

Swami Paramarthananda lectures

The following posts are TRANSCRIPTIONS. I have tried to capture the classroom experience.

Friday, September 1, 2017

Sri Dayananda Panchakam (19/07/2016)

I would like to dedicate this Gurupurnima talk to the memory of my guru, Pujya Swamiji Dayananda Saraswathi , who attained Mahasamadhi last year. And I would like to share my thoughts on Pujya Swamiji.

I composed a set of six verses during Pujya Swamiji's 60th or 70th birth day. I would like to share the meaning of this work; because, this work presents 'how I see and understand Pujya Swamiji.'

Generally, when they refer to a sanyasi who has attained samadhi, there is a traditional expression they use. In English they use the word 'late so and so'. One expression, more popular in North India is, brahmalinah . It means, the one who has merged in to brahman. In South, they use two expressions, either videha mukta (the one who is liberated and without an embodiment), which essentially means, the one who has merged into brahman. Or, another expression they often use in the South is, brahmibutah which means the one who has become brahman itself. Of course, 'become' within inverted commas.

First I will go through these verses, quickly. I will chant the verse; you can also chant along with me.

सदा स्मेरवक्त्रं कृ पापूर्णनिरं स्स्िरं दीनममरं जनप्रीतिपारम् । सुतवज्ञािशस्रं कषायाक्तवस्रं दयान
न्दरूपं मदाचायणमीडे II (verse-1)

The last part of the sloka is repeated in all the five slokas - **mad acharyam ide**. Ide means, 'I salute, I worship, I offer my obeisance'. and mad acharyam means, my guruji. I offer to my namaskara to my guruji, whose name is Dayananda, and who is an embodiment of Daya and Ananda. So, Daya means compassion, Ananda means joy. These two words convey how I saw Pujya Swamiji - Ananda is an internal condition, and the Ananda is expressed by a smiling face on the outside. **Smera vaktram** means enjoying a smiling face. Smiling face is an indication of internal Ananda. **Krupapurnanetram** are the eyes revealing the compassion for the people in front.

And **Sthiram Dinamitram**, - when the compassion was expressed in front of people, it is expressed always in the form of voluntary offering of help. Whenever people came to Him for talking about any of their projects and they come only for blessing, voluntarily Swamiji offered all types of help. And therefore, He was Dinamitram - the friend of all the

helpless people who needed help; and even for those who did not want help, He voluntarily offered. Therefore, dinamitram means friend of the helpless. Shtiram means, steady friend of the needy, helpless people.

And, **Janaprihipatram** - He was loved by all the people. Once they met Swamiji, they fell in love with HIM; because, HE always listened to people. HE was talking on the stage; but, in all private meetings, HE always allowed the people to talk about themselves, their family, their problems, their professions and He intensely listened to them and remembered them. And even after years, HE made appropriate enquiries connecting to their previous meetings. Therefore, everybody felt Swamiji was thinking of them only, all the time! Therefore they felt very, very close. Everybody felt, 'I am the closest to Swamiji', because of HIS intense listening and offering help. And **suvignana sastram**, when HE was not involved in private meetings; HE was involved in spreading the message of the Sastram, in which HE was well learned. **suvignana sastram** is one who has thoroughly assimilated the message of the traditional scriptures. **Kasaya Akta Vastram** is one who wears the vastram which is tinged or dipped in kasaya. In short, the one who is an ashrama sanyasi, a sage. To such a guru of mine, I offer namaskarams.

परब्रह्मतनष्टं स्विो धमणतनष्टं अहिसैकतनष्टं स्वशशष्ठीः सुजुष्टम् । यिीनां वररष्टं गुरुर्ाङ् गररष्टं दया
नन्दरूपं मदाचायणमीडे । (verse-2)

The last part is same. Dayananda rupam madacharyam [aham] ide . aham is I understood. I salute.

Parabrahman svato dharmanistham . Our Vedas are broadly classified into two shastrams. Even though is one, it is treated as two distinct shastrams. The first shastram is called Veda Purvah. Elaborately analysed by Jaimini maharishi through the 'dharma sutras", the content of the entire purvah bhaga is dharma - moral, ethical values is the topic of Vedas. And the final part of Shastram is called Brahma Shastram. The first part of the Vedas is dharma; second part is, brahma . And Swamiji used to repeatedly emphasise: **both of them are complimentary shastrams**. One can never ignore any one of them and try to assimilate or understand or internalise the other. **To understand brahmavidya thoroughly, one has to be an embodiment of dharma. And to follow dharma perfectly, one should also have the knowledge of brahman. Both are complimentary. We start with dharma and end up in brahman. Then, come back to the world and again follow dharma. dharma-brahma-dharma**. At the absolute level, there is brahman, the absolute reality. And, at empirical level, there is order in duality. The order or harmony in the dualistic empirical world is called dharmah. And a mature student is one who is all the time aware of the orderliness and harmony in the world. And when one assimilates the orderliness in the world, he will naturally conform to the order. Like, when we chant a sloka in a particular shruti, and

another person joins, he should join how? In the same Shruti. Else, there will be no harmony. The whole sloka should sound like one voice. **The awareness of the universal harmony, conforming to the universal harmony, and leading a life in keeping with harmony is called dharmah.**

And when I am **dharmā nishtah**, my response to every situation will be a value. When I am established in the orderliness and harmony of the universe - including the people - my response to every situation becomes a value. And once a person understands the importance of the universal harmony, or, Swamiji uses the word 'order'. Dharma is order, and dharmā is Bhagavan. A mature person is aware of order and Bhagavan, and his life is a life of values only. **He does not deliberately follow values. Values become natural to him & value becomes valuable to him. 's famous definition of a value. swamiji famous definition of a value-** "A VALUE IS A VALUE ONLY WHEN THE VALUE OF THE VALUE IS VALUED BY YOU". We will value a value only if our mind is in harmony with cosmic order, that is Bhagavan.

And therefore, when HE came to Vedanta teaching, as much HE had assimilated dharmā in His life, so well HE had assimilated, Swamiji had conviction with regard to, the advaitam brahma. Which is 'that brahman is none other than myself'. This conviction came out in HIS teaching so strongly, it was contagious, and helplessly we will also assimilate that - **'the truth is advaita brahma; and that advaitam brahma is none other than myself'**.

ananyaprokte agatir atra nāsti aniyān hyatarkyama upramā āt II (kāṭhōpaniṣat 1.2.8) Therefore, **parabrahmanistah** He was in vedaanta bhaga; and, svato dharmanishtah. In both topics we could see words coming not based on the scriptures, but based on HIMSELF, which HE had assimilated. Thus, in both topics He used to excel in His teaching.

Ahimsaikanishtam - while talking about dharmā or harmony, one value he used to emphasise is **ahimsa paramo dharmah** . The logic is very simple. All living beings, universally and instinctively, want to avoid pain. 'sukham me sarvada bhuyat, dukham me mabhut kadchana', the instinctive prayer of everyone is, 'I should be happy'. When? Not at 7 a.m, not at 8.a.m. Always. 'I should never have pain' - this is the universal seeking. If I am in harmony with the innate desire of every living being, then my life should reflect that. My aim would be to give joy to others. You may not be able to give joy to others; **but, never, never give pain to others - physically, mentally and verbally.** And Swamiji used to say beautifully, that the entire dharmā means only one value -AHIMSA . And all others values of life are derivatives of that only. Why you should not one steal somebody else's wealth? When I take somebody else's money, that person will be in pain. Similarly, you can derive all the values by applying this rule. **Whatever pains others, avoid doing that.**

Therefore, all values are derivatives of Ahimsa. These are the two fundamental values not only emphasised, Swamiji always tried to follow that through-out His life. . And ahimsaikanistham, therefore **svasiyaih sujutam**, - all His disciples just adored Swamiji; because HE followed Ahimsa while treating His disciples also. He accepted all the disciples as they were, without judging them as good or bad or without comparing them with others. Swamiji never compared or graded His disciples. Therefore, He taught and taught and accepted all the disciples as they were.

And after the gurukula vasam was over, He encouraged His disciples to do whatever they wanted to do. Never enforced any particular activity. 'Do you want to teach? Wonderful, I will send you there; go and teach'. 'Do you want to travel? Wonderful, I will introduce you to people, you travel'. 'You do not want to do anything? Wonderful, I will arrange Bhiksha for that also, if you want'. So, whether they want to teach or travel or keep quiet or want to build ashramas or institutions, HE encouraged them, supported them; gave physical support by traveling to the places; gave moral support, verbal support, contact support, financial support also. And therefore, which student will not adore Him? Including in their dressing also! We could wear pant & shirt also; or, angavastram, or shirt, anything - long hair, short hair, no hair! But follow brahma and dharma. These two never forget. Lead the type of life you want to lead'.

That is why Pujya Swamiji never wanted an organisation or wanted to be its head; because, the moment organisation is created, the organisation will become primary and the individual disciples will become secondary. So then, rules and regulations will come. Constitution will come. And therefore, it will suppress the freedom of His disciples. Therefore, every student had his own setup to function. Swamiji individually supported everyone. There was no organisational control. Arsha Vidya is not Swamiji's organisation. Many people misunderstood that is HIS organisation; and they thought, is the Head of the organisation; and they ask the question, 'who is the next head?' When there is no organisation, where is the question of next head?! Everybody is the head! Because of His values for AHIMSA, He thought, an organisation, a spiritual organisation, will be a HIMSA to the freedom of His disciples, which freedom He respected. And therefore svasiyaih sujutam – Swami Dayananda was immensely adored by his disciples. **Yatinam varistham gurunangaristham**, means one of the greatest among sanyasis by following one value which is renunciation of expectations. Especially from His disciples He never expected. 'I have done so much to you, what are you going to do in return?' - Absolutely no agenda, no expectations, no sankalpa for future.

I often quote fifth chapter verse 5.3 – jñeya sa nityasa nyās yo na dve i na kā k ati I nirdvandvo hi mahābāho sukha bandhātpramucyate II – no agenda , no expectation , no

judgment-of-the-student , that He followed, throughout. Therefore, Swamiji was a sanyasi internally. As for as external life style is concerned, He Himself used to say, 'I am not an orthodox sanyasi'. There is no danda, or chaturmasya vritam. In our parampara, neither HE followed; nor, do we follow. So, from the standpoint of orthodoxy, none of us can claim that we are orthodox. Taking Bhiksha also there are so many restrictions, which we don't follow. Whichever devotee called with devotion, HE went. Therefore, He used to say, '**I am not an orthodox sanyasi; I am a traditional sanyasi**'. 'Traditional' meaning, 'following the teaching in spirit'. Therefore, Yatinam Varistham.

Guru Nangaristham. Swamiji was the greatest guru in the sense HE designed a beautiful syllabus for the systematic study of brahman . So, He conducted the courses. And for that, He designed a clean syllabus - tattvabodha and upadesa sara are the foundations for Vedantic study. Followed by a complete study of Bhagavad Gita is compulsory for sincere committed students. After Gita, a group of six Upanishads (if not ten) and that too, in a particular order - that is what I follow also - mudaka, kena, katha, kaivalya, taitriya, mandukya - these six Upanishads form a course. And the first four sutras of brahma sutra, called chatushruthi. Thus, prasthan trayam gives a comprehensive picture of Vedanta. Swamiji designed and conducted six courses - two in Mumbai, two in America and two in Coimbatore. HE prepared so many disciples who are now like the secondary roots of a banyan tree. After sometime, you do not know 'which one is the original one!' Like that, all over the world - either in form of sanyasis or in the form of brahmacharis or in the form of grahasthas - not only Indians, even foreigners are sharing this knowledge. This, the banyan tree is world-pervading and it is thriving well. Thus Vedanta is now spreading all over world, thanks to Pujua Swamiji. Therefore gurunam garistham. He is a superlative guru.

सुशास्त्रे चरन्तिं सदा सञ्चरन्तिं जनान् बोधयन्तिं भवादुद्धरन्तिम् । मठांस्त्रिपयन्तिं गुरुन्पूजयन्तिं दयानन्दरूपं मदाचायणमीडे ॥ (verse - 3)

Susastre Saranam - the one who enjoys dwelling upon all the traditional scriptures. susastra referring to traditional scriptures. charantam means, the one who enjoyed dwelling on them. And whatever He analysed, He had a unique method of analysis. Just one example. There is a very, very famous mantra that goes: hare Rama hare Rama, Rama Rama hare hare; Krishna hare Krishna hare, Krishna Krishna hare hare. Everybody knows this mantra everybody chants this mantra. Only Swamiji raised a doubt and also answered that. Because the whole mantra is addressing the Lord and 'whenever you address someone, you will say something. So, how can there be a mantra in which you only call the Lord and when the Lord is looking at you, you keep quiet? Swamiji raised the question. And since it is a vedic mantra, there must be the answer in the mantra.

What is that? The word hare or the word Rama, or the word Krishna, if you analyse their meaning, their very meaning itself gives our request! Harih means, the one who takes away our papams and ignorance. Harati papani ajnanam ca iti . So, 'hey hare' means, 'you do what you are supposed to do'. He gives an example. In the railway station when the tea-wala is going up and down calling-out 'tea', 'tea', how do you call him? 'tea', you call out. He will also say 'tea'; we will also say 'tea'. And there afterwards we do not speak to him at all! He knows, he brings tea; and, you never ask, 'why or what'? In the calling itself, the message is there. So too, Oh 'hari' is a call to remove my papams and ignorance. And the word Krishna also means the same thing: 'the one who attracts or steals my papam and ajnana (my vasanas) by the great butter stealer. And Rama means one who revels in HIS own Ananda swarupam. So by addressing to Rama, we are praying: O Lord, help me revel in my own nature so that I need not go after people. This simple mantra is a prayer to remove one's sins and ignorance. Pujya Swamiji would talk one hour dwelling on this theme. Hence Susastre Saranam

And, **sada sancharanam**. If He only revels, what is the use? Therefore Swamiji travelled all over and made people also revel in the teaching. - travelled across time zones. Without bothering about jet-lag, HE used to get down from the airport and will come straight to the class, without bothering about rest and all those things. Travel for what purpose? Not for getting money! – But for teaching the people and lifting them out of samsara.

And **Mathamsthapayantam** means establishing several gurukulams all over India and abroad. And in all of them, the teaching is going on for that purpose of liberation through Vedic teaching. All the other activities may be there or may not be there; but, **an ashrama is an ashrama only when there is an Acharya, teaching brahmavidya**. So, Mathamsthapayantam.

Then **Guru pujayantham**, - while receiving worship from His disciples, He never forgot to worship His own guru. He had to learn from several gurus. Therefore, all His gurus He worshiped. And, dayananda rupam madcharyam ide.

कलानां प्रचारं दधानं तवनम्रं स्वयं ग्रन्िकारं सिं मातनिरम् नमत्तापिरं स्वयं तनर्वकारं दयानन्दरूपं मदाचायणमीडे I I (verse - 4)

Kalanam Pracharam – Swamiji had interest in several areas. And HE loved all types of arts and music. In the ashrama also, HE encouraged all people/disciples in whatever one was good at. He used to call and ask us to sing - whether it was Eastern music, Western music, Northern music, Southern music. Every student HE encouraged. When He came to know that I play mrudagam, within a month HE got a mrudagam from Chennai to the Bombay ashrama . HE encouraged me to play! I thought I had renounced

everything, vividisha sanyasa! But, HE said, 'No. Arts are great things; it is an opportunity to worship the Lord. Therefore play, whether its music or bhajan. Swamiji Himself used to sing very well. Thus He encouraged all form of arts. Later, He instituted the arsha kala bhushanam & gave awards also for promotion and propagation of arts.

Vinamram means HE was an embodiment of modesty and simplicity. When you go and talk to Him, you never felt you are talking to an internationally famous figure. HE just casually talked, cutting jokes. So therefore, vinamram - very simple. - He Himself was a great a composer; so many songs and bhajans He has composed. And all other sanyasis and sadhus - not only of advaita parampara but any parampara – a sadhu or a Mahatma we have to respect, even though we may disagree with their philosophy or teaching. In the classes HE impartially analysed the other philosophical systems and even while dismissing the system, never disrespect the people who follow those systems.

Therefore, whether they were hare krishna people or whether they were Swaminarayan sect people - HE respected them. He founded the acharya sabha to which all the sanyasi of all paramparas were called; and all of them were given high asanams, while himself - being not a madhadhipati - HE just sat down and all the acharys were given elevated, higher asanamas. So, **satam manitaram**.

Then **namattapharam**, - HE was a counsellor also; a psychiatrist also. When in the ashrama, every three or six months they used to call all types of doctors in different fields and all the sanyasis will have a master checkup, and all those doctors will have bhiksha alone with Swamiji. Swamiji would say, 'I have called all doctors, except a psychiatrist. You know, why? Because, I will take care of that job!' Therefore, HE was a counsellor also. All the people who came to Him with different psychological problems, He counselled. For those who sought His help, **tapaharam** - He removed the mental distress. And for the psychiatrist there is a rule. After counselling for so many hours, they have to go somewhere and relax/clean themselves; otherwise, they will end up as another case! But, in the case of Swamiji, He never became one! **Therefore svayam nirvakaram**, always maintaining his balance, and dayananda rupam madcharyam ide.

सदा शान्मूर्ति सदा क्षान्मूर्ति सदा दात्र्मूर्ति सदा सत्यमूर्ति । प्रमार्प्रवृत्तं ददशन्िं सुकीर्तिं
दयानन्दरूपंमदाचायणमीडे ।। (verse-5)

All the values that He preached in His lectures and classes, He was not merely preaching, He Himself was following those values. In fact, He was an embodiment all those values. He followed them spontaneously, not deliberately or with effort. He used to always say that 'start the values deliberately, until it becomes spontaneous'. So therefore, **sada santhamurthim**. Swamiji was the embodiment of mental balance, poise, and infinite patience. And **sada dandamurtim** – self-restraint, especially verbal restraint. Even when

His disciples committed grave blunders, He was very restrained; He corrected them in the appropriate manner; but, never wounded them. His words, always restrained. Sada dandamurthim. **Sada Satyamurthim** – Swamiji was an embodiment of honesty; and **pramana pravritthim disantham** - the one who reveals the importance of Vedas as an independent and primary pramanam. Veda is an independent and primary. This is a unique status of the Vedas. If this status of the Veda is not understood, Vedanta will never work; we will only take it as mere scholarship; it will not bring about the required transformation. Therefore, He used to drill this idea - Veda ' is ' pramanam. So, pramana pravrittham means, the function of Vedas as an independent source of knowledge. .

And **Sukirtham** - the one who naturally became very, very famous in the world because of his work. In America, they honoured Him. In India, such an honour is very difficult. During Swamiji's birthday there, in some particular county, in some area, they had a special flag-hoisting ceremony, respecting the contribution of Swamiji in America. It came first in America; after that in India. Therefore Sukirtham, and dayananda rupam madcharyam ide.

Now the phalam mantra so that people will be inspired to chant the
. इदम्पञ्चकं यः पठेच्छुद्धमचतः सदामोक्षमागे तनिन्िं प्रवृत्तः
I प्रसादाि् स शास्िुभणवेज्ज्ञानयुक्तः स जीवन्मृिो वा भवेन्नत्यमुक्तः II (verse- 6)

Idam panchakam yah pathet - whoever studies or recites these panchakam , **suddha chittah** - with a clean and open mind, - and if that person is a seeker of moksha , sincere seeker of moksha, a committed seeker of moksha , this recitation will give him sufficient punyam to get a guru - if he does not have one; and get him an opportunity to study shastram and also attain knowledge. By the grace of the guru that person will ultimately become a jnani; **sah nityamuktah bhavet** - he will be ever free whether he is alive or later, after death. So, - whether while living/after death, he will get the benefit of brahmavidya.

This is the Sri Dayananda panchakam I composed for my guru Pujya Swamiji Dayananda Saraswathi.
[A.Sathyanarayanan](#) at [Friday, September 01, 2017](#)