrama).

Swamini Atmaprajananda Saraswati  
Bhuvaneswar, Orissa





**Enna Punniyam Seitheno!  
What Puṇya Karma have I done!**

The above said phrase is the opener/opening line of the famous song of Tamil poet cum composer, Sri Oothukadu Venkatakavi, in which he pours out his overflowing gratitude and blessedness for his Vedanta guru. The meaning is, 'What is that penance I have done?' to earn thy grace, O my Sadguru. I take off with those most shining and colorful feathers borrowed from him, to express my feelings towards my teacher, our Swamiji, highlighting the dimension, which matters the most to me, his inner person.

When I joined the first course in 1990 at Anaikatti, I was just a timid, town-bred, unworldly girl with puritan's attitude and dreams to attain Moksha, when Mandukya Karika gets over or at least during Brahmasutra, to put it in nutshell, head to toe filled with spiritual romance. The word 'validation' which is my taaraka mantra today or even the concept, was unheard of, then.

When the course had just started, one day there was some article of Swamiji, related to his shashtiabdhapurthi, pasted on the notice board, in front of the dining hall.

In that, he made a remark that, in spite of his tough journey all the way, he was prepared to relive all those 60 years, starting from his mother's lap.

I look at Swamiji with awe and illimitable pride for all his accomplishments which are piled up as high as Thiruvaidaimarudhur Mahalingaswami's maharatha and keeps growing day by day. But, the traits I would choose to inherit from him are his astounding capability to be kind indiscriminately, his courage to allow himself to get lost, be vulnerable and defenceless, his unfathomable generosity, his incredible ability to be humane to human shortcomings and see the order interwoven in the most maddening canvas, his passion for music and arts and his subtle and graceful sense of deep appreciation of rasa at all levels of life.

This profile of his is acceptable to, at least understandable for all the sensitive minds, who are at the final level. They know that in spite of all the dramas enacted, he stays intact and focused to his mission, because of his self-validation and there lies his real beauty and accomplishment.

I admire him as a person, not only for all that I have known about him so far, but for all that I will come to know in future or even that which I may never get to know at all, because I know that nothing will remain unexplainable in the light of the beauty of his inner person.

This is the only befitting gurudakshina, I can offer at his feet who gracefully endured me for 20 years and gifted me with enough time and space to grow, spread, blossom and ripen by the magical word 'validation'. In the years to come, my mission will get carved more clearly and mirror what

I have to offer to the world and vice versa. I surrender at his feet the fruits of all those future interactions with the core felt expression '*dhanyo'ham*'.

This is not a floral tribute offered by a Vedanta student at her guru's feet with folded hands, but an adoration to the guru with immense trust and unsullied innocence. I wait for the moment, when this would meet his eyes, for, the communication gets completed only then.

Swamini Atmatattvananda Saraswati  
Manjakkudi





## On Living up to One's Name

I was once accosted by a ten-year-old Indian girl growing up in U.S.A. 'What exactly should I ask for in a prayer?' She demanded to know, being perhaps wary of arduous chants. I asked what her name was. 'Sunita', she replied. I told her, 'Sunita means the one who is led well. So, please pray that you live up to the meaning of your name. The Lord will lead you.'

Thinking on these lines, I have always marvelled at the fact that, if there is anyone who completely lives up to the meaning of his name, it is none other than our own beloved Pujya Sri Swamiji.

An embodiment of knowledge, *sarasvatī*, compassion, *dayā* and happiness, *ānanda* he is the best teacher of life, living and Vedanta, I have ever met.

Endowed with a vision of the Truth free from vagueness, he is very articulate. Having understood early in life, after a struggle that the Upaniṣads are to be looked upon as *pramāṇa*, a means of knowledge, he has successfully made his students comprehend this fact. Highly skillful in employment of only appropriate words, he transfers the

vision of Īśvara, the infinite Truth with ease and finesse. He is so precise, so thorough, that he leaves no room for any ambiguity. He is committed to make you see what he unfolds and never promises any mystical experience that can put one on a trip, nor does he display or advocate *siddhis*, but he transfers the vision of the Truth as clear as daylight to the listener there and then. Unless one has difficulties in learning, one can't but see the Truth as he unfolds.

He keeps abreast of all worldwide events, developments and social issues and has the foresight to quickly reveal their gravity and implications. His clarity in spiritual matters and social issues is so astonishing, that his listeners have not only been bowled over but also have been inspired to have healthier attitudes towards life, while relating to situations and living. He has changed and embellished our lives with his knowledge. Certainly, he does live up to the title of Saraswati.

An ācārya, no doubt imparts his wisdom in the classroom but his own response to the various situations he encounters in life, also reinforces the students' learning. The way he conducts himself is worth watching and emulating. To this effect there is this shloka describing how an ācārya would be.

*ācinoti ca śāstrārtham ācāre sthāpayatyapi,  
svayamācarate yastu ācārya iti smṛtaḥ.*

He who unravels the meaning of the words of the *śāstra*, orients one for proper conduct, who conducts himself in keeping with what is proper is said to be an ācārya.

I had been visiting the ashram to attend satsangs every evening but I vividly remember the day in the early seventies, when I met Pujya Swamiji for the first time at close quarters. A very good friend at the ashram was keen that I meet Pujya Swamiji, but I was not, as I was a bit shy and also being a bit haughty, I wanted to avoid the embarrassment of having to prostrate to him. However, I was virtually pulled, nay even dragged and I found myself in a crowd of about sixty people. I thought I would escape without being noticed. But Swamiji put everyone else at the back of his mind and spotted me right away and very courteously inquired, 'Hello! I have been seeing you here often. What's your name?' The next minute I lay down in prostration. The look of love and compassion I saw in his eyes when I got up is still unforgettable. I could not imagine he would be so unassuming and simple.

After I had attended his satsang classes and public talks for a while, I had decided that it would be silly going through life without studying from this great master. When I asked around, I was told that to study at the ashram, one should have no family encumbrances, no sisters to get them married, and no parents to support and so on. I declared to Swamiji that I had none of these problems to handle. Would he teach me? He said, 'Even if you have all these things to attend to, I will still teach you.'

As far as I can remember, he never forced one to dedicate one's life for the spiritual cause, a trait followed by most ashrams. But the value of pursuing knowledge to the exclusion of everything else came, perhaps spontaneously to most people, who got sufficient exposure to Vedantic teaching from him. Through his own typical gestures, he

went out of his way to make disgruntled and unsure parents of his students understand the profundity and correctness of their choice to study Vedanta. He often successfully put to rest their fears about their offspring choosing a less trodden path.

He himself is never sad but in his ever-expressive eyes, you can always fathom empathy and understanding. While staying with him in his ashrams, while travelling and studying with him day in and day out, I have noticed that he has always been extremely kind to all, no matter how wrong each one was. He could be firm but never angry. I can't remember the time when he chided someone.

Once there was a complaint against a student in the ashram, who was setting rather wrong precedents to other students. A decision had to be made whether to retain or to displace this student. Pujya Swamiji just looked into our eyes and said something to this effect, that marching orders could always be issued by common consent, but that would deny the last opportunity for one to improve and change. Vedanta has the power to change anyone. May a last chance be given, was his view. The incident shows that he has an inexhaustible supply of compassion. If this is not Daya, I wonder what it is!

I have found him ever cheerful and relaxed. I have always seen happiness come gushing out of him. Over the last thirty-five years, his sense of humor has kept increasing in leaps and bounds. Not a single class or public talk of his has gone past without having succeeded in making his listeners roar with laughter and delight.

Unlike other public speakers he never cracks a joke for the sake of entertainment. Every humorous anecdote of his, is closely connected to the topic he is unfolding. Even as he speaks, when he sees an opening for humor, he rarely misses the opportunity to cash in. Every satsang is so hilarious that one hardly remembers, one is studying about the realities of life. Always the one to see the lighter side of life clearly, he makes a seemingly very heavy subject very light and easy. As he teaches, he enables most persons to courageously laugh at their own idiosyncrasies and eccentricities. It looks like *ānanda* itself has assumed the form of Pujya Swamiji.

His accomplishments are super colossal and far too many to enlist. One only has to contemplate upon and listen to every one of his seventeen outstanding lyrical compositions, each set to tune by himself in different melodious raagas and see that he more than lives up to the meaning of his name.

*Om Tat Sat*

Swami Atmatriptananda Saraswati (Brahmaleen)  
Kolkata, West Bengal





What I see in Pujya Swamiji is the sadhutvam, straightness, manifesting to the maximum. That is why people call him, the Sage of all the Sages. Pujya Swamiji has the rare capacity to unfold the sat-vastu just in one class and at the same time to unfold it for several years together, simultaneously.

Scriptures say the teacher, guru, is like an institution. In fact, Pujya Swamiji is a mobile institution. By his mere presence he communicates everything. Yet we have to learn so much from him.

I pray to the Lord Dakṣiṇāmūrti that not only that he has given us one opportunity during the 80th Birthday, but we should be granted another opportunity to reassemble during Pujya Swamiji's 100th Birthday and get his blessings.

*Hariḥ Om Tat Sat*

Swami Atmavidananda Saraswati (Brahmaleen)

Banthapali

Sundargarh District, Orissa





## My Experience with Pujya Swamiji

Describing the glory of a great master is just like the blind describing an elephant. Though everybody is trying to express their impression about Pujya Swamiji, still we all have limitations to understand every aspect of our beloved teacher. What he exactly is, what one knows may be his or her personal experience with Pujya Swamiji or their own observation. I have had very little opportunity to spend time alone with Pujya Swamiji though everyone has free access to him. Whoever comes in contact with him experiences the same warmth and concern. He accepts everyone as we are. So, everybody feels easy and comfortable with him. He always bridges the gap between all-knowing and small-knowing. In front of him the stiffness and rigidity come down because of his soft and heart touching words. Very soon he can eradicate the seriousness and make one understand the facts and accept it gracefully.

It was in 1994 that I met Pujya Swamiji. I did not know much about him. Before that I was exposed to Vedanta a little bit, because of my background of a Vaishnava family, the subject matter of *śāstra* has been meaningful to me. There was a spiritual quest within to reveal the truth and

it was expounded by Pujya Swamiji. I am sure that because of our *pūrva-puṇya* I got the opportunity to learn *brahma-vidyā*, self-knowledge from such a great teacher who is well-versed in *śāstra* and is also *brahma-niṣṭha*, *satya-niṣṭha*.

On March 2001 Pujya Swamiji came to Bhubaneswar for lunching the AIM for Seva and he had a five day public talk at Rabindra Mandap, Bhubaneswar. During his visit I was selected by the organizing committee to attend to Pujya Swamiji. But I did not know about his daily routine. I had doubt in my mind whether Pujya Swamiji will take tea or coffee in the morning. I asked the hotel boy for both.

I was waiting for Pujya Swamiji to ask about his preference. When I asked, he said, 'Give.' I gave coffee and I found He took just a few sips. Next day I gave tea and the same thing happened. Then I realised that something was wrong in the preparation. Fortunately, next day Kejriwal Amma came from Kolkata.

So, my problem was over. Without pointing out the fault how Swamiji manages things, I observed. Next day we did another mistake. After dinner we had satsang and after that Swamiji closed his door and went to bed. Lastly, while leaving the sitting room, I took out the master key from the switch board, closed the door and went to sleep. The next day early morning, when we opened the sitting room, still Swamiji was inside, I found the dining table knife had been plugged into the switch board. Then I understood my mistake and changed it. When Swamiji came out, I begged pardon for the same. But he just smiled and told me, 'I had absolutely no problem. I put it and it worked.' How a mahatma accepts and handles the situation without blaming and reacting, that I learnt from that incident.

As we say, the mother knows the strength of her children, so I feel Pujya Swamiji knows the strength of his students. On May 2006 when I took sannyāsa Swamiji asked me, “Do you have any name in your mind? If so, tell me.” He looked at one of the three persons present there and she proposed a name. Then he told, “I know you both have no problem in it”. It was true. We did not have any choice for name.

On 2008, I came to know that Pujya Swamiji was coming to Orissa. That time we were going to start our ashram construction. So, I asked Swamiji to lay down the foundation stone for our Gurukulam. But before that I was searching for a person through whom I can ask him. But finally, when I asked Pujya Swamiji, he immediately agreed to do it. That day as Swamiji was staying at Cuttack, I went to bring him to Bhubaneswar. There, Swamiji asked me to come with him. I was worried about the gathering and the systems, customs and so on. But he did not ask me anything about the arrangement. I told him, we put the ashram name as Vedanta Vijñāna Gurukulam. He said it is a good name and he recited the *upaniṣad-vākya, vedānta-vijñāna-suniścītārthāḥ*. Because of his blessing the entire programme went very smoothly. His presence made the ceremony glorious and divine. We were all extremely happy.

Very often I observe that when somebody wants to garland Pujya Swamiji, perhaps because of fear, they can't put it round Swamiji's neck. Then, he receives it in his hand and puts it around his own neck. It is a glorious scene to watch. Most of us laugh. Then Swamiji laughs along with us. This is one way he expresses his love.

In satsang when Pujya Swamiji sings it is remarkable. The way he merges into the melody, svara, laya and tala is absolutely divine. He can make anybody sing along. His unique style of unfolding the profound *paravidyā* in the traditional way makes it so clear and easy that anybody can grasp it. Nobody can miss the vedic vision but one can visualize. He may express it or not, that is different.

We are trying our best to own up the adorable sadhu quality. For that we seek Pujya Swamiji's blessings and God's grace. I pray to God to give this world more time to be enlightened from the knowledge of this great saint.

*Harīḥ Om*

Swami Bhagavatananda Saraswati  
Bhubaneswar





I was just 22 years old when I achieved what is normally termed 'success' in life. I was not only the youngest but also the only lady to manage a showroom for household appliances in Chennai. I was highly appreciated by all my customers, suppliers and my boss too.

However, all this did not make me feel content. Deep down I continued to feel a sense of inadequacy. Hence, I decided to solve the problem of life for I recognized that it didn't lie in material success.

I thereby started my guru hunting spree. I attended the lectures of all the famous spiritual people who came to Chennai. But I was terribly disappointed because none of them addressed the issue.

Then I heard our Pujya Swamiji. What can I say of my experience? *Yato vāco nivartante*. He not only addressed the issue but revealed in his unique style that I am not this finite being but I am full and complete. He really touched my heart. I knew my search had ended, I had found my guru.

#### Pujya Swamiji's Glories:

His first glory is, he is a teacher par excellence. The most important aspect of the teaching being his conformity to

the traditional method of teaching, *śrotriyatvam*. Yet, he touches our modern heart because his examples pertain to the modern world. That is why everyone can relate to his teaching.

He, being one of the greatest scholars of all times, can not only create teachers like us by conducting regular 3 ½ year courses but he can also touch the hearts of the laymen those to whom Vedanta is absolutely new.

Another unique distinction that he bears as a teacher is that he has created more than 250 teachers teaching all over India in various languages, in fact all over the world.

As a person his glories are so many but I will just name a few:

1. Everybody feels loved and cared for by him. Moreover, he needs no time or situation to show you that he cares for you. He has his unique way of doing it.
2. His acceptance of people is complete which is what makes one feel very comfortable in his presence.
3. His availability in spite of teaching in the 3½ year residential course at Coimbatore, his handling of the AIM for Seva activities and several other international affairs is unique. He is always available for you and when he is with you, he is completely with you. In fact, he is always with you.
4. In short, just seeing him fills one's heart completely.
5. His generosity is unparalleled, to the extent that even those who receive from him are pleasantly surprised.

6. Regarding music – when we were in the Ashram, the 1st course in Coimbatore, he used to sing bhajans in his unique and touching style. We used to long for them. Since then, he has been composing many Kirtanams on various deities. The songs are not just in praise of the deities but also reveal their *svarūpa*. This makes it all the more enjoyable for a student of Vedanta.
7. Everything about Pujya Swamiji is *Madhuram* – his walking is *madhuram*, talking is *madhuram*, his smiling is *madhuram*; just everything about him is *madhuram*. He is our *Madhurādhipati*.
8. In fact, wherever he goes, whomever he sees, whatever be the situation, he fills our heart with Joy because he is our '*Jagadānandakāraka*'.

Swamini Bhoomavidhyananda Saraswati (Brahmaleen)  
Bangalore





On this auspicious Satabhishekam of Pujya Sri Swamiji, I invoke the grace of the Lord and the Blessings of all the lineage of gurus starting from Sadashiva to bestow upon Pujya Swamiji many many more years of Radiant Health and Strength to be able to continue the noble work of spiritual teachings which is so close to his heart, and also to spearhead many projects for upliftment of the underprivileged. More so, the many issues concerning the protection of Hindu Dharma and the Indian Culture at large.

It has been my privilege to have studied at the holy feet of Pujya Swamiji and very closely experienced the special concern that Swamiji has for the all-round development of all his disciples and devotees, at every level. The quality of Dayā and Ānanda are manifest in every relationship that the embodiment called Swami Dayananda, has built, nurtured and watered with ever flowing love and concern for everyone, who has had the privilege to come within the ever-growing circle of Pujya Swamiji's association.

To enumerate such experiences would fill many pages. While at Gurukulam, on many occasions, Pujya Swamiji showed his loving care and concern, I would like to narrate an experience that touched me the most. I received a surprise

letter congratulating me on my appearance on the first T.V. channel way back in 1997, for my series of talks on Bhagavad Gita. Somebody had informed Pujya Swamiji of the talks. The words of praise and encouragement were there, but the exact words, I quote “I am sure you know how happy and satisfied I feel, surely you can understand; Keep doing. It will go a long way.”

Surely, today I can understand what is it that makes Pujya Swamiji keep going even at this age of the body, but ever young and dynamic at heart. Yes, age can be no barrier. It is the body, but the force behind it is, “The Conviction, the Willingness to go the extra mile, the concern for the happiness of each and everyone and especially the underprivileged, economically or socially or even spiritually”.

My heart only says Pujya Swamiji is leading by example and we only need to follow his footsteps. In that light and glory, we too shine after.

With reverential praṇāms

*Hariḥ Om*

Swami Brahmabhutananda Saraswati  
Mumbai





लसद्धृत्सरोजे प्रकाशेन भान्तं परब्रह्मरूपं सदा सुप्रसन्नम् ।  
दयाधर्म-सिन्धुं दयानन्ददेवं हृदा नौमि नित्यं सुमुक्तं विमुक्त्यै ॥

*lasaddhṛtsaroje prakāśena bhāntaṁ parabrahmarūpaṁ  
sadā suprasannam ।*

*dayādharma-sindhun̄ dayānandadevaṁ hṛdā  
naumi nityaṁ sumuktaṁ vimuktyai ॥*

(Śloka composed by Swamiji at the request of disciples)

I ever praise with my heart Swami Dayananda who shines with effulgence, as the caitanya in the shining heart, who is *parabrahman* itself, ever pleasant, the ocean of *dharma*, of compassion, ever liberated, for my *mukti*.

It was the year 1966, when I was doing my post graduate diploma, that I came into contact with Dr. Vijaya, Dr. Sarojini and Chandramma. Seeing some vague religio-spiritual interest in me, they, especially Dr. Vijaya used to talk to me about Pujya Swamiji. I had not even met him, but I just wrote to him, he was then in Rishikesh, 'I have accepted you as my guru.'

He wrote back, "Imaginations are sacred if they are found later true. In fact, they gain a different name – premonitions, intuitions and so on. I only pray that your

eloquent imaginations of a Sadhu at Rishikesh become true. When it becomes so, the Sadhu will have very little work to do, for the other is already a 'Śānta'!" And later, "I have my own imaginations about you though I have no doubt about your Self. The unseen hands that shape everything have again brought a precious one to my orbit. And a zealous opportunist as I am, I hardly miss such a one to possess."

The *makara-saṅkrānti*, 15th January of 1967 was the *saṅkramaṇa* of my life into *uttarāyaṇa*, *mokṣa mārḡa*, because that was the day I had my 1st *darśan* of Swamiji. He got down from the train saying, 'Beti, here I am.' From then till 1990 October, when I joined the course, I should say that I have had many opportunities to listen to his public talks, and get his advice, guidance and *anugraha* at every major step in my life.

Working in government institutions where bribe was rampant, I used to express my depressions to him. He wrote back, "You go about your work. Never worry about the way the others work. We people are around trying our bit to put it in order; but even we are not successful in the attempt. To be sensitive to anything bad is natural, and essential too. But that should not mar your peace. That is the only thing you should assure of yourself. At the same time, you should not become blunt as not to recognise the wrong. Know your value." I write this here because it may be useful for everyone in similar situations.

By 1978 both my parents were no more. As my responsibilities were over, I expressed my desire to join the

course that was to start in Sandheepani Sadhanalaya. But Pujya Swamiji wrote back, “You should only join a course where I would be the main Acarya; but that is not possible now because I am teaching in the West. Wait and I myself will definitely teach you.” And he has verily fulfilled his *pratijñā*.

Thus quite a few of us waited for that opportunity. For a while, when he had left the Chinmaya Mission, with no place to run the course, it seemed an impossibility. But due to his *saṅkalpa* and the effort of many of his devotees, a place was found and a gurukulam was built at Anaikatti making true our dream and many of us were able to join the first course there.

I cannot say that I came to Swamiji with *puruṣārthanīścaya*, a desire for *mokṣa* or *jñāna* but it was rather a desire for a *mahāpuruṣa saṁśraya* that brought me to him. These terms I learnt later from him, but at first it was just a blind devotion, a sheer joy of being with him and getting drenched in his divine presence.

Until I joined the course, for me whatever he said was true, had to be true, because he was my guru. But once a systematic study started in the course and we had access to Sanskrit, the original texts, *śaṅkara bhāṣya*, *ṭīkāś*, texts by other ācāryas, my whole attitude became different. He was to me the voice of the whole *sampradāya*, taking us by hand and making us see the mind-boggling beauty of every *śloka*, *mantra* or the sentence of the *bhāṣya*.

What is said in the *guru-gītā*, that the Upaniṣads fall at the feet of a guru, begging him to unfold them lest

they are not known to people (*sarva-śruti-śīroratna*) – so well fits him.

The first time I heard him reveal logically and dramatically in his inimitable style, that Īśvara is maker and material in one, and that all that is there is Īśvara, it was such an eye opener for me. And every time I hear this topic from him, it is *purā api nava*, heard already yet new and refreshing.

Again, the *dayā* with which he entertains anyone with a problem, day in and day out tirelessly, is amazing! Once I asked him in the satsang hall, “Swamiji, don’t you feel tired when people pester you nonstop with their problems? Don’t you feel like saying, ‘Get lost. Leave me alone for some time!’” He replied, “I know where to draw the line and deal with problems without getting affected.”

Each one of us who teaches cannot but feel as if Pujya Swamiji is whispering the whole teaching in our ears and making us talk. I cannot but mention that, to make a person who knows no more Tamil than the level of the fifth standard, translate his entire Gita Home Study into Tamil, using me as his instrument, is nothing but his *sañkalpa* and *anugraha*.

We are all blessed to be his students. Quoting from his own letter, “You are secure. Those who feel secure holding onto insecure things are in fact insecure. You have your security in the most secure thing. Any doubt? No, you are secure. Whom do you think you belong to? If I am secure, you are therefore naturally secure!” What more assurance can we, the fortunate students of a great guru, get? What more assurance and fortune do we need?

अज्ञानान्तर्गहनपतितानात्मविद्योपदेशैस्त्रातुं लोकान्  
भवदवशिखातापपापच्यमानान् ।  
मुक्त्वा मौनं वटविटपिनो मूलतो निष्पतन्ती  
शम्भोर्मूर्तिश्चरति भुवने शङ्कराचार्यरूपा ॥

*ajñānāntargahanapatitānātmaavidyopadeśaistrātuṃ lokān  
bhavadavaśikhātāpapāpacyamānān ।  
muktvā maunaṃ vaṭaviṭapino mūlato niṣpatantī  
śambhormūrtiścarati bhuvane śaṅkarācāryarūpā ॥*

(Madhaviya Shankara Dig Vijaya 4.60)

Lord Dakṣiṇāmūrti gave up his place under the Banyan tree to go about the world, in the form of Ādi Śaṅkara, teaching in order to protect the people fallen into the abyss of self-ignorance and roasted by the heat of the flames of the forest fire of *saṃsāra*.

Is it not more apt to say,

शम्भोर्मूर्तिश्चरति भुवने श्री दयानन्दरूपा ॥

*śambhormūrtiścarati bhuvane śrī dayānandarūpā ॥*

That Lord Dakṣiṇāmūrti himself, goes about now, in the form of Pujya Swamiji?

Swamini Brahmaleenananda Saraswati  
Coimbatore





## Pujya Swamiji – My Guru, My path to God

It is rightly said, “Guru is a gate through whom you must pass to begin your journey in pursuit of any kind of knowledge”. The Hindu *sāstras* have immeasurably hailed such a guru, one who removes the darkness from our lives and fills it with glorious enlightenment. As the famous shloka by Adi Shankara says,

*Jñānaśakti samārūḍhaḥ tattvamālā vibhūṣitaḥ |  
Bhukti mukti pradātā ca tasmai śrīgurave namaḥ ||*

Traditionally, a guru was revered and remembered even before parents and God, because of the truth, divine knowledge and invaluable experiences he enriched a disciple’s life with. In modern times though, this relationship seems to have lost its importance.

My quest to find some meaning and satisfaction out of my troubled life started at the age of 20 when I left home to live a spiritual life and began living an ascetic life in a simple grass hut. With a desire to gain greater depth in this higher knowledge of the self, I eventually moved to Rishikesh on the banks of the holy Ganga river in 1984. For five years, I studied Panini grammar at the famous Kailash Ashram and stayed in Vishwamitra Ashram.

In 1985, at the Paramartha Niketan, Pujya Swamiji was delivering a lecture and coincidentally I landed up there and was blessed to have darshan of His Holiness. That golden aura mesmerized me to have seen the divinity. Little did I know that I will be blessed to be his shishya one day.

Swami Gopalananda, who was the Managing Trustee of Dayananda Ashram and also in charge of Andhra Ashram, used to give bhiksha for sadhus of Balaji Temple. He suggested that I should move to Purani Jhadi Ashram. Having seen his holiness before, I grabbed that opportunity and finally moved to Swami Dayananda Ashram in 1985. As there was no Pujari system, I was asked to do puja to Lord Gangadhareshwara. In the absence of Pujya Swamiji in the Ashram, I used to hear several of his lectures on cassettes and felt his presence all the time.

In 1990, there was an elaborate celebration of Shashtyabdupurthi of Pujya Swamiji. I requested Swamiji to allow me to attend a six-month course in Anaikatti. Under his guidance and teachings, I slowly started to understand the real in-depth meaning of Vedanta. At that time, he blessed me with Brahmachari Diksha. With his divine blessings my thirst to learn and to understand the truth increased.

Pujya Swamiji wrote a recommendation for me to assist Swami Shuddhanandaji in the Ashram activities. I have preserved that handwritten note of Puja Swamiji, which is a precious treasure for me.

Swamiji selected me to do the three-year course in Anaikatti. But I was called back to Rishikesh to do seva of

Pujya Swami Taranandaji who was not well. It was an experience by itself to have been chosen by my guru to do seva for his guru. Finally, I got enrolled again and finished my three-year course in 1997.

After that Swamiji asked me to move to Rajasthan. With his blessings, I taught Bhagavad Gita and Sanskrit for about two years in Udaipur and Rajsamand. Then he asked me to establish a teaching Centre in Jaipur – Arsha Vidya Tirtha. He Blessed me and the devotees in Jaipur by visiting in the year 2000 and thereafter almost every alternate year Pujya Swamiji blessed us all.

I went to Jaipur without any acquaintance there. It was only with purna ashirwadam of Pujya Swamiji, that I was able to firmly and properly root the plant of Arsha Vidya tradition. After all these years of association with my guru, seeing his zeal to do selfless service to the human kind, kindled a desire to start a chatralayam in Jaipur. Pujya Swamiji blessed me personally and in 2008 Pujya Swamiji inaugurated the chatralayam where the children from the tribal parts of Rajasthan reside. With blessings of the divinity, with all the dedicated efforts, it is now growing and expanding.

The entire experience of my meeting with Pujya Swamiji changed my attitude towards life completely. His grace is so strong that I didn't realize how I turned into what I am today. His love is truly intoxicating and many of the devotees who talk ceaselessly about him bear out of this view.

But if giving is to be effective, it needs receiving. Giving is honoured by receiving. Pujya Swamiji gives and teaches how to receive and how to integrate it with one's whole

being, both inner and outer. Pujya Swamiji has come to bring a revolution in the world. He has come to lead humanity Godward. His purpose is to prepare humanity for the advent of Satya yuga when the reign of Truth will be established on earth.

Pujya Swamiji is ushering in a great global movement. This movement will encompass the whole world. His divine mission has not been confined within the shores of India but has spread among the people of the world like wildfire. I may not often get to see him physically, still I feel his presence and blessings all the time. He truly is a *“Jagat Guru”*.

Swami Brahmaparananda Saraswati  
Jaipur





## Where the Given is, the Giver is

They say, 'Count your blessings.' But when it comes to beloved Pujya Swamiji, where does one begin and end?

Much like the *jñāna-gaṅgā* that flowed wherever he was, creating tributaries wherever he went, the flow of *jñāna-gaṅgā* and the flow of *anugraha* continues to flow and fill my heart and illumine my being.

It was 1998. I had been working for three years after my training in Clinical Psychology and Counselling in Bombay. My clients were doing well and my disillusionment with the Western psychology lens of pathologizing of the human mind, was growing. Here I was on the eve of my career and life seemed meaningless. Sure, one had mastered the mind but what for? It seemed like one was always a 'work in progress' and there were always some 'core issues' to work on.

It was then that I walked into a workshop by Swami Brahmavidanandaji and instantly knew that Vedanta was 'home'. Some of the things that I had read in late childhood by Swami Vivekananda, Osho, J. Krishnamurti now fell in place. A magical year of attending Vedanta classes continued

after which he blessed us with a yatra to Kedarnath and Badrinath.

The next month itself in November 1999 Bhagavan Shiva sent me to learn from his manifestation, Pujya Swamiji in Anaikatti. The truth became instantly clear and it was then that I decided to devote myself to Vedanta. I earnestly prayed to our Śrī Medhā Dakṣiṇāmūrti after receiving the most precious treasure but did not feel ready to join full time. At 25 years then, my need to serve India and the cause of positive change for street children was very strong. Pujya Swamiji blessed me with *mantra dīkṣā* and assured me that my time would come.

After that all my annual leave was reserved for attending Vedanta camps in Rishikesh as I led the India program of an international organization impacting 15000 street children annually. Every year when I would meet Pujya Swamiji in Rishikesh or Bombay, he would ask about the work and would often say, 'You have a clean heart. Your seva is dear to me'.

In all these years of being with him, no request, no plea, no question was too small for him. Whether it was a child, a scholar, a politician, a singer, a disciple, a devotee, a religious leader, he was fully present. He once said, 'I never think about what I can get from a person. I just think of how best I can help the person.' His boundless compassion and magnanimity were reflected every single time.

Pujya Swamiji's heart had no circumference. His being enveloped us with love and acceptance so palpable and so deep that we were touched to the core and transformed.

Every year existential angst would strike and I would ask him when he would begin a full-time course. He would say, 'Soon'. When Swami Sakshatkrtanandaji agreed, and the course was due to begin in 2010, I requested Pujya Swamiji to join. To my shock, he said 'You have been studying for long and already know, come after a year when I start the *bhāṣya*.' I felt rejected and dejected. Later Swami Brahmavidanandaji explained to me that Pujya Swamiji was not rejecting but was being appreciative of my growth and learning over a decade and his teaching me as well. Later, joining the course was like living in *svarga* at the feet of this *Mahātmā*, free from all seeking, delighting in the glory and brilliance of our *sampradāya* with a brahmaniṣṭha guru and the Vedic way of living.

Pujya Swamiji once in his usual eloquent way said, 'People think I am simple. I am not simple. I am clear.'

The hallmark of his teaching was to unfold Vedanta whereby 'the person cannot but see'... Everyone who heard him was blessed with insight irrespective of their *adhikāritvam*, culture, nationality or background.

Then of course, it would be up to the person to take it forward. As he said, 'That you came to me is your *prārabdha*. What you do with it is your *puruṣārtha*.'

He also taught us what Vedanta was not. No airy-fairy mystical, superfluous words. No system of thought. No concepts. No consciousness principle. No charts. No vagueness. No error or doubt.

Just the gift and blessing of *Samyak Darśanam*, incidentally a word used by Śaṅkarācārya almost 60 times in the Bhagavad Gītā Bhāṣya as he deftly wielded the *pramāṇa*.

His emphasis was on what 'is', direct and immediate. Here and now.

His tapestry of brilliance wove together the *sampradāyika* method of teaching, handling of the *prakriyās*. Care and precision of words. Lightness of heart. Delightful humour. Timeliness of examples and metaphors. Unparalleled establishment of the *siddhānta*. Ruthless demolition of the *pūrvapakṣa* position. Compassion for all. Uninhibited *ānanda* and a joy that overflowed.

In the portals of time, Pujya Swami Dayanandaji will stand out as a giant in the *sampradāya* in fulfilling his *ṛṣi-ṛnam* as we follow in his footsteps in teaching as we were taught and helping others 'see like we see'.

Pujya Swamiji was an institution of learning. From architecture to temples, from music to dance, from socio-political issues to children's issues, from science to metaphysics, from *chandas* to *jyotiṣam* we received much learning and many brilliant insights while reveling under the vast banyan tree of Sanātana Dharma.

His vision and leadership spanned across diverse issues – movement of Seva for our people, leading a collective voice for Sanātana Dharma, freeing temples from Government control, advocacy against religious conversion, support to *Veda pāṭhaśālās* and much more. The various organizations and initiatives that he founded, continue to this day.

When we discussed *sannyāsa dīkṣā*, he said, 'I will be very proud to give you sannyāsa. You deserve it'. While this was yet another blessing and a deeply intimate sharing, I do so because his role in initiating women into sannyāsa

will go down in history as yet another milestone. Before him Swami Chinmayanandaji had countered orthodoxy which said that women could not be taught Vedanta because they were not initiated into the Veda. Gurudev and subsequently Pujya Swamiji promptly initiated keen seekers who happened to be women into the *Gāyatrī mantra* and Vedic chanting and of course Vedanta. After all, the qualities of *adhikāritvam* did not include gender or even nationality.

During our course, on Shankara Jayanti, as the puja was going on, Pujya Swamiji fortuitously entered the hall while *pūrṇa kumbha* was being offered to Śaṅkarācārya. Surely it was not by chance. To me he was and is Bhagavān, Veda Vyāsa, and Ādi Śaṅkarācārya all rolled into one.

When his health was failing and he would speak about his gurus with tenderness or the times that the physical pain would get too much, it was moving to see him have tears in his eyes. His teaching, his living, his being softly whispered that nothing was separate or opposed to Brahman. Through his vulnerability he showed me that to be wise was to be fully human.

Teaching was like breathing, for him. During the last few months and days before his *mahāsamādhi*, amidst the challenging health issues, he would conserve all his energy because I have a class. His brevity of expression and his dazzling clarity continued as he would thunder like a lion.

In September 2015 in Rishikesh, the last time I met him in the physical form, he was having difficulty breathing and speaking, lying in bed attached to monitors. I said, 'Love you Swamiji, Thank you for everything.' He looked

at me and then closed his eyes. A tear escaped and flowed down to his ear. His flow of blessings and wisdom continue to bless, guide, fortify and illumine me and countless others.

He gave, until his last breath.

Referring to Īśvara, he would often say, 'Where the given is, the giver is.'

Pujya Swamiji blessed us with so much that,

Wherever the *śāstra* and *Śaṅkara Bhāṣya* is, Pujya Swamiji is.

Wherever the ācāryas and gurus are, the guru of gurus is.

Where Pujya Swamiji's projects are, the legacy of vision for Hindu dharma, love for *Bhārat* and '*Dayā*' is.

Where Arsha Vidya Sampradaya is, the guru is.

To me every day of living, teaching and being with the *śāstra* is a tribute to him, the greatest of all, the *Mahātmā* of *Mahātmās*, my most beloved Pujya Swamiji.

Swamini Brahmaṣrajanananda Saraswati  
Mumbai





I have in front of me this very difficult task of writing a few words about Pujya Sri Swami Dayananda Saraswatiji Maharaj, my *sadguru*, who is *prātassmaraṇīya* for me and his disciples and devotees all over the world.

It is very difficult to decide what to say in thousand words, because I cannot say what I wish to say even in thousand pages. It is this fear that overwhelms me and makes me incapable of even starting on the task. So, I salute his lotus feet asking for his grace for the successful completion of this difficult task.

I met Pujya Swamiji when I was eighteen years old and when I had just entered the medical college. I was full of unanswered questions about life and death, about the purpose of life, the cause of this universe, the purpose of the universe, about what makes people do what they do, and so on. That is when I met Pujya Swamiji. I was drawn like a magnet to that Rishi-like countenance and the calm eyes, which were radiating love. And of course, those eyes were twinkling with fun and mischief at the same time, which was unbelievable. He smiled at me as only he can smile, beckoned to me, and asked me about myself. And immediately I asked him, 'Swamiji I have so many questions, which no one I know can answer. Will you answer them?'

He said immediately, 'Surely I will answer them if I know the answer.' That is his *saulabhyatā*, approachability, which is experienced by everyone who has met him. He is always available for all, at all times, like Īśvara himself in whatever form you invoke him, as a teacher, as a father, as even a mother, as a friend, philosopher and guide.

I could not visit him for the next six months. And when I met him at another public function, as soon as he saw me, he said, 'You had threatened to come with questions. You never showed up!' That is his love and care for everyone, may it be a mere child, or the ruler of the land, *sarvatra samam paśyati*. I still could not go to him with my questions, even though I was constantly thinking of him as a Rishi in modern times and of the knowledge that was shining in his countenance. Eventually I came to the turning point of my life in the form of an opportunity to attend his talks on the sixth chapter of the Bhagavadgītā.

There I saw him as the Master, the teacher of teachers, unfolding the highest truths of Vedanta in a way that even a teenager could understand. To my surprise and wonder, he raised every one of my unanswered questions and answered them in the process of unfolding the reality of the *jagat*, Īśvara, and myself all at once. I was wonderstruck at the knowledge he expounded in such a lucid manner with impeccable logic unfolding the purpose and the final goal of human life. And I had found a meaning and purpose to my life, the purpose of gaining the *param śreyas*, *mokṣa*, and the boatman, the *kaivartaka Keśava*, who would help me to cross the ocean of *samsāra*. And in the following years before I could give up my practice

and go to him for this knowledge, he was my refuge and a compassionate guide in every issue of *dharma*. He was knowledge and *dharma* personified. He was the light that guided me in the dark jungle of life.

Then finally when I came to Arsha Vidya Gurukulam in the year 1990, to gain the knowledge of the self, I understood what a Master he was. I have no words to describe the teacher that he was and is. Expounding Vedanta like Śaṅkara himself, he shines as a second Vyāsa in the mighty stature of his intellect, in his knowledge of all the *śāstras* and in his commitment to bless the world and make it a better place than what it is. Apart from gaining *ātma-jñāna*, simply staying in the Gurukulam with him was an education in itself. Living in the gurukulam, seeing him in all his glory, gaining an all-round exposure to the arts and the culture of this land, and seeing him lead our country and the world spiritually has been the greatest good fortune in my life.

In all these years that I have spent at his feet, I knew him initially only as the greatest teacher on earth. I can now see his *viśvarūpa* as the protector of Hindu Dharma. For accomplishing this monumental task, he has started two institutions, namely the Hindu Dharma Acharya Sabha and a movement of seva, AIM for Seva, which would go a long way on preserving the Sanātana Dharma. In his own words, 'If the *dharmī* is not protected, *dharma* cannot be protected.' The rate at which the aggressive religions were eroding the Hindu dharma, the initiation of these two institutions was the need of the hour, to which he responded as only he can. And in his all-encompassing

world vision, he has taken steps towards preserving of the religious diversity in the world and creating a mutual understanding between the various religions of the world so that there can be harmony and peace in the world. Thus, my *sadguru* is the *jagadguru*.

Over the last fifty years he has taught *brahma-vidyā* to hundreds of disciples from all over the world and they are all teaching what he taught them and continuing his *paramparā*. Even their students are teachers of *brahma-vidyā*. Thus, he stands like a huge banyan tree with secondary and tertiary roots giving relief and solace to people who are scorched by the flames of *samsāra*. I can only say that there is no one like him in this vast world and remember with gratitude what Bhagavān Bhāṣyakāra says,

दृष्टान्तो नैव दृष्टः त्रिभुवनजठरे सद्गुरोर्ज्ञानदातुः  
 स्पर्शश्चेत् तत्र कल्प्यः स नयति यदहो स्वर्णतामश्मसारम् ।  
 न स्पर्शत्वं तथापि श्रितचरणयुगे सद्गुरुः स्वीयशिष्ये  
 स्वीयं साम्यं विधत्ते भवति निरुपमस्तेन वाऽलौकिकोऽपि ॥

*dr̥ṣṭānto naiva dr̥ṣṭaḥ tribhuvanajaṭhare sadgurorjñānadātuh  
 sparśaścet tatra kalpyaḥ sa nayati yadaho svarṇatāmaśmasāram |  
 na sparśatvaṁ tathāpi śritacaraṇayuge sadguruhḥ svīyaśiṣye  
 svīyaṁ sāmyaṁ vidhatte bhavati nirupamastena vā'laukiko'pi ||*

In all the three worlds there is no example equal to the *sadguru*, who gives us the knowledge of the self. Were the philosopher's stone to be taken as the comparison, that can only convert a stone into gold but cannot give it the ability to convert another stone into gold. But the *sadguru* bestows on the *śiṣya* who surrenders at his feet, a status

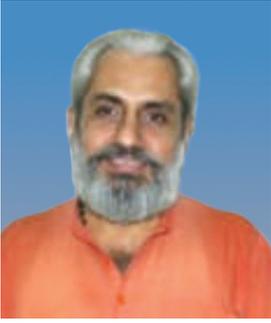
equal to himself. He not only gives him the knowledge and makes him a *jñānī* like himself but also gives him the capacity to teach others and make them *jñānīs* in turn. Thus, the guru is unparalleled and extra-ordinary.

Swamini Brahmaprakashananda Saraswati

Acarya, Arsha Vijnana Gurukulam

Nagpur





Forty years ago, a teenager walked into a public lecture by a young sadhu from Rishikesh. There was nothing in common between the secular convent educated youngster and the traditional swami. However, the intellectual rigour and the ruthless logic of the swami impressed the rebellious teenager.

The youngster would often go and meet him at Powai and spend time discussing the tricky issues of life which he could not discuss with his parents or elders. The swami became a friend, philosopher and guide. Vedanta was still only an interest, nothing more. Life in Bombay specially as a marine trainee on the waterfront can make a youngster grow up overnight. In 1973, he attended a weekend camp at Lonavala where he discovered that self-knowledge, Vedanta was his ultimate pursuit. It was only when he discovered the student in himself that he discovered the 'guru' in the swami. Most days, the youngster would be at his guru's feet in the ashram and by 1976 he was Brahmachari Ram Mohan in the second course that Pujya Swamiji conducted in Powai.

The years have passed. A lot of water has flown down the Ganga. The teenager became a student, a sadhu and a

teacher teaching Vedanta in Mumbai for more than 25 years. The young Swami has become jagadguru with us celebrating his satabhishekam.

When I think of Swamiji, I think of him as an avatara of *brahma-vidyā* itself, the knowledge manifesting in a human form for the sake of the seekers. I see him playing a four-fold role. The first as a guru, a teacher of *brahma-vidyā*, teaching thousands of students and making teachers out of many of them. This in my humble opinion is the role he was born to play. I have been blessed by the opportunity of studying at his feet for many years. I have also had the opportunity to study from other great teachers of Vedanta like Swami Tarananda Giriji and Swami Harihara Teerthaji to name a few. Great scholars and teachers as they were, Pujya Swamiji is unparalleled. As a teacher he stands head and shoulders above all others. The more I listened to other teachers, the more I realized what an incomparable teacher he is!

He is traditional and contemporary at the same time. Irrefutable logic, ruthless dismissals of erroneous ideas and clarity of vision mark his teachings. Along with his traditional scholarship he brings insights into the teachings from various modern disciplines like psychology, science etc without compromising the vision. His personal insights into the *śāstras* validate and enhance the traditional teachings.

As a teacher relating to his students, he is non-judgmental and compassionate, the very embodiment of daya. As a student one can bare one's heart and reveal one's darkest secret with the knowledge that one would be viewed and

accepted compassionately. His love for us all is unconditional. At the same time if situations demand, he can also be very tough, though that is very rare. I also recall the early days in Rishikesh when we would be sitting in the verandah outside his kutiya swapping jokes and discussing everything under the sun after the classes. For years as a part of his 'travelling university' where Swamiji would travel from city to city giving public talks morning and evening with bhashya classes in between. Not only the classes but also the way he dealt with situations and people was an education in itself. Swamiji's role as a teacher has led to setting up of four ashrams in India and abroad which are centres of learning besides inspiring his students to set up their own ashrams and centres of learning.

The second role which I see him in is as a revivalist of Hinduism / Sanātana Dharma. Not wanting to limit himself to only the role of a teacher, Swamiji saw the need to protect and nurture the culture that nurtured Vedanta. For this he created various forums like the Hindu Dharma Acharya Sabha, the Dharma Rakshana Samiti. Nobody but Swamiji who is rooted in tradition and has cross cultural comfort could have initiated these two fora. He has extended much needed support to various vedapathshalas. His love for art is reflected in the Arsha Kala Bhushanam awards he has initiated. Anyone who has sat in his satsangs would recognize what an artist was lost to the world of music when he became a sadhu.

The third role, much needed today is of working for better inter-religious understanding. At the time of the rishis other religions did not exist. Today, it is not so. One cannot be an island however great one's commitment to

one's own religion is. A better inter religious understanding is necessary for peaceful coexistence as well as protecting one's own culture and religion. Pujya Swamiji is working towards this through dialogue with various religious groups specially of non-proselytizing religions. This has culminated in setting up the World Council of Religious Leaders.

The fourth role I see him in is as someone whose compassion extends to working for social upliftment specially of the marginalized. No one can afford to be an island of prosperity in a sea of poverty. AIM for Seva is an attempt to bridge the gap between the haves and have nots, in time and also an opportunity for all of us to contribute our bit.

He was and is everything I wanted in a guru. All I wanted from him was the knowledge and his blessings. In my devotion to him I did whatever I could in organizing his talks and seminars and raising funds for his work. My classes and teachings too are an offering to him and the *guru-śiṣya paramparā*. What more can I say of my guru, whatever words I use will fall short, it will be like holding a candle to the sun. I can only say that it is a blessing to have a guru like him. My *sāṣṭāṅga namaskārams* at his lotus feet.

Swami Brahmavidananda Saraswati  
Mumbai





The experience of the time one utilises listening to Swamiji's teaching gets permanently etched in one's mind. Thank Īśvara for the most precious gift of Swamiji, the teacher of Vedanta.

Swami Brahmananda Saraswati (Brahmaleen)  
Theni





## The Embodiment of Dharma and Compassion

सदा शान्तिमूर्तिं सदा क्षान्तिमूर्तिं सदा दान्तिमूर्तिं सदा सत्यमूर्तिम् ।  
प्रमाणप्रवृत्तिं दिशन्तं सुकीर्तिं दयानन्दरूपं मदाचार्यमीडे ॥

*sadā śāntimūrtim sadā kṣāntimūrtim sadā dāntimūrtim  
sadā satyamūrtim |  
pramāṇapraṁvṛttim diśantaṁ sukīrtim dayānandarūpaṁ  
madācāryamīḍe ||*

I offer my salutations to my guru, the ever-present embodiment of peace, *śānti*, forbearance, *kṣānti*, self-restraint, *dama* and truthfulness, *satya*, who unfolds the *pramāṇas* with clarity, whose fame is well-spread, and who is compassion and *ānanda* personified.

To offer homage to Pujya Swamiji is truly like offering light to the Sun – दीपकेन सूर्यं नमनं कर्तुम् (*dīpakena sūryaṁ namanam kartum*). Yet, inspired by love and devotion, we humbly attempt it.

## The Torchbearer of Dharma

We have been blessed to witness incidents in Pujya Swamiji's life that reflect the essence of the above verse.

At a public function in Delhi, Swamiji fearlessly remarked upon an inappropriate statement made by the Pope during his visit to India. The Pope, a state guest, had spoken about India's "fertile soil" for the growth of Christianity. Swamiji, addressing the Education Minister Dr. Murali Manohar Joshi and the public audience, said, "I just can't understand how a state guest could say this to the government which is bearing his hospitality cost and that guest can speak like that in India. I just can't understand."

His words were not out of aggression, but from a profound sense of *Dharma rakṣaṇa*, the protection of *dharma*. After the event, when we expressed concern for his safety, Swamiji looked into our eyes and said, "If Ācāryas will not guide society, who else will? As for my security, don't worry. Īśvara prompted me to speak, and He will protect me." A true *brahmaniṣṭha*, Swamiji spoke not from ego but from surrender to Īśvara, standing as a beacon of moral clarity and divine conviction.

### Embodiment of Simplicity and Restraint

In another incident during his first public program in Gurugram, a wealthy devotee had arranged an expensive hotel suite for Swamiji. True to his consideration, Swamiji requested to shift to a simpler accommodation to avoid unnecessary expense. Such acts show his deep commitment to simplicity, *sannyāsa dharma*, detachment and care for the resources of others.

### The Visionary Guardian of Sanātana Dharma

On November 27, 2000, at the Siri Fort Auditorium in New Delhi, Swamiji launched the All India Movement for

Seva (AIM for Seva). He declared, “Until now, I was solely committed to teaching Vedanta. Now, for the protection of Sanātana Dharma, I am launching AIM for Seva. Because if *dharma* is not protected, how will the Vedanta teaching *sampradāya* be preserved?”

This reveals Swamiji’s rare vision, *dūradarśitvam* and deep understanding of the interconnectedness of *śāstra*, *sampradāya*, and society.

### A Light Within and Without

Pujya Swamiji, you are the *antaryāmi*, the indweller of all, the light of all lights, *sarveṣāṃ jyotiṣāṃ jyotiḥ*.

Please bless us with the strength to walk the path of *dharma*, to be guided by your teaching, your life and your *dr̥ṣṭi*, the gaze of compassion and wisdom.

त्वमेव प्रत्यक्षं ब्रह्मासि । त्वमेव केवलं कर्ताऽसि ।  
त्वमेव केवलं धर्ताऽसि । त्वमेव केवलं हर्ताऽसि ॥

*tvameva pratyakṣaṃ brahmāsi | tvameva kevalaṃ kartā’si |*  
*tvameva kevalaṃ dhartā’si | tvameva kevalaṃ hartā’si ||*

With folded hands, hearts full of reverence and eyes turned inward, we pray to always have your *darśana*, within and without.

Swamini Brahmaidyanandananda Saraswati  
Rishikesh





As the brilliance of the midday sun would outshine the glow of a glow-worm, so too, the brilliance of the knowledge of Swami Dayanandaji shines over me.

You are my father and my mother, you are my kinsman and my friend, you are the knowledge, you are the true wealth, you are everything to me, O God of gods.

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।  
त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥

*tvameva mātā ca pitā tvameva tvameva bandhuśca  
sakhā tvameva ।  
tvameva vidyā draviṇaṃ tvameva tvameva sarvaṃ  
mama devadeva ॥*

Swami Buddhananda Saraswati  
Abermain, Australia





## Tributes to H.H. Swami Dayananda Saraswati, My Gurudev

My guru, Swami Dayananda Saraswati, is my eternal devotion. Now he is present in me and everyone's heart in a subtle form. I first met Swamiji in October 2009 at the Thiruvananthapuram airport. There, Swami Tawarupananda Saraswatiji introduced me as Pujya Swamiji. Swamiji asked me two questions. One, do you know English and the other, do you know Sanskrit? I answered to both of them, "I don't know." Pujya Swamiji told me to come to Gurukulam. Accordingly, I went to the Gurukulam and spoke to Swamiji. Thus, my life reached the Arsha Vidya Parampara. Swamiji allowed me to study the course and transformed Swami Shekharananda, who became Swami Buddhatmananda Saraswati, into a capable monk. All this is the grace and blessings of my guru. My guruji is constantly blessing me to reach this stage today. After re-initiation, he gave me the name Swami Buddhatmananda Saraswati. After that, my life became bright like the sun.

With Swamiji's blessings, I now have taken charge of a very ancient monastery. I am currently the 39th Peedhathipathi of the ancient Srimad Parasamaya Kolari Nathar Aathinam

(Muth), Sri Rajarajeshwari Peetham, Tirunelveli, Tamil Nadu, which was founded in 647AD. I am teaching Vedanta and doing service.

Swamiji always says that food is essential for the hungry. This has been deeply embedded in my mind and I am thrilled to provide food and clothes to those suffering.

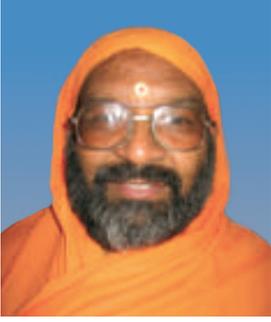
Just as a sculptor transforms an ordinary stone into a beautiful statue, similarly, my guru Swami Dayananda Saraswatiji has transformed and blessed me and brought me to this stage today. He fulfils everything we want and continually blesses us. The wisdom and blessings given by my guru in my life are what guide me. Only after I met Swamiji could I understand what true ascetic life is, and I believe that my life will move forward in his name and memory. I always remember him. My life is my Arsha Vidya Parampara, Arsha Vidya Gurukulam, which my guru has nurtured by loving everyone equally, and it is a blessing he has given to everyone worldwide, who loves Vedanta. I will always be grateful and indebted to my guru and the *guru paramparā*. By saying this, I conclude my words.

**Swami Buddhatmananda Saraswati**

Srimad Parasamaya Kolari Nathar Aathinam (Muth)

Sri Rajarajeshwari Peetham, Tirunelveli





## Fond Memories of first meeting with Pujya Swamiji

Recollecting my old memories, going back to the year 1981, I reached Rishikesh for my spiritual sadhana without knowing anyone there. I did not know where to go for my basic needs like shelter, biksha, and study of Vedanta. One fine day, when I went for Ganga Bath, I saw our Pujya Swamiji's small and simple but very neat and clean ashram. I met Swami Shuddanandaji and requested his permission to stay in the ashram. There, I heard for the first time about our Pujya Swamiji, who was then in USA and was expected to be back in six months' time. Swami Shuddanandaji was kind enough to accommodate me in the ashram, but with the condition that when Pujya Swamiji came to India, I should get his consent to continue my stay, otherwise to vacate immediately. To cut the long story short, I met Pujya Swamiji and he asked me whether I be interested to become a Sadhu. I readily expressed my wish to be a Sadhu. Not only did Swamiji permit me to stay in the ashram but also made necessary arrangements for me to study Panini. I was fortunate to study under the great Sanskrit scholar Vishuddanandaji of Mayakund under whom Pujya Swamiji also had studied Panini. For this purpose, Pujya Swamiji

personally took me to Vishuddanandaji's house and introduced me to him. On top of it, Pujya Swamiji told me that whatever I needed, I could ask without any hesitation. I was thrilled and could not believe that someone could be so kind and compassionate.

Even now, when I read a verse from 'Shatashloki',  
*dr̥ṣṭānto naiva dr̥ṣṭaḥ tribhuvanajaṭhare sadgurorjñānadātuh,*  
Pujya Swamiji comes to my mind.

Swami Chidatmananda Saraswati (Brahmaleen)  
Bangalore





## Puja Swami Dayananda Saraswati

A warm, smiling face, a hand reaching out to me, an unconditional welcome, 'Hello there, when did you come?' These were the first words I heard the day I stepped foot in Anaikatti Gurukulam.

These were the words of Puja Swamiji and I have never forgotten them. That was our Swamiji - always full of care, concern and compassion for all beings, whoever they may be.

After studying the Bhagavad Gītā, I came to know, that these are the *lakṣaṇas* of a true devotee, a *jñānī*, a *mahātmā* –

*advēṣṭhā sarva bhūtānām maitraḥ karuṇa eva ca*

(B.Gītā 12.13)

The one who has no hatred for anyone, who has the disposition of a friend, who is also compassionate.

There was an immediate recognition that I was in the presence of an extraordinary being; a person who was a living testament to his teachings.

From the first moment I heard Swamiji speak, I knew this was The Master of Vedanta at work. Brilliance shone

through clarity in communication, and his apposite usage of the English language, which brought the subtlest of all subjects to life.

It was my greatest privilege to study under Swamiji during a long-term course at Anaikatti. Each day, we basked in the joy of his presence and in the nectar of his teachings – what a blessing it was!

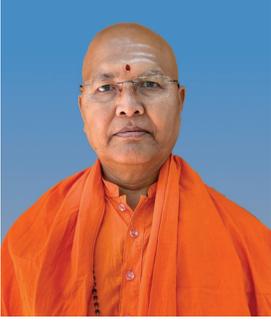
He often used to tell us that we would look back at the Gurukulam years and remember these were the best days of our lives. How very correct he was. I can never forget all that he gave us.

Even now, he continues to be with us, through his teachings. As I myself, now share his words with Vedanta students from all corners of the world, I thank Bhagavān that my *prārabdha* brought me to Swamiji, the Teacher of teachers, the one who clarified to the fullest, each and every doubt I ever had during my many years of spiritual seeking.

With a heartfelt of gratitude, I offer my *namaskārams* to my guru, Pujya Swami Dayananda Saraswati, for the remarkable vision of Vedanta he has given to this world.

Swamini Chidekarasananda Saraswati  
Near Oxford, UK





First and ever lasting impression about Param Pujya Swamiji-

He came -- from America in 1982

I saw him -- I met Swamiji

He conquered -- my heart at the first meeting itself

I joined Swami Dayananda Ashram at Rishikesh without knowing who Swami Dayananda is. While staying in the Ashram and serving the temple, I came to know about Swamiji. When I met him for the first time and had an interview with him Swamiji asked me, “Kyaji?”, in Hindi knowing that I cannot speak English. The next question was, “What are you doing?” I said, “I am studying in a Sanskrit college”. The next thing he asked was “What you want to become?” My innocent answer was, “I want to become a Sadhu”, although I really did not know what Sadhu life is all about. Swamiji said if you are really interested in a Sadhu life, then you need not go to college but must study in the Kailash Ashram where Parama Pujya Swamiji himself studied the *sāstras*. As a faithful student I did whatever Swamiji advised me to do. From my upanayana to sannyāsa everything is done by Parama Pujya Swamiji. I consider myself the most fortunate one.

Parama Pujya Swamiji's "daya" for general public is manifested in the form of AIM for Seva. I joined the Seva movement, which is helping particularly for the poor students to get the proper education, food, and shelter at free of cost. I find that, daya is not only for helping the students, but also for their families.

I am getting the same respect given to Pujya Swamiji, not only from the students but also from the society, who recognises the yeoman service done by the AIM for Seva.

My *śat śat praṇāms* on the occasion of Shatabhishekam of Pujya Swamiji.

Swami Chitprakashananda Saraswati  
Arsha Vidya Ashram  
Belgaum





Human beings in common have certain basic aspirations of earning money, coming up in status in the society. So, I too had to strain considerably for professional studies and for career. I had professional qualifications of Indian and international. Very few persons had in those days, in the 70's, in accounts and finance i.e., Institute of Cost Accounts of India (A.I.C.W.A), Institute of Chartered Secretaries of U.K (A.C.I.S London and Company Secretaries of India (A.C.S). Naturally these qualifications bestowed higher professional status as Company Secretary and Finance Manager in public limited companies of importance. Managerial responsibilities had their own problems and impact of time, strain and tackling persons with different psychologies. We used to say those days that, we have to face not with persons but with personalities with egoism. Unions used to fight in their own style without any regard to management. Majority of people will come to us when they want some favour from us and behave from the next day as if they didn't know us. I used to wonder about this very much.

I didn't have any opportunity to be exposed to philosophical studies till I shifted to Hyderabad in 1976. I tried to study philosophy by myself. It was Latin to me due to lack of mental preparation of its terminology.

The year 1978 was a turning point in my life. I started studying Vedanta scriptures from H.H Swami Swarupananda Saraswatiji of our tradition. The official managerial responsibilities left little time for these studies. Of course I reduced my household responsibilities to the barest minimum. My association with R.S.S, inherent religious faith and certain incidents resulted in evolutionary change in my life.

I said good bye to my service and family in 1984 at the age of 49 and started sadhu life and teaching Vedanta through satsanghs in my own way. I used to stay at the holy feet of Parama Pujya Swamiji H.H Dayanandji at Rishikesh and Coimbatore for months together and learnt *śāstras*. Every time I teach, I used to feel always the *śāstras* as new despite learning for years from Parama Pujya Swamiji.

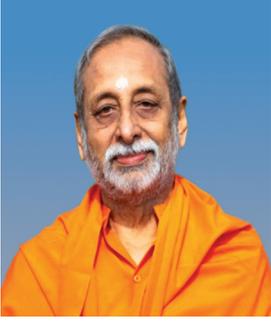
Parama Pujya Swamiji blessed me with sannyāsa in 1996. I wonder and congratulate myself that I also am Swamiji.

The *śāstras* I learnt from our Parama Pujya Swamiji's teachings and penning few books including translating Swamiji's 'Value of Values' in Telugu gave me profound faith and strength in my present sadhana life and no regrets in my life. My life was completely transformed. This is due to our Parama Pujya Swamiji's *anugraha* and blessings only. It may not be incorrect if I say I am proud to be a disciple of our Parama Pujya Gurudev.

*Om Tat Sat*

Swami Ekatmananda Saraswati  
Hyderabad





Swami Dayananda Saraswati, a Panegyric  
Straight from the Heart

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुरेव परं ब्रह्म तस्मै श्री गुरवे नमः ॥

Swami Dayananda Saraswati has had an enormous impact on my life, as indeed he has on all his disciples. My quest for finding answers to life's profound questions that have troubled many thinking men started early and continued through what may be considered a successful life in the world. This led me to many well-known, learned, and popular gurus. It was, however, my first interaction with Swamiji that convinced me that the answers I sought would come only through him. From that moment on, I looked up to Swamiji as my guru and attended several short-term programs on Vedanta. I consider myself blessed that in 2010, Swamiji accepted me as his *śiṣya* for the 3-year course.

### Clarity of Questions and Answers

As I sat in Pujya Swamiji's classes, I noticed a remarkable phenomenon. The questions in my mind became clearer and clearer, and the answers started emerging without my even

having to ask the questions. I realised that this teaching had been going on for thousands of years in an unbroken *paramparā*, during which many great minds, several of them clearly more intelligent and more analytical than I, had asked similar and more profound questions. It became obvious to me that all I had to do was to sit back and enjoy the learning process, knowing that answers will come automatically.

In the early days, oftentimes it felt as if Swamiji's teachings were tailored to my specific needs, addressing the deepest concerns of my heart and mind.

### A Personal Connection in the Classroom

An extraordinary quality of Swamiji was his uncanny ability to make each person paying attention in the classroom and there were over a 100 at any time during our course. I feel as though he was addressing him/her directly, addressing what was topmost in one's mind. I have certainly experienced it more than once.

There was a time when I received a message that my son in the US was critically ill. Before I could find out more or inform Swamiji about it, it was time for the evening class. He was doing verse 22 of chapter 2 of the Bhagavad Gita (वासंसि जीर्णानि यथा विहाय..). Swamiji put down his notes and as though addressing me directly said, "Who knows when the body will go. There are even crib deaths" and went on to explain that the body will fall on the exhaustion of *prārabdha karma* and that one must accept that. This without his having any inkling that my mind was occupied with the news of my son's being seriously ill in the ICU.

Such was Pujya Swamiji's inimitable teaching style. He connected with each person in the classroom in a deeply personal way. Swamiji would walk into the classroom, take a few minutes to look around and notice each individual in the room. He would then begin the class, with an aim to make sure everyone has a takeaway at the end of the class.

### A Message of Strength and Empowerment

He had the unique gift of penetrating into the mind of his disciples and sense whatever was disturbing him. If any of the students was stressed for some reason, he would be able to discern it and make sure to spend some time with him or her. Inevitably, the person concerned would come out feeling a lot more settled. During a particularly challenging time in my life, when I was trying to cope with a very difficult relationship, I met Swamiji in Hrishikesh and talked to him about it. Swamiji's simple but profound words of wisdom guided me in that relationship and beyond. He only said, "You are now bigger than all these." This simple-sounding statement carried great depth and meaning for me and truly empowered me to deal not only with that complicated situation with considerable ease but also helped me confront all circumstances from then on with a sense of equanimity.

### Swamiji, A Manifestation of Lord Dakṣiṇāmūrti

Swamiji is no different from Lord Dakṣiṇāmūrti, *prathama guru*, the very source of divine wisdom and guidance in his embodied form as well as after *mahāsamādhi*. His teachings, his presence, and his *dayā* have all been a manifestation of

the divine, guiding me and many others towards a deeper understanding of self and the world.

Like many of Swamiji's *śiṣyas*, I too had an electrifying, out-of-the-world experience involving Pujya Swamiji. In 2015, when Swamiji was in the hospital, another student and I went to meet him. Circumstances had so set themselves that we were alone with the *mahātmā* for a while. During the conversation, he told us that he would have to change his lifestyle to accommodate regular visits to the hospital for dialysis. I replied, "Swamiji, you are a *brahmavit ...*," and he said, "... and nothing to do with the body". He laughed delightedly, called me to his side, asked me to bend down, put his hand on my head and whispered some *mantras* of which I only remember *so'ham*. The whole atmosphere was charged and electrifying. I was not sure what was happening. Soon thereafter others trooped in, and the moment was broken. However, I came out dazed, not knowing what had just transpired. The only feeling was that of having received the ultimate blessing. Later when I described the entire episode to Swami Sakshatkrtananda, he smiled and said, "Your guru, Pujya Swamiji gave you *sannyāsa dīkṣā*. Had a *sannyāsa vastram* been available, he would have given that also."

Mind boggling is a word one often hears these days. However, this was one situation that the word was *not juste*, one that describes it to a T.

## Gratitude and Reverence

As I pay tribute to Pujya Swami Dayananda Saraswati, I am filled with gratitude for the gift of his teachings, for his unfolding the vision of Vedanta in such a lucid

fashion, for his compassion, his care for the disciples and the extraordinary contributions to society and to Sanātana Dharma, and the impact they have had on my life.

Swami Dayananda Saraswati's legacy extends way beyond his teachings. Like a magnet that can create more magnets, he has created hundreds of dedicated teachers who carry on the legacy of traditional teaching of Vedanta and have taken it to all parts of Bharat and the world. A wonderful *paramparā*, the *ārṣa paramparā*. He was not only a legendary traditional teacher, but also an unmatched inspiration to those wanting to contribute to Sanātana Dharma.

## Conclusion

Pujya Swami Dayananda Saraswati, as a guru and as a compassionate mentor was a phenomenal source of inspiration, guidance, and strength. My own life was transformed from a non-regular temple goer to one who was able to see Īśvara everywhere and in everything.

His legacy will continue to inspire and guide me and countless others seeking to find a sense of calmness in life, find purpose and meaning to life, as well as those searching for a deeper understanding of themselves, of the world and of the concept of Īśvara. May his teachings remain a beacon of wisdom and guidance for generations to come.

Swami Ganeshaswarupananda Saraswati  
Coimbatore





## Manam Malarattum-A transformed mind is a Living Tribute to Pujya Sri Swami Dayananda Saraswati

Pujya Swami Dayananda Saraswati was a luminary whose multifaceted legacy continues to illuminate countless lives.

As a Teacher of teachers, he nurtured a lineage of Advaita Vedanta scholars who carry the timeless wisdom of non-duality to the world. As a global advocate for Hindu Dharma, he tirelessly worked to preserve and promote the richness of Hindu culture. Through founding the All India Movement (AIM) for Seva, he extended compassion to the marginalized, uplifting the poor and downtrodden with education and care.

To me, however, Pujya Swamiji was far more than a revered Dhiksha guru, he was a catalyst for the metamorphosis of the human mind. His life's mission, beautifully captured in the title of his Tamil weekly series "Manam Malarattum" (Let The Mind Bloom), was to awaken minds to their fullest potential.

He touched every heart with a blessing to act anew for the sake of Dharma, fostering a profound inner transformation that inspires selfless action. Swamiji's gift was not merely

teaching but enabling minds to blossom into vessels of clarity, purpose, and devotion.

Inspired by Pujya Swamiji, I embarked on a journey of service in 2012 at the Kuruchikottai Chaatralaya - 'Ātmālaya' in Udumalpet with Pujya Swamiji's blessings that " 'Ātmālaya' is going to be a model institution for Sevā". With his grace, I poured my heart into this mission, attributing every success to his boundless wisdom while owning any shortcomings as my own. Witnessing young minds rise above challenges, their spirits resilient and transformed, was a privilege that reflected Swamiji's enduring influence. So much so that Pujya Swamiji reflected, "I love coming here".

In 2019, I believe that the hidden hands of Pujya Swamiji entrusted me with an additional responsibility at the Swami Dayananda Matriculation Higher Secondary School in Kadalur, 400 kilometers from Udumalpet.

Balancing both commitments stretched my capacities, yet I strove to give my best, guided by Swamiji's blessings. Recognizing the greater need at Kadalur, I entrusted students from Kuruchikottai Chaatralaya, those who had grown through its nurturing environment and completed their college education, to take on responsibilities at Kuruchikottai Chaatralaya. Also at Kadalur School, two children who had completed college education from Kuruchikottai Chaatralaya are donning the roles of administrative officer and Vice Principal. One of them is a first-generation school goer from a tribal settlement of Western Ghats. This act of trust mirrored Swamiji's own approach - planting seeds of Dharma and allowing them to flourish autonomously.

A poignant moment unfolded on June 18, 2025, when Swami Sakshatkritanandaji visited Kuruchikottai Chaatralaya.

I was unable to attend to Swamiji, as I was traveling from Kadalur, but the children there exemplified Pujya Swamiji's legacy in a way that filled my heart. They organized a Paada Puja for Swami Sakshatkritanandaji, performing all Upacharas befitting a sannyasin, with reverence and devotion. Remarkably, they even arranged a Dakshina for Swamiji on their own initiative. Swami Sakshatkritanandaji, had remarked, "You have done everything Mataji would have done, even in her absence." This spontaneous, Dharmic act of care and responsibility was a testament to the seeds of Manam Malarattum that Pujya Swamiji had sown in every heart.

This spirit of autonomous, Dharmic action is what fuels my commitment to Swamiji's mission. I also believe Pujya Swamiji's heartfelt blessing, Manam Malarattum, empowers us to make that choice, to let our minds bloom in service of Dharma. The transformation I have witnessed in young minds and the resolve that keeps me going, are living proof of his vision.

Pujya Swamiji's legacy endures not just in institutions or teachings but in every mind he inspired to blossom, act, and uphold Dharma with unwavering dedication. In every awakened mind, in every selfless act, Pujya Swamiji lives on, his blessing ever echoing - Manam Malarattum.

Swamini Gurupriyananda Saraswati  
Udumalpet





## Puja Swami Dayananda Saraswati: Form of Timeless Truth

Presence that reflects the deepest truth with kindness and love, pushed you into a corner, not to overpower you, but to make you face yourself. In his presence, there was no escape from truth. You couldn't hide; the light was held so steadily and with such care that all illusions fell away on their own. In his gaze, his words, and his silence, you found your mind still and your speech quiet. You just were. You were seen and fully accepted as you are, and drawn to truth, not forced, just gently brought there.

Puja Swamiji allowed himself to be the conduit through which the *śāstra* revealed itself. Being in his class was never just an intellectual exercise, it was meditation in its purest form. A true teaching does not simply hand over ideas to remember; it dissolves the walls of an uninformed mind through direct clarity and presence. Every word he spoke was chosen with precision, revealing not just the meaning of the *śāstra*, but also showing us how to be alert, thoughtful, and responsible in our use of language. In his teaching, precision of speech itself became a lesson, a quiet call to mindfulness in how we speak and listen. Students might

arrive expecting a structured lesson in philosophy, but what unfolded was an unveiling of deeper reality. Note-taking and analytical thinking naturally receded into the background. His words were more than just sound, they were truth given voice, drawing the listener into a state of pure awareness. In those moments, all that remained was vision, and all that stood was truth.

And yet, he was never distant. With all his profundity, he was completely available, profoundly human, and utterly compassionate. The sharpest teaching came wrapped in gentleness. His eyes could pierce through layers of delusion, but they never failed to radiate kindness. He could dismantle the false sense of self with the uncompromising words of the *śāstra*.

To say he was an embodiment of truth is no metaphor. He lived what he taught. Every gesture, every word, every silence was aligned with the *dharma* he revealed. And the compassion that flowed from him wasn't mere sentiment, it was grounded in understanding, in a vision of oneness. He saw no separation between himself and the world, and from that vision, compassion came as naturally as breath - just the effortless grace of one who knows.

If love is said to have taken a form, it would be none other than Pujya Swami Dayananda Saraswati. He didn't demand love; he evoked it. Not through charisma or charm, but through the unmistakable presence of someone who lived from the deepest center of being. He didn't ask to be revered, and yet reverence arose. He didn't require devotion, and yet hearts overflowed. Such is the quiet power of one established in truth.

To have been a student of such a Mahatma is not just a privilege, it is a blessing that ripples across lifetimes. In a world where true guidance is rare, to have sat at the feet of one who was the teaching, who lived the upaniṣadic vision, is nothing short of sacred. What else does one need in life, when one has had the good fortune of meeting the source? Everything after that is grace.

Beings like him do not depart, they return to the silence from which they arose, leaving behind more than memories; they leave a mark on the very core of our being. His physical form is gone, yes, but his teaching breathes through us, his vision continues to illumine our path, and his love still nourishes us, long after the voice has become quiet.

To remember Pujya Swamiji is not merely to think of him, it is to sit again in that stillness, to be gently led once more into that space where illusions dissolve. To remember him is, in truth, to remember who we are.

*Om*

Swamini Hamsarupananda Saraswati  
Malaysia





Puja Sri Swami Dayananda is the personification of his name. “Nature of *ātmā* is *ānanda*, fullness; in interaction with the world, it expresses as love, which modifies into *dayā*, compassion as the situation unfolds.”

Many years ago, Puja Swamiji was in Mauritius for his first series of public talks, which I happened to attend. After his discourse, before I had time to voice my request for an appointment, Swamiji called me: “Come to meet me at x time in a y place.” I was dumbfounded since I had never met Swamiji before. Later Swamiji explained that he saw a *sādhu* in orange, suggesting a committed lifestyle who needed to be protected.”

This is *dayā*, the active response with a helpful action. For a man of wisdom, it is a spontaneous expression. For a *sādhaka*, the empathy that is innate should not be suppressed; it is a value to be cultivated, in thought, word and deed. Where one is helpless to act, Swamiji exhorts one to make a prayer daily, “*lokāḥ samastāḥ sukhino bhavantu*, may there be happiness for all beings.”

Swamiji has the capacity to see through any problem and give appropriate solution. My first meeting with Swamiji was short but sweet. Within the strokes of few sentences,

Swamiji made me understand that he had got the whole picture. On my part, there was no need for any unnecessary chattering. I wanted to know what step to take and in what direction. The answer was made clear, “Come to the Gurukulam in Coimbatore when I will be there.” A door was flung open and my mind was made silent with hope.

Recalling objectively, I see that in life, situations that turn odd and which look as though uncomfortable or unpleasant are the *pāpas* that are being exhausted. They serve as stepping stones for gaining maturity. They prove to be blessings in disguise in the long term.

When I reached the Gurukulam, what a surprise! Swamiji himself was the full time *ācārya*, teacher of the three and a half years’ course in Vedanta. After having attentively attended the current classes, I felt the need to start from the beginning, follow Tattva Bodha classes. Fortunately, all the classes were recorded on audio tapes. On enquiring about me, Swamiji showed his appreciation about my initiative. He had given me the freedom to find out for myself how the subject matter is to be unfolded. The fundamental solution being at hand, the knowledge was now for the asking on my part. Swamiji as though smiling accepted me as a residential student. Little did I know that I would continue further studies with a Great Master.

The grace of Īśvara is necessary for the teacher and student to come together. It is said that when one’s thirst for spiritual knowledge becomes intense, it is the Lord’s responsibility to provide one with a guru. For one living a committed life, the guru is the *samuddhartā*, rescuer allowing the student to pick up the thread.

In his vision, the wise man has no problem and neither does anyone else. Hence, without *dayā*, the tradition of teaching would come to a standstill. As a student it is imperative to keep one's mind open, free from prejudices and notions and be committed to the guru and *śāstra*. *Śāstra Vicāra*, inquiry, is meticulously done. The disciple, exposed to the teaching, is made to appreciate that the guru is committed to make him understand. Swamiji himself reveals, "I can make people see at the time of teaching itself. It is a marvel!" Often the student would express the same wonder, "How could I have missed something so obvious."

While Vedanta reveals the knowledge that, 'You are *pūrṇa*, complete, full, whole', it is by teaching it properly that the *sampradāya* is kept intact. Swamiji takes care not to compromise with this traditional methodology. His precise choice of words does not allow the mind to be conditioned by creating new concepts. The ability to command words make him the rare teacher that anybody can hope to have. It is made clear that Vedanta is neither a theory nor a school of thought but a *pramāṇa*, a means of knowledge.

Swamiji enjoys a cheerful disposition and has a highly contagious laughter. His jokes are relevant to the topic and even when repeated, they are told with the same enthusiasm. The subject matter being what it is, it is a smile and laughter all the way.

In our search for truth, Swamiji has left no stone unturned. Despite a packed schedule of four daily classes, Swamiji would keep himself available for questions if any. His caring concern went so far that he would even take English classes for those not conversant with the language.

Before the end of the course, Swamiji would listen to each and every student's talk on a verse of the Gita and Upaniṣad respectively. Swamiji is gifted with a keen sense of observation, all details are taken care of, from food onwards. Nothing would escape his attention.

As a residential student, one could appreciate Swamiji's interaction with the world. Swamiji is indeed a *mauni*, it does not mean that he does not talk, but his speaking is measured and what he says, he means. This is the magic in every encounter. Talking should be fruitful, judicious and pleasant. There is so much to learn. Swamiji is truly the living embodiment of what he teaches. Both the elegant unfoldment of the authentic and universal vision of Vedanta and a life in keeping with the knowledge, kept me spellbound.

Swamiji has a big heart that can accommodate the shortcomings of others. Every student had a unique relationship with Swamiji which makes him feel special. The course has run its course. Each one meets Swamiji individually for a brief interview. I was ready to express my gratitude for the bounties of blessings. Before I had time to do so, Swamiji exclaimed, "Thank you for being my student." I was wonder struck. The *ācārya* is an *āścarya*, wonder to behold.

The Gita Home Study Program available in format of a live class is the proof of Swamiji's scholarship and clarity. Swamiji has urged us to set up circles and discuss the study materials. To those for whom the Gita Home Study is a constant companion, it is like having satsanga with Swamiji.

I offer my prayerful gratitude to Swamiji for bringing this priceless treasure to humanity. Swamiji made all the difference in my life. Meeting Pujya Swamiji was like hitting the jackpot.

Swamini Karunananda Saraswati  
Institute of Vedanta, Mauritius





*Om Śrī Gurubhyo Namaḥ*

I am very fortunate to have listened to the pravachanams of Pujya Sri Swami Dayanandaji Maharaj for the past 40 years or more; during my gruhasthashrama and later on after sanyasaashrama also. Every time I listen to Sri Swamiji, I find it to be unique, enlightening, marvelous and memorable. All his upadeśas are paradoxical, for example one such teaching is, “If you do not know any subject, start teaching it”. It contains so much of truth that one will know only after fully following it.

I am ever grateful to Pujya Swamiji for establishing “Vijnana Mandir” at Hyderabad wherein Swami Swaroopanandaji, a foremost disciple of Pujya Swamiji was named the Acharya of the Mandir. Intensive teaching of *śāstras* was undertaken for about 4 years. I had the opportunity to study under Sri Swami Swaroopanandaji with complete *śraddhā* and commitment. Even after closing of the Vijnana Mandir, I continued to study under Sri Swami Tattvavidanandaji, also one of the unique disciples of Pujya Swamiji. Thus, whatever I am today is due to the blessings of Pujya Swamiji, who is my parama guru, being the *gurūṇām guruḥ*.

With praṇāms to Sri Pujya Swamiji Maharaj and all the  
Parampara Mahatmas on the occasion of the forthcoming  
Satabhishekam Celebrations of Pujya Swamiji.

Swami Labdhananda Saraswati (Brahmaleen)  
Secunderabad





## Tribute to the Greatest Guru

The first time I met Pujya Swamiji was in Rishikesh. Many people were eagerly waiting for his arrival, as Swamiji was not at the Ashram at the time. When he returned, his first steps were towards Ganga Darshan and then to the temple. Wherever Swamiji went, there was a wave of people rushing to be near him. As he moved towards his Kutuya, the rush continued. Watching this, I wondered and thought, “After all, he is just a human being, not Bhagavān.” But I was wrong. After studying under him in the three-year residential Vedanta course, I realized the truth, he is *sākṣāt* Īśvara.

Swamiji is without a doubt the most observant, attentive, and knowledgeable guru I have ever met. He is deeply rooted in the scriptures, a true *śrotriya brahma-niṣṭha*, one who is well-versed and firmly established in the knowledge of Brahman. He had the rare ability and method to unfold the profound spiritual truth of *brahma-jīva aikyam*, the oneness of the absolute and the individual.

We are truly blessed to have had such an outstanding guru in the unbroken lineage of traditional teachers, illuminating the ultimate reality of Vedanta. His wisdom

and guidance have touched the lives of thousands of seekers across the globe.

One memorable moment during our course stands out.

Vinayanandaji and I once approached Swamiji and asked, “Everyone is doing Swamiji’s seva. How can we serve you too?”

Without a word, Swamiji stretched one leg onto Vinayanandaji’s lap and the other onto mine, gesturing for us to help him wear his socks.

As we were carrying out this humble seva, a well-known personality, a minister from the South entered the room. He smiled at the scene. While both of us were quite embarrassed, Swamiji remained completely at ease and unbothered. We finished our task and quietly stepped out, our hearts fuller with love and laughter.

### A Sacred Memory in the Presence of Pujya Swamiji

One of the greatest blessings of my life was to be led by my first teacher, Swamini Karunananda from Mauritius, to the lotus feet of Pujya Swamiji. With devotion in her heart, she requested, “Swamiji, may we have a three-year course in Rishikesh?”

Swamiji, ever grounded in clarity, replied with gentle firmness, “Rishikesh is not the right place for such a course, there are many distractions here.”

But Swaminiji, embodying both reverence and conviction, said, “Swamiji, when the students are sincere, everything will be fine. Kindly accept.”

Then came a moment we can never forget, Pujya Swamiji looked at us with eyes full of compassion and

understanding. In that divine silence, his heart spoke more than words ever could. And then, with the grace that only a true Master carries, he said, “Let us have the first three-year course in Rishikesh.”

Thanks to his boundless grace, we were blessed to be part of that first course. We will forever cherish those days and his divine eyes, filled with *karuṇā*, compassion and *viveka*, discernment, A vision that continues to guide us on this sacred path.

गुरोः कृपा कटाक्षेण नश्यन्ति सकलापदः ।  
अविच्छिन्नं दया यत्र तं वन्दे करुणानिधिम् ॥

*guroḥ kṛpā kaṭākṣeṇa naśyanti sakalāpadaḥ ।  
avicchinnaṁ dayā yatra taṁ vande karuṇānidhim ॥*

By the mere glance of the guru’s grace, all misfortunes are destroyed. I bow to that ocean of compassion, whose mercy knows no end.

Swamiji’s jokes, his melodious bhajans and kirtans are unforgettable. They continue to echo in our hearts and will be cherished always.

Today and forever, I offer my deepest respect and gratitude.

Honouring Swamiji—today and always.

Blessed to have had a great guru of Advaita Vedanta.

Swamini Lakshyananda Saraswati  
Mauritius





Having failed to find a Vedanta teacher in my place, I had joined a course in Yoga Research near Bangalore. During that time, Pujya Swamiji's one-week spiritual retreat on Kenopanishad was organized there. That was my first exposure to Vedanta and I took to it like a fish to water. On one of those days, it so happened that, I was late to the class by a couple of minutes and Swamiji had already begun the class. As the hall was full, I could not get back to my seat which happened to be in the front. Not finding any other place to sit, I was feeling very miserable. At that very same time, I saw Swamiji asking for a flower from a volunteer when a flower vase was there right on his desk at the very reach of his hand but instead, he was pointing out to a flower vase with similar flowers kept on the far side of the stage. I immediately realized that Swamiji was trying to give me some time to get back to my seat and I quickly did so with a great sense of relief. This was how my luck brought me in touch with the most outstanding teacher of Vedanta in the world today. And being carried forward by the very same luck, I could also complete the third long term Vedanta course at Anaikatti.

I am recounting here the experience of one of the Yoga students during that time as told to me by her. That day

she was too shaken up to attend the in-between Yoga class. So, she has come in search of me to talk to me about it, as I was then the in-charge of the retreat and also of the Yoga students. She was openly crying and saying that she could not believe that it was the same Swamiji whose 'Vision' she had had as a blessing some years back when she was in a sinking condition in a post-operative ward struggling to survive for the sake of her young children. And here, during the retreat, when she went to see Swamiji after the class, he had straight away called her by her name enquiring after her health and that of her children with affection like he knew them very well. This was something which had shocked her, unbelievable to her but true. Swamiji did not know her and yet he knew her.

It was in Rishikesh that I had somewhat of a similar type of experience. I was staying then in Swamiji's Rishikesh Ashram with his permission before the commencement of the third long-term course in Anaikatti Gurukulam. It was like this some kind of a strange fear had taken hold of me after reading some news item in one of the newspapers. This kind of a feeling I had never experienced before. I was feeling very unsafe there all of a sudden and I almost came to the decision of leaving the place as early as possible. That night, I could not sleep well at all. At about 3:30 in the morning, I suddenly woke up to see the huge figure of Swamiji enveloping the whole room space. There were no walls or the roof, only the figure of Swamiji was present. The whole room was filled with a reddish-orange kind of light like that of sunrise. Lying down itself, my hands automatically folded in salutation with great reverence. Then it disappeared leaving the walls and the roof back in

their places. As an effect of that there was a feeling of freshness in me. There was no trace of the fear I felt the previous day. I was my usual self again. As per schedule, Swamiji arrived in the morning and when I bent to touch his feet, he gave a gentle knock on my head smilingly and knowingly. What of it? One may ask. Then I would say it was nothing but a grace which had removed an obstacle in my path.

During our long-term course we had camped in Rishikesh Ashram for a month. In one of the evening-satsangs, somebody had requested Swamiji to do the same trick of materializing 'Vibhuti', as he had done for the previous course students and Pujya Swamiji said that things other than 'Vibhuti', like honey can also be materialized. When he said that, there was sudden change of air. Everything fell silent and Swamiji began to rub his right fingers slowly as though to draw honey from them, with all of us watching him breathlessly being very sure that honey would somehow start trickling down from his fingers. As an after-thought Swamiji stopped the action saying that his fingers would be sticky, then he'll have to get up to wash them and it being so cold outside he would need warm water and everybody being in the satsang, nobody to fetch him warm water. "All a big bother", so saying he continued with the satsang taking up other questions to answer. Honey or no honey, that was a moment to have a hearty laugh truly. It was fun.

Pujya Swamiji can be very stern too at times, maybe to correct our ways. I have inkling that he can know our thought patterns very easily. I have experienced this sternness of Swamiji on one or two occasions and taking recourse to

understand had helped me then. I have discovered that, misunderstanding Swamiji for whatever reason will not help a student in any way. Therefore, I stand by understanding Swamiji on all accounts. It was the same for me with my mother.

Swamiji's primary role as a Vedanta teacher is unparalleled. His exceptional teaching brings tears to the eyes with reverence as though Saraswati herself is there in his form. His teaching is a great blessing. I still remember the initial classes of our course with Swamiji. The examples he gave became alive for me making way for instant understanding. I would hang on to every word of his, not wanting to miss any. I would feel miserable even if I missed a single word of his. The effect was such. There is a magic in his class, the magic of sanctity. Even today, I feel the same. Even when I listen to his CDs, this feeling of sanctity catches me, the sanctity of the classes of the age-old Rishis. I have never doubted Swamiji's words, if at all, I check my own understanding. Swamiji is always extra special to his students. My prayer is, May Swamiji continue to bless his students, be it old, new or the forthcoming.

Swamini Leenatmananda Saraswati  
Mysore





An ode to His Holiness,  
Pujya Swami Dayananda Saraswati

My reverence to His Holiness, Pujya Swami Dayananda Saraswati, the extraordinary saint and scholar of the ancient Veda Vyasa lineage.

As the auspicious occasion, Satabhishekam, nears for His Holiness, Pujya Swami Dayananda Saraswati, how can we help but marvel at the awesomeness of this extraordinary *Mahā jñānī* as we celebrate his 1000th moon on this earth. True to the beautiful wisdom of the Hindu Tradition, we strive to secure the blessings of the guru by performing rites of wellness that whilst serving the entire humanity, give us an opportunity to express our appreciation, albeit no words can convey the breadth of gratitude I owe to this *Mahātmā*.

A visionary and *Mahātmā* extraordinaire, Pujya Swami Dayananda is the first *Ṛṣi*, sage to have progressed the role of women scholars into the sacrosanct arena of the sannyāsin, a distinction historically reserved by and for the male renunciate. Having had the *puṇya karma* to be taught and nurtured by this *Ṛṣi*, who is both my spiritual father and mother, I managed to cross the devastation of my early life and arrive within the light.

Born under Britain's colonized rule in British Guiana, I became the first of my people in a century to return to India. As we drove that first day to his ashram in Rishikesh, Swamiji initiated me with an elemental introduction to India. He asked the driver to stop the car, took me down to the banks of the river Ganges, filled his hands with water, and splashed it over me. "Welcome back to your Mother", he said. I knew I had come home.

A journey spanning two generations had come full circle. Swamiji devoted tireless years to my education; reuniting me with the values of my Brahmanical inheritance and the dharmas of my Vedic tradition, parts of my heritage that might have become permanently fractured had it not been for his powerful intervention. Five years later, His Holiness initiated me as a *Brahmacāriṇi*. I stood in the stream of the Mother Ganga and saw that my journey back to the Vedas had unwittingly served as the balm to heal entire generations of my family. Through the guiding wisdom of this *mahā jñānī*, I had risen from the ashes of cancer, and over time, his potent *saṅkalpas* fanned the flame of healing that mended the broken spirits of my aggrieved ancestors as well. Indeed, my quarter-century-long work in the world has become a dedication to his immutable voice, inspired by the healing of our ancestors.

Years later, as I embarked on the life of a sannyāsin, I realized the extent to which Pujya Swamiji's blessings had set me on an infinite journey reaching far beyond the life of a *sādhu*, scholar, or renunciate. The phenomenon of this *dīkṣā* led me to the golden light of awareness. His *saṅkalpa* is so powerful that each and every day I am aware of his

great spirit as it guides me to walk my journey with honesty to self and in service to those in need. His *śakti* is so tremendous that a quarter-century later, his blessings continue to fill my life as it empties itself of my karmic imprints. Through his grace I continually recognize my immersion in Īśvara. I remember the ineffable words of my Sadguru, “Eventually, as we enfold into Īśvara, even the renunciation of the renunciate is renounced.” The memory of the *jīva* is stripped away until finally the renouncer is herself surrendered.

As I move forward into another phenomenal phase of my karmic journey, I shall never be able to adequately convey the vastness of spiritual influence Swamiji had had on my daily life, his blessing is far too great to be defined or put into mere words.

In the words of Ādi Śaṅkara, “Let all my speech be your prayer, let all my crafts and technology be your worship and be the mystic gestures of my hand, adorning you. May all my movements become your devotional circumambulation. May everything I eat or drink be oblations to you. Let my lying down in rest and sleep be prostrations to you. Mother! Whatever I do, may all that become a sacramental service and worship for you.”

Swamini Mayatitananda Saraswati  
USA





I consider myself blessed as I am initiated by Pujya Swamiji and he is my guru. Pujya Swamiji is very easily approachable in spite of being an embodiment of *brahma-vidyā*.

I am touched by two qualities of Pujya Swamiji.

1. A very unique method of handling and teaching of *śāstras*. All Scriptures are *hastāmalavat*, clear as a berry in the hand to him. As it says about Shankaracharya's bhashyam that it is *prasannam* and *gambhīram*, in the same way, Pujya Swamiji's teaching is easy to understand by all the students but at the same time it contains great depth in it.
2. Pujya Swamiji is easily available for everyone. Whoever comes in contact with Swamiji, he or she is just touched by his care, love and warmth. So, everyone feels comfortable with him.

One who has both these qualities is called *śrotriya* and *brahmaniṣṭha*. As a *śrotriya*, Swamiji is the best guru/teacher. As a *brahmaniṣṭha*, Swamiji is available to all. And the reason is, he has the vision of *sarvātmabhāva*,

allness. And for that reason, all beings are in him and he himself is in all beings, '*sarvabhūtasthamātmānam sarvabhūtāni cātmani*'.

Swamini Nigamananda Saraswati  
Porbandar, Gujarat





## Pujya Swamiji and Me

I first met Pujya Sri Swami Dayananda in Rishikesh. It was 1998. I was not new to Vedanta. I had been reading and listening for two or three years. Swamiji though introduced me to a new dimension of the Vidya. And he arranged for me to stay in Rishikesh and study fulltime in the classes conducted by Sri Swami Sakshatkrtananda. I remember the morning I stood awaiting my turn to be interviewed, a voice inside me told me that this day my life would change, profoundly and forever. And it did. That day Bhagavān allotted me a guide. And from that day on Pujya Swamiji's underlying protection and strength has been a constant thread through my life.

Our course was less structured than the ones conducted at Anaikatti. It went on for four years. During those years our small Rishikesh group spent several months with Pujya Swamiji in Anaikatti. We certainly enjoyed the best of all possible worlds. Memorably Rishikesh gave us wonderful exposure to many of Pujya Swamiji's great teacher disciples. Swami Paramarthananda came for several weeks over a couple of years. Swami Vidadatmananda visited almost every year. He always conducted special classes for us. Many others

came, largely to conduct their respective residential camps, but they always found time for the Rishikesh brahmacharis. So many great saints shared their knowledge with us.

And then there is Rishikesh itself. Swami Shivananda's kutiya was just up the road. So was Vashistha Guha where Vashistha himself was said to have meditated. Then Kailash Ashram, the great and ancient seat of learning, presided over still in all pomp by a traditional mahamandaleshwar. Even there the Dayananda Ashram brahmacharis were welcome and spoiled like nephews and nieces by the mandaleshwar and the acharya. As we listened to and learned the teaching of the Upanishads and Bhagavad Gita, our lives were literally saturated in spiritual endeavour.

I once asked Puja Swamiji where he preferred to be. He told me Rishikesh. My sādhu tribe is here, he said.

But it was Puja Swamiji's simple non-judgmental way that made the greatest difference in my life. Puja Swamiji is unique. Could there be a blessing more relevant than to have him in one's life?

To recognise that all is one, to be able to accord all things the degree of respect one expects for oneself is ahimsa. That is Vedanta as he taught it to me. There could not be a life more privileged, more blessed.

Swamini Nityananda Saraswati  
New Zealand





I first saw Pujyasri Swamiji in a picture just after my college studies in 1985, when I lived in the Nilgiris. Looking at the picture of Swamiji, a traditional teacher, I kept him in my mind to accept him as my teacher. Then I joined many organisations. But, as all those organisations did not have any teaching tradition, I did not gain any knowledge out of them.

In 1989, I met Pujya Swamiji in Rishikesh on the occasion of his Shashtyabdapurti. I was hearing Pujya Swamiji first time, he was talking about himself. Even though Swamiji was talking about himself it was so clear and very pleasant to listen. Then after the function, I met Swamiji to seek his permission for attending the first course in Anaikatti. At first, I attended the six months course and then I continued for the three and a half year course. Through the teaching of Pujya Swamiji, I realized that all my modern Vedanta thoughts were destroyed and I gained the meaning of spiritual life. There is nothing to look back in my life for anything, it is just like the river resolving in the ocean, it was full and complete. So, I chose to share this knowledge and I was ready to teach anywhere. Pujya Swamiji asked me to go to Erode. Since then, I am in Erode and I conduct

classes for people. It is all the *anugraha* of Pujya Swamiji. The *sampradāya* is kept alive by Pujya Swamiji, for that there is no word to utter.

May the *guru-anugraha* be with me and for all.

Swami Nityamuktananda Saraswati  
Erode, Tamil Nadu





## My Guruji Swami Dayananda Saraswati

01. **S**-orrow remover - by blessing one with the knowledge of oneself that is Ānanda.
02. **W**-orld wide Spiritual Teacher - The one who reveals the real nature of 'I', the self.
03. **A**-dmired by thousands of people - The one who with His erudition inspires many to look within themselves, the self.
04. **M**-y Guruji - A relationship between the two, the *śiṣya* and the *guru*, the *guru-śiṣya-paramparā*, our tradition.
05. **I**-ntelligent Living - A happy way to live in this world is to live in one's own *svarūpa*, which is of the nature of *sat-cit-ānanda*.
06. **D**-estroyer of Ignorance - Ignorance of the self, 'I' the ignorant gets the ignorance destroyed, shines by the self.
07. **A**-bode of Compassion - Compassion personified is Swami Dayananda Saraswati.
08. **Y**-ou are Brahman - Brahman that *sphurati* in the form of 'I'. 'I' in every one of us (in every Human Being), 'I', the *ātmā*.

09. **A**-nanda - Limitless Happiness, *mokṣa*. That happiness, which every human being is desirous of.
10. **N**-ormal - Normal Person (Swamiji) bringing abundance of Human Values and Harmony in the present-day troublesome situation.
11. **A**-sk for Knowledge – It will be given, to the *mumukṣu*, a seeker desiring knowledge.
12. **N**-one other than Brahman amongst us - Blessing our lives as HIS i.e., *sat-cit-ānanda*.
13. **D**-edicated to Truth -The Brahman, the *adhiṣṭhāna* of *jīva*, *jagat* and *Īśvara*.
14. **A**-dministrator and Organiser of many Institutions like Arsha Vidya Gurukulams, Arsha Vidya Pitham, Hindu Dharma Acharya Sabha, Dharma Rakshana Samiti, All India Movement, AIM for Seva and Chathralayas etc.
15. **S**-śiṣya-priyāya namaḥ, My Salutations to Him who loves His disciples.
16. **A**-aho Guruḥ Aho Guruḥ! Aho sāstram Aho sāstram! Aho jñānam Aho jñānam!
17. **R**-iver Ganges - *Jñāna Gaṅgā* flowing, filling and purifying many hearts of the seekers of Knowledge.
18. **A**-ānando Brahma- Brahman is *ānanda*, *ānanda* is Brahman.
19. **S**-Śam karoti iti Śaṅkaraḥ - Like Śaṅkara who brings peace into this world.
20. **W**-oh! The Great Master, Teacher of Teachers.
21. **A**-round the world spreading the message of Vedanta.

22. That from which all living beings are born - in which they all exist - and unto which they go back, know that is Brahman.

23. I-the Brahman, the Truth- *aham brahmāsmi*.

In those days when I was serving Sri Pujya Swamiji, in Sandeepany at Bombay, I used to serve him Horlicks at night. Generally, Horlicks is taken when it is hot, as a hot drink. Only when taken 'hot hot', it is a delicious drink. I used to prepare Horlicks at Swamiji's Kutuya and serve him, taking hot milk in a flask. After mixing Horlicks in hot milk, I used to cool it so that it could be drunk by Swamiji, without waiting for it to cool. I served the same on the next day, 2nd day, 3rd, 4th, like this, 5 or 6 days passed. May be on the 7th day, I felt that there was a small hint or gesture to indicate that the Horlicks is not hot enough to drink.

My God! Can you calculate his patience! If somebody else was in Swamiji's place, where would I be!

My praṇāms to the lotus feet of Sri Guruji.

*Om Tat Sat*

Swami Nityatriptananda Saraswati  
Punyagiri, Vijayanagaram District  
Andhra Pradesh





॥ श्री परमगुरु चरणारविन्दाभ्यां नमो नमः ॥

॥ *Śrī paramaguru caraṇāravindābhyāṃ namo namaḥ* ॥

प्रज्ञावैशाखवेधक्षुभितजलनिधेर्वेदनाम्नोऽन्तरस्थं  
भूतान्यालोक्य मग्नान्यविरतजननग्राहघोरे समुद्रे ।  
कारुण्यादुद्दधारामृतमिदममरैर्दुर्लभं भूतहेतोः यस्तं  
पूज्याभिपूज्यं परमगुरुममुं पादपातैर्नतोऽस्मि ॥

*prajñāvaiśākha-vedhakṣubhita-jalanidher-  
vedanāmno'ntarasthaṃ bhūtānyālokya  
magnānyavirata-janana-grāhaghore samudre ।  
kāruṇyād-uddadhārāmṛtamidam-amarair-durlabhaṃ  
bhūtahetoḥ yastaṃ pūjyābhipūjyaṃ  
paramagurumamuṃ pādapātairnato'smi ॥*

I salute by prostrating myself at the feet of my teacher, the most adorable among the adorable, who, on seeing the creatures drowned in the sea, the world, infested with the terrible sharks of incessant births, rescued for the benefit of all, this nectar, difficult to obtain even by the devas, from the depths of the ocean of the Vedas, by churning it with the churning rod of his illumined reasoning.

(*Māṇḍūkya-sāṅkara-bhāṣyam*, one of the closing *ślokas*)

I met Parama Pujya Swamiji for the first time, in 1970. I was among the Vedic Pandits who received Swamiji with Purnakumbham in the Municipal Corporation Hall in Coimbatore. Though I was interested in listening to the spiritual discourses, I could not understand much of Pujya Swamiji's lecture, which was in English.

During one of my days at Sri Ramakrishna Tapovanam, Tiruparaithurai, I met Pujya Swamiji at Thanjavur for the second time. This time, I enjoyed listening to Swamiji, who addressed the audience in Tamil. I remember Swamiji saying, "Only through knowledge, one can attain liberation." The way he stressed that, was convincing to me. Swamiji mentioned about the start of a new Ashram at Anaikatti and added that whoever was willing to learn the *śāstram* could join.

I expressed my long-cherished dream of learning *śāstram* to Swami Chidbhavananda, who assured me that I will get a teacher. I met Swami Paramarthanandaji in 1987 at Coimbatore. I conveyed to him my desire to learn Vedanta. Swamiji asked me to come to Chennai and I started studying under Swamiji. During that time, Pujya Swamiji blessed me, saying that, "Only the Veda that you learnt is protecting you. You are on the right track of knowledge."

As years passed by, I came in touch with Pujya Swamiji more closely. Pujya Swamiji's presence of mind, *pratyutpannamati*, the way he handles the words of the *śāstra* and his teaching methodologies are amazing. The following words of Swamiji "You are the infinite, you are the whole", had a deep impact in my mind.

In 1991, I was coordinating the Vedic rituals during the starting phase at Anaikatti Ashram. Suddenly my health condition became so bad and I was hospitalized. Medical experts concluded that I was in my death bed. Pujya Swamiji came to see me every day. He touched and blessed me. My survival is a miracle.

As per Pujya Swamiji's order, I took part in the Kumbhabhishekam activities of Sri Gangadhareswara Temple at Rishikesh. I was privileged to take part in the ritualistic part of Pujya Swamiji's 60th and 70th birthday celebrations. I am glad for the privilege to serve in Pujya Swamiji's Satabhisheka celebrations.

Pujya Swamiji's qualities are beyond description. He is one who uplifts, even those who criticize him. Pujya Swamiji is an embodiment of *svādhyāya-pravacana*, learning and teaching. Pujya Swamiji is a personification of intellectual strength and emotional strength.

I offer my prostrations to Bhagavān for giving us this great guru. Only God has manifested himself as guru. A person who has hundred students is adored as *jagat guru* in our culture. Pujya Swamiji is a *jagat guru* who has created hundreds of Vedanta teachers all over the world. He is a master of masters.

I am glad to live during Pujya Swamiji's times, to move closely with Swamiji and to experience the shower of his loving grace.

अहो शास्त्रम् अहो शास्त्रम् अहो गुरुरहो गुरुः ।  
अहो ज्ञानमहो ज्ञानमहो सुखमहो सुखम् ॥

*aho śāstram aho śāstram aho gururaho guruḥ ।  
aho jñānamaho jñānam aho sukham aho sukham ॥*

(Pañcadaśi-tṛptidīpa prakaraṇa - 296)

Swami Omkarananda Saraswati (Brahmaleen)  
Theni, Tamil Nadu





## Divine Grace Awaits

If your *saṅkalpa* is true to your conscience and if you are strong in your conviction, then Bhagavān's grace will certainly help you to fulfil your commitment, said Pujya Sri Swami Dayananda Saraswati narrating his experience during a visit to Sri Swami Omkarananda's Ashram, Theni.

It happened on 5th June 2007. It was a rainy day. Pujya Swamiji was traveling by car from Coimbatore to Theni. After crossing Palani, Swamiji spotted a lorry going in front of his car. It was loaded with cattle (cows), meant for the slaughterhouse in Kerala. When the car driver tried to overtake the lorry, Swamiji noticed another lorry in the front similarly carrying cows going for the slaughterhouse. The animals were dumped in the vehicles in such a manner that there was no room even for a little movement. Their heads were drooping in sorrow. The light rays from Swamiji's car as reflected from the eyes of cattle revealed the intense pain of the animals' suffering. Pujya Swamiji's eyes were fixed on the animals. It appeared as if they are pleading to save their lives at the sight of Pujya Swamiji. Swamiji's car followed the vehicles from behind. The law prohibits carrying cattle more than the permitted number

in transport vehicles. Here it must be more than double the permitted numbers. Swamiji focused his mind only on the plight of the animals and strongly felt that they should be freed from their pain before he reaches Theni Ashram. This *sankalpa* was very strong in the mind of Pujya Swamiji.

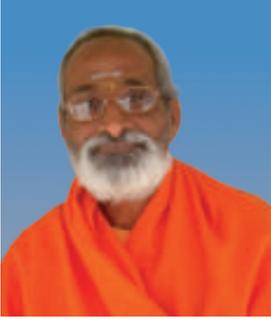
At that time came a call and it was from a devotee of Pujya Swamiji, who was a senior police officer in Bhopal. During their conversation, Swamiji narrated to the police officer about the plight of the animals being carried for slaughterhouse in front of him. Swamiji also told the officer about his will to find a way out to help the animals set free. Then the officer asked for the registration number of the vehicle going in front of Swamiji's car and their conversation ended there. It was around 7 pm. The journey continued but lasted only for a short while. Within next 30 minutes, the vehicles were stopped by few policemen at a place called Devadhana Patti, just 20 kms before Theni. The Cops checked both lorries carrying cattle and ascertained violation of rules. Pujya Swamiji's car also stopped there. Seeing Swamiji, the policemen came to him and informed that they had received instructions from their higher authorities to check the vehicles carrying the animals. It was found that there was violation of rules. Then Swamiji expressed to them his desire to see the cattle freed. As per law it was done. Swamiji was very happy, when the men-in-uniform handed over all the animals to the SPCA. (Society for Prevention of Cruelty to Animals).

A rousing welcome to the chanting of Vedas was given to Pujya Swamiji on arrival at Theni Ashram around 8.15 pm. During the Satsang that followed, Pujya Swamiji

narrated this incident to impress upon the fact that if the *saṅkalpa* is true, the Divine Grace will help one succeed. The divine call from the police officer came at the right place and at the right time to bring about success.

Swami Omkaranishthananda Saraswati (Brahmaleen)  
Dindigul





*Om Namo Nārāyaṇāya*

I was a trained Yoga teacher, having graduated from Satyananda Saraswati's Yoga Centre at Munger, Bihar. I was teaching Yoga to people throughout Orissa. In 1988, I came across Pujya Swamiji and his unique way of exposing Advaita Vedanta.

Immediately, I wanted to study under him directly. However, in spite of my purushartha, strong prarabdha prevented me from joining neither of the initial 2 courses in Anaikatti in 1991 as well as 1995.

Due to Īsvara's grace, I could finally join the third three-year course in 2002-2005 and complete it. I got adequate exposure to the *śāstra* and of course gurukulavasa and directly relating to Śrī Medhā Dakṣiṇāmūrti. During the three-year course and even after in Rishikesh, I had the exceptional opportunity to personally attend to Pujya Swamiji, which gave me insight to a Mahatma's life and his dealings with others and the world.

Soon after, the course I offered my help to Pujya Swamiji in AIM for Seva work and was in charge of Rohtak chhatralay in Haryana. I have been a brahmacari for 60 years. When I felt adequately prepared, I took *sannyāsa-dīkṣā* in 2008.

Orissa has contributed the maximum number of Sannyasis to Swami Sivananda parampara. It has also contributed high number of Sannyasis to Swami Dayananda parampara (currently 10 of us).

During Rohtak period, I strongly wanted to contribute to my home state, Orissa. I belong to the district of Kalahandi, which became the centre of World's attention due to starvation deaths. Due to Bhagavan's grace and Swamiji's *satyasaṅkalpa*, I was able to procure half an acre of land in Bhawanipatna, Kalahandi from local philanthropists to build a chhatralaya. This is my contribution to Swamiji's work. Of my own, I perhaps would not have felt motivated enough and could not have made any significant contribution. This way I feel like the squirrel's contribution to Sri Rama's setubandha.

Swami Paramahamsananda Saraswati  
Bolangir, Orissa





The year 1975 is the most memorable year of my life. At that time, I was living in Matunga, Mumbai. It was a locality dominated by South Indians. Many religious and spiritual discourses used to be organized in and around Matunga. My working hours were such that I could attend all those programs. I was born and brought up in a traditional village in Kerala – Noorani, Palakkad. After completing my graduate course in Chemistry, I went to Mumbai in search of job opportunities. I had landed a job that year. Because of my orthodox background, I used to look for religious programs.

It was at that time that I came to know of Pujya Swamiji's discourses at Shankaramatha, organized by Chinmaya Mission. I attended the entire series. Listening to the discourses in English medium was a new experience for me. Swamiji's handling of the English language, communication skill, tight reasoning and his sense of humour captivated me.

In one of the discourses, Swamiji was dwelling on the line "*ātmeccā vyavasīyātām nijagr̥hāttūrṇaṁ vinirgamyatām*". Swamiji was emphasizing the need of a guru and the mode of approaching a guru with proper offerings, *samitpāṇiḥ*. I was sitting in the front and I felt Swamiji was talking to me only. Something inside me told me that Swamiji is my guru, but I didn't know how to approach him.

On the last day, I went to the book stall to get some books. Along with the books, I got a pamphlet. To my utter surprise it was an announcement of a Vedanta-course in Sandeepany Sadhanalaya, Mumbai. I didn't know / notice that Pujya Swamiji is going to be the Ācārya.

I applied and was called for an interview. As I was preparing for the interview, Swamiji's words "*tadvijñānārtham sa gurumevābhigacchet samitpāṇiḥ śrotriyam brahmaniṣṭham*" were ringing in my ears. I collected a bundle of 'samit' from one of the temples in Matunga and kept it ready for the interview.

On the crucial day, I went to Sandeepany Sadhanalaya, the venue of the interview. A few youngsters were waiting. I grew more and more nervous, fearing rejection. After some time, which appeared endless, I entered the 'kutia' with bated breath. I was overwhelmed when I saw that it was the same Swamiji whom I had mentally chosen as my guru. When I offered the bundle of 'samit', Swamiji had a hearty laughter which put me at ease. Swamiji never talked about Vedanta during the interview. Swamiji wanted to know whether I had any commitments and whether my family will be affected by my decision. Swamiji's compassionate smile and kind enquiries made me feel that I am sitting in front of my parents. When Swamiji instructed me to join the course on the 7th of January 1976, I became speechless. When I look back, the significance of that moment gets deeper and deeper.

After I joined the course, there was no turning back. Swamiji was available for us throughout the course. Every class, every satsaṅga-session, every conversation, in short,

every action of Swamiji was a learning opportunity for me. And that continues to be so even now. For me, Swamiji is my *Guru, Śāstram* and *Daivam*.

On the auspicious occasion of Pujya Swamiji's Satabhishekam, I would like to share some thoughts. I consider myself extremely fortunate to be a disciple of Pujya Swamiji. This is the best thing that has happened to me in my life and that can ever happen to me.

Whatever I am now, leaving aside my limitations, is because of my association with Pujya Swamiji and his teachings. It is very difficult for me to express what I got from him. However, I will share some of the lessons I have learnt from Pujya Swamiji's teachings and life. I am limiting them to a select few that are prominent in my mind and that appeal to me the most.

#### Lessons from Swamiji's Teachings:

1. Veda is a primary means of knowledge like the sense organs. This means that Veda is valid by itself.
2. Attempting to validate Veda through scientific analysis or mystic experience is a misguided approach. By this, we are reducing Veda to a secondary means of knowledge like inference. Treating a primary means of knowledge like a secondary means is worse than rejecting it. Once we fall into this trap, there will be endless problems.
3. We continue to accept the validity of the eyes in spite of occasional optical illusions. Similarly, we have to accept the validity of the Veda, in spite of certain seeming aberrations in certain portions of the Veda.

If we reject the eyes because of the occasional optical illusions, we are the losers. Similarly, if we reject the Veda because of certain seeming aberrations, we are the losers.

4. Respecting mahatmas does not mean unconditional acceptance of all their statements. We should never surrender our intellect in the name of *Śraddhā*, *Bhakti*, or *Śaraṇāgati*. Transcending the intellect in the name of spiritual pursuit will not lead us anywhere.
5. *Samādhi*, as a state of stillness or concentration, cannot lead us to any new knowledge, be it material or spiritual. Any knowledge, material or spiritual, has to take place in the intellect only. Any knowledge, material or spiritual, has to arise by the employment of a relevant means of knowledge.
6. Dakṣiṇāmūrti's silence cannot be taken literally as a non-verbal communication because silence is not a means of knowledge. That silence has to be understood as an indirect form of verbal communication i.e., a verbal communication through implication.
7. Self-realization is not a mystic experience. It is nothing but self-knowledge. And self-knowledge is nothing but the clear understanding of the fact that the ever-experienced self i.e., the ever-evident 'I' is the non-dual Brahman.
8. To grasp the message of Vedanta, we don't require any new experience. Whatever experiences a normal human being undergoes are more than enough to grasp the message of Vedanta.

9. Desires are said to be the root cause of all evils. In fact, it is the blind demonization of all desires as a whole is the root cause of all evils. The faculty of desire is a unique privilege enjoyed by a human being. Without the faculty of desire, one cannot even pursue self-knowledge or liberation. Abusing that faculty due to ignorance and immaturity alone is the cause of all problems.
10. *Mokṣa* is not something to be attained through a single path or multiple paths. For, *mokṣa* is not a destination. It is our very nature which has been disowned due to ignorance. Whatever is disowned due to ignorance has to be claimed through knowledge. Whenever we say that self-knowledge alone is the means of *mokṣa*, it does not mean that we are fanatics. It only means that we have diagnosed the problem correctly.
11. Self-knowledge cannot be gained through several methods. It is possible only by employing the appropriate means of knowledge i.e., by exposing oneself to the teaching of Vedanta. Any system of teaching which reveals the fact that 'I am the whole' is Vedanta, irrespective of the language in which it conveys this fact.
12. One who knows Vedanta and knows how to handle its words properly, can communicate its message directly to a prepared student. Self-knowledge is an extra-ordinary knowledge. But it does not mean that a man of knowledge should resort to an extra-ordinary lifestyle.

## Lessons that I have learnt from Swamiji's life

1. It is possible to show unconditional love and compassion towards all.
2. It is possible to accommodate everyone irrespective of who the other person is.
3. It is possible to help everyone, known or unknown, unconditionally.
4. It is possible to pay attention to every single person even when one is surrounded by a huge crowd.
5. It is possible to listen to everyone intently even when there are endless people.
6. It is possible to remain relaxed in spite of hectic activity.
7. It is possible to live a life of deliberate thoughts, deliberate words and deliberate actions, without any agenda of one's own, taking things as they come.
8. It is possible to derive inspiration and motivation from oneself in spite of old age and poor health.
9. Lastly, it is possible, but not that easy to emulate Pujya Swamiji.

My namaskarams to Pujya Swamiji

Swami Paramarthananda Saraswati  
Chennai





॥ श्री दयानिधये नमः ॥

People say that Paras stone's touch converts iron into gold but it cannot convert iron into another Paras. But Our Pujya Sri Swami Dayanandaji's teaching is such that when a shishya comes in its contact he/she gains the knowledge as well as becomes a teacher. His teachings as well as the way of teaching is such that who so ever came in contact with it there is no way of escaping the knowledge. As Pujya Swamiji himself says, "I will put you in such a corner from where you can do nothing but see."

I attended Pujya Swamiji's talks at Bharatiya Vidya Bhavan, New Delhi, in 1982-83 for the first time. He had taken the 13th chapter of the Bhagavad Gita. I still remember those talks. Those seven days have changed the direction of my life. Many a times people ask me this question, "How and why you have chosen this way of life?". I have no answer except that listening to Pujya Swamiji's talks, that too only once has changed my life.

In those talks Pujya Swamiji introduced Swami Prabuddhanandaji, he used to take evening classes at Bharatiya Vidya Bhavan those days. After Pujya Swamiji's talks, I joined his classes. In September 1983, some students

from his classes were going for a camp at Chinmaya mission Siddhabari. I got a chance to attend that camp. As a new three-year Vedanta course was going to start in Feb. 1984. I joined that course there.

During my course at Siddhabari, I met some Swamis and brahmacaris and found that either they have done their course under Pujya Swamiji or they are Pujya Swamiji's shishya's shishya. Though I feel myself connected to Pujya Swamiji when Brahmacari Nirvan Caitanyaji (Swami Atmananda) was taking our course, who was Pujya Swami Veditatmanandaji's student, my desire to study directly from Pujya Swamiji increased day by day.

By Lord's grace in 1993, I reached Rishikesh Ashram and met Pujya Swamiji for the first time and talked to him for more than an hour, I felt that I know him from years. He is such a person that everyone feels he loves him/her the most.

In Coimbatore, in 1995, Pujya Swamiji helped me to deal with my emotional personality. He had given me lots of his time. One incidence I can never forget, one day I told Pujya Swamiji, 'I have to talk to you', he had given me time after night satsang. As I reached there after satsang, Ms. Nirmal Guptaji also came to meet Pujya Swamiji as she had to take early morning flight. When Pujya Swamiji came out from his room he saw both of us, he just stopped there for a moment. As it was already late, I told Pujya Swamiji that I will talk tomorrow. But he said you wait here I will talk to you today itself. When my turn came, it was very late, I told him, it is not important I will talk tomorrow. But Pujya Swamiji talked with me then and there.

As Lord Sri Rama is called embodiment of Dharma, Pujya Swamiji seems to me an embodiment of Daya itself.

In the end of 1998, Pujya Swamiji asked me to go Gwalior. On 15th July 2000, he gave me sannyāsa. Pujya Swamiji's voice at the day of my sannyāsa still echoes in me. I had a very peculiar experience that day which is not easy to explain, only I can say,

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।  
त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥

At that time few people from Gwalior requested Pujya Swamiji to come to Gwalior. He agreed and gave the dates for Feb.2001. I was very happy but still worried about arranging the talks. As I had no experience of doing such work, and I know hardly 8-10 people in Gwalior. Is it possible at all for a shy and introvert like me to arrange the event? When I was tired of thinking again and again what to do and how to do it? I remembered Pujya Swamiji's words, he said, "I will come to Gwalior." Remembering Pujya Swamiji's words, I calmed down, it is his sañkalpa it will happen. After that, I don't know from where people came and helped me to arrange those talks. I still cherished those five days with Pujya Swamiji in Gwalior.

Especially one thing I want to tell about his visit to Gwalior. Though talks were arranged in the best auditorium in Gwalior, but, as soon as the program started electricity went off. Auditorium staff had told me about the generator charges. I thought generator is fixed in the auditorium and if we use it, we will pay for it. But they have not informed me that generator is not there, only if we paid in

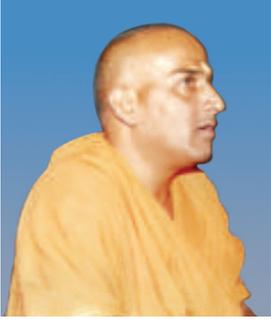
advance, then they would have arranged it. When I found out there is no generator in the auditorium, at that time I didn't know what to do. Only there were few torch lights. Pujya Swamiji asked to start the program. Chief guest's speech, introduction about Pujya Swamiji all went like that. But as soon as Pujya Swamiji started electricity came with his first word, everyone clapped with joy.

I was upset due to this electricity failure. Everyone was saying something or the other. I want to explain to Pujya Swamiji what happened actually. But he didn't even mention this. When I wanted to talk about it, he changed the topic. Then I told him we will arrange the generator from tomorrow. He said, 'No need for the generator it will not happen again', and with that he made me so comfortable that I forgot about this electricity failure.

I have never seen Pujya Swamiji angry. There is so much to learn from Pujya Swamiji's way of interacting with people and how he deals with the situations. Pujya Swamiji is like an ocean and I have been able to pick up only few drops. His teachings and presence in my life has given me contentment, confidence and acceptance. I don't have the words to express my gratitude. My *śat śat praṇāms* at his lotus feet.

Swamini Prabhananda Saraswati  
Gwalior





I feel blessed indeed to have studied at the feet of Pujya Sri Swamiji and also to have got Sannyāsa from him. I am ever grateful to God to have guided me to Pujya Sri Swamiji.

Swami Prabuddhananda Saraswati  
New Delhi





It was in 1971, when an eleven-year-old child, walked a path which brought her face-to-face with her God-incarnate. She saw a human being who was an embodiment of love and compassion. He was everything she ever wanted to become. He fulfilled all her dreams of the 'perfect' human being. And needless to say - she wanted to be like him, emulate him, and enjoy the perfection that he reflected in his life.

That child was me and my God incarnate was Pujya Swami Dayananda Saraswati. I remember asking him - "How can I become like you? What do I need to do to be as kind, loving and compassionate as you are? Can I be with you?" He replied, "Of course you can become like me; but not by merely being with me. You must have the knowledge of the Infinite that I have." I asked, "Will you accept me as your disciple?" He replied, "Yes, you can study with me. But you are still a child. Complete your education and come. I shall teach you."

After completing my education, as a nineteen-year-old, I arrived in the Gurukulam at Piercy, California, in 1979. I spent the next few years, studying the scriptures at his feet. He tirelessly taught me and my co-students for thousands of hours, the depths of the scriptures revealing

the oneness of the Lord with the individual and the universe.

What next? I was ready for anything that my guru asked me to do. My tradition had taught me –

*ājīvitam trayam sevyam vedāntogururīśvaraḥ  
ādau jñānamāptaye paścāt kṛtaghnatva nivṛttayete*

Lifelong one must serve the three – Vedanta, Guru, and God. In the beginning, for the purpose of gaining knowledge and later, to remove ingratitude.

As a 21-year-old, I took these words to heart. The choice was made to serve my tradition that had given me a new spiritual birth, by serving my guru. Little did I know then the challenges I had taken on in my innocence, to center my life around a Saint, whose lifework was giving the Advaitic teachings to humanity at large.

In 1982, I began teaching Vedanta in New York, USA. But the work cut out for me by Pujya Swamiji did not confine me to teaching in a class-format alone. His work included establishing a Gurukulam in the USA and I found myself in his orbit of land search, fundraising, and teaching at the Saylorsburg Ashram in Pennsylvania. A decade later, apart from teaching, I found that I had trained myself to be versatile, and rise to any command of Pujya Swamiji, including living in his Rishikesh Ashram and authoring a series of 23 books, that later came to be popularly known as '*Pūrṇa-vidyā*'.

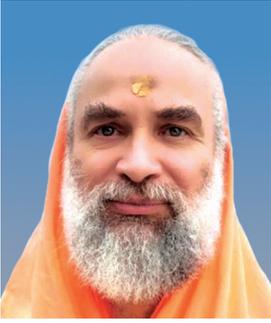
My life journey brought me to Anaikatti, Coimbatore, where I taught courses in Vedanta, Sanskrit, and Vedic heritage, and did AIM for Seva work. By serving at my

guru's 3 institutions, from 1982 to 2005, I believe that I have served my tradition and Īśvara.

Today Pujya Swamiji's continued blessing has helped me arrive at a life I had always cherished as a seeker, a life in the Himalayas! The culmination of my life is in living in quiet contemplation on the banks of Mother Ganga. I continue to follow my own intuitive guidance in my little retreat center to assimilate the truth that one's sadguru is truly within, just as divinity is within and life is only a manifestation of what is within!

Swamini Pramananda Saraswati  
Tiruvannamalai and Uttarakasi





I first met Pujya Swamiji in December 1998 when he came to Reunion for a series of conferences. I remember the west coast of the Island became green again after a long period of drought.

I didn't know much about Pujya Swamiji and Vedanta. I was very new in this field since I had joined our Ashram there in Le Port only 3 months before, after reading "The Bhagavad Gita as it is".

Swami Advayananda told me that I was very lucky that I was going to meet Swami Dayananda here without waiting for years.

I severely sprained my ankle the day Pujya Swamiji arrived and I could be totally on leave and my time next to Swamiji was really optimised.

I was very much impressed by Swamiji but I could ask him his thinking about the Hare Krishna's teaching the *mantra* "Hare Krishna Hare Rama". Swamiji told me, "The *mantra* is very good", and made me understand by a gesture of the hand that their teaching was not exactly his cup of tea then he repeated, "The *mantra* is very good".

During these days with Pujya Swamiji, I could feel that he was someone extraordinary.

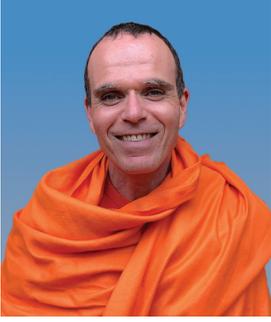
Before he left Reunion, Swamiji asked us (me and a few other students of the Ashram) to come and study in Coimbatore for the next course.

I had the opportunity to join the long-term course in 2002. That was a great occasion to grow up with the blessing of Pujya Swamiji who is always with me now.

May Pujya Swamiji, the manifestation of perfection, continue to guide and inspire me and everyone coming to his lotus feet, in the vision of Īśvara.

Swami Praṇavārthānanda Saraswati  
Pranava Ashram, Reunion





## Praṇām Swamiji from the depths of my heart

Although ten years have passed since Swamiji entered *Mahāsamādhi*, for me, Swamiji has never left. Each day, as I sit to prepare for the classes for my students, Swamiji is present. Each time I sit before my students and teach, it is Swamiji's words that are spoken, with simplicity and clarity. And I, like all the other students, sit and listen.

In every moment of the day, you are here.

The vision of Vedanta, as you revealed it to us, guides my steps and shapes my thoughts.

The radiant words of the *śāstra*, illuminated through your endless clarity and the teaching at your feet, live and breathe within me without cessation. For me, Swamiji, you are always here, Now.

And even if I were to write a thousand, two thousand, a hundred thousand words, they would pale in comparison to what you have given me and still fail to express the depth of my gratitude – the reverence that fills every thought, word, and action.

Thank you for the opportunity.

Thank you for the simplicity and compassion.

Thank you for allowing me, though born into a distant and foreign culture, to be exposed to this sublime teaching.

Thank you for the patience, for the understanding.

Thank you for allowing me to sit at your feet.

Thank you for holding me tightly, even when I thought I was falling.

Swamiji, your grace built the *āśrama* in Israel *Brahma-vidyā sampradāya āśram* which my students and I continue to study in.

What a shining privilege it is to hear your voice, to laugh at your jokes, to thank Īśvara for the ocean of compassion that is you.

An eternal *sāṣṭāṅga namaskāra* at your feet,

with boundless reverence,

with deep gratitude that extends far beyond all words.

Taking refuge in you, your *śiṣya*,

Swami Pratyagatmananda Saraswati  
Israel





Swami Dayanandaji has been an inspiration to me and to all who come in contact with him. Even with all the graduate education that I had, my real education began when I met Swamiji. Having come to the Saylorburg Ashram, being a vegan vegetarian, I did not believe that there was a God. Of course, the concept of God that I had is one that any of us would be able to refute now after being exposed to Swami Dayananda's clarification and teaching of the ancient texts of Vedanta. I can remember the "Aha!" experience I had when I began to understand what God is rather than who God is.

Beyond words to express my feelings, I feel blessed that I was led to the Saylorburg Ashram. I was so influenced by Swamiji that I hardly gave it a second thought to retire in 1995 from a very satisfying career and move to India to attend the three-year residential course in Anaikatti, Tamil Nadu. The three years ended up being more than ten.

Over the many years that I have known Swami Dayananda, I have noticed that he is the most compassionate, caring and helpful individual that I have ever known. Ceaselessly and tirelessly, he listens to people who come to him for his assistance. Finding creative ways to address their

problems, Swami Dayananda puts people at ease immediately and instills a sense of peace in them. It doesn't matter if the person is a poor and simple villager or a well-known politician or an influential industrialist. Age or status is irrelevant to Swami Dayananda. I have observed this very often.

It is remarkable to me that Swamiji is like a Tanjore doll, he just doesn't give up and bounces right back up if there are obstacles in his way. He finds ingenious ways to overcome them. Even when he has health issues, Swamiji plows right through them ignoring their very existence.

There is no Vedanta teacher to match Swami Dayananda. He is brilliant and creative when he invents innovative examples to make us comprehend this very subtle knowledge of the self.

I sincerely hope that Swamiji will be able to continue teaching for many more years to come.

Swamini Ramananda Saraswati  
Arsha Jnana Sthana  
East Stroudsburg PA, USA





## Samarpanam unto the holy feet of Pujya Sri Swami Dayananda Saraswati

All of us who have even been remotely connected with Pujya Swamiji in our lives have felt that he has been very special to each one of us. He has a special place in our hearts.

Thus, each one of us is uniquely connected with him. I attempt to recount what I hold dear to my heart.

‘You are the awareful being’ is the seed that Swamiji sowed in my heart when I was not even twenty years old. This seed sprouted and sprouted, got nourished and nourished incessantly by Swamiji’s teachings to make me what I am today.

The uniqueness of Swamiji’s teaching is, not only he proclaimed from roof-top that freedom as is enshrined in the *vedānta-sāstra* is the birth-right of every human being, but also incorporated in his teachings ways and means to make the Freedom real to the last man and woman standing. The teaching thus is at once unique and inclusive.

**From Gita:** The way in which Pujya Swamiji unfolded the fundamental problem in human life and dilated the

topic by making it so graphic and personal which every avid listener can relate to that and at the end of each talk the listener of any hue does resolve to address it without delay. Of course, we get pulled into the mundane, time and again but by keeping us in the line of fire Swamiji ensured the mundane loses its hold on us soon.

Pujya Swamiji's uniquely coined quotes make the learning urgent, possible and fulfilling. To quote a few:

“Any revelation is as true as the object is and that is Īśvara. The self alone is self-revealing without any *pramāṇa*. So, the self is Īśvara.”

Quoting Gita verse 6.32, Swamiji explains the universal value ‘Do unto others as you would like others to do unto you’ as ‘*ātmaupamyena*’, by this something is approximated, Bhagavān uses just one word. Swamiji has always emphasized that every human is born with this value without being taught. This way Swamiji makes the teaching inclusive.

Swamiji introduces that *dharma* is universal like breathing for humans. It is not mandated by Veda. In fact, the basis for choice, freedom given to human being is *dharma*. Without the basis there can be no rightful use or abuse of freewill. Yes, of course, human being has the freedom to abuse. But the basis for use and abuse is *sāmānya dharma*, universal *dharma*.

Often asked for and replied lucidly by Pujya Swamiji:

**Freewill and Destiny:**

Destiny means unknown. How can freewill and unknown be discussed in the same breath? Freewill is within the precincts of known. Within the known, there are pulls of

desires and *dharma*. We use freewill to stick to *dharma* to the extent we know and not succumb to desires if they are against *dharma*. Even within *dharma*, our capability is also known/unknown. Stick to the capability (known) and do whatever towards *dharma*, to be done, appropriate to the situation.

**Self-knowledge:** If someone says, I want to know *ātmā*, why do you want to know *ātmā*? Is it just interest that I want to know *ātmā*? No, *vr̥ṇute*, that is not a subject matter for casual interest like the liberal arts. This is not liberal art, this is liberating art. I want this, and that is not enough, one has to choose.

Quote from Pañcadaśī Talks:

**Swamiji's quote:** A *sannyāsī* is wedded to Īśvara not poverty. Swamiji continues, a home is an *āśram*. The big picture is to grow into a person who can have that kind of infrastructure to receive the knowledge 'I am the whole' without wilting. It is just like a feather on my cap, sits lightly on me. My life is simple, uncomplicated, all complexes are resolved, freedom is not achieved, I am already free, I have come to know.

Satsang with Pujya Swamiji:

Q: Swamiji, what part does Īśvara play in the vision of Vedanta? Is an acceptance of Īśvara necessary, or can He be dismissed as simply a belief which one may or may not accept as true?

A: You can dismiss Īśvara only from one standpoint. If you say that anything observed involves an observer,

it is not difficult to discover that both the observer and the observed and the knowledge thereof, are all false. If you analyze in keeping with the scriptures, *Śruti*, the nature of the observed, the world and the nature of the observer, they are false in the sense that they are apparent, having no independent existence and are subject to negation, *mithyā*. Therefore, the truth, that which cannot be negated, *satyam*, is only yourself, which is the essence of the observer and also the essence of the observed. When the observer-observed division itself is apparent, then the world becomes only an appearance, *pratīti*. Therefore, you need not account for the world at all. When you do not account for the world, there is no question of Īśvara coming into the picture. The whole thing is apparent.

Once you recognize this, you can dismiss Īśvara, you can dismiss the world and you can dismiss the individual, *jīva*. You can dismiss everything. There is only one thing you cannot dismiss, that is yourself, the limitless 'I,' and that alone is the truth.

Where does Īśvara come into the picture? This question arises only if you start the enquiry from the standpoint of the apparent, *mithyā*, that is, seeing for the time being the observer, the observed and the knowledge thereof as the truth, *satyam*. You find that there is an order in this apparent creation. At the same time, there is helplessness on the part of the observer, the doer and his total non-participation in the creation of things that are already there. As an individual, one does not really participate in the creation, in the sense that it is already there. Your mind is

already there, your senses are already there and the world is there. You see the world behaving in an expected and more or less predictable manner. All that we see, the working of the world involves an order and structure and that structure is not subjective. It's not that your mind creates it. Even something that is created by the mind requires a mind which is not created by the mind. It's clear, then, that as an individual you do not have any type of authorship. And therefore, when you deal with the world and start the inquiry with what is in front of you, you must naturally appreciate Īśvara, the creator. Once you appreciate Īśvara then the inquiry goes further. You find that your logic is not enough to prove the existence of Īśvara nor can you logically dismiss Him. Therefore, you have to have faith in the existence of Īśvara. That is how you get into different religions, called faith. You cannot dismiss Īśvara and you cannot prove his existence logically, so Īśvara is accepted on faith. Once you accept Īśvara there are certain qualities that you naturally have to attribute to Him. The very acceptance provides the basis for qualities of Īśvara such as, omniscience and omnipotence, creator of everything, He Himself being not created by anything else and so on. All these attributes become very evident.

Still, it is a faith because Īśvara is established in faith. Here is where we require the scriptures, *śruti*. The scriptures reveal Īśvara as all-knowing, *sarvajñah* and all-powerful, *sarvaśaktimān* and they also say that Īśvara is not only the creator but also the creation, which is something assimilable and can be understood.

If the scriptures were to point out Īśvara other than the creation, then you could neither understand Īśvara

nor prove his existence; you could only have faith in the scripture and its words. But since it talks about Īśvara as none other than the creation, you cannot dismiss Īśvara because you cannot dismiss the world and its order, you cannot dismiss your body, mind and senses, you cannot dismiss the means of knowledge, *pramāṇas* and their operations, etc. Thus, you can dismiss Īśvara only when you can dismiss creation. When you can dismiss the creation, then you can dismiss Īśvara. But this is possible only if the sentence, 'The limitless self alone is real and the world is apparent', is clearly understood. To understand this, to dismiss Īśvara, you require all the grace of Īśvara. Otherwise, you have to accept Him.

We can go on and on with the gems strewn around us in our life by way of Pujya Swamiji's teachings.

I thank the group for this opportunity to offer this write-up as my *guru vandanam* on the occasion of Pujya Swamiji's Mahasamadhi's tenth anniversary celebrations.

*Om Tat Sat*

Swami Ramesvarananda Saraswati  
Manjakkudi





गुरूणां च गुरूणां च गुरवे ज्ञानदायिने ।  
आनन्दस्य दयायाश्च मूर्तस्वरूपधारिणे ॥  
नमस्तस्मै नमस्तस्मै नमस्कारार्हवर्तिने ।  
नमो ज्येष्ठाय श्रेष्ठाय लोकानुग्रहकारिणे ॥

*gurūṇāṁ ca gurūṇāṁ ca gurave jñānadāyine ।  
ānandasya dayāyāśca mūrtasvarūpadhāriṇe ॥  
namastasmai namastasmai namaskārārhavartine ।  
namo jyeṣṭhāya śreṣṭhāya lokānugrahakāriṇe ॥*

My repeated salutation unto the teacher of the teachers of teachers, the giver of knowledge, the embodiment of compassion, the one who conducts himself in such a way that it invokes salutation from the people around, the one who is senior most and the best and engaged in the activities benefiting the world.

I see Pujya Swamiji as a great *vibhūti* of the Lord. *Vibhūti* is that person or factor that reflects glories of the Lord resplendently. Pujya Swamiji reflects many glories of the Lord such as, *aiśvaryam*, mastery, *dharma*, righteousness, *yaśas*, fame, *shrī*, abundance, *jñāna*, knowledge, *dayā*, compassion, *kṣānti*, accommodation, *vyāpakatā*, bigness and so on. Among all his qualities I am very much touched by

his genuine and boundless care for people, and acceptance of all people irrespective of their background. I feel highly blessed to have spent time with him on many occasions learning from his words and deeds to an extent that is immeasurable.

Among many memorable experiences, I recollect one occasion that touched deeply. In Rishikesh we used to have Bhandara, a feast offered to sadhus, especially during Pujya Swamiji's visits. At one such Bhandara, one-foreigner devotee too wanted to serve in Bhandara. But there were some rules on who can and who cannot serve the sadhus. This was a delicate and difficult situation. Not for Pujya Swamiji. His presence of mind and empathetic understanding of human feelings found an immediate way out of this situation. Pujya Swamiji suggested that, that the devotee could give some coin of 1 or 2 Rupees, by way of serving the sadhus which they did not mind. The devotee was very happy. Pujya Swamiji could understand the feeling of one who was keen but unaware of local practices and rules. At the same time Pujya Swamiji ensured that there was no offence to those sadhus. We learnt an important lesson when Pujya Swamiji said, "When we have love in our heart, we can always find a way out to care for people." This touched my heart very deeply.

Pujya Swamiji not only cares for people's feelings but makes the person coming in his contact feel good about himself or herself. In his presence one seems to rise up in one's own esteem. So, it becomes a memorable and elevating experience for that person. This is one more rare quality I find in Pujya Swamiji. Pujya Swamiji's profound insight

of acceptance which gets expressed through words and responses has helped me very much.

I feel privileged to be his sannyasa-disciple as well as his grand-disciple, as he is the teacher of my teacher Swami Brahmatmanandaji.

I am sure the future generation will envy us to have been directly associated with such an outstanding spiritual master. May the Lord continue to bless us with his presence for a very, very long time.

शब्दभूतमिदं पुष्पमर्प्यते गुरुपादयोः ।  
दश दशाभिषेकस्य प्रसङ्गे श्री दयानिधेः ॥

*śabdabhūtamidam puṣpamarpyate gurupādayoḥ ।  
daśa daśābhiṣekasya prasaṅge śrī dayānidheḥ ॥*

The flower in the form of the word of admiration is offered to the feet of the master who is abode of compassion on the occasion of his shatabhisheka.

Swami Sadatmananda Saraswati  
Bangalore





Though it is 10 years since the samadhi of Pujya Swamiji, I never felt the absence of Pujya Swamiji because Pujya Swamiji is always with me in the form words of teaching for all these years.

Besides the physical presence or as a caring person Pujya Swamiji was a great exponent of Vedanta and a torch bearer for the day-to-day life. So, Pujya Swamiji's words are always ringing in my mind while teaching or learning. But my journey begun thus -

It was the year February 1983, right after initiating 13 Brahmacharis into Sannyāsa dikṣā by Pujya Swamiji on the auspicious day of Maha Shivaratri, Pujya Swamiji's jñāna-yajña was organized by Swami Brahmatmananadaji in Vadodara, Gujarat, who was one of the 13 who got their *sannyāsa dikṣā*. I was invited to attend the talks and was extremely curious to see and hear Pujya Swamiji because since last three years I was learning Vedanta and hearing about Pujya Swamiji, that he is an excellent teacher and the most compassionate as his name is.

As a Brahmachari, Swami Brahmatmananadaji taught us Tattvabodha and we continued learning Vedanta from Swami Pratyagbodhanandaji, that time he was a Brahmachari

in Surat. My three years of waiting was coming to an end, and in the evening we all went to the lecture hall. "Here comes Pujya Swamiji! Very simple and soft person with a smiling and bright face!" As Pujya Swamiji started prayer before the talk, I just got absorbed into sweet, steady and serene words of the prayers. The subject was 15th chapter of the Gita. Pujya Swamiji started unfolding the chapter word by word in his unique and lucid way. What he taught just captured my complete attention and occupied like most prominent thought flows in mind for next 15 days. Nothing else in the world just mattered then.

Through learning Vedanta over those three years it became extremely clear that the words of the guru and scriptures is the means of knowledge. One just needs to focus on it to grasp. That's it! My real journey of Vedanta got initiated then. One of those days, after breakfast, I approached Pujya Swamiji and asked for personal meeting and he gave it so unassumingly. Pujya Swamiji said without any reservation or introduction, Sure! Come and see me in the afternoon.

There were lots of unclear thoughts and unknown feelings in the mind. But I was told that it would be very easy to express myself, once I am in front of Pujya Swamiji and it became so true. No introduction, not asking my name or family background or education or even city. I said that I am studying Vedanta and would like to study under Pujya Swamiji in the ashram. Pujya Swamiji told me clearly that at that time there was no ashram setup for study. It was not certain if one would come up in Bharat or in America first. But looking into my eyes with all his compassion and acceptance Pujya Swamiji told me that

wherever the ashram is first established, he would inform me. Then I could formally join the Vedanta course. It was the most delighted moment for me, that Pujya Swamiji accepted me as a student of the three years course.

Next five years my learning Vedanta under Swami Pratyagbodhanandaji continued in Surat, Gujarat and also camps in Rishikesh with Swami Viditatmanandaji. In between whenever time permitted, I got chances to be at the feet of Pujya Swamiji and listening to Pujya Swamiji in Rishikesh, Mumbai, Vadodara and Ahmedabad. Finally, in 1988 I got the visitor visa for USA so when I called to inform that I got visa, Pujya Swamiji said, "You immediately come to the Ashram in USA, rest will be taken care of." Already more than 18 months was completed for the course, but study in Surat, Gujarat helped me, and I could easily merge into the course without any hassle or struggle. One day in personal meeting Pujya Swamiji asked me to study Sanskrit by myself, and I started Bhandarkar-1. The words and the blessings of guru showered upon me in such a way that I could complete entire book in only 40 days. It was a surprise even for me and so I went to Pujya Swamiji and very lovingly he told me, "I knew, you could do it!" This is called guru's grace.

In 1990 October, Arsha Vidya Gurukulam was established, and for next three and half years we were engrossed in the study of Vedanta, Panini Grammar and chanting of the Veda. Pujya Swamiji made sure that we were not bothered by the mundane responsibilities and totally focused on the study. At every step of my life, I can see the grace and acceptance by Pujya Swamiji. As soon as the course concluded on 8th of May 1994, Pujya Swamiji

told us that now the teaching would be learning the way to get the clarity. The teaching is the means to connect the islands of understanding regarding the oneness of the self and the Lord.

Since 1994 by following the words and teaching by Pujya Swamiji, my journey as a teacher is flowing for the benefits of the self and the students who come across. In 1997 Pujya Swamiji started to translate entire “Gita Home Study” into Gujarati. Pujya Swamiji told me, “It is your inner journey for the growing clarity, besides the benefits for the Gujarati seekers.” Again, that was true, during the translation and publication of “Gita Home Study”, along with the teaching morning and evening classes, it became the great austerity of knowledge without going to the forest. Pujya Swamiji suggested to translate and to publish other books also. It has enriched my understanding in such a level that the teaching has become integral part of my life.

*Śrī gurubhyo namaḥ*

*Om Tat Sat*

Swamini Sadvidyananda Saraswati

Gujarat





## My Association with Pujya Sri Swami Dayananda Saraswati

It was my great fortune that brought me close to Pujya Sri Swamiji. I neither joined the three-year Vedanta course in 1980-1982 in Sandipany Sadhanalaya because of any connection to Pujya Sri Swamiji nor had I much interaction with Pujya Sri Swamiji during the course. At that time Pujya Sri Swamiji was doing a similar course in Piercy, California, USA. I went back to the Gulf after the course without any clarity of future course of life. It was then that I wrote to Pujya Sri Swamiji, seeking his instructions. He replied to me, 'Go to Rishikesh straight.' I did so, never to turn back. I was constantly guided by Pujya Sri Swamiji until 2002 and his love and care and his teaching through words and conduct made me what I am now.

It was the time when Pujya Swamiji had left Chinmaya Mission and he was travelling a lot around 1985-1986 to establish a Gurukulam in the South. Swamiji took a group of students from 1980-1982 batch who did not have much opportunity to study with him and he taught Brahma Sutra catussutri during that period. We travelled with Swamiji wherever he went and Swamiji always took care

to see to it that we get the best of accommodation and food and he used to take a class in the midst of his busy engagements and his public sessions. It was the best period of our lives.

I have seen him from close angles for many years. It is my repeated listening to his public talks that penetrated my inner blocks and made me see what he saw. I shall mention one or two events that got embedded in me. Once Swamiji was in Delhi staying in the house of a VVIP. One of his old devotees suffering from leprosy called him and I gave the phone to Swamiji. Swamiji did not hesitate to say, 'Yes'. He just informed the host. After the devotee left, he made sure to sanitise the place where he was sitting. Thus, earning the admiration of the host too. Instances like these are countless.

Swamiji was a great giver and he used to help anyone who approached him for help without enquiring about the background to see if the person was known or not. That capacity to give without any discrimination, reservation or publicity and taking the words of the people on face value was a rare quality that we saw in Swamiji. No one knows who the people were, how many of them enjoyed Swamiji's benevolence and how much Swamiji helped. Swamiji's hope in changing a person's conduct by his love and care had no limit. He always knew that he had to help more those people given to wrong ways of life because nobody will give refuge to them. He never pulled himself back at any time from helping them. He used to say, 'If a person given to crime comes to me, I will accept him because if I turn him away, he has no other place to go.'

It is the greatest fortune that we could be born in this world during his lifetime and had the teaching from this greatest of all teachers and immersed in his love and care and be worthy to become his disciples.

Swami Sakshatkrtananda Saraswati  
Rishikesh





## Meeting my Guruji

I met Pujya Swamiji when I was 25. He happened to visit Argentina at that time. It was a period in which the urge for a guru was raising its voice more and more. I remember that first meeting with Pujya Swamiji, after a few days of public talks, I went to see him privately, and in that meeting, I saw myself surrendering to him from the depth of my being. My prayers had been answered and I had been immensely blessed to find my guru! That was the starting point of a long walk towards myself under the understanding, patient, and loving support of such a Master.

Today, when I look back, I find nothing but gratitude for my guruji. As I become more mature, my understanding gets deeper making me acknowledge how big is the task of a guru, unless he or she is the quintessence of selfless love and compassion, it takes quite a challenging time to raise a true disciple. The debt is really unfathomable. Words are not the adequate means to express what one has in one's heart for one's guru. How are those rare gems that have come along with the guru's presence to light up one's inner cave. I bow my head, heart and being once again

to the one who became a father, mother, and friend at the beginning, a compassionate guru in the middle, and the very manifestation of awareness in the end.

*Om śrī gurave namaḥ*

Swamini Samvidananda Saraswati  
Capital Federal, Argentina





I studied at the long-term Vedanta and Sanskrit course in Anaikatti, from 1990 to 1994.

My spiritual journey started in 1988 from Coimbatore and by the grace of Lord Muruga, it reached Purani Jhadi, Rishikesh. Meeting Swami Dayananda Saraswati, I knew I had reached my guru, and I resolved to study Vedanta only from him. Swami Suddhananda's support helped me to stay at the Rishikesh Ashram and serve until I got an opportunity to learn Vedanta at the feet of my guru at Anaikatti, Coimbatore.

During the three-and-a-half-year course from 1990 to 1994 in Coimbatore, I had the rare opportunity to look after Pujya Swamiji's personal needs. The Gurukula life was the most transforming time of my life, and my gratitude also goes to my Acharya Swami Siddhabodhananda, who introduced me to the Paninian grammar and Adi Shankaracharya bhasyam study.

There were many significant moments for me with my guru, one of which was on 6th December 1992, the day when Babri Masjid was demolished in Ayodhya. Pujya Swamiji was in Bangalore those days giving a series of lectures. I asked swamiji, "You continue to give these

public talks, aren't you afraid?" He replied, "What is there to be afraid of? Be a king, a master of your life; there is nothing to fear!". This message touched my heart so deeply that it has carried me till today.

Until I met Pujya Swamiji, my aim in life was only to serve. But during the course, I understood the power of teaching, and this transformed my life entirely. I recognized teaching as the greatest service to society. I began classes in Nagarkovil and subsequently shifted to Theni.

Today, I am based in Rajapalayam and teach the community there, thanks to the support provided by Sri P. R. Ramasubrahmaniya Rajah and Sudarshanamma.

Due to the grace of my deity Lord Muruga, my life is fulfilled, and I enjoy what I am doing now, that is, service in the form of teaching. I offer my salutations to my Lord, my teacher, and my tradition for fulfilling my life.

Swami Sannishthananda Saraswati  
Rajapalayam





I had begun my Vedanta studies in 1969 with a disciple of Sri Swami Chinmayananda, in Hawaii, and we had brought him there to give talks twice. He was a charismatic, majestic, orator and we heard he was very strict with his disciples. Our teacher was comfortable with rules of conduct and in fact she kind of ‘controlled’ us by way of the gunas, nutshell, our ‘bad’ behaviors were tamasic and ‘good’ behaviors were satvic. After two years of this kind of ‘training-full-of-seva’ the announcement came out for a course to be taught in Bombay by our Pujya Swamiji. I assumed my Vedanta studies would continue to fall in line with what I had so far.

Big surprise, Swamiji was not like either one. He was easy going, non-judgmental, put total emphasis on listening to the teaching and never tried to control or manipulate us. I was quite taken aback, I didn’t know how I was supposed to be. And one day I finally spoke to him and asked him, “How come you do not call us to come to you, so that you can tell us what we are doing wrong, or to give seva assignments?” When he told me there was nothing to say about what I might be doing wrong, that there were no rules except to be the best open-minded listener I could be, that sincere shravana was the

greatest seva that a disciple can do for the teacher, that I should relax and just BE myself, it took me a good while to get it.

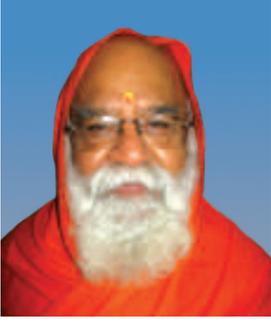
After many years gone by, living and observing the guru, I came to understand his unparalleled uniqueness. When I went to study in India it was because I wanted to become a saint. Swamiji taught “You are already a saint.” I may not yet look like that saint, but at least my role model is absolutely set in my heart. Swamiji is the only living human being I know who can be called a saint because he knows and lives, people need loving the most when they deserve it the least. And guess what? He taught me that, that has to start right within myself.

Aloha!

Swamini Saralananda Saraswati (Brahmaleen)

Saylorsburg





## Swamiji in My Life

### Events

1. I happened to listen to Swami Chinmayanandaji in 1957 at Bangalore and the topic was Bhagavad Gita.
2. I used to listen to Swami Chinmayanandaji since then whenever I had the opportunity.

### Greatest Event

I met Swami Dayanandaji in 1971 at Sri Shanmugam's place at Tilak Road, Hyderabad, for the first time with my wife and children. I listened to the satsang by Swamiji and all that he talked was received by me without any resistance. I took a *sañkalpa* then and had the grace of Īśvara to accept him as my guru. This was totally accepted by the family-wife, sons and daughter. We were attending the Chinmaya study group every week.

Life as a *gr̥hastha* and being in business gave many opportunities to lean towards the spiritual pursuit. Upholding *svadharmā* to the extent possible and listening to *śāstra* helped me manage crisis. The objectivity made me live intelligently. By then all the children were married with the blessings of Swamiji and I had the privilege of

Swamiji attending the marriage of all of them. Myself and my wife, moved on to Bangalore and lived a vanaprasta life for five years and my wife passed away in 1998. I was blessed by Swamiji the status of sannyāsa during 2002 Shivaratri period on the banks of Ganga in Rishikesh. I have attended six months and three months courses at Coimbatore and Rishikesh.

My school education did not facilitate me the knowledge of Sanskrit and Swamiji always used to say that Sanskrit knowledge is not a prerequisite for Vedanta. At one time Swamiji said Sanskrit knowledge is required to have the clarity in understanding the Upanisads and Brahmasutra. I learnt Sanskrit alphabets in 2000 and now I appreciate why Sanskrit knowledge is required.

सुकृतात् परमभाग्यात् प्रारब्धवशात् ब्रह्मज्ञानश्रवणं लभते ।  
सम्प्रदायवित् शास्त्रवित् ब्रह्मविद् परमपूज्य-स्वामि-  
दयानन्द-सरस्वति ममगुरुः । अहो भाग्यमहो  
भाग्यम् स्वामिन्नमस्ते नमस्ते ॥

*sukṛtāt paramabhāgyāt prārabdhavaśāt brahmajñānaśravaṇam  
labhate | sampradāyavit śāstravit brahmavid paramapūjya-  
svāmi-dayānanda-sarasvati mamaguruḥ | aho bhāgyamahō  
bhāgyam svāminnamaste namaste ||*

Swami Sarvabhutananda Saraswati (Brahmaleen)  
Secunderabad





As I understand, As I look at Pujya Swamiji

Pujya Swamiji is a brahmarṣi, committed to *ahimsā*, and is non-judgemental.

This is how I understand Pujya Swamiji. In the early days of my spiritual pursuits, I could not understand the greatness of Pujya Swamiji. What was visible to the eyes, what were seemingly inspiring statements and expressions etc., were the criteria for me to follow. As months and years passed and as I began to appreciate the teaching, I started admiring Pujya Swamiji, of course, from a distance. The more and more I listened, what was initially *śraddhā*, conviction got converted into clear understanding. Hence the above expressions.

Pujya Swamiji is a *ṛṣi*, a *draṣṭā* in its full meaning. Handling of *pramāṇa*, going to the cause of the problem, making the listener to see the problem and the solution, coining the words / phrases aptly to the context etc are all unique to Pujya Swamiji.

I can safely quote the *śloka* that is in the tradition, meaning of which runs like this, “For the noble people in general, meaning follows their speech, but in the case of the *ṛṣis* and adorable *mahātmās* meaning runs after their words.”

लौकिकानाम् हि साधूनामर्थं वागनुवर्तते ।  
ऋषीणां हि पुनरादयानां वाचमर्थोनुधावति ॥

*laukikānām hi sādḥūnāmarthaṁ vāganuvartate ।  
ṛṣīṇāṁ hi punarādayānāṁ vācamarthonudhāvati ॥*

Decades ago I came across this *śloka*. Whenever I remember this *śloka*, it is Pujya Swamiji who comes to my mind.

There is a special word in our *śāstra*, ‘*pañkti-pavana-pavanaḥ*’. If a *mahātmā* sits in a row the whole row is purified or sanctified. That *mahātmā* is called ‘*pañkti-pavanaḥ*’. There is another *mahātmā* by whose presence the entire row of people become *pañkti-pavanaḥ*. Such a *mahātmā* is called ‘*Pañkti-pavana-pavanaḥ*’. Pujya Swamiji is *pañkti-pavana-pavanaḥ*.

Pujya Swamiji’s greatest contribution to the Tradition is highlighting Vedanta as *pramāṇa*, explaining what is *pramāṇa*, how a *pramāṇa* works, difference between knowing and doing. His greatest contribution is giving to the society many great teachers of Vedanta.

Pujya Swamiji’s commitment to *ahimsā* by his thought, word, and deed is total. Being objective and knowing is different from being judgemental. Pujya Swamiji is non-judgemental. This is the characteristic to Īśvara, open to bless anybody at any time with open mind.

Īśvara blesses whosoever worships him. They get His blessings, without prejudice, even if they differ among themselves, even if they are at different time and place. I found Pujya Swamiji is doing same with regard to those who worship him, they all get his blessings. Can Pujya Swamiji be different from Īśvara?

How many *janmas' punya* that brought me to the sacred feet of such a Swamiji? I often wonder.

*Dhanyo'ham! Dhanyo'ham!*

Swami Sarvavidananda Saraswati  
Hyderabad





In 1972, I attended Pujya Swamiji Chinmayanandji's *Yajña* in Mumbai. In that *Yajña*, there was an announcement of 3 years Brahmachari Course. I was very keen to join, but my family circumstances did not allow me to do so, hence I gave up the idea. But in the *Gurudakṣiṇā* envelope, there was a form for the enrollment for the study group. I filled the form and joined the study group. In the course of time, I was even made study group leader. During this period, I had occasions to meet Pujya Swami Dayanandji in the Powai Ashram. He used to address the study group mates. Once I attended a *Yajña* conducted by Pujya Swami Dayanandji at Shankar Mutt in Matunga. He was taking *Sādhana Pañcakam*. I also attended his *Yajña* at Wadala.

Then in 1975, the 2nd three-year course was announced in Tapovan Prasad. At this time, I applied. I got the application form, duly filled and posted. But did not get a call. The study group leader of my group asked me about the call. I told him that I did not receive the call. In those days Swami Siddhanandaji (then Daksha Chaitanya) used to come to our study group. When he was told about my not getting the call, he said, it cannot be. He asked me to come to the ashram. I went on the next Sunday. There, he took me

to Pujya Swamiji. Then Swamiji called for my application. It was rejected due to my age being above the permitted age. But Swamiji said, since you are a study group member all these conditions do not apply. You can join.

I had a doubt in my mind regarding duty. My mother was alive with an unmarried sister. So, I asked Swamiji what to do. Am I not duty bound? Since I had my elder brother and a younger brother, Swamiji said no problem you can come. He told me if you tell your mother that you want to marry a muslim girl, she will ask you to get out. Hence do not worry.

After our course, I was sent to Pune immediately. I was asked to conduct a *Jñāna Yajña*. I did not know what text to take. Pujya Swamiji guided me to take Ramana Maharshi's *Upadeśa Sāra* in the morning and *Gītā* fifth chapter in the evening. With his blessings I could complete it. He was very kind enough to come to Pune for starting of my classes by giving one talk.

Once I had arranged Pujya Swamiji's *Jñāna Yajña*. At that time, I had changed my accommodation. I took Swamiji to show it. It was summer time. When the *Yajña* was over and Swamiji was leaving, he called me and told me, "This cooler is for you. Your room is very hot. Use it in summer." He was really a guru with kindness for his disciples. As per the *Guru-Aṣṭottara*, '*śiṣya-priyāya namaḥ*'.

In May 2010, I underwent an operation in Coimbatore. At that time, he first enquired of my health over the phone. Then he personally visited me in spite of his ill health and busy schedule. While going back he told them to send the hospital bill to the ashram.

When we were studying under him, he was always available for us to clear our doubts.

Thus, I am extremely blessed to get a guru like Pujya Swamji, who showed me the way to free myself from this *samsāra* and to be what I am today.

With my ananta koti namaskarams at his holy feet.

Swami Satsvarupananda Saraswati

Pune





## Way to Spirituality

I owe my spiritual life to all the great seers, thinkers, philosophers, yogis and most of all to my parents who gave me the spiritual environment at home. I grew up in the small town of Narasaraopet, Guntur District, Andhra Pradesh. It is a fact that what you expose to children at an early age that gets implanted in their minds and stays on forever. The same was the case with me. As a child I had always seen the Bhagavad Gita in the hands of my father. He used to go to the temple and teach the Bhagavad Gita to the devotees. My parents did elaborate poojas and prayers which sowed the seed of bhakti and love towards God at a very early age. There developed a deep urge in me to get *īśvara sākṣātkāra* or God realization at an early age.

In such an environment, days rolled on and in my teens with the support of my eldest brother I started to take to aṣṭāṅga yoga abhyāsa on a regular basis. My mind started to gain focus as I practiced āsanās, meditation and prāṇāyāma regularly. I was greatly influenced by the writings of Swami Vivekananda, Swami Sivananda and Ramana Maharshi on Karma Yoga, Aṣṭāṅga Yoga and Jñāna Yoga respectively. I also took to learning music as an *upāsana*

and learnt to play the veena and sing along with it. All this gave me the direction towards a spiritual pursuit which was yet to come.

I came to Chennai in 1986 and I was drawn to the series of talks by Pujya Swamiji. I also attended Swamiji's classes at Anaikatti, Coimbatore and Rishikesh. These were the moments that brought fulfillment in my life. Meanwhile, another spiritual calling came to me when I got to know about Swami Paramarthananda, an ardent disciple of Pujya Swamiji, who had been conducting spiritual classes in Chennai. I attended Swamiji's classes and found the explanation in a lucid manner of the higher knowledge enshrined in the spiritual texts was what I required as a spiritual seeker. I should say that Swamiji's classes, lectures and guidance have had a great influence in shaping my spiritual life to a great extent.

Later, it was in May 2000, that His Holiness gave me the *mantra dīkṣa* which is a step to get sannyāsa in the conventional way. Pujya Swamiji was very much convinced by my way of life and Swamiji had once said that I was already a sannyāsini in the true sense of the word and conferring sannyāsa to me was just a conventional ceremony. Within three months, Pujya Swamiji conferred sannyāsa to me at Rishikesh. With my guru's esteemed blessings my clarity in understanding the scriptures has become profound.

For me to talk about Pujya Swamiji is a Herculean task. One has to listen to Swamiji's lectures to understand his spiritual depth. Swamiji has the ability to connect all subjects like religion, music, dance, drama, and art to establish the

highest Spiritual Truth. Pujya Swamiji can link everything to make a listener understand 'You are the whole'.

When Swamiji had come to my kutiya in 2006, he gave a reflective talk on *Uttama Puruṣa*, linking it to the first person, I, 'aham' am, the *Uttama Puruṣa*, *Puruṣottama*. It was attended by many grammarians, scholars and teachers and they found the talk was really reverberating and unique. His Holy presence was an immense fortune and blessing to me.

As a spiritual seeker, I finally found a great seer in my guru, a guiding light for my spiritual quest on this Earth. My heartfelt praṇāms at the lotus feet of my revered guru. I shall always be indebted to Pujya Swamiji for guiding me in my spiritual pursuit.

*Hariḥ Om*

Swamini Satyavratananada Saraswati  
Chennai





## Tribute to Pujya Swamiji

The galaxy of our tradition shines with hundreds of great luminaries like Śrī Śaṅkarācārya, Vidyāraṇya and so on. Pujya Swamiji augments to the lustre of the unbroken lineage of the tradition. During my first meeting with Pujya Swamiji, I could realize that he was an embodiment of *dayā*, compassion. His eyes always radiated compassion.

I visited many great spiritual masters during the early days of my spiritual quest. Bhagavān's grace took me to Pujya Swamiji. I was eager to listen to his *upadeśa* just like a thirsty man seeking water. I cannot forget the blissful moments of sitting at his feet and listening to every word he uttered. His ready wit, wisdom, humour and conviction knew no parallel.

The trees bear fruits to serve others, the cows yield milk for the sake of others, the rivers flow to quench other's thirst. Likewise, a great Mahatma like Pujya Swamiji lived for others. While in the ashram, he would conduct seven to eight hours of classes every day. In between the sessions, he would meet the visitors and solve their problems. Many people would come to show their horoscopes to Swamiji and ask regarding their future and

solutions to their problems. Some would come for financial help and many for other reasons. He would not disappoint anyone. Everyone who came to meet him even for a while returned as a happier being.

Tulsidas compares a Mahatma to a mango tree. People throw stones at a mango tree. In return, the tree gives them fruits. People may criticise him and try to harm him, yet he blesses everyone and wishes good to everyone. It was very much true with Pujya Swamiji. He showered his love and compassion on friends, disciples and detractors alike.

Advaita Vedanta is often misunderstood as an atheistic philosophy. Pujya Swamiji removed this misconception by highlighting the importance of Īśvara and his role in our own lives. The ultimate truth often seems far-fetched from one's day to day life. Pujya Swamiji had the unique maturity to condescend to the ordinary man's level and make him connect with the sublime. His unique methodology of unfolding the vision of Vedanta underpins the pragmatism and universality of Vedanta and Sanātana Dharma.

A true ācārya of Vedanta does not transgress the *vedānta-pramāṇa* and the *sampradāya*, tradition. The words he speaks and the ideas that he teaches should be in accordance with the *śāstra* and the *sampradāya*. Śaṅkarācārya clearly states that an *asampradāyavit*, one who does not know the tradition of Vedanta should be eschewed at all cost. Pujya Swamiji always upheld the *śāstra*, the *sampradāya* and all the great ācāryas in the past. His teachings are based on the *vedānta-śāstra* and the traditional methodology of unfolding the vision.

Pujya Swamiji was an exemplar of *guru-bhakti*. He held his own gurus in high regard and often spoke about them with great respect. The vision of Vedanta unfolds to the one who has devotion to Īśvara as well as one's own guru. I offer my heartfelt *sāṣṭāṅga praṇāms* at the feet of Pujya Swamiji in my heart.

Swami Shivaprakasananda Saraswati  
Bangalore





When I began to reminisce my association with Pujya Swami Dayananda my memories spiralled back to those years when I began attending talks on Vedanta in the city in which I was brought up viz. Chennai. I remember very vividly the figure on the stage unfolding the message of our scriptures in a deep, solemn mesmerizing tone.

As a student still in school I lacked the mental preparedness to understand the depth of the Master's precepts but I was deeply impressed by the serene disposition, the compassion and clarity of expression, all packed in this one personality which I always felt was so true to the very name Dayananda.

I would be least exaggerating if I say that Pujya Swamiji had implanted in my tender mind at that time the seed of spirituality.

The more I got to listen to this incomparable preceptor year after year the more I got convinced that I too would like to pursue a life of spirituality and study the scriptures in depth to own up the real self presented therein. Least did I even dream that several years later as a Swamini myself will I get the opportunity to study the Brahmasūtras from my spiritual role model. Now, equipped with a more

prepared mind I could almost feel the untangling of all knots of confusion as even Pujya Swamiji would unfold the text with his natural directness and clarity. From then on, I was also blessed with opportunities to serve the guru of gurus on occasions of Pujya Swamiji's brief stays at the ashram. It was then that I realized how fortunate was I to be associated with a living liberated icon of our own century. Long live the guru.

Swamini Shraddhananda Saraswati  
Param Praman Darshan, Valsad, Gujarat





॥ ॐ श्री गुरुभ्यो नमः ॥  
श्री दयानन्द सुप्रभातम्  
*Śrī Dayānanda Suprabhātam*

उत्तिष्ठोत्तिष्ठ आचार्य उत्तिष्ठ गुणमण्डन ।  
उत्तिष्ठ बोधनारूप शिष्याणां मङ्गलं कुरु ॥

*uttiṣṭhotiṣṭha ācārya uttiṣṭha guṇamaṇḍana ।  
uttiṣṭha bodhanārūpa śiṣyāṇāṃ maṅgalaṃ kuru ॥*

श्रीमन्नभीष्ट वरदाखिल शिष्यबन्धो ।  
श्रीचिद्विलासनिजभक्तदयैकसिन्धो ।  
श्रीदेवताखिलगुणाद्भुतदिव्यमूर्ते ।  
श्रीदयानन्द गुरवे तव सुप्रभातम् ॥

*śrīmannabhīṣṭha varadākhila śiṣyabandho ।  
śrīcidvilāsanijabhaktadayaikasinidho ।  
śrīdevatākhilaguṇādbhutadivyamūrte ।  
śrīdayānanda gurave tava suprabhātam ॥*

शिष्यान्तरङ्गविलसद्गुणरत्नहारे ।  
हृत्तापहारककृपामृतवृष्टिरूपे ।  
अद्वैततत्त्वनिधितत्त्वमसीतिबोधे ।  
श्रीदयानन्द गुरवे तव सुप्रभातम् ॥

śiṣyāntaraṅgavilasadguṇaratnahāre |  
hr̥ttāpahāarakakṛpāmṛtavṛṣṭirūpe |  
advaitatattvanidhitattvamasītibodhe |  
śrīdayānanda gurave tava suprabhātam ||

श्रीचिन्मयार्यकरकञ्जसुजातमूर्ते ।  
मायाविमुक्तनिजकेवल शुद्धमूर्ते ।  
काश्यादिवासनतशिष्य समूहशीले ।  
श्रीदयानन्द गुरवे तव सुप्रभातम् ॥

śrīcinmayārya karakañjasujātamūrte |  
māyāvīmuktanijakevala śuddhamūrte |  
kāśyādivāsanataśiṣya samūhaśīle |  
śrīdayānanda gurave tava suprabhātam ||

सुप्रभातमिदं पुण्यं ये पठन्ति दिनेदिने ।  
भक्तिवैराग्यसुज्ञानं लभ्यते परमंपदम् ॥

suprabhātamidaṁ puṇyaṁ ye paṭhanti dinedine |  
bhaktivairāgyasujñānaṁ labhyate paramampadam ||

## गुरु स्मरणम् Guru Smaraṇam (Telugu)

मल्लेलान्ति मनसुन्न सदगुरुदेवा ।  
कल्लल्लो दाचि मम्मु करुणिन्चु दोरा ।  
मल्लेलान्ति मनसुन्न सदगुरुदेवा ।  
कल्लल्लो दाचि मम्मु करुणिन्चु दोरा ॥

mallelāṅṭi manasunna sadgurudevā |  
kallallo dāci mammu karuṇincuvayā |

*mallelānti manasunna sadgurudevā |  
kallallo dāci mammu karuṇincu dorā | |*

*O Sadgurudeva! Thy heart is like the Jasmine,  
(Purity, Tenderness and fragrance)  
Kindly bless us always with a place in your eyes,  
O Sadgurudeva! Thy heart is like the Jasmine,  
Kindly bless us always with a place in your eyes, O Lord!*

*विश्वप्रेम दीपालनु वेलिगिन्चवया ।  
ईश्वरमौ भावालनु कलिगिन्चवया ।  
मल्लेलान्ति मनसुन्न सद्गुरुदेवा ।  
कल्लल्लो दाचि मम्मू करुणिन्चु दोरा ॥*

*viśvaprema dīpālanu veligincavayā |  
īśvaramau bhāvālanu kaligincavayā |  
mallelānti manasunna sadgurudevā |  
kallallo dāci mammu karuṇincu dorā | |*

*Light the lamps of Universal love everywhere,  
Invoke the Divine attitudes in our hearts,  
O Sadgurudeva! Thy heart is like the Jasmine,  
Kindly bless us always with a place in your eyes, O Lord!*

*नी मोमुन उदयभानुडरविरिसेनया ।  
नी नगवुन हिमसुमालु कुसुमिन्चेनया ।  
मल्लेलान्ति मनसुन्न सद्गुरुदेवा ।  
कल्लल्लो दाचि मम्मू करुणिन्चु दोरा ॥*

*nī momuna udayabhānuḍaravirisenayā |  
nī nagavuna himasumālu kusumincenayā |  
mallelānti manasunna sadgurudevā |  
kallallo dāci mammu karuṇincu dorā.*

*Thy face is radiant as the rising Sun,  
Holy flowers of the Himalayas blossom in thy smile,  
O Sadgurudeva! Thy heart is like the Jasmine,  
Kindly bless us always with a place in your eyes, O Lord!*

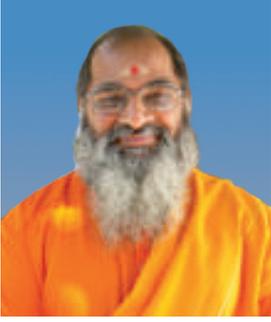
नी पलुकुन चिन्दाडुनु श्री सरस्वति ।  
नी नडकल कनबडु नटराजा आकृति ।  
मल्लेलान्ति मनसुन्न सदगुरुदेवा ।  
कल्लल्लो दाचि मम्मू करुणिन्चु दोरा ॥  
कल्लल्लो दाचि मम्मू करुणिन्चु दोरा ॥  
कल्लल्लो दाचि मम्मू करुणिन्चु दोरा ॥

*nī palukuna cindāḍunu śrī sarasvati |  
nī naḍakala kanabaḍu Natarājā ākṛti |  
mallelānti manasunna sadgurudevā |  
kallallo dāci mammu karuṇincu dorā ||  
kallallo dāci mammu karuṇincu dorā ||  
kallallo dāci mammu karuṇincu dorā ||*

*Sri Saraswati dances in thy speech,  
Nataraja appears in thy strolling gait,  
O Sadgurudeva! Thy heart is like the Jasmine,  
Kindly bless us always with a place in your eyes, O Lord!  
Kindly bless us always with a place in your eyes, O Lord!  
Kindly bless us always with a place in your eyes, O Lord!*

**Swamini Siddhatmananda Saraswati**  
Ballari, Karnataka





My search for spirituality started in 1972, when I left India for the USA for higher studies and employment. What I discovered was shocking, in spite of all the material wealth, the Americans didn't seem to be happier than the Indians. Was there no direct connection between prosperity and happiness? My search for truth began.

In 1973, I did my Masters in Electronics Engineering from Stanford University, California where the following year, Swami Chinmayananda came for a *Gītā Jñāna Yajña*. He was a source of great inspiration. But it was in 1976, when Swami Dayananda Saraswati came unexpectedly to the USA for the first time to conduct a Vedanta camp, that I met my guru.

Meeting him, I knew that I had reached my destination. Like many others, I requested Pujya Swamiji to start a residential course of Vedanta in the USA and soon after, my dream was actualized.

The purpose of my life in the USA had fulfilled itself. I quit my job to join the Vedanta course conducted in Piercy, California in November 1979 and thereafter, there was no turning back. A life of inner transformation had begun and over the years, listening to Pujya Swamiji's

traditional and lucid exposition of our scriptures, I knew I had arrived home. After all, coming back to yourself is the true homecoming, that only a Master could guide one to. After the Gurukula life from 1979 to 1982, nothing else mattered to me, except to assist Pujya Swamiji in whatever capacity, in reaching Vedanta to the society at large.

Little did I know then that this precisely was Pujya Swamiji's thinking too, to give me that opportunity to serve the tradition through his work. But his trust and confidence in me positioned me in a role that was much bigger than what I thought I was ready for. In Dec. 1986, Pujya Swamiji started his first USA Gurukulam, at Saylorsburg, Pennsylvania, where I was asked to assist him in teaching Sanskrit and Vedanta.

In 1990, Pujya Swamiji was to start another Ashram at Anaikatti, Coimbatore, India, where he needed an able disciple to assist him in teaching residential courses. After the successful completion of my first teaching assignment with him for three years in Saylorsburg Ashram, I found myself again in the heart of the challenges that go with creating a Gurukulam.

The next fifteen years was a life dedicated to serving my guru's mission and was spent in teaching three long term and many short-term residential courses in Vedanta and Sanskrit at Anaikatti.

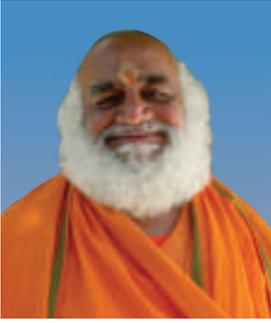
These were the years that gave me innumerable opportunities to master my skill in the Paninian system of grammar of the Sanskrit language and share the same with the students of the Gurukulam. It gave me a chance to repeatedly study the nuances of the Vedantic literature as our

acharyas have given in the tradition and see the subtleties of Advaita teachings. Teaching Ādi Śaṅkarācārya's *bhāṣyam*, course after course, kept me intimately connected to the vision of the Upaniṣads, the Bhagavad Gītā and the Brahmasūtras, and I remain ever grateful to Pujya Swamiji for these precious years of my life.

Today, in my small retreat in Tiruvannamalai, Tamil Nadu, I continue to enjoy Pujya Swamiji's greatest blessings to me – the capacity to be with myself, in myself, by myself in a silent life of self abidance, *ātmani eva ātmanā tuṣṭaḥ*.

Swami Siddhabodhananda Saraswati  
Tiruvannamalai and Uttarakasi





The connectivity from postal to cyber, as known to us, is a modern phenomenon: a great wonder of our technological achievements, perfectly rational and understandable by anyone who desires so. But to say that the entire Creation is cohesive and cogently connected becomes a matter of belief. And if said further, that, anything that happens anywhere, anytime is by the will of and with the Knowledge of the Lord, the Creator, then, it of course, becomes a matter of faith, religious belief, or theology. Meaning thereby, it's a subjective statement, lacking objectivity, therefore, one is free to reject it as trash, as though. Never mind even if the Vedas have been precisely revealing this benign vision to man from the time immemorial and the teachers thereof, beginning from the Lord Himself to the Rishis, Saints and Sages of yore to our own Pada Pujya Gurudev His Holiness Swami Dayananda have been unfolding it the world over. What more could be the travesty of the Truth.

What else, if not this, the Holy Connectivity, could be the reason to bring a small town, semi-educated, underemployed youth in the holy presence of a master 40 years ago, an association that would transform an unholy into holy!

In 1970 the pace of life was even. People had time and value for the classical pursuits like music, theatre, poetic meets, literary talks and spiritual discourses. In Nagpur, staying alone, I was working for a coal sailing firm, looking after their accounts, when one evening in a paan shop, I overheard a conversation among few young people about a brilliant swami, giving discourses in English on the *Gītā* at Bhandara and was to come to Nagpur also. More enquiries resulted in the details about the dates and venue. Actually, they were from the group of the Allahabad Bank employees who had heard Pada Pujya Sri Swami Dayananda Saraswati at Bhandara and were now organising a *Gītā Jñāna Yajña* at Nagpur. One of them, Sri. Mawaleji is among our devotees now. I hadn't had any background of listening to or even meeting a sannyāsi.

Soon the publicity banners caught my attention. It announced "Chinmaya Mission, Nagpur, *Gītā Jñāna Yajña* His Holiness Swami Dayananda's discourses on *Gītā* and Upaniṣad, from .....at..... etc."

What stunned me and made me standstill on the road was the words, His Holiness! I was given to reading English Newspapers and therefore I knew that those words were discretionarily used for either the Pope or Jagadguru Shankaracharyas. Hence, I thought, this must be a big swami and I must go there. That clicked.

Not really. I went to the Library Hall of Nagpur University on the blessed day at the right time, only to find the talks were postponed due to unavoidable circumstances, which was the first heart attack of Bade Swamiji i.e., His Holiness Swami Chinmayananda.

The *Gītā Jñāna Yajña* was subsequently held on the open ground of LAD College couple of months later. By the time I could reach, a crowd of about 3 to 4 thousand was listening to a deep, sonorous, mellifluous voice of Pada Pujya Sri Swamiji in absolute silence. Those days Pada Pujya Sri Swamiji's introduction used to be very exhaustive and elaborate. This I can say with a hind vision, not that I would have understood anything then. What I could gather in those 15 days talks on Bhagavad Gītā Ch.13 in the evening and Kaivalyopaniṣad in the morning, is that, 'This Swamiji knows everything. There is nothing he doesn't know'. I used to say, 'He is a column of knowledge.'

There was no question of one-to-one contact. It was only on the last day after the morning talk, I ventured forward towards the stage and saw Pada Pujya Sri Swamiji, from close quarters. Earlier, from the rear end where I used to sit, his was a passport-sized image. His majestic-muscular-shirtless body, covered head, wooden Khadaus with red rubber strap had generated an instant sacred awe. He was talking with the organisers and others, gently, lovingly. Earlier persona of a master, commanding the attention of his vast audience, unravelling the miserable existence of man, retrieving one's self-consciousness from its various identifications, unfolding the lofty heights of fullness and completeness one has to aspire for, all with unshakable logic, crystal clarity of the vision and, to top it all, the ring of authenticity all through the discourse, the contrast was mesmerising. The great teacher was suddenly a man, available, kind, happy and loving.

It took me just 20 days thereafter to leave my job, people and everything and start on a long journey to find 'that Swamiji.'

Obviously, my *viveka* wasn't articulated then. Nor was the *mumukṣutva*. I didn't even know anything of this. But what I knew was, "Yes, there is yet another way of living life, other than the usual, the way of that Swamiji". I didn't know about it earlier, but now I knew, Swamiji has shown it. He lives happily and radiates happiness around. I wanted that torrential flow of soothing wisdom which I was getting morning and evening for 15 days continuously. It was taking my understanding, I had found, caressing my wounds and pleasingly appealing to the core, to the acceptance of life and everything in it, as they were. The void after the *Yajña* was killing.

One night in the month of May, I left Nagpur. But go where? I didn't know anything about Pada Pujya Sri Swamiji, except his name. Where to go? There was a faint memory of having heard him say during the talks that he had a hut at Rishikesh, but I was not sure. So, the mission was to find Swami Dayananda, in India, that too, on foot.

Eventually, I reached Rishikesh in August 1970 and met Pada Pujya Sri Swamiji in October 1970, in Purani Jhadi, Rishikesh, to cut the long story short, 6 months after I left Nagpur. Everyone used to get surprised as to how one could leave everything and embark upon a Sadhu way of living just by listening to the discourses of a Swamiji for few days! Pada Pujya Sri Swamiji also had some similar moments, since mine was an exceptional case, then! But he was very kind and assured me my acceptance

and asked me to keep coming for the classes there and things would shape in time.

On the advices of our Purani Jhadi Sadhus, I stayed at Shivananda Ashram, Rishikesh, for two years, and was attending Pada Pujya Sri Swamiji's classes at Purani Jhadi, whenever he came to Rishikesh, which was once in a year. Those days Pada Pujya Sri Swamiji was taking Brahmasūtra classes in the morning, and *Gītā* classes in the afternoon. At first, I didn't know about the afternoon classes, I used to come for the morning classes only and would leave after the lunch. The morning classes were for Rishikesh students who had been with it for quite some time, actually, they were doing *īkṣaternāśabdam* of the 2nd pada. I was totally a novice to this type of Vedanta. In Shivananda Ashram we had lots of *Karma Yoga*, little *Bhakti Yoga* and a little *Dhyāna Yoga*. For *Jñāna Yoga* we were taught *laghuvāsudevamananam* by one Swami. With this sort of orientation to Vedanta when I was confronted with the terse logic of the *tarkapāda*, and nothing about Krishna or Rama. Even Shankara meant Bhagavān Śaṅkarācārya and not Shivji, I was wondering whether our Pada Pujya Sri Swamiji believed in God or not? Then someone told me about the *Gītā* classes and I was saved.

There was no concept of any long or short-term residential courses of Vedanta evolved by that time, it came much later, in the second half of 1972. But Pada Pujya Sri Swamiji would call me to the *Gītā Jñāna Yajñas* wherever possible so that I could learn proper Vedanta from him. Thus, I was blessed to attend *Yajñas* at Bellampally, Hyderabad, Karnul and Rourkela in the winter of 1971.

It was at Rourkela that I came to understand a glimpse of the unfathomable depth of Daya of our Gurudev Pada Pujya Sri Swami Dayanandaji. It was December 1971, the Bangladesh war was on. The local organisers of the *Yajña* had brought a Transistor for Pada Pujya Shri Swamiji to listen to the war news. A Transistor was a proud possession those days, not everybody could afford it. One shivery morning, after listening to the news out in the welcome sunshine, everyone came inside forgetting the Transistor in the garden, I was the last to come in. The Transistor was gone! Pada Pujya Sri Swamiji reimbursed it to the organizers, never asking me even a word.

The first two and half years' course began for us at Sandeepany Sadhanalaya, Powai Park, Mumbai of Brahmaleen Gurudev Pada Pujya Sri Swami Chinmayanandaji on 3rd August 1972 with about 75 students. Bade Swamiji was abroad then. Pada Pujya Sri Swami Dayanandaji was the overall in charge of the course. He had gone round the country and had interviewed the students before. It was the very first intensive teaching course even for Pada Pujya Sri Swamiji and therefore, it was innovative and fresh.

Sri Swamiji would spend time with *śāstras* and prepare for the classes. Besides the morning meditation, 3 classes of Vedanta and a satsang in the Jagadishvara Temple, he would examine our notes every day. Appalled with our horrible English, he even started English classes for us. We were blessed to have been taught Taittirīyopaniṣad chanting by Pada Pujya Sri Swamiji.

By the time Brahmaleen Gurudev Pada Pujya Sri Swami Chinmayanandaji returned to Sandeepany, the course was

already through 6-7 months. He was immensely happy to see the Gurukulam functioning. It had been his dream come true. He himself couldn't do it, though he tried a lot, from building the Ashram onwards. It required his own disciple in Gurudev Pada Pujya Sri Swami Dayanandaji to make his dream a reality.

Pada Pujya Sri Swamiji is a rare sage who has many traits to his persona, a Sadhu, a Teacher, a Visionary, a refined human being full of love and compassion and many more. Here are some of my observations in the last 40 years of my blessed association at his lotus feet:

- ◆ He toured the length and the breadth of the country for years together in the 60s, spreading the vision, how to spiritualise an ordinary life, by unfolding the need to bring about an attitudinal change, in terms of *Bhakti* and *Karma Yoga* in one's attitude to life, through his *Gīta Jñāna Yajñas*, on the way to gain the knowledge that blesses.
- ◆ Walking out of these *Yajñasālās*, he entered into more studious halls of the *brahma-vidyā* to unfold the non-dual vision of the Truth to his disciples, retaining the purity of the traditional teaching of the great ācāryās of Advaita Vednta. This resulted in many of them getting initiated into the order of sannyāsa and creating almost an army of the traditional teachers of Vedanta, the torch bearers of the knowledge and Wisdom of the Vedic Rishis of yore, who are all spread all over the world as ācāryās helping the mankind to uplift the quality of their life to make it more meaningful in these trying times, with respect to the values and the goals.

- ◆ Handing over this task to his able learned disciples, Pada Pujya Sri Swamiji further moved on to take on the might of the Vatican Church by its horns to save the various Religions and the Cultures from the onslaught of evangelism and religious conversion. This stance has exploded the persona of Pada Pujya Sri Swamiji on all together a different dimension, as the upholder and the protector of the basic human rights and human dignity, the entire world over. The organizing of the World Conference for Preserving the Freedom of the Ethnic Religions and restoring their Native Cultures, followed.
- ◆ The Millennium Summit of the Heads of the World Religions and Pada Pujya Sri Swamiji's leading of it as the in-house speaker for the Hindu Religion, the formation of the Hindu Dharma Acharya Sabha and The All India Movement (AIM) for Seva followed the natural corollary.

The point that I want to make here is that this persona of Pada Pujya Sri Swamiji as the sole upholder and the protector of the basic human rights and human dignity in the entire world, irrespective of any racial, religious, cultural, political or economic-block's background should form the basic theme of our Shatabhishekam Mahotsava, this is what I feel. He is one Sadhu in the midst of hundreds of thousands who stands tall, who not only is born to and lives the culture which has the vision of the abiding oneness between the individual, the world and the God, but also has the language and the logic to communicate it effectively to the world.

“Where, the world has not broken up into the fragments  
of narrow domestic walls,

Into that Heaven of Freedom; Oh, my Father! Let my  
Country awake”, prayed even Gurudev Ravindranath Tagore.

Here is yet another son of that father, who can help the  
world achieve just that.

Swami Siddhananda Saraswati (Brahmaleen)  
Ramtek, Maharashtra





*Om Śrī Gurubhyo Namaḥ*

My association with Pujya Swamiji began on the Vijayadasami day in 1980 when Swamiji came to Hyderabad for talks on “*Brahma satyam jaganmithyā jīvo brahmaiva nāparaḥ*” to the then Chinmaya Vijnana Mandir students. I was also a student there where Swami Swaroopanandaji was teaching Vedanta. Though I attended Pujya Swamiji’s Gita Jnana yajnas twice earlier this was the first time I understood what was being said. Earlier it used to go above my head. In the classes I felt as though Swamiji was looking in and through me and I used to divert my eyes. When I met Swamiji in someone’s home during bhiksha, he smiled and said he would talk to me at the place where he was staying. Swamiji made place for me in the car and took me to his host’s home.

It was just a year after my husband passed away leaving me with two children. I didn’t get over my sadness and helplessness till then though I understood from Swami Swaroopanandaji’s teaching that the problem was due to my ignorance. Swamiji listened to my story with all compassion and love like a father and consoled me by saying that he is there for me. Swamiji advised me to attend the Vedanta

classes regularly. I was feeling guilty to leave the children alone at home when I was attending the classes, both mornings and evenings in addition to my job. When I told Swamiji about my guilt, he asked me to bring the children to him. He spoke to them, sang to them and told me that they are very good children and that I have to care for them. Since then, without any worry, I could take care of them as a trustee entrusted by Pujya Swamiji. Thanks to Swamiji they grew up to be responsible and good and loving children though there was every possibility of them going astray as most of the time they were alone.

On the day I met Swamiji I told him that I want to study *brahma-vidyā* from Swamiji at Rishikesh on the banks of Ganga (may be like Arjuna, I wanted to run away from the problem). Swamiji with all love said that he is there for me and will see to that. After so many years when I fulfilled my responsibility of bringing up the children as per Swamiji's advice, Swamiji fulfilled my wish of studying at Rishikesh by starting the 3-year course there where I could do the entire course.

Swamiji also helped my daughter when she was 17 years old to come out of her sorrow and insecurity caused by her father's death. Now she is also Swamiji's devotee and disciple and studies all Swamiji's teaching regularly and attends his camps.

When I was a child seeing all the ritualistic pujas performed by grandmother without much understanding since she would not answer my questions about those rituals or about God, I thought God was formless and only human beings imagine different forms as per their liking

and worship. I was brought up in a Vaishnava sampradaya and never went to Shiva temples nor knew anything about Shiva. This discrimination made me a non-believer of God and thought all the worship is for prasada, since I see them spending so much time in preparing varieties of naivedyam. As children we were not to question the elders. So, I had kept all those thoughts to myself and all these things were not right and at the same time did not know what else was there. Only when I listened to Pujya Swamiji's teaching that the infallible order that is there in the creation is Īśvara, that my mind was convinced and now I see nothing but Īśvara. I enjoy doing puja with knowledge of the relationship between Īśvara and myself as the fundamental and absolute. I am thankful to Swamiji for making Īśvara a reality for me.

Swamiji's presentation of *karma yoga* is unique and easy to follow because of the understanding of Īśvara as the various orders especially as the order of dharma as unfolded by Swamiji. It has helped me to take responsibility for my life instead of blaming anyone or Īśvara. This has also helped me to grow into an emotionally mature person, not being judgmental about others and also not condemning myself for my shortcomings because of the knowledge that the psychological order is Īśvara and anyone would behave in the same way given such a background.

Swamiji makes it clear that the whole teaching of Vedanta is to make us see the unity between the *jīva* and Īśvara and it is possible when the ontological words *satyam* and *mithyā* are understood properly. This, he makes it clear by his famous examples of a shirt, how it is *mithyā* and also of golden ornaments. He drives the point very effectively through his story of his taking 'gold' as the one

thing offered by his jeweller disciple. These two examples are good to understand the *mithyātvam* of the *jagat* but were not enough for me to understand the *mithyātvam* of myself, body, mind and sense complex with which I am so identified. To see the Truth of myself Swamiji's famous vedic algebra of B is A but A is not B was very useful for me. This, he explained beautifully thro' the story of Actor A playing the role B, of a person given to begging. This has helped me to see myself as the basic person free from any roles I play and the related problems.

Further, the *mithyātvam* of "Time" was made clear to me by Swamiji by analysing what is "present" beginning from the present kalpa to pico seconds explains concepts and shows that the Truth of time is the Consciousness which is me. In all his classes and in meditations, Swamiji clearly shows our *svarūpa* as the simple consciousness which is *sat*. Swamiji released me from guilt and hurt by showing me that I am neither a *kartā* to feel guilty nor a *bhoktā* to feel hurt.

I have not met anybody as compassionate, empathetic and loving as Pujya Swamiji and I am grateful to Īśvara for bringing me into contact with such a sadguru. I express my gratitude to Swamiji for helping me to see the *pūrṇatvam* of myself.

*Praṇāms*

Swamini Sivatananda Saraswati (Brahmaleen)  
Hyderabad





*Namaḥ parama ṛṣibhyaḥ!*

*Namo'stu gurave tubhyam brahmatattvasvarūpiṇe,*

*Yasya vāgamṛtam hanti viṣam samsārasaṅgakam.*

I would like to share how Pujya Swamiji came into my life.

With the great grace of Īśvara and pūrvajanma's puṇya karma, in Gujarat, I got the opportunity to listen to various disciples of Parama Pujya Swamiji. They were highly educated, intelligent, who had surrendered their lives to the śāstras and our teaching tradition. Fortunately, I was so impressed by them and so I had decided to study our scriptures. I had a burning desire to get the exposure to this self-knowledge, under the direct guidance of Sadguru. So, to fulfill this desire I came to the Arsha Vidya Gurukulam to study and analyze our Scriptures with the great Mahatma, Parama Pujya Swamiji. Words are incapable of expressing my feelings of how nicely I passed three years at the Gurukulam with hearty love, care, compassion and calmness of mind of Samartha Gurudev.

After completing the first course at the Gurukulam in Coimbatore, I wanted to stay at Rishikesh. With his kind heart Pujya Swamiji had permitted me saying, "OK, you can stay there". That time I saw the expanse of his kind

heart. When I was in Rishikesh at our Ashram, to attend the shibir, devotees from Ahmedabad had come. Out of them one devotee came to me and asked me to start Vedanta classes in his native place, Godhara. At that time, he had also provided a building to stay there. With the blessings of Pujya Swamiji, I started Vedanta classes for the elders and Balavihar classes for the children.

Once all of a sudden, the parents of one child from our Balavihar class came to me with *śraddhā* to offer a land along with the construction of a new building of Ashram. When I introduced this couple to Pujya Swamiji at Rishikesh and asked for the blessings for the new building of Ashram, immediately Pujya Swamiji said, "I will come to Godhara and will inaugurate the new building of Ashram". Then, I replied to Swamiji that at our place, language is a problem, very few people know English. Then Swamiji said, "Oh! Don't worry about language. Do they have *śraddhā*?", "Yes," I replied, that they have wholehearted *śraddhā* for sādhus. For this real *śraddhā* only, Pujya Swamiji came to Godhara to inaugurate the new building of the Ashram and stayed for three days in Godhara.

During his stay at Godhara we organized three days discourses which was first time in English. It was wonderful and surprising that many educated people had attended, and also those who didn't know English had come for the darshan of Pujya Swamiji. It could happen because Pujya Swamiji did not deliver any *upadeśa*, advice, but Pujya Swamiji only holds a lamp and tries to kindle a lamp in darkness.

What a great activity Pujya Swamiji is doing for the humanitarians and the most important is that Pujya Swamiji

is providing all these in the rural area of India under the banner of AIM for Seva. Pujya Swamiji is also trying to protect our Hindu Dharma, Vedic Sanskriti under that one umbrella.

Looking into Pujya Swamiji's activities we can realize *amānitoam, adambhitoam, ahimsā* and *ārjavam* in Pujya Swamiji. Really, Pujya Swamiji is *sākṣāt* Dakṣiṇāmūrti for all of us.

On this Shatabhisekam occasion I express my gratitude to Parama Pujya Swamiji. I pray to the Almighty, 'May the Lord of the universe bless the Great Mahatma, Parama Pujya Swamiji for many more years with a healthy, energetic life and capabilities to carry on his excellent teaching throughout the various parts of the world.'

I offer millions and millions praṇāms with this limited mind and body at Swamiji's lotus feet.

Always at Swamiji's lotus feet,

*Om namo nārāyaṇāya*

Swamini Spashtatmananda Saraswati  
Arsha Vidyalaya, Godhara, Gujarat





The vast expanse of time is occasionally dotted with the birth of a true teacher, one who personifies the term, guru. This individual is gifted with the ability to render complex ideas into words easily understood and assimilated, with the compassion to touch the hearts and lives of people in many ways. We have, in our midst, such a Mahatma, our Pujya Swamiji.

Decades have rolled by since Pujya Swamiji embarked on a mission to take the message of the *śāstras* to the masses. Through trials and tribulations, through pain and deprivation, yet by sheer will, determination and devotion Swamiji has kept his vision alive.

Year after year, with diligence and patience, Swamiji has been unfolding the vision of the Vedas, in his lucid style, punctuated by anecdotes from his vast experience, and humor that provokes laughter. The uncanny precision with which he drives the points home, leaves even the most uninitiated with clear understanding of a subject that can only be described as paradoxical. With his inimitable style and wit Swamiji makes the examples he cites come alive. He can convince even a rank agnostic that the red rose in his hand is not a flower at all and that one plus one

is in fact one and not two. Swamiji says, “Examples have no meaning without making them human”.

In his love for communication, his language, prose, style and diction undergo tremendous transformation in order to accommodate the changing faces of people, time and place.

The word ‘sacrifice’ comes to mind when one considers the enormous time and effort that goes into the teaching. However, any indication of the sense of that word is conspicuously absent in his eagerness and dedication to impart knowledge wherever, whenever and to whomsoever it is needed.

The ability to reach into the very nucleus of a word and bring forth varied meanings and concepts makes Pujya Swamiji a rare phenomenon. It is this ability that enables him to expound on a single topic, for many hours with a deluge of words that flow like the Ganga in spate. It reminds one of a stream gathering momentum as river after river merge in it. A topic merges with related ones and unrelated ones and often diverges from its course. It could take you anywhere, vedanta, music, politics, science, psychology, in-laws, values, jokes and the like, but just as the flowing river is ever mindful of its goal, Swamiji converges smoothly back into the exact point, even to the precise word. This scenario prevails time after time leaving us perplexed as to how he can make anything as impossible as this, possible.

Today, Swamiji stands tall, not only as a personification of Advaita Vedanta but also as the very epitome of seva, holding the blazing torch high above, lighting the torches

of the next generation of torchbearers. For the blessed many, the torches Swamiji lit have marked the beginning of a life-long marathon as ācāryas and sevaks. They, as torchbearers, have ventured out into this vast land and beyond to spread his vision and to create yet another generation of torchbearers. And others, though their commitments lie in different spheres have become beacons of light to their families and communities by merely imbibing the values as taught by Swamiji. Thus, the *paramparā* continues and will continue to resonate Pujya Swamiji's vision for all time to come.

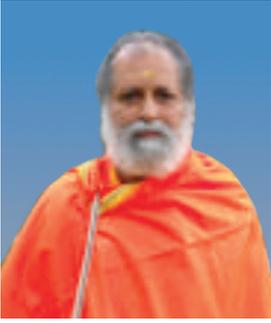
Remarkably, Swamiji has expanded his vision to include several missions to bring about universal harmony through unity. One such tremendous journey for peace is through *seva*, to make a difference in the desperate lives and hopes of the needy; to release them from the grim inevitable truth of poverty, which the human mind cannot fathom. Swamiji has initiated this journey with genuine compassion, unstinting love and devotion towards mankind, which has inspired the benevolent and caring to support his vision through their contributions. Swamiji says, 'it is not what we get but who we become, what we contribute, that gives meaning to our lives'.

Where is and who has the wherewithal to even conceive a way to say anything meaningful about Pujya Swamiji that would do justice? Any attempt to applaud with mere words will fall short. That being so, perhaps it would be prudent to leave the indescribable undescribed and bask in our Mahatma's sannidhi and continuously imbibe the knowledge that emanates from him. Let us, with

grateful hearts and in one voice say '*dhanyo'ham*', celebrate the presence of this karunalayam among us and invoke Bhagavān's grace to continue to abide in Pujya Swamiji always and in all ways.

Swamini Srividyananda Saraswati  
Arsha Vidya Gurukulam  
Saylorsburg





## My Guru

I met Pujya Swamiji when I was twenty. It was the most significant event in my life which changed my entire life and I am what I am today because of him.

When I met Pujya Swamiji, I was going through the worst phase of my life. My parents were worried about me. Pujya Swamiji was then taking a course (1976-78) in Sandeepany Sadhanalaya and I lived with my parents near IIT Powai, Mumbai.

My mother met Pujya Swamiji in the ashram with the help of Swami Chidrupananda. When she met Pujya Swamiji, she was crying and could not even tell him the problem. Pujya Swamiji asked her for whose sake she had come. She said for her son's sake. He said, "You don't worry about him; I will take care of your son." That was it. After that Pujya Swamiji wanted me to stay in the ashram for a few days. I was in such a state of mind that I did not go to the ashram to stay there. But then, things started happening. I came out of my problems and became his devotee.

I was interested in spirituality and started attending his classes in the ashram and his public talks in Mumbai.

I was working then. I wanted to join the course and Pujya Swamiji said I could. I did not join the course which he was taking.

I still wanted to learn from Pujya Swamiji. But then, Pujya Swamiji left Chinmaya Mission and I had to wait for twelve years till Pujya Swamiji brought up the Anaikatti Ashram. I joined the first course from 1990-1994.

All these years Pujya Swamiji has been with me and my family and helped us in different ways. It is really very difficult to describe Swamiji. Still, I will try. His name itself describes him. He is an ocean of kindness and compassion. All of us have some special puṇya to have him as our guru.

I have of course learnt Vedanta from him. But I have learnt a lot more from him being near him. I have seen how he interacts with people, how kind and caring he is, how giving he is, how non-hurting he is. I have mainly learnt from him through his teaching and he has transformed me. But he has also taught me a lot of things personally. The things one can learn from him are endless.

I will say he is everything for me. To me he is like my father and I have grown under his care.

I will conclude by saying,

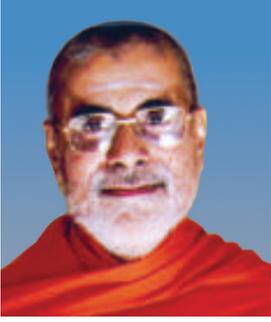
*tvameva mātā ca pitā tvameva tvameva bandhuśca  
sakhā tvameva |  
tvameva vidyā draviṇaṁ tvameva tvameva sarvaṁ  
mama devadeva ||*

I pray to Lord Dakṣiṇāmūrti for his well-being and long life.

My humble Sashtanga Namaskaras to him on the occasion of his 81st birthday.

Swami Sthiratmananda Saraswati (Brahmaleen)  
Mumbai





Brahmāji while attempting to praise Bhagavān Kṛṣṇa admits that *nirguṇa Brahman* and *saguṇa Īśvara* aspects of Bhagavān are beyond the knowledgeableability of all. He tries to draw a contrast between the two. *Nirguṇa Brahman* is imperceptible. It is *aprameya*, it cannot be known as an object by the knower, *pramātā*. *Saguṇa Īśvara*, his acts and glories are *acintya*, inconceivable. Yet those who have *nirmala antaḥkaraṇa* can know directly, *aparokṣatayā*, *nirguṇa brahman* through the means of *akhaṇḍākāra-vṛtti*. But *saguṇa Īśvara* ever remains beyond the range of knowledge of everyone including the celebrated sages such as Vaśiṣṭha, Nārada, Vyāsa, Śuka. It defies all description. (Śrīmad Bhāgavatam SK-10, Ch-14, VS-1 to 6).

The case of a guru is similar. He is *brahmasvarūpa*, so is everyone. It can be known directly, *aparokṣatayā*. But the grandeur of guru is beyond the scope of description. Even then here are some highlights which I can never miss as I walk down the memory lane, of myself as the student of *brahma-vidyā* at the feet of Pujya Swamiji.

I had some exposure to Vedanta through Chinmaya Mission before joining the second course (1976-1978) at Bombay. Being a resident of Bombay, I had the opportunity of attending Pujya Swamiji's discourses including the

public talks on *adhyāsa bhāṣya*, and short duration camps. I was convinced that Swamiji is highly capable of teaching Vedanta in depth with thoroughness.

During our course Pujya Swamiji had emphasized the following often. 'An appropriate set-up, though advantageous, does not really make a Vedantic Gurukulam. It is the teacher and his teaching of Vedanta, that is the backbone of such a Gurukulam'.

'Vedanta is not a bundle of books, nor is the teaching of Vedanta an information system. Here the subject matter is 'oneself', a thing which falls beyond the scope of 'the known and the unknown'. Words can travel only in a realm of that which is available for objectification. Only a thing that falls within the scope of 'the known' can be effectively communicated by words with the help of other known things'.

'One's real nature is not any of the knowns; it is not available for objectification, and hence it defies any verbal communication. And yet there is no other go, but to use the very same impotent words if one wants to communicate the knowledge of oneself. The Vedantic tradition of teaching accomplishes this task effectively. This tradition involves a certain style and methodology. The words that fail to communicate when used in their literal sense are so formulated that they can communicate by implication'.

We, the earnest students of Vedanta could certainly find the depth of this tradition in Pujya Swamiji, together with a rare blending of modern means of communication and a felicity in handling the English language. To a student with a prepared frame of mind, whatever Swamiji unfolds about oneself is no longer bits of information; it is a personal discovery. Besides imparting the knowledge in depth, Pujya

Swamiji has, as it were, handed over to us the key in the form of the ability to unravel still greater heights of Vedanta.

True to the eulogy, *tvameva mātā, pitā tvameva* in *Gurustotra*, Pujya Swamiji is father and mother to his students. He spared no efforts to better the living conditions in the ashram to the maximum possible extent. Ensuring the modernizing of the kitchen, introducing the *rotis* to suit the taste of the north Indian students, or some suitable adjustments in the food for the sake of foreigners, are some such instances. We were told that the students of the first course at Bombay had at times some difficulty in getting adequate food provisions for want of funds. That was not the case with our course, though there was no breakfast for the initial six months. Most of us took it as a training of the budding *sādhus* though our stomachs that were habituated to breakfast were revolting. But the motherly care in Swamiji saw to it that proper breakfast was given thereafter. He never imposed the dos and don'ts of discipline; but always took the pain to explain the why of it. Some students from our course were observing different fasts. Swamiji suggested to them that they can postpone their fast until the course gets over, because the minds of empty stomachs cannot undertake effective *śravaṇam*. True to his name Dayananda, Śrī Swamiji goes out of his way to help the needy.

Pujya Swamiji had suffered much as a *brahmacāri*. He knows all the problems of *brahmacāris* and was determined that the same problems should not be faced by them. He prevailed upon Central Chinmaya Mission Trust to see that they are looked after well until they found their own feet. Swamiji always pleaded that a *sādhu* cannot grow under another *sādhu* like a tree under another one. He upheld

the independence of *sādhu* so that their potential gets the opportunity to grow fully.

Presently Pujya Swamiji has taken to various *lokasaṅgraha* movements such as AIM for Seva, Acharya Sabha. An extraordinary, *lokottara*, person only can undertake such tasks.

The guru who imparts *brahma-vidyā* is unique because the *brahma-vidyā* is so. Any description of a guru falls short of his stature. So do the words fail to express the gratitude to guru. The best way to express gratitude is to follow the footprints of the great masters of the past who have attempted to do so. Bhagavatpūjyapāda Śaṅkarācārya observes:

‘In all the three worlds, there is no illustration for guru who gives the knowledge of *ātmā*. If philosopher’s stone is imagined to be so, it only turns the metal into gold, but not into another philosopher’s stone like itself; nevertheless, the sadguru transforms the competent disciple into the one at par with himself. Therefore, the guru is either incomparable or supernatural’ (*śataślokī*--1).

The six sages Sukeśa, Satyakāma, Gārgya, Kausalya, Bhārgava and Kabandhini got *brahma-vidyā* from Ṛṣi Pippalāda. They found the knowledge to be priceless. Worshipping the guru they said, ‘You are our father who has made us cross over to the other shore of *avidyā* by giving us the body of *brahmasvarūpa*. Our repeated salutations to you the *Parama Ṛṣi*’ (*Praśnopaniṣad*, 6-8).

Swami Suddhabodhananda Saraswati  
Mumbai





॥ ॐ श्री गुरुभ्यो नमः ॥

*Salutations and praṇāms to Pujyasri Swami Dayanandaji*

If Īśvara is the one who protects, sustains and is the source of all blessings, verily the guru, Swami Dayanandaji, who does likewise can be considered the equivalent of Īśvara.

Paraphrasing the immortal words of *Bhagavatpāda*,

सच्चिदानन्दरूपाय दयानन्दायाक्लिष्टकारिणे ।  
नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ॥

*saccidānandarūpāya dayānandāyākliṣṭakāriṇe ।  
namo vedāntavedyāya gurave buddhisākṣiṇe ॥*

Salutations to Sri Dayananda whose nature is *sat*, *cit* and *ānanda*, who acts effortlessly, who is to be known through Vedanta, who is guru and who is the witness of the intellect.

Swami Dayanandaji is the same Īśvara or Parameśvara come forth to bless us all not only in Bharathavarsha, but also in America and other distant lands and indeed the entire *jagat*.

My association with Pujya Swamiji, has not been for just the last 4 years- since he bestowed me with the robes of a

Sannyāsi in 2007, but goes back to the last 40 years. I take the liberty to reveal a few details from my pre Sannyāsa days.

In my purvashramam as Sundar Raman, I, along with Smt. Jalaja (my wife) both being religiously and spiritually inclined, regularly attended Pujyasri Swami Viditatmanandaji's Vedanta classes held every weekend at Baroda. We never missed any opportunity to listen to the Gita lectures of Pujya Sri Swami Chinmayanandaji and Pujya Sri Swami Dayanandaji when they came to Baroda and Mumbai where I was employed. We were also fortunate to pay our reverential obeisance to Pujyasri Swami Dayanandaji on all 3-days of the Shashtyabda Purti function celebrated at Rishikesh.

Later, Swamiji coming to know of the fact that Smt. Jalaja was hospitalized in Mumbai, was kind enough not only to visit the hospital to bless her but also to spend a considerable amount of time talking to her. This event had a powerful effect on her mind and transformed her completely. Though she was in excruciating physical pain, she became a '*Sthitha Prajñā*' because of his grace. Her mind was truly at equipoise and she accepted her impending death with a detached calmness.

Post my retirement in 1996, with greater regularity, I took to attending Swamiji's lectures whether held at Rishikesh or Anaikatti or Chennai and also started on Swamiji's Gita home-study trying to assimilate the essence of the teachings.

In 2002, my purvashram sister's husband, whose family members were also ardent followers of Swami Dayanandaji, took sannyāsa and became Swami Sarvabhutananda, this event also impacted me.

In December 2004, I had a cerebral haemorrhage and subsequently underwent an emergency operation. Though my memory was affected in several ways, it also triggered in me an indescribable urge to delve deep into the fundamental truths described in our glorious tradition. So, with greater vigour, I began to attend the Bhagavad Gita classes conducted in Tamil by Swami Omkaranandaji at Vedapuri, Theni. At the end of the 2½ month course in February 2006, I was in the throes of a desire for '*Ātma Vicāra*'. This prompted me to inform Swami Omkaranandaji of my plan to approach Pujya Swami Dayanandaji for '*Dīkṣā*'.

Swami Dayanandaji in turn suggested that I get the approval of my children to this move, which they accorded.

Now that the last shackles had been cast off, I was ecstatic and went back to Swami Dayanandaji. On Mahashivratri (16th February 2007), Guru Dayanandaji enabled me to commence this new journey of mine on the path of self-knowledge and eternal liberation. He is the one who taught me about the Kshetra and the Kshetrajna, about this Body-Mind-Sense Complex and the all-pervading *ātmā*. The new role of a Sanyasi demanded a new name and Swamiji bestowed on me the name Suddhabrahmananda.

Swamiji is deeply soaked in Gita-Amrtam and out of his compassion he helps the world too to taste this nectar of immortality. The divine Gita was preached, millennia ago by Lord Krishna Himself as Gītācārya in a battlefield in Bharatavarsha in Sanskrit, the language of the Gods, to Arjuna to galvanize him into fighting the just war. To the metaphysically minded the entire setting is a metaphor for a human being's struggle for liberation. In this era, our

Swamiji has taken upon himself to render his exquisite expositions in English of the same Gita, taking its primordial Truth to people all over the world, mired in the battlefield of life yearning for happiness here and hereafter.

Swamiji has travelled all over the world and inspired people of different countries spread across Asia, Europe, Australia and America to take up the study of Vedanta and guided them in the path of spirituality. He has initiated more than 180 sanyasis all over world who now independently carry on the tradition.

So, according to me, Pujya Sri Swami Dayananda Saraswatiji is verily “The Lord of The World and Friend of all Beings.”

Does he not delineate great Vedantic Truths in pellucid prose laden with wisdom and laced with wit? Who has heard Swamiji speak but did not yearn for more? We are truly blessed by his words and by his benign presence.

गुरुब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।

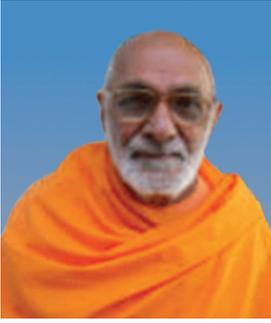
गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

*gururbrahmā gururviṣṇurgururdevo maheśvaraḥ ।*

*guruḥ sāksāt paraṁ brahma tasmai śrīgurave namaḥ ॥*

Swami Suddhabrahmananda Saraswati (Brahmaleen)  
Chennai





The moment I saw Pujya Swamiji in 1963, I knew I had found my real guru. I feel blessed to serve Sri Swamiji and his ashram for more than 48 years and with due humility, I say my admiration and reverence grows.

Swami Siddhananda Saraswati  
Rishikesh





## A Little Whisper

If I have to write about the most memorable moment with Swamiji, my guru, then it is the moment, a momentless moment, when the Teacher and the teaching disappear along with me, the taught, to be One in the Eternal Absolute! Nothing can be more special, a greater blessing! It is extraordinarily ordinary, most uncommonly common, a beautiful moment in the timeless zone that is at once all-pervasive, yet without a sense of expanse.

From the moment I become aware of the life as such, as a growing child, everyone around introduced me to the wonders of the relative world. The sunrise, the sunset, the birds, the animals, the trees, the creepers, the flowers, the colors of the rainbow, the howling of the jackal, the roaming eagle and the list is endless. When I went to the school and the college, I was introduced to the wonders of the alphabets, the reading, the writing and the information about the immediate world and the distant stars. I read about the present, the ancient times and the possibilities of the future times. Life was smooth in the village. The charm of the idyllic rural paradise left an indelible exotic touch

that was later to be overwhelmed by the din and bustle of the city life where I went for my higher studies.

The year was 1972. I was in the final year of my Post Graduate English Class. The dreamer in me was dreaming away about the top job in bureaucracy in the field of education.

Then it happened. The ever cyclone prone Orissa coast got battered by a powerful cyclone. The exams were postponed and I had nothing to do for some time as the preparations for the exams were over.

That is the time I came across an advertisement in the English Newspaper about the course in Sandeepany Sadhanalaya, Bombay under the auspices of Chinmaya Mission. I had absolutely no information about the mission or the Swamijis and the teachings of any religious kind. Since I had nothing to do at that moment I applied for the course out of curiosity. After a few days I was asked to meet Swamiji in Calcutta.

I never revealed about this to anybody, but with three of my friends went to Calcutta. My friends knew that we were going to watch the movie 'The Graduate', and I had planned to meet Swamiji early morning when they were asleep. I left early to meet Swamiji. That was the first ever time I came face to face with a sannyāsi.

I had seen them before in the village road, rural fares and holy places, but I had never interacted with them. I did not know what to do, how to greet, when I reached Swamiji's presence. I just did the normal namaskar with a

bow and was asked to sit down. After that, Swamiji asked few questions about the family and my personal life. When Swamiji asked me as to why was I interested in joining the Course, I replied, "Whatever is my dream in life has become a reality to somebody or other. My end point is somebody else's beginning. Where do they go?" That was really my struggle within. Swamiji told me that I should be ready to join the Course. But I was still not very sure. Anyway, my time was over and I was waiting in the room. Then it happened. A gentleman walked in and prostrated to Swamiji. Swamiji pointed at me and told the gentleman that we were the students interviewed for the Course. The gentleman asked, "What questions Swamiji was asking? Anything about God?" Swamiji smilingly replied, "What do they know about God? I want them to forget God and come to me. I'll teach them who God is."

That was the magic moment. The beginning of my end. I was struck by it. The arrogance in me got a point to chew on. Now, the holy man was not pushing God, but was almost challenging my belief, whatever little that was there. Then and there I decided to join the Course. The river of life took a turn towards the source and as time passed the little turn became very pronounced. I reached Sandeepany Sadhanalaya and as they say, the rest is history. There are so many incidents to share, but that will be too voluminous for the occasion. But the fact of the matter is, as I always say, "I was thirsty. I went for a drop and found the huge ocean of sweet water. And the joke was I am the ocean."

Swamiji did keep his promise and taught me God, beginning with me, the individual. When everybody around

had started the foundation of learning with the introduction to the world around, Swamiji, true to the great ancient teaching tradition crowned it with the knowledge of me, the knower. Those were the dream days, the days I had my initial access to the apparently inaccessible. The wonderland was all in me. The teaching was at once simple and awe inspiring. I am still in that dazed mood, ever overwhelmed by the vastness, the infinite expanse while living out my little life.

The great teaching tradition flowing through the great masters like Swamiji shall always remain alive. My only prayer is the body that is going to be 80 years soon, to remain to be the centenarian to teach million more lives!

My Prostrations at his lotus feet

Swami Suddhananda Saraswati  
Uttandi, Chennai





I heard about Pujya Swamiji for the first time through his disciple Brahmachari Sadasiva Caitanya who was studying Vedanta in Sandeepani Ashram at Mumbai. In the year 1973 I was conducting classes at Anaimalai Village on the Tamil Vedanta text Kaivalya Navanitam. After attending my class, the Brahmachari told me about Swamiji who was teaching Vedanta. Then I enquired the details about Swamiji and requested him to inform me if Swamiji were to have any program at Coimbatore. From then whenever Swamiji came to Coimbatore for Public Talks, I never failed to attend them and get the blessings of Swamiji.

One day I met Swamiji at Coimbatore in Smt. Sunita Santaram's house. I requested him to visit our Tattva Jnana Sabha, Pollachi, where I was staying and conducting Vedanta classes in Tamil for the Shankara Jayanti celebrations in May 1979. He gracefully accepted to come and give a talk also. On his way to this Sabha, Swamiji talked for about one hour on Vedanta, in Gandhi Mandapam, on the request of his devotees of Pollachi. There, Swamiji narrated the old famous story of "Paramartha Guru and the Ten students" in a very simple manner. While narrating the story Swamiji said, "After the ten students reached the bank of the river by

swimming, the leader counted them to know whether any one was missing. After counting, he saw that one was missing. Each one counted and they also said one person was missing. So, all of them began to cry. A stranger who was on the way saw them crying. Knowing the fact, he said that the Tenth man is there and you, the one who counts, are the Tenth man. This statement, the *śabda*, made him understand that I am the Tenth man. Through this example, Swamiji said that *śabda* can produce *aparokṣa-jñāna* and *mahāvākya śabda* itself can produce for a student of Vedanta *aparokṣa-jñāna*, direct knowledge, that, I am Brahman. Hearing these words, I was surprised, because until then I was thinking that contemplation alone will produce immediate knowledge about one self as Brahman. Then I understood *mahāvākya śabda* alone can produce *aparokṣa-jñāna*. So, this created a change in me. This was the first inspiration that I had got from my experience with Swamiji.

After this speech, Swamiji visited my place and I rendered a warm welcome to him and all who accompanied him. In his speech, Swamiji said that wherever there is Advaita Vedanta teaching and whoever teaches Vedanta they are all really Śaṅkara only. This one sentence inspired me and made me consider that Swamiji is the appropriate teacher from whom I should learn Vedanta. After the meeting, I appealed to Swamiji to accept me as his student. He accepted and asked me to wait for some time and that in due course he would call me. In the mean time I continued to conduct Vedanta classes in Tamil based on what I had already studied and also never failed to attend the lectures of Swamiji in and around Coimbatore.

After the formation of the Sruti Seva Trust in 1983, Swamiji and the trustees were searching for a land to establish the Arsha Vidya Gurukulam. And finally, a place of eight acres of land in Alamaratu Medu was chosen by Swamiji and bought for Sruti Seva Trust. The *bhūmi-pūja* was done traditionally and the construction of buildings was started. Another *bhūmi-pūja* for constructing a temple for Medhā Dakṣiṇāmūrti was also done later. That was a very auspicious day for all of us; because of that alone, the Arsha Vidya Gurukulam stands magnificently saying the name of Advaita Vedanta and Sanskrit tradition of our Sanātana Dharma Hindu culture.

In the year 1986, Swamiji gave me Brahmacharya Diksha and the name Dheera Chaitanya. After the completion of the constructions, the Arsha Vidya Gurukulam was inaugurated on 31st October 1990 and the three and a half year residential course for study of Vedanta and Sanskrit study was started. I had applied for the course. During the interview, Swamiji asked me how I was going to understand the classes without having enough knowledge in Sanskrit and English. Hearing this, I thought Swamiji would reject me, but I boldly replied that if Swamiji's grace is there for me, I can understand any language easily. After hearing my reply he kindly accepted me as a student. This is another experience which inspired me so much.

Every day Swamiji would conduct half an hour guided meditation class in the morning, 3 classes during the day and also satsangs after dinner. Not only these, but he also gave *darśan* to devotees and sadhus visiting the Gurukulam.

Because of this tight schedule, every day Swamiji would go to bed late at night and would still be there at 6.30 AM for the meditation class. Throughout the course, he was very strict in keeping punctuality. Whenever Swamiji had to travel to other places, even after a long and continuous travel, he would be ready for the class within a short time after he reached the Gurukulam. This had happened many times. I wondered how this was possible for Swamiji to take classes at any time without getting tired. It was really a miracle. In the course of the study, I never failed to attend even one class of Pujya Swamiji.

One important thing I have to say about Swamiji is that, in the study course Swamiji had taught us the following subjects as detailed below. First Tattva bodha, Ātmabodha, Srimad Bhagavat Gita with Shankara Bashyam, Upanisads like Isa, Kena, Katha, Mundaka, Prasna, Mandukya, Taittiriya, Chandogya and Brhadaranyaka, with Shankara Bashyam, and many other prakarana granthas. Lastly, the Catussutri of the Brahmasutra, was taught with Shankara Bashyam. For teaching all these, Swamiji took 1830 Hours in the Course. It was a tremendous work that was done by Swamiji. In the course, among the fifty students I have got the opportunity to do Pada Puja to Swamiji on behalf of all the students, on the day before the Valedictory Function. The next day, 30th April 1994, the function was celebrated grandly and each one of us was given a certificate by Pujya Swamiji for the completion of the course and the study course was completed successfully, by the grace of our Swamiji and Lord Dakṣiṇāmūrti.

After the completion of my study, Swamiji arranged a place for me to stay and teach Vedanta in the Coimbatore City and around. It was March 7th, 1997, on the day of Shivaratri, I was initiated into Sannyāsa and Swamiji gave me the new name Swami Sudheeranandha Saraswathi and blessed me whole heartedly in the Rishikesh Dayananda Ashram which is situated in the banks of the holy River Ganga. On that day, a big 'Bhandara', the distribution of food for Sadhus was given by Pujya Swamiji. It is an auspicious day for me because I was waiting for this occasion for a long time and it is now fulfilled. After my Sannyāsa, I came back to Coimbatore and continued my teaching as usual. During the year 1998-1999, Swamiji suggested to me to raise fund for the Kuteeram in Coimbatore. I agreed with Swamiji and collected fund from my students and devotees to the possible extent. "Arsha Vidya Kuteeram" in Rajiv Gandhi Nagar, Coimbatore was established with all comforts and Pujya Swamiji opened it on 24th June 1999 and blessed all of us.

Now I am concluding this essay with the following few words.

Even though I have not directly seen Sage Vyāsa or Śaṅkara, I see them all within one form of Pujya Sri Swami Dayananda Saraswati, our beloved jñāna guru and the living jīvan mukta, the wise person, the jagat guru. This is my vision about our Swamiji.

He is the one who is my mother, father, relation, friend, knowledge, all wealth and everything.

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।  
त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥

*tvameva mātā ca pitā tvameva tvameva bandhuśca  
sakhā tvameva ।  
tvameva vidyā draviṇaṁ tvameva tvameva sarvaṁ  
mama devadeva ॥*

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

॥ *Om śāntiḥ śāntiḥ śāntiḥ* ॥

Swami Sudheeranandha Saraswati (Brahmaleen)  
Coimbatore





A guru is the embodiment of living knowledge. It is always a wonder for me to see how Pujya Swamiji never loses sight of the Vastu in any situation be it while formally teaching, having Bhiksha, conversing on the phone or conducting a satsang.

Initially when I sought Swamiji's advice on dealing with emotions, Swamiji would always reply calmly, 'It has nothing to do with you!' and thus let me contemplate on the enigmatic reply for a while. On another occasion when somebody asked, 'Why is it that one never tires of listening to Swamiji? Prompt came the reply, 'Because it is all about you!' On a third occasion when a seeker apprehensively formulated her question in a satsang, 'Swamiji, what happens to a student in a 3-year course?' Pujya Swamiji in his classical inimitable style answered, 'Nothing! Nothing happens. You remain the same,' and put all her apprehensions of joining the long-term course to rest instantly.

Swamiji often says, 'Relax, keep an open mind and I will do the job.' Having come to the lotus feet of Pujya Sri Swamiji and being blessed to be able to do *śravaṇam*, one cannot but relax, layers of the mind open up and the job gets done eventually. Like a deft and divine sculptor Pujya Swamiji

sculpts away the ignorance that stands in the way to reveal the vision of fullness. *Sadgurunath Maharaja ki jai!*

Swamini Sumatmananda Saraswati  
Hyderabad





## A Study in Sublime

The description is not the described. The experience is never the expressed. Yet one has to express what one experienced. The *gurustuti* says that the guru is greater than the Truth. Swami Dayananda is a great apostle of mankind who is making short the globe by his measured talks on Vedanta, globetrotting, bringing light and understanding to the masses educated, half-educated and miseducated.

His dynamism and exuberance and excellence vie with each other and with his gift of gab and crisp conversation he enralls the audience. A teacher par excellence is he, having produced and shaped more than three hundred sannyāsis in the *sampradāya* who teach, preach and share the *brahma-vidyā* he has taught. He is keen on shedding light to the ignorant, giving succour to the spiritually starving, bringing faith unto the desperate, inspiring the manifold mankind that trek the road to the Sublime.

Hailing from the Kaveri delta, rich in genius, he is a modern phenomenon to be reckoned with. He comes to us with a superabundance of wit and sagacity flooding us with the milk of human kindness taking us to the perennial fount of beatitude. His is a brain rich in *tarka*, lofty in rationale

and logic, sharp in discrimination and everlasting in its resourcefulness. With a wealth of catholicity and taste, he showers on all impartially his ambrosia of compassion. '*Adveṣṭā sarva-bhūtānām, maitraḥ karuṇa eva ca*' is embodied in him. Even the one who hates him, gets from him the unbounded compassion and succour. Working like a clock he ticks away time with the symphony of a musical maestro helping the seekers to discover the music of the Brahman in the secret caves of the sacred selves.

Swami Dayananda is the one who with a heart of gold, with liquid plasticity, sensitive in nature, nurturing and nourishing unquestioningly all those who come under his umbrage makes them tread the path of righteousness. Whether he is in the company of a hard-boiled, dry-docked intellectuals, or in the camaraderie of sentimentalists, or in the group of ever gyrating activists, his is a voice that strikes like thunder and flashes like the lightning. Wherever he is, one and all equally bathe in his spiritual glory, grace and aura. Time and tide wait for no man, but they wait on Gurudev.

Gurudev's moods are many and modulations of his voice excels even the expert mimic. Though in his lectures he takes us to the sublime heights he never leaves us high and dry even with regard to the mundane world. While he is sympathetically aware of the painful plight of the proletariat, he is humorously and hilariously conscious of the laborious turmoil and labyrinthine complications into which the prudent plutocrat plunges himself headlong. He gives to both a solid support and sings the same song of comfort but with varying note of pitch and harmony.

Whether it is in Arsha Vidya centres, or the Dharma Rakshana Samithis or units of AIM for Seva or the Acharya Sabha his advice is apt, pragmatic satisfying manifold multitude. As a great psychiatrist he diagnoses those who approach him and helps them in all ways. The word 'no' never comes from his mouth. I have never seen him losing his temper or raise his voice.

With a missionary zeal and endless love, with Buddha's compassion, Sankara's *jñāna*, Ramanuja's devotion, Vyasa's austerity, Madhwa's faith, Ramakrishna's large-hearted tolerance and Asoka's organizational efficiency, he roams over the continents, dedicated totally to service of mankind, unmindful of his severe setbacks to his health too. He alone can stand firm in the Parliament of religions and bring reason and rationale in the fanatic theologians. He is here now, there the next hour, shrinking space and time for the past three decades planning vigorously, visualizing clearly, working tirelessly, expanding the frontiers of the Spirit and matter.

To such a one who has strengthened the Hindu religion, giving the manna of life to temples, to Oduvars and to the tribals, let us offer our praṇāms, love, devotion and dedication.

Swami Suvijnananda Saraswati  
Chennai





## A Tribute to Pujya Swami Dayananda Saraswati

Pujya Swami Dayananda Saraswati was a distinguished visionary and a global spiritual leader who transcended the boundaries of sect, religion, and nationality. Revered as “Swamiji” by his followers, he will be remembered for his remarkable contributions to India and the wider world, particularly during the last fifteen years of his life.

Among his most enduring legacies is the founding of the Hindu Dharma Acharya Sabha, a historic platform that brought together diverse Hindu *sampradāyas*, traditions, enabling them to articulate a unified voice on matters of religious and national importance. He also founded AIM for Seva, a pioneering social movement that delivers free education and healthcare to underprivileged children in rural and tribal regions across India.

Swamiji opposed religious proselytization and coined the now widely quoted principle that “religious conversion is violence.” This position contributed significantly to the passage of a resolution at the United Nations urging all religious institutions to respect one another’s traditions. He further initiated the Hindu–Jewish and Hindu–Buddhist Summits, fostering interfaith dialogue of great theological

and cultural importance. Swamiji also played a leading role in preserving the *rāma setu* bridge, preventing its desecration. These initiatives, among many others, reflect his tireless advocacy for the preservation and flourishing of Sanātana Dharma.

Yet, above all these accomplishments, Swamiji was foremost a teacher. For over five decades, he captivated audiences with his discourses and lectures, which have been published in more than sixty titles in English and translated into multiple languages. His commitment to teaching remained the defining thread of his life.

To those who deeply grasped his teachings, Swamiji's unfoldment of Vedanta stands as one of the most transformative contributions to spiritual thought in modern times. It became the crux of his teaching. His emphatic exposition that "Vedanta is a *pramāṇa*, a valid and independent means of knowledge, through which one can discern the true nature of the self." This insight fundamentally reframed the study of Vedanta, not as a belief system or philosophy to be accepted on faith, but as a disciplined process of guided inquiry into the nature of reality.

Swamiji's approach addressed a long-standing intellectual impasse between science and religion. While modern science had become the dominant paradigm of truth, often rejecting religious knowledge as superstition, unverifiable or irrational, Swamiji met this skepticism with clarity and reason. He highlighted the inherent limitations of scientific inquiry, which remains confined to the empirical realm of the senses and introduced Vedanta as a complementary *pramāṇa*, capable of revealing non-empirical yet self-evident truths about the self.

Unfolding Vedanta as a *pramāṇa*, a self-sufficient means of knowledge, was Swamiji's ingenious stroke that made both the demand for empirical scientific verification as well as the demand for implicit and unquestioning belief, superfluous to the process of self-inquiry. This method of teaching Vedanta had profound and astonishing implications, which went beyond presenting Vedanta as the testimony of realized beings of the past, whose realization had to be validated by one's own experience of enlightenment.

This articulation marked a profound departure from both blind belief and reductive empiricism. Swamiji's method demonstrated that the process of self-inquiry, when conducted under the guidance of a qualified teacher using the lens of *śāstra*, did not require either faith-based assent or scientific verification. He often remarked with characteristic humility, "You have to give the *pramāṇa* a chance to work." The process works when the student sees what the teacher sees, the self, which is the substratum of all existence.

Then and only then, the vision of Vedanta became real; the teaching became real; it came alive, validating not only the *pramāṇa* and the methodology of teaching that the *pramāṇa* represented but also the entire teaching tradition, *sampradāya*, and ultimately, the *guru-śiṣya paramparā*.

This pedagogical framework did more than validate the *pramāṇa* of Vedanta; it revitalized the ancient *guru-śiṣya* tradition and made it accessible to modern audiences worldwide. Swamiji opened the door to *mokṣa*, liberation, for countless individuals, regardless of religious, cultural or national background. He empowered hundreds of students to become teachers in their own right. Rather than establishing

an overarching centralized institution, Swamiji fostered a decentralized movement of independent scholars who continue to spread his teachings across the globe.

Swamiji was, in every respect, a quintessential guru as described in the Vedas, a teacher of traditional wisdom who conveyed the timeless truths of the *śāstra* with remarkable intellectual clarity, linguistic skill, and pedagogical precision. Demonstrating great wizardry with words, Swamiji synthesized the two mismatched languages with such versatile dexterity without tampering or dumbing down the meaning of Sanskrit terms. He seamlessly integrated classical Sanskrit and contemporary English with great finesse, preserving the integrity of nuanced Sanskrit terminology while making it accessible to modern learners.

Eschewing modern teaching aids and superficial techniques, he demonstrated that there was no need to use any kind of props, no bombastic verbiage, no acronyms, no boards, no charts, no power-point presentations and no gimmicks, just the power of dialogue between teacher and student, *guru* and *śiṣya*, anchored entirely in the authority of the *śāstra*.

Enthralled by his enlightening lectures, thousands were captivated by his ability to combine deep philosophical insight with engaging storytelling and hilarious anecdotes. Swamiji demonstrated conclusively that, when handled by a traditionally trained teacher, the *pramāṇa* of Vedanta requires no props or auxiliary support, it is entirely sufficient to reveal the non-dual vision of reality to the prepared mind.

This singular contribution of Pujya Swami Dayananda Saraswati will continue to reverberate across time and

geography, inspiring future generations and shaping the evolution of spiritual inquiry across cultures and civilizations. It is thus fitting to remember him not merely as a guru or reformer, but as the swami who changed the world.

*Om Tat Sat*

Swami Svatmananda Saraswati  
USA





## The Exorcism: My First Meeting with Pujya Swamiji

Pujya Swami Dayananda Saraswatiji was the single-most influential scholar-saint of Vedanta in recent times. His legacy is as vast as it is deep. His pivotal contributions to Hindu dharma include the decolonizing contemporary Indian minds and engendering a sense of joyful ownership of our spiritual heritage based on his unique transmission of the knowledge of the Vedas.

Pujya Swamiji has effortlessly touched the hearts and healed the psyche of innumerable people. Stories about Pujya Swamiji abound, both in verbal and written forms. This account is a small flower in the colossal garland of his eulogies. I write from the standpoint of a disciple who went on a journey in search of truth. If the morphing of an individual into a disciple yearning for the knowledge of the self is something beautiful to watch, even more miraculous is the transformation of the disciple into a teacher. Only a guru of Pujya Swamiji's calibre could accomplish this.

The fear of falling into the hands of an exploitative preceptor has an abiding presence in the Indian psyche, perhaps a calloused residue of being governed by colonial

forces who threatened to obliterate one's very being. India is not immune to the commodification of spiritual knowledge worldwide. While this burgeoning trend is indeed sad to watch, affirming the truths of the ubiquitous *kaliyuga*, still, it is important to note that for every bothersome situation that one encounters without, there exists a parallel twin lurking within. Looking inside my own heart, I could clearly see myself entangled in the seaweed of deeply embedded notions, a helpless flotsam being flung about by powerful waves of internalised colonialism manifesting as doubt and despair. The internal effects of colonialism are inarticulate yet powerful interlopers that splice seamlessly into the narrative of thoughts and feelings and masquerade as one's own. The net result is the nagging feeling that one is never good enough. In order to be good enough one has to disown one's ways, abandon one's heritage, and question one's very sense of being. It was within this backdrop that the search for a guru unfolded in my life.

I decided to fast for eight Thursdays to clear any karmic residues standing in the way of gaining a guru. On the last Thursday, someone handed me a flier advertising a talk by the renowned spiritual healer, Maya Tiwari. Maya Tiwari is a student of Pujya Swamiji. She was ordained by him and given the name of Swamini Mayatitananda. She was extremely bright with an unmistakable charisma. The feeling that she would lead me to my guru took a hold of me.

When I met Mother Maya, she mentioned the name of her guru, Swami Dayananda, and narrated the story of her meeting with him. Upon hearing Pujya Swamiji's name, a searing desire to study with him possessed me. I resigned from my job and travelled to the Anaikatti Ashram, where

Pujya Swamiji was based. After a week of eager anticipation, the day to meet Pujya Swamiji, who had been traveling, finally arrived. I presented myself outside his meeting room. Chandamma, who looked after Pujya Swamiji's needs, greeted me. An elderly lady of slight build, Chandamma will be immortalised as an inimitable icon for her dexterity in balancing the exigencies of Pujya Swamiji's indifferent health and the needs of the teeming masses that sought his refuge.

The waiting hall was filled with people seeking his audience. People went in one by one and emerged, their faces glowing, wreathed in smiles. When it was my turn, Chandamma kindly handed me a cup of tea for Pujya Swamiji so I that could spend more time with him. When I entered, Pujya Swamiji nodded and motioned me to sit. Awed by the force of his presence and unmindful of my errand, I sat there with the tea-tray on my lap. Ever gracious, Pujya Swamiji leaned forward and said, "This must be for me!" I asked him to be my teacher. He said, "Yes, you can do that, no problem. Don't leave your job or do anything drastic." I said, "It's too late, Swamiji. I already left the job."

"Already left it?" Rarely surprised, he sat up in his chair. "What? Why did you do that? Who's going to look after you? What will you do in old age? You've done your Ph.D. and are a professor in a prestigious university, and you're going to throw it all away?" I speechlessly watched Pujya Swamiji's sudden transformation from a benevolent and saintly presence into a harried and controlling patriarch, the incarnation of a modern-day Indian father. His whole demeanor changed. He spoke quietly but sternly even as I sat there, thoroughly rattled, the thought that this might

be a teaching of some sort passed through my head. Pujya Swamiji continued, "You left everything and came back? What all did you bring?" "Two suitcases and a cat," I mumbled. "Suitcases and cats!" he repeated. Then, he handed me the empty cup and indicated my dismissal. The interview was over.

Outside, Chandramma asked, "How was it?" I said, "It did not go well." But she urged me to wait, "If you are serious about the knowledge, Swamiji is also very serious with you." Pujya Swamiji had to go out that afternoon, and Chandramma wanted me to say goodbye.

As he got into the car, Pujya Swamiji lowered the window and scanned the crowd until he saw me. He beckoned me. I approached the car hesitatingly. He said, "You can come with me. Please get inside." The drive was silent except for the car horn and bleating sheep. At the event, Pujya Swamiji began his talk, "This sacred knowledge is the reason why people leave their jobs and lives, and travel ten thousand miles bringing only a suitcase and a cat." A silly grin hijacked my face. I felt absolved.

Pujya Swamiji's exorcism was brilliantly accomplished. On the drive back, he was jovial. He said I could stay and study with him, and asked me to see him the next morning. The sweet *prasāda* of exorcism given to me by Pujya Swamiji marked the beginning of my discipleship.

The morning class the next day was phenomenal. Every word felt like a stencil etching indelible patterns in my heart, new, yet oddly familiar. "There are only two things in this universe," began Pujya Swamiji, "You, the self, and everything else. The knowledge of everything other than you

is gained effortlessly. However, one has to choose to know who one is. Self-knowledge has to be chosen.”

“Does this mean the self can never be known?” he asked. “Not really. One needs the right means of knowledge. Just as I rely on my eyes to see a flower, so too, I submit to the words of the Upaniṣad. In matters of the self, the Upaniṣad is the only authority. Unlike the objects one confronts, the self is already evident to oneself. It cannot be objectified, but because it is self-evident, it need not be. The *ātman* is somewhat known, and therefore vulnerable to gathering wrong notions. Just as a partially seen rope is mistaken for a snake at twilight, so too, the self is mistaken to be finite or subject to sorrow. Self-knowledge is the removal of wrong notions.”

After the class, I said excitedly, “The classes are so beautiful, Swamiji, this teaching is so wonderful.” He replied, “You are sitting too far in the back. Come sit up close. Then the teaching will be even more wonderful. If you sit far away, the connection is not there.” I replied, “Swamiji, I do not know how. There are already people who’ve reserved seats at the front.” He remained silent and looked away.

Before the next class, a miracle took place. A lady who sat in the front approached me and said, “I want you to come and sit in the front.” I was incredulous. She explained, “I have to leave the ashram; my father-in-law is sick. I have noticed how intently you listen, even from the back. Please come and sit in the front.”

Right from the start, I understood the power of Pujya Swamiji’s *saṅkalpa*. Whatever he visualized always happened. In Sanskrit, such a person is called *satyaśaṅkalpa*,

one of truthful intentions, an attribute of a knower of the self. Pujya Swamiji was an embodiment of *vairāgya*, completely free of personal desire. This total mastery gave him the power to fulfill others' desires without agenda. When a desire is utterly selfless, it aligns with the cosmic order. Because he was entirely without self-interest, his *saṅkalpa* carried the force of universal will.

When one goes with the flow, one understands that one is indeed the flow.

Swamini Svatmavidyananda Saraswati  
Rishikesh





## At the Lotus Feet of the Sadguru

Sadgurudev Pujya Swami Dayanandaji softly handles the deep and difficult subject which is invisible, making interesting, enjoyable and easy to assimilate that is the great uniqueness on the subject.

Before coming to the Gurukulam, I had a very brief introduction to Bhagavad Gita. I had decided to study our scriptures, *śāstras* when I saw Pujya Swamiji's disciples from Gujarat who have studied with Pujya Swamiji and have clear understanding of knowledge, vision and dedication of life with real *śraddhā*. And when I met Pujya Swamiji, I got the opportunity to fulfill my decision. I felt this because of the grace of gurus only.

It is the fact that only after earning a lot of *pun̄ya* one can have an opportunity to study Vedanta and that also with Pujya Swamiji at his lotus feet. I feel that I am such a lucky person that I got such an opportunity. To sit and study with Pujya Swamiji at his lotus feet is a blessing, guru's grace. This I felt during my study period at the Gurukulam. The lotus feet of the Sadguru represent the highest knowledge which act as a magnet to whoever seeks the highest oneself and connecting link of our teaching tradition. Everyone has something very touching and emotion built up as each is a

seeker of Vedanta. Indeed those seekers are blessed who gets the proper guidance to see the truth and I got such a guidance from the great Vedanta scholar Pujya Swamiji, so I recognize Pujya Swamiji as the Ganga of knowledge, that has come down to liberate real seekers, enlighten through the teaching and communication of our *śāstras* which is the sole means of revealing our true nature. There are very rare teachers who declare such a glorious fact of *śāstra* to the world. Thus, all the values of life can be connected to the facts revealed in Vedanta and Pujya Swamiji is such a great Mahatma, unique in all this.

Our scriptures say,

*“śarīrametau kurutaḥ pitā mātā ca bhārata, ācāryastu  
yat janma tat satyam vai tathā amṛtam”*

Parents give the birth to the physical body only which is subject to *janma-maraṇa, vināśi*, while the ācārya like Pujya Swamiji gives the birth to *saccidānandarūpa* through knowledge which is *amṛta svarūpa* and endless, *avināśi*. Therefore, a Sadguru like Pujya Swamiji is real the *janma pradātā*.

So, I can't do anything in return to what I have received from my Sadguru Pujya Swamiji. I can only do heartily, sincere prostrations, koti praṇāms at Pujya Swamiji's lotus feet.

Always at Swamiji's lotus feet

*Om namo nārāyaṇāya*

Swamini Tadakarananda Saraswati  
Arsha Vidyalaya, Balasinore, Gujarat





## நான் கண்ட பூரணர்

**பூரணம்:-** பூரணம் என்றால் முழுமை என்று பொருள். நான் கண்ட ஒரு பூரண அவதாரம் என் குருநாதர்தான். மஹாபாரதத்தில் கிருஷ்ண பரமாத்மாவை பூரண அவதாரமானவர் என்று கேட்டிருக்கிறேன். அதைக்கேட்டு ஆச்சரியப்பட்டும் இருக்கின்றேன். எப்படி ஒருவரால் எல்லா சூழ்நிலைகளிலும் ஒரே மாதிரி இருக்க முடியும்? இது கதைகளில் தான் சாத்தியம். என்று எண்ணியதுண்டு. ஆனால் இந்த இருபதாம் நூற்றாண்டில் ஈடுஇணையற்ற ஒரு பூரண அவதாரம் வாழ்வதை அந்த அவதாரத்துடன் வாழ்ந்த கடந்த இரண்டு ஆண்டுகளில் அறிந்து ஆச்சரியத்தில் ஆழ்ந்துள்ளேன்.

அவரது எண்ணத்தில் பூரணம், செயலில் பூரணம், உலகுடன் தொடர்பு கொள்ளும் முறையால் பூரணம், அவர் நமக்களித்த வித்தையில் பூரணம். எப்பொழுதும் மாறாத புன்னகையை அவர் முகத்தில் கண்டு ஆச்சரியம் அடைகின்றேன். இப்படிப்பட்ட ஒரு பூரணருடன் என்னுடைய அனுபவங்களை ஈண்டு பகிர்ந்து கொள்கிறேன்.

**வித்தையில் பூரணம்:-** நான் ஒரு வேதாந்த பள்ளியில் முன்பே படித்தவன். மேலும் சுவாமிஜியிடம் படித்தால் தெளிவு ஏற்படும் என்று சுவாமிஜி அவர்களிடம் நெருங்கி பழகியவர் என்னிடம் கூறியதால் இந்த குருகுலத்தில் சேர்ந்து பயின்று கொண்டிருக்கிறேன். சேர்ந்த முதல் நாள் முதலாவது சாந்தி மந்திரத்திலேயே என்னை நான் இழக்குமாறு செய்துவிட்டார் என் குருநாதர். அதாவது குருவிற்கும்

சிஷ்யனுக்கும் கருத்து வேறுபாடு ஏற்படாமல் காப்பாயாக என்னும் பொருள்படும் வேத மந்திரத்தை விளக்கும்போது குருவின் உபதேசத்தை ஏற்கும் வகையில் அந்தந்த சுத்தியை அருள்வாயாக என்று அதன் பொருளை எடுத்துக்கூறி மேலும் அதற்கு விளக்கம் கூறுகையில் குரு எந்த நிலையிலிருந்து ஒரு விஷயத்தை கையாள்கின்றார். (Acharya's stand point) ஆசாரியாருடைய நிலையிலிருந்து என்ன கூறுகின்றார் என்பது புரியவேண்டும். அல்லாமல் நாம் இதுவரை படித்த, மற்றும் கேட்ட பாடங்களினால் ஏற்பட்ட ஒரு நிலையான மனதை முடிவு செய்து வைத்துக் கொண்டு (Frame of mind) அதே மனோநிலையிலேயே குருவின் உபதேசத்தைக் கேட்டால் மாணவனின் சிரவணத்திற்கு ப்ரதிபந்தம் (குரு உபதேசத்தை ஒரு குருவிற்கும், மாணவனுக்கும் உள்ள கருத்து வேற்றுமைக்கு காரணமாக அமையும். ஆதம் ஞானத்திற்கு தடையாய் அமையும். மேலும் அவரது உபதேசத்தை எனவே அந்த தவறாக புரிந்து கொள்ள வாய்ப்புக்கள் உண்டு).

தடைகளை நீக்கி, எனக்கும் குருவிற்கும் ஒருமித்த கருத்தை அருள்வாயாக என்று தான் ஒரு மாணவன் இறைவனை வேண்ட முடியும். இதன் மூலம் சிஷ்யனது சரணாகதியையும் அதாவது Will Power ஐ சமர்ப்பித்து சிரவணம் செய்தால் எளிதில் ஆத்மஞானம் ஏற்பட ஏதுவாக அமையும் என்னும் ஆழமான கருத்தினை, புதுமையான கருத்தினை, தெளிவாக விளக்கினார். இதைக் கேட்டு ஆச்சரியத்தில் மூழ்கினோம்.

பிறகு பஜகோவிந்தம் என்னும் பாடத்தில் நஹி நஹிரக்ஷதி டுக்ருஞ்சுரணே என்னுமிடத்தில் இலக்கண நூல்கள் அந்திம காலத்தில் உதவாது, கோவிந்தனை துதிப்பாயாக என்று தான் கேட்டும் படித்தும் இருக்கிறேன். ஆனால் சுவாமிஜி டுக்ருஞ்சுரணே என்பது ஒரு தாதுபாட தாது (Verbal Root) அதற்கு கர்மம் என்பது பொருள். எனவே நீ செய்யும் எந்த கர்மமும் அதன் பலன்களும் பிறப்பு இறப்பு தளையிலிருந்து உன்னை விடுதலை செய்ய உதவாது என்று கர்மத்தின் எல்லையைத் தான் குறிப்பிடுகின்றார். கர்மம் உன்னை

ரக்ஷிக்காது என்பதுதான் இந்த ஸ்லோகத்தின் விளக்கம் என்ற புதுமாதிரியான விளக்கத்தை கேட்டு ஆச்சரியமடைந்தேன். மேலும் இதே ஸ்லோகத்தில் மூடமதே எனும் பதத்திற்கும் அவித்தையினால் மூடப்பட்ட குழப்பமுடைய (அனாத்மாவை ஆத்மா என்று தவறாக கருதும் அனைத்து லௌகீகர்களையும் குறிக்கும்) மற்றவர்கள் விளக்குவது போல் முட்டாள் என்று பொருள் அல்ல. ஒரு முட்டாளிடம் பிரம்ம வித்தையை எடுத்துக் கூற இயலாது. அப்படி உபதேசம் செய்தாலும் பயனில்லை என்று அனைவருக்கும் இதமாகக் கூறியது என் மனதை மிகவும் கவர்ந்தது.

வேதாந்த முகவுரை என்னும் தொடர் உரையில் தர்மம் அதர்மம் ஆகியவற்றை மிக எளிமையாகவும், தெளிவாகவும், விளக்கினார். மற்றவர் உனக்கு எதை செய்யக்கூடாது என்று நினைக்கிறாயோ அது அதர்மம், நீ மற்றவர் உன்னிடம் பொய் பேசக்கூடாது என்று எண்ணுகிறாய். அதையே சாஸ்திரம் பொய் பேசுவது அதர்மம் என்று கூறுகிறது. உன்னை மற்றவர் உடலால், செயலால் மனதால் துன்புறுத்தக்கூடாது என எண்ணுகிறாய். சாஸ்திரமும் அதையே நீ மற்றவர்கட்கு செய்தால் பாவம் என்று கூறுகிறது. நீ மற்றவர் உன்னிடம் அன்பாய் இருக்க வேண்டும் என எண்ணுகிறாய். இதை நீ மற்றவரிடம் செய்யும் போது அதை தர்மம் (புண்ணியம்) என்று சாஸ்திரம் கூறுகிறது. இதை விட எளிதாக தர்ம அதர்மத்தை விளக்க யாராலும் முடியாது.

அஸம்பிரதாயவித் மூர்க்க வத் உபகேஷணிய என்று சங்கரர் கூறுகின்றார். வேதம் கொடுத்துள்ள பாட முறைகளை தவிர்த்து வேறு பாட முறைப்படி பயிலும்போது தவறாக புரிந்து கொள்ள வாய்ப்புக்கள் உள்ளதால் சம்பிரதாயப்படி சொல்லிக் கொடுப்பது முறை. அதைவிடுத்து வழிவழியாய் வந்த இப்பிரம்மவித்தையின் பாட முறைகளை மாற்றி அஹங்காரத்தினால் வேறு பாட முறைகளை கையாண்டு வருகிறார்கள். இவற்றினால் பல குழப்பங்களைத் தவிர தெளிவாக வித்தையை அறிய வாய்ப்பே இல்லை. ஆனால் சுவாமிஜி அவர்கள் ஆர்ஷ வித்யா எனும் நம் பரம்பரையினராக

ரிஷி பெருமக்கள் கையாண்ட அவித்யா மூலகாரணமான பிரகிருதி உற்பத்திமுறை, அத்யாரோப அபவாத ப்ரக்ரியை. பஞ்சீகரணப் பிரக்ரியை. ஆபாசப்பிரக்ரியை, அன்வய வ்யதிரேகை முறைப்படி பஞ்சகோச தத்துவ விளக்கங்களை பாட முறையாகக் கொண்டு ஜகத்திற்கு அதிஷ்டானமானதும், ஜீவாஸ்வர உபாதிகளுக்கு அதிஷ்டானமாயும், சத்திய, ஞான, அனந்த ஸ்வரூபமாயும் உள்ள அந்த வஸ்து நீயே என்று எளிமையான இந்த பாடமுறைப்படி மந்த, மத்யம அதிகாரி மாணவர்கள் கூட புரிந்து கொள்ளும்படி பழமையான இந்த பாடமுறைகளையே கையாளுகின்றார். இந்தப் பாட முறையை கையாளும் பொழுது சிக்கல் விழுந்த நூலை அதன் வழியே சிக்கலை எடுத்தால் எளிமையாக நூலின் சிக்கலைப் பிரித்து விட முடியும். ஆனால் தாறுமாறாக நமக்கு தோன்றியபடி எல்லாம் இழுத்தால் சிக்கல் மேலும் இறுகி, விடுபடும் வாய்ப்பே இல்லாமல் போய்விடும். அதுபோல் ஆர்ஷவித்யாவை ரிஷி பரம்பரையினர் கையாண்ட முறைப்படி கையாண்டு சிக்கலின்றி தெளிவாக விளக்குகின்றார். இதன்மூலம் அரிய பாடங்கள் கூட எளிமையாகப் புரிகிறது. ஆனால் மற்றவர்கள் அஹங்காரத்தினால் அந்தப் பரம்பரை பாட முறைகளை மாற்றி தம் கருத்துக்களை திணிக்க எண்ணி பெரும் சிக்கலை ஏற்படுத்தி விடுகிறார்கள். மற்றவர்கள் (கேட்பவர்கள்) பெரும் துன்பத்திற்கு உள்ளாகிறார்கள். இது வித்யா கர்வத்தினால் ஏற்படும் தவறு என்று எண்ணினேன். ஆனால் அதையும் முறியடித்து விட்டார் என் குருநாதர். வித்யா வினய சம்பன்ன என்பார்கள். வித்தையினால் வினயம் வருமே ஒழிய கர்வம் வர வாய்ப்பே இல்லை. இதற்கும் உதாரணமாக என் குருநாதர் வாழ்கின்றார். அவரைப் பார்க்கும் பொழுது அவித்தையினால் தான் கர்வம் வரும், அதன் காரணத்தினால் தான் பாடமுறைகளை மாற்றுவது போன்றவை எல்லாம் ஏற்படுகிறது என்பதை அறிய முடிகிறது.

நான் யார் என்னும் தியானத்தின் மூலம் பிரம்மனை அறியலாம் என்பதும், தியானத்தின் உச்ச கட்டத்தில் எண்ணம் அற்ற நிலையில்- பிரம்மனை அடையலாம் என்பதும், பக்தி, கர்மம், ஞானம், ஹடயோகம் போன்ற நான்கு பாதைகள் மூலம் பிரம்மனை அறிய

முடியும், என்பவை எல்லாம் உறங்குபவனின் உளரல் போன்றவை. முக்திக்கு ஒரேவழி ஞானம், மற்றவையெல்லாம் அதற்கு பக்கபலமாக இருக்குமே தவிர அவற்றின் மூலம் முக்தியில்லை.

“லோகேஸ்மின் த்விவிதா நிஷ்டா” என்பது கீதையின் வாக்கியம். பகவான் கூறுகிறார், “ஞானயோகேன சாங்க்யானாம், கர்மயோகேன யோகினாம்”. அதாவது சன்யாஸம், கர்மயோகம் என்ற இரண்டே விதமான வாழ்க்கை முறையைதான் கூறுகிறார். மோட்சத்திற்கு காரணமாக ஞானம் இருவருக்கும் பொது என்பது தான் இந்த ஸ்லோகத்தின் பொருள். இது போல் எளிமையான முறையான தெளிவாக பிரமாணத்தை கையாளும் முறையாகிய அனைத்திலும் அவரிடம் பூர்ணத்துவத்தை காண்கின்றேன். சுவாமிஜி மாணவர்கட்கு புரிய வேண்டும் என்பதில் அதிக கவனம் செலுத்துபவர். சில வேளைகளில் அறிவுப்பூர்வமற்ற கேள்விகளை மாணவர்கள் கேட்கும் பொழுது கூட அமைதியாகவும், பொறுமையுடனும் பதில் கூறுவார்.

ஒரு முறை கடோபனிஷத் பாடம் நடத்தும் பொழுது விஸ்வஜித்யாகம் வாஜஸ்ரவசால் நடத்தப்படும் பொழுது, அவர் உபயோகமற்ற தனக்கு வேண்டாத பசுக்களை, யாகம் செய்த அந்தணர்களுக்கு தானமாக கொடுத்தார். இதை பார்த்த நசிகேதன் என்ற 12 வயது சிறுவனான அவர் மகன் தன் தகப்பன் மேல் கோபப்பட்டான் என்று பொதுவாக அனைவராலும் அந்த இடம் கேலியாக விளக்கப்படும். ஆனால் சுவாமிஜி அவர்கள் இந்த விளக்கத்தை மிகவும் கண்டித்தார். அவ்வளவு பெரிய விஸ்வஜித் யாகம் செய்த பெரியவரை இவ்வாறு பழியுரை கூறுவது சரியல்ல. விஸ்வஜித் யாகத்தின் விதி, தனக்கு உடைமையான அத்தனை செல்வத்தையும் தானம் தந்து விட வேண்டும் என்பதாகும். அதன்படி அத்தனை செல்வத்தையும் தானம் கொடுத்து விட்டு மீதியுள்ள உதவாத பசுக்களையும் தானமாகக் கொடுத்தார். தனக்கு உடைமையான அனைத்து செல்வத்தையும் இந்த யாகத்தில் தானம் கொடுக்க வேண்டும் என்று அறிந்திருந்த சிறுவன், தானும் தன் தகப்பனது உடமைதான் எனவே என்னையும் தானமாகக் கொடுங்கள் என்று

சாஸ்திரத்தின் மீதுள்ள சிரத்தை காரணமாக கூறினான் என்பது தான் உபநிஷத்தில் கூறப்பட்டுள்ளது என்று கூறி சுவாமிஜி தன் பூரணத்துவத்தை அனைவரும் உணருமாறு காட்டினார்.

**கீதையில் யோகம்:-** கீதையில் ஒவ்வொரு அத்யாயத்தின் முடிவிலும் யோக சாஸ்திரம் என்று பகவான் கூறிமுடிக்கின்றார். இதற்கு பலர் தவறான விளக்கங்களை கொடுக்கின்றனர். ஞானமும் கர்மமும் சேர்ந்த ஒரு நிலையே யோகம் என்று கூறுகிறார்கள். யோகம் எனும் சமஸ்கிருத வார்த்தைக்கு பல அர்த்தங்கள் உண்டு. அஷ்டாங்க யோகத்தையும் யோகம் ஏன் பகவானே என்பார். ஹடயோகத்தையும் யோகம் என்பார். கீதையில் பல இடங்களில் யோகம் எனும் வார்த்தைக்கு பல பொருள்படும்படி கூறுகிறார். ஆத்ம வித்தையையே யோகம் என்கிறார்.

ஞானிகளைக் கூட யோகி என்று குறிப்பிடுகின்றார். மற்றொரு இடத்தில் விலக்க வேண்டியதை விலக்கிக் கொள்ள வேண்டியதை கொள்ளாதலுக்கு யோகம் என்றார். மற்றொரு இடத்தில் சீரான மனோநிலையை யோகம் என்று கூறுகின்றார். மற்றும் பல இடங்களில் பலவாறு கூறுவதால் இடத்திற்கு தகுந்தவாறு பொருள் கொள்ளவேண்டும். எனவே கீதையில் பகவான் ஒவ்வொரு அத்யாயத்திலும் பெரும்பாலும் எதை ஆராய்கிறாரோ அதையே அந்த அத்யாயத்திற்கு தலைப்பாக கூறுகிறார். அந்த தலைப்பிற்கு யோகம் என்று பொருள். எனவே உதாரணமாக அர்ஜுன விஷாத யோகம், கர்மயோகம், ஞானயோகம் என்றெல்லாம் குறிப்பிடும் பொழுது அந்தந்த தலைப்பில் பகவானும் அர்ஜுனனும் உரையாடினார்கள் என்றுதான் அத்யாயங்கள் முடிக்கப்படுகின்றன.

சிலர் கீதை ஒரு சாலை வரைபடம் (Read Map) என்று கூறுவார்கள். அதாவது நாம் ஒரு ஊருக்கு செல்ல வேண்டும் என்றால் இந்த, இந்த வழியாக செல்ல வேண்டும் என அறிந்து கொள்ள சாலை வரைபடம் பயன்படும். அதை அறிந்து கொண்டு விட்டதால் மட்டும் அந்த ஊர்சென்று சேர்ந்ததாக ஆகாது. அந்த வரைபடம் கூறியது போல அதன் வழியில் சென்று ஊரை அடைந்தால்தான் நாம் அந்த

ஊரைச் சென்று அடைந்ததாக ஆகும். அதுபோல் சாஸ்திரங்களை அறிந்து கொண்டு விட்டால் மட்டும் போதாது. அதில் கூறியபடி கடைபிடித்து மோட்சத்தை அடைய வேண்டும் என்று கூறுவார்கள். ஆனால் ஆத்மஞானம் என்பது அபரோக்சு ஞானம் ஆகும். அதாவது (தன்னை விட வேறு அல்லாத வஸ்து) இப்படி இருக்கும் பொழுது பரோக்சு ஞானம் என்னும் தன்னைவிட வேறான ஒன்றினை அறிந்து கொண்டு, பின்பு பல செயல்களுக்கு பிறகு அதை அடைவது என்பது எப்படி பொருந்தும். ஆத்மா உத்பாத்யம் (உற்பத்தி) விகார்யம் (மாற்றம்) சம்ஸ்கார்யம் (தூய்மையடைதல்) ஆப்யம் (சென்று அடைதல்) ஆகிய கர்மங்களுக்கு அப்பாற்பட்டது. காரணம் அது இரண்டற்ற ஒரே வஸ்து. எனவே சாஸ்திர சிரவண, மனன, நிதித்யாசனத்தின் மூலம் புத்தி விருத்தி மாறுதலில் தான் ஞானம் இடம் பெறும். அப்படியல்லாமல் ஞானம் என்பது வேறு அனுபவிக்கப்படும் அனுபவங்கள் அல்ல. (Read Map) போல் சென்று அடைவதற்கு உரியதல்ல என்று விளக்கியது மிகவும் சிறப்பாக இருந்தது.

ஒரு முறை மாயையின் தன்மையை விளக்கும் பொழுது மாயா அனிர்வசனீயம் எனும் வார்த்தைக்கு பொதுவாக அனைவரும் வார்த்தைகளால் விளக்க முடியாதது வார்த்தைக்கு அப்பாற்பட்டது என்று பொருள் கூறுவர். வார்த்தைகளால் விளக்க முடியாத ஒரு வஸ்துவைப்பற்றி நாட்கணக்காக அந்த வஸ்துவை பற்றியே பேசுகிறார்கள். விளக்க முடியாத வஸ்துவாக இருந்தால் கீதை. உபநிடதங்கள் எதைப்பற்றி கூறுகின்றன? சுவாமிஜி இதை (மாயாவை) சதசத் விலட்சணம் அனிர்வசனீயம் என்று விளக்குகிறார். அதாவது சத் என்பது மூன்று காலத்திலும் மாறாத நிலையை உடையது ஆகும். துச்சம் மூன்று காலத்திலும் இல்லாதது. முயற்கொம்பு, மலடிமகன் போன்றவை துச்சத்திற்கு உதாரணம். இந்த இரண்டு வகையிலும் சேராததும் வியவகார மாத்திரத்தில் மட்டும் சத்தா (இருப்பு) தன்மையை உடையதும் எதுவோ அதை மாயா என்கிறோம். எப்படி கனவு காணும் போது மட்டும் உண்மை போல் தோன்றுகின்றதோ அது போல் மாயாவும். இதன் இருப்பு நிலை

நாம ரூபமாத்திரமே. எனவே இது சத்திலும் சேராது துச்சத்திலும் சேராது. இவ்வாறு வரையறுத்துக் கூறமுடியாத நிலையில் இருப்பதால் இதை அனிர்வசனீயம் என்று கூறமுடியாது. ஏனென்றால் சாஸ்திரம் இதைத்தான் விளக்கிக்கொண்டு இருக்கிறது.

மேலும் இந்த மாயாவை விளக்கும் பொழுது கனவு போல் என்று பார்த்தோம். ஆனால் கனவு என்பது விழித்தவுடன் இல்லாமல் போய் விடுகிறது. பாம்பாக தோன்றும் கயிறு, கயிறு என்று பார்த்தோம். ஆனால் கனவு என்பது விழித்தவுடன் இல்லாமல் போய் விடுகிறது. பாம்பாக தோன்றும் கயிறு, கயிறு என்று அறிந்தவுடன் பாம்பு மறைந்து விடுகிறது. ஆனால் மாயா எவ்வாறெனில் என்று அறிந்தாலும் உலகம் மறைவதில்லை.

சூரியன் உதிப்பதும் இல்லை மறைவதும் இல்லை என்று அறிந்தாலும் கூட உதிப்பதும், மறைவதும் போல் தோன்றிக் கொண்டுதான் இருக்கிறது. இந்த அத்யாசத்திற்கு ஞான அத்யாசம் என்று பெயர். அறிவினால் உதிப்பதும் இல்லை மறைவதும் இல்லை என்று அறிந்து கொள்ளலாம், தோற்றத்தில் அல்ல, இது போல் தான் மாயை என்று அறிந்தாலும் உலகம் மறைவது இல்லை.

சங்கரர் எழுதிய பாஷ்யம் தான் வேதாந்தத்தின் திறவுகோல் என்பது சுவாமிஜியின் தீர்க்கமான முடிவு. இதை படிக்கும் போது தான் வேதாந்தத்தின் முழுமையான ஆனந்தத்தினை (ஞானத்தினை) எந்தவிதமான இடர் அற்ற நிலையில் அறிய முடியும். கற்க கசடற என்பது வள்ளுவர் வாக்கு வேதாந்த பாடத்தை கசடற கற்க சங்கரரின் பாஷ்யம் மிகவும் உதவுவதை கண்கூடாக நாங்கள் காண்கின்றோம். சிலர் நமக்குத்தேவை வேதாந்தம் தான். சங்கரபாஷ்யம் அல்ல என்றும் சங்கரர் எந்த பாஷ்யத்தை படித்தார் என்றும் அசட்டுத் தனமான கேள்விகளையெல்லாம் கேட்கிறார்கள். பாஷ்யத்தின் அருமை புரியாதவர்கள், பாஷ்யத்தில் உள்ள விஷயத்தைப் பற்றி தெரியாதவர்கள். தெரிந்து கொள்ள முயலாமல் சீ, சீ இந்த பழம் புளிக்கும் என்று கூறுவது போல் கூறுகிறார்கள். எளிமையாக புரிவதை விட்டு விட்டு அர்த்தமற்று அலைபாய்வது போன்றதாகும்

இந்தச் செயல் ஒருவர் கேக் சாப்பிட ஆசைப்பட்டால், கடையில் சென்று கேக்கை வாங்கி சாப்பிடுவது மிகவும் எளிமை. கடைக்காரர் மாவை பல மாறுதல்களுக்கு பின் சுவையான கேக்காக மாற்றி சுவைக்கத் தந்துள்ளார். அதை நேரடியாக வாங்கி உண்பதை விடுத்து நாமே மாவை கேக்காக மாறி சுவைப்பது எவ்வளவு கடினமான வேலை. மாவு கேக்காக மாற இடையில் எவ்வளவோ பக்குவம் பெறவேண்டும். சில சமயம் பக்குவம் மாறி மாவும் சேர்ந்து கெட்டுவிடும். அதுபோல் தான் நாமாக வேதாந்தம் படிப்பதும், சங்கரர் பல கோணங்களில் சாஸ்திரத்தின் ஒவ்வொரு வார்த்தையையும் ஆராய்ந்து பல வடிவங்களில் விளக்கிக் காட்டுகின்றார். எனவே நாம் எளிமையாக வேதாந்தத்தின் ஒவ்வொரு நுணுக்கமான பகுதிகளையும் ஆய்ந்தறிய சங்கர பாஷ்யம் மிகவும் உதவுகிறது. இதனால் தடையற்ற முறையில், ஐயப்பாடற்று வேதாந்தத்தை அறிந்து கொள்ள முடியும். மேலும் ஒரு விஷயத்தை நன்கு புரிந்து கொள்ள வேண்டும். சங்கரரும் தனியாக ஒரு பாட முறையை கடைப்பிடிக்கவில்லை. சங்கர வேதாந்தம் என்று ஒரு தனி வேதாந்தம் கிடையாது. பரம்பரையாக நம் ஆர்ஷ (ரிஷி) பரம்பரையினர் வழிமுறையாக நமக்கு கொடுத்துள்ள பாடமுறைப்படி தான் வாக்கிய விசாரம், பத விசாரம் ஆகிய அனைத்தும் செய்துள்ளார். எனவே வேதாந்த விசாரத்தை இடையூறு அற்ற வஸ்து ஞானத்தை எளிமையாக அறிய முடிகின்றது என்பதனை இங்கு எங்கள் அனைவருக்கும் ஐயமற்று உணர்த்திக் கொண்டு இருக்கின்றார் சுவாமிஜி அவர்கள். இந்த முறைப்படி உபநிடதங்களின் பாஷ்யங்களை விளக்கும் போது இதோ வஸ்து, இதோ வஸ்து என்று கண்ணாடி முகத்தை தெளிவாக காட்டுவது போல் எங்கள் அனைவருக்கும் வஸ்து ஞானத்தை (ஆன்ம ஞானத்தை) அறியப்படுத்திக் கொண்டிருக்கிறார். நாங்கள் அனைவரும் அந்த ஆனந்தத்தை ஒவ்வொரு வகுப்பிலும் அனுபவித்துக் கொண்டு இருக்கிறோம்.

**வைராக்கியம் பற்றி கூறுகையில்:-** வைராக்கியம் என்பது விஸ்வாமித்திரரது வைராக்கியம் அல்ல. அதாவது ஒன்றை வெறுப்பது வைராக்கியம் ஆகாது. ஒன்றின் உண்மையான தன்மையை

அறிவது மேலும் அறிந்து அதனுடைய நிலையற்ற தன்மையால் அதன் மீது விருப்பு வெறுப்பின்றி இருத்தலே வைராக்கியம், அதாவது விவேகத்தால் பிறந்த வைராக்கியம் தான், உண்மையான வைராக்கியம் என்று வேதாந்தம் கூறுகிறது. சிலர் அது பொருள்களை வெறுத்து ஒதுக்குவது வைராக்கியம் என்பர். முற்றிலும் தவறு. காரணம் வெறுப்பு என்பது விவேகம் அற்ற நிலையில் தான் உருவாகிறது. விருப்பு வெறுப்பு அற்று ஒன்றின் அவ்வாறு அறிவதில் நிலையை அறிவதே விவேகம். நிலையற்றவைகள் என்று கால தேசங்களுக்கு கட்டுப்பட்டவைகளை அல்பம் என்னும் நிலையுடையவையாக கருதுவதே. இந்த நோக்கில் பார்க்கும் பொழுது சொர்க்காதி பிரம்ம லோகங்கள் அனைத்தும் இதுபோன்ற அல்ப நிலையுடையவையே. நிலையானது எது என்று விசாரம் செய்யும் பொழுது ஆத்ம வஸ்து ஒன்று தான் நிலையானது, மற்றவை அனைத்தும் நிலையற்ற தன்மையுடையவை, எனும் இந்த விவேகத்தால் உண்டான வைராக்கியம் தான் உண்மையான வைராக்கியம். இதையே ஹேதுமத்பாவம் என்று கூறுவார்கள். அதாவது ஒன்றிலிருந்து ஒன்று உண்டாவது. மற்றவை எல்லாம் ஆபேக்ஷிகம் என்னும் நிலையற்ற வைராக்கியமாகத்தான் இருக்க முடியும். மயான வைராக்கியம் மற்றும் பிரசவ வைராக்கியம் போன்ற நிலையற்ற தன்மை உடையவையாகத்தான் இருக்க முடியும். அதாவது மயானத்தில் ஒரு உடல் எரிந்து கொண்டு இருக்கும் பொழுது மற்றவர்கள் அவர்கள் வாழ்வு குறித்து இப்படி சம்பாதித்தார், இப்படி நடந்து கொண்டார், போகும் பொழுது எதை கட்டிக்கொண்டு சென்றார், இந்த உலகமே மாயம், இந்த வாழ்வே மாயம் என்று பெரும் ஞானிகள் போல் வைராக்கிய மொழிகளை பேசுவார்கள். இந்த வைராக்கியத்துடன் வீட்டிற்குச் செல்வர். மயானத்திலிருந்து வீட்டிற்குத் திரும்பும் கணவர் கால்களைக் கழுவிக்கொண்டு உள்ளே வரட்டும் என்று வாயிற்படியில் ஒரு குவளையில் நீர் நிரப்பி வைத்துவிட்டு அவரது மனைவி தனது வேலையில் ஈடுபட்டு இருக்கின்றார். வைராக்கியத்தோடு வந்த இவர் வீட்டின் வெளியே குவளையைப் பார்த்ததும் 'இவ்வாறு வெளியில் குவளையை வைத்துவிட்டு உள்ளே என்ன செய்து

கொண்டு இருக்கின்றாய்? திருடர்கள் நிறைந்துள்ள இந்த ஊரில் இவ்வாறு செம்பை வெளியில் வைக்கலாமா?' என்று கோபத்தோடு சப்தமிட்டார். இவர் மயானத்தில் பெற்ற வைராக்கியம் சிறு குவளையில் தீர்ந்து விட்டது. இதைத்தான் மயான வைராக்கியம் என்பர். இதுபோல்தான் பிரசவ வைராக்கியமும். பிரசவ வேதனையின்போது தாய் இனி குழந்தையை பெற்றுக் கொள்ளக் கூடாது என்னும் வைராக்கியத்தோடு குழந்தையை ஈன்றெடுப்பாள். அடுத்த ஆண்டு இதே வேளையில் மற்றொரு குழந்தையை அதே வைராக்கியத்துடன் ஈன்றெடுப்பாள். இவ்வளவு தான் இந்த பிரசவ வைராக்கியமும். ஆகவே விவேகமற்ற வைராக்கியங்கள், இதே போல் நான் வேதாந்தி, இதுபோலத்தான் இருக்கும், கருமத்தை வெறுப்பவன், என்று கூறித் திரிவார்கள். அவர்கள் இந்தக் கூற்றினை மிகவும் கண்டிக்கின்றார். வேதத்தின் முதல்பகுதி கர்மத்தைப் பற்றி விரிவாகக் கூறுகின்றது. அதனால் அடையும் பலன்களையும் தெளிவாகக் கூறுகின்றது. அக்னிஹோத்திரம் முதல் அஸ்வமேத யாகம் வரை அனைத்து செயல் முறைகளையும் அதன் பலன்களையும் கூறுகின்றது. பின்கடைப் பகுதியான ஞான காண்டத்தில் ஆத்ம ஞானம் பற்றி கூறுகின்றது. ஆத்ம ஞானத்தையும் அதன் பலனான மோட்சத்தையும் பற்றி தெளிவாக எடுத்துரைக்கின்றது எந்த வேதம் ஞானகாண்டத்தை கூறுகின்றதோ அதே வேதம் தான் அதற்கு முன்னால் கர்ம காண்டத்தையும் கூறுகின்றது. காரணம் என்ன? முதலில் கர்மங்களைப்பற்றி கூறி, அதன் தன்மையை அறிய வைக்கின்றது. அவற்றின் அனித்யத்துவத்தை எடுத்துக் காட்டுகின்றது. கர்மத்தை கண்டிக்கவில்லை. அதே கர்மத்தை சித்த சுத்தியாக செய் என்கிறது. சுயதர்ம அடிப்படையில் கர்மம் செய்யும் பொழுது அதன் பலன் சித்தசுத்தியாக அமைகின்றது. மேலும் ஈஸ்வரார்பித புத்தியுடன் செய்யும் கர்மத்திற்கு அத்வைத வாசனை பலனாக அமையும். இதையே ஈஸ்வர அனுக்கிரகாத் ஏவ அத்வைதவாசனா என்று சங்கரர் கூறுகிறார். எனவே இதுபோன்ற கர்ம பலன்களினாலேயே ஜிக்ஞாசுத்வம் அதிருஷ்ட பலனாக அமைகின்றது. எனவே கர்மத்தை வெறுக்கச் சொல்லவில்லை. கர்ம பலனின்

அனித்தியத்தை அறிவதே விவேகம் என்று கர்ம காண்டத்திற்கும் ஞான காண்டத்திற்கும் உள்ள தொடர்பை கூறுகிறார். கர்மத்தை விட்டுவிடு என்று கூறுவது குளிப்பாட்ட எண்ணி குழந்தையை நீரோடு சேர்த்து வீசிவிடுவதாகும் என்று சுவாமிஜி கூறுவார். கர்ம பலனால் சம்சார பந்தத்திற்கு விடுதலை இல்லை. ஆனால் பலனில் பற்றற்று செய்யும் கருமத்தால் சித்த சுத்தி உண்டு. அந்த சித்த சுத்தி உடைய புத்தியிலே ஈஸ்வர அனுக்கிரஹத்தால் அத்வைத வாசனை ஏற்படும். இவ்வாறு அத்வைத வாசனை ஏற்பட்ட ஜிக்ஞாசுவிற்கே நித்திய மோட்சமென்னும் ஜீவன் முக்தி, ஞானத்தின் மூலம் ஏற்படும்.

பிராரப்த கர்மத்தை விளக்கும்போது இச்சாபிராரப்தம், அன்ய இச்சா பிராரப்தம், அனிச்சா பிராரப்தம் எனும் மூன்று வகை பிராரப்த கர்மங்கள் உண்டு. எனவேதான் ஞானம் பெற்றவர்கள் கூட பல விஷயங்களில் அணுகுமுறை பலவாறு வேறுபட்டு இருக்கும். காரணம் பிராரப்த கர்மத்தின் அடிப்படையில் பெற்ற இந்த உடல் அதனை அனுபவித்து தான் ஆக வேண்டும். இதுவே சகஜம் எனும் ஈஸ்வர நியதி, சஹஜ நிவர்த்தி. பிராரப்த கர்மத்தால் பிறந்த சரீரம் கர்மஜம் என்று கூறப்படுகின்றது. இந்த உடல் அழியும் போது தான் அந்த கர்மஜம் அழியும். பிராந்திஜம் எனும் அறியாமை ஞானம் அடைந்ததும் அழிந்துவிடும். எனவே ஞானி கூட பிராரப்த கர்மத்தை அனுபவித்தே ஆகவேண்டும். ஆனால் பாதித நிலை எனும் இதன் தன்மையை அறிந்ததனால் அவரை அது பாதிக்காது, என்று விளக்கினார்.

தத்துவபோதம் பாடம் நடத்தும்பொழுது, பஞ்சகோச பாடமுறையை விவரிக்கும் பொழுது கோசம் என்றால் உறை. எனவே ஐந்து கோசங்களுக்குள் (உறைக்குள்) இருப்பது ஆத்மா என்று பொருளல்ல, அஞ்ஞானத்தினால் இந்த பஞ்ச கோசங்களில் ஆத்மவத்தை ஆரோபித்துள்ளோம். அதை ஆத்ம அனாத்ம விவேகத்தால் அறிந்து கொள்வதுதான் பஞ்சகோச விவேகம். மேலும் **ātma is all-pervasive** எனும் சர்வகதமாக எங்கும் வியாபித்துள்ளதால் அதை மறைக்கவோ, உறைபோல் மூடவோ

முடியாது. அப்படி மூடினால் அது சர்வகதமாக இருக்க முடியாது. ஒருவர் கம்பளியால் தன்னை மூடிக்கொண்டார் என்றால் கம்பளி அவரை விட பெரியதாக இருக்கும். எனவே ஆத்மாவை உறை போல் மூடியுள்ளது பஞ்ச கோசம் என்றால், இவை ஆத்மாவை விட பெரியவையாக இருக்க வேண்டும். ஆனால் சர்வகத ஆத்மாவை விட பெரிதாக எது இருக்க முடியும்? அப்படி பெரிதாக இருக்குமானால் ஆத்மா சர்வகதம் எனும் வார்த்தைக்கு பொருந்தாது. எனவே கோசவத் ஆச்சாதகத்வாத் கோச, நம் அறியாமையால் அனாத்ம வஸ்துக்கள் நம் கவனத்தை ஆன்ம வஸ்துவிலிருந்து திசை திருப்பி விடுகிறது. எனவே ஆத்ம வஸ்துவை அறிய தடையாக இருப்பதால் இது மறைந்தது போன்ற மறைப்பு. எனவே இது கோசம் போன்றது. அதாவது உறை போன்றது என்று தெளிவாக, விளக்கினார். அது அன்னமயம், பிராண மயம், மனோமயம், விஞ்ஞான மயம், ஆனந்தமயம் ஆகியவை இவற்றை விளங்கும் பொழுது, மயம் என்னும் தாதுவிலிருந்து மயம் என்னும் பதம் வந்தது. இந்த பதத்திற்கு இரண்டு பொருள் உண்டு. ஒன்று நிறைக்கப்பட்டது. அதாவது வெள்ள மயம் என்று கூறுவார்கள் இதை சமஸ்கிருதத்தில் பிராகூர்யம் என்று கூறுவார்கள். மற்றொன்று, ஒரு பொருள் விகாரமாகி (மாறுதல்களுக்கு உட்பட்டு) அதன் சக்தியினால் மாறுபாடு அடைந்து உருவாகுதல் என்று பொருள்.

அன்ன விகாரத்வாத் அன்னமயம். அன்னம், பல மாறுதல்களுக்கு உட்பட்டு இந்த உடம்பு உருவானது. எனவே அன்னமயம் எனப்பட்டது. இதுபோல் இலக்கண ரீதியாகவும், பதத்தின் பொருளை ஆராயும் பொழுது விளக்கத்தில் எந்த சந்தேகமும் ஏற்பட வாய்ப்பு இருப்பதில்லை. இதுபோன்ற விளக்கங்களை நான் இவரிடம் மட்டும் தான் காண்கின்றேன். அதைத்தொடர்ந்து மஹாவாக்கிய விளக்கம் செய்யும் பொழுது மஹாவாக்கியம் என்றால், வேதத்தில் ஜீவ ஈஸ்வர ஐக்கியத்தை எந்தெந்த மந்திரங்கள் விளக்குகின்றனவோ அந்த மந்திரங்கள் மஹாவாக்கியங்களே. அதற்கு பக்கபலமாக இருக்கும் வாக்கியங்கள் 'அவாந்தர வாக்கியங்கள்' அதாவது மஹாவாக்கியங்கள் தவிர மற்ற அனைத்து வாக்கியங்களும்

அவாந்தர வாக்கியங்களே. இப்படி இருக்கும் பொழுது சிலர் மஹாவாக்கியங்கள் நான்கு என்று கூறுகின்றனர். 1) உபதேச வாக்கியம், 2) அப்பியாச வாக்கியம், 3) அனுபவ வாக்கியம், 4) சாஷாத்தார வாக்கியம். அவை முறையே 1) தத்துவ மசி 2) அகம் பிரம்மாஸ்மி 3) பிரஞானம் பிரம்ம 4) அயமாத்மா பிரம்ம என்று கூறுகிறார்கள். இது வேடிக்கைக்கு உரியதாகும். இதற்கு ஒரு விளக்கம் வேறு கொடுக்கிறார்கள். பிரம்ம உபதேசம் பெற்று அதன்படி செயல்பட்டு அதன் அனுபவம் பெற்று பிரம்மமாகவே ஆவது எனும் விளக்கத்தை அளிக்கிறார்கள். பிரம்மன் குடம் போல ஒரு பொருள் அல்ல. உன்னை விட வேறு அல்லாத அபரோகூ ஞானம் ஜீவ ஈஸ்வர ஐக்கியம் என்னும் மஹாவாக்கியங்களின் மூலமே விளக்கப்படுகிறது. எனவே மேற்கூறியபடி அவர்களது விளக்கம் நகைப்பிற்குரியதாகும். இவ்வாறு விளக்கியதின் மூலம் மஹாவாக்கியம் என்றாலே ஜீவ ஈஸ்வர ஐக்கியம் என்னும் அர்த்தம் மனதில் ஏற்படும்படி சுவாமிஜி செய்துவிட்டார். மேலும் அனுபவப் பொருள் அல்ல பிரம்மன் எனும் சீரிய கருத்தையும் இதன் மூலம் தெள்ளத்தெளிவாக உபதேசித்துவிட்டார். ஒரு விஷயத்தை விளக்கும் போதே பல விஷயங்களை அறிந்து கொள்ளும்படி செய்துவிடுவார்.

மேற்கூறிய மஹாவாக்கிய விளக்கத்தின் மூலம் பிரம்மன் அனுபவப்பொருள் அல்ல என்பதை அனுபவ வாக்கியம் அல்ல என்பதன் மூலமும் கர்மத்தால் அடைவது அல்ல பிரம்மன் என்பதை அப்பியாச வாக்கியம் அல்ல என்பதன் மூலமும், சாஷாத்தாரம் எனும் “இல்லாததைப் பெறுவது” அல்ல என்று சாஷாத்தார வாக்கியம் அல்ல, என்பதன் மூலமாகவும் விளக்கி விட்டார். இவ்வாறு ஒரே விஷயத்தில் பலவேறு கருத்துக்களை ஒன்றாக தெளிவாக்குவதைக் கண்டு ஆச்சரியமடைந்திருக்கின்றேன். இதுவே நம் ஆர்ஷ வித்யா என்னும் ரிஷிபரம்பரையின் பாடமுறையின் சிறப்பாகும்.

**புதிய முறை தியானம் :** தியானத்தில் புதிய முறையைக் கையாண்டு தியானத்தை நிதித்யாசனப் பயிற்சிக்கு இட்டுச் செல்கின்றார். ஆரம்ப நிலைத் தியானத்தில் உடலின் ஒவ்வொரு பகுதியையும் மனதினால் உருவகப்படுத்தி அந்த பகுதிக்கும்

மனதிற்கும் உள்ள தொடர்பை விடுவிக்கச் செய்கின்றார். மெல்ல மெல்ல ஒவ்வொரு பகுதியையும் விடுவிக்கச் செய்து இந்த அன்னமய உடலிலிருந்து மனதை முழுவதுமாக விடுவித்ததாக உணரச் செய்கிறார். பின் பிராண வீக்ஷண முறையைக் கையாண்டு, அதாவது ஆழமாக சுவாசித்த பின் சாதாரண நிலைக்கு வந்து சுவாசத்தின் நிலையையே கவனித்து மனதை முழுவதும் லயப்படுத்தி பிராணமயத்தை அறியச் செய்கிறார். பின் இஷ்ட தெய்வ உபாசனையின் மூலம் பிராண மயத்தை விட்டு மனோமயத்தில் லயிக்கச் செய்கின்றார். பின் மனதை அதன் ஆழ்நிலையில் இருக்கச் செய்ய ஒரு புது விதமான முறையைக் கையாளுகின்றார். “ஈசாய நம” எனும் மந்திரத்தை சொல்லிக் கொண்டே இருந்துவிட்டு நம் மனம் முழுவதுமாக லயித்த நிலையில் ஒரு மனக்கணக்கை கொடுக்கின்றார். நம் மனம் முழுவதும் மந்திரத்தால் வியாபித்து உள்ளதால் மனதின் ஆழ்நிலையில் தான் கணக்கைப் போட முடியும். ஆகவே எந்த இடத்தில் மனம் அந்தக் கணக்கை செய்ததோ அந்த இடத்தில் இருந்து மந்திரத்தை ஜபம் செய்வோமானால் மேலும் மனது லயப்பட்டு வருகிறது. இதன் மூலம் மனம் புத்தி சித்தம் எப்படி இவைகளை தனித்தனியாக நாம் உணர முடியும் என்றால் அவர் கொடுத்த மனக்கணக்கை புத்தியில் செய்யும்பொழுது சித்தத்தில் முன்பு பதிவான “ஈசாய நம” எனும் மந்திரம் வந்து கொண்டு இருப்பதை உணர முடியும் அதை சித்தம் என்று அறியலாம்.

சுவாமிஜி கூறுவதை கிரஹிப்பது மனம். இவ்வாறு புத்தி சித்தம் என்ற மனதின் மாறுபட்ட நிலைகளை உணர முடியும். இது போன்ற தியானத்தால் தெளிவடைந்த மனதில் ஈஸ்வர தத்துவத்தை விளக்கும் வகையில் அன்பின் நிமித்த உபாதான காரணமாய் இருப்பதை உணர்த்துகின்றார். அந்த ஈஸ்வரன் கர்ம பலனை அளிப்பவராக எங்கும் வியாபித்திருக்கும் நிலையில் Order எனும் நியதி வடிவில் ஈஸ்வரன் ஜகத் ஆகவும். ஜீவனாகவும் வியாபித்துள்ளார். எனவே அனைத்தும் ஈஸ்வரனுடைய நியதியே. நம் இருப்பு நிலை ஈஸ்வர நியதியே. ஒவ்வொருவரும் கர்ம பலனை

அனுபவிக்கவே இங்கு வந்துள்ளோம். எனவே இதில் தாழ்வு மனப்பான்மைக்கே இதில் இடம் இல்லை. அனைத்தும் அதனதன் நிலையில் நியதிப்படி இயங்குகிறது என்ற இந்த போதனையின் மூலம் தாழ்வுமனப்பான்மையையும், அஹங்காரத்தையும் பாதிதம் அடையச் செய்துவிடுகின்றார். இவ்வாறு பக்குவப்பட்ட மனதில் தத்துவமஸி போன்ற மஹாவாக்கியங்களின் ஜீவ ஈஸ்வர ஐக்கியத்தின் பொருளை நிதித்தியாசனம் செய்யும் பொழுது சம்சய விபரீத பாவங்கள் அற்று வாழைப்பழத்தில் ஊசி நுழைவது போல் மனதில் பிரம்ம உபதேசத்தை பதியச்செய்து விடுகிறார். அனைவரிடமும் உள்ள நன்மையை மட்டும் எடுத்துக்கொள்வார். ஒருமுறை மிகப்பெரிய சுவாமிஜி ஒருவரது முகாம் ஒன்றுக்கு என் நண்பர் ஒருவர் சென்றிருந்தார். திரும்பி வந்த அவர் என்னிடம் “நீ மதிக்கும் சுவாமி தயானந்த சரஸ்வதி அவர்களைப் பற்றி குறிப்பிட்டு பேசினார்” என்று கூறினார். எனக்கு ஆச்சரியமாகி என்ன விஷயம் என்று கேட்டேன். “சுவாமி தயானந்தா மிகவும் வளர்ந்து விட்டாரா?” என்று கேட்டுவிட்டு அத்தனை பெரிய கூட்டத்திலும் “என்னை யாரும் வெல்ல முடியாது” என்று கூறினார், என நண்பர் என்னிடம் விவரித்தார். எனக்கு ஒரே ஆச்சரியமும் வேதனையும் உண்டாயிற்று. ஒரு சுவாமி மற்றொரு சுவாமியைப் பற்றி இவ்வாறு கூறுவதை முதல் முறையாக கேட்க மிக்க வேதனையளித்தது. ஆனால் இந்த சம்பவம் நடந்த சில நாட்களுக்குப் பிறகு சுவாமிஜி அவர்களை சந்தித்து தனியாக பேசும் வாய்ப்பு கிடைத்தது. அப்பொழுது சுவாமிஜி அவர்கள் அந்த மேற்குறிப்பிட்ட சுவாமியைக் குறிப்பிட்டு “அவர் மிகவும் நல்லவர். அவர் மீது நான் மதிப்பு வைத்துள்ளேன்” என்று கூறினார். என் கண்கள் பணித்தன.

யார் ஒருவர் தவறு செய்யினும் அவர்கள் திருந்துவதற்கான வழிமுறைகளை ஏற்படுத்திக் கொடுப்பாரே தவிர இதுவரை யாரையும் வெறுத்து ஒதுக்கியது கிடையாது. பெயருக்கு ஏற்ப தயை சொரூபமாக உள்ளவர் சுவாமிஜி அவர்கள்.

**குருகுல மாணவர்களை பேணுவதில் பூரணம்:-** குருகுல மாணவர்களிடம் சுவாமிஜி அவர்கள் தன் குழந்தைகள் போல்

அன்பாக பேணி வளர்க்கிறார். அறிவு மட்டுமல்ல. அனைத்து வசதிகளையும் தன் மேற்பார்வையிலேயே செய்து தருகிறார். மாணவர்கள் எந்தக் குறையுமின்றி ஆனந்தமாய் ஆத்ம விசாரத்தில் தன் இனிய நேரத்தை பயன்படுத்திக் கொண்டு இருக்கின்றார்கள். அதுமட்டுமல்ல, சுவாமிஜி அவர்கள் என்ன குறை என்று கேட்டு பாடத்திலோ அல்லது வசதிகளிலோ ஏதேனும் குறை என்று யாரேனும் சொன்னால் உடனே தக்க ஏற்பாடு செய்து நிறைவு செய்து வைத்துவிடுகிறார். அவரது மஹத்துவத்தை அறிந்தவர்கள் மரியாதையினால் கூச்சப்பட்டு எதுவும் பேசமாட்டார்கள். ஆனால் சுவாமிஜி அவர்கள் அவர்களைக் கூட்டி வரவழைத்து தாய் போல் விசாரித்து குறைகளைக் களைவார். பொதுவாகவே சமஸ்கிருத பாடம் ஒரு கடினமான பாடமாகும், சில மாணவர்கள் இதில் மந்தமாக இருப்பார்கள். சுவாமிஜி அவர்கள் மாணவர்களிடம், முழுவதும் புதிதான ஒரு மொழி சமஸ்கிருதம், ஆனால் மிகவும் வளமான மொழி, குறிப்பாக வேதாந்த பாடத்திற்கு மிகவும் அவசியம். மெல்ல மெல்ல அப்பியாசம் செய்வதன் மூலம், அறிந்து கொள்ள முடியும். அவசரமே இல்லை. ஆனால் முயற்சியை மட்டும் விட்டுவிட வேண்டாம். மொழி எளிதாக பயில முடியவில்லை என்று கவலையே வேண்டாம் என்று ஆறுதல் கூறி தைரியம் வரவழைப்பதோடு அவரே சமஸ்கிருத வகுப்புகளையும் நடத்துவார். அவர் நடத்தும் சமஸ்கிருத வகுப்புகள் எங்களுக்கு மிகவும் எளிமையாக இருக்கிறது. சமஸ்கிருத பாடத்தைக் கூட தாய் தன் குழந்தைக்கு மருந்து ஊட்டும் போது தேன் கலந்து கசப்புத் தெரியாமல் ஊட்டுவது போல் வேதாந்தம் எனும் தேன் கலந்து சமஸ்கிருதத்தை பயில்விப்பார். உதாரணமாக ஐந்தாம் வேற்றுமை உருபு நடத்தும்பொழுது (துருவம் அபாதானே பஞ்சமி) என்பது நிலையான ஒன்றிலிருந்து மற்றொன்று வந்தது. மற்றும் பதனகாரியம் எனும் விழும் நிலையைக் குறிப்பது என்று விளக்கி விட்டு உதாரணமாக பிரம்மன் எனும் மாறாத நிலையை உடைய வஸ்துவிலிருந்து ஜகத் எனும் உலகம் பிறந்தது, இதை பஞ்சமியில் (ஐந்தாம் வேற்றுமை உருபில்) தான்

குறிப்பிட வேண்டும். எனவே தான் தைத்திரிய உபநிடத்தில் கூட “தஸ்மாத்வ ஏதஸ்மாத் ஆத்மன ஆகாச, சம்பூத” என்று கூறுகிறது. ஆத்மனில் இருந்து ஆகாசம் பிறந்தது எனும் பொழுது “துருவம் அபாயே” எனும் நிலையில் ஆத்மாவில் எந்த மாறுதலும் ஏற்படாமல் ஆகாசம் முதலியவை அதிலிருந்து தோன்றின என்று விளக்கம் கொடுத்தார். இதுபோல் வேதாந்தத்தோடு சமஸ்கிருதத்தையும் போதித்து விடுவார்.

மற்றும் யார், யார் வகுப்பிற்கு வருகிறார்கள் யார், யார் வரவில்லை என்று நுட்பமாக அறிந்து விடுவார்கள். அதே போல் யார், யார் என்ன என்ன செய்கின்றார்கள் என்பதை நுணுக்கமாக அறிந்து விடுவார். ஒருமுறை சுவாமிஜி அவர்கள் பாடம் நடத்திக் கொண்டு கண்களை பரவலாக சுற்றிவரச் செய்து, பிறகு ஒருவர் மேல் கண்களை நிலையாக்கினார். அந்த நபர் எப்போதும் அந்த இடத்தில் அமர்ந்திருப்பார். எப்பொழுதும் அமரும் இடத்தில் அவர் இல்லாததால் தேடி இருக்கிறார். இதைக் கண்டு கொண்ட நான் என் அருகில் அமர்ந்திருந்தவரிடம் சுவாமிஜி அவர்கள் இந்த நபரைத்தான் தேடியிருக்கிறார் என்று குசுகுசுத்தேன். உடனே சுவாமிஜி அவர்கள் 15 அடிக்கு அப்பால் மேடையில் அமர்ந்து கொண்டு நுணுக்கமான தைத்திரிய மந்திரத்தின் விளக்கத்தை கூறிக்கொண்டிருந்தவர் என் வாய் அசைவின் மூலம் நான் என்ன பேசினேன் என்று அறிந்து கொண்டு “ஆம் நான் அவரைத்தான் தேடினேன்” என்றார். எனக்கு மயக்கமே வருவது போலாகிவிட்டது. காரணம் சுவாமிஜி அவர்கள் உபநிடத்திற்கு விளக்கம் கூறிக்கொண்டு இருக்கிறார். அதை விளக்க அவர் மனதில் சாஸ்திர வெள்ளம் கரைபுரண்டு ஓடுகிறது. அதிலிருந்து அவர் தொகுத்து விளக்கிக்கொண்டு இருக்கிறார். இந்த நிலையில் கூட இவற்றையும் கவனித்துக் கொள்கிறார். விளக்கத்திலும் எந்தத் தடையும் இருக்காது. ஆனால் இவர் ஒருவரால் மட்டும்தான் இத்தனை வேலைகளையும் பழுதின்றி செம்மையாக செய்ய முடிகிறது. இந்த வியப்பில் மயங்கி விழாமல் இருப்பது ஆச்சரியம்தானே?

**மனோதத்துவம்:** ஒருமுறை அமெரிக்காவிலிருந்து ஒரு மனோதத்துவப் பேராசிரியர் இங்கு வந்து தங்கி இருந்தார். அவர் ஒரு வேதாந்தியின் நிலையில் இறப்பு பயம் எப்படி இருக்கும் என்பதை ஆய்ந்து முடிவு செய்ய எண்ணினார். எனவே எங்கள் ஆஸ்ரமத்தில் அனைவருக்கும் பல கேள்விகள் கொண்ட விண்ணப்பங்களைத் தந்து அதைப் பூர்த்தி செய்து கொடுக்கச் சொன்னார். அதைப் படித்த ஒரு மாணவர் இது என்ன சம்பந்தம் இல்லாத கேள்விகள் கேட்கப் பட்டுள்ளதே? படிப்பதற்கு பைத்தியக்காரத்தனமாக இருக்கிறதே என்று சுவாமிஜியிடம் கேட்டார். சுவாமிஜி அவர்கள், “பொதுவாக மற்றவர்களது உணர்ச்சிகளைக் கிளப்பும் வண்ணம் தூண்டப்படும் கேள்விகளாகக் கேட்டு அதிலிருந்து வரும் பதிலைக் கொண்டு அவரது பக்குவத்தை கவனித்து விடுவார்கள். அவர்களின் கேள்விகளது நோக்கமே ஆலோசனை செய்து முடிவு செய்யப்படாத பதில்கள் உன்னிடமிருந்து வரவேண்டும் என்பதுதான். எனவே தான் உணர்ச்சிவசப்படும்படி சம்பந்தம் இல்லாத கேள்விகளைக் கேட்கிறார்கள்” எனும் பொருள்பட சுமார் அரைமணி நேரம் இவற்றை விளக்கினார். அந்த மனோதத்துவ நிபுணர் ஆச்சரியத்தோடு வைத்தகண் வாங்காமல் சுவாமிஜி அவர்களை வியப்போடு பார்த்துக் கொண்டு இருந்தார்கள். முடிவில் சுவாமிஜி அவர்களை பார்த்தபோது ஆம், ஆம் என்று அத்தனையும் ஆமோதித்தார் அந்த பேராசிரியர்.

**விவசாயம்:-** சுவாமிஜியிடம் பேசிக்கொண்டிருந்த போது அப்பொழுது மிகுந்த வெய்யில் காலம் மிகுந்த தண்ணீர் பற்றாக்குறை என்று கூறியபொழுது சொட்டுநீர் பாசன முறைப்படி விவசாயம் செய்தால் நீர்த்தட்டுப்பாட்டை தடுக்க உதவும். மேலும் சொட்டுநீர் பாசனம் செய்பவருக்கு அரசாங்கம் 40 சதவீதம் கடனுதவி தருகிறது. மேலும் மானியமும் இருக்கிறது. இதுகுறித்து இங்குள்ள விவசாயக் கல்லூரியுடன் தொடர்பு கொண்டு ஆவண செய்து கொள் என்றார். மேலும் ஊடுபயிர் செய்தால் ஒரே அளவான தண்ணீரில் இரண்டு வகையான பயிர் வளர்க்கலாம் என்றார். தென்னை மரக்குழிகளில் பூசணி போன்ற கொடிகளை வளர்த்தால் அதற்கு மேலும் பாயும் நீரே இதற்கும் போதுமானதாகும் என்றார். குழிகளை பூசணிக்கொடி

மூடிவிடுவதால் குழிகளில் சூரிய வெப்பம்படாது, அதன் மூலம் ஈரம் நீண்ட நேரம் இருக்க வாய்ப்புண்டு என்று கூறினார். சித்த வைத்தியர்கள் வந்து இங்குள்ள நிலத்தில் மூலிகைகள் பயிர்செய்யலாம். அது ஏழைகளின் வைத்திய உதவிக்கு பெரும் பயனளிக்கும் என்றார்கள். உடனே சுவாமிஜி அவர்கள் ஆமாம் வேலி ஓரத்தில் ஆடாதொடை என்ற பயிரை வளர்க்கலாம் இது காமாலைக்கு மிகவும் நல்லது. சித்த - ஹுத்தி வளர்க்கலாம் வாய்க்கால் ஓரங்களில் ஈஸ்வர மூலிகை வளர்க்கலாம் வயிற்றுக்கு மிகவும் நல்லது என்று இது போன்ற பல மூலிகைகளின் பெயர்களை இவை இவை இந்த இந்த வியாதிக்கு பயன்படும் என்று கூறினார். வைத்தியர்கள் வெளியில் வந்து என்னிடம் சுவாமிஜிக்கு சித்த வைத்தியம் தெரியுமா என்று ஆச்சரியத்தோடு கேட்டார்கள். நான் அவர்களிடம் இவருக்கு தெரியாத விஷயமே இருக்காது என்று ஆச்சரியத்தோடு கூறினேன்.

**Swami Tadevananda Saraswati**  
**Arsha Vidya Peetam**  
**Pollachi**





## The Bud Blooms Quietly

There is a lot of difference between an unfoldment and a mere statement. When you unfold, it's always a silent affair. It's a quiet happening! You take a bud. When it unfolds, it does not make any noise. What does it do to bloom? It appears as though, the bud just is, and it continues to be. But something is happening inside the life, bud. A bud that has a throb to bloom, to grow, to mature, to fulfill. It's an appointment with destiny. Without doing a job, it just blooms into a beautiful flower, smiling and shining in its total perfection. And that's a great and grand job, being done so quietly. That's how the teaching of Vedanta is, it's an unfoldment. It's a quiet happening.

This is exactly how Pujya Swamiji talked, way back in 1986, in his public-talks in Chennai and I was a quiet listener in the audience as Brahmacari Tarabhusan. Having left the Sandeepany, Bombay course and stayed for some time in Purani Jhadi, Rishikesh Ashram, I was moving with Pujya Swamiji to attend his public talks on 'Values' and 'Emotional Maturity.'

Along with his handling of pure and traditional Vedanta as *pramāṇa*, his depth of Panini Vyakarana, his unfoldment

of 'Truth' as per *śāstra prakriyā*, those public talks were equally serious and quite revealing to a sincere Seeker-of-Truth. So profound and so meaningful from the practical standpoint! (I mean, the Adhikārī Nirṇaya.)

Inspired with a great ideal, when I joined the Bombay course, I was very unhappy to see that it was like a modern university students and half of the students were behaving like university students. Before that I had already visited quite a few ashrams in different parts of our country, east-west, north-south.

Even though I was in my early forties, I was not at all happy to watch the lifestyles and behaviors of some elderly sādhus and sannyāsis. I was a silent person then and I didn't talk or discuss with anybody about this. I was just keeping to myself. But then, the questions kept haunting me always.

I met Pujya Swamiji first time in 1986, in his Purani Jhadi Ashram. Just watching him silently for about two weeks, hundreds of my questions were answered. I, at once, discovered the ācārya in him, and a śrotriya-brahmaniṣṭha-guru. It is said a guru is *uhapoha vicakṣaṇaḥ*. A teacher that he is who can remove the doubts without being asked by the student and also removes all his misunderstandings. And he is the teacher who he lives, so simple, no artificial air, no drama, quite friendly and non-assuming.

During those days I used to jot down immediately his valuable unfoldments with overwhelming joy and satisfactions. Those profound revealings are still echoing in my heart.

1. If you do judge yourself from the condition of your mind, you continue to be a *samsārī*. Only when you refuse to judge yourself, you turn to be a *mumukṣu*. And finally, when you cease to judge yourself from the condition of your mind, you are totally free. This is the only freedom that is there, the freedom from the error of self-judgement.
2. The childhood conclusions do not die away. Instead, they become core of our personality. Later on, all our understanding and knowledge including Vedanta do not really help. They become more a problem than a solution. They always remain mere ideals. Rather, with reference to these ideals I develop a new complex.
3. Psychology has no solution. Vedanta has no problem.
4. I was confident that when I handle Vedanta as a *pramāṇa*, I can bring about the change in my students. But, instead of my changing them, they changed me! Earlier I was teaching pure Vedanta. Now I have to teach emotional maturity.
5. If you are seeking a spiritual solution towards your psychological and emotional problem, you are in for definite trouble.
6. We have neither sophistication in our culture, nor the appreciation of the profundity in ourselves. The self that is profound, that is all silence, I have to turn my attention. That silence is you, and about that silence, Vedanta has a lot more to say.

## 7. Keep truly quiet and just be yourself.

During one of those days (1986) before leaving for USA for about three months, he called all of us to his satsang room and said, "Just be with yourself. No talking and gossiping. No special friendships. Vedanta is not a philosophy, nor even a topic in the books for prattling always like parrots. Vedanta is you. It's your intimate vision. Do not get stuck up in mere *prakriyā* at the cost of missing the vision".

Later on, when I came to know how Pujya Swamiji spent his early days in his kutiya at Purani Jhadi, all alone, without the minimum necessities like kitchen, dining, bathroom and so on, that Swamiji became my ideal for all times to come. Even now also, that Swamiji and the Swamiji with whom I lived in Purani Jhadi during 1986, 87, 88, 89 is my ideal role model. I mean, his unfoldment made of teaching, his motherly care, concern, love and affection, his love for tradition, culture and religion. That model has worked for me and when I teach, it seems to work for others too.

After completing twenty years of teaching smoothly and crossing sixty years of my life, when I look at myself, I am happy that it all happened this way only. I don't want to do anything else.

Total *nivṛtti* is my natural and effortless way of living. Just Be with yourself and keep watching the parade of events in the stream of time, calm and quiet, free and alone and be aware that in your pure awareness there is no past,

no future, no thoughts, no memories, no hurt, there is only pure joy and fulfilment.

What else is Vedanta? It's a unique shift of our attention. The focus changes. That changing the scales of our vision is all that matters. It does not bring about any material change. But it brings about such a drastic change in our life by changing our very *dr̥ṣṭi*. Well, there is oneness, there is joy and there is fulfilment.

*Om Tat Sat*

Swami Tannishthananda Saraswati  
Arsha Vidyapitha, Sundargarh, Orissa





After a long-awaited period of many years the course was started by H.H. Pujya Swamiji. I was fortunate enough to get such a great chance to study at his holy lotus feet. This was the first course at Coimbatore.

One occasion I can't forget. That was the beginning of the course. I talked about my spiritual *sādhana* and asked for guidance. At that time Pujya Swamiji did not say about this. Afterwards I never met him personally but during the period of the course Pujya Swamiji gave guidance in the lecture itself and every day after class there was satsanga in Pujya Swamiji's kutiya. That day also I went there, somebody opposed that point. That time Pujya Swamiji pointed at me, and said, 'No, she understood.' That time I was surprised how much Pujya Swamiji can remember and care for his student's growth. His teaching is such that I do not notice when and how knots, *granthis* disappeared. For this I would like to say that Pujya Swamiji is not just an excellent guru, but he is a great surgeon also who does major operations but so gracefully, painlessly and successfully removes all unwanted knots, *granthayah*. Also, I will say Pujya Swamiji is such a fine sculpturist who carves the sculpture so smartly and adds final finishing touches to the disciples in simply great manner that one cannot even imagine.

During the course I had ample opportunities to serve bhojanam to Pujya Swamiji. I am not narrating any specific occasion, only I will say I was overwhelmed by Pujya Swamiji's nature.

Lastly, I would like to unfold my personal feelings by quoting one incidence from my life. After brahmacāri dīkṣā, I went to share this knowledge with Bhavnagar people. One day I was talking to somebody about Pujya Swamiji, at that time without my knowledge tears from my eyes started flowing. That time, I realised what a great involvement I had gained with Pujya Swamiji without personally meeting him anytime during the course. One more thing I would like to say is that when I started teaching some of the persons who were teaching upaniṣad since long time in college, they told me that, they were not aware of this kind of meaning in this *mantra*. Now also whenever I get chance to listen to Pujya Swamiji I will definitely do so because every time we get new ideas *tr̥pti nāsti*. I am proud of having such a guruji.

Swamini Tatparananda Saraswati  
Bhavnagar





There is a song in Tamil that says, we have a lot of unsettled debts. Having born in this world, debts like, from the mother for the birth and childhood and from the father for the education and the worldly knowledge and from the society for the other things. In Pujya Swamiji's words we consume more during our childhood days and keep consuming as if there is no other part called contributing.

First time I heard about Pujya Swamiji and his teaching from Sri Swami Bhaswaranandaji in Gupta auditorium. Through him I came to know about Sri Swami Tattvanandaji and his regular classes in Madurai during 1989 and I used to attend those classes.

During April 1989, Pujya Swamiji visited Rajapalayam and came to Watrap for the kumbhabhishekam of Sri Murugan Temple at Watrap Ashram of Swami Bhaswaranandaji. That is the first Pujya Swamiji's talk that I heard. What a talk it was! Pujya Swamiji was explaining about six *bhagas* and one who has all this six-fold *bhaga* is Bhagavān.

After that I joined the course on 31st Oct 1990 and it was a blessing. When I entered Pujya Swamiji's kutiya for the first time, Pujya Swamiji asked me "*Ennappa vanduttiya*, O Son! You have come?" That *Ennappa* has got lot of meaning

to me. During the course Pujya Swamiji found our difficulty in understanding English, he took for us English grammar class too. Such compassion towards his students.

We did have occasions like playing cricket; Pujya Swamiji is a very good batsman. All balls thrown to him will bounce as four and six only. And we had loving moments during Deepavali. Pujya Swamiji will give us new clothes and crackers too. He himself would come and burn some of the crackers.

The summing up class after our three and a half year course was the nectar to us. Pujya Swamiji said, "Respect the audience. There may be well informed people right in front of you. Don't take things for granted." Prepare well before you go for the class. If you want to say something, say that it is my view, do not pose as if it was from the *śāstra*.

Swami Tattvabodhananda Saraswati (Brahmaleen)

Pondicherry





## Turning Point of My Life

When I look back, meeting Pujya Swamiji was a turning point in my life. As a young man, I was searching for a real master here and there. This search took me to Rishikesh. There I came to know about Swami Dayananda, his teaching and the Gurukulam. I was determined to meet Swamiji and went to Coimbatore where everybody was waiting for Swamiji's return from London end of May in 1995. I was very curious about him and was constantly thinking of how he would look like and how he would talk to the people around him etc. At that time, a six months' course was going on in the Gurukulam and all course students were waiting in front of his cottage. Suddenly, I could hear a bell announcing his arrival and a car slowly approached the crowd and stopped in front of the cottage. Swamiji stepped out of the car and greeted everyone. I was very excited to see him for the first time. I liked his long white beard and his whole appearance. He looked like a real saint but at the same time as a very simple person. He was not using any formality to talk to others and often even made some jokes. He was talking to the students just like a caring friend. All students were devoted to him and

happy to see him again. It was announced that Swamiji would give a lecture at 5 pm.

I was keeping myself a little away and was just observing. Nearly hundred people were around him and Swamiji's eyes were slowly scanning everyone. Suddenly he noticed me and asked the swami sitting nearby, 'Who is he?' And he called me. I was a little bit afraid while going towards Swamiji. I did not speak his language and did not know how to talk to him. He asked me, "Where are you from?" I replied that I was from Kerala and came to study the scriptures. When he heard that I was from Kerala, he started to talk to me in Malayalam. At that moment I gained lot of confidence, courage and lost all my fear.

Five o'clock! I went to the class. The hall was crowded and everybody was listening closely to Swamiji's words and all were taking notes. That was the moment I understood that I found the right place to study the scriptures and to understand their meaning. That day I didn't understand anything of what Swamiji was teaching but I listened closely. That day I realised that to learn from Swami Dayananda, I had to learn English as well as Sanskrit. I was not sure whether I would have the chance and privilege to study with Swamiji. After the class I felt a strong desire to undergo these studies and teachings. I was praying to all the Gods and Goddesses to get the chance to stay at Gurukulam and to continue my search.

I expressed my desire to the residing acharya but his response was very disappointing. I was desperate. But I was determined and wanted to stay in the Gurukulam.

I finally decided to ask Pujya Swamiji directly. And indeed, he gave me the permission to stay in the Gurukulam and to study. I think this was the only time I really thanked all the Gods and Goddesses in my life.

Even though I was attending all the classes and listening to his lectures I was unable to understand what was going on. At some point I was totally disappointed and thought that I was wasting my time here. But as I became more and more familiar with the language, I started to understand words and meanings. I was amazed at how Swamiji put himself down to the student's level and taught us the knowledge in simple sentences. Each day I progressed in understanding the lectures, and slowly I realized that my mind was enjoying the teachings of the Upaniṣad.

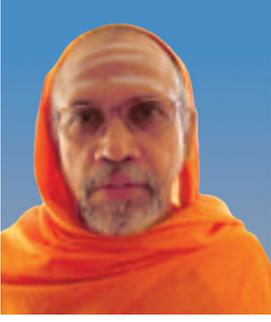
What is real and what is unreal. Real is not subject to any kind of modification. That which cannot undergo any kind of modification is the real, and if something is undergoing any kind of modification that is unreal. Even though I have heard this lots of time from Swamiji, the moment came when this became very clear to me. Really speaking, that ultimate reality only manifests in the form of this universe. Whatever names and forms we are experiencing, they are not real, because all these names and forms are coming and going. But at the same time, the one who is observing all these phenomena don't undergo any kind of modification. That means I am the one who is witnessing all these things, and I am not undergoing any kind of change. I am the truth. Swamiji used to tell us that repeated hearing is very essential to get clarity of the teaching.

When I look back if I wouldn't have had Swamiji as my teacher I probably wouldn't have been able to convey this message to others. Swamiji used to tell that teaching is a very good means, a way, to make the knowledge firm. Whenever I teach, I can see and feel strongly Swamiji's presence. He has given everything to us without any reservation. He is the rare teacher who gives everything to his students. Wherever I go I introduce myself as a student of Swami Dayananda Saraswati. Because I know very well that without Swami Dayananda, I am nothing, but with the blessing of his teaching I could see I am everything.

With *Praṇāms*

Swami Tattvarupananda Saraswati  
Trivandrum, Kerala





॥ श्री गणेशाय नमः ॥  
॥ Śrī Gaṇeśāya Namaḥ ॥

नमामि श्रीदयानन्दं दक्षिणामूर्तिरूपिणम् ।  
कृपा यस्य दयासिन्धोस्तारयेद्भवसागरम् ॥

*namāmi śrīdayānandaṁ dakṣiṇāmūrtirūpiṇam ।  
kṛpā yasya dayāsindhostārayedbhavasāgaram ॥*

I prostrate to Sri Dayananda who is the incarnate of Lord Dakṣiṇāmūrti. He is the embodiment of compassion and his grace helps the seekers cross the ocean of bondage.

Swami Tattvavidananda Saraswati  
Secunderabad





*Om śrīḥ om gam gaṇapataye namaḥ, om īśāya namaḥ  
parama-pūjya sadgurubhyo namaḥ  
om namassabhābhyaṣabhāpatibhyaśca vo namaḥ!*

*Alabdhoātīsayam yasmāt vyāvṛttāstam abādayaḥ garīyase  
namastasmai avidyāgranthibhedine.*

All superlatives fall short when attempting to describe the indescribable wonder of Sadguru's grace. Aho! All is *āścaryam!* Wonder of wonders is he! With the most profound gratitude, our *nitya-nirantara-namaskāras* to the Incomparable one, the Light of Lights, who has destroyed the darkness of ignorance untying all the knots of our hearts. Our life is *nitya-jñāna-yajña* at his Parama-Pūjya Pāda and in His sacred name our every breath and heartbeat "Lub-Dub with Lord death in between", *parama-dhanyo'ham vṛttiḥ, sarvadā !*

*om kaṭākṣa-kiraṇācchānta-namanmohābdhaye namaḥ,  
anantānanda-kṛṣṇāya jaganmaṅgalamūrtaye.*

(Advaita Makaranda)

With the infinite patience and compassion of Mother Earth herself, a Sadguru sees beyond all our weaknesses, revealing the diamond of diamonds as our own immediate hearts, we see as he sees.

*Ananyaprokte gativatra nāsti.* Guru is nothing but the embodiment of *sākṣāt Medhā Dakṣiṇāmūrti*. He teaches us *tattvamasi* constantly, from every cell of his body, his every gesture, *cinmudrā* crystallized.

For us to receive this, we have to become the “tailor of tailors” to our teacher, constantly measuring the measureless wonder that he is, never taking him for granted, and thus earning the grace of even one moment of his priceless attention. The priceless moments that we have been privileged to spend with Pujya Sadguru are too numerable to account, though I will attempt to share a few. Sadguru would quote George Bernard Shaw, “I always love my tailor, for every time he sees me, he measures me!”

“Belief is that which will change on further enquiry, knowledge is that which will never change on further enquiry”, “You are what you know.”

In 1975, when first arriving at Sadguru’s feet, there was a crucial junction in my life where I could have run off on some *ghora tapas* and gone into *ubhayabhraṣṭatā*. With Sadguru’s grace of saying with absolute integrity and clarity, “You have to study”, my heart was able to receive and take every aspect of the Vedic map seriously, drop all other *saṅkalpas*, drop wanderlust and crazy spiritual ideals gathered from subculture books, and join the three-year course. This blessed me profoundly. After three years of total immersion in Vedanta *śravaṇam*, I could then see the mistakes, the howlers in all the previous philosophies and mystical statements in which I had been lost and which had caused psychological dissociation. Without the

profound grace of Sadguru, the very purpose of human embodiment would have been totally missed.

Sadguru, a critical aspect of reading Īśvara's script and filling in if someone may drop their lines while he is relaxed in the green-room and plays his role. He laughingly remarks, "I have the gift of the gab."

Master of the *lakṣaṇa vākya* effortlessly he ever says the right thing at the right time, with his highly scrutinized, filtered and selected words and syntax, he deftly creates a window of opportunity in a person's heart, they will see what he sees. He simply makes it impossible for you not to see. He is the consummate listener, the master of creating and using context, with a subtle gesture, a touch, a twinkle of the eye of, absolute non-manipulation, "Mahā-validation."

Sadguru creates profound trust, an openness that allows communication to take place. Always light, never heat. Time and time again I have heard him say the perfect thing to parents of brahmacharis (especially to Western parents, who are afraid and have absolutely no idea what their children are into) to help the parents' hearts relax. While visiting AVG temple, to a mother, who was quite overwhelmed in the moment, "Just look at his smile." Her heart melts! Mothers drop all worry. Everyone invariably say, "Here is such a fine, noble, trustworthy man."

I remember Sadguru saying, "You won't miss anything if you don't attend my class, but you will always get something more if you are there." In this simple expression, he models endless clarity, inspiring us all to never miss his class or Satsang, honoring of the students' presence and

desire to know always feeding ones *jijñāsā* to fullness overflowing and instilling *śuśrūṣā* for more!

*adhīhi bhagavo brahmeti! bhūya eva mā bhagavan  
vijñāpayatu! punaḥ!*

One time, while traveling with Pujya Swamiji in 1979, he said, on the spur of the moment, “You can get up there and chant something and talk about the Ashram at Piercy, California.” With his grace I was able to get up in front of about 3,000 people, mostly pandits and highly learned people, in Kumbhakonam, Tanjore district, to chant the Dakṣiṇāmūrti Stotram and say some things about the new Gurukulam starting in the United States.

Since I was obviously a Westerner, this was the compassion on the part of Sadguru to help the orthodox pandits to drop their rigidity, if possible, to see that anyone who has the *adhikāritvam* is fit to receive this sacred vidyā, for here is a *mleccha* chanting in pristine purity the Vedas and ślokas of Ādi Śaṅkara. Some of these pandits’ feathers were ruffled and some were delighted. At the same time, I had shadows of deep dislike toward America and my American-ness, which Sadguru keenly saw through. So, this was also a gift for me, to bring light to these shadows, and neutralize these unhealthy attitudes.

This is an example of Swamiji’s effortless Krishna mischief, getting many mangoes with one stone. Wonders like this were constantly happening in his presence, for myself and for all.

There have been countless prayerful magical moments of timeless grace in being able to serve Pujya Swamiji for

many years. His teaching us all *brahma-vidyā* with ruthless compassion, his blessing me with the name Prabhu in the Bombay airport in 1979, his grace of letting my heart see absolute non-competition as part of *ahimsā vratam*, his *nīlakaṇṭha hṛdaya*, space of awareness abiding, his words “zero manipulation!” He is the consummate “space warrior” one whom you can never find to fight, *jaya* without engagement! His absolute integrity, never once having to take one word back of what he unfolded, and all these sacred words, their implications all coming to be effulgent in our hearts.

But more than the stories, it is the clear guidance based on thoroughly imbibed and assimilated *śāstra pramāṇam* by Sadguru through every phase of a *sādhaka*’s inner and outer, basically cognitive journey that I want to point to, for those who may be newly coming to this teaching. Sadguru guides us to get our priorities straight, to become a *brahma-jijñāsu*, alive to the fundamental problem and its solution, one who defines life not in terms of have’s and have-not’s or by accomplishments in realms of becoming, but who defines one’s life as a growing clarity of the truth of one’s immediate nature, full and complete here and now. *Ātmā vā are draṣṭavyaḥ śrotavyaḥ mantavyaḥ nididhyāsitavyaḥ*. It is only with Sadguru’s guidance that we could make the goal of *brahma-jñānam* absolute priority, to reflect/imbibe his absolute passion and commitment to the same, and be ready to sacrifice anything for it, including, finally, the sacrificer himself into the sacred fire of *sadguru-svayam-jyotiḥ-ātmaprabhānam*. *Om Brahmānandam iti ślokaḥ* is constant in our hearts.

*tyaja dharmam cādharmaṁ ca, ubhe satyānṛte tyaja, ubhe satyānṛte tyaktvā yena tyajasi tat tyaja.*

Sadguru blesses us to be total spiritual mavericks, “I was never interested in people or personalities, only in understanding the truth, independent in thought, word, and action”, to never follow what is popular, “what’s popular is wrong thinking”, committed to imbibe and follow universal and Vaidika values, until they manifest spontaneously through clear self-knowledge. He says at the right time, “*Nayet kalam nirantaram*”, letting the Garuda-Phoenix fly out of the “as though”- nest on his or her own “two-year-old tea party” in and as his or her own infinite glory, *ātma svārājyam*. O, *Bho Brahmācāris!* Keep being the “tailor of tailors” to our revered teacher of teachers, measuring the measureless wonder, earning the grace of his priceless presence, never taking him for granted!

*om namaśśivāya gurave saccidānandamūrtaye,  
brahmavidyācāryāya śrī dayānandāya sadgurave namaḥ!  
yasya deve parābhaktiḥ yathā deve tathā gurau  
tasyaite katithā hyarthāḥ prakāśante mahātmanaḥ*  
(Śvetāśvataropaniṣad)

*Brahmārpaṇamastu*  
Timelessly resolved in Sadguru

*Om Tat Sat*

Swami Vagishananda Saraswati  
Dorset, United Kingdom





My meeting with Pujya Swamiji happened in 1973, when he came to my native place for a talk on Vedanta arranged by me and my friends under the Chinmaya Mission Branch of our place, in which my father and a doctor were the founders. Our Branch was started in the year 1954 and we used to have weekly Satsanghs in our center. After the talk was over in a Cinema Theatre, lunch was arranged in our house and we did pāda pūja to Pujya Swamiji.

After 10 years, that is in 1982, my wife and I visited Rishikesh Ashram for a stay of two days. We came there after attending the Viveka Choodamani 2 months' camp of Swami Chinmayanandaji from Siddhabari. When we met him at the kutia, Swami Dayanandaji recognized us and said, "I have visited your house, I remember that I had dined too in your house." We were surprised at his remembrance of his visit to our place even after a gap of ten years.

Then we have attended his Shashtiabdapoorti celebrations in Rishikesh where we met our Meera Amma also for the first time. She advised us to be in the Ashram and assist Swami Suddhanandaji. So, we both came to Anaikatti for the inauguration of the Gurukulam and on the advice of Swami Suddhanandaji we approached Pujya Swamiji to give us permission to stay in the Rishikesh Ashram and serve

him under the guidance of Swami Suddhanandaji. Thus, we were connected to the Rishikesh Ashram and we entered the Ashram in January 1991 and from then onwards we are serving in the Ashram.

Then in 2005 or so, a proposal from my wife came to Pujya Swamiji that she wishes to have sannyāsa from Swamiji. I too was there. Swamiji said that there is no provision in the scriptures to give sannyāsa to a wife while the husband is alive. Then, I proposed myself to take sannyāsa along with her. Then, Pujya Swamiji told us that he has to look into the scriptures again whether there is a possibility. Then after a lapse of four years Swamiji has consented to give me sannyāsa and thus I got sannyāsa on 5th April 2009 under the name of Swami Vasudevananda Saraswati and Swamiji said there is no need for my wife to take sannyas as she is already out of samsāra, she continues to be Nitya Sumangali. Thus, our life is going on with the association with Pujya Swamiji since more than two decades.

Swami Vasudevananda Saraswati (Brahmaleen)  
Rishikesh





## My days with Pujya Swamiji

It was in 1995, that I joined Sri Vivekananda Ashram, Vellimalai where Swami Madhurananda was the president, who was an acquaintance of Pujya Swamiji. Pujya Swamiji visited our ashram twice to see Swami Madhurananda. But, as I was on my busy schedule, I did not get his blessings. Of course, one time, I could attend his morning meditation. For the first time, personally, I saw him there, from a distance, on the dais. It may be before 1999.

In 2003, July, I was taken for the Rishikesh three-year Sanskrit and Vedanta course. Pujya Swamiji came to Arsha Vidya Pitham, Swami Dayananda Ashram, as every year, to give initiation, sannyāsa dīkṣā on Shiva Ratri day and to conduct a camp along with that. That year, there was a Vishnu Sahasra Nama camp along with Coimbatore, Arsha Vidya Gurukulam, Anaikatti course students apart from the regular camp. Our Acarya, Swami Bramhavidyananda Saraswati, blessed me with the service of Pujya Swamiji. Swamini Maneeshananda Saraswati and Chandra Amma are the other people who materialized the blessing. Of course, Pujya Swamiji had accepted it.

Almost around the clock I happened to be in Pujya Swamiji's residence. I could see his hectic schedule, tireless working, the degree of great compassion, working mode with vision and so on, without bothering about health. I don't think the people around him could keep pace with him in any manner. I was remembering Swami Vivekananda on that. But I was not impressed to that extent by these as any other would have been impressed, as we are used to such working style. But it did impress me, because day after day it happened the same. It may not be possible for an ordinary person to perform in such a manner.

The day starts around 5.30 am, early morning. But the wonder comes when you know about when he retires to bed. He completes his morning preparations, accepts praṇāms and glances at the newspapers before coming to meditation classes including attending phone calls. The class timings are never reduced, mostly, rarely with genuine reasons, may be increased. After the meditation class, there may be initiations, *mantra dīkṣā* before breakfast. All the way there can be interventions of phone calls from all over the world, from all types of people and on many matters.

After breakfast, before the first class there can be initiations. Of course, initiations can be up to lunch time based on the rush. He may meet devotees. Of course, up to midnight devotees will be meeting Swamiji. In between he used to prepare for the first Vedanta class. He says, "I respect my audience."

After the first class, there will be a queue like Hanuman's tail to meet Swamiji. As he has to give the final verdict on everything, different type of waiters will be there.

Devotees/campers will be doing praṇāms, meeting, getting advices and counselling, discussions, horoscoping and so on. Thus goes two hours like two minutes. Of course, in between he prepares himself for the second class. He reads the text, explanations of different scholars, of different languages, refers dictionaries and so on.

After the second class, all will be having their lunch. After the lunch also, things will be the same. Some lucky ones get appointment to meet him. Some others gate crash. He takes some rest, somehow, for some time up to four o'clock. Again, all the rush starts. He gets ready for his third class managing the crowd.

After the third class also, there will be a queue. He may manage to go to temple and do some tread mill exercise. Again, he has to get ready for the satsang. After satsang again there will be a queue. It has to be managed right upto midnight. If things go well, he may sleep by that time.

Some days it happens; he comes from somewhere after a long journey and enters straight to the class. When we try to bar people from meeting Swamiji to give some rest to him, the so-called devotees complain to Swamiji. He says in the class, 'I don't need rest. I enjoy whatever I do. So, I don't need any rest. Rest is necessary for a person who does not like what he does.' In spite of his physical ailments, he maintains his briskness all the way.

We may sleep in the class uncontrollably, even though we are young and we may sleep more than he does. But he is more alert, bright, brisk and so on in the class. New ideas, techniques, stories and so on, come in the class, showing his presence of mind and alertness. He mostly picks up the

thread, even if he goes away from the main stream because of the illustrations. He bears the whole subject in his mind and unfolds it phase by phase methodically. On his teaching I may not be a right person to appreciate Pujya Swamiji. I leave it for great people.

He works on religious harmony.

- Conduct inter-faith conferences.

He is the founder of an All India Movement, AIM for Seva.

- Self-help schemes.
- Sandhya Gurukulams.
- Student homes.
- Hospitals
- Schools
- Colleges
- Mobile medical van

He helps the needy.

- Medical
- Academical
- Financial

He protects culture.

- Dharma Rakshana Samiti

He nourishes tradition.

- Veda Pathasala
- Oduvar help

He guards the dharma.

- Work against conversion.

He created the Acarya Sabha.

He is a patron of the arts.

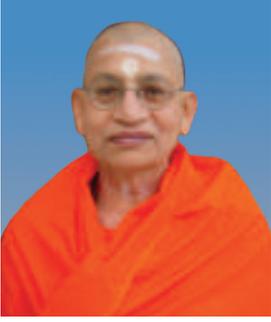
- Awarding musicians.
- Encouraging artists.

As usual the world never recognises people when they are alive. As Swami Vivekananda said, 'What this Vivekananda did, only another Vivekananda can know'. I see him as another Vivekananda, even though he may not accept it as such.

My grace continues and until now I have the chance to serve Swamiji which was started by Acarya Swami Bramhavidyananda Saraswati, and later by Swami Suddhanandaji and Swami Aparokshananda Saraswati.

Swami Vedanishtananda Saraswati  
Kanyakumari





## The Unique Teacher

In this article, I wish to draw attention to the uniqueness of Pujya Swamiji as a teacher of Vedanta, the brilliant insights that he has been providing all along, to help us understand the teaching of the scriptures and implement the teaching in our life. Many of us, who have been listening to Pujya Swamiji and his disciples, may not find much new material here, but we need to know that the insights, the illustrations and the pithy statements are all a product of Pujya Swamiji's mind, which can see through the statements of the scriptures and articulate that understanding in words and examples.

1. Lord Kṛṣṇa says in the Bhagavad Gita, "Sameness of the mind is called *yoga*" (B.G.2-48). By this definition, *yoga* means sameness towards the outcome of an action, such as success and failure, or towards a situation, such as honour and dishonour. But these are two mutually exclusive conditions. How do you maintain sameness towards them? Is there something same between these pairs of opposites, that you can focus your attention to, while responding to them? Comes the answer from Pujya Swamiji, *prasāda-buddhi*, the

attitude of cheerful acceptance of whatever one confronts, as the grace of Īśvara. There is no such thing as success or failure. What there is, is grace. Then, one can maintain composure of the mind even in unfavourable situations, knowing that they also bring Īśvara's grace.

2. Lord Kṛṣṇa also says in the Bhagavad Gita, "Skill in action is *yoga*" (B.G.2-50). What is meant by skill? Is it the speed with which an action is performed, or is it efficiency with which it is done, or is it effectiveness of an action? May be, but not necessarily. There are generally two choices while performing an action, what I like and what is right. Skill in action is doing what is right without personal agenda. That is the primary skill. The skills in terms of speed, efficiency etc., become meaningful only when the primary skill is present.
3. What is *antaḥ-karaṇa-śuddhi*, purification of the mind? Pujya Swamiji calls it emotional maturity. The physiological growth of the human being takes place by the laws of nature, but the emotional growth has to be initiated and consciously pursued. Simply put, emotional maturity is the capacity to manage one's *rāgas* and *dveṣas*, likes and dislikes. Being managed by likes and dislikes is immaturity and managing them, not coming under their sway, is emotional maturity. That is what is required for the knowledge to take place and become abiding.
4. Converting a part-time devotee into a full-time devotee. This is explained by the story of a cook, who was fond of singing. To begin with, it is the cook who is singing. By being trained by a music teacher and his own sincere and long practice, he got transformed into

an accomplished singer. He still cooks sometimes, and sings. But now, the singer is cooking. Similarly, a part-time devotee is initially playing the roles like father, son etc. The father is worshipping Īśvara. By sincere and long practice of *pūjā*, *japa*, and *dhyāna*, he turns into a full-time devotee. Now the devotee is playing the different roles of a father, son and so on.

5. What is *saṁsāra* or bondage? Converting luxuries into necessities. What is spirituality or self-growth? Converting necessities into luxuries. A necessity is something required for feeling comfortable. It is an expression of a want, dependence and bondage. A luxury, on the other hand, is something that adds to the existing comfort. It is a mark of freedom. As one initiates the process of self-growth or emotional maturity, the necessities start getting converted into luxuries. For a wise man, everything is luxury. Even the body is a luxury. That he can walk, talk, do things or even breathe is all luxury. It is total freedom, *mokṣa*.
6. Where is bondage and where is liberation? Pujya Swamiji's answer, "You are the problem; you are the solution". The ignorant you, having false perceptions about the self is the problem, the cause of the bondage, and the enlightened you, having the right perception of the self, is the solution, the means of liberation.
7. Comparing Vedanta with Psychology, Pujya Swamiji says, "Psychology cannot solve the human problem and Vedanta does not see the problem". The reason is that, the human problem of sadness is unreal. Psychology gives reality to the cause of sadness whereas Vedanta shows how there is no valid reason for sadness.

Pujya Swamiji has given us some excellent insights into the nature of Īśvara. Here are a few:

8. Upaniṣad says, *sarvaṃ khalu idaṃ brahma* (Ch. U. 3-14-1), all this is Brahman. Swamiji expresses this by saying, what is, is Īśvara. Followers of other religions say there is one God, but Hindus say there is only God because what is, is manifestation of God.
9. God is not to be believed, he is to be understood. When God is different from me and the world, when he is situated in the heaven, then He becomes a subject matter of belief, an unverifiable belief. However, Vedanta teaches that, what is, is God. Then God becomes the subject matter of understanding rather than belief. Even if belief is involved in the beginning, it is a verifiable belief, a belief pending discovery.
10. How do we bring God in our life? When engaged in daily activities, how do we remain conscious of God? Swamiji answers, God or Īśvara is the order, the order of *dharma*. Perform your activities in keeping with the order that is *dharma*, and you are in tune with Īśvara. And fortunately, we are born with an awareness of the universal order, the way I expect to be treated by others, is the way others expect me to treat them. Don't do unto others what you do not want them to do to you and reach out to others as you would want to be helped. This awareness is our link with Īśvara, and then there is more of Īśvara and less of "I" in our life. That is self-growth, that is the way to freedom.

We know that Īśvara is infallible. He cannot commit an error, because he is omniscient, all-knowing. And he is

trustworthy, always reliable, unfailing because he is also omnipotent, all-powerful. But my trust in God also often seems to get violated. When I do not get desired results in spite of hard work, or my sincere prayers appear to remain unanswered, has not God, as the witness of all actions and the dispenser of the results of actions, failed me, disappointed me? How can I then understand God as infallible?

Pujya Swamiji's answer, rather than saying that God is infallible, say that the infallible is God. This means that rather than judging God based on my perception of what infallible is, change the perception. What is, is infallible, meaning that, what is, is right, proper. The outcome of an action is right, proper, as it should be. Every situation is as it should be because God, the infallible, is manifest as that situation or outcome. This helps me let go the demand of what should be and enables me to gracefully accept what is. That is *prasāda-buddhi*, graceful acceptance of what is.

11. What is, is Īśvara. This is possible only if Īśvara is non-dual, one without a second. That in turn, is possible only if Īśvara is both the maker and the material. Our usual experience is that the maker such as a potter, is a conscious being and material such as clay is unconscious or inert. Thus, they are quite different in nature. But Īśvara is both, the maker and the material. How can one entity simultaneously be both conscious and unconscious?

Vedanta teachers provide different examples or models to explain the non-duality of Īśvara. Here is one more

way of appreciating non-duality, as explained by Pujya Swamiji. Īśvara as the maker is omniscient as creation presupposes knowledge on the part of the creator, and since knowledge always rests in a conscious or intelligent being, Īśvara must be a conscious, an intelligent being. And consciousness or intelligence is the nature of the intelligent being as the Upaniṣad says, *Satyam jñānam anantam brahma*, Brahman is truth, knowledge, infinite (Tai. Up.2-1). Thus, the maker is intelligence or knowledge. Then what is the material such as a table or a chair or an atom or a galaxy? That is also a manifestation of knowledge or intelligence, because we see that everything beginning from a subatomic particle to a galaxy displays intelligence, functions in an intelligent manner. Thus, creation is the manifestation of intelligence and that is also the maker. The maker alone is manifest as the creation. Knowledge or intelligence is non-dual, one without a second (Ch. U. 6-2-1).

At the level of heart, Pujya Swamiji is compassion. At the level of head, he is clarity, characterized by profound insights into things, whether it is Vedanta, Sanskrit grammar, astrology, music or psychology. Pujya Swamiji is unique.

Swami Veditatmananda Saraswati  
Ahmedabad





Swami Dayananda Saraswati -  
All knowledge and unlimited Love

Circumstances, my own *prārabdha*, thrust me into a whirlwind of social unrest and an intense spiritual seeking – seeking for spiritual knowledge more than anything else – from the mid-1960s to early 1970s while living in San Francisco, California, USA. Very soon after arriving in the city at the age of 20, I discovered an esoteric bookstore on Post Street with stacks of ancient tomes filled with charts, symbols and enigmatic writing, referring to Sanskrit, Egyptian, Greek, Chinese, Mayan and other sources. Being poor at the time, I could only thumb through these books. This filled me with a deep yearning and at the same time, anxiety bordering on despair, of not being able to understand – even if I were to spend my whole lifetime reading these books.

Without accepting dogma, I was deeply religious, but I wanted to know what God is, what is the nature of this world, and who am I. Soon I became disoriented by the relativity of it all and sought solace in existentialist writings without surrendering to that point of view. Somehow, I understood that there was one reality behind all appearances, which I defined as pure love and that kept me going until

I met Swami Chinmayananda in 1973 followed by Pujya Swami Dayananda Saraswati in 1976. This, I knew, was my last chance to find what I was looking for. By that time, what I was really looking for was only the infallible, and nothing short of the infallible. Having experienced various types of disillusionment regarding so-called holy men, I had become somewhat defiant, but one year of listening to Brahmacharini Radha, Swami Dayananda's disciple, teaching Tattvabodha from 1975 to 1976 changed all that. On the 23rd of July, 1976, I was eagerly awaiting Swami Dayanandaji's arrival for the ten-day retreat at Humboldt State University when this little guy with a black beard moving fast as a living flame with orange cotton cloth fluttering in the wind walked briskly up the steps. Ten days of listening to his brilliant talks on Gita, Chapter 13, and Mundakopanisad were more than enough to confirm that he was my guru. But was he the infallible? I had to find out.

Having been an active sevak in the Chinmaya Mission in California, I soon got an earful of toxic maligning gossip regarding Pujya Swamiji's nature from some of the envious board members. Brushing all that aside, I finally got accepted to attend the final two years of Pujya Swamiji's long term course on Vedanta and Sanskrit at Piercy, California, although there was no more room on the campus. For three months I stayed in a cabin at the river's edge and attended all classes, while keeping alert and carefully observing Swamiji and the students. Soon my experience overwhelmingly belied all the mischief started by those unhappy board members, and when one of the students

was willing to share her room with me, Pujya Swamiji also allowed me to join the Gurukulam.

In all the tumultuous years following that course after we parted ways with the Chinmaya Mission, struggling to find a living, searching for land for a new Gurukulam, attending regular classes with *gurubhais*, finding land and building the new Gurukulam in Saylorsburg literally with our bare hands, the grace of Pujya Swamiji constantly filled my entire being. He was the infallible and to this day he remains as the infallible.

With everything he does, with every nuance in his voice, even though commanding huge global projects and institutions, interacting with all types of people, he always exudes compassion. He never attempts to hurt any living being. He sees only Īśvara, the Lord, in everyone. He is not controlling. He has no sense of ownership. He is absolutely dispassionate with reference to the institutions and countless projects he handles. He is like a guest in his own house.

His main job is and always has been to teach *brahma-jñānam* as *mokṣa-śāstra* to students who are ready to listen. With unrelenting patience, he continues year after year, bearing with back pain and severe climatic conditions, reaching out to the students wherever they are, and guaranteeing them the clear knowledge that is *mokṣa*, liberation from *saṁsāra*. When a sincere student needs counselling from him, he is always willing to provide time from his busy schedule to listen, but he doesn't offer advice. He helps the student to see the truth of the matter and to gain

*viveka-vairāgya*, ability to discern reality dispassionately with regard to every situation. His grace and love also touches the student's heart so that the student knows his grace is always with him or her. He is the infallible.

Having travelled with him throughout the length and breadth of the United States of America, in Argentina, in Germany, and all over India for many years, I have witnessed him in countless situations, with varieties of people, and he is always the same.

Wherever he goes, wherever his teaching reaches people in the form of books or digital recordings, if the student is ready, he delivers the goods and that person gains *mokṣa*. Otherwise, he uplifts people in general through changing the orientation in terms of mindset of whole societies. I give one clear example, Brazil. It is not an accident that the country of Brazil has transformed itself within the last twenty-five years from a banana republic to a global power to be reckoned. This is largely due to Pujya Swamiji's presence and influence there and the steady Vedanta and Sanskrit teaching center established by one of his disciples, Gloria Areira, in Rio de Janeiro, twenty-five years ago, when Pujya Swamiji gave talks there for the first time.

His influence in Argentina for the past twenty years has uplifted a melancholy society dependent on psychoanalytical therapy because of the political and social tumult of the last century. In Argentina today there are around one hundred students involved in the Bhagavad Gita Home Study Course, besides students of regular Vedanta and Sanskrit classes held by various disciples of Pujya Swamiji.

We can also see examples in the USA and other parts of the world, not to mention the spiritual and cultural renaissance going on in India.

Pujya Swamiji once told me, “Nothing is impossible”, and it stuck.

*Om śrī gurubhyo namaḥ*

Swamini Vilasananda Saraswati  
Buenos Aires, Argentina





## In the Presence of a Master - A Tribute to Pujya Swamiji

In 2001, I attended a camp in Rishikesh where Pujya Swamiji was teaching a section of the Chāndogyopaniṣad, focusing on the story of Śvetaketu. At that time, I had no knowledge of Vedanta. It was my first exposure to the teaching and Pujya Swamiji had chosen such a profound topic. I was completely lost, especially when he explained *sat vastu* using the example of pot and clay.

I kept wondering why Pujya Swamiji emphasized the pot and clay so much. I thought I understood, but deep down, I knew I hadn't grasped the essence. After each class, I would go around asking other students what Swamiji was trying to convey, but the teaching still didn't strike me. Yet, I continued to attend the camp earnestly. That camp wrapped up in two and a half months, as Pujya Swamiji had to attend an important meeting. Later, Lakshmi, Swamini Svatomabodhananda, and Shanta from Coimbatore told me that another camp would be conducted in Anaikatti. Since I still had six months left on my visa, they encouraged me to join.

I approached Swami Siddhabodhanandaji at Anaikatti for permission to attend the camp. With his blessings, I joined.

Each morning and evening, we would visit Pujya Swamiji's *kuṭiyā* to offer our *namaskāra*. One day, Pujya Swamiji looked at me in surprise and said, "Not bad! You stayed through the whole camp in Rishikesh, and now you're here. You didn't give up, you are very determined." I smiled and replied, "Yes, Swamiji, I'm here." I took that moment as a great blessing.

This time, Swamiji was teaching the Kaṭhopeniṣad. In one class, he spoke about various *lokas*, including *Brahma Loka*, and mentioned the immense amount of *puṇya* required to reach it and attain this knowledge.

After the class, I turned to my friends and said, "We are already in *Brahma Loka*, why think of going to *Brahma Loka*".

They were surprised and asked, "What do you mean?" I replied, "Isn't this *Brahma Loka*? Dakṣiṇāmūrti himself, in the form of Pujya Swamiji, is teaching us directly! Wherever this teaching takes place, that is *Brahma Loka*. Who else but Īśvara can reveal this knowledge." That is how I see Pujya Swamiji.

One friend asked, "But what happens when the camp ends and we leave?" I said, "Our visa (*puṇya*) has expired. We go back to the world to live our lives and earn more *puṇya*. Everyone smiled and agreed."

At the end of the camp, a grand *pāda pūjā* was organized for Pujya Swamiji. Students were asked to write their names

and drop them in a box. Swami Sakshatkrtanandaji picked out the names and assigned duties accordingly. A few of us remained unselected, and I was disappointed that I didn't get a chance to participate in the *guru pūjā*.

But then, one final role was announced. Another name was picked and it was mine! I was overjoyed. My task was at the very end, after the *pūjā* and decorations, I was to hold the mirror in front of Pujya Swamiji so he could see his *alaṅkāram*. He was dressed like a *rājā*. When I held the mirror, he asked me to come closer and move it in different directions. I truly enjoyed the role and was touched to see how Pujya Swamiji engaged so gracefully with the moment. By the guru's grace, I was blessed with this opportunity. It was my first time, and it will always remain a cherished memory.

In 2002, I returned for another camp, in Anaikatti, this time bringing along four students of Swami Jitatmanandaji. I had the privilege of introducing them to Pujya Swamiji. He was delighted to meet them and smiled warmly, saying, "You brought a retinue with you!" His joy was genuine, a beautiful reflection of his affectionate and welcoming nature. From that time on, Pujya Swamiji began addressing me simply as "Malaysia", never by my name.

On one occasion, when I went to offer my praṇāms in the morning, a devotee had just garlanded Swamiji with roses. As I bowed down, he plucked rose petals from the garland and showered them on me. I didn't even realize it until the students around me gasped in amazement. When I looked up, Swamiji was smiling. I was speechless. I bowed again and quietly walked away, carrying that blessing

in my heart. That year's *pāda pūjā* was conducted in a grand and elaborate manner. Roles were again assigned to students. At the end of the *pūjā*, we were all asked to offer flowers at Swamiji's feet. The crowd was so large that I couldn't even get close. I walked away, consoling myself.

As I was walking around, away from the lecture hall, about half an hour later, a student approached me carrying a tray. It held Pujya Swamiji's rose garland, *pāda pūjā* water, flowers, and fruits. He told me he had been asked to give it to me. I was stunned and replied that he must be mistaken. But he gently asked, "Are you from Malaysia?" and confirmed my name. Then he said, "This is yours."

In that moment, I was overwhelmed. I felt a wave of humility and gratitude rise within me. To receive something so sacred without having expected it, was nothing short of a blessing. It was as though Pujya Swamiji had silently acknowledged me, embracing me with his grace, without a word, yet with deep significance. That moment is etched in my heart forever.

In 2003, I returned to Rishikesh for another short camp. Later, with the blessings of Pujya Swamiji, Swami Sakshatkrtanandaji, and our ācārya, Swami Brahmavidyanandaji, I joined the formal three-year Vedanta course.

One of my cherished memories during our course that stands out vividly is from that day, when Lakshyaji and I approached Pujya Swamiji and asked him with utmost sincerity, "Swamiji, everyone is doing seva for you. We too would like to offer our seva."

Without uttering a word, Swamiji simply stretched one leg towards Lakshyaji and the other towards me, gently gesturing for us to help him put on his socks. Our hearts were filled with love.

Another Cherished Memory— On another occasion, Sonia and I went to offer seva to Pujya Swamiji. As we entered, Swamiji extended his legs, quietly indicating that it was time for a massage.

Whenever we had the chance, we would silently step in and carry out our simple duty, grateful for the opportunity to serve. In that quiet space, through touch and presence, we felt a deep connection, not just to our teacher, but to the spirit of humble offering that he embodied.

At the end of the course, just before Pujya Swamiji began teaching the Brahmasūtra, I was once again blessed with an opportunity to offer *sevā*. This time, I was entrusted with the task of collecting Pujya Swamiji's *vastram* each day and ensuring it was neatly ironed, without a single crease. It may have seemed like a simple task, but to me, it was a sacred offering, filled with devotion and gratitude for the guru's grace.

### A Visit Fondly Remembered

Swamiji's method of teaching rests on learning the *śāstra* in the traditional *guru-śiṣya paramparā* way. Pujya Swamiji's teachings has inspired many students to voluntarily dedicate themselves to the cause of spreading the vision of Vedanta around the world and I am one such inspired students.

In 2009, Pujya Swamiji travelled to Malaysia to teach at a Vedanta Camp organised by us in Taiping, Malaysia.

Everyone who attended the Vedanta Camp and who had the opportunity to hear Pujya Swamiji's way of unfolding the vision of Vedanta, were swept by a wave of inspiration to know the self.

Pujya Swamiji was deeply touched and delighted by the way the Vedanta Camp in Taiping was organised. He often spoke of his unforgettable trip to Malaysia, fondly recalling the warmth of the people and the serene atmosphere. When we met him later in Rishikesh, he shared how much he had enjoyed the drive through Taiping Lake Gardens, with its ancient trees gracefully extending their branches over the water, a scene that remained etched in his heart, and with a smile, he said that he would love to return.

From what started on 1st September 2006, as a humble Arsha Vidya Sthalam, where Gita and Vedanta classes were being conducted by me, both in Taiping and in Ipoh, Malaysia, flourished into a registered society, called Shri Dayanandaa Saraswati Society, Ipoh, in 2010. With Pujya Swamiji's blessings, the society is now dedicated to teaching Vedanta while upholding Swamiji's concept of AIM for Seva. Besides conducting regular Gita and Vedanta classes, the society performs charitable activities mostly concentrating on the needs of the underprivileged school children.

Pujya Swamiji's teaching has inspired many students from the Sri Dayananda Saraswati Society Ipoh to travel to the ashrams in Rishikesh and Anaikatti. Some have enrolled for the 3-year Vedanta and other short-term courses. The future looks bright for many more centres of learning in Malaysia. The presence of Swamiji in our lives and his

compassion has been a humbling and an enlightening experience.

And thus, my stay in *Brahma Loka* continues till date. I feel truly blessed to attend online classes and be a part of the three-year course under the guidance of Swamini Brahmaprakasanandaji.

Thank you for allowing me to share my experience, one that remains deeply personal and filled with the silent blessings of the guru.

*Om*

Swamini Vinayananda Saraswati  
Malaysia





## The Man of the Century

I offer my salutations to the lotus feet of my guru Pujya Sri Swami Dayananda Saraswati.

Being the undisputed guardian of our Sanātana Dharma for almost a century, Pujya Sri Swamiji influenced my thought as a seeker. I was of the thought that Vedanta is more an intellectual understanding and it has to be practiced for self-realization. But Pujya Swamiji with his unique way of unfoldment made me understand how Vedanta is to be grasped without much difficulty. His explanation is in such a way that no one can go away without understanding Vedanta.

I am from the background of Ramakrishna movement, and after being exposed to Pujya Swamiji, I had great clarity about seva and understood the real meaning of seva, as they say in Tamil, 'Makkal Sevaiye Magesan Sevai'.

By his teaching and way of life Pujya Swamiji changed my perspective about myself and the world. During our course time, Swamiji taught about seva to protect Sanātana Dharma in order to preserve our glorious heritage and culture and founded a renaissance movement AIM for Seva.

So, I personally wanted to contribute on my own way by joining Swamiji's AIM for Seva.

Pujya Swamiji gave a clear understanding of Sanātana Dharma that it is a way of life and that the world is the manifestation of Īśvara. Seva to the society is for *antaḥ-karaṇa-śuddhi* to ultimately attain *jñāna niṣṭhā*.

Swamiji assured me, 'I remain as ever with you,' these words are great blessings to my entire life, enriched my Vedanta and scriptural knowledge.

I, as a student in the Gurukulam observed Swamiji and put my efforts to imbibe what I observed, "Spontaneous expression of a guru is the deliberate *sādhana* of a student "

Today I see to that I follow the footprints of Pujya Swamiji in my life. I am privileged to be ever a student of Pujya Swamiji and there is no moment without Swamiji's teachings.

I always seek Swamiji's blessings

Swamini Vishvapriyananda Saraswati  
Dharmapuri, Tamil Nadu





## In Īśvara's lap - A loving Tribute to Puja Swami Dayananda Saraswati

I had the profound blessing of living in the presence of a mahātmā, Puja Swami Dayananda Saraswati in the sacred space of the Anaikatti Gurukulam. During those precious years of study in the *guru-śiṣya paramparā*, I received the highest knowledge, the vision of Vedanta.

The years I spent at the Gurukulam with Puja Swamiji were transformative years of my life. Through countless subtle interactions, often small and private, I was a witness to the living presence of *dharma*, wisdom, and boundless compassion. Swamiji didn't just teach Vedanta, he revealed it by his very being.

When I went to Swamiji, my goal was to gain this knowledge, *mokṣa*. Life had already offered me everything, success in the corporate world, a beautiful home, a loving family, wonderful friends, and a life of comfort and style. But that somehow did not seem adequate. I knew there was something more meaningful to this *manuṣya janma*.

Back in 2010, I was running my own business. When he announced a 3-year residential course I expressed a desire

to join. After listening to my background and the work I was doing, he told me that I should continue the work I had already undertaken and could plan to join the next course. I went home somewhat disappointed but was back at the Gurukulam within three days! I asked, "Swamiji, can one wait for the cessation of the waves to cross the ocean?" He loved that and that's when he asked for my horoscope, studied it in silence and said, "This is a *mokṣa jātakam*," and allowed me to stay. The only commitment he wanted from me was this, "Do not leave the Gurukulam without my permission." That was the beginning of a wonderful journey. I will share a few wonderful moments with him, ones that brought out many facets of my beloved guru.

Swamiji had the unique ability to look into the eyes of his *śiṣyas* and read their thoughts. I have experienced this more than once. When I joined the long-term course, many clients were upset that I would not be available to them. That evening, I was sitting among many others, thinking about the reaction of these people, when Swamiji saw me from a distance and signalled me to come in. He knew I was disturbed without my saying anything and reassured me that everything will be fine. And they were!

Once I was in the Gurukulam, Pujya Swamiji took me under his wings, not only me, but my entire family including my two married daughters, four grandchildren and my father with the same love and grace.

He even invited my husband Sriram, who had no real interest in Vedanta, lovingly holding his hand, to come

and stay at the Gurukulam. He told him, "I'll give you all the comforts." Sriram didn't accept even though he knew I was determined to stay in the Gurukulam for the next 3 years, but the offer itself was so generous, so full of warmth.

When I look back, I see not only his eloquence in unfolding the *śāstra*, not only the precision, clarity, and command over the language and logic, but his heart. The deep compassion that touched every seeker, every student, every wandering soul who came to him. And perhaps nowhere was this more evident than in how he related to children, including my grandchildren, who spent their school holidays at the Gurukulam, because Swamiji welcomed them there.

He gave them not just attention, but true presence. They felt so safe, so at ease with him. They sat in classes, played in the corridors, waited outside his room, and he blessed them with love and affection. A few incidents with my grandchildren illustrate Swamiji's grace and his ability to communicate the highest truth even with children.

One day, Sanskriti, my eldest granddaughter who was hardly seven, asked him, "If Īśvara gave us everything, why didn't He give us knowledge too?" Swamiji, about to return to his room for rest, paused with a smile, took the children along with him, and when Sanskriti returned, she repeated what he had told her, "Bhagavān gave you the eyes to see, the ears to hear, a nose to smell and the skin to touch, and a *buddhi*. He also gave you free will.

You have to put knowledge into your head using this *buddhi* and all these faculties.”

I was amazed - in just a few words, Swamiji had communicated the essence of free will, the working of the human mind, and the relationship between the individual and the total, all to a seven-year-old. That was Swamiji, lovingly profound.

Another day, Anandita, even younger, asked him, “What happens after death? Do we become stars?” He picked her up, sat her in his lap, and softly told her, “You were never born... so where is the question of death?” Then, turning to me with gentle firmness, he said, “Don’t teach the children what’s not right. Teach them in a way they can understand, but don’t give them wrong information at any time.” Later events proved that the child had assimilated even this.

### Truth, always, but with compassion

There was the story of Dhruva. During evening *satsaṅga* interaction the children asked him to tell a story, and he did, so tenderly, so powerfully. He told them how Dhruva longed to sit in his father’s lap, and added, “All of us want to sit in the father’s lap, that is, Īśvara’s lap. But, without understanding that everything is Īśvara, we keep searching. We are already in Īśvara’s lap.”

The story lived in them from that moment on.

From that day forward, the world around them changed. They spoke to the trees, “You’re in Īśvara’s lap”

To the newborn calf that they couldn’t lift, “It’s okay, you’re already sitting in Īśvara’s lap.”

To the stones and flowers, “Don’t worry, He’s taking care of you.”

Later, when we were driving, Shraddha, the third granddaughter, suddenly began giggling. “What happened?” we asked. She burst out laughing and said, “Bhagavān must be very ticklish... the car tyres are moving on His lap!”

That is what Swamiji gave us. Not merely teachings, but a transformed vision of life. A way of being in the world. For us, Íśvara was no longer a distant idea. We were living in Íśvara’s lap, and so was everything around us.

Swamiji taught the highest truths of the Upaniṣad, but he also held a child in his lap and answered her question about death with the same reverence as he would in a *śāstra* class. He cared deeply for everyone. He would say that events like *upanayanam* should be performed both for boys and girls. In the absence of this social practice, he gave *mantra dīkṣā* to each of the three granddaughters and, just before leaving for the US for the last time, he personally identified *muhūrta* date for the *upanayanam* for the youngest – the grandson, Advait. He lived what he taught. And he awakened that same vision of Íśvara in those who were ready, even in a child.

I have had many incredible moments with Swamiji, the last one was very personal and very special. When he was convalescing at the Kidney Centre after dialysis, I got the opportunity to be massaging Swamiji’s feet. There was only one other student, no one else. Swamiji was relaxed and suddenly stretched out his hand beckoning me to his side. With gentleness and love, he

placed his hand on my head and gave me one mantra, “शिवोऽहम्”, *śivo'ham*. Only later, Swami Sakshatji explained the significance of what had happened.

Swamiji bestowed पूर्णत्वम्, *pūrṇatvam* on everyone who encountered him.

Ācāryā Gītā Caitanya  
Coimbatore





To write about Swami Dayananda as my guru and more importantly, as the teaching master that he was, it might be helpful to understand a little bit about my background and how I first met him. Prior to meeting him, I was a yoga teacher at the Integral Yoga Institute in New York City way back in 1974.

As such, I was happily humming along teaching yoga classes and following the *sāadhanās* that were advocated there, and I was totally clueless about anything called or relating to the study of Vedanta.

It took a *Gītā Jñāna Yajña* being given by Swami Cinmayananda Saraswati at one of the New York universities that not only got my attention but ended up changing my entire life's direction. In hearing him, I realized that I knew nothing about the origins of *yoga* or the traditions from whence it had sprung. I then knew that I had to pursue this course of study if I was ever going to espouse its teachings. With Swami Cinmayananda's blessing, I travelled to India in late 1975. There, for the first time I met Swami Dayananda.

Swami Dayananda challenged my capabilities for this study right out of the gate. In the first discussion that I ever had with him, he asked me whether I had any idea why I had come all the way to India to commit to a 3-year course of study especially since I had not had any real exposure to the Indian or Vedic culture.

When I responded with some high-sounding words with what I thought were very impressive statements and explanations, he surprised me by strongly and pointedly stating that if that is what I really thought and understood then I should not waste my time and that I might as well turn around and get on the next plane back to the US. Since many arduous efforts had been made on my side to make this trip happen and, likewise on his side, to ensure that I got a student visa, I was totally floored by his words and the tone by which he expressed them.

For the most part, I had heard that he was such a wonderful person and a great teacher, and I was wondering where that person was now. Perhaps there were actually two swamis with the same name, and I was sitting in front of the wrong one. I started to get a little emotional and he responded by saying, "What? Are you going to cry now?" Well, that got me going, but not in the crying direction and I sat up straighter and said something along the lines, "If you are going to tell me everything that I know is wrong, then you better darn well replace it with something better." He started laughing and then said something akin

to “You’ll do”, or words to that effect, and assured me that he would do just that. And boy, did he ever?!

I have since been the beneficiary, many times over, of this tradition as taught by him that has not only destroyed my notions but also and especially allowed me to understand and see the underlying essence of everything, which is really all that matters. The tack that he took and the fact that he did not mince words in that first conversation set the stage in exactly the way that it needed to be done.

He made me understand that what I was in for was not an ordinary course of study and that it was not to be taken lightly nor to be mixed up with all the ridiculous nonsense that was and is still out there creating so much confusion and misleading people.

In some respects, no student ever really has the right to, nor can any words that a student says about the teacher ever measure up to the actual impact that the teacher has on the student. Nor is there a way to ever determine how much the view of the student’s life is forever affected by what has been taught. This is even more so the case in teaching the vision of Vedanta because the vision itself is immeasurable and truly beyond all words.

Swami Dayananda always unfolded this vision by handling those words in such a way that his listeners grasped the full import of them, as the words themselves fell away and what they meant stood fully revealed.

This teaching tradition advises that minimal words should be judiciously used and properly presented in unfolding the *śāstra*. Inasmuch as fewer words should be used when teaching, there are never enough words that can ever be said to adequately describe the wondrousness of Swami Dayananda as the teacher.

*Śrī gurubhyo namaḥ*  
*Hariḥ Om*

Ācāryā Janani Cleary  
Florida, USA





*Om Śrī Gurubhyo Namaḥ*

In the early nineteen nineties I went to the US to work as a Software Engineer. Initially in the US, I was fascinated by the infrastructure and the quality of life they had. But after a few weeks I understood that human problems are fundamentally the same wherever you are. In US they were comfortably unhappy and in India people were uncomfortably unhappy. I did a thought experiment and came to a conclusion that whatever I may achieve in life, in terms having a career, money, power, fame and other possessions, I cannot be totally satisfied with myself. I saw most of the so-called successful people who had all these, were in sorrow, pain and some even committed suicide. So, what is there for me to achieve in this life then? Is there any purpose in living life as expected by our families and society?

At that time one of my friends gave me a book written by B V Narasimha Swami called 'Self Realization - Life and Teachings of Ramana Maharshi'. I read that book and was fascinated by the fact that all the so-called rich, powerful, famous, and successful people were going to a person, who lived most of his adult life in a radius of a

few kilometres with almost no possessions, and seeking for his grace and blessings to attain whatever they were lacking. What did Ramana have which the others did not have and which they were seeking? I also wanted to accomplish that. Now I had a purpose in life and went about reading a lot of books about Ramana and other spiritual gurus.

In mid-1994 I went to New Jersey on a new project and was blessed to stay with Yoga Teachers Smt. Rajam and Sri. Ramanathan in their home in North Jersey. I used to commute to New York city every day and used that time to read different books from their collection. All the biographies of great spiritual masters were very interesting to read and their life very inspiring. But most of the books by these spiritual masters were either giving some do's and don'ts or talked about practices which were supposed to lead you to some life changing experience. There was no systematic teaching and I did not get any clarity. It was all so mystical.

I used to do group meditations for 6 hours at a stretch during the weekends. Even though I enjoyed the meditation sessions I was not fundamentally changed by these practices. I was already a calm person who could concentrate on whatever interested me and keep the focus on it. I was not satisfied by different types of meditations and felt like I have hit a dead end. I came to a conclusion that I cannot do this anymore by self-study and practise and that I need a guru.

In Aug 1994 one of my colleagues asked me to accompany him for a weekend trip to a Gurukulam which was 90 mins drive away from New Jersey. I went with him and attended

a talk by Pujya Swamiji on Īśvara in one's life. The way Swamiji communicated clearly and revealed the nature of Īśvara as the one who is manifest as different orders, Physical, Biological, Psychological, Moral and so on was impressive. I was instantly attracted to Swamiji's teachings. I got his books and cassettes and used to listen to them in my car while commuting. Swamiji knew how to use words to communicate complex topics clearly and make it simple to understand.

I accepted Swamiji as my guru and wanted to study with him. I again met him on New Years Day 1995 at Arsha Vidya Gurukulam (AVG), Saylorsburg, but I did not know he was going to start a long-term residential course at Arsha Vidya Gurukulam, Anaikatti near Coimbatore in India, that month. Again, I met Swamiji in July 1995 and I asked him whether I can come and study Vedanta as his shishya. He refused as I was young and had a good job. He asked me to continue with his Gita Home Study Course, books and tapes. But when I insisted that I want to be a residential student he told me that already more than 6 months are over in his course and it will be difficult for me to catch up. I convinced Swamiji that I am a very good student who can catch up easily as I had passed out of a college only a few years back.

Finally, Swamiji agreed with a condition that my parents have to give their approval to him. I had already planned to bring my parents for vacation to US in fall 1995. When they came, we went to AVG, Saylorsburg and my parents blessed me by giving their approval to Swamiji. My batchmate from IIT-BHU, Kalyan Kumar, who was also working with me and staying in the same home, also

wanted to come for the course at AVG, Anaikatti. Swamiji told us to come as soon as possible as the course was already under way. We then made a Garage Sale and sold off our possessions and left for India in Oct 1995.

We joined the course and learned Sanskrit and Vedanta systematically. Swamiji showed us how Vedanta is a *pramāṇa*, a valid means of knowledge and why it is required to know our real nature. We were transformed from a limited, lacking and wanting individuals into the limitless, whole and complete self in the light of the teaching of Vedanta and guru. Swamiji showed our reality every day in the word mirror he built for us. Over a period of time, one can't but see the truth of oneself and be transformed by it.

Those who listened to Pujya Swamiji used to say that he makes the subject matter very simple by using simple language. Pujya Swamiji used to tell us that what he is saying is not simple, but it is the clarity in his communication which makes people think it is simple. In this context I would like to quote a Kaṭhōpaniṣad vākya and Śāṅkarācārya's bhāṣya on that which applies to our Parama Pujya Swamiji.

अनन्य प्रोक्ते गतिरत्र नास्ति,  
*ananya prokte gativatra nāsti*

(Katha. Up 1.2.8)

In his bhāṣya, Śāṅkarācārya gives many meanings for the above statement. One of the meanings he gives by interpreting the sentence grammatically as अनन्य प्रोक्ते अगतिरत्र नास्ति, *ananya prokte agativatra nāsti* and gives the meaning as -

When the self is spoken of by a teacher who has become identified with Brahman that he speaks of, there is *na agatiḥ*, no non-comprehension, no imprecise knowledge. To this hearer the knowledge about that self does come as, 'I am that self', just as it did in the case of the teacher. This is the idea.

We were fortunate to be Pujya Swamiji's disciples and can say with certainty that the above is true in his case. None of the disciples of Pujya Swamiji can say they are not *jñānīs*, not knowers of the truth of the self, although they may be in different stages of assimilation of the knowledge and enjoyment of the fruits of knowledge. As Vidyāraṇya says at the end of the Tṛptidīpa Prakaraṇam in his Pañcadaśī

अहो शास्त्रमहो शास्त्रम् अहो गुरुरहो गुरुः ।

अहो ज्ञानमहोज्ञानमहो सुखमहो सुखम् ॥

*aho śāstram aho śāstram aho gururaho guruḥ ।*

*aho jñānamaho jñānam aho sukham aho sukham ॥*

Oh! Great are the scriptures!

Oh! Great is the guru!

Oh! Great is knowledge!

Oh! Great is happiness!

Ācārya Jaishankar

Arsha Vidya Varshini, Tirunelveli





### ஓம் ஸ்ரீ குருப்யோ நம: ஓம் ஸ்ரீ கணேசாய நம:

முதன்முதல் பூஜ்யஸ்ரீ ஸ்வாமிஜியின் திவ்ய தரிசனம் ஹைதராபாத் சரோஜினிதேவி ஹால் கிடைத்தது. அச்சமயம் ஸ்ரீஸ்வாமிஜியின் கீதா உபன்யாஸம் அங்கு ஒரு வாரமாக நடந்துகொண்டிருந்தது. அந்த ஹால் எங்கள் வீட்டின் அருகில் இருந்ததால் நான், என் கணவர் (ஷண்முகம்) சகோதரி சுலோசனா, என் மாமனார் இவர்களோடு சென்று உபன்யாஸத்தைக் கேட்டுக் கொண்டிருந்தோம். அச்சமயம் என் கணவரின் பிறந்தநாள் வந்தது. அதற்கு எங்களுக்கு அறிமுகமான கோடீசுவரன் என்ற சின்மயா மிஷன் கார்யதரிசி மூலம் பூஜ்ய ஸ்வாமிஜியையும் அவருடன் வந்திருந்த அமெரிக்க சிஷ்யர்களையும், எங்கள் சுற்றத்தாரையும் எங்கள் இல்லத்தில் பிகைஷுக்கு அழைத்திருந்தோம்.

அப்பொழுது இலையில் பரிமாறிக்கொண்டிருந்தபோது ஸ்ரீஸ்வாமிஜி கோவிந்த, கோவிந்த, கோவிந்த என்று பாடிக் கொண்டிருந்தார். இதுவரை நான் கேட்டிராத ஸ்ரீஸ்வாமிஜியின் இனிமையான, கம்பீரமான குரல் கேட்டு அன்னம் பரிமாறாமல் ஆச்சர்யத்தோடு நான் அப்படியே நின்றுவிட்டேன். என் அறியாமையை அறிந்த ஸ்ரீஸ்வாமிஜி, அன்று அங்கு பிகைஷுக்கு வந்திருந்தவரும், (முன்பே ஸ்வாமிஜிக்குப் பழக்கமானவருமான) லக்ஷ்மி ரெட்டியிடம் எங்களிடம் அன்னம் பரிமாறும்படி கூறச் சொன்னார். அதன் பின்புதான் அன்னம் பரிமாறிய பின்பே கோவிந்த நாம ஸங்கீர்த்தனம் முடியும் என்ற உண்மை எனக்குத் தெரிந்தது.

அதற்குப் பின் நாங்கள் பூஜ்ய ஸ்வாமிஜி தங்கியிருந்த இடத்திற்குச் சென்று அவரை தினம்தோறும் தரிசனம் செய்து வந்தோம். என்னுடைய பதினான்காம் வயதிருந்தே நாயன்மார்கள், மஹான்கள் இவர்களின் சரிதம் படித்து வந்தேன். நானும் அவ் விதமான திவ்ய தரிசனம் பெறவேண்டும் என்று பகவான் முன்பு தினமும் அழுது பிரார்த்தித்துக் கொண்டிருந்த என் மன அலைச்சல் பூஜ்ய ஸ்வாமிஜியை தரிசித்தவுடன் அமைதியானது. ஆனால் அவரை தினமும் தரிசிக்காமல் இருக்க முடியாத தாபம்; அவருடனே இருக்க வேண்டும் என்ற மனநிலை. அதனால் அவரை எங்கள் இல்லத்தில் வந்து அடிக்கடி தங்க வேண்டும் என்று அவருடைய திருவடிகளைப் பிடித்து மன்றாடிக் கேட்டுக் கொண்டேன். அதற்குப் பின்னர் மூன்று மாதங்களுக்கு ஒரு முறை மூன்று நாட்கள் அவர் எங்கள் இல்லத்தில் தங்கும் பாக்யத்தைப் பெற்றோம்.

அதற்குப் பிறகு நான், என் கணவர், சகோதரி மூவரும் அவர் தங்கும் ஊர்களுக்கெல்லாம் சென்று அங்கு தங்கி அவரை தரிசித்து வருவோம். அவர் ஒரு வார்த்தை கூறினால் அதையே திரும்பத் திரும்பப் பேசி ஆனந்தம் பெறுவோம். அவருடைய நினைவும் பேச்சும் தவிர என் வாழ்க்கையில் வேறு எதுவும் முதல் இடம் பெறவில்லை.

மஹான்களின் ஜீவ சரித்திரம் படித்து வந்ததால் அவருடைய சுயசரிதம் எழுதவேண்டும் என்ற என் ஆவலை அவரிடம் தெரிவித்துக் கொண்டேன். அவரும் சரி என்று ஒப்புக் கொண்டார். என் குருநாதருடைய ஜீவசரிதத்தை எழுதி, கங்காதீரத்தில் அவருடைய அறுபதாவது பிறந்த தினக் கொண்டாட்டத்தன்று அவருடைய திருக்கரங்களாலேயே வெளியிடப்படும் பாக்யத்தையும் நான் பெற்றேன்.

பூஜ்ய ஸ்வாமிஜி என் கணவரை ஹைதராபாத் சின்மயா மிஷனின் பொருளாளராகச் (Treasurer) செயல்படவைத்தார். அவர் ஸ்வாமிஜியின் குறிப்பறிந்து செயல்படுவார்; தானம் செய்வதில் மகிழ்ச்சி அடையும் பிறவிகுணம் உடையவர்; சாது போல்

வாழ்ந்தவர். 1984-இல் அவர் மறைந்தபோது, 'He is a great man' என்று பூஜ்ய ஸ்வாமிஜி அவரைப் பற்றிக் கூறினார்.

ஒருமுறை என் மகனுக்குத் திடீரென வலிப்பு வியாதி வந்தது. உடனே நான் என் குருநாதா, குருநாதா என்று அலறிக்கொண்டே, ஓடிப்போய் விபூதி எடுத்து வந்து அவன் நெற்றியில் வைத்தவுடன், அவன் வலிப்பு நின்றுவிட்டது. அது எனக்குப் பெரிய ஆச்சர்யம்! இவ்வாறான எவ்வளவோ அனுபவங்கள் என் வாழ்க்கையில் ஏற்பட்டுள்ளன. என் கணவர் மறைந்தபின் என் குடும்பத்திற்கு ஆதாரமாய் நின்று தைர்யம் தந்து இன்றுவரை என்னையும் என் பிள்ளைகளையும் வழி நடத்தி வருகிறார். நாங்களும் அவருடைய திருவடிகீழ் செயல்பட்டு வருகிறோம், அவர் கருணையால்.

ஓர் ஆச்சர்யமான சம்பவம் - 1972 இல் திருப்பதி தேவஸ்தானத்தில் கமிஷனராக இருந்த ஹனுமந்தராவ் ரிஷீகேசத்திற்கு மாற்றலாகி, தேவஸ்தானத்தின் கீழ் அங்கு பெரிய சிவாலயமும், பெருமாள் கோயிலும் கட்டும் பொறுப்பு ஏற்றிருந்தார். அச்சமயம் அவருக்கும் அவர் மனைவி ராஜம்மா அவர்களுக்கும் பூஜ்ய ஸ்வாமிஜியுடன் சங்கம் ஏற்பட்டு இருவரும் அவருடைய பெரிய பக்தர்கள் ஆனர். அவர் மூலம்தான் ரிஷீகேசத்தில் உள்ள ஸ்ரீ கங்காதரேசுவரர் கோவில் கட்டப்பட்டது. அங்கு உள்ள லிங்கம் சுயம்பு லிங்கம். அதற்கு முன் பிரதிஷ்டை செய்ய ஸ்ரீகங்காதரேசுவரர் சிலையை ஹைதராபாத்தில் உள்ள வள்ளி நாயகம் என்ற ஸ்தபதிமூலம் செய்து எங்களை எடுத்து வரும்படிக்க் கூறினார். சும்பாபிஷேகம் 1972 ஜூன் நான்காம் தேதி. சரியான வெய்யில் காலம்! அந்த உஷ்ணத்தை எல்லோரும் எப்படித் தாங்கப் போகிறோம் என்று பயந்தோம். என் கணவரும் நானும் சிலையை எடுத்துக் கொண்டு செல்லும்போதே நல்ல மழை பெய்ய ஆரம்பித்து விட்டது. சிலை இன்னமும் வரவில்லை என்று மூன்றாம் தேதி பூஜ்ய ஸ்வாமிஜி கூறிக்கொண்டு இருந்தபோதே நாங்கள் அங்கு போய் சேர்ந்து சிலையை அவரிடம் காட்டினோம். சரியான நேரத்தில் சிலை வந்து சேர்ந்துவிட்டது என்று ஸ்வாமிஜி ஆனந்தப் பட்டார். சும்பாபிஷேகம் முடிந்து நாங்கள் ஊர் திரும்பும்வரை

டெல்லியிருந்து ரிஷிகேசம் வரை வானம் மப்பாகவும் மழைகாலம் போல் குளிர்ந்திருந்தது. ஞானிகளின் ஸங்கல்பத்திற்கு தெய்வம் துணை செய்த ஆச்சர்யம்! இன்றுவரை எங்களால் மறக்கமுடியாத சம்பவம்!

அவருடைய வாக்ஸித்தியும், ஆசீர்வாதமும் - பூஜ்ய ஸ்வாமிஜி 'AIM for Seva' (அனைத்திந்திய சேவா இயக்கம்) என்பதைச் செயல்படுத்திக் கொண்டிருந்தபோது ஆதிவாசிகளும் காட்டுவாசிகளும் பூஜை செய்ய பிள்ளையார் விக்ரஹங்களைக் கொடுத்து பிரதிஷ்டை, பூஜை செய்ய ஏற்பாடுகள் செய்துகொண்டிருந்தார். ஹைதராபாத்தில் ஸ்ரீராம் நகர் என்ற இடத்தில் வசித்து வந்த ஏழைத் தொழிலாளர்களுக்காக ஒரு பிள்ளையார் கோயில் கட்ட எனக்கு விருப்பம் உள்ளதை அவரிடம் தெரிவித்தபோது, 'அப்படியே செய்யுங்கள்' என்று அவர் ஆசீர்வாதம் செய்து அவர் திருக்கரத்தால் ஒரு சிறிய தொகையையும் கொடுத்தார். அவருடைய ஆசீர்வாதத்தினால் மூன்றே மாதங்களில் அங்கு கோயில் கட்டப்பட்டது. அங்கு விஜயகணபதி, காசி விசுவநாதர், வீர ஆஞ்ஜநேயர், நவக்ரஹங்கள் பிரதிஷ்டை செய்யப்பட்டு, அவர் தன் திருக்கரங்களாலேயே கும்பாபிஷேகமும் சிறப்பாகச் செய்து வைத்தார்.

240 வருடங்களுக்கு முன்னால் படாளம் கிராமத்தில் என் பாட்டனாரால் / முன்னோரால் கட்டப்பட்ட ஆறு அடி உயரமுள்ள, ஸ்ரீதேவி, பூதேவி ஸமேத ஸ்ரீசுந்தரராஜபெருமாள் கோயில் சரியாக பூஜையும், பராமரிப்பும் இல்லாமல் சிதிலமாக இருப்பதைப் பற்றிய என் வருத்தத்தை பூஜ்ய ஸ்வாமிஜியிடம் கூறினேன். அப்போது அவர் விமானம் கட்டி ஸம்ப்ரோக்ஷணம் செய்யுமாறு கூறி ஆசீர்வதித்தார்கள். அதன்படி எல்லா வேலைகளையும் செய்து முடித்து விட்டோம். ஆனால் ஸம்ப்ரோக்ஷணத்திற்கு அவர் வரமுடியாதபடி அவர் உடல் நிலை பாதிக்கப்பட்டிருந்தது. அவர்தான் வந்து செய்ய வேண்டும் என்றால் அவர் உடல்நிலை சரியாக வேண்டும். அவர் ஆரோக்யம் பெறவும், தடைகள் விலகவும்,

ஸத்ஸங்க அன்பர்களோடு ம்ருத்யுஞ்ஜய மந்திரஜபம், ஸங்கடநாசன கணேசஸ்தோத்ரம், ஏழுமலையானுக்குப் பிரார்த்தனையும் ஸத்ஸங்க நண்பர்களுடன் செய்து வந்தோம். அதன் பலனாக ஈச்வர கிருபையால், பூஜ்ய ஸ்வாமிஜியின் உடல் நலம் தேறி அவரே வந்து மிகச் சிறப்பாக ஸம்ப்ரோக்ஷணம் செய்தார். நடத்தி வைத்தபின்பு, 'நான் வந்து எப்படி இந்த ஸம்ப்ரோக்ஷணம் செய்தேன்?' என்று தானே மிகவும் ஆச்சர்யப்பட்டுக் கூறினார். அச்சமயம் 'நாங்கள் அனைவரும் செய்த பிரார்த்தனையின் பயன் இது' என்று கூறினேன். 'ஓ..... அதானே பார்த்தேன்!' என்று சந்தோஷப்பட்டார்.

இவ்வாறு கூறிக்கொண்டே போகலாம். சுருக்கச் சொல்வதென்றால், பூஜ்ய ஸ்வாமிஜி என் கண்கண்ட தெய்வம்.

Ācāryā Meera Shanmugam (Brahmaleen)

Hyderabad





Ten years have passed since Pujya Swami Dayananda Saraswati, my revered Guru, entered *mahāsamādhi*. And yet, in the quiet depths of my heart, and in the living presence of the *śāstra* that he so brilliantly unfolded, I find that he has never left us.

On this special occasion, I reflect on the immense blessing of having been taught by him, I offer this humble tribute.

Pujya Swamiji was Master of Timeless Wisdom and a Master of Masters. He was not merely a scholar, though his mastery of Sanskrit, Vedanta and the Vedic tradition was so profound and clear. He was not merely an eloquent teacher, though his clarity of thought and brilliance of expression lit up the hearts of thousands of us.

He was a genuine mahātmā, a great soul whose life was a continuous expression of compassion, commitment to truth, and the unwavering desire to free others from sorrow.

I came to Pujya Swamiji, as so many did, burdened by the universal human suffering and searching for lasting freedom and fulfilment. Like others, I had tasted the joys and disappointments of worldly pursuits, wherein always remained an unresolved longing, a subtle and persistent emotional pain that no outer accomplishment could quieten.

It was under his guidance that I came to understand this longing as *apūrṇatva* and to see that the fulfilment I sought was not elsewhere in the world. Through the brilliant light of *śravaṇa*, *manana* and *nididhyāsana*, under the compassionate unfolding of *prakaraṇagranthas*, *upaniṣad* and the *gītā*, by his voice and special presence, I began to recognise that fullness is my very nature, that the *ātman* is free, whole, untainted by time.

Swamiji's teaching was never theoretical, as he used to say, Vedanta is not theory. It was a living tradition, coming from an unbroken lineage, taught with utmost fidelity to the method of *adhyāropa apavāda* and rigorous analysis.

Yet at the same time, it was imbued with profound humanity and simpleness and clarity in communication. His words reached the heart as much as the intellect. He never allowed us to hide behind abstract understanding. Again and again, he pointed us to a direct recognition of the truth, 'You are already the fullness you seek'.

He was the guru of rare compassion. Swamiji was a teacher in the truest sense of the word. He saw the struggles and wounds each student carried and spoke to them with a compassion that was both fierce and tender.

In moments of inner doubt, his voice would remind us, "You are acceptable as you are." This simple sentence, repeated over the years in countless talks, was not mere reassurance, it was a doorway to freedom. In his presence, the impossible burden of self-judgement and non-acceptance began to dissolve. We all learned to see that the one who watches, the conscious being, is ever untouched by the limitations of body and mind.

Swamiji also taught us the greatness of Īśvara, the *mahatī niyatih*, the great sacred order that governs all things. He taught us to live with an attitude of surrender, to perform action without binding desires, and to accept gracefully what comes as given by Īśvara. He taught us that the universe is not a mechanical accident, but an expression of intelligence, order and beauty.

It is said that a true teacher makes himself redundant. Swamiji did not wish us to depend on his personality. Again and again, he pointed us to the *śāstra* and to the *paramparā*, reminding us that the teaching was not his invention, but a timeless vision revealed to the sages.

And yet, there was something about him that could not be replaced. His presence radiated an effortless fullness and magnetism. He embodied the knowledge he taught and we all could clearly see it. He was a rare being in whom the deepest vision of *jñānam* and the most practical humanity were perfectly united. His life was a demonstration of how one can live fully in the world, engaged, joyful, compassionate, without ever losing the recognition of the unchanging truth.

For me, personally, Swamiji transformed my life. He transformed the way I understand myself, the world, and the purpose of this human birth. From the first time I met him, in Portugal, during a Vedanta retreat, I knew Pujya Swamiji was my guru and since that moment onwards I never stopped to learn from him, which led me to Arsha Vidya Gurukulam Coimbatore, to study under his guidance and also under Swami Sadatmanandaji and other teachers in the three years course. Even today it is hard for me to

believe the great blessing that it was to live those three ears at the Gurukulam.

Through his teaching, what once was a mere concept or hypothesis, became a true living inner recognition. Through his words, the upaniṣads spoke directly to me. He gave me the tools to enquire, to discern the eternal from the transient, to disidentify from what I am not, and to stand in the freedom of what I am. No gift can be greater than this. No act of gratitude can be sufficient to repay it.

Though Swamiji left his body on 23rd September 2015, I do not feel his absence. His voice echoes in my heart each time I dwell on the gītā or the upaniṣads, or on other Vedantic *grantha*. His smile, his clarity, his humour, his deep compassion, all remain vivid in my memory.

More than that, his teaching is alive through all of us who continue to study, to teach and to share this vision of oneness with others. This is Pujya Swamiji's true legacy, a living transmission of liberating knowledge.

Ten years have passed since Swamiji entered *mahāsamādhi*. Time moves on. People move on. The world keeps changing. But the light he kindled in us does not fade. On this sacred occasion, with folded hands and a full heart, I offer my deepest gratitude:

O revered guru! You showed us that what we are seeking is our own nature.

You removed the veils of ignorance with the brilliance of the teaching.

You gave us the greatest gift one can give, the vision of the limitless self.

May we live in a way that honours what you taught.

May we share it with others, as you wished.

May your presence continue to inspire us, guide us,  
and bless us.

|| *Om śāntiḥ śāntiḥ śāntiḥ* ||

Ācārya Paulo Abreu Vieira  
Centro Arsha Vidya – Portugal





## A Tribute to Pujya Swami Dayananda Saraswati

Pujya Swami Dayananda Saraswati was not just a teacher, he was a life-transforming guide. Many people talk about Vedanta, the teachings of the Upaniṣads, and the concept of reality, but only a few can make it truly clear and practical for a seeker. Pujya Swamiji was one such rare teacher. His teachings helped me understand something I was struggling with for a long time, the true meaning of the ontological terms, *satyam* and *mithyā*.

Before meeting Pujya Swamiji, I had learned from many teachers in different places. I had deep respect for them, but I never found full clarity on what *mithyā* really meant. I remained confused and was constantly searching for the right understanding.

Then I attended a three month Vedanta course on the Bhagavad Gītā in 2010, conducted by Pujya Swamiji at Arsha Vidya Gurukulam. I originally went for just this short course. However, during those three months, something extraordinary happened. Swamiji's teaching method, his compassion, and his deep knowledge touched me deeply. Most importantly, I finally gained clarity about *satyam* and *mithyā*. I realized that these are not just philosophical

ideas, they are essential to understanding life and the world around us.

After completing the three-month course, I got the opportunity to join the full three-year Vedanta course under Swamiji's guidance. Initially, I wondered what more I could learn beyond the three months. But I soon understood that the longer course was not just about gaining more knowledge but about assimilating the knowledge, to make it a living vision in my day-to-day life. Those three years completely changed my inner world. I know the kind of person I was before the course, and I see how much transformation has happened within me since then.

One of the most inspiring things about Pujya Swamiji was not just his teachings, but his way of life. During the three-year course, Swamiji had many health challenges. Despite his physical discomfort, whenever he sat on the stage and began to teach, we could never see any sign of weakness or illness. His voice was full of power, clarity, and presence. It felt as if the teachings were not coming from a body that was tired or unwell, but from a higher plane, from a place of deep connection with the truth. It always amazed me how he could continue teaching with such energy and commitment.

This example of Swamiji has become a constant reminder for me in my own life. There have been many moments when I did not feel well or lacked motivation to take a class or fulfill my duties. But whenever I remember how Pujya Swamiji taught us even during difficult times, I get inspired to move forward and do my responsibilities sincerely.

In fact, the name "Dayananda" itself means "the one who is joyful in compassion," and Swamiji was a living expression

of *dayā*, compassion. I saw that in his eyes, in his actions, and in the way, he managed people and situations. He never hurried, never judged, and always remained composed and deeply caring.

Let me share a bit about how I came to be his student. Since 2005, I have had a strong desire to do a full time Vedanta course. I kept waiting for Arsha Vidya Gurukulam to announce a new three-year course. For several years, nothing came up. Some people even advised me to study Vedanta somewhere else. So, I explored teachings from different institutions. At the end of one of those programs, I heard about a three-month course that Swamiji was conducting. I did not want to miss that opportunity and decided to join, which turned out to be a major turning point in my life.

Eventually, I did join the full three-year course at Arsha Vidya. That course was much more than academic learning, it was a complete transformation in my thinking and perception. Even after the course, Swamiji's teachings continue to guide me. They help me make decisions, understand people better, and live with greater clarity and maturity.

In the last two years, as a way to express my gratitude to my guru, I have been conducting Family Retreats at Swami Dayananda Ashram in Rishikesh. I was given this opportunity by Swami Sakshatkrtananda Saraswati.

When he gave me this responsibility, I felt that, it was my chance to do some seva in Swamiji's memory, to give back to the Gurukulam where I received so much. These retreats allow me to share the teachings of Vedanta with families and help them reconnect with our traditions and values.

One of the things that I greatly admire about Pujya Swamiji was his dedication to reviving Bharatiya culture. He did not

just teach Vedanta, he actively supported and celebrated our ancient traditions. He encouraged the Odhuvars, devotional singers in Tamil Nadu, revived temple chariot festivals, and organized cultural events. He also gave awards to those who made valuable contributions to classical music, dance, and other traditional arts. Swamiji believed that spiritual knowledge and cultural heritage must go hand in hand. This inspired me deeply and made me realize the importance of preserving and promoting our culture.

Swamiji's personality was vast. His intelligence was sharp, his compassion was deep, and his vision was crystal clear. He never imposed ideas on others but taught in a way that made the student discover the truth on their own. His approach to Vedanta was systematic, logical, and yet full of devotion.

If I were to write everything about what I learned from Pujya Swamiji, it would never end. But I will stop here with one final reflection, Pujya Swamiji's vision has become my mission. His teachings live on, not just in books or recordings, but in the lives of the many students he touched, including mine.

I offer my deepest praṇāms at the feet of Pujya Swami Dayananda Saraswati. May his teachings continue to shine and guide generations to come.

Ācārya Pulluri Srinivas  
Rishikesh





Like a whiff of fresh perfumed air effortlessly dwindles a humid, harsh, long summer, Pujya Swami Dayananda Saraswatiji breezes into my half a century life and living. He plants the supreme teaching effortlessly yet firmly and settles मोह, माया, राग, द्वेष; *moha, māyā, rāga, dveṣa*, phony living, like dust. What can one say or do other than शरणागति, *śaraṇāgati!* There are so many teachers out there who teach but seeing Pujya Swamiji unfold the Upaniṣads with utmost clarity, not seriousness and compassion, not sympathy for you, you being the focus, making the प्रमाणत्वम्, *pramāṇatvam* of the प्रमाणम्, *pramāṇam* stand out, this is truly a rare feat.

Truly a guru who makes me vividly see and hum खेलति मम हृदये, *khelati mama hṛdaye*, all my waking hours, राम राम राम राम, *rāma rāma rāma rāma!* Relaxing in the truth of Me and thereafter in my own skin, during waking hours without dozing off, is the प्रसाद, *prasāda*, Swamiji has given me. What tribute can be given to such a huge luminary who, himself, has been the source of tribute to so many people. Learning to live by his teachings sincerely is my

tribute to this guru who graced my life. Feel fortunate to have earned his gaze.

॥ ॐ श्री गुरुभ्यो नमः ॥

Ācāryā Radhika Srinivas  
Coimbatore





Puja Shri Swami Dayananda Saraswati, a mahāpuruṣa, has been instrumental in transforming the lives of those who came in contact with him, however brief it may have been.

People from every walk of life and all strata of society have been blessed by his transforming grace. His grace has allowed those who have been touched by it, to achieve excellence in their own fields and also in their service of Sanātana Dharma, Pūrta karma and in maintaining and spreading the Arsha Vidya Parampara.

For me, Parama Puja Swamiji is the paramajyoti that resides in my heart, in my buddhi, that guides every thought, word and deed of mine, from the moment I first met him in 1975 at Sandeepany in Mumbai.

His grace continues to bless me and guide me even though he is not in our midst in his physical form.

*Parama pūjya sadgurave namaḥ*

Ācāryā Revathy Subramanian  
Arsha Vijnana Gurukulam, Nagpur





## A Tribute to My Guru - Swami Dayananda Saraswati

There are teachers who teach from books, and then there are those rare masters who are the teaching, who live Vedanta in every breath, word, and gesture. My guru is such a being.

Through him, the oceanic wisdom of the *śāstra* became drinkable. What seemed abstract, subtle, and distant unfolded in his words with such clarity, simplicity, and warmth that the Truth felt not only understandable, but intimate; it became my own. He had that rare gift of dissolving the distance between the seeker and the sought, between the text and the heart.

I remember especially the time he visited Rio de Janeiro in Brazil. I was teaching there at the time, trying to share this sacred knowledge to a new culture and land. He had come to support, to see, and, as always, to bless. On the day of his departure, I had just concluded a class. I rushed straight from the session to his hotel to catch a last glimpse of him before he left for the airport. I still remember the brisk walk from the teaching centre to his hotel, as I couldn't get a cab, I reached panting as I had to run a bit. The very first thing Swamiji asked me, just as he did every time we

met even in Mumbai, was not about the class, or the students, or the work, but, with that unmistakable gentleness, “Have you eaten something?” That was his nature. So deeply caring, so genuinely human.

Later in India I had numerous occasions to interact with him during my stay in Anaikatti even when there were no courses happening. These were my most precious interactions.

He didn’t leave Vedanta in the pages. He didn’t just speak of compassion; he radiated it. He didn’t just explain oneness; he was it, with everyone, from a gatekeeper to a seeker in doubt. Every interaction with him was a teaching in itself. The classroom was only a formal reminder. The real lesson was in his life, his conduct, his simplicity, and his presence.

To be his student was not just to study Vedanta, but to witness it lived. To walk with him was to feel, in every moment, what it means to walk toward the self; not away from the world, but through it, with open arms and a quiet smile.

I bow to him in gratitude. Not just for teaching me the words of the *śāstra*, but for showing me the silence behind them.

Ācārya Santosh Vallury  
Brazil





## Pujya Swamiji, The Unique Abode of Compassion

Narrating the magnanimity of Pujya Swamiji, His holiness Swami Dayananda Saraswati is like trying to enumerate the all-pervading space though a tiny pen and paper. Nevertheless, it is worth mentioning as to how spiritual evolution can lead to identification with the fellow beings in this mundane life of stress and strain, where beings easily cross the red line of Dharma unhesitatingly and face the irrevocable Law of Karma and suffer.

The Anaikatti Ashram located amidst the green forests in the outskirts of Coimbatore happens to be the abode of traditional Advaita Vedanta, where Pujya Swamiji inspired the seekers who sought a genuine methodology of learning Advaita Vedanta with Shankara Bhasyam. On specific occasion of Guru Purnima or pradosha puja day, the devotees seek the grace of Lord Medhā Dakṣiṇāmūrti at the ashram temple. But it was rather an ordinary day I noticed there are around 120 people waiting to meet Pujya Swamiji personally on an afternoon. Normally, after meeting those devotees only Swamiji used to feel free to go to Brahmasutra class. That day it was quite late to start the class.

Normally class was from 4.30 pm to 5.30 pm, but Pujya Swamiji could start the class only at 5.15 pm. A critic would pass a judgement that there is no punctuality followed here. Those who are familiar with the ashram set up at that time had ample love and respect for Pujya Swamiji's personality and teaching and would wait patiently to listen to the unfoldment of intricate Brahmasutra as though it was directly from the Lord. After peace invocation there was deep silence. Then he started, "*Athāto brahma jijñāsā*, why *atha* word used?", he continued. Already 12 classes have passed and the explanation still continued on *atha*. *Atha* means thereafter, referring to the qualification of student who have gone through the initial and intermediate *sādhana*, and now seeking to know Brahman, the pure consciousness, pure awareness, the existence-knowledge-bliss. Serious discussion yet intermittent jokes with laughing made the subject light hearted. The self-created problems due to *rāga dveṣa* and *adhyāsa*, superimposition at the empirical level has nothing to do with the absolute reality, "That I am Brahman." Thus, the class got over and students left the hall with new found realities of life.

As the darkness of night heralded the ashram, after Satsang it was my turn to meet Pujya Swamiji one to one. I had a golden opportunity to understand the inner mind of an evolved saint in its true sense. I asked innocently, "Swamiji, can I ask a question?"

And from Pujya Swamiji, "Ask!". He glanced at me, beyond the veil of newspaper enveloping my face from the direct sight of Pujya Swamiji.

**Question:** Swamiji, I noticed today in particular and other days in general, a lot of people come with varieties of problems which necessitates availability of ample resources, which normally requires huge donations from devotees. The donations may not be enough to match the requirement of those people apart from running such a huge ashram. A spiritual guru can fulfill the seeking of the seeker which is sought, here the sought goal is solving the various problems created by mithyā ego, the seemingly solid sense of individuality which one uses from womb to tomb as, I am so and so, I did this, I have so much wealth and reputation etc. But it is a particular requirement, where the seeking of the people is purely dependent on material needs!

**Answer from Pujya Swamiji:** I am a sadhu, all that I have you know. I don't have personal wealth to give them as much as I would love to help such materially distressed people. They are genuine people who know me either directly or heard from others about me, they believe I would definitely help them.

So Swamiji, in his inimitable style closed his eyes and said, "I tell them we will help you, don't worry, you come afterwards. Here the Lord is the real giver. I am just an instrument in the hands of the Lord to help them. I genuinely feel for their needs."

Then again when they come second time Pujya Swamiji would give instructions to ashram staff or call somebody or write a letter directing them to someone who knew Swamiji. It is a case of genuine identification of a mahatma with the less privileged people. In Pujya Swamiji's life

never was there a no for the genuine people. Therefore, true to his name he was known as Swami Dayananda Saraswati, *Dayā*, compassion, *Ānanda*, one who revels in absolute bliss, the one who revels in absolute happiness due to all-encompassing compassion. Pujya Swamiji is a unique abode of compassion for the others to hold him in their inner heart. Shakespeare would say, “All the elements will stand up and say, here is a man called Swami Dayananda Saraswati!”

Ācārya Shribanta Giri

Pune





I offer my praṇāms to Gurudev Pujya Swami Dayanandaji, my lifelong teacher and guide.

As a boy, I remember attending one of his earliest public talks in Bombay on the Bhagavad Gītā (Chapter 9), where he spoke about “*rājavidyā rājaguhyam*”. Later, we youngsters visited him at a private residence, and enjoyed his frank, humorous, and insightful observations. His story of “*Annamāl logic*” remains vividly etched in my mind.

As part of the Chembur Teenagers group, I attended many of his lectures and satsaṅgs. My father, S V Acharya, would often drive us to these sessions. We met weekly in our group to share learnings, saving unresolved questions for Pujya Swamiji.

In those early years, I attended Pujya Swamiji’s talks on Dakṣiṇāmūrti Stotram, Sat Darśan, Chāndogya Upaniṣad, Vedānta Sāra, and Bhagavad Gītā. His ten-day Vedanta camp in 1974 at Powai was a turning point and I decided to learn Vedanta full-time. Just before my graduation in 1977, I requested Pujya Swamiji and was accepted into the Vedanta course. My father supported my decision and made my transition smooth.

I found myself in the Ashram writing an assignment on '*satyaṃ jñānam anantaṃ brahma*'. Pujya Swamiji marked my paper as "very good," which filled me with joy. He gave me the freedom to visit my parents in Bombay and allowed me to continue my Vedanta studies with him in Rishikesh and many other places. In Rishikesh, I witnessed for myself the respect that traditional *sannyāsis* had for Pujya Swamiji, for his learning and simplicity.

The seven years in Rishikesh were among the best in my life. Here, along with Ram Mohan, I studied Vedanta, Tarka and Sanskrit under Swami Taranandaji, Swami Harihara Teerthaji, and Swami Divyanandaji.

Over time, I observed Pujya Swamiji, always kind, generous, yet firm where required. He adapted to modernization without compromising tradition.

Pujya Swamiji taught me the Brahmasūtra Bhāṣyam, Upadeśa Sāhasrī, Naiṣkarmya Siddhi, and much more. I had the good fortune of accompanying him throughout the country during his many public talks.

From 1986 onwards, with Pujya Swamiji's blessings, I began teaching Vedanta and Sanskrit in Bombay and he remained a constant guide, support, and inspiration to me. He blessed Kalpana and me when we asked his consent for our marriage, and in our final meeting at Rishikesh in August 2015, he recognised Kalpana despite his poor eyesight and failing health and gave us his heartfelt *āśīrvādas*.

With what words can I offer my tributes to such a wonderful master? All I can say is, “*Śrī Dayānanda Sadgurave Namaḥ*”.

Ācārya Uday  
Mumbai





Swami Dayananda Saraswati, one of the most revered spiritual teachers of modern India, was a guiding light in the preservation and propagation of the ancient wisdom of Vedanta. His life was a luminous example of devotion to knowledge, clarity in thought, and compassion in action. The founding of the Arsha Vidya Gurukulams by Swamiji stands as a lasting legacy of his vision, a vision rooted in the traditional teaching of the Upanishads, Bhagavad Gita, and Brahma Sutras, and made relevant to modern seekers around the world.

Swamiji's approach to teaching Vedanta was rooted in the sampradaya, the unbroken lineage of teacher, student transmission. He emphasized the importance of clarity in communication, and his mastery over both Sanskrit and English enabled him to unlock the profound meanings of the scriptures for global audiences. Through his detailed expositions and patient instruction, he made complex philosophical ideas accessible without compromising their depth.

Swami Dayananda Ashram in Rishikesh, Arsha Vidya Gurukulam, which he established in Anaikatti, Tamil Nadu and later in Saylorsburg, Pennsylvania, USA, and Arsha

Vijnana Gurukulam, in Nagpur, became a beacon for sincere seekers of self-knowledge. The Gurukulams operate in the spirit of traditional Vedic schools, where the relationship between the teacher and student is central. The idea of teaching is that self-knowledge, that is *ātma-vidyā*, is the highest pursuit, leading to liberation, *mokṣa*. The environment of the Gurukulams encourage not just study, but also contemplation, discipline, and a life in harmony with dharma. Swamiji's contributions extended beyond teaching. He was instrumental in organizing the Hindu Dharma Acharya Sabha, a collective of heads of major Hindu traditions. His talks at global forums, including the United Nations, highlighted the relevance of Vedic wisdom in addressing modern challenges, emphasizing inner freedom, environmental stewardship, and ethical living.

Swamiji was very lively and was approachable at any time. He had a sharp wit, a warm smile, and an infectious sense of humor. He would single out each and every student and care about them making the student to feel that he/she is very special. Thousands of students and devotees remember him not just as a teacher, but as a compassionate guide who took a personal interest in their growth. Many of his students have become respected teachers themselves, continuing the lineage and spreading his teachings globally.

Today, Arsha Vidya Gurukulams continue to thrive, offering long-term courses, retreats, and classes, both in-person and online. The Gurukulams are not merely institutions, they are living expression of Swamiji's vision, to make the timeless wisdom of the Rishis available to all who seek it with sincerity.

As we pay tribute to Swami Dayananda Saraswati, we honour a life dedicated to truth, clarity, compassion and service. His legacy lives on in the hearts of his students and in the ever-relevant teachings of Vedanta. May we continue to walk the path he illuminated, with gratitude and reverence.

Ācāryā Valli Devi Chevala  
Hyderabad





Some teachers guide with words, and others teach by simply being who they are. Swami Dayananda Saraswati did both, he was a master of extraordinary clarity, a philosopher of precision, and above all, a profoundly human being.

The first time I heard him speak was in Saylorsburg, Pennsylvania. At that point, I had already been studying Vedanta for a few years. India still felt like a far-off land, but I had heard that Swamiji would be close, just a few hours by plane from Brazil. I decided to attend, not knowing that this encounter would change the course of my life.

His teachings were crystal clear. He had the ability to express deep truths with utter simplicity, as if peeling back the layers of reality one by one. But even more striking than his brilliance was the realization that my own mind was still unprepared for the full depth of that vision. I was being shown the light, even if I couldn't yet stand fully in it.

I received a *mantra* from him during that visit, a simple yet profound gift. Over the next few years, that *mantra* became a medicine for my mind. I would return to it in moments of confusion, and it never failed to restore a sense of direction.

What stood out, even beyond the formal teachings, was his attention to people. During his personal satsangs, I saw how carefully he listened, not only to the words being spoken, but to the person behind them. He would take his time. No question was too small or mundane. I had to wait almost a week before I could sit with him privately. But each day I returned, something subtle shifted within me, as if, even in the waiting, some layer of ignorance was falling away.

We spoke about Brazil, about football, about the work of my then-teacher Glória Arieira. He said that Vedanta had a great future in Brazil, even before I had made any commitment to teach. I was still just a student, no four-year course completed, no thoughts of becoming an ācārya, yet he affirmed the path before it had even appeared to me.

Years later, when I knew it was time to fully commit, I returned to ask for his blessings to join the long-term residential course. He welcomed the idea, but gave me an unexpected advice, “Before you come, you should first save money and take care of your grandmother.” That struck me deeply. I hadn’t said anything about her, yet he knew. She had raised me like a mother. She needed support. And through his insight, not just intellectual but spiritual, he saw all of it. That kind of perception cannot be taught. It can only be lived.

Over time, I came to see not only the Master, but the Man. In the ashram, amidst classes and rituals, there was laughter, fatigue, small frustrations, and everyday rhythms. To witness this, the full spectrum of his being, was also

a teaching. It gave me permission to be human, to bring all of myself to the path, not just the part that looked spiritual.

Swamiji wasn't only a teacher of Vedanta. He was a builder of institutions and a thinker rooted in timeless tradition yet fully engaged with the world. He had a rare love for music, and his voice when chanting was both powerful and tender. He had a sharp wit, and a generosity that extended into all domains, from scholarship to social service.

I was fortunate to be present during his last full three-year course, in Anaikatti, alongside Swami Sakshatkrtananda. Even while undergoing dialysis, even while bearing the weight of many responsibilities, he gave attention to every student. That dedication, that capacity to serve despite personal challenges, was a lesson in itself, a living embodiment of seva, not as an obligation, but as an expression of love, pure, effortless, spontaneous love.

When he passed, I expected to feel an unbearable absence. But what came instead was a deep sense of presence. As if he had simply removed the visible form to become more available, through the tradition, through the teachers he shaped, through the students walking the path. I see him in the eyes of those who come to study. I feel his guidance in moments of clarity. I hear his voice in the silence between words.

Swami Dayananda Saraswati was, and is, a lighthouse. Not the kind that demands to be worshiped from a distance, but one that quietly shows the way. His strength now lives within the current of this lineage, the Ganga flowing

westward from his vision into the heart of *viśvavidyā*, the name he himself gave to our community.

And to him, endless praṇāms. Not only for what he taught, but for who he was fully awakened, fully human.

Ācārya Vishvanatha (Jonas Masetti)  
Brazil





॥ Śrī Gurubhyo Namaḥ ॥

*Dr̥ṣṭānto naiṣa dr̥ṣṭaḥ tribhuvanajaṭhare  
sadgurorjñānadātuh sparśāscet tatra kalpyaḥ sa  
nayati yadaho svarṇatāmaśmasāram |  
na sparśatvaṁ tathāpi śritacaranayuge sadguruḥ svīyaśiṣye  
svīyaṁ sāmyaṁ vidhatte bhavati  
nirupamastena vā'laukiko'pi ॥ (śataślokī)*

There is no comparison in all the three worlds for the guru who gives knowledge of the self.

There is a saying in the Hindu tradition that, 'One need not know the origin of a *ṛṣi* or a river. Being born and brought up in this tradition, I am really perplexed to write about Pujya Swamiji. A brief attempt is all I can make.

### My first meeting

Pujya Swamiji is my *kula-guru*, a family connection that began from my maternal grandfather's time in 1967 in Mumbai. I very well remember seeing Pujya Swamiji at the house where he stayed in Churchgate, a suburb of Mumbai. My mother Smt. K. Lakshmi amma was to play the Veena for Pujya Swamiji. I tagged along with my grandfather,

mother and my brother, being told often that I should do namaskar the moment I see Pujya Swamiji. When we reached the house, I saw a gathering including some foreigners. Seeing one little girl of my age, I started playing with her in the balcony, unmindful of Pujya Swamiji coming and sitting to hear my mother play the Veena.

Suddenly, as I was standing in the balcony, Pujya Swamiji called me. I went towards Pujya Swamiji who made me sit next to him. He asked me if I knew to play the Veena. I said, “Ya I know”, to which Pujya Swamiji asked, “Can you play for me?” It was a child’s thrill. I did play and sing the famous bhajan, ‘*Raghupati rāghava rājā rāma patīta pāvana sītārām.*’ Getting a thunderous applause from Pujya Swamiji and the audience made me feel as though I am getting more applause than my mother! Little did I know at that time that it was the beginning of a journey to own up the very reason for my being born!

### Pujya Swamiji as a teacher

Pujya Swamiji’s teaching is always one to one. So, for me Pujya Swamiji is one who has helped me come face-to-face with myself and let me know that Vedanta is not just a three-year course but a lifelong pursuit to recognise and own up the truth of ‘You, the World and God.’ He is the only guru who constantly and tirelessly keeps helping and clarifying to resolve any obstruction to own up this knowledge.

I have never ever heard him say that a particular person is unqualified to listen to his teachings. He teaches whoever comes to him without even asking his or her

qualifications. Such an inexplicable capacity can come from only a guru who is the very truth of what he is teaching. The clarity of Pujya Swamiji's teaching is so total and intense that at times it leaves me shocked with wonder of being able to see what the śruti says. Pujya Swamiji unfolds the truth with words that cannot be improved upon. I am at loss to even express who is more profound - whether the words of the *sāstra* or Pujya Swamiji's handling of the words! Listening to Pujya Swamiji again and again is like getting back to myself with no effort and also seeing the fact that there never was any disconnection between Ishwara and me.

I do not think I am qualified to write more than this about Pujya Swamiji as a teacher. I surely know Pujya Swamiji is the essential link, and without him we would never have known the self and 'Infallible is Īśvara.'

### Pujya Swamiji as a wonderful human being

Just as Rama is the embodiment of dharma, Pujya Swamiji is the embodiment of compassion and dharma. In fact, I do not know if the compassion in him makes him a beautiful human being or he makes the compassion express so totally that it comes alive through him. His compassion is simply unflinching. He has no boundaries for he is always there no matter how much one has faltered to recognise the vision or how limited one is to understand him. His capacity to reach out is just amazingly extraordinary. In his presence I feel validated. Pujya Swamiji's satsangs take away any psychological pain, complexes, problems and pressure, making Pujya Swamiji so special to everyone globally.

Everyone who knows Pujya Swamiji knows that he or she has made it! Pujya Swamiji once wrote a birthday wish for me, "Being centred on yourself, you see that everything is centred on you!" There cannot be a greater gift from Pujya Swamiji than gifting to me. Every message from Pujya Swamiji has helped me polish the rough edges in me.

All of Pujya Swamiji and his gigantic contributions to humanity just cannot be covered in a few pages, especially the way Pujya Swamiji is going about now, be it AIM for Seva, Acharya Sabha, Hindu Dharma Rakshana Samiti, Dharma for Youth, Dharma for Professionals, International forums, and many other organizations, the list is endless, that seek Pujya Swamiji's guidance and presence.

### Pujya Swamiji as a profound editor

I am indeed very fortunate to play a small role in Arsha Vidya Research and Publication Trust, Chennai. Being in the Publication has given me several opportunities to get wonderstruck seeing the brilliant facet of Pujya Swamiji editing the final manuscripts. When I incorporate Pujya Swamiji's edits in the final document I marvel at Pujya Swamiji's way of editing. Adding a word in a para while deleting a few words in another and connecting both the paras to make a single brilliant piece of communication with the required editing punch makes Pujya Swamiji as one who is the content of the very text he is editing. It also made me understand very clearly that he is the only guru who can teach Vedanta without a text.

I wish to poetically offer my deep reverence and  
*pranāms* to my most profound guru.

I came as a child not knowing what to seek,

I went through experiences thinking it is the peak,

Hey Guro! You showed me the very truth of experience  
is me,

How can I ever repay for what You have shown me to be,

To own up this vision, one needs a link,

That makes one see the total without a wink,

Hey Guro! You are that shining link in my life,

Keeping my life going without any strife,

Recognise I will the vision you keep giving,

What a *punya* to have you as my guru so loving,

Pujya Swamiji a guru of your kind,

Is hard to find,

Harder to leave and impossible to erase from my mind.

**Brahmacarini K. Chandra (Brahmaleen)**

Executive Editor

Arsha Vidya Research and Publication Trust

Chennai





## A Tribute to Swami Dayananda Saraswati of Coimbatore

Swami Dayananda Saraswati of Coimbatore was a revered spiritual teacher, profound thinker, and compassionate guide who left an indelible mark on the landscape of contemporary Vedanta and Hindu philosophy. A traditional teacher in the Advaita Vedanta lineage, he was widely respected not only for his depth of scriptural knowledge but also for his clarity in communication, his gentle humor, and his unwavering commitment to dharma.

Born in 1930 in Manjakkudi, Tamil Nadu, Swami Dayananda Saraswati was drawn to spiritual life from a young age. His quest for understanding led him to study under eminent teachers like Swami Chinmayananda and later under his guru, Swami Pranavananda Saraswati. Eventually, he took up sannyāsa and dedicated his life to the dissemination of Vedantic wisdom. He founded the Arsha Vidya Gurukulam in Coimbatore, as well as centers in Rishikesh and the United States, which continue to thrive as centers of serious scriptural study and spiritual practice.

What set Swami Dayananda apart was his extraordinary ability to make the ancient teachings of the Upaniṣads

accessible and relevant to modern seekers. His method of teaching was rigorous, yet deeply compassionate. He emphasized the importance of proper study under a qualified teacher, and his detailed unfoldment of the mahā vākyas, the great statements of Vedānta, opened countless minds to the truth of non-duality. For Swami Dayananda, Vedānta was not abstract philosophy, it was a living vision that could free the individual from sorrow and ignorance.

At the heart of his teaching was the message that the self (Ātman) is whole, complete, and free. He often said, “You are the whole, you are not a part, you are not a product.” These words were not merely meant to inspire, they were grounded in scriptural authority and logical inquiry, leading students to discover this truth for themselves.

Swami Dayananda was also deeply committed to social responsibility and interfaith dialogue. He played a key role in organizing the Hindu Dharma Acharya Sabha, a collective of Hindu spiritual leaders that worked to articulate and defend the interests of Sanātana Dharma in a rapidly changing world. He engaged in conversations with leaders of other faiths, promoting mutual understanding while firmly rooted in his own tradition.

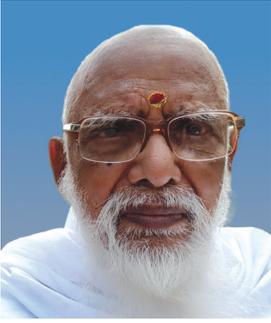
Despite his towering intellect and spiritual accomplishments, Swami Dayananda remained approachable and down-to-earth. His presence exuded warmth, and his discourses were often laced with gentle humor that disarmed even the most skeptical listener. Those who came into contact with him, whether for a few minutes or several years, were invariably touched by his compassion, wisdom, and integrity.

Swami Dayananda Saraswati attained mahasamadhi in 2015, but his teachings continue to illuminate the path for thousands around the world. Through his writings, recordings, and the enduring work of the Arsha Vidya Institutions, his legacy lives on as a guiding light in the pursuit of truth.

In honouring Swami Dayananda Saraswati, we celebrate not only a great teacher, but also the timeless wisdom of Vedanta that he so beautifully embodied and shared with the world.

Brahmacari Prashant Palo  
Koraput Odisha





## Conversion is a Blessing

I got converted by Pujya Swamiji in 1963. But this conversion was not violence, it was a blessing for the whole family. This was a conversion from materialism to spiritualism. For this conversion to materialize, Pujya Swamiji had to travel all the way from Kanyakumari to Rishikesh. After searching, in vain, for a good place to settle in Kanyakumari in 1963, Pujya Swamiji decided to go to Rishikesh to continue his spiritual journey. By Almighty's will, I also happened to travel in the same train, searching for a guru in Rishikesh.

Making a vow to visit all the six Kartikeya (Murugan) temples in Tamil Nadu with a prayer to get a guru, I visited the Murugan temples in Tiruttani and Palamudir Cholai. One day while starting from the room to go to the Tirupparankundram temple, I heard an *aśarīri* voice (believe me, it is *satyam*) to come to Rishikesh to fulfil my desire. So, I cut short my pilgrimage after visiting this third temple and proceeded straight to Rishikesh. Even though I travelled in the same train with Pujya Swamiji, I did not know that my future guru was with me. In Rishikesh, I went straight to Sivananda Ashram and expressed my

desire of getting a guru. My 10 days stay there did not even materialize to have a private audience with the head of the ashram.

One day while sitting on a stone bench at the banks of Ganga opposite to Sivananda ashram, dejected and depressed, I expressed my sorrow to one Mr. Viru of Mumbai, who was an ashramite. I requested him to help me to return home. Mr. Viru consoled me and emphatically assured me that for my sincere pursuit, I will get my guru. No sooner were these words spoken, than a young sannyasi with a broad smile, *Dayā* personified, walked towards us. He knew Mr. Viru and said hello to him. Hearing his voice, something struck me and told me that I know this voice. Memory rolled back and I suddenly remembered the owner of this voice. Six years before the above incidence, I have heard this voice many times through loudspeakers near my house when he used to chant *Gītā ślokas* prior to Swami Chinmayanandaji's lectures. My house was near the *Gītā yajña* hall. By God's grace, I recognized the voice now along with Pujya Swamiji's *pūrvāśrama* name. Immediately I told him that I am the brother of Mr. Visweswaran, a good friend of Pujya Swamiji who assisted him in the publication of the Thyagi magazine. That moment Mr. Viru cried, "Here is your guru". I fell at Pujya Swamiji's holy feet and washed them with tears. He took me in his hands like handling a child and hearing my story, asked me to come and stay with him in Andhra Ashram, which I subsequently did.

In Rishikesh everyday Pujya Swamiji would take me to the banks of the Ganga opposite the Sivananda Ashram.

Pujya Swamiji would sit on the top steps and I would sit 2 steps below. In this manner, I was introduced to Vedanta by Pujya Swamiji as Pujya Swamiji took one to one class for me for many days. Thus, I got converted to spiritualism and I got my guru.

*Om*

Brahmacari Raman  
Green Kovai, AIM for Seva, Anaikatti  
Coimbatore





## *Samarpanam*

*With profound gratitude and homage  
to our revered founder  
Pujya Sri Swami Dayananda Saraswati*



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