



108 Quotable Quotes
of
Swami Paramarthananda Saraswathi

Compiled by: *Ganesan Ramachandran*

Note: The quotes are based on my class-notes and from the transcription of Swamiji's classes done by other students.

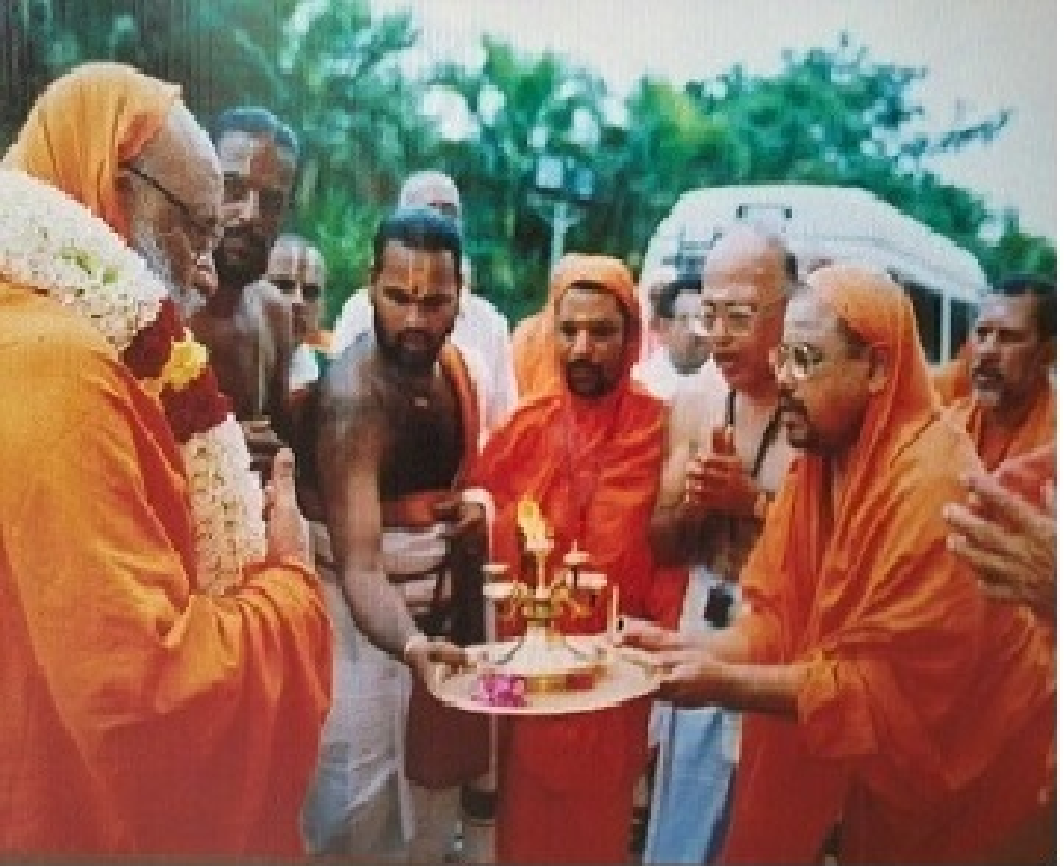
NOTE: Swami Paramarthananda has not verified the transcription of talks. The transcriptions have been done with Swamiji's blessings by his disciple.



Thus Spake Swamiji...

Nayaka means a leader or boss. ***Vinayaka*** means 'one who does not have a leader'. He is the 'boss-less boss' or 'Big Boss'! ☺

'Namāmi tham vināyakam' – I offer my prostrations to the ultimate ruler of the universe.



Thus Spake Swarniji...

*parabrahmaniṣṭham svato dharmanistham
ahimsaikaniṣṭham svaśiṣyairḥ sujuṣṭam
yatīnāṃ variṣṭham gurūṅgariṣṭham
dayānandarūpaṃ madācāryam īde /2/*

I worship my Guru Swami Dayananda Saraswati, who is established in parabrahma, who abides by dharma spontaneously, who follows ahimsa without compromise, who is deeply adored by his (numerous) disciples, who is the noblest among saints and who is the greatest among teachers. /2/



*sadā smeravaktraṁ kṛpāpūrṇanetraṁ
sthiraṁ dīnamitraṁ janaprītipātraṁ
suvijñātaśāstraṁ kaṣāyāktavastraṁ
dayānandarūpaṁ madācāryam īde ।।*

I worship my Guru Swami Dayananda Saraswati (an embodiment of compassion and ananda), who has an ever smiling face, whose eyes are full of compassion, who is a steady friend of the helpless, who is loved by all people, who is well-versed in the scriptures and who is in ochre-robe. ।।



Thus Spake Swamiji...

All Vedāntic students are familiar with the word - sādhana catuṣṭayam - the 4-fold qualifications:-
1) *viveka* - **d**iscrimination; 2) *vairāgyam* - **d**ispassion; 3) *samādi ṣaṭka sampattiḥ* - **d**iscipline; and 4) *mumukṣutvam* - **d**esire for liberation.
(4Ds.)



Thus Spake Swamiji...

The tradition says never go to a mystic who has gained Self Knowledge without *Guru* and *Shastra*. If at all you go, you go to him, do *Namaskara* and get the blessings, all right, but you never follow him or his teaching. If you want the benefit of teaching, go to a *Shrotriya Brahma Nishta- an Uttama Guru*.



Thus Spake Swamiji...

This current birth has given you four opportunities:-
i) you are born as a human being – out of the 84 lakh species of living beings; ii) you are born in this Hindu / Vedic culture which has belief in real *mokshā*; iii) You have an interest in seeking *mokshā*; iv) you are blessed with a living Guru for undertaking *vedanta vichārā* under His guidance. Therefore, make full use of the opportunities.



Thus Spake Swamiji...

Bhagawan's grace will be there not by merely praying, but by earning, by doing appropriate *Karmā*. Grace Earning Karmas (GEK) are called *Pancha Mahā Yagnyāh*. But the tapped grace will require some time to become operational which is called gestation period (*Paripāka Kalaha*). Grace (*Anugraham*) requires two conditions - it should be Earned Grace and it should be Ripened Grace.



Thus Spake Swamiji...

Karma yogā is 'giving-based' (what can I give or do?). *Karmā* is 'getting-based' (what do I gain?). Only by our contribution (to society) we get internal growth in terms of purity of mind. By taking more and more we get external growth. A spiritual seeker is one who values internal growth more than external growth.



Thus Spake Swamiji...

We need subtler instruments to do subtler and sensitive jobs. We use a big axe to cut a huge tree; but a laser ray to remove cataract in the eye. Similarly, we need a sharp and subtler mind to understand subtler aspects of the Self.



Thus Spake Swamiji...

Karma kāndā is a 3-step process - Learn, Do, and Accomplish (*Dharmārthakāmā*). But *Jnāna kāndā* is 2-step process - Learn and Accomplish (*Mokshā*). The intermediary 'doing' part is not involved in *Jnāna kāndā*. As even you light up a lamp, the darkness automatically goes without any doing.



Thus Spake Swamiji...

Jñāna yōgā is... a systematic and consistent study, of spiritual scriptures, for a length of time, under the guidance of a competent *Āchāryā*. You should remember this well - every word (*in the above sentence*) is important.



Thus Spake Swamiji...

The practical lesson to be derived from the philosophical teaching - "*Brahma satyam, jagan mithya*" is: **"Lean on God, don't lean on world"**. The world is highly fragile, fleeting and subject to loss at any time. Hence, never emotionally get attached to anything in the world.



Thus Spake Swamiji...

Out of all the grains put in the grinder-stone, some grains managed to escape the crushing under the stone because they surrendered to the central peg which is unmoving. Similarly, you can escape from getting grinded by life's movements by surrendering yourself to Easwara, the Centre.



Thus Spake Swamiji...

Our scriptures say that if you want security or peace, then never lean upon / depend upon anything in the world - whether they are things, beings, positions or possessions. Nothing is reliable. You have to hold on to *Īsvarā* and *Īsvarā* only.



Thus Spake Swamiji...

Understanding that the whole world is God (*vishvarūpa ēaswarā*) takes only one minute. But changing my attitude in synchronisation with the above knowledge requires long *sādhanā*.



Thus Spake Swamiji...

Bhagavān is Sarvagatham and Nithyam. Sarvagatham means 'all-pervading'- which includes 'Here' also. Nithyam means 'timeless' - which includes 'Now' also. Therefore, Bhagavān is 'Here and Now' and hence no travel is involved to reach Him. Also, "reaching Bhagavān" means knowing that Bhagavān is never away from the entire world and me.



Thus Spake Swamiji...

To have a form means having a boundary. Therefore, any particular form cannot be all-pervading. First, worship the Lord in any form and get mental purification. Then transcend all forms. That is real transformation. Transformation means ***transcending the form.***



Thus Spake Swamiji...

Vēdās are condensed at three levels. The first level condensation is *Gāyathri mantrā*. And that is why it is considered that chanting the *Gāyathri* is equivalent to the chanting of the whole *vēdās*. We have the entire *vēda parāyaṇam* when you chant *Gāyathri mantrā*.



Thus Spake Swamiji...

And the second level of condensation of the Vēdās is ***Vyāhṛti*** (व्याहृति) *bhūhu*, *bhuvaha*, *suvaha* (भूर्भुवः स्वः).



Thus Spake Swamiji...

And finally, the *vyahriti* is also further condensed as 'a', 'u' and 'm'. These joined together becomes **OM**. So *Vēda* condensed is *Omkārā*; and *Omkārā* diluted is *Vēda*. It is like you have got some condensed fruit juice. You have only one bottle of juice, but you go on adding water again and again and serve many people. Why because it is supposed to be the *sārā*.



Thus Spake Swamiji...

All the words contained in all dictionaries (unabridged), in all libraries of the world, in all languages, are based on 'OM' only. 'Omkārā' alone appears in the form of all words.

Thus Spake Swamiji...



The Nation is represented in the Flag. Likewise, the Upanishadic teachings are represented in '**OM**'.



Thus Spake Swamiji...

As a waker, I am the 'creator' of my dream. In dream, I create a dream-world and I myself enter the dream and become the dream-'experiencer'. Although I am none other than the waker-creator, this fact I forget in dream.



Thus Spake Swamiji...

I alone am the projector of this waker's world (*jāgrad prapanchā*) with the help of my *māyā shakti*. I also project a world within this world (*svapna prapanchā*) with my *nidrā shakti*. I can also say that I alone "appear" as the dream-objects because they are nothing but a 'bunch of my thoughts'!



Thus Spake Swamiji...

That 'I' who slept and that 'I' who dreamt is the same this 'I' who is awake. Who is this continuous 'I'?



Thus Spake Swamiji...

We do experience a kind of '*mini pralayam*' everyday in our deep-sleep-state, wherein both our sense organs and our mind are withdrawn. Therefore, even though the world exists, we do not experience the world. The world is 'as good as' resolved.



Thus Spake Swamiji...

These three types of people enjoy deep-sleep:-

1. A baby – who does not know what worry is;
2. A *mahārājā* – who has ministers to do this;
3. A *jnāni* – who knows how not to worry.



Thus Spake Swamiji...

Generally, knowledge can only reveal the object of knowledge; but cannot eliminate the object. 'Carpet knowledge' will not destroy the carpet. But there is one exception. Knowledge about our ignorance and false notion has the capacity to destroy ignorance.



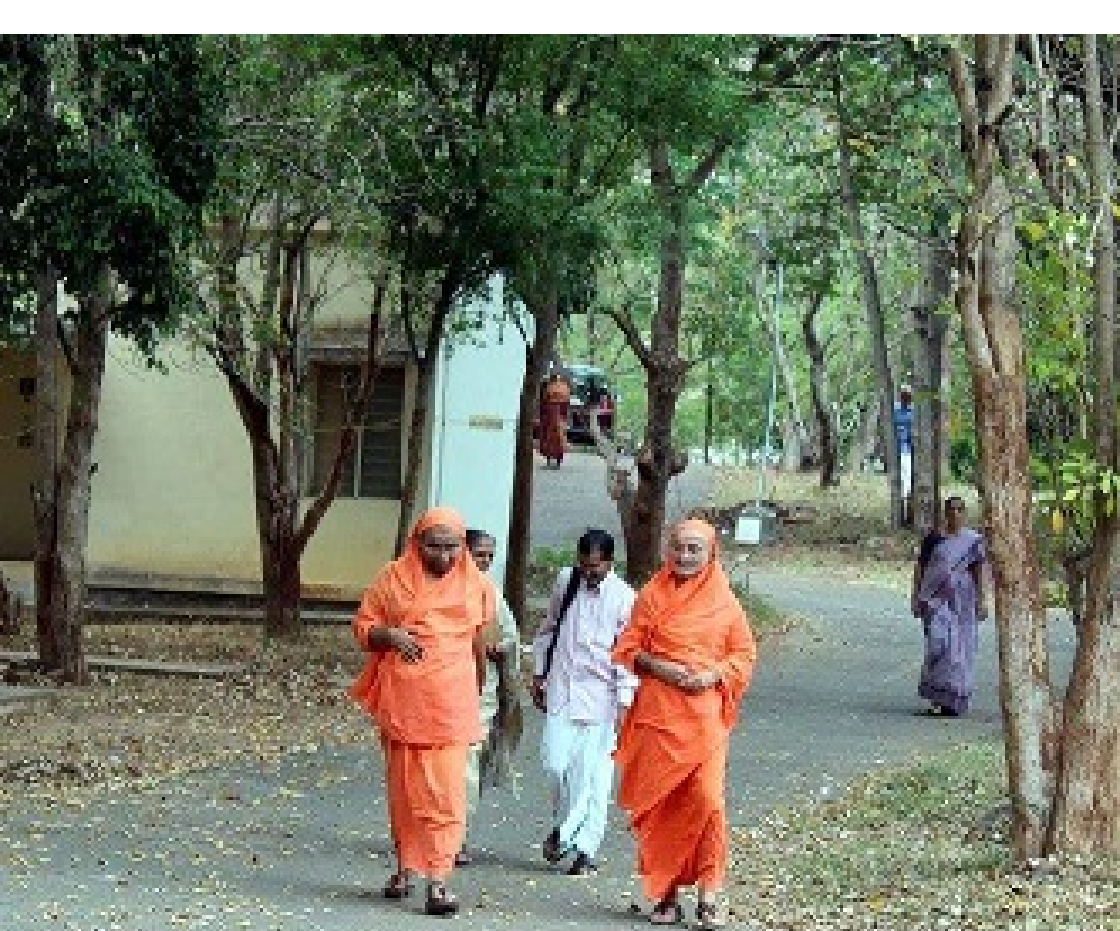
Thus Spake Swamiji...

You have to take care of both your tongues - the 'eating tongue' (*jñānēndriyam*) and the 'talking tongue' (*karmēndriyam*). The other four *indriyās* will be in control if the tongue is taken care of. Therefore, '*upavāsā*' and '*mounam*' are considered as main disciplines.



Thus Spake Swamiji...

When one enters into deep-sleep-state, the *chidhābāsā* – the reflected consciousness [RC] - withdraws from all sense organs and the mind. It is like various electrical gadgets remaining without electricity. All gadgets lose their function the moment the power is withdrawn. "All Out!" 😊



Thus Spake Swamiji...

Nothing can be created. Whatever is already present in unmanifest condition alone can be brought into manifestation. Fire is present in a log of wood. That is why it is called as firewood. It is brought into manifestation through friction. But you cannot specify that fire is present in a specific location of the wood. The fire is all-pervading the wood.



Thus Spake Swamiji...

Not only Hinduism – but all religions must accept that all religions are valid.



Thus Spake Swamiji...

Anupravēsa Sruti: Upanisad states that after the creation of the world, the *Paramātmā* himself entered the creation in the form of *jivātmā*. *Paramātmā Anupravēsa* means *Paramātmā* is being available behind the mind as “*jivātmā*, the *sākshī*.”



Thus Spake Swamiji...

Everything in the creation will have to merge into mud. Coming from mud, it has to go to mud alone. Or you have to say that it goes to ashes. *Vibhuthi* also is one form of mud only. All these are to indicate that you must watch the natural phenomenon of everything rising from the mud and going back.



Thus Spake Swamiji...

Just as assimilated food alone will nourish a person, 'assimilated-Vēdānta' alone will be of practical use. Assimilation is converting the knowledge at the intellectual level into emotional strength; an emotionally strong mind which will not be swayed by *kāmaḥ*, *krōdhaḥ*, *lōbhaḥ*, *mōhaḥ*, *madaḥ*, *mātsaryaḥ*; such an emotionally strong mind is called *sthira prajña* mind.



Thus Spake Swamiji...

In grihasthā āśrama you can manage to follow jñāna yōga. But obstacles will be there; when you want to attend the class, there will be an important wedding; or the in laws will be visiting the house. Therefore in grihasthā āśrama, manage and gain knowledge. Remember the example, with a screw driver, you can cut the banana. But you will have to manage. With a knife you can drive a screw; but you have to manage.



Thus Spake Swamiji...

I cannot lose a thing which I don't own. Suppose, I say I lost a Benz car. Somebody asks - when did you have one? Therefore, a person who remembers Lord as the ultimate owner of everything is never going to lose anything.



Thus Spake Swamiji...

Take care of these 'Big Four':- *Ahamkāārā*,
Mamakāārā, *Rāgā*, and *Dveshā*.

They cannot be totally eliminated, but their
dilution is possible and necessary for *jēēvan*
mukthī.



Thus Spake Swamiji...

Jnāna nishtā is transcending both the states – neither running after the world nor running away from the world. Our *sāstrā* gives two examples to illustrate both types of running:- 1. The shell-silver example for our 'running after' which is triggered by our *rāgā* (attachment). 2. The rope-snake example for our 'running away' which is triggered by our *dveshā* (aversion).



Thus Spake Swamiji...

Often people ask this question:- "Swamiji, I have been attending classes for so long a time; so how do I know whether I have become a *jñāni* or not? Will you give a certificate as "To whomsoever it may concern: the bearer of the certificate is a *Jīvan mukthā*..." ? 😊



Thus Spake Swamiji...

Our scriptures say '*rājavat pancavarsāni*'. During the first 5 years, if the parents treat the child like a VIP, the child begins to develop a beautiful self-image, a beautiful self-worth, self-respect and self-confidence.



Thus Spake Swamiji...

Āntara Sanyāsā is choosing to renounce *Abhimānā*, *Chintā* and *Visheshā Prārthanā*.
I call them as CLASP rejection.

CL - CLaim of ownership and controllership with regard to the body-mind (*Aham Abhimānā*) and family and possession (*Mama Abhimānā*).

A - Anxiety (All our anxieties are connected with either *Aham* or *Mama*)

SP - SPecial Prayers (*Sakāma Prārthanā*)



Thus Spake Swamiji...

The person is very definite that the rope-snake is there. It is not a doubt. If it is a doubt, I can say it is not there. His only doubt is whether it comes under cobra variety or krait variety! When the person is adamantly holding on to rope-snake, I have to go on compromising until I win his trust. I have to accept that rope-snake is there. It comes from an egg and it has a mother-cobra etc. 😊



Thus Spake Swamiji...

When we buy coffee during a train journey, it is given in a paper-cup. After the coffee is taken, the cup is crushed. We are not ungrateful to the cup, but also not obsessed with the cup. Similarly, ēaswarā has given us this body only for giving us 'ātma jñānam'.



Thus Spake Swamiji...

*What I am conscious of is changing;
but that I am conscious is constant.*



Thus Spake Swamiji...

A beginner-level *bhakthā* says *Bhagavān* is a person. A developed *bhakthā* says *Bhagavān* is the universe. The greatest level *bhakthā* says *Bhagavān* is Consciousness. A *jñāni* says that *Bhagavān* – the Consciousness, is **I AM**.



Thus Spake Swamiji...

Consumed food does not nourish the body; digested food alone. Therefore, the student must make sure that the mind has got the capacity to absorb the teachings. The absorption process covers four aspects:- 1. Reception; 2. Retention; 3. Assimilation; and 4. Derivation (of the benefit).



Thus Spake Swamiii...

We cannot avoid physical dependence on 'Dharma-Artha- kAmA' as we require food, clothing, shelter etc. But we should not have emotional dependence on these. Freedom from such emotional dependency is called as *mukti / mOkshA / shrEyas*.



Thus Spake Swamiji...

Just as the all-pervading space is available in every enclosed room, so also the all-pervading *Paramātmā* is available in the body of every living being. This enclosed *Paramātmā* is called *jīvātmā*.



Thus Spake Swamiji...

There are two extreme groups of people. Some are attached to rituals and they would not come to *vedāntā*. Some others never enter *yajnā*, *dāna*, *tapā*. What is intelligence? Enter, purify and get out. And after getting out you should do *vedānta sravana*, *manana*, *nidhidhyāsana*.



Thus Spake Swamiji...

A vēdantin admits that the dream-world is experienceable in dream; transactable in dream; and useful in dream [ETU]. But still it is *mithyā* only, since it has only borrowed existence from the 'observer-waker'. So is the case – he says - with this waker-world also, which has borrowed existence from *Ātmā* – the *sākshi chaitanyam*.



Thus Spake Swamiji...

Every thought reveals the existence of an external object as well as the existence of consciousness, just as every electric lamp reveals the existence of objects around as well as the existence of electricity.



Thus Spake Swamiji...

Eyes can see all the things except the eyes. With the finger-tip you can touch everything except the finger-tip. You can contact / call everyone in your phone-contact-list except yourself. You can never experience the 'experiencer'.



Thus Spake Swamiji...

For youngsters, their body and mind are windows to the world. After a particular age, the body and mind themselves are the world for you to worry about! ☺



Thus Spake Swamiji...

When you hear you are Consciousness principle.
But the hearer-hood is not the innate nature of
the Consciousness because when the ears don't
hear, you continue to be Consciousness.
Consciousness is in the hearer but it will not hear.



Thus Spake Swamiji...

If the student merely says “*I have understood*”, how will the teacher know what he has understood? The student, therefore, has to say something summarizing his understanding.



Thus Spake Swamiji...

As a son, husband, father, brother, student..
in every role that I play, I see a hole! Even if
I don't see the hole, others will point out!
Bṛihadāranyaka Upanishad uniquely and
beautifully defines samsārā as ***akṛutsna***:
'sense of incompleteness'.



Thus Spake Swamiji...

The child very eagerly eats the icecream with great relish. The father and mother are 'enjoying' the child's enjoyment. This 'Aham extension' has to be extended beyond the immediate family.



Thus Spake Swamiji...

The only place where nobody – including close family members – will be allowed to see a person lying in critical condition is called ‘ICU’. But even there, *Bhagavān* will be present and say ‘I see you!’ Therefore, until you discover ‘*Advaitam Brahma*’, may you learn to bond with the Lord.



Thus Spake Swamiji...

A mortal being can never 'become' immortal. There is no corridor between mortality and immortality. If I am already immortal, it does not require any *sAdhanA*. All *sAdhanAs*, therefore, are not to convert me from mortal to immortal, but to change my mistaken identity as mortal. The whole exercise is to drop the wrong notion and revise my understanding about myself.



Thus Spake Swamiji...

kāmā - desire. It is appropriately indicated in English language, by the punctuation mark " , " (comma), because desires are never ending. Brahman can be denoted by the period "." (fullstop) because of the Poornathvam. If *kāmā* continues, you can neither be full nor stop (the sufferings).



Thus Spake Swamiji...

Kāranam Brahma is that from which everything originates, in which everything rests, and into which everything resolves.



Thus Spake Swamiji...

The limitations of the body is not a problem,
but *"the limited body I am"* is the problem.



Thus Spake Swamiji...

Although *manu smriti* is primarily considered a *dharma shāstrā*, it also contains wonderful vedantic portions. It says:- “One who has correct knowledge of the Self (*Atmā*), he alone can understand the scriptures properly; he alone can reap the full benefit of this knowledge; and he alone can properly teach the scriptures to others.” - [*Manu Smriti* 6:82]



Thus Spake Swamiji...

Guru told sishyā: “Everything is mithyā.” A street dog chased them and both ran. Sishyā asked the Guru why we should run as the dog is mithyā. Guru replied: “Our running is also mithyā. Still we run so as to save our mithyā body from the mithyā dog!” ☺



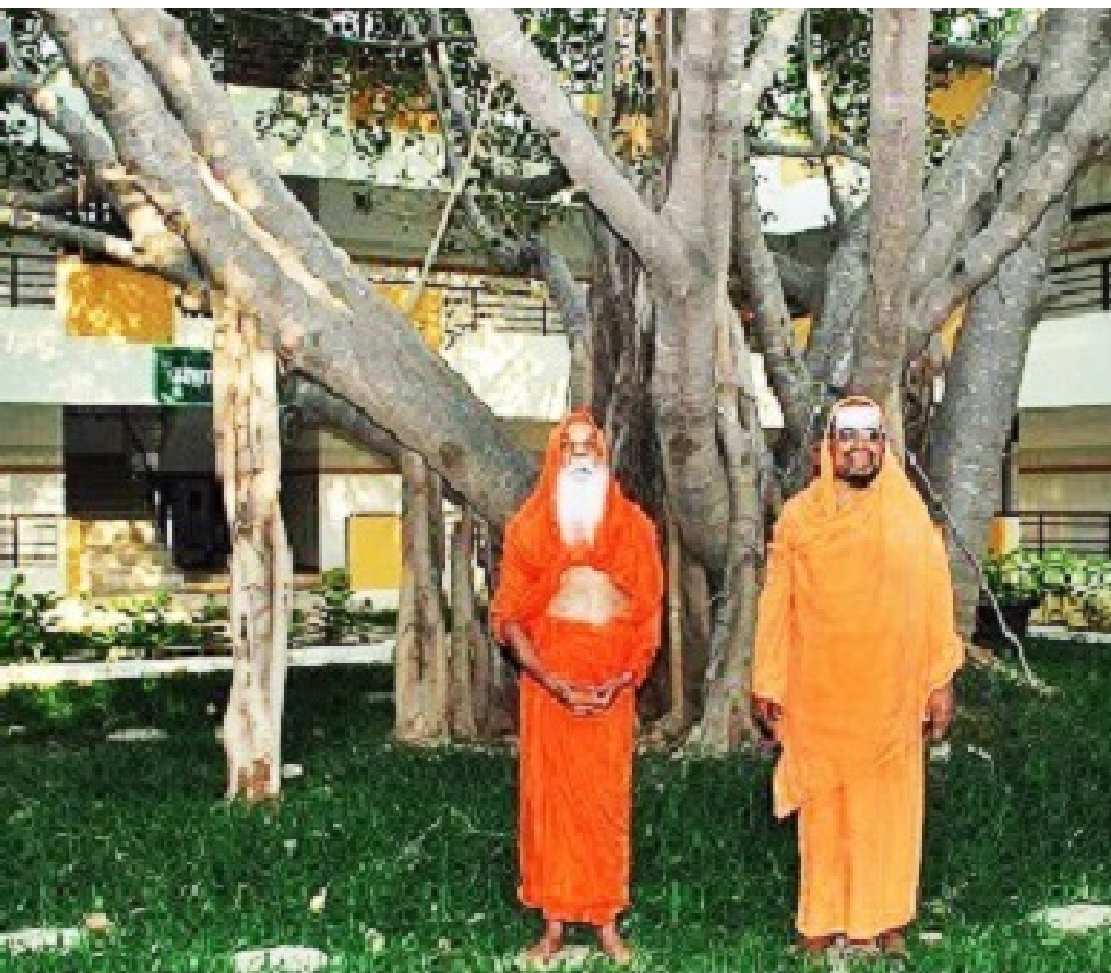
Thus Spake Swamiji...

The teaching that is known / understood is 'sathyam'. The known teaching that is practised / followed is 'dharmā'. The medicine that can cure the disease, if it is just kept in the bottle, the disease will not be cured – despite availability of medicine. *Vedāntā* written in the notebook will give liberation only to the notebook! 😊



Thus Spake Swamiji...

Everything in the universe is nothing but name, form and function. Just as the goldsmith does not produce anything new, but only gives different shapes to the already existing gold. And also gives different names to the different shapes - like chain, bangle, ring etc.



Thus Spake Swamiji...

San̥karāchārya writes in *yati pañcakam* - five verses on the glory of this *jñāni sannyāsi* who lives under a tree, who does not have expensive clothes or who has got minimum clothes and who does not know from where the next *bhikṣā* is going to come. We pity such *sannyāsis*, but when interviewed they say, *nandati, nandati, nandatyeva* - "My life is made, I am the happiest person". So, good fortune is *jñānam*.



Thus Spake Swamiji...

We always experience the world which is very much there before us. We have never seen or experienced something called as "*Brahman*". While it being so, our Vedas makes a bold statement: "*Whatever is ever seen is never there, and whatever is never seen is ever there!*"



Thus Spake Swamiji...

For a 'Nithya mukthā' the entire triad – *jīva*, *jagad* and *ēaswara* – is resolved as *mithyā nāma-rūpā*. There is neither '*jeevan mukthi*' nor '*videha mukthi*' for him. He declares: "*I never come, I never go; I am here for ever!*"



Thus Spake Swamiji...

First few years or at least first few texts, never ask any question. Always, jot down your questions in a separate notebook - *Question book*. You will find, generally, most of the doubts will be clarified as you study further and further and after a few years or at least after a few months if there are still strong doubts you are allowed to meet the guru and ask for clarification.



Thus Spake Swamiji...

It will be an 'intellectual arrogance' to negate something that I don't know. I can say that currently I don't have the instrument to recognise the existence of *Brahman*. Until then I pray: 'Let me not negate *Brahman*!'.
Mā'ham̐ Brahma nirākuryāṃ.



Thus Spake Swamiji...

The central message of all Upanishads is one. This is locked up in many profound concepts contained within the Upanishads. To open up the key message, all these concepts must be simultaneously contemplated in the mind. It is like the number-lock system in suitcases. Even if you miss one concept, the 'veda lock' will not open.



Thus Spake Swamiji...

With regard to all your possessions, do not have ownership thoughts. Always tell your mind that these belong to the Lord. I am only possessor for worldly purposes, for legal purposes, but really speaking, I am only a trustee, the Lord has given them for my temporary use, and the Lord will take them back.



Thus Spake Swamiji...

'Māyā shakthī' projects the '*jāgrad prapanchā*'.
In fact, it is '*Ātmā*' with its '*māyā shakthī*' projects
the '*jāgrad prapanchā*'. The pen writes. I use the
pen, therefore, I write with pen. Both are right.
But it should not be construed as two writers!



Thus Spake Swamiji...

Sometimes, *jnanam* may be overpowered by past impressions (*pōōrva vāsanā*) despite present knowledge (*vartamāna jnānam*). The job of a *vāsanā* is to generate thoughts in the mind. For a *Jnāni* they are too feeble to get converted into words and actions because immunity is strong.



Thus Spake Swamiji...

Pushing aside the furniture they want to realise wood.
Pushing aside the ornament they want to realise gold.
Pushing aside the world they want to realise God!



Thus Spake Swamiji...

Rāgā is attachment towards what I already have. *Kāmā* is desire towards that I do not have but want to have.



Thus Spake Swamiji...

Even though *mokshā* is my very nature, due to ignorance I have disowned my very nature. The *sāadhanās*, therefore, are not to acquire *mokshā*, but to reclaim / reown my very nature. This claiming part is *jnānam*.



Thus Spake Swamiji...

A drama will be enjoyable only if it is remembered as a drama. If that is forgotten, it will become a serious problem requiring psychiatric treatment. *Vedāntā* is a psychiatric treatment because the actor has forgotten that he is an actor; he has 'become' the character that he is playing out.



Thus Spake Swamiji...

The universe is compared to a tree because they have several common features. One of them is *phalavatvam*. Most of the trees will have fruits. And the fruits are of three types, some of them are sweet; some of them are sour, and some of them are a mixture. Some mangoes, sweet this side and other side is sour. The whole *samsāra vṛkṣaḥ* also gives us *sukha*, *duḥkha*, *misra phalavatvam*.



Thus Spake Swamiji...

The scientists may invent better telescopes to observe hitherto unknown galaxies. They may invent more powerful microscopes to observe hitherto unknown microbes. But, there is no scope ever to observe *The Observer*.



Thus Spake Swamiji...

I am a 'small' living being in the cosmos
is dvaitam. I am 'all' is Advaitam.
Jnānam is removal of 'sm' from 'small'.



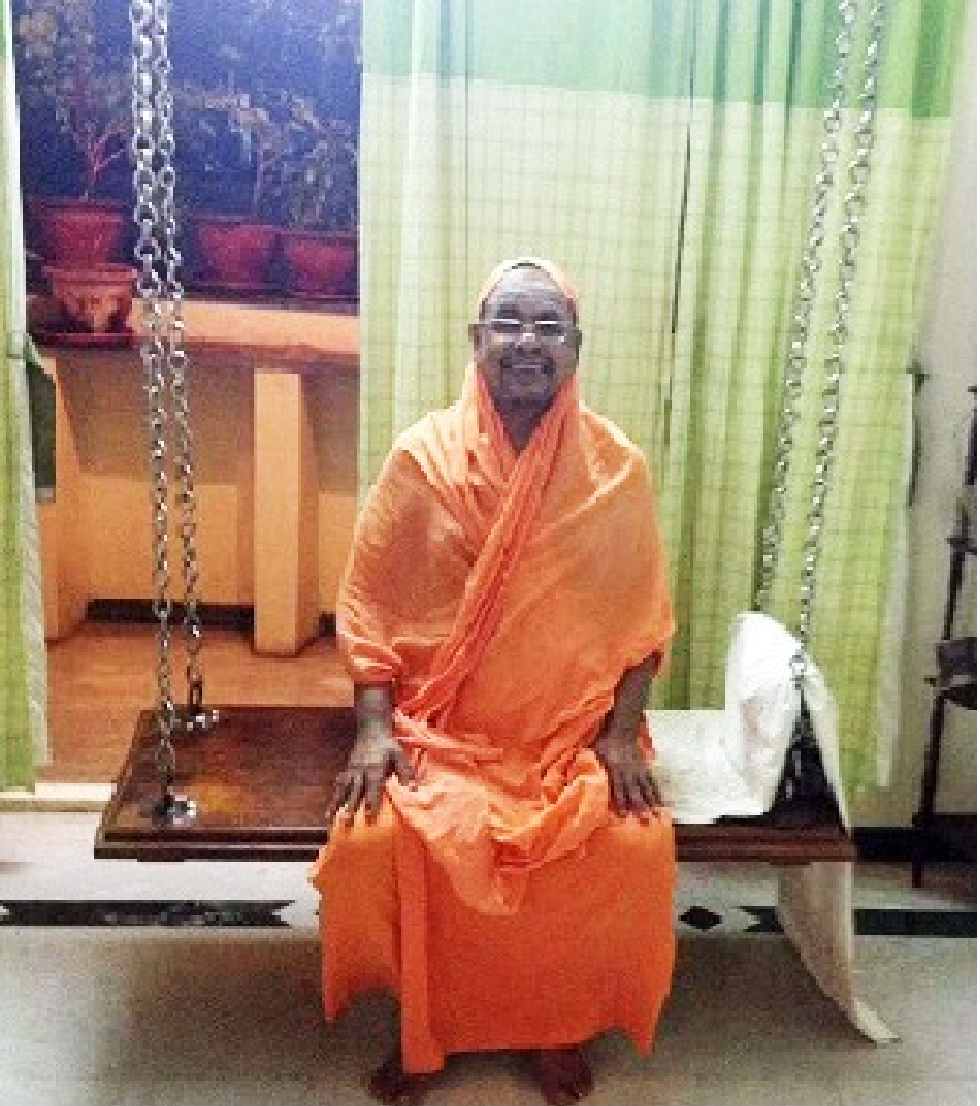
Thus Spake Swamiji...

Our *prārabdhā* gives us pleasure and pain through three instruments of the world:- Situations (S), Objects (O) and People (P). These **SOPs** will be either favourable (pleasure) or unfavourable (pain) depending upon the fructification of our *punyā* or *pāpā*.



Thus Spake Swamiji...

The Sun (*Vivasvān*) which blesses many eyes, does not bless in sequence of one after the other, but blesses simultaneously. The reason is: blessing is not an action done by the sun, nor is it an event in time. In the presence of the sun, all the eyes are capable of seeing. Similarly in the presence of the atma, all the minds are capable of thinking.



Thus Spake Swamiji...

For any given situation we can have three types of responses. One is impulsive reaction, where thought is not involved. The second type is unintelligent inaction born out of weakness. I meekly surrender and I do not take any step to remedy that. Generally, we swing towards these two extremes. The third type is to take to intelligent action after sufficient study of the situation to understand whether it is a choiceful or choiceless situation.



Thus Spake Swamiji...

When Lord Krishna says, you do not determine the result, what He means is that ***you alone*** do not determine the result; so many other factors determine. That is why when the meteorologists predict after a lot of research that there will be no rain, we can definitely take the umbrella. Even though they say that they take into account 160+ factors, but there are so many hidden / unknown factors, and so many other known but uncontrollable factors.



Thus Spake Swamiji...

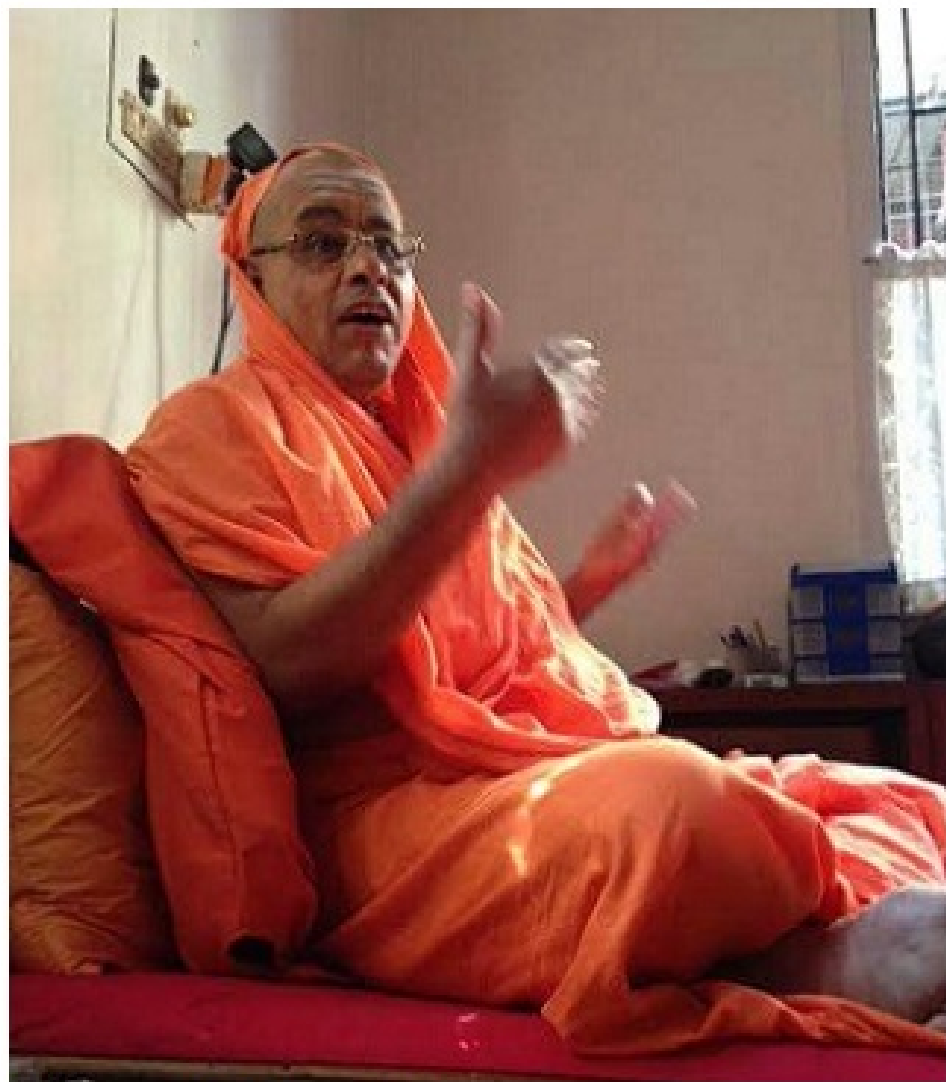
Tapa: Austerity / Discipline. It means wilful self-denial so as to establish my mastery over my own organs. Once in a while say 'no' to whatever you regularly do. But it must be voluntary and wilful and not thrust upon you. "Because suppression is an oppression which causes depression, looking for expression elsewhere." Secret indulgence will begin then.

If depression comes in Bay of Bengal, it may be useful. But depression should not come in one's mind. 😊



Thus Spake Swamiji...

You can enter the temple *prakārā* through any of the gates - northern, southern, eastern or western; but to enter the *sanctum sanctorum* you have got only one gate. Similarly, with regard to *mōkshā* there are no options; everybody has to come to *jñāna yajñā* one day or the other.



Thus Spake Swamiji...

After attaining *jñānam*, nothing changes in the world or in your experiences which all remain the same as before. But there is a change only in your mental attitude towards them. It is like after selling your own house, you continue to live in the same house on rent. Now you have a new status in your mind as 'tenant' towards the same property.



Thus Spake Swamiji...

You have struggles. Your struggle is caused by self-misconception. The misconception is caused by self-ignorance. These three put together is called *samsārā*. You live in a 3-storey building consisting of self-ignorance, self-misconception and self-struggle.



Thus Spake Swamiji...

You have to take care of both your tongues - the 'eating tongue' (*jñānEndriyam*) and the 'talking tongue' (*karmEndriyam*). The other indriyAs will be in control if the tongue is taken care of. Therefore only '*upavAsA*' and '*Mounam*' are considered as main disciplines.



Thus Spake Swamiji...

Upanishadic Book is like a mirror. You can look at the mirror only once, while buying at the shop. Later on, every time you look at the mirror, you look at yourself only.



Thus Spake Swamiji...

The whole *Vedanta* is like a jigsaw puzzle. Each piece covers one aspect. The student has to rearrange all the pieces and discover the solution – '*Ahambrahmāsmi*'.



Thus Spake Swamiji...

There are two types of people in the world. One group gives happiness to others wherever they go. The other group gives happiness to others whenever they go [out from the place].



Thus Spake Swamiji...

A particular religion becomes important only when I value a particular way of rituals. In our Hindu religion, we have our own way to celebrate auspicious and happy events like birthdays etc. We light up the lamp - and not blow out the lamp as practised in some other religion. Our value system is going from darkness to light; another is going from light to darkness.



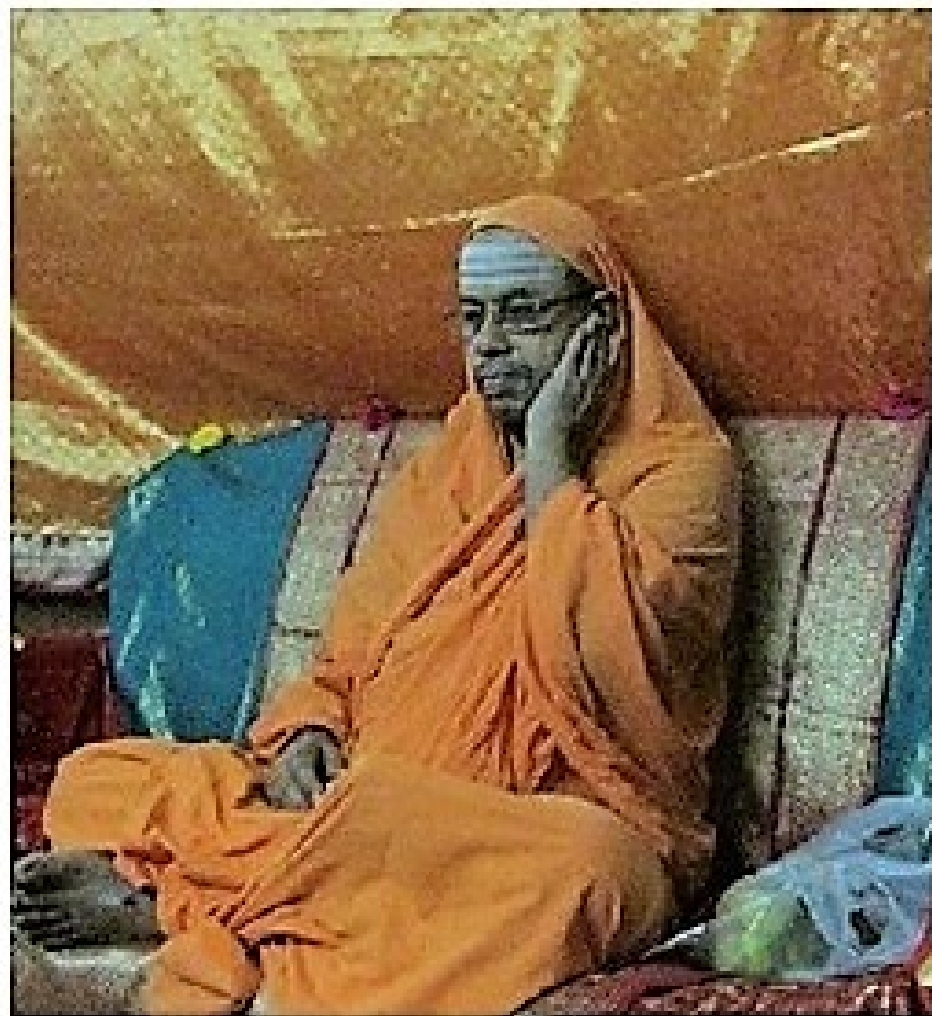
Thus Spake Swamiji...

I am the non-arriving, non-departing
One, witnessing all arrivals and
departures.



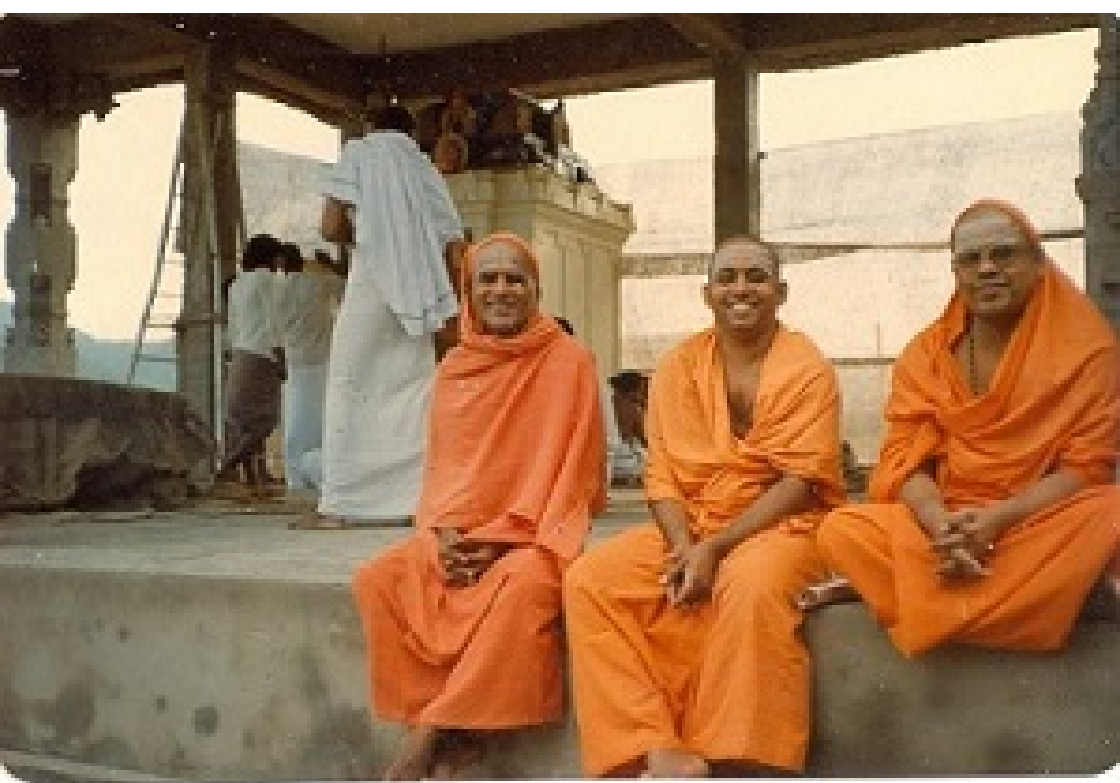
Thus Spake Swamiji...

I am '*Nirgunam Brahma..*' - from *pāramārthika dṛiṣṭī*; from absolute angle; by excluding *māyā*.
I am '*Sagunam Brahma..*' - from *vyavahārika dṛiṣṭī*; from empirical angle; by including *māyā*.
It is only two *dṛiṣṭīs* and not two *Brahmans*.
Gold and ornament are not two things – but two perspectives of the same thing.



Thus Spake Swamiji...

*'Srotrasya Srotram'.. I, the
Consciousness, pervade in and
through the ear. I am different from
the ear. I am not an object of the ear.
Because of Me alone the ear hears.*



Thus Spake Swamiji...

Brahman is neither known nor unknown. I won't say that I know *Brahman* because *Brahman* is not an object to be known. I won't say that I do not know *Brahman* because I have understood that *Brahman* is I myself, *the Knower*. Anyone who has understood above statements also knows *Brahman*.



Thus Spake Swamiji...

Advaita jñānam cannot eliminate
dvaita-experience; will not eliminate
dvaita-experience; need not eliminate
dvaita-experience.



Thus Spake Swamiji...

Why is Guru's feet worshipped?

Guru's feet represent the path taken by the teacher which is the path prescribed by the *Vedās* - the *vēdika mārgā*. The two feet also are symbolic of '*parā vidyā*' and '*aparā vidyā*'.



Thus Spake Swamiji...

**śoṣaṇaṃ bhavasindhośca jñāpanaṃ sārasampadaḥ
guroḥ pādodakaṃ samyak tasmai śrīgurave namaḥ**

The water used for washing my guru's feet (guroḥ pāda udakaṃ) - which symbolises spiritual knowledge - is capable of drying (śoṣaṇaṃ) or flushing out the saṃsārā ocean (bhava sindhoḥ) and is capable of revealing (jñāpanaṃ) the wealth of the Truth (sāra sampadaḥ) of Jīva-Jagat-Īśvara. To that guru, I present my namaskārams.



Thus Spake Swamiji...

**न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः
तत्त्वज्ञानात् परं नास्ति तस्मै श्रीगुरवे नमः**

na guroradhikaṃ tattvaṃ na guroradhikaṃ tapaḥ
tattvajñānāt paraṃ nāsti tasmai śrīgurave namaḥ

There is no Truth greater than guru's teaching. There is no *tapā* or *upadēsā* or *sādhanā* greater than listening to the teaching of the guru. There is nothing superior to the Truth given by guru's teaching. To such a guru, I offer my worship.



Thus Spake Swamiji...

Initially, our worship to the Guru's sandals may be mechanical as it is not easy to forego our ego. But sooner or later, it will change the heart of the person and he will discover true devotion to the teacher. When they are worshipped, the two sandals which generate devotion to the teacher can bless a devotee with both materialistic and spiritual wealth.



Thus Spake Swamiji...

Guru: "You are not a human being looking for spiritual experience. You are a spiritual being temporarily having a human experience." [Tatvamasi]

sishyA: "I am not a human being in the world. I am the spiritual being in whom the world is." [AhambrahmAsmi]



Thus Spake Swamiji...

All the Upanishads are meant only to raise the aspirants from the 'jīva-jagad-Īsvara' triangular-format to the 'Ātma-anātmā' binary format. All the Upanishads are struggling to achieve this purpose, using the 'lever / jack' of *mahāvākyam*. A serious student should appreciate this, make proper use of the Upanishads and raise himself from the *Vyavahārikā* level to the *Pāramārthikā* level.



Guru Pūrnimā is an auspicious occasion for all spiritual seekers in general and all the sanyāsis in particular. On this day, I convey my blessings to all of you!