

*Swāmī Paramārthānandāji's talk on
Pūjya Swāmī Dayānanda Sarasvatī*

Two great **Swāmījis** have influenced my life very deeply. And many of you know both the **Swāmījis**. One is **Chinmayānanda Swāmīji** and the other is **Dayānanda Swāmīji**. **Swāmī Chinmayānandā's** contribution to Hindu society are many and varied. **Swāmī Chinmayānandā** travelled all over India and abroad for several decades, giving discourses on **Bhagavad Gītā**, **Upaniṣads** and other Hindu scriptures. **Swāmīji** felt that the Hindus must know the greatness of Hinduism by knowing the treasures hidden in our scriptures. And not only they should know; but, they should make use of the teachings of Hinduism to make a meaningful and purposeful life. And when **Swāmīji** travelled, He found there was enthusiastic response everywhere.

And later, **Swāmī Chinmayānandā** felt that, this benefit should not go only to His generation; but, it should be available for future generations also. With that intention, **Swāmī Chinmayānandā** established a **vedānta gurukulam** in Bombay, named **Sandeepany sādhanālayā**. And **Swāmīji's** aim was to select young bachelors who will be interested in dedicating their life for the propagation of the scriptural teaching; and so they should be given spiritual training in **Sandeepany sādhanālayā**; and their spiritual training should primarily consist of the study of scriptures like **Gītā**, **Upaniṣads** etc. About 50 or 60 students in a batch can get trained; and **Swāmīji** wanted to have the training duration around 2 1/2 to 3 years. And during this training period, the **brahmacārīs** should be provided with everything, free of cost - food, clothing, shelter, books, medical - everything. And with that plan, **Swāmīji** established this institution during the 1960s. From 1951 **Chinmayānanda Swāmīji** started travelling, and in the 1960s this institution was established. Naturally, there must be regular flow of funds. Without **lakṣmī devī**, **sarasvatī devī** cannot be sustained! They are mutually dependent. Therefore, **Chinmayānanda Swāmīji** had to continue His travels to raise funds for the running of the institution. That meant, He could not take up the task of giving the spiritual training to the **brahmacārīs**. He could be a father; but, not be a mother, to stay & give guidance!

And during this time only **Dayānanda Swāmīji** came into the picture. **Dayānanda Swāmīji** was inspired by the talks of **Chinmayānanda Swāmīji** during 1950s. And **Swāmīji** was impressed so much, that **Dayānanda Swāmīji** decided to serve **Chinmayānanda Swāmīji** and His activities. By now, the devotees had formed a Mission, by the name **Chinmayā Mission**. **Dayānanda Swāmīji** worked tirelessly for the initial growth of **Chinmayā Mission** and all the activities of **Chinmayānanda Swāmīji**. And after around 10 years, **Dayānanda Swāmīji** took **sanyāsā** from **Chinmayānanda Swāmīji**. Then, **Swāmīji** wanted to go to **Rishikesh** and spend a few years studying **Sanskrit** and **vedāntā**, in depth. And so, **Dayānanda Swāmīji** went to **Rishikesh** and staying in a thatched hut on the banks of **Gangā**, He studied under one great **Swāmīji Tārānanda giri**, who was part of the **Kailāsa āśram** in **Rishikesh**. And **Swāmīji** spent a few years, studying the scriptures. During that time also, **Swāmīji** was in touch with **Chinmayā Mission** and devotees went to **Rishikesh** to spend some time and have **satsaṅga** with **Dayānanda Swāmīji**.

After a few years, **Dayānanda Swāmīji** came back; and again picked up the activities of **Swāmī Chinmayānandā**. And this time, **Dayānanda Swāmīji** was also travelling and giving discourses all over, and it was at that time that **Sandeepany sādhanālayā** was established [during the late 60s]; and therefore, **Chinmayānanda Swāmīji** appointed **Dayānanda Swāmīji** as the **resident ācāryā** of the **vedānta gurukulam**, **Sandeepany sādhanālayā**. And there, **Dayānanda Swāmīji** conducted

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two courses. First was from 1972 to 75 and the second was from 1976 to 79. And I was one of the fortunate students to join the second course. **Swāmījī** was the **resident ācāryā** and **Chinmayānanda Swāmījī** had given total freedom to **Dayānanda Swāmījī** to design the course in such a way that within this short period [around 2 1/2 to 3 years], a comprehensive picture of the scriptures can be given. So, **Dayānanda Swāmījī** designed the course and the routine in the **āśram**. Full responsibility **Dayānanda Swāmījī** took. And of course, **Chinmayānanda Swāmījī** used to come now and then and take some **vedāntic** text and inspire us. He was the provider and inspirer; regularly reminding us what we are supposed to do thereafter. Therefore, we used to look upon **Swāmī Chinmayānandā** as the 'father' and **Dayānanda Swāmījī** as the 'mother'. Of course I should add traditional mother; a stay at home mother; being available to the children! So, He was available to the students, all the time.

And even though the original purpose was that 'we should study the scriptures and propagate it outside by giving discourses', **Dayānanda Swāmījī** felt that in this approach there may not be the full impact of the study. Because, we will be studying only for the sake of giving lectures. Then, the impact will not be complete. Therefore, **Dayānanda Swāmījī** made a shift in His approach; which, I consider, **a very important shift**. One that made a very big difference for us! **Swāmījī** knew that we all must have some spiritual plane; because, without that, we will not join a spiritual institution! Therefore, **Swāmījī** decided to "**activate this spiritual plane**" and make us '**serious spiritual seekers**'. And, **Swāmījī** wanted us to study the scriptures '**for the sake of our own spiritual fulfillment**'. We should be studying the scriptures knowing the value of scriptures. And as spiritual seekers, for our own spiritual fulfillment, we should study. And thereafter, we can go out and share the knowledge; which will be part of our own **sādhanā**, in the form of **nididhyāsanam**; and the society also will benefit by that. Thus, the approach was, 'our spiritual fulfillment, as spiritual seekers'.

Therefore, now and then **Swāmījī** used to say, 'do not bother about your future. What you are going to do after the course do not bother about, now. You may choose to do teaching. Fine. You may plan to go back home and take up a job; I will get you a job, do not worry. if you want to get married, I will find a girl for you! I will take care of you *after the course*. Do not worry about the future. Give your 100% mind to me, so that I can convey the message of the **vedāntā**, fully. Thereafter, he gave a beautiful introduction to the entire spiritual course and spiritual life. The first 8 days of the course **Swāmījī** gave a classic introduction, which made a very big impact and removed many of our misconceptions. In those 8 days introduction, **Swāmījī** established that, **vedāntic** study is not a study of spiritual **sādhanās**, to be followed or practised later. **You have to carefully register this. VEDĀNTIC STUDY IS NOT A STUDY OF SĀDHANĀS, TO BE PRACTISED LATER. Then what? vedāntic study is a study as a spiritual sādhanā. IT IS NOT STUDY OF SĀDHANĀS. BUT, IT IS A STUDY AS A SĀDHANĀ ITSELF. HE ESTABLISHED THAT, THE PRIMARY SPIRITUAL SĀDHANĀ IS SYSTEMATIC SCRIPTURAL STUDY.**

In 8 days, in a structured and developed manner, **Swāmījī** established this. I need not elaborate; because, you are all students of **vedāntā**. **Swāmījī** established that the human problem is '**self ignorance**'; and the solution is, **self knowledge**. And all our instruments of knowledge are designed to know the world only. None of those instruments can reveal our own real nature. **vedāntic**

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scriptures are the exclusive scriptures designed to reveal our own nature. **THUS, VEDĀNTIC STUDY IS THE MEANS OF SELF KNOWLEDGE**; like, a mirror revealing our own body. The more you look in to a mirror, you are not studying the mirror! Looking in to the mirror, you are seeing yourself. Similarly, studying the **śāstrā** is not **śāstra jñānam**. **śāstra jñānam** is, through the **śāstric** mirror, looking in to myself. **ŚĀSTRA JÑĀNAM** AND **ĀTMA JÑĀNAM** ARE **SYNONYMOUS**, if you approach the **śāstrā** appropriately. And once we assimilated this message, our attitude towards the study completely changed. The reverence, the sincerity, the commitment etc came, thereafter only.

Therefore, first **Swāmījī** established that, **SYSTEMATIC SCRIPTURAL STUDY IS THE PRIMARY SPIRITUAL SĀDHANĀ**. At the same time, **Swāmījī** never wanted us to neglect other spiritual **sādhanaś**, like **japa** or **pūjā** or meditation etc. All other **sādhanaś** are important. But, **Swāmījī's** message was, 'NO OTHER **SĀDHANĀ** CAN REPLACE THE SYSTEMATIC SCRIPTURAL STUDY. No other **sādhana** can replace systematic scriptural study. Then what is their [other spiritual **sādhanaś**] role? All of them are *extremely important* **not** as a replacement; but, to make the scriptural study complete & fruitful. Without their support, scriptural study will become mere academic scholarship. If it has to lead to spiritual internal transformation, scriptural study must be there as the primary **sādhana**; and all other **sādhanaś** should be there as supportive **sādhanaś** to the scriptural study.

Therefore, the **āśram** routine was designed by **Swāmījī** in such a way that the **vedāntic** study was kept primary. That was the centre. Initially we had two classes a day. Then 3 classes a day. And of course, Sanskrit classes, to understand the scriptures. **vedāntic** study was the centre; but, around the study, all other **sādhanaś** were also provided. Therefore, our lifestyle was very, very hectic. No holiday; no vacation. We did not know what day of the week it was or weekends. It was continuous. But, since all **brahmacārīś** were young bachelors, there was no strain. Hectic; but, enjoyable. Our day started from 4.30 a.m and went up to 9.30 p.m, continuously. We had a **śivā** temple; we had twice daily temple visits. Then, guided meditation conducted by **pūjya Swāmījī** Himself. Then, we had **yogāsanā** classes; Chanting classes; of course, Sanskrit classes. **Swāmījī** was insistent on **pāṇinīan** grammar study. Therefore, Sanskrit classes. Then, **satsaṅga**. Question answer sessions. Then, we had to do some physical service, to keep the body fit. We use to clean different areas of the **āśram**, forming groups. Thus, from morning till night, we had many supportive **sādhanaś** along with the central **sādhana** of **vedāntic** study.

We had to write notes and submit to **Swāmījī**. So, we cannot say, 'all are recorded in CDs.' We cannot say. **Swāmījī** prohibited all recordings. No recording was allowed. You have to record in the mind; and write notes and submit to **Swāmījī**. Of course, we had our own homework. Sanskrit homework also. Then, **Swāmījī** initiated us in to **mantrāś**. **mantra japa** we had to accommodate, in addition to personal works, like washing our cloths. No washer man and all. We had to do.

Thus, nearly two and half of years. **It was a life transforming course**. And I am indebted to **Dayānanda Swāmījī** for doing that for our sake. And **Swāmījī** was available all the time. He took care of every **brahmacārī**, personally. He was directly accessible, all the time, including midnight. And once in a while, **Swāmījī** called every **brahmacārī** for private interview, so that, **Swāmījī** can know how we were faring. Because all had left their homes, family etc; therefore, once in a while **Swāmījī** called us. Thus, all love, care and teaching were given.

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And **Swāmījī** was never a disciplinarian. He never believed in rules and regulations; or, asking the students to implicitly obey. The expression '*yours obediently*', **Swāmījī** did not like; because he had a totally different approach. Once you give rules and regulations and commandments and ask the students to strictly comply and obey, **Swāmījī** thought, *it is a form of control*; and **Swāmījī** said, '*controlling another mind in the form of discipline will not be good; because, that mind which is controlled by force, will never be relaxed*. It will be stressed and tense; and in a stressed and tense atmosphere, no learning - and especially, spiritual learning - and growth will take place'. Therefore, he never believed in commandments, rules, regulations etc.

During the course of teaching, He will talk about the importance of discipline. He will talk about the importance of character. He will talk about the importance of appropriate behaviour. And he felt that, we should imbibe these values and the discipline should come from inside. External, enforced discipline is not good in a **gurukulam**, He believed. Perhaps it may be okay in an army training centre; but, a **gurukulam** cannot be run in that manner, he said. Therefore, there was no fear of punishment or expulsion. '**Swāmījī** will send us out' - all those things were not there. There was only teaching. Not only **vedāntic** teaching; but, how to refine our character; how to refine our behaviour; how to follow a disciplined lifestyle; how not to disturb the harmony of the **gurukulam** - all these things He expected us to follow *of our own accord*. Thus, He gave total freedom to the **brahmacārīs**. And **Swāmījī** knew the consequences of giving such freedom. There will be problems when freedom is given; but, **Swāmījī** was very sure that this freedom should not be compromised, even if the consequences were sometimes negative. But, ultimately, this must be the approach, he felt. **Swāmījī** conducted six courses. And many people suggested in the later courses, "**Swāmījī** would you like to bring in some disciplines, rules and regulations based on certain problem faced in previous courses?" He said, 'no. Whatever be the problem in a **gurukulam**, **śiṣyās** must grow in an atmosphere of freedom and relaxation'. Thus, we had a free and relaxed mind; and in 2 to 3 years **Swāmījī** transformed the lives of many.

And at the end, **Swāmījī** gave full freedom to take our own decisions with regard to our future course of life. And if we decided to come out and teach, **Swāmījī**'s guidance and support - all forms of support - was there, throughout. **Swāmījī** did two **vedāntā** courses in **Sandeepany**, Bombay. And then, two courses in America. Then, two courses in Coimbatore, Anaikatti **āśram**. And, in six courses, many brilliant disciples, many of them **brahmacārī** disciples [later they became **sanyāsī** disciples; now, more than 200 of them are **sanyāsīs**] are there all over the world, sharing this knowledge. Later, both **Swāmī Chinmayānandā** and **Dayānanda Swāmījī** established several **gurukulams**; and in all of them, this activity is going on. Now, the scriptural teachings are available all over the world. South America, Brazil - all kinds of places - this is available; which is one of the greatest contributions of **Dayānanda Swāmījī**. Of course, designed, planned and backed by **Chinmayānanda Swāmījī**.

And after the six courses, **Swāmījī** felt that there are so many people sharing the scriptural knowledge; so, he felt, He can turn his attention to some other areas also. Therefore, **Swāmījī** started some other activities which are useful for Hindu society. The '**Aim for Sevā**' was a very big initiative. Then, '**Hindu Dharma ācārya sabhā**', '**Dharma rakṣaṇa samiti**' etc. So many activities to

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contribute to Hindu society in particular, and the whole world, in general. This changed the whole lifestyle of **pūjya Swāmījī**. Initially it was a sedentary life, staying in one place. But in the second phase, **Swāmījī** had to travel all over the world. Continuous travel. Establishing institutions guiding people; and of course, giving discourses also. While He was working at macro level, many people used to approach Him with several problems. And therefore, **Swāmījī** was helping 100s of people, privately also. Many people talk about the help that **Swāmījī** has given in different ways. Thus, the hectic life started from around year 2000 or 2002. **Swāmījī** was travelling and taking care of so many institutions and so many people also. And naturally, He took care of everyone else, neglecting His own Health. Devotees came and he had to give interview; and therefore, hours and hours of meeting people, no sleep, no proper food, traveling through time zones, without jet lags, straight from Americā He will come and enter the classroom. **Swāmī Chinmayānandā** also had the same issue.

Both **Chinmayānanda Swāmījī** and **Dayānanda Swāmījī** contributed so much; and in the process, they developed several health problems. And **Swāmījī's** health started deteriorating. Diabetes, kidney problem - many of it you would have heard also. Last month, that is in the month of august, **Swāmījī** visited America and He met His disciples & devotees in the **āśram** established there and **Swāmījī** felt that His end was coming. So, He took leave of all those people saying that, 'I may not come next year.' And instead coming to any other place, **Swāmījī** decided to come to **Rishikesh** itself and decided to spend His last days on the banks of **Gangā**, where he had lived for many years during his study. August 27th **Swāmījī** came to **Rishikesh** and thereafter He lived only for one month, September 23rd **Swāmījī** attained **mahā samādhi**; and on September 25th we had the final rites, which many of you might have read and heard. And with modern technology, watched also.

When a **sanyāsī** passes away, cremation is not done; because, in our tradition, cremation is a **vedic** ritual called, **antyeṣṭi saṃskāraḥ**. A **sanyāsī** has given up all the vedic rituals, especially the ritualistic fire, which only must be used for the cremation. Not any other fire. The ritualistic fire **gārhapatya agni** which he has preserved must alone be used. Since **sanyāsī** does not have ritualistic fire, He being **niragniḥ**, cremation cannot be done. Therefore, popularly, the final rites are done in one of the two ways. One is called **jala samādhiḥ**, in which, they immerse the body of a **sanyāsī** in to a river or any such sacred water body. Thus, He disappears and merges in to **nirguṇam brahma**. This is called **jala samādhiḥ**. Another type of **samādhi** is called **bhū samādhiḥ** - especially when several disciples are there and they would like to remember the **guru** and worship Him. Then, the type of **samādhi** followed is **bhū samādhi**.

In either case, after death, the **sanyāsī's** body is kept in a sitting posture; because, the body will be worshipped as the form of **sākṣāt Dakṣiṇāmūrti**. They do not treat it like a dead body. They treat the body as the **mūrti** of **Dakṣiṇāmūrti**. Therefore, the body is kept in a sitting posture. And **ṣoḍaśa upacāra pūjā** is done, with **ekādaśa ruḍra abhiṣekam** also. And after the elaborate reverential **pūjā** - and the atmosphere also is not a mourning atmosphere. That is the **saṃsārī** death, that is a mourning; and a gloomy atmosphere. Here, the atmosphere is one of reverence, respect and one of gratitude. After this **pūjā**, a pit is made in the ground and the sacred body of the **sanyāsī** is lowered in to the pit, chanting **upaniṣad**, chanting **gītā** etc, it is lowered. And then a few more rites are there, and that burial is completed.

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That will be the place where they will have shrine with a **śiva liṅga**, in memory of the **guru**, so that devotees can worship the **guru**, in the form **iśvarā** Himself; because, the **sanyāsī jñānī guru**, after death, has merged in to **iśvarā**. He continues to be there for us, in the form of **iśvarā**. Therefore, the final rites in **bhū samādhi** will become the preliminary rites for a temple construction. The final rites during the **bhū samādhi** ritual will become the preliminary rites, foundation stone laying, for the future shrine. They keep a **śiva liṅga**; and in some places, they keep a statue also. Then a **maṇḍapam** is erected and regular **pūjā** is done, exactly as they do in the temple. Thus, the **bhū samādhi** rites were also done in **Rishikesh**, in **Swāmīji's āśram** itself, on the shores of **gangā**, on the 25th September.

And then, on the 16th day of **samādhi**, in north India, there is a practise. The 16th day is called **ṣoḍaśī**. On that day, great **mahātmās** are invited - **maṇḍaleśvarās**, **maṭhādhipatīs** and all. And they are offered **pūjā** and varieties of **dānams** are offered. Of course, **dānams** suitable to a **sanyāsī**. **dānams** are offered. And then, **sanyāsīs** from all around are invited and a mass **bikṣā** is given; a mass **annadānam** for **sanyāsīs**. This is called **bhaṇḍāra** in north India.

The 16th day happens to be today. So, today is the **ṣoḍaśī**. Now, in **Rishikesh**, a huge celebration. Many are visiting there. I did not go there, because I thought we will have a **pūjā** to celebrate this. They are going to invite 3000 **sanyāsīs**. Only there **sanyāsīs** will be available. Here, where will we go? 3000 **sanyāsīs** are invited. Big **bhaṇḍāra** is going to be given. And in the **adhiṣṭhānam**, **pūjā** will be done. That is going to be the function. And therefore, I thought, we will also have a **pūjā** on **ṣoḍaśī** day. And many of you have seen **Swāmīji** and heard **Swāmīji** also; and I thought, we all will together offer our gratitude to **Swāmīji**.

Many people ask, "**Swāmīji** how do you feel?" Because **Swāmīji** is **mātā ca pitā ca guru ca** - everything, certainly we will also feel the vacuum; because, **Swāmīji** has been a support and guide. Therefore, we too feel. But, the teaching is the support. **Hari om**.

Now, we will have a few words from **omkārānanda Swāmīji** also.

Swāmī omkārānanda's talk -

प्रजावैशाखवेधक्षुभितजलनिधेर्वेदनाम्नोऽन्तरस्थं भूतान्यालोक्य मग्नान्यविरतजनन्याहघोरे समुद्रे ।

कारुण्यादुदृधारा मृदममरैर्दुर्लभं भूतहेतोर्यस्तं पूज्याभिपूज्यं परमगुरुममुं पादपातैर्नतोऽस्मि ॥

ஆதி சங்கரர், தன்னுடைய பரமகுருநாதரைப் புகழ்ந்து மாண்டுக்கய உபநிஷத் பாஷ்யத்துல கடைசீல இந்த ஸ்லோகத்தை எழுதியிருக்கார். இது என்னுடைய பரமகுருவுக்கும் ரொம்பப் பொருந்தும். அதனால், உங்களுக்கு எல்லாருக்கும் தெரியும், ஸ்வாமீஜீ என்னுடையகுரு; குருவினுடைய குரு பரமகுரு எனக்கு. இந்த ஸ்லோகத்தல பரமகுருன்னே வரது. இந்த ஸ்லோகத்தினுடைய அர்த்தத்தை சுருக்கமாச்சொல்லி என்னுடைய வார்த்தைகளை பூர்த்தி பண்ணிக்கப் போறேன்.

प्रजावैशाखवेधक्षुभितजलनिधेर्वेदनाम्नोऽन्तरस्थं - வேதம்க்ற பெரிய கடல். அந்தக் கடலினுடைய ஸாரம் என்ன? தாத்தபர்யம் என்ன? என்பதை, தன்னுடைய புத்தி சக்தியினால் நன்கு; தன்னுடைய புத்தி சக்தி என்கிற மத்து - प्रजावैशाखवेधक्षुभितजलनिधे அந்த வேதம்க்ற பாற்கடல, தன்னுடைய புத்தி என்கிற மத்தைக்கொண்டு கடைந்தாராம். யாரு? கௌடபாதாச்சாரியாரங்கறார். क्षुभितजलनिधेर्वेदनाम्नोऽन्तरस्थं

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भूतान्यालोक्य मग्नान्यविरत -जनन्याहघोरे समुद्रे - ஜனங்கள்ளாம் படற கஷ்டங்களையெல்லாம் பார்த்து, எல்லா ஜனங்களுடைய துக்கம் இவையெல்லாம் பார்த்து, अविरतजनन्याहघोरे समुद्रे भूतान्यालोक्य - இந்த ஜனங்களெல்லாம் தொடர்ந்து, மறுபடியும், மறுபடியும் புனரபி ஜன்னம், புனரபி மரணம் என்று கஷ்டப்பட்டு கொண்டிருக்கிறார்கள் என்பதைப் பார்த்து, कारुण्यादुदधार - கருணையோட அந்த அமிர்த்தத்தை எடுத்தாராம். அந்த பாற்கடல்ல இருந்து, कारुण्यादुदधारामृदममरैर्दुर्लभं - தேவர்களுக்குக்கூட கிடைக்காது!

ஸ்வாமீஜீ ஒருதரம் சொன்னார், "ப்ரம்மலோகத்துக்குப் போனாத்தான் தெரியும், 'இதுக்கு பரமார்த்தா க்ளாகக்கே போயிருக்கலாம்னு!'" अमरैर्दुर्लभं - இது அமரர்களுக்கும் கிடைக்காது! தேவர்களுக்குக்கூட கிடைக்காது! दुर्लभं भूतहेतोः यस्त्वं पूज्याभिपूज्यं - பூஜிக்கப்பட வேண்டியவர்களில் எல்லாம் பூஜிக்கப்பட வேண்டியவர்! அப்பேர்ப்பட்ட பூஜாபிபூஜ்யம் परमगुरुम्.

ஸ்வாமீஜீ நன்றாகவே விளக்கிச் சொல்லியிருக்கார். எங்களுடைய அநுபவங்களை எல்லாம் சொன்னா முடிக்கமுடியாது! ஸ்வாமீஜீ எவ்வளவோ காரியங்களை எல்லாம்செய்தார் என்று ஸ்வாமீஜீ நன்றாக, தெளிவா, முறைப்படுத்தி, சொல்லியிருக்கார். ஆக அவர், பூஜிக்கப்பட வேண்டியவர்களில் எல்லாம் பூஜிக்கப் படுபவர் यतीनां वरिष्ठं गुरुणाङ्गरिष्ठम् - னு ஸ்வாமீஜீ எழுதியிருக்கார்.

அப்பேர்ப்பட்ட பரமகுருவை நான் கால்களில் விழுந்து, விழுந்து நமஸ்காரம் பண்ணேன். पादपातैर्नतोऽस्मि - விழுந்து விழுந்து நமஸ்காரம் பண்ணேன். नमस्कूर्मो यथाबलम्.

"அய்யனே!

எனது உள்ளே நின்று, அனந்த ஜென்மங்கள் ஆண்ட மெய்யனே!

உபதேசிக்க வெளிவந்த குருவே போற்றி!

உய்யவே முக்தி நல்கும் ஓர் உதவிக்கு ஓர் உதவி, நாயேன் செய்யுமாறு ஒன்றும் கானேன்!
திருவடி போற்றி போற்றி!"

- என்று சொல்லி, ஸ்வாமீஜீயை அனந்தகோடி முறை நமஸ்காரம் பண்ணி, நாம் எல்லாம் க்ருதார்த்தர்கள் ஆவோம் என்று சொல்லி, உங்களையெல்லாம் மனஸாற வாழ்த்தி, இந்த உரையை நிறைவு செய்கிறேன். ஹரி ஓம்.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥