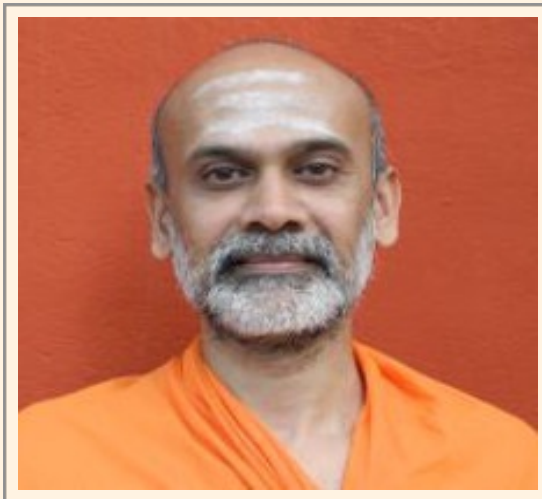


## HOMAGE TO PUJYA SWAMI DAYANANDA SARASWATI

*Swami Guruparanda's Speech at Chennai held on 9th Oct. 2015.*



On this Day of Shraddhanjali to Pujya Swami Dayananda Saraswati, we will reflect on Swamiji's life and teachings.

### **His Life**

First we will see the life sketch of Pujya Swamiji in a nutshell.

A proverb goes thus " A lamp is lost not the light". This is true for a Wiseman whose physical existence has come to an end but the light in the form wisdom brought about by his teaching continues to shine.

To talk about a saint(Sanyasi) the following details are to be given:

1. Inspired by whom?
2. Instructed by whom?
3. Initiated by whom?

Pujya Swamiji was inspired, instructed and initiated by Swami Chinmayanandaji.

Pujya Swamiji, born on 15th August 1930 in Manjakudi, left to Chennai in 1953 for earning a livelihood, where he met Swami Chinmayananda, who was his source of inspiration. Next ten years, Pujya Swamiji studied the sastram under him and became very closely associated with him by organising Yajnas and editing some of his books and magazines. In 1962 Swami Dayananda Saraswati got his sanyasa from Swami Chinmayananda and continued to serve him.

Swami Chinmayananda was travelling far and wide and could not spend much time in teaching in one place. Following the footsteps of his teacher who had a Dheeksa Guru and a Vidya Guru, Pujya Swamiji, went to Rishikesh for a more extensive study of the sastram. At Rishikesh Pujya Swamiji studied Brahma Sutra and other Vedantic text under Swami Taranandagiri of Kailash Ashram. Further Pujya Swamiji studied under Swami Pranavananda, whereby the knowledge that Sastram alone is the Pramanam(Means of Knowledge) was imbibed by him. He also studied Sanskrit from Swami Vishnu Devananda in Rishikesh.

Pujya Swamiji from 1967 to 1972 started sharing his knowledge by giving Yajnas and later assisted Swami Chinmayananda in planning, designing and executing the three year residential course in Vedanta, which he continued to do all along. From 1972 to 1979 Pujya Swamiji conducted two residential courses in Sandeepany(Mumbai) and was able to inspire many students there, who prove to be great teachers now. In 1979 Swamiji went to US to teach and in 1990 his followers wanted to have an Ashram for him there and thus Saylorburg Ashram was established. Also Ashrams at Anaikatti and Rishikesh were established to propagate study of Vedanta and Sanskrit. He also founded in the year 2000

AIM(All India movement) for Seva with the moto "Bharata Desha Hitaya Kuru Sevaam Tvam" meaning "For the welfare of the country, do service".

Swamiji was travelling extensively, teaching at the ashrams, giving lectures in various forums and also actively engaging various organisational activities.

In 2011, Pujya Swamiji's , 80th birthday was celebrated by his disciples. Later his health started to decline and in his last four years he reduced his travel but continued to teach till his end came. Pujya Swamiji gained Maha Samadhi on 23rd September 2015 at 10.20 pm in Rishikesh.

### **His teaching**

Pujya Swamiji 's teaching and unfolding of the sastra was unique and beautiful. He is a traditional teacher and his method of teaching is so beautiful and clear for even common man to appreciate

There are certain topics that are largely misunderstood in the Indian Philosophical system. On these three topics he brought in more clarity with ease.

1. The importance of Value of Values.
2. About Vasana-kshayam (Complete removal ones tendencies).
3. The concept and understanding of Ishwara.

Pujya Swamiji emphasised on understanding the value of values to give us the strength and motivation to embrace them. He made us realise, that in letting go of a value, the loss is more than the seeming gain. The values Dhaanam(Charity) and Daya(compassion) he often exhorted his followers to practice. He believed in giving freedom to others. He said "To the extent we give freedom to others, to that extent we are free". To these words he lived and never tried to control anyone. He encouraged all his shishyas to be free and independent, and gave them immense support in being so. He had great respect for the opinions of his shishyas and always insisted on the need for them to teach.

The concept about Vasana-kshayam has been misunderstood as complete removal of Vasanas, Mano-naasha as destroying the mind and the ideal state of being in Samadhi. Pujya Swamiji has explained these topics clearly removing the misconceptions with sruthi pramanam and yukthi(logic). He has also rightly placed the role of Yoga and related practices is for attaining a conducive mind to help the seeker pursue higher knowledge. The whole creation and order in it as Iswara is beautifully illustrated by Pujya Swamiji. He emphasised Ishwara is to be understood, not to be merely believed, Ishwara being abhinna nimitta upadhana karanam for the jagat.

Swami Dayananda Saraswati's unadulterated teaching and his life that reflected it, we were blessed to witness it. Those who understood his teaching and are teaching his vision are the torch bearers to pass it on to the generations to come. We pray his grace be with us forever.

**Sw. Guruparananda can be contacted at his e-mail – poornalayam@gmail.com.**