

## Pujya Swamiji - the 'Teacher' that 'He' is !

There is a lot of difference between an unfoldment and a mere statement. When you unfold, it is always a silent affair. It is a quiet happening. Take a bud. When it unfolds- It does not make any noise. What does it do to bloom ? It appears, as though the bud is, and it continues to be. But, something is happening inside the life-bud.

A bud that has a throb to bloom, to grow, to mature, to fulfill. It's an appointment with destiny. Without doing a job, it just blooms into a beautiful flower smiling and shining in its total perfection. And that's a great and grand job being done so quietly. That's how the teaching of Vedanta is ! It's an unfoldment !! It's a quiet happening !!!"

This is exactly how Pujya Swami Dayananda Saraswati talked, way back in 1985 in his public talk at Chennai and I was a quiet listener in the audience as Br.Tarabhusan. Having left the Sandeepany-Bombay course, I was there in Purani Jhadi, Rishikesh Ashram for about 5 years. I was moving with Pujya Swamiji to attend his public talks on "Values & Emotional Maturity". Along with his handling of pure and traditional VEDANta as "PRAMANA", his depth in Panini Vyakarana, his unfoldment of "truth" as per "sastra-prakriya"; those public talks were equally serious and quite revealing to a sincere seeker-of truth. So profound and so meaningful from the practical standpoint ( I mean, the Adhikari-Nirnaya)

Inspired with a great ideal, when I joined the Bombay-course, I was very unhappy to see that it was like a modern university and half of the students were behaving like university students. Before that, I had already visited quite a few Ashrams in different parts of our country- east-west, north-south. Even though I was in my early thirties, I was not at all happy to watch the life-styles and behavior of some elderly Sadhus and Sanyasis. I was a silent person then and I didn't talk or discuss with any one about this. I was just keeping to myself. But then, the questions kept on hunting me always. I met Pujya Swamiji for the first-time in 1985 in his Purani Jhadi Ashram. Just watching him silently for about two weeks, hundreds of my questions were answered.

I at once discovered the "Acharya" in "HIM" and a " srotريا-bramhanistha-guru". It is said - A 'guru' is ' uhapoha-vicaksana' A teacher that HE is, who else can remove the doubts without being asked by the student and also removes all his misunderstandings. And, He is a teacher what he lives. So simple, no artificial air, no drama, quite friendly and non-assuming.

During those days I used to jot down immediately his valuable unfoldments with overwhelming joy and satisfaction. Those profound revealings are still echoing in my heart, -

1.If you do judge yourself from the condition of your mind- you continue to be a 'Samsari'. Only when you refuse to judge yourself from the condition of your mind- you turn to be a 'mumukshu'. And finally when you cease to judge yourself from the condition of your mind, you are totally 'free'. This is only the 'freedom' that is there- the freedom from the error of self-judgement.

2.The childhood conclusions do not die away. Instead, they become the core of our personality. Later on, all our understandings and knowledge (including Vedanta) do not really help. They become more a problem than a solution. They always remain mere ideals. Rather, with reference to those ideals I develop a new complex.

3. Psychology has no solution. Vedanta has no problem.

4. I was confident that when I handle Vedanta as a pramana, I can bring about the change in my students. But, instead of my changing them, they have changed me ! Earlier I was teaching pure Vedanta. Now, I have to teach emotional maturity.

5. If you are seeking a spiritual solution towards your Psychological and emotional problem, you are in for definite trouble.

6. We have neither sophistication in our culture, nor appreciation for the profundity in ourselves. The self that is profound, is all silence. I have to turn my attention. That silence is you and about that silence, Vedanta has lot more to say.

7. Keep truly quiet and just be YOURSELF !

8. During one of those days in 1985, before leaving for U.S.A. for about 3 months, he called all of us to his Satsang-room and said- "Just be with yourself, no talking, no gossiping, no special friendship. Vedanta is not a philosophy, nor even a topic in the books for prattling always like parrots. Vedanta is you. It's your intimate vision. Do not get stuck up in mere PRAKRIYA at the cost of missing the vision."

Later on when I came to know how Pujya Swamiji spent his early days in his KUTIYA at Purani Jhadi, all alone, without the minimum necessities (like-electricity, kitchen, dining, tea, coffee, breakfast, bathroom etc.); that "Swamiji" became my "Ideal" for all times to come. Yes, that "Swamiji" and "Swamiji" with whom I lived in Purani Jhadi became my ideal "Role Model" (I mean, his unfoldment mode-of-teaching, his motherly care, concern, love and affection, his love for Indian culture and tradition). That "Model" has worked for me thoroughly and will remain as my "model" of teaching in future. (if at all I decide to teach !)

-By Swami Tannishtananda Saraswati

### Pearls Of Wisdom

According to Sastra the Self is ever free, full and complete. Everyone has the experience of the fullness as obtained in deep sleep or in moments of joy when the seeker and the sought merge together.

What one needs is the recognition of the fact that the Self is free, full and complete, with the help of Sastra.

Living one has to be liberated, but certainly not after death.