

Svāmī

Who is a Svāmī ? What is the meaning of *svāmī*? The *prātīpadika* is *svāmīn*, the one who has got *svam*. *Svam asya asti iti svāmīn. matubarthe āmin pratyayaḥ*. So *svāmī* is one who has *svam*.

स्व + मतुबर्थे आमिन्

सूत्र 5.2.126. स्वामिन् ऐश्वर्ये - स्वामिन् इति निपात्यते ऐश्वर्ये गम्यमाने ।

स्वशबादादैश्वर्यवाचिनो मतुबर्थे आमिन्प्रत्ययो निपात्यते ।

The affix आमिन् comes in the sense of possession after स्व = lordship

स्वम् अस्य अस्ति = ऐश्वर्यम् अस्य अस्ति = स्वामिन्

Svam can mean wealth, but we are talking of *svam aiśvaryam*. What is *aiśvaryam*? *īśvarasya bhāvaḥ aiśvaryam*. Status of being *īśvara*. Who is *īśvara*? Root ईश् with *varac pratayaya*. ईश् means to lord over, *varac* is a suffix in the meaning of *tācchīlyam*, which means it is his very nature to lord over. You hired a person as a general manager. He has got all powers. He can hire and fire others. Withdraw that appointment order, he's powerless. That is not our *īśvara*. *īśvara* doesn't become a boss because you appointed him. *Varac pratayaya* being there he is the one who lords over all the time, just being himself. How does he lord over? We have to remember the *ananta śayanam*. He doesn't do anything. He's lying down at ease in the *kṣīrasāgara*, milky ocean. That's a picture to understand, effortless, lying down, and the world runs. *bhīṣāmāt vataḥ pavate bhīṣodeti sūryaḥ*. Out of fear of that *Nārāyana* who is lying down, *vātaḥ pavate*, the wind blows. *bhīṣodeti sūryaḥ*, out of his fear – as though – the sun rises. *bhīṣasmadagniścendraśca*. Fire burns because of his fear. *indraśca*, Indra, , king of all devatas too does his job out of *īśvara*'s fear. Indra is also looked upon as the lord of all *indriyas*, senses. *mṛtyurdhāvati pacama iti*. Yama also runs on account of his fear means Time is also under the sway of *īśvara*.

īśvara is not like the CEOs who sleep three hours a day and are up on the phone and email all day trying to control the company. Nor like a President who travels all over the world with commandos securing him. That's not *īśvara*. He's effortless and comfortable being who he is. The word fear is nothing but the language used to present *īśvara* in the form of order. The earth twirls at a particular speed. The sun goes around at a particular speed. Due to what reason? That order is *īśvara*. That, *tasya īśvarasya bhāvaḥ aiśvaryam*, that status of being the lord is *aiśvaryam*. *aiśvaryaḥ asya asti iti svāmīn*. The one who has this type of *aiśvaryam* is called *svāmīn*. He does not depend on somebody else conferring some bits of happiness on him. He's absolutely happy being himself, as he is. He doesn't need anything in the world to be different for him to be at ease. That is *svāmī*. Otherwise

one is only an *āsāmī*, as Pujya Swamiji would say. Tamil word *āsāmī* i. Not *svāmī*. There is a difference between *svāmī* and *āsāmī*. Pujya Swamiji is a *svāmī*.

There is a verse in the *chāndogya* upanisad seventh chapter that explains *svāmī*. It says *atha ātmādeśaḥ*. *Sanatkumāra* is teaching *nārada* and says: *ātmaiva adhastāt ātmaiva uparistāt ātma paścāt purastāt ātmā dakāṣinataḥ ātmā ūttarataḥ ātmā ātmā eva idam sarvam itiūttarataḥ, dakāṣinataḥ etc.* are all directional words. In all directions this person sees only *ātmā*. Only himself. Doesn't see anything else. *sa evā esa evam paśyan*, seeing in this manner, *evam manvānaḥ*, thinking like this, *evam vijānan*, knowing this with great clarity, *ātmā ratiḥ ātmā krīdaḥ ātmā mithunaḥ ātmānanda saḥ svarāt bhavati*. *ātmā ratiḥ*, knowing like this, *ātmā ratiḥ, ātmani eva ratiḥ yasya*, one who delights in himself alone, one who doesn't need a second thing to be pleased. *Ātmā-krīdaḥ*. To play you normally need a playmate. You need somebody else to play with you. He plays with himself. *ātmā krīdaḥ*.

ātmā mithunaḥ. One normally thinks it takes two to be happy. *Dvandva*. You need another person to share my happiness. If you don't share, you don't feel happy. But *īśvara* is *ātmā mithunaḥ*. *mithunam* means a pair. *Bhāsyakāra* says *mithunam dvanda-janitam sukham tadapi dvandva-nirapekṣam yasya viduṣaḥ*. Without *dvandva*, without any *apekṣa*, expectation, of a second thing, , one who is happy is called *ātmā mithunaḥ*.

Generally, *śabdādi nimittam ānandaḥ*. *śabda rupa sparśa gandha*, a sight, a sound, a touch, there should be something other than me which should make me happy. A situation makes me happy. That is for an *aviduṣaḥ*, a person who doesn't know the truth of himself. A *viduṣaḥ*, a wise person is *ātmānandaḥ*. Pleased by himself. He doesn't see a second thing. Whatever he sees he recognizes, "ah, that is also me, that is also me, everything is me. " That is *ātmānanda*. For him, *ātmā nimittam eva sarvam sarvadā sarva parkareṇa*. Everything is me, due to me only. A person who sees this, *saḥ svarāt bhavati| svayam rājā svarāt*. He is the king, *svāmī*. *svarāt*, the one who rules over himself. There is nobody else who rules over him. Since he is *svarāt*, *tasya sarveṣu lokeṣu kāmācāro bhavati*. He has the privilege to do as he pleases at all times and places. This describes our *svāmī* – Pujya Swamiji. Wherever he was, he could be comfortable. He didn't need anything other than himself to be happy, that was his glory.

What about others? The contrast is shown by the word *atha*. *atha ye anyāḥ*, as for the others. What about them? *anya-rājānaḥ te*. means they have other *rājās*, kings, others to please. They are not *svarāt*, they are not *svāmīs*. They do not enjoy *aiśvaryam*. They have a boss. Their happiness is controlled elsewhere, like a puppet. Therefore, *anya-rājānaḥ te*. If they are *anya-rājānaḥ* what does it mean? *kṣayya-lokāḥ te bhavanti*. Whatever they accomplish will be lost, because it doesn't belong to them.

We can understand the word *svāmī* as the lord of everything. There is no difference between *svāmī* and *īśvara*, who is *jagat-kāraṇam*, both *nimitta* and *upādāna kāraṇam*. That is what Pujya Swamiji was.