

## Felicitation to Pujya Swamiji for Receiving Adi Sankaracharya Award

“A felicitation function to Pujya Sri Swami Dayananda Saraswati for receiving the Adi Shankaracharya Award was organized at the Kikani School, Coimbatore, on the 13<sup>th</sup> of May 2012 by Sri M. Krishnan of Sri Krishna Sweets. The Kikani School auditorium was packed to the capacity”.

Sri T.R. Ramanathan welcomed the gathering. He explained how Sri Adi Sankara dismissed 72 wrong philosophies and re-established Hinduism. He also explained how H H Sri Narasimha Bharthi, the 33<sup>rd</sup> Pontiff of Sringeri Mutt popularised Sankara Jayanthi celebration, established the birth place of Sri Adi Sankara at Kalady and arranged for publication of Sri Adi Sankara’s works. The present Pontiff of Sringeri Mutt, H H Sri Bharathi Theertha Swamigal had initiated Sri Adi Sankaracharya Award. He had awarded that to the most



deserving Pujya Swami Dayananda Saraswathi.

Video clippings of the awards function at Tirunelveli at 26 April 2012 was screened. On the awards function Pujya Swamiji said that he received the award as a prasadam from Sri Adi Sankara. He taught Bhasyam daily. He felt that the award received from Acharya was received from Sri Adi Sankara himself.

Both the receiver and giver of the gift ought to be careful. A gift becomes twice blessed as the giver is happy and the receiver is also happy. He received the award in all humility.

On the awards function Sri Bharathi Theertha Swamigal said that he appreciated the advaita Vedanta siddanta prachara by Swami Dayananda Saraswathi. That appreciation made him give this award to him. Both of them had sraddha in and bakthi to Sri Adi



Sankara. Their age was not the same. But their thinking was the same. Due to Mutt tradition, he was doing prachara of Adi Sankara's teachings only within India. But Swami was doing prachara of Adi Sankara's teachings even outside India. He blessed that Pujya Swamiji's prachara should continue.

Sri S. Gurmurthy, renowned social thinker spoke. He said that the earlier speaker Sri T.R. Ramanathan had spoken eloquently and demonstrated that he was more competent to speak on the awards function. But as he had been invited, he spoke.

During the awards function Acharya and Pujya Swamiji said that they were happy. They never uttered that it was bestowing an honour. There is no difference in their thought process. Even the words used by both of them were the same. He was closely associated with Pujya Swamiji since the formation of Dharma Rakshana Samithi in 1999.

During Pope's visit to India, Pope said that in the first 1000 years Europeans



were converted to Christianity. In the second 1000 years Americans and Africans were converted to Christianity. In the next 1000 years Asian should be converted to Christianity. Pujya Swamiji objected about this to Pope and gave the profound thinking in a single line "Conversion is Violence".

In 2002, Pujya Swamiji established the Hindu Dharma Acharya Sabha. He made 125 Acharyas, who were heads of mutts of at least 300 years standing to sit on a single platform. In 2000 Millennium Summit held by United Nations, he had a resolution passed for mutual respect and reverence to all religions. In 2008 Hindu Jewish Summit, we made the Jews understand that the ultimate God as per Hinduism is also formless God as worshipped by the Jews. In December 2008, he made the United Nations agree that every one had a right to follow religion of his birth, conversion should not be induced by money or fear and no religion should criticise other religions. He said that Pujya Swamiji's activities for protection of Sanatana Dharma are numerous.





Pujya Swami Dayananda Saraswathi gave his benedictory address. He said the Guru parampara started with Lord Dakshinamoorthy. The greatest link in the parampara in Sri Adi Sankara. That parampara continues today up to my own Guru. Guru is the one who dispels darkness or ignorance.

Human being thinks that he is insignificant. But he is Brahman. The one that does not change is satyam. This is what the sampradaya tells. Adi Sankara is not the maker of the sampradaya. He is the knower of the sampradaya. He is an important link in the parampara. He initiated a tradition of teaching by his bashya. In bashya, the meaning is given. The meaning is also defended.

During Adi Sankara's time Buddhism and a thinking that karma alone could give Moksha were popular. He corrected the wrong thinking by his bhasyam on Gita, Upanishads and Brahma Sutra.

There are two words aham (subject) and idam (object). I see the world. So I am not the world. I see my body and my mind. So I am not the body and the mind. Seeing what is not there is samsara. Seeing the reality is moksha. You are satyam,



jnanam, anantam Brahman. Confusion is samsara. Resolution is moksha. You are Brahman is the essence of Hinduism. No other religion has this profound teaching. This teaching has been handed over by the parampara.

Bharat is a breathing culture. Bharat is one breathing spiritual organisation.

*Report by N. Avinashilingam*