

**Parama Puja Swamiji's 6th Aradhana
at Arsha Vidya Gurukulam, Anaikatti, Coimbatore**

Parama Puja Swamiji's 6th Aradhana was held on 16th October 2021 Saturday at Arsha Vidya Gurukulam, Anaikatti, Coimbatore. The program was commenced at 10.30 am with Gurupaduka puja at Guru tirtha. Guru paduka was taken in procession to the lecture hall and archana and puja to Parama Puja Swamiji was performed by Swami Sadatmananda ji followed by a prayer a prayer song rendered by Balakumari, a student of two years Vedanta course.

The programme was presided over by Swami Sadatmananda Saraswati, Chief Acharya, Arsha Vidya Gurukulam and the other special guests on the dias were His Holiness Kumaragurupara Swamigal, Kowmara Mutt, Coimbatore and His Holiness Shivalingeshwara Swamigal of Kamakshipuri Adeenam. Br.Sharanji welcomed the dignities and the gathering inclusive of the disciples and devotees of Parama Puja Swamiji. He also highlighted the Maha Samadhi of Swami Prashantanandaji coincidentally happened on the same annual memorial tithi of Parama Puja Swamiji.

Then Swami Jagadatmananda Saraswati introduced the special guests to the audience. At the opening he sang a song from Tirumandiram, "*Anubum shivamum...*", meaning Compassion and Ishwra are not two but one and after knowing this the knower remains contemplating the true nature of the Self as love and compassion. He humbly presented that there is no need of introducing Sun and Moon to people. As like as that there is no need of introducing the great pontiffs of famous mutts but considering the custom the dignities are introduced. He stated that there are two great historical ashrams for more than two hundred years in Coimbatore. One is the Perur Adeenam and another is Kowmara Mutt. Perur Gurumaha Sannidanam H.H.Shantalinga Ramaswami Adigalar was highly respected by Parama Puja Swamiji and now his successor H.H. Maruthachala Adigalar is heading the mutt. The mutt is well known for Shaiva Sidhanta and Tamil. Kowmara mutta was previously headed by H.H. SUNDARA Swamigal and now lead by his successor, who is our special guest today H.H.Kumara Gurupara Swamigal. The mutt is well known for spreading the Kowmara sampradaya.

H.H. Shivalingeshwara Swamigal was a great devotee of Shakti and his in to a life of devotion and service from his age of five, keeping a Shivalinga always on his head. He highlighted that Swami Sadatmananda Saraswati the successor of Parama Pujya Swamiji is leading the gurukulam in such way as no one could feel the absence of Parama Pujay Swamiji, with the same attitude of grace, compassion and teaching the shastra with unmatched care. He also expressed his gratitude and praise to Swami Sadatmanandaji for creating the opportunities for the seekers to learn Vedanta in Tamil in near future.

Later Swami Sadatmanandaji honoured the special guests.

H.H. Shivalingeshwar Swami praised that Parama Pujya Swamiji travelled all over India and overseas for many years in the mission of teaching Vedanta and finally in view of gracing the people of Tamil Nadu he started the Arsha Vidya Gurukualam. Parama Pujya Swamiji conducted many Kumbhabishekam of hindu temples and initiated the run of Chariots. It is very difficult even to raise one follower now a days but Swamiji has initiated more than three hundred sanyasis and thousands of teachers. Swamiji was the force behind the confinement of Acharya Sabha which was a timely initiative to save the country from the hands of atheists. He confirmed that it is our duty to contemplate the teachings of Parama Pujya Swamiji forever.

H.H. Kumaragurubara Swamigal said that the greatness of Parama Pujya Swamiji was that he commemorated the worship of Lord Dakshinamurty in many parts of India and abroad. The lord is sitting under a banyan tree which had become a stone due to the time. Banyan tree is different from other trees as it is not only having the main root but it projects many roots from the braches to hold the tree and to grow forever. As like as that Parama Pujya Swamiji has created many teachers of Vedanta who are upholding the Hindu dharma and Vedanta. He appreciated the kindness of Parama Pujya Swamiji who initiated the Odhuvar project to support the Odhuvars to work and sing Thirumurai in more than forty temples in Tamil Nadu. The charity is still continued after the Maha Samadhi of Parma Pujya Swamiji.

Swami Sadatmanandaji in his shabdanjali highlighted that today's aradhana of

Parama Pujay Swamiji coincides with the mahasamadhi of Swami Prashantanandaji who was a great senior disciple of Pujya Swamiji. His maha-samadhi today is a great loss to this gurukulam .

Based on his relationship to Pujya swamiji, one name which we chant while offering ashtotatara is – शिष्यप्रियाय नमः – For Pujya Swamiji, this name is very appropriate. It has got both meanings-

शिष्याः प्रियाः यस्य - The one for whom disciples are very dear. Parama Pujya Swamiji really took care of his disciples. Of course everybody was dear to him. He was an embodiment of love. He would say- “When we have discovered fullness, it gets expressed in the form of love and care for others”.

Another meaning- शिष्यानाम् प्रियः - Swamiji was very dear to his disciples. I could see that in Swami Prashantanandaji and many other disciples. He had so much love and respect that it made Pujya Swamiji shishyapriyah. I was wondering why Pujya Swamiji was very dear to his disciples ?

One reason is, he had acceptance of all. That made him very dear. Not only acceptance, Pujya swamiji by his very presence made the other person feel great. He would elevate the other person in his own eyes and the person would feel very good about oneself. That also made Pujya swamiji very dear to everybody. He really cared for everybody. His care also touched the heart of people. That is why he was shishyapriyah.

We are very fortunate to have his presence in our life. We express our gratitude to Bhagvan for bringing him into our life. Today on his sixth nirvana utsava as per Tamil calendar, we offer our namaskara to Parama Pujya Swamiji and seek his grace in our pursuit of moksha.

While Swami Tadevanandaji was delivering his shabdanjali he highlighted Parama Pujya Swamiji's quality of accommodation. Since he was not too selective in choosing his students and he gave chance of learning with all freedom. So that it was possible for even a lay man to become a scholar in shastras. Swamiji said it is difficult to get three things in life as Vivekachudamani says. They are human birth, focus on liberation and association of a guru. We are fortunate to be blessed with all those three because of the grace of Parama Pujya Swamiji.

Swamini Brahmaleenananda ji in her shabdanjali stated:

These three things are said to be *durlabha*, difficult to attain - *manuṣyatvam*, *mumukṣutvam* and *mahāpuruṣamśrayaḥ*. All of us are already born as humans. Many people have some spiritual quest but they never get a proper *guru*. So they go from Ashram to Ashram and finally they happen to get the blessing of a *mahāpuruṣa*. In my case it was entirely different. At a particular age, I felt I should have a *guru*, what for, I did not know. I had read books about saints and all of them had *gurus*. So I felt, I must also have a *guru*. The traditional *gurus* were not easily approachable. I happened to hear about Paramapujyasri Swamiji from people who were closely associated with him, about his greatness and his *saulabhya*, easy approachability. So I told him that I take him as a *guru*. He accepted me and from him I learnt about *mumukṣutvam* and need for *jnanam*. Pujyasri Swamiji always accepted in his courses or camps people who had taken *sannyasa* or *brahmacarya dikṣā* but kept wandering without learning the *Sāstra*. He wanted to give them the purpose and direction for their lives by making them take the study of the *śāstra*. That was his *karuṇā*.

Secondly, on this day of the mahasamadhi of Swami Prasantanandaji, I would like to talk about an anecdote told by Swami Prasantanandaji, about his meeting Pujyasri Swamiji. Once Pujyasri Swami Chinmayanandaji was giving a talk in Chennai and Swami Prasantanandaji (who was working at that time) was walking up and down in the platform outside. Swami Chinmayanandaji, who saw him, told our Swamiji (who was sitting in the front row) 'Go and bring that boy here.' Our Swamiji just jumped from his seat, went out, put his hand around Swami Prasantanandaji's shoulders and said, 'vaadaa, Swamiji is calling you.' Swami Prasantanandaji said, with that gesture, I was floored.' Later for many years, when both of them were working in Chennai, he recalled, how after office hours, Pujya Swamiji would scan the Hindu's today's engagements and take him every evening to some spiritual discourse and after that make him do some namajapa. In spite of his long association with Pujya Swamiji, I have never seen Swami Prasantanandaji sit in front of Pujya Swamiji. So great was his respect for Pujya Swamiji.

Recently I was doing Gita 3rd Chapter Bhashyam for my students. In Sloka 38 3 examples were given to show how *kāma* covers the *vivekajnānam*. Swamiji always used to say, 'if more than 1 example is given, there must be a reason and one should look for the reason. Neither Sankara nor the *ṭikās* have explained why. Pujya Swamiji has beautifully explained why the 3 examples. In the 2nd Chapter when it is said '*mā phaleṣu kadācana*' he asks the question, 'if we have no *adhikāra* over the result, then who has?' and beautifully brings in Isvara as *karmādhyakṣa* and *karmaphaladātā*. When he gives some new explanations, he used to jocularly say, this is *dayānandīyam*. He used to point out any new explanation which is relevant and well within the *śāstra-sampradāya* is valid.

Another point that Swamiji used to say was that there devotees and there are disciples. As long as one remains only as a devotee there will be always a psychological dependence on the *guru*. But when one becomes a disciple, one does not need the physical presence of the *guru*, because the *guru* is intimately with us in every word of the *śāstra* that we study or teach.

Whenever Pujya Swamiji started a course, whether in Sandeepany, Piercy, Saylorsburg, Anaikkatti, there was never enough money. But he had the *śraddhā* that *Vedamātā* will never let down a person who is committed to the teaching of Veda or Vedanta. And money did come in. This *śraddhā* he inculcated in us also. All of us who are teaching in various places have never suffered for want of money. Everyone always has enough support, sometimes more than what we needed.

Recently I heard in the YouTube Dr. Subramanyam Swami say, 'We had lost the appeal for Ramjanmabhumi both in the Ayodhya Court and Delhi High Court. So I had given up hope. But Swami Dayanandaji told me to give it one more try in the Supreme Court, "Anyway we have lost twice. If we lose again, no harm. But if we win!" And we did win. Such was Swamiji's commitment to Hindu Dharma Rakshanam. It is the duty of all of us to be committed to Hindu Dharma and its Rakshanam and also induce others also to be committed.

Later around 1 pm the programme was concluded and vote of thanks was given by Br.Sharanji followed by bhiksha. *Om Tat Sat*.

Note: Pictures are in wrapper pages (#2 and 31)