

Pujya Swamiji, the Mahatma I Know



Pujya Swamiji asked me to write about ‘*Pujya Swamiji the Mahatma I know*’ in June 2015 when he was in the hospital. I was able to read small excerpts of the first draft to him in Rishikesh after he returned from the US. For me Pujya Swamiji lives in my heart and so I cannot write about him in the past tense.

Pujya Swamiji is the One is all – the All is in Him the One.

Pujya Swamiji is everything to me.... so it is difficult to coherently put together all that I want to say.

You cannot separate Pujya Swamiji from his vision. He is his vision. That is what makes him *The Mahatma, I know*.

When we come to Vedanta it implies so much Grace showering on us ... because now we are going against the tide. The tide of human thinking is that life is dual, that I am one and everything else is different from me. This thinking is very much present with us in our every thought, in our every transaction with the world. Our perception is dual and we then transact from that perception of duality. Because of this perception of duality, each of us is an individual, very, very small in our heart and in our thinking ... often we are just coping with our lives, coping with the world. That is our life’s tide.

Going against the tide, is having a shift in our vision, our perception –coming to Vedanta and recognizing that there is this truth about us that cannot be destroyed, changed or limited and that truth is non-dually one.

Pujya Swamiji embodies that vision – he revels in that vision and he lives from that vision. For him all that is here is *Ishvara* ... there is nothing else here in his vision, the vision of the Vedas. All that is here, without exception, is *Ishvara*. ‘*Idam sarvam*’ which comprises of the

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subject and object, the experienter and the experienced ... all that is here is *Ishvara*.... non-dual changeless Consciousness manifesting by its own *shakti* as all this that is here.

When such a *mahatma* is your Guru and you live with him and see this vision manifesting in his life, in his every relationship with his devotees, his disciples, his family, the leaders who come for his advice, the public who come flocking to him seeking help, and today his doctors and caretakers, anybody who comes into transaction with him ... you find in yourself a *tripti* – a sense of fulfillment, which comes as a blessing from him in the form of the vision that he has transferred to you.

Pujya Swamiji, The Disciple



A characteristic of Pujya Swamiji is his love, reverence and gratitude for his Gurus, Swami Chinmayanandaji, Swami Pranavanandaji, and Swami Taranandaji. He always says that each of his Gurus is great and he is who he is only because of the blessings of his Gurus. It has been very touching to see, and also something to emulate – his reverence and love for his Gurus.

After his illness last year, Swamiji goes for an evening walk in the lecture hall



at Annaikatti. First he will go to the Guru corner and pay his respects there. Then he will walk around the lecture hall, coming back to the Guru corner again. Before leaving the hall, again he does *namaskaras* to the Gurus and then leaves. One of his fond reminiscences is about how Swami Pranavananda used to ask him to make *avial*. Swamiji will tell us exactly how to make the *avial* that Swami Pranavanandaji loved. You can read more about what his Gurus said about him in 'Contributions and Writings' by Sheela Balaji.

Pujya Swamiji, The Guru

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Pujya Swamiji, *The Mahatma I know*, is incomparable as Guru – not just a teacher of Vedanta ... he is a Guru. As a Guru, he not only teaches me Vedanta, he takes me on as a person, who accepts me with all my eccentricities and peculiarities and areas of vulnerability and craziness!! He accepts me, inspite of even all the negative transference. In that acceptance and in his extraordinary patience with me and that intimate knowledge of my psyche, he transforms me from a person suffering from all the problems of an individual subject to suffering, to a contented, peaceful person who is more and more comfortable being myself.

As Guru, Swamiji's emphasis for his students, has always been on, getting the vision of Advaita, the vision of the Vedas, right. For him the study of Sanskrit is a tool, that gives us enough knowledge to be able to read and understand the *Shankara bhasya* on our own. Yet if there are some weaklings in Sanskrit, he does not deny that person the teaching, or his understanding care. When he takes a student for the three year course, he takes the student on for life I think ... so he is immensely patient and understanding with each of his student's vulnerabilities. His compassion and his vision is such that his *sankalpa* is always that may the student complete the course, at whatever level of understanding they may be. He does not expect his students to be *uttama adhikaris* who have no human weaknesses! He rather understands the background of the students, and tries his level best to help out the students emotionally so that they may grow to assimilate the vision. Some of His students may leave him, because of their negative transferences, but he never abandons a student.

Much has been said about Swamiji, the teacher. Swamiji's passion is clarity. He says there is nothing as beautiful as clarity. He says wisdom is clarity of 'what is' centered on 'I'. Pujya Swamiji's clarity finds expression in his communication style. He is a born teacher. As a

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teacher, he unfolds complex concepts with great ease, making the listener see as he sees. He transfers the knowledge in his head to the listeners head, because of his sparkling clarity and unfolding of the teaching.

He has brought immense clarity into a few areas in the traditional teaching of Vedanta where there has been much confusion.

Swamiji is unique in his emphasis on understanding the Shastra as a means of knowledge – a *pramana*. Swamiji points out that the recognition of one's truth is purely cognitive. One needs a means of knowledge to remove the false notions about the 'I'. That means of knowledge is the Shastra. It is only in understanding Shastra as a *pramana* that one will take to the pursuit of knowledge for moksha.



Again, Swamiji, puts a lot of emphasis on the meaning of *mithya* in the context of the empirical reality, as being something that has a dependent reality. Pujya Swamiji is keenly aware of the problem of disassociation that can take place if we say body is not I, mind is not I, intellect is not I etc. Swamiji puts it in another way – he will say body is I, and I is not the body. Just as pot is clay, yet clay is not pot. Pot being dependent on clay is *mithya*. Thus, for the purpose of truly understanding the vision of the Vedas, he points out that this whole *jagat*, is a dependent reality

– not non-existent, nor false – but rather dependent on *Brahman*. Thus he helps me settle account with the changing world, in understanding it as a dependent reality, never separate from me, the self-revealing changeless consciousness. How is that possible? He makes me see yes it is possible ... such is my *shakti*, it makes the impossible possible. He makes this vision possible and real for me.

Therefore, Swamiji uses the rope-snake example, famous in Vedanta, for a limited purpose - to point out a subjective reality (*pratibhasikam*) – a reality that is existent only in my head! To understand the reality of the world that we confront, he uses the clay-pot example, the ocean-wave example – revealing in his own inimitable style, that all that is here is one and one alone – non-dual.

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Having made sure that his disciples have understood *satyam* and *mithya*, he unfolds that the *mithya jagat* is an intelligent inter-related network of Infallible Order – cause-effect relationships – wielded by *Ishvara*, who is Omniscient, Omnipotent, and Omnipresent. With this understanding of *Ishvara* as the Order that pervades all that is, Swamiji helps us all to resolve the human problem of the sense of isolation and alienation through our understanding of *Ishvara* as the one who pervades us in the form of Order, which includes the psychological Order.

One of his psychologist disciples lovingly calls it as ‘Dayananda Psychology’. Swamiji says in one of his talks, *“At a time when emotions have a secret to give, we should take them very seriously, but not give them more reality than they deserve. We*

don’t dismiss them as nothing, nor do we take them as everything. They lead you to something, something more profound. So emotional pain is there and, even physical pain is there drawing your attention. Suppose physically some part of the body is giving you pain, it demands your attention so too, emotional pain draws your attention and you have to learn from it. What does it convey to me? It all leads you to moksha, really speaking, or to freedom. “

In another talk Swamiji says *“Ishvara is both father and mother, and this Ishvara is local—outside is Ishvara, inside is Ishvara, all functions, means and ends all possibilities, manifestations, all that you can create, all order is Ishvara. That means you are not alienated. Discovering the presence of Ishvara, you resolve the sense of alienation. In your awareness, the presence of Ishvara never goes away. It is there in your thorough understanding of Ishvara in the form of the jagat, as all knowledge. When you study physics, you are studying Ishvara. All knowledge includes physics, astrophysics, quantum physics, etc. Are you away from the physical universe? No. The presence of Ishvara you can never get away from. People want to remember and retain in their awareness the presence of Ishvara in all situations. I am giving you a proposition—try to be away from Ishvara. Make an attempt, daily.*

The physical order is Ishvara—you get up, walk around, sit down, remain still; it is all connected to physics. But it is not just a physical universe. There is life; it is all connected. There are different forms of life—unicellular, multi-cellular, which you study in biology. Your awareness and appreciation of Ishvara is in terms of many orders. You cannot be outside this order. Even all disorders are within order, so you are never away from Ishvara as order. If you do a given thing, a certain thing will happen. That is within the order.

The psychological order is an important order, a critical order, because you live your life entirely through your emotions. You are called upon to respond to the world, and your

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response can be objective or subjective. To be sane, you have to reduce subjectivity and be more objective and for that, you need to appreciate Ishvara in the psychological order. No emotion, no response, is there for no reason. It is not just an occurrence from heaven. It is all connected to the past, the present, what is in front, and it is predictable. “



Pujya Swamiji reveals the secrets of karma yoga as none else can. Karma Yoga is possible only when the vision of *Ishvara* is in place... because karma yoga is about the attitudes towards performance of action and its result. Attitude is always based on understanding – and the attitudes such as *Ishvara-arpana buddhi* and *prasada-buddhi* are based on understanding that all that is here is *Ishvara*. Pujya Swamiji's compassion allows him to bring into the fold of *Karma Yoga*, not only *Vaidikas*, but all *mumukshus*. He points out that *kaamyas karma*, the actions driven by the need for personal gain, can also be converted into karma yoga, if one accepts the results as *prasada*.

When teaching the Bhagavad-Gita, Pujya Swamiji, takes great pains to bring out clearly the difference between *vividisha sanyasa*, the ritually taken *sanyasa* for the sake of pursuit of knowledge, and the *sanyasa* by knowledge or *vidvat sanyasa*.

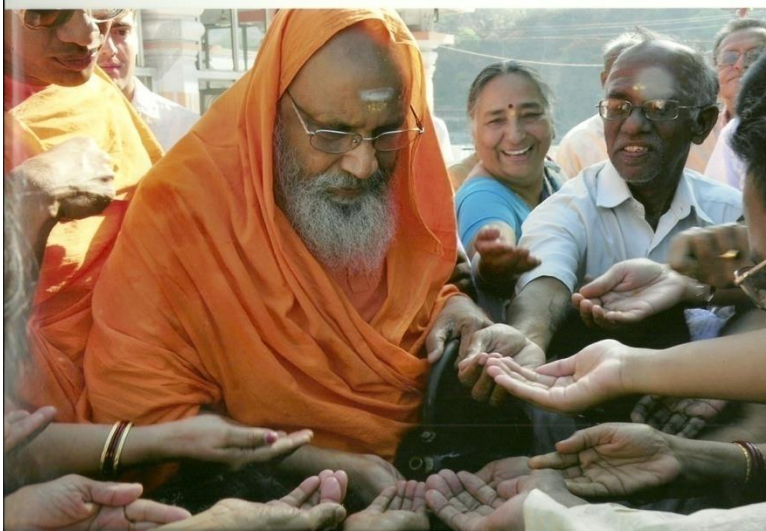
Pujya Swamiji points out with stunning clarity how the 'Avidya' used in the tradition, is to be understood. Link <http://tattvavidya.blogspot.in/2015/06/understanding-technical-word-avidya.html>

Swamiji said once to me, 'Basically I am a mystic, though I don't encourage mysticism'. See this link : <http://tattvavidya.blogspot.in/2014/10/on-mystics-and-mysticism-swami.html>

Pujya Swamiji always tells us that *ahimsa* is the highest value. Pujya Swamiji has refined to a fine art, the expression of *ahimsa* in communication. The value of *ahimsa* is very dear to him – and in this context we can say with full confidence, that not a word will pass through him, which does not have the stamp of his approval, whether it is at the time of teaching, or when he is interacting with people. This stands testimony to the *tapas* in Pujya Swamiji's life.

Pujya Swamiji's Compassion

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Pujya Swamiji, the Mahatma, I know, cannot be separated from his compassion. His compassion makes him so big ... that's the only word I can think of ... big. Swamiji is as big as Brahman in his compassion ... he is like the Lord who accepts us all unequivocally. Compassion is surely mahatma lakshanam. His compassion makes him teach. Swamiji says

in one of his talks "In the vision of Vedanta, a person, by virtue of his own essential nature is totally, absolutely, pure and free. Compassion, love, giving and sharing are all dynamic forms of this absolute happiness, ananda. You are limitless fullness, complete, lacking nothing. So too, in the vision of Vedanta, the person is never condemned." His magnanimity in seeing us his disciples with a freshness every moment, not holding our negative transferences on him, against us, accepting and loving us, holding our emotions like none else, is unparalleled.

In my perception, his compassion stems from his vision of non-duality ... he truly does not see a second ... all that is here is *Ishvara*, is the truth that one is ... and all human problems stems from the non-recognition of that fact ... so there is this huge compassion that stems from his vision of non-duality, his understanding of the human psyche being in Order, *Ishvara's* Order.

I have seen Pujya Swamiji's extraordinary compassion with some of his disciples, when their unconscious is playing out in socially unacceptable ways. He will give them endless chances to grow, even sometimes to the point of what others may perceive as a fault. He sees the good in people, and seems to ignore their unacceptable behaviours. He recognizes that behaviours are often mechanical and they stem from people's backgrounds – and he is compassionate and accepting of the person. He often says nobody is a criminal. He looks upon each individual as a person – and sometimes the person has some behaviours which are not acceptable. When you perceive people like this, you do not label them and then dismiss them. Also Pujya Swamiji say the Guru is the last resort of a person – if the Guru damns the person who has come to him, the person has nowhere to go.

His emphasis is on helping a person change through validating all that good in the person. He wrote once to a disciple *"One thing be assured, no one can influence me in my relationship with people whom I have taken to my heart. I know you full well; in that knowledge is our intimacy. Nothing is wrong with you. Go ahead with your pursuits, unmindful of what others say. Don't try to answer them. You be your usual self. They will all, in time, reconcile themselves. In your relationship with all of them, make no change. More*

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than that, it should also appear as natural and unchanged. I am with you, shall be with you. Your problems are my problems. Satyam."



Once in a letter to one of his devotees he wrote *"I know everyone's mistakes. You know I rarely advice people; when I do, I mean it. You are big; as big as my heart. You know that we begin to think of the heart only when it gets into trouble. Otherwise, it is one organ we take for granted. All others dear to me are my limbs—I dress them, bathe them, soap them, oil them occasionally, but this heart is one thing I don't do anything about. But once I find any trouble there,*

slightest trouble will do, my head and other limbs come to a stand still. For heaven's sake don't do anything that will disturb my heart. On my part, I will be careful but then the heart is such a thing you take it for granted when it is normal. Always remember that. That is the only advice I can give, if it is an advice. Don't say it is all poetic junk. It is not; it is all truth. You should definitely know it. Don't you?"

If it is within his capacity to help somebody – physically, financially, emotionally or intellectually, Swamiji will. When somebody comes to him for help he will never think, "how can I get rid of this person". He will try his best to render whatever help he can.

After his morning class, the public flock to see him. The public usually wants something from him. They come to him for financial help, for recommendations for job, for blessings for more wealth, job promotion, getting children ... its endless. Swamiji renders whatever help



he can, and countless blessings. He also helps people by giving simple down-to-earth practical guidance in every walk of life.

He wrote to a devotee *"I for one think that there is a tremendous*

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powerhouse of talents lying within ourselves, unknown. The moment you get the right knob and press it, you get the required self with all dynamism and efficiency. How to tap? Well, before any tapping is undertaken, there must be natural hunch—‘I think I can do this’. Leave it in the beginning, having made a conscious note of it. Then again it will appear. Now, think about the possibility, problems involved, etc. and leave it. Again, at an appropriate occasion, the prompting will appear. Now, withdraw yourself to your depths (the possible maximum depth), try with the prompting thought, a wedge will be created. Enter into it with all alertness and probe. May feel tired soon. Leave it. Begin again when you feel fresh. Complete the first attempt, second, third, etc., shall be easier even though the process of working out is the same. In fact, any talent that we had found in ourselves and brought into being was always through the above process, even though we were not very conscious of it. When we know the process, we can consciously tap, cultivate and own the talents we happen to possess.”

He said once *“Problems are always there but never make yourself a problem to you. It is this problem that really afflicts one. The problems are only challenges; sometimes very difficult to cope up with the available resources. Okay. Why should you be affected unless one is not able to cope up with oneself? You have all nice things to be happy of. Above all, you have Swamiji. Why should you not be the most enviable?”*

Different Facets of Pujya Swamiji



I got a glimpse of Pujya Swamiji, the son, when he was in hospital and Sheelaji brought him the painting of his father and mother as they once were. He said at that time, he is very blessed to be born to a *punyatma* like his father. His father was Shri Gopala Iyer son of Mahalingam Aiyer, known for fairness and extraordinary generosity. His mother was Valambal Amma, daughter of ‘Parama Shiva’ Swaminatha Iyer. Shri Swaminatha Iyer was called as Parama Siva, because he called everybody as ‘Parama Siva’.

Pujya Swamiji’s brothers are Shri Ramachandran, Shri Srinivas and Shri Dharmaraja.

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Pujya Swamiji the bold and fearless leader



Pujya Swamiji, the Mahatma I know, is also a great bold and fearless leader. He travelled the length and breadth of this great country, when his health was failing, out of his love for this great Vedic culture, meeting the heads of different ancient mutts to form the Hindu Dharma Acharya Sabha, so that Hindus can think and speak with one voice regarding important contemporary matters that concern the Hindu religion. With

great foresight, he founded the Dharma Raksha Sabha also, raising awareness in all the religious leaders about the importance of unity in all walks of Hindus.

You can read more about his work on the Hindu Dharma at

<http://www.swamidayananda.com/hindu-dharma.html>



In Interfaith Meetings and Conferences, Pujya Swamiji, has emphasized the value of mutual respect and understanding. He has highlighted **human freedom to practice one's religion without interference from other religions**. It is this kind of freedom which will never create any conflict. Swamiji points out that

among Hindus there is practice of Ishta Devata worship. In a family of five members each one can have their own Ishta Devata – that gives them the real meaning of religious freedom.

Read more about Pujya Swamiji's Global Vision at :-

<http://www.swamidayananda.com/globalvision.html>

Pujya Swamiji's Community and Social Initiatives

In the year 2000, Pujya Swamiji initiated a movement dedicated to bridge the gap between the mainstream and people living in remote areas. Today AIM for Seva provides

You may read more about AIM for Seva's work at <http://www.aimforseva.org/>

You can read a synopsis of his life work at

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<http://tattvavidya.blogspot.in/p/sri-swami-dayananda-saraswati-has-been.html>

Pujya Swamiji The Writer

This aspect of Pujya Swamiji is chronicled exceedingly well in Smt. Sheela balaji's 'Contributions and Writings' (page 147 – 251). Pujya Swamiji's guru, Sri Swami Chinmayanandaji, recognized Swamiji's skills as a writer, when Swamiji was barely 26 years old, and gave the responsible post of editor for his works. Swamiji, took this seva seriously. The articles were chosen carefully with a view to encourage the reader to think and question.



When Swamiji returned from the hospital in 2014, he would much enjoy listening to me reading out his oldest articles from Tyagi. He could remember what he wrote as far back as 1957.

When you read those articles, you will see that Swamiji's vision was complete, even at that time. Swamiji's communicating style however underwent a complete change after 1967, when he began teaching and talking publicly on a larger-scale. The Swamiji we know today, uses direct communication, free of mystical expressions and ornate language.

While Swamiji himself was a mystic, he strongly felt that communicating in mystical language was not helpful to the seeker, as it left too much open for subjective interpretation.

The editorials in Tyagi and Moments With Krishna were written in 1950s and early 1960s. In the late 1970s and early 1980s Swamiji contributed articles for Mananam, the magazine published by Sandeepany West. Later his articles were published in souvenirs of the Annaikatti and Saylosburg Gurukulam.

Smt Sheela Balaji's work on Pujya Swamiji's 'Contributions and Writings' is must read for anyone who truly wants to understand Swamiji.



Pujya Swamiji The Speaker

Pujya Swamiji has spoken brilliantly, all over the world in a number of different forums, bringing in the freshness of new thinking into every conceivable topic subject matter.

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Below is a transcription of his short and brilliant speech on **Forgiveness and Reconciliation** at the United Nations Millenium Religious Meet :-

“Respected Chairperson, friends,

Salutations to all of you. We have listened to a lot of learned people. One thing nobody had mentioned was about the wonderful work done by a team of scholars from Harvard. In this very important document, there was a mention that the various religious leaders have to look into their own theologies to find out whether the theologies themselves have caused conflicts.

It is one thing to forgive what has happened. Who am I to forgive for the cultures that got wiped out in Egypt, in Greece, in Africa, in South America? Who am I to forgive whom? I can't forgive, because I am not in a position to forgive. Not that I don't want to forgive. I have no powers to forgive. I need to be forgiven, being a part of humanity that mindlessly destroyed the cultures, live cultures. What was the culture which made all those pyramids? What was the religion that moved the people to create such wondrous monuments of human endeavor, human ingenuity, human genius?

And we have the great legacy of people who have destroyed those live cultures. In Greece, we have monuments. If any Egyptian government were to supposing, pull down a pyramid to put up a housing complex, I don't think United Nations Organization, the humanity, will allow that to happen. It is no longer the property of Egypt. It is an ancient monument of human genius. And it belongs to all of us.

We have today live cultures. Let us not make monuments of these. Let us listen to those scholars who had really put their heads into this. One pertinent suggestion was – look into your theology; see whether you have something which disturbs people, which moves people to disturb, which has destroyed cultures.

I want to have religious freedom. You must have that freedom. Everybody has a right to be free, well you should let me. Otherwise I can't be free. Or I have to resist you. Here starts violence. We are free. We don't need to stand on each other's toes. If you don't let me be free, and I am constrained to fight you, I cease to be a human being. I become a living being. I become a living organism which has got this natural instinctual urge to survive. All my human values disappear. And therefore I say, look into the theology.

Your practice of freedom of religion definitely is only to live your religion. You cannot destroy any other religion. You have no right. It is violence against other religious sentiments. It is violence against cultures, violence against religions and this violence has been going on for centuries and it continues to go on.

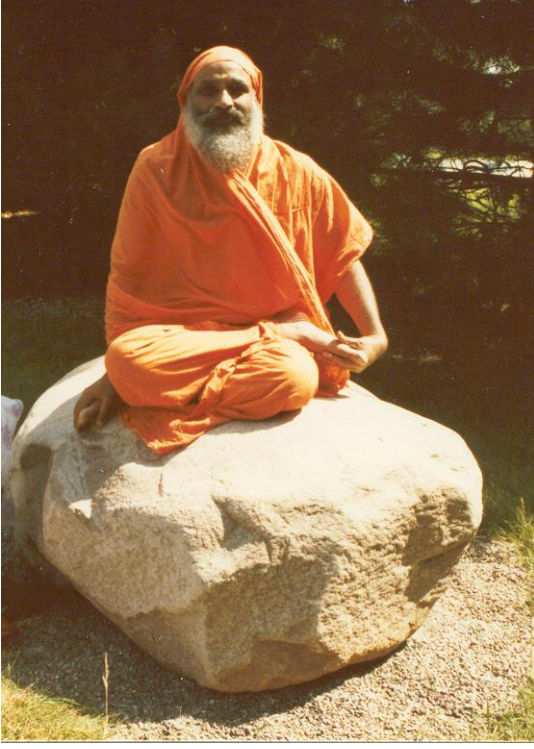
Therefore, after ten years, when we meet, this subject should not be there, this subject of reconciliation and forgiveness. We forgive ourselves. Ok. Whom do I have to forgive? We forgive ourselves for our follies, for our mistakes.

But one thing – to err is human, to keep committing the same error, I don't know what it is. I know that it is not angelic. Thank you very much. Om”

United Nations, New York

Pujya Swamiji The Composer

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He is a *rasika* of music and a composer of music. As a composer his lyrics on Bhagavan are matchless. His compositions include the following :-

1. Bhaje Vighnarajam Vinayakam
2. Bhavaye paramatmanam
3. Bho Shambho siva-shambhi svayambho
4. Dakshinamurte amurte
5. He Govinda He Gopala
6. Kalyanasubrahmanya namo'stute
7. Madhura Madhura Minakshi
8. Maha Ganapatim
9. Paripalaya karivarada
10. Ramam Bhaje Shyamam
11. Shankaracaryam Bhajema
12. Shanmukham Bhaja shanmukham
13. Sameshwara Bhajema
14. Tyajare Bhava Bhaya Tapam

15. Vandeham Sharadam
16. Bharata Desha Hitaya
17. Devi Jnanesvari
18. Maha Linga Vibho
19. Devi Jnanesvari

You can listen to his renowned composition of '*Bho Shambho*' at

<https://youtu.be/UYFRP0Ki1rw>

Great performers from all over India both musicians and dancers flock to the Annaikatti Gurukulam to be able to perform their arts in his presence. Swamiji has instituted the 'Arsha Kala Bhushanam' award with a citation of Rs 1 lakh, for prominent artists who have contributed to the field of dance and music. He also confers the title of '*Arsha Kula Shrestha*' to those who have contributed to humanity through Ayurveda, and other shadangas of the Vedas.

Pujya Swamiji has great aesthetic sense and this makes him also a connoisseur of good food! Our Brahmachari Neeraj is always coaxing him to eat these days with delectable dishes.

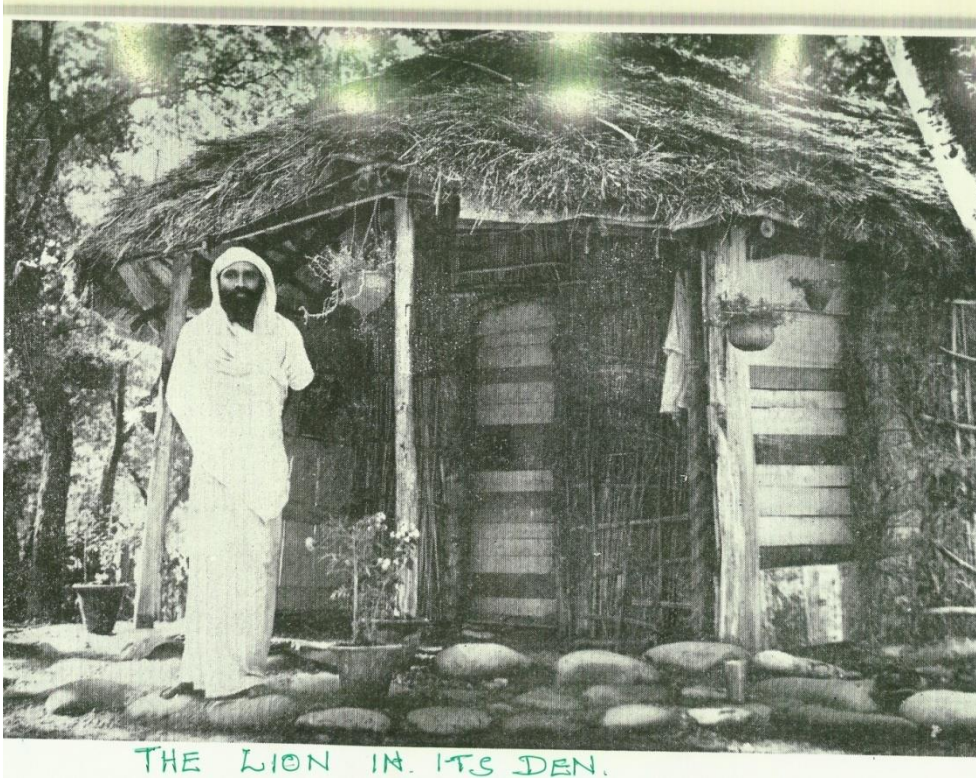
Pujya Swamiji's love for knowledge

Pujya Swamiji has a great love for learning, for knowledge. His love of knowledge, made him an avid reader, and it is astounding to see Swamiji's detailed knowledge on a wide variety of subjects. Once, when I was attending the 3-year ***Vedanta and Sanskrit*** course (1995-1998) at our Annaikatti Gurukulam, I had gone to see Swamiji after lunch and he spent an hour telling me about the usefulness every single part of the coconut tree. He can talk about

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black holes, quantum physics, the theory of relativity, camels and their humps, the glory of the humble ant, the magnificence of the eye ... its endless.

Pujya Swamiji's Love for Rishikesh



Pujya Swamiji also loves Rishikesh. He says he was born here ... (a second birth as a *mumukshu sanyasi*). It was the place where he met his Guru Swami Tarananda, from whom he studied the Brahma Sutras. He used to learn Sanskrit from Swami ____ Here he enjoyed the company of other sadhus, reveling in some of their eccentricities, he enjoyed bathing in the Ganga, he enjoyed feeding the *sadhus* through *bhandaras*. It is in Rishikesh that most of his disciples received their sanyasa also.

For him Ganga is *Jnana-Ganga*. He wrote *"The ocean bound river does sometimes run against its course to face its own source. The place where such an event takes place is considered sacred. In Benares, Uttarkashi, Rishikesh, etc. there are points where the Ganga is uttarmukhi, north bound. In her anxiety to reach her goal, no obstacle is too great to surmount for her. She does not mind even retracing her steps, an act demanding very great effort and will. Perhaps that is the reason why we worship such places. So too, extrovertedness is the natural flow of man and when he wants to go against the flow, he must be ready to face any obstacle. It is only when we want to do good things, the difficulties will be faced, for, the attempt is against the current in the beginning. Let the difficulties crop up. They only help steel our nerves. With the glad acceptance of a veritable glutton, we shall face all the events in life cheerfully (attitude), rightly (judgment), carefully (method). Let these three factors be your permanent ornaments – nay talisman, a talisman for all ills of life."*

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Again he wrote “Ganga is quiet and serene being at the threshold of winter. There is movement but not that roar. There is depth but the bed is seen. Ganga has changed her color into a fine emerald and the winter has slimmed her a good lot. But she knows her end and the endless communion and there she moves in hurry to reach something for all appearance but she knows her constant communion. Well she speaks to me.”



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Pujya Swamiji chose to attain mahasamadhi quietly at his own kutiya in Rishikesh, on September 23, 2015.

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Glimpses of Pujya Swamiji in my life



Swamiji walks into every area of my life ... through understanding of values, through understanding of human psychology. Swamiji's unfolding of Ishwara in the form of Order, touches my heart and makes space for transformation like nothing else does. He makes me recognize that I am okay in Ishwara's Order. In Ishwara's order when I am acceptable, for Pujya Swamiji, when I am acceptable, then why not I accept myself as I am. That self-acceptance frees me and paves the way for me to understand and own up that 'I am The Whole' as is.

When my father passed away, my mother was very depressed. She left there was nothing more to live for. The children were grown up – she might as well leave this world. When I told Pujya Swamiji, he asked me to bring her to him, She came to him with a heavy heart. He spoke normally to her and then asked her to walk with him a short distance. He walked with her with a hand on her head. And she does not know how, but magically all the darkness in her heart vanished and she regained her enthusiasm for life.

In my personal life also, Pujya Swamiji's countless unseen blessings have lifted me from the deepest depressions to a person who has great fulfillment in my life. After my course, Pujya Swamiji sent me to Toronto. It was an eye-opening experience for me. I came in touch with different cultures, different ways of living and it really broadened my perception of life. It

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also taught me to live independently and made me a much stronger person. It indirectly blessed me in many other ways. Pujya Swamiji possibly saw all of this.



Pujya Swamiji gave me an opportunity to serve him when he made me the head-office coordinator for AIM For Seva. I got many opportunities to personally serve him. Again what I observed was his compassion and his utter surrender to the Order. Swamiji, is bold and fearless - he does not believe in planned living – after all he is a Mahatma ... so Swamiji's life is an evidence of living moment to moment, one day

at a time, in utter acceptance of Ishwara's Order. He always believes that 'Don't worry about money. You start the good work, money will come'. We with our planning buddhi would worry and grumble, that how can we raise funds, we should start only after the funds are raised etc etc... and inevitably we found Swamiji was right ... funds for his good works would come ... all we had to do was start. And because of his blessings ... the work would always go on ... funds will come and the good works will go on.



As a person, Pujya Swamiji, is the most endearing person I know. He is so strong and bold. Yet sometimes he is vulnerable. Swamiji is so sensitive to his students. And I am sure that sometimes he must have felt hurt by his students' negative transferences. Students with negative transferences can project and believe all their projections to be real. It can be very hurting until one understands it is all transference and this has to happen for the disciple to grow. So for me, Swamiji is so real. Once Swamiji told me, 'I am a teflon Swami, You can tell me anything!' Like Lord Rama was vulnerable with reference to Sita being kidnapped – and that vulnerability did not make him any less an avatara, or any less great, so too Pujya Swamiji made me

understand that vulnerability is human, in Order and that does not make anybody any less a *jnani*.

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Now, working so closely with Swamiji, as somebody serving him, through handling his mail, I see the care he takes to read the mail of his students and he makes sure he answers immediately, even if it is a one-line answer. He deeply cares about the physical, emotional and spiritual welfare of his students. And when you place your trust and affection at His altar, he reciprocates with utmost love.

Pujya Swamiji is the most sensitive human being I know – most sensitive, I would even venture to say he is telepathic. That must be very uncomfortable sometimes, when students are having negative transferences. As a student of the three year course from 1995-1998, I would feel sometimes a great need to at least see Pujya Swamiji. Chandra Amma would say Swamiji is not coming out. I would linger in the outer room praying to Lord Dakshinamurty for his darshan and lo behold, suddenly he would come out. His coming out would be like the sun coming out on cloudy day. I used to believe and I still believe, that if I placed my anxieties and thoughts at Lord Dakshinamurti's feet Pujya Swamiji would come to know and help me out in some way. I have much evidence to believe it is true. In this respect for me, Swamiji is like Ishvara, for me he is the *antah-sakshi* –the inner witness – I know him to be my *Ishwara*, who accepts me as I am and so I have nothing to hide from him and I feel safe with him.



A very sacred and blessed moment is receiving a *mantra* from your

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Guru. I received many mantras from Pujya Swamiji and each time it was a very sacred moment. I would feel Pujya Swamiji as a very Divine and Blessing presence. And even as I chanted the mantras I received from Him, I would see myself connected to Ishvara, through him. It has been a great blessing receiving the mantra-deeksha from him. I believe it has been transformational in my life.

Often, I would feel Pujya Swamiji as a Divine and Blessing presence – the moments of total silence in our minds, we know Him as the presence that is always there– like when we would go to him after meditation.

A couple of years ago I asked Pujya Swamiji for *padukas*. It was a very sacred moment receiving the padukas. I was quite overwhelmed with emotion of Guru bhakti as I did the small puja before receiving the padukas and Pujya Swamiji blessed me with



a mantra saying he used to say that mantra mentally everytime he bowed to his Gurus. He said he had never shared this with anyone and this made that moment even more special. I felt so blessed and I was moved to tears. That mantra is now a part of my daily japa and my namaskaram to Him.

Pujya Swamiji, the Mahatma I know, has a unique relationship with each of his devotees, with each of his disciples. He wrote to one of his devotees *"You must have written to me when you were facing problems. Of what use I am here, if I cannot even write a few words of encouragement to persons like you in times of need? I would be more enthusiastic to help you solve a problem than merely exchange good wishes. Look, hereafter please take me as one with whom you can confide all your problems, as one who is very sincerely interested in your progress, as one who would spare no pains to extend his helping hand. Take me as your friend, philosopher and guide. Perhaps I may not be able to guide but I can definitely show a way out. I may not be a philosopher in the sense the word is understood but then a mere pedant is of use. And a friend I am. Please be free to state your problems, achievements and*

progress without any reservation."



He has touched us, he has made us, he has blessed us. He lives in all that is worthy in us, in our every great and noble thought, in our every good decision,

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value, attitude and feelings of love, compassion, and patriotism.

I don't know if we can ever love him the way he has loved us and the way he loves us. I know for sure we can never give back to him a fraction of what he has given us. Once in one of his impassioned talks he said 'Aho Shastram! Aho Shastram! and indeed we have to say "Aho Guru! Aho Guru! Aho Guru! Dhanyoham! Dhanyoham! Dhanyoham!".

I don't imagine that any one of us, or all of us collectively can ever give back to him, even a small measure of what he has contributed in our lives. All we can do is pray that we may live his teaching and please him by teaching and passing on his legacy of teaching to humanity, the way he would want it to be passed on.

